The Arkansas Methodist.

DEVOTED TO THE INTERESTS OF THE METHODIST EPISCOPAL CHURCH, SOUTH, IN ARKANSAS.

BY BENNETT & THORNBURGH. "Speak Thou The Things That Become Sound Doctrine." TERMS, IN ADVANCE, One Year, $1.50. To Preachers, $1

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CARNALITY AND CARNIVOROUS TEETH.

A few months since, one of the doctors whose lot Providence had cast in and round-about the Mecca of Methodism, in commenting upon the Course of Study for our undergraduate preachers, "smole a smile" over the primitive argument for human depravity from the lion's tooth, earthquakes, etc.

The smile and the accompanying language said in effect, "How much theological Young America has got beyond the crude and barbarous errors which mingled with the teachings of our Methodist fathers. Of course they were wise and mighty men, and we will not be so immodest as to say we would have done better had we been in their places; but consider the age in which they lived, their surroundings and their opportunites."

We have no doubt that a great many will join the Doctor in his smile over the antiquated absurdity of Fletcher in regard to the lion's tooth—especially the younger class of preachers who have a superficial college education in a short course of natural science, and a still more superficial preparation in the way of profound thought upon man's origin, nature, life and destiny. I would have supposed that the Doctor's riper age, better education, larger experience and profounder thought would have saved him from the smile of imagined superiority to Fletcher in determining what was a just argument for human depravity and the fall of man. If a college sophomore, or even an occasional A. B. graduate who has not outgrown the idea that the intellectual is the highest form of power and activity, had "smiled" just where the Doctor did, I would not have been surprised, but would have classed it with the excusable follies of the Smart-Aleck period of youth, consoling myself with the reflection, "The young man will grow wiser after a while." [Now, lest some one is unable to perceive that I am not mad, but joking, I will stop long enough to tell him I am not serious—altogether.]

Seriously, however, is there any connection between human depravity and the shape of a lion's tooth, or an earthquake? That there is, appears to me from the following considerations:

The fall of man was not a trivial incident in the history of our world. The opinion entertained by some, that Edenic man was a crude, ignorant barbarian, occupying no elevated station from which to fall; that he began at the bottom of intellectual, moral and physicial development, and, consequently, that his only fall was a fall upward—is in my judgment, neither Scriptural nor reasonable. On the contrary, so profound was the abyss into which man fell—so far below the plain of Eden's life—that all the boasted progress and development of man have achieved only a small fraction of the ascent toward Adamic perfection.

Milton's grand figure of personification in which he represents the earth as sympathetically trembling to her very centre with a thrill of horror and woe at the fall of man, is to my mind no exaggeration of the truth. Under other circumstances I would adduce some proof of this vast gulf between man's primitive and man's present condition, but I forbear now.

2. The environment which was perfectly suited to the glorious, lofty, pure manhood of unfallen Adam would not be at all consistent with the character thus described by Emerson:

"Man crouches and blushes,
Absconds and conceals;
He creepeth and peepeth,
He palters and steals;
Infirm, melancholly,
Jealous, glancing around;
An oaf, an accomplice,
He poisons the ground."

Would you put a pig in a parlor? Would you put a refined woman in a pig-sty? When man became a hog God put him in a hog-pen. He drove him from paradise on precisely the same principle upon which you would drive your swine out of your house.

In other words, the collossal and awful event in the moral world—man's fall—was accompanied by a corresponding collosal metamorphosis in the material world. The moral truth has an appropriate physical setting. T. O. Summers, Jun., in a conversation with me on the physical effects of the fall, used this language: "There is not a cubic inch of earth or air which has not been modified by the fall of man." Milton says God sent obedient angels to shift the axis of the earth from a vertical to an inclined position. A very intelligent writer in a London journal takes the position, that the inclination of the earth's axis and the ellipticity of its orbit are synchronous with the fall and also the physical cause of the imperfections of this world.

The present man in an Edenic world, or Edenic man in the present world, would be a monstrous incongruity more worthy of Satan than of God. A world "red in tooth and claw with ravin"—a world subject to earthquakes and their consequences—to me is an appropriate, emphatic and terrible utterance of God's hatred to the sin of its principal inhabitant; but as a home for man in his pure, unfallen condition, it is an incredible and horrible monstrosity—a slanderous caricature of the Divine wisdom and love.

3. Such a transformation in our world as that referred to, I admit, is utterly incredible to some minds. They can more easily believe the monstrous incongruity of a pure race in such a world as this. But this fact is owing to their having been accustomed through life to look upon the visible realities and ignore the invisible, to dwell on secondary causes and ignore the Infinite Primary Cause of all causes. They are quite expert and studious in finding out the immediate physical cause of a particular state of things, but they never even suspect that there is a moral cause back of the physical.

It is just as easy for God to make the present world out of a Paradise as to make it originally out of nothing. If we are to pass to an environment so very different at the resurrection, is it not equally reasonable that man passed into a wholly different environment when he fell and God cursed the ground for *his* sake?

GEORGE W. HILL.

Altus, Mar. 2.

ANOTHER ENDORSEMENT.

MR. EDITOR:—I have just received THE METHODIST, and with sorrow read the announcement of the death of our venerable father in Israel, the Rev. Benoni Harris. I do not wonder at the good old man dying in peace and in the full triumphs of the faith. He now enjoys a blissful reward of rest and happiness in the city of God. Peace to his ashes.

THE ARKANSAS METHODIST grows better and better, and with Bro. E. N. Evans, I want to give you my hearty endorsement for your manly and outspoken editorials on the gambling hells of Little Rock and the city officers, that permit them to run in violation of the law, for the sake of a little of the mammon of unrighteousness to swell the city's exchequer. I have also read with interest the extracts that you gave of Dr. Parkhurst's sermon on these evils. To my mind the Dr. gives the remedy and the cure of all the evils that are cursing humanity in the text that he preached from, "*Ye are the salt of the earth.*"

But can it be truly said of the Churches to-day, especially in our towns and cities, "Ye are the salt of the earth," when the Church is in sinful dalliance with the world? And hundreds and thousands of her communicants are regular attendants at the theater, and the ball room, who seldom, if ever, darken the doors of the Church at the weekly prayer meetings, and many of them by their patronage have been and are still guilty of fostering and keeping up one of the worst gambling hells that ever cursed the United States, the Louisiana lottery? Thousands of dollars have gone out of Arkansas from the pockets of professed Christians, to perpetuate this gigantic swindle. Can it be truly said of the Church to-day, that she is the salt of the earth, the light of the world, while these things exist? How can we expect to stop the gambling hells, close up the saloons, the theaters and ball rooms, while many of our church members are their most liberal supporters?

To my mind, before these evils can be overcome and rooted out, judgment must first begin at the house of God. Enforce the discipline of the Church, as we would have the officers of the law to enforce the laws of the land; and let us as ministers of the gospel remember while we are condemning the civil authorities for the violation of their oath in office, in suffering crime to go unpunished, that we too may become guilty of violating our solemn obligations to God and his Church, when we see daily the members of our Churches living in open and wilful violation of the laws of God and the Discipline of the Church, and fail to execute the laws of the Church—sometimes, because of the mammon of unrighteouness that we hope to obtain from godless members. I heard a pastor report the spiritual state of his charge in a District Conference, as being excellent, when at the same time a large majority of his members attended the theater, and a great many the ball room and card parties, and some of his officials owned a large interest in the opera house. That Church pays a large salary, and is lauded to the skies, as a most excellent charge. I would advise all such Churches and their admirers to read the 50th Psalm.

S. L. COCHRAN.

Walnut Ridge, March 4.

SPRING LOCKS, NO. 4.

Marriages premature and immature, resulting in divorces and their attendant evils, is another shocking evil of our age, stamping its impress on the morals of the present generation, and carrying its deleterious effects to unborn generations.

The hasp of sensuality, gradually encircled by mistaken judgment and childish folly, has turned many a pet of one home into the galley-slave of another. Childish folly misguided by immature judgment, has laid the foundation for a large proportion of the unhappy homes, and the 25,000 divorces annually granted in the U. S., by which blur on our social status we seem to be vieing with infidel France for notoriety. Domestic trouble is but a very mild expression for family brawls, personal invectives, discontented children, heart-broken wives, household fights, suicides and murders in the home. What a sickening, apalling state to comtemplate!

In His commandments to Moses, our God commanded: "Ye shall not yoke an ox and an ass together;" because of the inequality, but how often do we find the principle of this law violated in the marriage relation. Frequently this is illustrated in the marriage of *girl-children* (very young ladies) to sensuous men, or of children (minors) to each other. "Marriages are styled matches; yet amongst those that are married, how few are there that are matched! Husbands and wives are like locks and keys, that rather break than open, except the wards be answerable."

Surely marriage is a great and sacred responsibility; but many are like the witty Scotch girl when told by her father, "it is a solemn thing to be married," answered: "Yes, father, but it is more solemn not to be." Thus actuated, many leap into this relationship, to find, when too late, there is no place of repentance, though they may seek it carefully with tears. Lest some should regard these immature and premature marriages as legitimate samples of the marriage state, we quote Jeremy Taylor on the advantages of marriage: "Marriage has in it less of beauty, but more of safety than the single life; it hath not more ease, but less danger; it is more merry and more sad; it is fuller of sorrows and fuller of joys; it lies under more burdens, but is supported by all the strength of love and character; and those burdens are delightful. A good wife is heaven's last best gift to a man; her voice his sweetest music; her smiles his brightest day; her economy his safest steward; her industry his surest wealth; her prayers the ablest advocates of heaven's blessings on his head."

But what of divorces? We may safely assert with whatever degree of reverence we honor God and His Word, in the same proportion we honor the sanctity of marriage, and *vice versa*. France bowing at the statue of Reason would divorce her restless subjects on mere quibbles, such as the incompatibility of temper, etc. The common law of the United States seems to allow very many justifiable pleas for divorce, if we may conclude from the vast number and good variety of divorces granted annually by our courts. It is a burning shame on our so-called "higher culture," the laxity with which we regard the marriage covenant.

No extra morals, no degree of "higher culture," no infinite refinement, can compensate for the imposition on the weaker sex, the inestimable detriment to children involved, the debasement of manhood, and the blotch on the body social—results of divorce.

Ex-Premier Gladstone, of England, is quoted as saying: "The solidity and health of the social body depend upon the soundness of its unit. That unit is the family; and the hinge of the family is to be found in the great and profound institution of marriage." If this institution as the bed-rock of society be properly appreciated, carefully cordoned by suitable statutes, and these properly maintained by an honest citizenship; then we may reasonably expect an advance in morals, and domestic felicity and purity.

The stamp of God's wisdom and goodness to man, is impressed on the marriage relation, which had its inception among Eden's bowers in man's innocency.

If, however, we refer to the statistics of the Census Bureau, figures and facts deducible therefrom suggest to a careful observer, that our nation is retrograding in its social culture, the marriage relation taken as a test, it being the "unit of the social body." For twenty years from 1867 to 1887, there were reported 328,716 divorces in the U. S. Of these, 25,535 were granted in 1886, against 9,937 granted in 1867, showing a net increase of 15,600 in the year, during the twenty years enumerated; and we may safely estimate (not having the statistics at hand), that there has been an average of 25,000 divorces annually, for the succeeding years from 1887 to 1892.

It is making a very modest estimate to say there are 10,000 more families whose marital relations have been broken up, and never officially reported, since no divorce was granted, and often not applied for; 35,000 homes annually desecrated in this so-called Christian nation!! If the pillars be removed, how can the building stand? Rome lost her social purity; her degradation and destruction followed in quick succession. Judea or Judah, as if in imitation of her patriarchal progenitor of this name, cast away her allegiance to the marital vows, and soon paid the penalty with effeminate manhood, profligate womanhood, captivity and national servitude.

We have then since 1867, say 500,000 marriages made void, 500,000 homes destroyed, with the sad spectacle of 1,500,000 (a modest estimate), children deprived of the sweet refining culture of a well regulated home; and on the other hand schooled in contentions, strife, brawls, envy, personal invectives, fighting, murder. Then add to this, that this 1,500,000 young people soon go out into the world to duplicate, and may be by their wicked influence quadruplicate their training, on others with whom they may associate.

But here we would drop the curtain on the scene. The spring-lock is clearly portrayed, and we close with the warning: Beware of marrying too young; beware of marrying on short acquaintance; beware of undue influence by wealth or beauty; shun the gambler, the drunkard and the libertine.

And to the ladies: Demand of those who seek your companionship as high a grade of purity and morals as is demanded of you.

C. A. BAYLESS.

ARKANSAS CONFERENCE.

Old Minutes Culled.

At the 9th session, James Ferguson, Ambrose M. Barrington, Thos. T. Leach, Jas. W. Shipman, Wm. Graham, Stevens Farrish, Theophilus E. Garrett, Moses A. Brookfield, Jno. B. Stanford, "being well recommended by their several representatives were admitted on trial." Milford Ferguson, Walter Duncan, James B. McNeal were not admitted. Markley S. Ford, an elder, was not re-admitted.

A. S. Bell, C. H. Edwards, J. H. Biggs, G. W. Cottingham, Thos. G. Tucker Steele remained on trial.

Uncle Tucker Steele is the preacher whose boys slipped from their knees on Sunday at family prayers and shot the wild turkey through the window while their father prayed. His prayer closed more snddenly than solemnly, and his words, are said to have been more emphatic than classic.

D. L. Bell, C. M. Slover, J. H. Blakely, J. C, Colbe, L. B. Dennis, J. J. Roberts, were admitted into full connection. L. C. Adams, Jno. Cowle, H. Hubbard, W. T. Anderson, Nathan Taylor, T. C. Tinder, Thos. Stanford, Deacons of one year.

Hazekiah C. Boyers, Thos. D. Stroud, David Crawford, Hazekiah W. Balch, Mason B. Lowery, were elected Elders. Stephen Carlisle was an Elder elect. Locations: J. F. Seaman, Geo. Benedict, L. W. Moreland, J. H. Rives. Discontinued: W. A. Hamill, J. Wayland, J. D. Martin, R. R. Burts.

The organization of the Indian Mission Conference caused a decrease of 2,840 Indian members, 1,064 whites, 29 blacks, 46 local preachers, and the following traveling preachers: W. H. Goode, H. C. Benson, J. Page, D. B. and A. Cummins, J. F. Boot, J. Fields, T. Bertholf, J. Essex, J. F. Collins, J. Boston, W. McIntosh, S. G. Patterson, D. Adams, W. Collins, E. B. Duncan, W. G. Duke, J. M. Steele, Jeff Shook, W. W. Oakchiah Tussawalita.

The Conference Stewards made a full report. They had on hand $1,000 from the Book Concern and $40 from the Chartered Fund, and enough from the circuits on the fifth collections to make $1,167.76 in all, to be distributed to necessitous cases. The Presiding Elders got none of this, although Dr. Hunter received only $87, from the Washington District, and J. Custer $96.83 from Fort Towson. Batesville paid J. B. Annis $125.41. Little Rock, H. R. Kern $79.25. Ft. Smith and Van Buren, L. W. Moreland, $71.50. Washington was to be the center of educational interests, and was a brag circuit. It had J. J. Roberts and J. C. Kolbe. Roberts received, $83. Kolbe $183.48. Fayetteville paid H. C. Boyers $200, his entire claim, but he ministered to 642 white members. Washington had 518. Bentonville paid Sam'l Allen, $32.80. Carrollton had J. F. Seaman and T. G. T. Steele, and paid them $10 each, 354 membership. But the climax of littleness was reached when Elizabeth C't paid W. A. Hamill $1.37 1-2 and J. Owen $2,82. Worse still, Solomon Holford had died on the Osceola C't and nothing paid. The Secretary adds this foot note: "N. B. For a more satisfactory understanding of this report recourse must be had to the original paper, which is filed among the Conference documents." The files are gone.

"The case of Solomon Holford, who departed this life during the year, in the triumphs of faith, was laid before the brethren by his Presiding Elder for their encouragement in the work of the ministry." "The report of the Committee on Memoirs of the dead was accepted, and handed over to Bishop Morris to be printed in the Minutes;" but no record made of it.

A committee on education was appointed: J. C. Parker, J. Custer, J. Estabrook. Their report was adopted with three resolutions appended; "*Resolved*, that we approve of the erection of two seminaries of learning of high order within the bounds of this Conference—one north and one south. *Resolved*, that they shall be conducted on the self-sustaining system after all the necessary buildings have been provided. *Resolved*, that the Bishop now present be respectfully requested to appoint a suitable agent, whose duty it shall be to visit the most important parts of the Conference, receive propositions for the buildings, obtaining subscriptions and donations, and doing all other matters for the completion of the object contemplated in the first solution."

W. P. Ratcliffe was appointed Agent for Conference Seminaries, J. Harrell, J. F. Truslow were appointed to help him in the northern, J. Custer, A. Hunter, in the southern parts of the State. We shall see what they did. Heroic men, fifty years ahead of their Church, without a dollar, in the bosom of a great State, every 16th section of whose land was devoted to secular education, and not a single academy in existence, at least none that this writer ever heard of. Surely God was with these men to prompt them to this act of faith. The seed they sowed is helping to fill this State with our Christian schools. Let no Christian educator falter in his work. If he is endowed with the talents of a teacher and those talents have been enlarged by a providential training, let him stand before the world in his lot. The money will come, if not in his day, it will come. The man must precede the money. Let the friends of Christian education hasten their gifts and increase their patronage. The day of small things means days of great things for the future. Let any one study the history of our Church one hundred years ago in the light of present progress. Methodist educational institutions of the present compare favorably with those of any Church in this land of free schools and State universities. But we have the resources to outstrip the world. Let us do it.

The Conference took leave of Bishop Morris. He had organized the body, had presided several times besides, and the brethren loved him. No doubt they felt the separation had come. It was meet they should say, "that we tender our warmest thanks to our beloved Bishop Morris for the kind and affectionate, yet dignified manner, with which he has always presided over us; and should God in His providence never permit us to share his counsels and enjoy his society again, we assure him that he carries with him our most affectionate concern for his present and eternal welfare."

J. Harrell, J. Custer, J. F. Truslow, J. C. Parker were elected to the Louisville Convention. J. Estabrook, W. P. Ratcliffe reserves.

The Sunday-school Committee made a report, but as the Conference directed its publication in the *Visitor*, the Secretary did not record it; and other reports were filed only to be lost and history marred.

J. A. WALDEN.

Eureka Springs, March 2.

Renew your subscription now!

NASHVILLE LETTER.

Dr. Hoss and Dr. A. Coke Smith have recently returned from a trip to Florida where they addressed the Chautauqua at Lake De Funiak. A great many Northern people spend the winter in Florida and some of course attend the Chautauqua. Dr. Smith spoke of the meeting as a piece of Yankeedom in the South. Dr. Hoss traveled rather extensively in the State and reports the Church in Pensecola, Jacksonville and Tampa to be in a flourishing condition.

It is gratifying to all connected with the University that it has in its faculty two of the strongest and most popular preachers in Nashville. Rev Collins Denny who has charge of the school of Mental and Moral Philosophy, is a preacher of great force. Intellectual force is the chief characteristic of his preaching, though he by no means lacks earnestness and spiritual fervor. He is yet a young man and will doubtless be one of our strong men for many years to come. Dr. A. Coke Smith preached a sermon of very great power at West End last Sunday. The intellectual strength, the tender pathos, the broad sympathy and the moral earnestness and sincerity of the preacher and his preaching touch the hearts of all who hear him, and draw crowds to wait npon his ministry.

Prof. John Daniel of Physical Science Dep't is studying physics under the celebrated Helmholtz in Berlin. He will return in time for the opening of the University next fall. Prof, J. H. Kirkland, Ph. D., brother of the editor of the Southern Christian Advocate and Prof. of Latin in Vanderbilt, left for Germany last week. He will pursue a special line of study in Latin till August, and travel a month or so before his return. Dr. Kirkland is one of the strongest men in the University. He is a thorough Latin scholar and a most excellent teacher. He has an edition of Horace in press now. Perhaps no man in the University has so strong a religious influence among the students as Dr. Kirkland. He is universally popular and yet is as exacting in his requirement of much and thorough work as any one.

There are a great many revivals in progress in the city. Rev. Geo. S. Inge has just closed a successful meeting at Tulip Street, whose congregation is now worshiping in the basement of the new church. Dr. Brown is conducting a meeting at West End assisted by Bro. Lewis Powell of Elm Street. This meeting has been in progress only a few days and we know not what the results will be. There are meetings being held also in the Presbyterian, Baptist, Episcopalian and Campbellite churches. Dr. Steele begins at McKendree next week. There are a great many earnest, spiritual Christians in Nashville, ready to do and give for the good of the Master's cause. The Sam Jones Tabernacle, a magnificent structure with a seating capacity of five thousand, is nearing completion and will be ready for the great evangelist in May.

Dr. Barbee has just returned from a trip to Washington where he has been looking after the interests of the House.

Arkansas boys have always received a good proportion of the honors of the University. This year is not an exception. Ed. Mims of Little Rock has been chosen by his class to represent them at Commencement. W. T. Locke of Kittle River Co., was one of the speakers at the Anniversary exercises, Feb. 22; and the place of Faculty representation for the Theological Dep't has been given to another Arkansan.

It was the privilege of your correspondent to visit the Webbs' School at Bell Buckle recently. How delightful to see something that's as good as it "used to be!" This school is at the height of success and popularity, and what a grand work it is doing in insisting on an absolutely thorough foundation for an education!

J. M. HAWLEY.

March 5.

Lift your hat reverently, says the New York Recorder, when you pass the teacher of the primary school. She is the great angel of the Republic. She takes the bantling fresh from the home nest, full of pouts and passions—an ungovernable little wretch whose own mother honestly admits that she sends him to school to get rid of him. This lady, who knows her business, takes a whole car-load of these little anarchists, one of whom, single-handed and alone, is more than a match for his parents, and at once puts them in a way of being useful and upright citizens. At what expense of toil, patience and soul weariness! Lift your hat to her!

ARKANSAS METHODIST.

THURSDAY, MARCH 10, 1892.

THE ARKANSAS METHODIST

An Acrostic.

Thy pages, how they reach the masses;
How they visit rich and poor!
Even those of meanest classes,
Always welcome at their door.
Rendering solace to the sad one,
Keeping truth before his eyes.
Around the fireside of the glad one.
None the less to make him wise.
Sad and lonely have I read thee
And thou soon wouldst give me cheer,
Soon wouldst point me to the Savior,
Make me feel that he was near.
Ever may thy glorious pages
Thus, alike, find welcome in
Homes that need thee, homes of sorrow,
Ones of sickness, pain, and sin.
Deeds of love, and deeds of kindness,
In thy columns they would find.
Soon they'd learn of that dear savior,
That great Ruler of mankind.

Van Buren, Feb. 25. ALLIE KESTLER.

DISTRICT MISSIONARY MEETING.

The Woman's Missionary meeting for the Washington District, Little Rock Conference, is called to convene at Hope, beginning Friday night, Apl. 1, 1892, including following Saturday and Sunday. A full attendance is very much desired and important. Let every Auxiliary see that delegates are appointed and that the delegates do attend. The importance of these gatherings cannot be overestimated. Personal contact and acquaintance among the workers awaken a more lively interest, and mutual sympathy tends greatly to inspire discouraged and flagging members. The delegates thus quickened and encouraged, returning impart some of their quickened life to their co-workers. In this way the general interest is intensified and the whole work furthered on.

Again, let me beg of you, my dear Sisters, to see that every Society both Adult and Juvenile is represented either by a delegate or a written report. I would urge and earnestly entreat every Society, both Adult and Juvenile, to press their collections and forward the funds at once to Mrs. McAlmont, our Treasurer. The money should reach her by the 10th of March, so that it may be included in her report for this quarter, else we can get no credit for it in the next Annual Report, as the Woman's Board meets the first of June, before another quarterly report is due. Please do not neglect this, for I believe you all as well as I, want to make as good a showing as possible in our next Annual Report.

E. A. HAYES,
Sec'y Washington Dist., Little Rock Conf.
Feb. 25, 1892.

OPEN LETTER TO 'LEARNER.'

DEAR BRO:—We have read, with much interest, your letter in a recent issue of THE ARKANSAS METHODIST, and must say, you have done well for a boy of your years. You have learned a few things, that are truly hard to learn. Getting ready for Conference, by commencing in time, immediately after Conference, is a secret that but few of us learn. Many of us forget that it requires our *whole time*, from one Conference to another to get ready for it, and then we find duties have been omitted. The disciplinary requirments are sufficient to keep the P. C. busy all the year. In addition to preaching a pure gospel, there should be close, spiritual, systematic pastoral work. Let the pastor feel the object of his mission—so save souls. Plans should be made to raise the collections ordered by the Conference, and then closely worked at all the year.

You appear to have "learned" some of the intricacies connected with "log-rolling" that "devout laymen, did some of that kind of work at the last session of our Conference." You fail to tell us of their success. If not very successful, it may be they will be more so when they "learn more."

As you are a learner, allow me to say a few words about our Conference Minutes (for they will be out before long). Your brethren of intelligence and experience in all our Annual Conferences have come to regard them as a necessary appendage in conducting their business. Our own the White River Conference has adopted a resolution, making it the duty of the several preachers in charge to collect the amount assessed to their charges for printing the Minutes, or pay it themselves.

As you are young permit me to advise you to study your Minutes carefully, refer to them occasionally during the year and thus prepare yourself for Conference. You would do well to take a copy with you to Conference, and by referring to it when ready to make distribution of your Conference collections you will find the names of the Treasurers of all the Boards. The Treasurer of the Board of Missions will receive your missionary money, both Foreign and Domestic. The Treasurer of the Board of Church Extension will receive your funds for Church Extension, etc. Your Minutes will save you the trouble of asking the vexing question "Who takes this?" "Well, who takes this?" and also save you from being pronounced a verdant young preacher by your brethren who are better informed.

Remember, your brethren especially of the various Boards at Conference have their hands and heads full, and no time to answer unnecessary questions. And Learner, do be ready for Conference. Get the collections ordered by the Conference ready, by putting the amounts raised for each purpose in separate envelopes, properly addressed, stating on the envelope, amount assessed and amount paid. The Treasurer of the Board of Missions is required to report the charges paying and overpaying the assessments.

YOUR FELLOW WORKER.

REV. BENONI HARRIS.

Died at his residence at Paragould, Greene Co., Ark., Feb. 25, 1892 of pneumonia, Rev. Benoni Harris, aged sixty-four years. He was born in Howard Co., Mo., July 2, 1827. He was reared and educated in Arkansas; commenced preaching at 18 years of age; was admitted into the Arkansas Conference of the M. E. Church, South, in the year 1848. Since then he has done the work of an itinerant minister of the gospel of peace, having either a mission, circuit, station or district in charge, as directed by his Conference, up to two years before his death. All this labor was performed in Arkansas. He identified himself in interest with the State and her people and sympathized with them in their development and moral and religious culture. Their destiny was his. His labors and prayers were with them and for them. He clung to them and their cause in time of war as well as in time of peace, in adversity as well as in prosperity. He has left his impress upon the moral and religious progress of our community which will be seen and felt for years to come.

It is not my purpose to write an obituary of the deceased. I shall leave that for abler pens. But as it was my privilege to be intimately acquainted with him for the last thirty years, I wish to offer as a voluntary tribute to his memory, my memory of his virtues and some of his characteristics as a Christian minister and social gentleman.

His illness was of short duration, his suffering was severe, but he bore it with meekness and Christian resignation. Bro. Harris had some peculiarities; sometimes he indulged in drollery which rendered him somewhat unpopular with the young and those who did not know him well. But those who knew him best (and I claim to be one of them) loved him most. Benoni Harris spent the prime of his manhood in the work of the ministry in the hills and swamps of Arkansas. Cheerfully he accepted and without murmuring he went to the work assigned him from time to time by authority of his Church. Whether mission, circuit, station or district, whether in the swamps or on the hills, or in the backwoods or the crowded city, he was ready to say "Here am I, send me." As a preacher he was able, sincere and efficient—a workman who had no need be ashamed, rightly dividing the word, giving to each his portion in due season. Instant in season and out of season, every whit a Methodist of the true Southern type, he was ready for every good word and work, and shunned not to preach the doctrine of his Church without intending offense to any, and with charity for all.

He was a plain preacher, posted in doctrine, strong in faith, clear in diction, humble in manner, forcible in logic, unaffected in style, full of unction and often eloquent. He was fervent and able in prayer. I shall ever remember his gift of power of expression, when appealing to a throne of grace in behalf of sinful men and women. As a minister in time of peace or as a chaplain of a regiment of the Southern army in time of war he trusted in the promise of his Lord and Master to his ministers, when he commanded them to go and preach his gospel, "Lo I am with you even unto the end of the world."

Bro. Harris was a good financier, a quality that was mistaken by some for stinginess, but it proved to be one of his virtues. He never left any of his appointments for a new field without paying his debts, always taking care to owe no man anything. He always saved some of his salary, be it ever so small. He was a burden to no man, but self-sustaining throughout. The result is he has left a little estate to his wife and relatives.

I shall ever remember his beautiful song and how much I loved to hear him sing it:

"I saw a way-worn traveler,
In tattered garments clad,
He was struggling up the mountain
It seemed that he was sad.
His back was laden heavy.
His strength was almost gone.
Yet he shouted as he journeyed,
Deliverance will come.
Then palms of victory crowns of glory,
Palms of victory I shall wear."

To him deliverance has come and with it palms of victory and crowns of glory. In the death of Bro. Harris a useful life has ended. Let us remember and strive to emulate his virtues, and may the Church console the bereaved widow.

L. L. MACK.

Paragould, March 2.

AN IMPORTANT MATTER.

To the Traveling Preachers of the Arkansas Conference, M. E. Church, South:

Brethren: An appeal has appeared from time to time in the Nashville Advocate from Barbee & Smith, urging us to collect and send to them, as soon as possible, our Bishops' Fund, that they may be able to pay to our chief pastors their salaries in monthly installments. The money must go from the Treasurer of the Joint Board of Finance to them. (See Discipline page 183.) In their appeal they say: "*Let no preacher send his collections for the Bishops' Fund to us*, but send it to the Treas. of the Joint Board of Finance."

Allow me to say to you, brethren, as I was elected Treas. at our last Conference for the ensuing year, that if you will send me your Bishops' Fund, I will receipt you for same, and send money at once to Barbee & Smith. These receipts will answer as cash with you in your settlement with the Board at Conference.

Brethren, please take your collection for Bishop's Fund at once, if you have not already done so. By prompt attention to this business, you will confer a favor on our Bishops, that each one of us knows how to appreciate. Send money by postoffice order on office at Bentonville, Ark., or checks on either one of the Bentonville Banks. If these cannnot be had, send by registered letter. Address me at Elm Springs, Ark.

P. B. HOPKINS.
Treas. of Joint Board of Finance.

"LOOK TO THE END OF LIFE."

I believe it was Solon, the Athenian law-giver, who said, "Look to the end of life." It would be well, if the great, anxious, excited, busy world would pause a moment and attend this short sentence of wondrous meaning. In this age there is too much excitement, too much rush, too much thoughtlessness, too much leaping into the dark. The heedlessness with which many pursue their phantoms is deplorable, and the recklessness with which they ride their individual hobbies arouses our deepest sympathies. The advice, "Think twice before you act," is good. We too often do things for the present moment without reference to the future. The words and deeds of men, like the men who say and do them, are eternal in that they certainly affect ever afterward those who say and do them. I cannot afford, in consistency with my supreme interest, to respond to the demands of the present moment with a word or a deed that ever afterward will affect me evilly. Often there come crises in our lives, where it seems some inconsistent word or deed would give relief and save the present from a multitude of present difficulties; and so, perhaps, it would; and were it not that the word or deed would stamp an eternal impress upon our character and its effect linger with us through subsequent life—yes, through eternity—we might sometimes, in our anxiety for the present, forget the end of life and not count our words and deeds in the sum of life. What we put down in life's column must be added and the sum is our eternity. Men are too prone to lose sight of life's end and throw into a confused heap a mass of miscellaneous words and deeds, good and evil, and trust that the good will tip the evil when it is separated and weighed in the balance. Such action betrays lamentable indifference in regard to that "priceless thing."

When man views the approach of the gloomy specter and past life crowds into the present moment, how many words would he unsay! how many deeds undo! He had not seen the end when he said and did them, but now the end brings them back to view. While our highest object in life is to prepare for the end and every moment is given for this preparation, we should smooth with every deed and polish with every word a character—a soul—a man—for God and heaven. Every word spoken should be chosen, fitted, polished with reference to its future; and every deed should be performed, finished, touched with our noblest endeavor in regard for its immortality. Let Prudence sit guard on the lips; let Care supervise every action; and let Wisdom confer with the future for the word—the deed—to fill the present moment.

W. P. WHALEY.
Conway, Feb. 27.

CONSUMPTION CURED.

An old physician, retired from practice, had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints. Having tested its wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will send free of charge to all who wish it, this receipt in German, French or English, with full directions for preparing and using. Sent by mail, by addressing, with stamp, naming this paper, W. A. NOYES, 820 Powers' Block, Rochester, N. Y. eow.

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REMEMBER!

Brethren, do please *remember*:

1. We have earnestly requested, that all letters and cards *on business* with THE ARKANSAS METHODIST and our Book House should be addressed to Bennett & Thornburgh, and all money orders, checks, etc., should be made payable to them.

2. All letters and cards containing matter for publication in this paper should be addressed to its Editor by name, or simply Editor of THE ARKANSAS METHODIST.

3. Matters for the firm and for the Editor may be inclosed in one envelope, but they should be on *separate* slips of paper and marked accordingly.

☞ If brethren knew how much a compliance with these requests would accommodate us, all letters to our office would hereafter be addressed as requested above.

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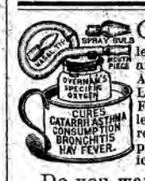

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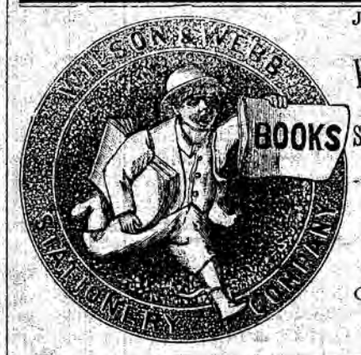

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DEATH NOTICES

J. W. PENNINGTON.

Joseph Woolfolk Pennington was born in Little River Co., Ark. Jan. 11, 1819. He was married to Orpha L. Norwood Dec. 19, 1843. He professed religion and joined the M. E. Church, South, at Warren, Bradley Co., Ark. about the year 1854. His conversion was thorough, and his piety deep and constant. He was very consistent, and always zealously active and aggressive in Christian work. His hospitality was always bestowed generously upon all who desired to share it, and its only bound was the limit of his opportunity and ability. Many enjoyed the cordiality with which he entertained them in his Christian home. He journeyed in his earthly pilgrimage with his faithful companion in joy and sorrow, trial and triumph, forty-eight years last Dec. He was 73 years, 1mo. and 10 days old when he departed this life on Feb. 21, 1892. When the summons came from his Lord, he was ready and waiting. As the end drew near, he said to all, and especially to his Christian brethren, "There is not a cloud intervening between me and my God," "Heaven is just ahead," "all is clear." He was held in high esteem by all who knew him, as an upright citizen, an affectionate husband, a faithful father, a worthy and true man, and a genuine Caristian. There were present at his funeral 43 children and grandchildren. To them he has left the richer legacy of his faith, his piety, his noble and godly character. The riches and blessedness of heaven are increased by the value and happiness of every redeemed soul that joins the "innumerable company."

Fraternally, SAMUEL N. BURNS.

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W. E. LAMBERT.

William E. Lamebrt was born Apr. 8, 1869, and died Feb. 17, 1892., professed religion and joined the M. E. Church, South., Sept. 1890, and lived religious till called on high. Willie was a good boy—such is the verdict of all who knew him. He was especially devoted to his mother and since her death to his father, two brothers, and six sisters. This is the first death in the membership of Moss Chapel, organized by the writer in 1890. The last words Willie was heard to utter were "Nearer, my God, nearer to thee." The old father and children are heart-broken. Look up, dear ones; the life, patient suffering and happy death of your Willie bids you come up higher. J. H. BRADFORD.

Atlanta, Ark.

COL. B. T. EMBRY.

In the death of Co'. Embry I am personally bereaved. When resisting a call to the itinerant ministry of the Church, working on a farm trying to recover a part of the money lost in the 'militia war' that raged in Pope county in the Summer and Fall of '72, getting deeper into debt each year, he advised me "to let it go and give yourself wholly to preaching," assuring me that success would attend my efforts.

Col. Embry stood on the threshold of the Church for many years; he never entered the open door—he "halted too long between two opinions." His estimate of the duties and responsibilities of church membership was of the highest order. Yet he loved the Church devotedly. In the days before the war, when camp-meetings where held annually at old Sulpbur Springs, he and his father-in-law, Col. Taylor, with their families and servants, were there to take part. He was a regular attendant on the ordinances of the Church. Often have I seen him weep as a child when, in my crude way, I tried to preach the word. On one occasion, some years ago, while conversing about my giving up all and going into the ministry, I said, "Colonel, if I only had money with which to pay for an education, I could go." He replied: "Tom, you can get all the money you need." That reply has never been explained to my mind. I only know I did not go then nor for some years afterward; the thought has often been in my mind—did he intend me to understand that he would furnish the money? If I had only known—but the matter never came to the light.

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One instance is related as showing his zeal for Methodism. My father built the first store house at Atkins, in which he organized the first Methodist Sunday-school—this was the first Sunday-school organized in the town—which he superintended for two or three years. The sainted W. J. Dodson rode the circuit then. After the transfer of the school to the Methodist church, which was the first church erected, an effort was made to convert it into a Union school. The new superintendent, who taught the literary school, who was a staunch Methodist, but thought it best for policy's sake and to "save feelings," to submit to the change. The old superintendent, who had borne the hardships and established the school, was so mortified as that he shed tears; the case seemed hopeless; they had the majority and the money. On Sunday afternoon the crowd gathered at the church to witness the contest. The question was to turn on the point of raising the greatest sum of money for Union or Methodist literature. The excitement at the close of the discussion was intense. The champion on the Union side arose and as if to overwhelm the other side, triumphantly said: "I'll give ten dollars to buy Union literature." The Methodists gave up their cause as lost, when Col. Embry arose, his superb manly form quivering with excitement. What would he say? This: "I will give a hundred dollars for Methodist literature every time the gentleman will give ten," and sat down amid tremendous applause. The Methodists were triumphant and the school lives to this day. Col. Embry never compromised principle. He was ready with his money and strength of character to support the right.

Another instance is related in brief to show the beauty of his character: His old slave and his two sons were active in reconstruction days, taking part in almost every movement against the citizens; this resulted in the death of both of the sons, who were noted desperadoes, and in many threats against their father, which gave the Colonel no little concern. He was heard to say in substance: "They may kill A and J, but that old man has been led off by bad men. He thinks he's right, he's no bad Negro. I have all confidence in him; he has carried me on his back over many a rough place when I was a boy; if they kill him may I never know who did it, for the man who kills him will have killed a better man than he (the slayer) is." But lest these notes grow too long, I will only add: When dying he sent for Bro. Massey, the pastor, as the jailer sent for Paul, to know "what he must do." On being told that he must surrender to Christ he closed his eyes, folded his hands and lay motionless for a time, when he said, "The surrender is made." Did Christ ever slay a captive? The malefactor said, "Remember me;" the dying Christ said, "I will"—and they entered glory together. Mrs. Kate Embry Scott, her brother Aylette Embry, have lost a father; Earnest ("Ned") has lost a grandfather; the writer has lost a noble friend.

T. J. REYNOLDS.

Harrison, Ark.

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FIELD NOTES.

ATLANTA C'T.—The Atlanta circuit has a parsonage located in Atlanta, the most conveniently arranged house we have ever lived in—6 rooms finished up in good style, with two good brick chimneys, built four years ago; smoke house, crib, stables, buggy house, two wells of water, garden, truck patch, &c, convenient to school, church, preaching three Sundays in each month, and in as good a community as Arkansas affords. The parsonage property has been bought and paid for within the last few weeks, and strange as it may sound to some, we did not have a single entertainment or party or pow-wow of any kind in order to raise the money; but our people just ran their hands down into their pockets and paid like noble Christian men and women always do. God bless them. Every appointment in the circuit helped liberally though the church at Atlanta paid over one-fourth of the money. I am glad for several reasons: first on my own account, as I had rented the property for the year, but we don't live any longer in a rented house but we are at home; second, I am glad for the Church, as we have a first-class circuit now and the best parsonage I have seen on any circuit in Ark.; thirdly, I am glad for the preachers that may follow me. The preacher read out at Magnolia next Conference for Atlanta circuit may consider himself highly honored—first-class circuit, first-class Board of Stewards, first-class parsonage—deserve to have a first-class preacher.

I have been very fortunate indeed since I have been a pastor. I have never had to resort to questionable means or go into partnership with the devil in order to raise money for Church purposes. It has been my good fortune thus far to serve people with good common sense and a reasonable amount of religion, and whenever a claim was presented on its merits it was met promptly; and if the time should come in the history of my ministry, that it becomes necessary to resort to tricks or any questionable means in order to meet the claims of God and the Church upon us, for one time my charge will report a deficit. Pray for us. J. H. BRADFORD.

Atlanta, Mch. 1.

HOLLY SPRINGS C'T.—As Bishop Fitzgerald would say, this text "divides itself into three parts." First, its size; 2nd, its age; third, its prospects. To its size I first call attention. To my mind it is of ideal magnitude for a man of my caliber; short rangers require a near mark. But do not imagine this new work to be a two-by-four circuit. No, sir, it is a full-fledged work with, I trust, a living soul. We have four appointments, situated from four to six miles apart. Holly Springs is the hub, strong and vigorous, consisting of the very best people in our grand old Ark. Six miles north of this place is Mt. Carmell situated in the heart of one of the best country settlements. Four miles from Mt. Carmell in a southwesterly direction is old Olivet, the pride of many hearts; then from Holly Springs seven miles west is Sardis, beautiful Sardis, a fit rival for the hub of the C't. So we have, as some one has already said, "a triangle" of about twenty miles, with a population of, I suppose, 1,500. It is large enough. If we can only work it for the Lord. May God grant us of his Spirit.

The next feature for discussion is the age of this tender child of grace. It was spoken into existence at the recent session of the Little Rock Conference. It maintained its name and standing admirably well with no P.E. nearer than Arkadelphia, till Feb. 20, 21, when Bro. McKinnon came on its own precious soil, and by strong logical preaching encouraged us all in the Lord. P.E. in the chair, business moved off grandly; officers for the young C't elected, Q.C. closed and we move off for victory and for glory.

Its prospects are very flattering indeed. Yet it is due my section to say, we are not exempt from the hard times so common in the country. My people are of loyal kind, being in perfect sympathy with all the forward movements of the Church. They gave us a cordial welcome, not in the common line of poundings, but in solid cash. So you see I can buy my own provisions, which thing I very much prefer. Then my people come with open arms and hearts and say, we loved Bro. Keith, but he is gone; now we love you and will help you. So they will; so they have, responding to every call. Our collections amounting to $215 are about full in cash and good subscription, and I send you some money for renewals for ARKANSAS METHODIST and still more to follow.

The salary for P.E. and P.C. is more than one-third full at 1st Q.C. With these facts before us the prospects are good for a prosperous year. My people read THE ARKANSAS METHODIST. I want more of them to read it. Very truly your brother,

A. SOULE SCOTT.

Holly Springs, Feb. 29.

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ARKANSAS METHODIST

Z. T. BENNETT, D.D., Editor

GEORGE THORNBURGH, Business Manager.

THURSDAY, MARCH 10, 1892.

Rev. N. B. Tannehill in the Pittsburgh Christian Advocate says, the theater is carried on chiefly by immoral people, or those indifferent to morals. A man or woman convicted of adultery in the civil courts is a drawing card on the stage of to-day. Burdette says of it: "Singular, isn't it, how often it happens that after a society woman has played herself out in society, and her name has been tossed and bandied from club to street corner, she goes on the stage to elevate it! Poor old stage! It has a grievous load of reformers and elevators to carry."

We see by an exchange that "Robert Ellsmere," Mrs. Ward's great story, has become such a drug on the market that certain Chicago houses are offering it at five cents a copy. How are the mighty fallen! This new discovery, which was to set aside the old revelation, and give the world a new theology and a new church, is almost forgotten, while the old Church sweeps on and the old religion saves the people. But this is not the first. The shores of this sea are strewn with such wrecks. And in the future many more which gayly set their sails will come to the same sad fate—Pittsburgh Advocate.

From the editorial page of Zion's Herald, we clip this paragraph: When Spurgeon was asked why he never came to this country, he replied: "Why, I would rather go to Hindostan. I could be of more service there, and then I am afraid my views on the communion would be so different from my brethren in the United States, that I would scarcely feel at home with all their kindness. Do you suppose for a moment that I could sit down to a communion table that separated me from my loving Christian mother, who taught me the divine truths of God's infinite love and mercy on her bended knee? No, never."

There has been a time when the "blind tiger" could exist in the town of Centre Point, but that day has passed into the oblivion of the past. No man with the intelligence of a monkey will try it now.—Howard Co. Press.

The "blind tiger" can not exist in any Arkansas town, where the officers and citizens fearlessly do their whole duty in the enforcement of the law against "blind tigers." A stronger and better law for the suppression of "blind tigers" could hardly be made. Enforce the law; "it will do the rest."

On the demand for temperance legislation in New York, the Christian at Work says: "Throughout the country generally, outside of this State, real progress is being made also in temperance legislation. Under county option laws immense areas in the Southern States have already been cleared of the liquor traffic, and every year sees these areas widening. It is stated as a fact that there are more saloons now in the State of New York than there are in all that part of the Union south of Mason and Dixon's line. In the recent town elections in Massachussetts, the "no-license" gain were larger than they have been before in years. And so in other States, the lines around the liquor traffic are growing closer every year, and its power for evil correspondingly diminished.

After our last issue had gone to press we learned one gambling house in this city had been closed two days before. Called in to quell a disturbance the Chief of Police arrested the keeper, who was notified by the Mayor, that a case would be "docketed" against him for $25 for *every* day his gambling devices were exhibited. As his offer to pay $25 a week was declined, his gambling house had to be closed as every other gambling house in this city should be. But is it right and impartial to require the keeper of one gambling house to pay more for the privilege of committing crime than the keepers of the other gambling houses are required to pay? The city ordinances prohibit all alike; why should not the city officers do likewise? Why?

From the Christian at Work we learn the State of Virginia now has a rigid law against gambling. "It imposes a fine of $250 and imprisonment in jail upon persons convicted of the most common forms of gambling. A strong effort was made to exempt pool-selling on horse-racing but it did not succeed."

We are informed on high authority, that the law of Arkansas imposes a penalty of *not less* than $200 *and* imprisonment in the county jail not exceeding twelve months, upon any one convicted of keeping a gambling house in which are tables and devices for playing faro, keno, etc. If the Grand Juries and Prosecuting-Attorneys in a few counties of this State will do their whole duty, such gambling houses will be closed in spite of city officers guilty of permitting crime for the revenue it brings to the city treasury.

PUBLIC SENTIMENT.

We have insisted that public sentiment is a product and a factor; a product of the home, the school, the pulpit and the press, and a potent factor in securing the enactment and the enforcement of the laws of the land. In a government of the people, by the people and for the people, the public sentiment, the will of the majority, is expressed, formulated in their laws, which should be the rule of their conduct in their relation to the State and its subjects. For the general welfare any citizen may honorably seek by legal methods any desired change in the laws, either by repeal or amendment, or by the addition of new laws.

The advance of public sentiment in the direction of ideal government, providing for "the greatest good to the greatest number," is generally indicated by corresponding improvement in the State's laws; and when these are enacted and enforced by the strong demand of righteous public sentiment, they become educative in their operation, often making pronounced advocates of avowed opponents. Here we may remark it is both interesting and gratifying to study the rather late but notable changes and advance in public sentiment on many questions of great importance to the public peace and morals. Most of our readers can remember when many citizens went about armed, as "walking arsenals," in time of peace; but now the "pistol toter" is under the ban of public sentiment, and when he is convicted of carrying concealed weapons, he rarely escapes the just penalty of the law. It has not been very long since intoxicating liquors were sold in every county, town and village in this State, not by exclusive liquor dealers alone, but by respectable druggists, grocery and general merchants, who in some cases were acceptable members of Protestant Churches; but now under approved law the sale of liquor is prohibited in perhaps eighty per cent of the places in Arkansas, where it was formerly sold, and no dealer in liquors for beverage uses would be esteemed a worthy member of any evangelical Church. In some parts of the nation the lottery was sanctioned and employed occasionally by benevolent associations to raise money for charitable uses, and even by Churches to secure funds for religious purposes; but now the lottery is outlawed in every State but one (where it is fatally crippled), and is denied the privilege of the U. S. mails, while the habitual and known purchaser of lottery tickets can not reasonably expect to be rated in moral characater above the common gambler.

These radical changes in public sentiment clearly indicate the possibilities of wise and earnest effort, and should stimulate to noble aim and holy endeavor for the permanent betterment of society. But in their grand purpose to elevate and protect society patriotic and Christian citizens should not depend alone upon mere legal enactments, however wise and just; for the people can not reasonably expect the desired and designed benefits of wholesome legislation except through the faithful and impartial administration of the laws. The quality of the administration in any State, county or municipality will usually be determined by the character of the executive and judicial officers. When such officers are not true and faithful and fearless in the discharge of their duties; and especially when they compromise principle and degrade justice through the hope of political favor or other corrupting influence—the majesty of the law will be dishonored, confidence in the courts paralyzed and the welfare of society imperiled in the consequent lawlessness of substituting might for right and liberty for license. When the people fail to elect executive and judicial officers of unimpeachable integrity, they sow to the wind and must reap the whirlwind in the prostitution of public trusts by embezzlement, the criminal acquittal of felons and the summary vengeance of mobs.

The patriotic and Christian citizens of our State can hasten the coming of the time, when the people may feel assured, that all the candidates nominated by any political party are 'competent, honest and sober'; and no candidate, who can not fully meet this three-fold test, is worthy the suffrage of the people for any office. Though his popularity may be unrivaled and his competency unquestioned, if his honesty and sobriety are justly doubted, no party lash should bring to such a candidate the support of patriotic and Christian citizens. And we do not hesitate to say on general principles, that the people may well doubt the personal sobriety and official honesty of any candidate, who has the hearty and united support of the saloon power and gambling fraternity; for when necessary these will spend their money freely and employ almost any methods to elect candidates known to be favorable, or at least indifferent to their business, which begets crime and fosters the most destructive curses in this or any country. And it is a humiliating fact, that the combined influence of the saloon and the gambling house have had the balance of power in dictating the nomination of party candidates for the highest offices in the gift of the people!

WHO IS WRONG?

DEAR BRO. BENNETT:—Average salary of pastors in Arkansas Conference is $398, instead of $286. Twelve years ago it was $213. We have advanced, but we are still very low. Your types must have gotten wrong. Yours, ANDERSON.

Greenwood, March 3.

The Minutes of the Arkansas Conference for 1891 gave the names of ninety-two pastoral charges, and these charges according to the footing in the "table of finance" paid their pastors a total of $26,380,49. This sum divided by 92, the number of pastoral charges, gives $286, and not $398, as the average salary the 92 charges paid their pastors last year. In this calculation we did not take into account the sum of $1,923.90, raised for Domestic Missions, and distributed among certain Preachers in Charge and Presiding Elders; and we left this out of our calculations in reference to the average salary paid by the charges in the Little Rock and the White River Conference. If the Minutes reported correctly, Bro. Anderson's arithmetic instead of our types "must have gotten wrong." Like Homer our good brother has nodded—once!

RETIRED PREACHERS.

Rev. Jay Benson Hamilton, Hackettstown, N. J., is rendering efficient and truly commendable service in behalf of the superannuated preachers of the M. E. Church. By his forcible presentation of their meritorious claims upon the Church and his careful exhibit of the statistics showing what each Conference has raised for these dependent and worthy claimants, he is also doing good service in behalf of the infirm and retired preachers of other Churches, for some of his articles are published in secular and other denominational papers. In the Boston Globe, Feb. 17, he has a long article showing the contributions given by the members of the M. E. Church for its superannuated preachers. We copy a small part of this article, which gives information on the subject of ministerial support in the New England Conferences:

Every Methodist minister is a possible Conference claimant. His wages are not estimated as a compensation for his services. They are not called salary, but "support."

The law of the Church is, that the stewards "shall make an estimate of the amount necessary to furnish a comfortable support to the preacher stationed among them."

This law is so faithfully observed by the Church that the Methodist minister is the most poorly paid professional worker in the community in which he resides. A committee of the New England Conference, whose report is published in the annual Minutes for 1890, said:

"Relatively to their neighbors and surroundings, the poorest paid preachers in Methodism are to be found in New England. The condition of many feeble charges among us is pitiable indeed. Thirty churches average less than $270 a year for pastoral support, rent excluded; 50 preachers receive $500 a year or less."

In the other New England Conferences 179 ministers received $500 or less, of whom 46 received $300 or less. Two hundred and twenty-nine Methodist ministers received in New England $500 or less, of whom 76 received $300 or less.

From these facts it is evident that every pastor is vitally interested in providing for the support of aged and needy retired ministers. He may reasonably expect to be one himself at no distant day.

And yet, of all causes none is more neglected by hundreds of pastors than this. The simple recital of the unvarnished facts will prove a terrible arraignment of hundreds of pastors and churches for neglecting a sacred duty.

Negligence of honored heroes which robs them of their just dues and leaves them in need and distress is a shameful crime. It merits and ought to receive the fitting brand of public censure and reproach.

BOLD STRIKE AND ELSE.

DEAR DR. BENNETT:—Your "bold strike for the right," as Bro. Evans tersely puts it, in exposing evils that threaten to defeat justice and sap and overthrow the morals of our country, will certainly meet the endorsement of all true lovers of humanity.

What a pity that all the papers, both religious and secular, are not in line with their batteries pointing at this great, gigantic, hideous monster. If they were all making a "bold strike for the right" against this unblushing enemy, that is stalking out in the satanic form of gambling, Sabbath breaking and other abominable things, how many thousands of dollars would be saved to the country, hundreds of dark homes made bright and sunny—while many noble sons would be restrained and saved to the cause of Christ.

We are glad THE ARKANSAS METHODIST is, and has all the time been making this "bold strike for the right."

The last issue of the Arkansas Baptist contains the following "bold (?) strike:" "The Arkansas Baptist will attend to all the questions pertaining to the good morals of the city in which it is published, and yet not impose on its thousands of country readers by filling its colums with local matter. Our own affairs are all we can attend to, &c."

Now, I may be mistaken as to the meaning of the above quotation; if so, I beg pardon for quoting it here. While space in this great religious paper in too precious to be used in exposing he detestable evils that are practiced it the Capital of our great State, it always has space to utter, and allow its contributors to utter things unbecoming for a religious paper against other religious denominations. In the same issue in which the editor says, "Our own affairs are all we can attend to," nearly one and a half columns are devoted to unbecoming epithets against Methodism by Rev. J. N. Hall, the great (?) champion of the Baptist Church. Among other things, this great debater made use of the following language, in the last week's Arkansas Baptist: "So intense is the hatred of the average Methodist against the Baptist, that he would be glad to see the triumph of infidelity, or any thing else, if it would thereby retard Baptist prosperity."

Now, we are glad to know that even the "average" Baptist doesn't believe a word Dr. Hall says about the existence of such "hatred." Of course there may be a great many influenced by such leaders as Hall, but it is not general among the laymen. We are glad that the "average" Baptist, the "average" Methodist and the "average" sinner—besides thousands of our beloved brethren throughout Christedom, all know that it is an acknowledged fact, that Methodism is a potent instrument in furnishing converts and spiritual influence to the Baptist Church.

In the same article Dr. Hall makes use of this language: "I think I can truly say that on general principles there is more sectarian hate and bigotry to the square inch in the average Methodist—especially in the preachers than in any other class of people in the land." "Bold strike," isn't it? I attended a prayer meeting last night at the Baptist church. Five public prayers were offered up to the Father of all—one by a Baptist, the leader—four by Methodists. The Methodist Church is in the ascendency here—the Baptists weak and struggling—cannot carry on its prayer meetings without assistance; the Methodist brethren, through acknowledged love (not "hatred") have gone to their rescue. This is only a sample of what the "average Methodists" are doing whenever opportunity is afforded. Many of them—yea thousands, have aided with their means to erect Baptist churches. The "average Methodists" have been taught to "do good for evil." Has Dr. Hall done one-fifth as much work with his brain, pen or silvery tongue against infidelity, as he has against Christian denominations?

Here are his closing remarks in that wonderful (?) article on "Sectarianism of Methodism." "They are moral cowards on points of doctrine. They are afraid to let their people have encouragement to "prove all things and hold fast to that which is good." They seem to be conscious of the indefensibility of Methodism. They will shut themselves up in some of their partisan papers to belittle Baptists; but they will never offer their columns for a reply. Methodism is intensely sectarian."

"Bold—bold—strike," indeed. From all the external symptoms, the casual observer can easily ascertain who is suffering most from that horrible disease, called "sectarian bigotry." Did Mr. Spurgeon, the greatest light that ever lived in the Baptist Church, ever on any occasion write, or speak such language of Methodism? Mr. Spurgeon was associated with Methodists all his life and had opportunities of knowing more of them than it has been possible for Dr. Hall to know. The difference is, Dr. Spurgeon looked at Methodism through the gospel telescope, but we don't know what kind Dr. Hall uses—I have never seen anything like it in the Bible. Mr. Spurgeon knew that Methodists were not "moral cowards." If Dr. Hall is honest in that assertion, let him open the columns of his, or any Baptist paper, and bind himself to give "fair play," and his readers shall be accommodated to a few articles on "points of doctrine."

Now, this scribe is not a debater, and will not tolerate strife, but we would gladly give "a reason of the hope that is in us," through the columns of a Baptist paper. Hundreds of others will do the same. Will we be invited? We will wait and see. Good will to all.

O. H. KEADLE.

Alexander, March 5.

THE TITHE LAW.

MR. EDITOR:—Ought we pay tithes?

Abraham paid tithes, not as though it was a newly enacted law, but as if it was common in his day. Jacob paid tithes unto the Lord, as though it was a custom among his people in his time. God gave it to Moses for a law for the people. Leviticus 27:32: "And concerning the tithe of the herd or of the flock even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord." This command was given from Sinai: "Honor the Lord with thy substance and with the first fruits of all thine increase; so shall thy barns be filled with plenty." The very word of the Lord himself shows that he made it a law and demanded it of the Jews. Several times they departed from it, and would not obey this command. In Mal. 3:7,8: "Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me and I will return unto you, saith the Lord of hosts. But ye said, wherein shall we return? Will a man rob God? yet ye have robbed me. But ye say, wherein have we robbed thee? In tithes and offerings." This is certainly a call to return to this neglected duty. And God said they were robbers; that they had robbed him of the tithes. In the ninth verse of the same chapter he says: "Ye are cursed with a curse; for ye have robbed me, even this whole nation."

If the Jews suffered so for neglecting it as to impoverish the whole nation and bring a curse; and if it is our duty to pay tithes, is it not also hurting us and causing the curse of the Almighty to lie heavily upon us? If they were robbers for withholding the tenth, so are we, if this tithe law was not repealed.

A law once enacted and made known to the nation is in force, and for the violation of it, all are subject to the penalty, until it has been formally repealed. As God made this law he must repeal it, and make it known. Is there any statement in the Old or New Testament showing that God has repealed the tithe law? If there is nothing showing that it was repealed, then, is there anything showing that our Lord and Master sanctioned it? Jesus said: "Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." How plain these words of the Master. But do you think Jesus did not mean to include tithe paying here? The Jews in the days when our Lord was upon the earth, and hence New Testament times, were *rigid* tithe payers, and even carried it to an extreme, if possible. So Jesus in one of his discourses said: "Woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: these ye ought to have done, and not to leave the other undone;" Luke 6:42. Is not this the Master's approval of this law? does he not say "these ye ought to have done"? The tithe law was in full force, and hence, only necessary for him to approve it, and instead of his nullifying it, he approved even the *rigid* and extreme views of the Pharisees. This is as strong a sanction as he gave to the Sabbath, and who will say he did not approve that law, or that he left the world without a Sabbath? As God claims one-seventh of our time, so he claims one-tenth of our income. Then it is certain the Master did approve the tithe law, and his approval and sanction makes it *still* a law.

Again, "the reason for paying tithes under the Mosaic law, as well as *before* that law, were *love and gratitude* to God as the giver of every blessing and the source of all prosperity in business; also an expression of *loyalty* to God and his government as supreme. Then do not all these reasons remain and rest with equal weight upon all Christians today?"

The tithe was used to support the Priests and Levites, supply the altars, keep up the temple and care for the poor. If this law was repealed then we have a ministry called of God, a Church instituted of the Lord, also the poor we have with us, and yet no Divine plan for the support of these, or the carrying forward this work. "The Church is the Lord's, the ministry is the Lord's, and the tithe is also his, and is to be used to support the Church and ministry. All these reasons for the law of the tithe remaining, the law itself must remain."

If the neglect of it brought curses upon the Jews, the neglect of it now will bring the same upon us. Then how awful the words of the Lord by Malachi 3:9, "Ye are cursed with a curse! for ye have robbed me even this whole nation," ought to fall upon the ears of all Christians today.

Are we robbers? Were we accused of robbing a neighbor, how awful it would be, and how surely we would be punished by the laws of the land, if it were true. But how much more awful when God himself says we are robbers and that we have robbed him. Who can say we have not? But let us be practical. According to "the *Government Official's* estimate of the annual income of the entire population of the United States" they give "to every man, woman and child an annual income of a little more than $175.00 or 55 cents a day." The last week's ARKANSAS METHODIST reports a total membership of our Church in Arkansas, ministry included, of 73,650. Multiply this by 55 cents, the daily income of each, and we have $40,507.50, one-tenth of this is $4,050.75. Multiply this by the number of days in the year and we have $1,418,523.75 of tithe in our hands each year. You say in last week's number of your paper, that the statistics of the three Conferences show that we raised for all purposes $227,278. I suppose this is correct. Now I will suppose that there was raised for the poor and other charitable purposes not reported $191,245.75, which is putting it very large, and still there is just one million of God's money in our hands. Are we not robbing God every year? And are his curses not resting heavily upon us? Can we ask the heathen for our inheritance, "and the uttermost parts of the earth for" our "possession?" Can we pray "thy kingdom come, thy will be done," and yet retain two-thirds of the Lord's money?

X.

AN ADVOCATE OF RIGHT.

BRO. BENNETT:—I heartily endorse your editorials on the enforcement of municipal law. No officer should "wink" at the law which makes for our peace and happiness. You are doing a heroic work, that will stand the test of eternity.

What I say is from the fullness of my heart. THE METHODIST grows better; truly, it is an advocate of what is right. God bless you and Bro. Thornburgh. Yours in Christ, S. A. HILL.

Princeton, March 4.

W M S OF L R CONFERENCE

To the members of the Woman's Missionary Society of the Little Rock Conference.

MY DEAR SISTERS:—Owing to the unusual scarcity of money, and I might add, a proper interest in this matter, I fear the annual report of our Board will show but little done by our Conference Society, as what is received by the Treasurer of our Board after March 20 will not be included in the next report. Hence, it becomes very necessary for all our members to pay all dues at once, and that the treasurers of all our Auxiliaries send all monies on hand to our Conf. Treas. as soon as possible. Our Conference pride should prompt us to this. Yet there is a far more important reason why we should do so—which is sacred duty. It certainly is our duty to pay our just debts, and is it not more so when we owe to the Lord? Let each member now ask herself, "How much do I owe?" and when the amount is found out, do, my sisters, make an effort to pay it. If you cannot pay all, pay what you can. Let those who have never joined this Society feel that they too, owe something for having so long neglected this duty and so help to increase our treasury. This is no trivial matter, for upon it the destiny of souls depends—it may be that of your soul. Then in the fear of God act promptly.

It is expected that a collection be taken up in every Society on Easter Sunday for the Scarritt Bible and Training School, which will open next Sept. In most cases, the pastor will permit this collection at the 11 o'clock service. Where they will not, it can be done at a called meeting of the Society. Programs have been prepared for an Easter service, which it would be well to use, especially for the Juvenile Societies. They will be furnished by your Dist. Sec.

The annual meeting of the Board will be held in Lexington, Ky., June 3. Pray for the outpouring of God's Spirit on that occasion. The annual meeting of our Conference Society will be held in Camden—time not yet decided. Let every Society arrange to send a delegate there; and what is of great importance, have a good report to send. May our zeal in this great work be increased day by day, and may it be said of each member "She hath done what she could."

MRS. J. R. HARVEY,
Conf. Cor. Sec'y.

☞ We would be pleased to supply all our Sunday-schools in this State with their literature. Orders for the second quarter should be sent promptly, that there may be no delay.

ARKANSAS METHODIST.

THURSDAY, MARCH 10, 1892.

PERSONAL AND OTHER NOTES

Revs. F. A. Jeffett, P. E. of the Searcy District and R. C. Morehead, P. C. of Argenta station, favored us with pleasant and helpful calls Monday morning. Bro. Jeffett makes favorable report of the Searcy District, and the outlook in Bro. Morehead's charge is very encouraging. We had the pleasure of preaching to his congregation last Sunday morning, and as usual there heard excellent singing, better than will be heard in many places.

Rev. Dr. R. D. Smart's reception last Friday night in the parlors of First Church, this city, was attended by a large number of the members of that Church, and proved a delightfully pleasant occasion. We are gratified to know Dr. Smart is succeeding admirably in his very important charge, preaching to a full house every Sabbath. He has received about 50 members during this (the first) quarter.

Rev. E. O. Tabor, representing the Hendrix College of Conway, has been in town several days. He has delivered a course of three lectures to young men, that have proved very interesting to the large crowd who went out to hear him. He is on the right line and is doing a grand work for the Master. Our young men should heed his admonitions, if they wish to achieve success in this world and live happy in eternity.—Prescott Picayune.

Of a communication sent to this paper, its author, a kind and thoughtful preacher, says; "If you think it will do for the public eye, let it fly; if not, send it to your nonsense basket." Some but not many, who have written for this paper, did not seem to think the Editor should do any thinking about what they wrote—just pass it on to the printer and the public!

In our last issue we mentioned the death of Maj. Thomas McKee, Galesburg, Ill., father of Mrs. E. H. Vance at Malvern. Just two weeks after his death his wife died, Feb. 28, aged 78 years. Thus passed away a venerable husband and wife after sixty years of married life, soon to be reunited in the home of the pure and the good.

Rev. P. B. Hopkins, P. C. of Center Point C't, Arkansas Conference, reports flattering prospects in his charge.

After being requested to write it, Dr. Hunter promptly sent us the obituary of Bro. I. M. Moore, and it will appear next week.

Rev. Dr. Andrew Hunter favored us with a brief call Monday before starting to Newport to assist in a protracted meeting. As he is not well, we hope our pastor, Rev. Frank Ritter, and the good people of Newport will not urge or permit our venerable brother to preach too often.

President O. H. Tucker writes March 3: Dr. Jno. H. Dye will preach the Commencement sermon for Quitman College, May 29 and Mr. W. V. Thompkins of Prescott will deliver the Literary Address, June 1. The students are doing excellent work and nearly all of them are religious. In some respects this will be the best year in the history of the Institution.

Monday we had a cheerful call from Bro. J. T. Renfro of Searcy, formerly of Rison, where he was engaged in the mercantile business and for many years Clerk of Cleveland county. He has been strongly urged to become a candidate for State Treasurer, but will not do so this year.

On Monday we had a pleasant call from Rev. I. B. Manly, P. C. of Center Hill C't. He has just recovered from a five weeks' case of slow fever, and has not yet preached many times in his charge, with which he is highly pleased. It embraces a large part of the old Searcy C't.

Judge F. P. Laws of Beebe called Monday to buy more books for his Bible school which, he reports still growing in interest and doing good in the community. To any one desiring to organize Bible schools he will cheerfully give such information and suggestions as may be helpful in the work.

We call the attention of our readers to the announcement of Gen. H. B. Armistead, of Franklin county, as a candidate for Secretary of State. Having served as chief deputy in this office for more than three years he is thoroughly acquainted with all the duties of Secretary of State and is fully competent to discharge them with acceptability to the people and credit to himself. Being extensively and favorably known throughout the State, he needs no commendation at our hands.

Hood's Sarsaparilla Is Peculiar To Itself In Strength, Economy, And Curative Power. 100 Doses One Dollar. Be Sure To Get Hood's

No other medicine ever placed before the public has won the people's confidence so thoroughly as Hood's Sarsaparilla. From a small beginning this medicine has steadily and rapidly increased in popularity until now it has the largest sale of any preparation of its kind. Its success it has won simply because it is constantly proving that it possesses positive merit, and does accomplish what is claimed for it. This merit is given Hood's Sarsaparilla by the fact that it is prepared by a Peculiar Combination, Proportion and Process known only to Hood's Sarsaparilla, and by which the full medicinal power of all the ingredients used is retained. Thousands of voluntary witnesses all over the country testify to wonderful benefit derived from it. If you suffer from any disease or affection caused by impure blood, take Hood's Sarsaparilla.

Sold by all druggists. C. I. HOOD & CO., Lowell, Mass.

Revs. R. S. Kirkman and S. F. Porter and Bro. W. H. Steed were pleasant and helpful callers Tuesday morning.

FIELD NOTES.

CEDAR GROVE C'T.—I have just completed my first round on my charge, preaching at nine different points. My work is 48 miles in length, but by preaching in the forenoon and afternoon each Sunday and giving one appointment a Saturday night service, I can make it around once a month. I am very favorably impressed with the good people of my charge, and am expecting a good time this year. My work is situated on the mountain, where the air is pure and health is good, and my people seem to be kind, generous-hearted and spiritually inclined. I am trying by the help of God to make this the best year of my life. It was with a sad heart that I left the good people of Calamine C't, with whom I spent last year so pleasantly. They were always ready to respond to every call for help, and willing to stand by us in everything that demanded their assistance. Judging by the kind reception the good people gave us on this work, they intend to make us feel at home. While visiting from home to home I will not forget THE METHODIST. W. C. TOOMBS, P. C.

Floral, March 1.

AUSTIN C'T.—I have just closed a very interesting and profitable meeting at old Austin. Revs. Dr. Bennett, H. H. Watson, P. E., K. W. Dodson, P. C. of Hickory Plains C't, and L. D. Webb, junior preacher on Jacksonville C't, were with me part of the time, and their services were greatly appreciated. The Church was revived; one conversion, and he joined the Church; two accessions by letter. The P. E.'s and Dr. B.'s visit and preaching were very helpful. May God bless them in their important duties. J. S. CLOWER, P. C.

March 5.

FT. SMITH C'T.—We held a two days' meeting at Jenny Lind, organized a Church of about thirty members and there are others yet to be transferred there, which will make a membership of about forty-five.

We postponed the protracted services one month. Bro. C. H. Gregory was with us and preached to the edification of the people. He promised to return and assist in the meeting. We set on foot the building interest. Jenny Lind is a town of about two thousand inhabitants, without a single church house, but we desire very much to see a Methodist church there before three months shall have passed. Pray for us. S. F. GODDARD, P.C.

MT. VERNON C'T.—We have all had the grippe—wife, children and myself—yes, we have all had it. Wife has been down for two months, and confined to her bed most of this time; however, she is able to be up some now. I hope that we will all be up soon, so I can get out to my work. I have been confined at home a great deal since we took the grippe. The people of Mt. Vernon have been very good to us in our sickness. The Lord bless them. We are getting along very well. JNO. H. SMITH.

The smallest Pill in the World!

Why do you suffer from Dyspepsia and Sick-Headache, rendering life miserable, when the remedy is at your hand?

TUTT'S Tiny Liver Pills

will speedily remove all this trouble, enable you to eat and digest your food, prevent headache and impart an enjoyment of life to which you have been a stranger. Dose small. Price, 25 cents. Office, 39 Park Place, N. Y.

Judging from the enormous sale the "Ever Ready" Dress Stay, manufactured by the Ypsilanti Dress Stay Mfg. Co., of Ypsilanti, Mich., is having, we should say it is the best Dress Stay in the market. In spite of all competition their sale is constantly increasing.

To restore gray hair to its natural color as in youth, cause it to grow abundant and strong, there is no better preparation than Hall's Hair Renewer.

WANTED!

Salesmen, to represent the "Bentrovato Nursery." Address

S. R. CLEMENT,
Jonesboro, Ark.

WARNING ORDER

In Pulaski Chancery Court.

H. M. Garrison, Plaintiff, vs. James S. Garrison, Defendant.

The Defendant, James S. Garrison, is warned to appear in this court within thirty days, and answer the complaint of the Plaintiff, H. M. Garrison.

March 8, 1892. I. J. HICKS, Clerk.
Addis & Hill, Sols. for Plff.

MARRIED.

March 3, 1892, at the residence of Dr. W. M. Simms, near Tulip, Dallas Co., Ark., by Rev. G. W. Matthews Mr. W. W. Green and Miss Mary Luella Simms, both of Dallas Co., Ark.

At the residence of the bride's father Jan. 28, 1892, Mr. D. J. King and Miss Anna Copeland, Rev. P. B. Wallis officiating—all of Clay Co., Ark.

March 3, 1892, at the residence of the bride's mother, Mrs. B. W. Higgs, near Tupelo, Ark., Rev. W. W. Anderson, of West Point, Ark., and Miss Mattie W. Higgs, Rev. John W. Patton officiating.

At the residence of the bride's father Jan. 17, 1892, by Rev. J. H. Bradford, Mr. W. S. Brown and Miss Mollie Jeans—all of Union Co., Ark.

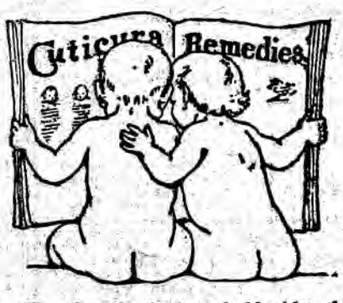
At the residence of M. D. Justiss, Shuler, Ark., father of the bride, Feb. 14, 1892, Mr. L. J. Emerson and Miss Ida Justiss, Rev. J. H. Bradford officiating.

☞The cost of the 24mo. cloth-bound Hymn Book compels us to withdraw it from the books offered in our letter to the preachers, January 1.

What Can Cuticura Do

For Baby's Skin, Scalp, and Hair

Everything that is cleansing, purifying, and beautifying for the skin, scalp, and hair of infants and children, the **Cuticura Remedies** will do. They afford instant relief, and a speedy cure in the most agonizing of itching and burning eczemas. They clear the skin of the most distressing of scaly, crusted, pimply, and blotchy humors. They cleanse the scalp of dandruff, scales, and crusts, destroy microscopic insects which feed on the hair, and supply the roots with energy and nourishment. They prevent inflammation and clogging of the pores, the cause of pimples, blackheads, rashes, red, rough, and oily skin. They heal rough, chapped, and fissured hands, with itching, burning palms, painful finger-ends, and remove the cause of shapeless nails.



Thus, from the simplest baby blemish to the most torturing and disfiguring diseases of the skin and scalp, even when complicated with hereditary or scrofulous taints, these great skin cures, blood purifiers, and humor remedies are equally successful. Everything about them invites confidence. They are absolutely pure, and may be used on the youngest infant. They are agreeable to the most refined and sensitive. They are speedy, economical, and unfailing.

☞"ALL ABOUT THE SKIN, SCALP, AND HAIR" mailed free to any address, 64 pages, 300 Diseases, 50 Illustrations, and 100 Testimonials. A book of priceless value to every sufferer.

CUTICURA REMEDIES are sold everywhere. Price, CUTICURA, the Great Skin Cure, 50c.; CUTICURA SOAP, an Exquisite Skin Purifier and Beautifier, 25c.; CUTICURA RESOLVENT, the greatest of Blood Purifiers and Humor Remedies, $1. Prepared by POTTER DRUG AND CHEM. CORP., Boston.

For Baby's Skin, Scalp, and Hair, use that greatest of Skin Purifiers and Beautifiers, as well as purest and sweetest of toilet and nursery soaps, the celebrated **Cuticura Soap.** The only medicated toilet soap and the only preventive of inflammation and clogging of the pores, the cause of pimples, blotches, rashes, rough, red, and oily skin. Sale greater than all other skin and complexion soaps combined. Sold throughout the civilized world. Price, 25c.

ANNOUNCEMENTS.

CIRCUIT CLERK.

The Arkansas Methodist is authorized to announce George F. Rozell a candidate for Circuit Clerk of Pulaski County, subject to the action of the Democratic party.

FOR CONGRESS.

The Methodist is authorized to announce J. J. Sumpter, of Garland County, a candidate for Congress from the Second District, subject to the action of the Democratic Congressional Convention.

We are authorized to announce C. R. Breckinridge, of Jefferson county, a candidate from the Second District, subject to the action of the Democratic Congressional Convention.

FOR SECRETARY OF STATE.

We are authorized to announce R. B. Hogins of Pope County a candidate for Secretary of State, subject to the action of the Democratic party.

The Arkansas Methodist is authorized to announce H. B. Armistead, of Franklin County, a candidate for Secretary of State, subject to the action of the Democratic party.

ARKANSAS BUILDING AND LOAN ASSOCIATION.

PERPETUAL

OF

LITTLE ROCK, ARKANSAS.

At a regular meeting of the Board of Directors of the Arkansas Building and Loan Association, held January 12th, 1892, it was resolved that, as a matter of prudence, and possibly of more perfect satisfaction to members of the Association residing outside of Little Rock, it would be proper to select from outside this city, competent business men, members of the Association, but not Directors, to make a thorough investigation of the affairs of the Assocciation. Thereupon Gen. Tappan of Helena, Col. McConnell of Clarksville, and Cashier Ramsey of Camden, were selected and requested to perform the work. Gen. Tappan sent his regrets that he was unavoidably prevented from coming. The other two gentlemen, with the regular Auditing Committee of the Association, met at the office of the Association on the morning of January 25th, and devoted that and the following day to the examination with the result shown in their report.

REPORT OF AUDITING COMMITTEE.

Little Rock, Ark., Jan. 26, 1892.

To the President and Directors of the Arkansas Building and Loan Association:

GENTLEMEN:—Your Auditing Committee appointed to examine the books and accounts of the Association and to report upon the condition and management thereof, respectfully state that we have made a careful and complete examination of the books, vouchers and statements, and find them correct in every particular. The Secretary has turned all monies over to the Treasurer, and the Treasurer has duly accounted for the same.

The affairs of the Association have been managed in a careful, systematic and thoroughly business-like manner. The checks and safe-guards thrown around the management are such as to insure safety in the handling of the funds. We note, with pleasure, the small expenses of the Association, considering the large business done. There are no salaried officers except the Treasurer, Secretary and his working force. Economy is a marked feature of the management. The loans made are upon real estate, security amply sufficient in every case to realize the money.

Care has been exercised also as to the character of persons asking loans. No one whose moral reputation is bad can secure a loan on any security.

While we recommend it to borrowers as furnishing money on easy terms and at a reasonable rate of interest, we would specially bring it to the attention of investors as a safe and profitable place to put their surplus money. The six per cent interest bearing bonds are particularly desirable, being profitable, safe and convenient, and requiring no attention save to collect the interest twice a year. We ask a careful and thoughtful study of the tables preceding this report, and hereby certify that they are true and correct.

We feel fully justified in commending the management and congratulating the Stockholders upon the remarkable growth, healthy financial condition, and bright prospects of the Association. We say candidly that while we had the utmost confidence in the management and success of the Association before the examination, we think more highly of it now than ever before.

W. K. RAMSEY,
Cashier Ouachita Valley Bank, Camden, Ark.,
E. T. McCONNELL
of Clarksville, Ark.,
Special Auditing Committee.

GEO. THORNBURGH,
A. W. FILES,
JOHN F. BOYLE,
Committee on Finance and Accounts.

ASSETS.

Cash on hand	$ 372 14
First Mortgages on real estate	167,575 00
Accounts	1,567 21
Furniture and fixtures	912 28
Total	$170,426 93

LIABILITIES.

Deposits on Installment Stock	$96,605 63
Deposits on Prepaid Bonds	24,104 50
Accounts	26 79
Bills payable	11,500 00
Profits	38,189 71
Total	$170,426 63

Profit to Stockholders 23 6-10 per cent. per annum.

Quarterly Meetings.

Little Rock Dist. 2nd round. H. H. Watson, P. E. Asbury, March 26, 27; Mabelvale and Pleasant Grove, April 2, 3; Lonoke, 9, 10; Austin at Concord, 16, 17; Maumelle at Bethlehem, 23, 24; Hazen and Carlisle, 30, May 1; Des Arc and De Valls Bluff, 1, 2; Winfield Memorial, 7, 8; Liberty, 7, 8; England at Tanners Chapel, 14, 15; Hickory Plain at Hebron, 21, 22; Wattensas at Smyrna, 28, 29; Little Rock First Church, June 4, 5.

Batesville Dist. 2nd round, Henry T. Gregory, P. E. Batesville sta, March 27, 28; West Batesville miss, 26, 27; Oil Trough ct, Apl. 2, 3; Sulphur Rock ct, 9, 10; Calamine ct, 16, 17; Ash Flat ct, 23, 24; Melbourne ct, 30, May 1; Evening Shade ct, 7, 8; Viola ct, 14, 15; Salem ct. 18; Newburg ct, 21, 22; Bethesda ct, 28, 29; Mountain View, June 4, 5; Cedar Grove ct, 8 Jamestown ct, 11, 12.

Monticello District. 2nd round. A. O. Evans, P. E. Warren, March 12,13; Arkansas City and Dermott, at Dermott, 19; Bartholomew at Parkdale, 19, 20.

MORE NEW BOOKS.

The Pot of Gold. By Mary E. Wilkins. Square, 12mo, finely illustrated. $1.50

This delightful volume contains Miss Wilkins' stories for young people, but it will find many older readers. Such stories as 'The Christmas Masquerade,' 'Dill,' 'The Pumpkin Giant,' etc., are in a fanciful vein, while others are realistic and give charming pictures of New England child-life in old times.

The Kaleidoscope. By Margaret Sidney, G. M. Livington and others. 12mo, cloth, 50 cents.

Eleven stories by eleven writers, and all about one picture of a little girl with a cat. It is astonishing how unlike they are, and yet how true to the picture and how thoroughly entertaining.

Glimpses of Girlhood. By "Pansy." 12mo, cloth, 50cts.

There is something delightfully personal in this 'ower-true tale,' which will please all lovers of Pansy, and seem to bring them very near to her.

Glimpses of Boyhood. By A. G. Rossenberg (G. R. Alden). 12mo, cloth, 50c.

Anything that is 'really and truly' true is especially attractive to young people; and these bits of actual experience are extremely entertaining as well as instructive.

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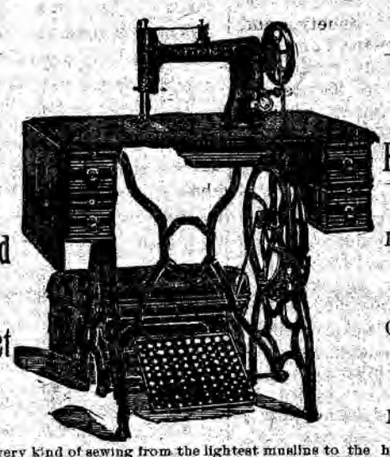

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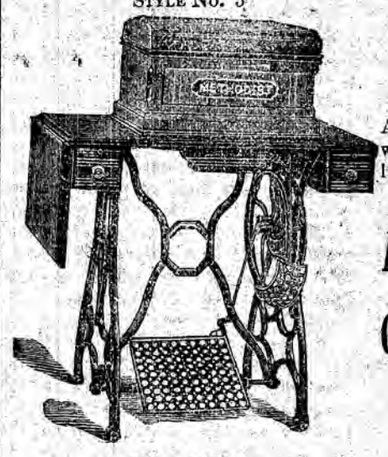

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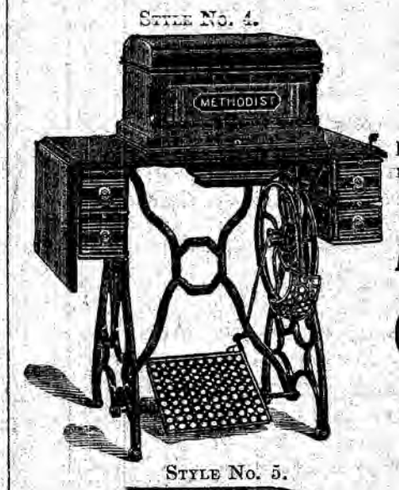

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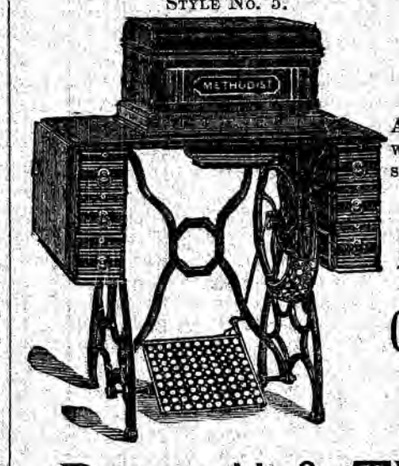

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☞We again remind renewing and new subscribers for this paper, that they can get the paper one year and the Peerless Atlas for $2, or the paper one year and the large Reversible Map for $2.50. The publishers' retail price for the Peerless Atlas is $1 and for the Reversible Map $5. The Peerless Atlas is not high at $1, and the Reversible Map is worth more than we charge for it and the paper combined.

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ARKANSAS METHODIST.

THURSDAY, MARCH 10, 1892.

THE FAMILY.

GIRLS BE SENSIBLE.

Many girls are making a fatal mistake by thinking they are getting a man by linking themselves to any kind of a fellow. Nothing can justify a girl for marrying a drunkard. In order to be sure that your husband will never be a drunkard, make him promise before you marry him that he will never indulge in intoxicating drinks. Single blessedness is far better than double cursedness. You can not expect a man who has lost self-respect to respect you, however much he may love you. We heard of a young English lady who came to New York to marry a young man to whom she was affianced in England. He had come to this country two years previously to be engaged in business. She had known him as a sober young man. During the time she was preparing her wedding outfit he came to see her one evening when just drunk enough to be foolish. She was greatly shocked and pained. He admitted that occasionally he drank to excess. She immediately stopped preparations, and told him that she could not marry him. He protested vehemently, and made great promises, but she declared postively that she would not trust her future happiness to a man who had formed such a habit. "I came," she said, "three thousand miles to marry the man I loved, but rather than marry a drunkard I will return." And so she did, and proved herself strong and wise. A thousand times better dissolve the tenderest ties than to be linked to that body of death called a drunkard. Do you believe it, girls? Go and ask the drunkard's wife what she thinks. Do not vacillate, hesitate, or yield when a drunkard offers you his hand, but

Learn to say a decided "No,"
Which may spare you an untold woe.

Do not have faith in a drunkard's word, for he is unreliable. Too many have already done so whose throbbing hearts only ceased their hopeless achings in the chilling silence of the sepulcher. Let every young woman take a firm stand on the side of total abstinence, and it will do more to prevent intemperance than any present human means can accomplish. You can not afford to be indifferent. It has to do with your temporal and eternal welfare. Then be up and doing all you can for the promotion of the temperance cause.—Rev. Jonathan Edwards.

THE POWER OF INTEREST.

The first book issued by the Institution for Savings in Newburyport, Mass., on the first day the bank was opened, Apl. 5, 1820, was received at the banking-rooms recently to have the interest added. The original deposit was $20, and no more deposits were made. The interest to date amounted to $898.

Only think of it. This deposit has been multiplied again and again until every dollar of the original sum is worth $45. And all by the simple process of adding interest to it, presumably at a rate not greater than four per cent. And this tremendous increase has been realized within the lifetime of one person. If the money should be left in the bank for seventy-two years more at the same rate of interest it would be worth $40,000, and in a third period of seventy-two years it would amount to $1,800,00.

These figures give food for reflection. If so small a sum as $20 placed in a savings bank will accumulate an enormous fortune in the shape of interest in three generations of reasonably long-lived persons, what a power may be exercised in the future at the expense of a little self-denial in the present.

There is also a dark side to this subject, as too many know by sad experience. The man who gets into debt and goes on year after year paying interest, may pay the debt two or three times over and still owe the whole amount. And not only so, but the money he has paid out in interest would have doubled or trebled itself in the course of twenty or thirty years if it had been well invested, so that he has in reality paid that debt four, five, perhaps ten times, and the debt is still as large as ever. It is a bad business to get into debt.

There is a deeper lesson, however, in this fact. If money has so great a faculty for multiplying itself by the powers of interest, which seems to amount to so little in the earlier years of the deposit or investment, what shall we say of the power of spiritual interest? We know that the natural is a shadow of the spiritual, and that the material and economic forces with which we come in contact are as weak and insignificant as shadows when compared with the spiritual forces which they typify. If human energy and care can convert a small sum of money into a very large sum without any effort on the part of its owner, what cannot Divine energy and care do in the way of multiplying the results of every little act of humble and faithful service invested for the glory of Christ? If that same $20 had been given to the Lord and accompanied by a believing prayer for the Divine blessing upon it, the product would have already been greater than could be counted in money value. And that product would have gone on increasing at compound interest as long as the world shall last; yes, and after the present order of things shall have passed away.

There is no mathematician on earth who can estimate the product in eternity of a single glass of cold water given out of love to Christ.—N. Y. Witness.

A CONSPICUOUS SEAT.

A newspaper, commenting on a recent performance at the theater, said: "Many church members occupied conspicuous seats." Church members always occupy conspicuous seats anywhere, but especially at the theater. "A city that is set on an hill cannot be hid." He may crouch back in the darkest corner under the gallery, but the world will see him and level their opera glasses on him between acts. He may go to a strange city where among millions of people he thinks he has neither friends nor acquaintances, and presuming upon his obscurity go to the play, and there will be some one there to recognize him. (Facts have proved this.) And he takes the sacred name of Christian with him.

Whether he bears it worthily or unworthily, the name of Christ follows every church member wherever he goes. Whether brave and loyal or not, he wears the uniform of a soldier of the cross. Ah, how eagerly the timid conscience seizes upon the solace of his example! How the hardened worldling gloats over this evidence of conformity of the Church to the world! With what contempt do they regard his professions of piety! How many a weak, tempted Christian is discouraged by this example and yields to the seductions of worldly pleasure!

Yes, dear Christian friend, you must always occupy a conspicuous seat. Though the world will judge you more harshly than your Lord or your brethren, though you may find forbearance and forgiveness with Him and charity with them, do not presume upon this. Bear the name of Jesus without stain or reproach. You must be conspicuous before the world; let it be for loyalty to Jesus, and for zeal for the glory of his name.—Arkansas Presbyterian.

The promise, "They that seek me early, shall find me," is constantly receiving fulfilment. Youth is the favored time for conversion. Statistics demonstrate this. One of the most striking arrays of figures in attestation of this fact, that we have seen for a long while is that presented during one of Mr. Mills' revival meetings recently in Chicago. At one of the services there were sixteen hundred persons present. Of this number, fourteen hundred declared that they were converted before the age of twenty, one hundred and eighty before that of thirty, and only one after he was fifty years old. Each pastor's experience confirms this general showing. The large proportion of accessions to the Church are those between the ages of twelve and twenty-five. Here is fresh incentive to work for the young. Parents should not be satisfied when their children pass the years of eighteen or twenty and are not in the Christian fold. They should give God no rest until he gathers them in. And pastors and Sabbath-school teachers should be impelled to all the greater diligence to impress those within their reach in the Church and community during the moulding period of life, when mind and heart are most susceptible to truth and grace. Nor should the young allow the best season for their salvation to pass by unimproved. "Now is the accepted time; now is the day of salvation."—Phila. Presbyterian.

Rev. Mr. Peters, of Bloomingdale, N. Y., has been giving special attention to the analysis of various liquors. He purchased samples of the best gin, whisky, brandy, port, sherry and lager to be had in his neighborhood, and found them to contain between fifty and sixty foreign substances, among which were zinc, mercury, muriatic acid, creosote, fusel oil, prussic acid, oil of vitriol, black ants, copperas, opium, cocculus indicus, tobacco and saltpeter. It was argued by liquor men who replied to him, that the beer and liquor in which these ingredients were found had all been bought at one saloon in Mr. Peters' neighborhood, and that his general denunciation of liquors was unjust. Saloons, however, do not make their own liquors, but buy them of wholesale men, who sell the same to other saloons. Mr. Peters' investigation shows what has been often shown before, that adulteration makes slow poisoning almost absolutely certain to the average drinker.—Herald and Presbyter.

The Blood is the Life.

Runs the old saying, and everything that ever makes part of any organ of the body must reach its place therein through the blood. Therefore, if the blood is purified and kept in good condition by the use of Hood's Sarsaparilla, it necessarily follows that the benefit of the medicine is imparted to every organ of the body. Can anything be simpler than the method by which this excellent medicine gives good health to all who will try it fairly and patiently?

Children's Corner.

Conducted by Mrs. Carrie Thornburgh. Letters from the children for their CORNER should be addressed thus: "AUNT CARRIE, care of THE ARKANSAS METHODIST, Little Rock, Ark.

Dear Children: Please do not write any more letters until I say write. I have a great many now that can not be published for want of space, answer and ask questions for a while, and if any of your letters are missing it will be because we have not room until they get old. We would like to let you see them all in print, but if you write now they may never be published.

The answer to Enigma No. 1 is David. Answered by Annie Harp of Hartford, Ark., Ruth Brown of Little Rock, Walter Terry, Clinton, Ark., and John Bradford, Clinton, Ark.

Answers to Enigma No. 2, Eve was my mother's name.

Answer to Effie Hackney's question Og. 9 cubits long and 4 wide. Lillie Williams, Jael, Hebers wife; Ira Evegans, 2nd Sam. 19–18, Vickie Dodgan, Jochebea, Willie Menefee, Jonathan, Minnie Horton, Salome, Bettie Howard's, Elisha.

The above answers were given by Nelson Longly, Sepha Hiscon, Edith Tolden, Hattie Dedman, Onie Bennett, Rena Bettis.

Questions to be answered. Where is cucumber mentioned in the Bible, Daisy Brook. Why did Moses take the advise of Jethro, Ida Bragg. What king was it that Christ called for, Lena Temple. How was Peter crucified, Nelson Longly.

Camden, Tenn., Feb. 9, 1892.

DEAR AUNT CARRIE:—I am a little girl, 13 years old. I go to Sunday-school every Sunday that I am well; my Grandpa, Col. W. P. Morris takes the ARKANSAS METHODIST. I have one brother and 4 sisters, my papa does not take the ARKANSAS METHODIST. I will close for this time. Your Niece,

LEILA MAIDEN.

If your papa does not take the ARKANSAS METHODIST, won't you take it, we would be glad for a little Tennessee girl to start the ball rolling, AUNT CARRIE.

Wilks, Ark.

DEAR AUNT CARRIE:—I am so glad the children have a column in your paper, I like THE METHODIST very much. Bro. Bradford is our preacher, we have prayer meeting every Sabbath, Aunt Carrie tell Bro. Logan howdy for me, I will close for this time. I want a place in the childrens corner. NORA PRICE.

If I see Bro. Logan, I shall certainly say howdy for you, Nora,

AUNT CARRIE.

Simpson, Ark., Jan. 25.

DEAR AUNT CARRIE:—I live in a little village called Pottsville. My papa is a member of the Little Rock Annual Conference, and P. C. of Palestine circuit. I am a member of the M. E. Church, South, papa takes THE ARKANSAS METHODIST and I read it with much pleasure. I hope the cousins will all do their best to make our corner both profitable and pleasant. Your loving niece. LUCY SHAW.

Feb. 7, 1892.

DEAR AUNT CARRIE:—I am a little girl 8 years old, my papa takes THE METHODIST, and I read the childrens corner with interest, that was a good story you gave us. I think I will love my new aunt, for papa says that Mr. Thornburgh is one of his best friends. Your little niece,

IDA BRAGG.

Selma, Ark., Jan. 31, 1892.

DEAR AUNT CARRIE:—I have just finished reading the letters of the childrens corner which I enjoyed very much. THE METHODIST is a welcome visitor to our home every week, papa has been taking it for years. This is my first attempt to write a letter for a paper, so I hope it will not find its way to the waste basket. Your niece,

NETTIE HOLMES.

Gainesville, Ark.

DEAR AUNT CARRIE:—I am a little girl, 13 years old. I am going to school. I belong to the Methodist Church, we have a good Sundayschool, I have a sweet teacher. We have a good prayer meeting at our Church every Wednesday night; we take THE ARKANSAS METHODIST, and are very much pleased with it. Your niece,

BELLE CLARK,

Warren, Ark., Jan. 17, 1862.

DEAR AUNT CARRIE:—I would like admittance in the childrens corner; my papa takes THE ARKANSAS METHODIST. Rev. F. P. Shaw is our pastor; we did not have a Xmas Tree, but had a pleasant Xmas. Santa Claus did not forget us, I have a little brother 10 years old, We live in the country, we have so much fun playing on the ice, everything is covered with sleet and snow. Much love to Aunt Carrie and the cousins. Your niece,

NANNIE CARRUTH.

Auvergne, Ark., Jan. 30, 1892.

DEAR AUNT CARRIE:—I feel as though I had a claim among the many little cousins who write for your paper. I have heard my mama and papa speak of you and Bro. Thornburgh so often, it always seemed to me we were in reality kindred, we have a nice church and Sunday-school, our preacher's name is G. W. Smith. I was delighted with the story grandpapa and Herbert. Your little niece.

DOVIE EMINS.

Feb. 8, 1892.

DEAR AUNT CARRIE;—I hardly know how to write; mamma says I must be brief, say but little and mean a great deal. We take THE ARKANSAS METHODIST and like to read it very much. Papa is a traveling preacher in the Indian Mission Conference. We have a very nice church here and have just bought a new bell for it. Papa is building a parsonage. The Indians are very kind to us; some of them are very peculiar in their ways, especially the full-bloods; one of their little children died the other day and they made a great feast before they buried it; another one of their little girls died and they put in the coffin with it a bottle of milk, some crackers, an orange, a sack of candy and all her toys. Sometimes they put a bucket of water in the coffin. You see why they do all this they have an idea that they will need something to eat after death. Your little niece, ADA ATKINS.

Sulphur Rock, Ark,, Feb. 7.

DEAR AUNT CARRIE:—I am so glad that we children have a corner in THE METHODIST with you as the leader. I have been a member of the Church for nearly two years. I love to go to Sunday-school just the same as I did when I was in your little class in Powhatan when I was 3 years old. My little sisters also are members of the Sunday-school, (all but baby Carrie), who plays Sunday-school at home, and she sings several songs: "At the cross, at the cross where my Saviour died," "There is a fountain filled with blood," and "We'll work till Jesus comes," and several others. Your loving niece,

DAISY BROOKS.

I am glad to remember you Daisy as among my first infant class of pupils at Powhatan. May the Lord make you as good and as useful as your mother was when I knew her in those days. AUNT CARRIE.

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INTERNALLY, a half to a teaspoonful in half a tumbler of water will, in a few minutes, cure cramps, spasms, sour stomach, nausea, vomiting, heartburn, nervousness, sleeplessness, sick headache, diarrhœa, dyssentery, cholera morbus, colic, flatulency and all internal pain.

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The early Britons were in the habit of tattooing forms and figures on their bodies, and our Saxon ancestors often dyed or colored their long, bushy hair, sometimes giving it a blue tint. It was from some such source that the suggestion for the story of "Blue Beard" was derived

Although that color is not seen nowadays, some who attempt dying their hair or beards look blue enough themselves at their miserable failures, for there is no dye that cannot be detected with half a glance.

The only way to get back the color of hair that has changed or is dead looking is by using Louisiana Creole Hair Restorer, which in hundreds of cases has restored to a natural brown or glossy black, hair that was turning gray. It is just as applicable to the beard, and the advantage of using it is that it is harmless, does not spot fabrics, and it is a delightful dressing. Mansfield Drug Co Proprietors, Memphis, Tenn.

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OBITUARIES.

POYNTER.—Capt. Jesse P. Poynter was born in Greenup Co., Ky., July 24, 1835; was apprenticed to the printer's trade at the age of 14 years, in Portsmouth, O.; was elected president of the Printers' Union in 1855; enlisted in the Confederate army in Monroe Co., Ark., in the first company from the county, served until '64 in the eastern department; resigned his commission as Captain and came west in time to go on the raid through Missouri. He was married in 1869 to Miss Amanda Carter; he leaves three children. He joined the C. P. Church in '72; he and his wife joined the M. E. Church, South, at Dewitt about five years ago. Bro. Poynter was Superintendent of the Sunday-school at the time of his death, Feb. 6, at the age of 57 years, 5 months and 18 days. "Servant of God, well done." May the God of all grace comfort the bereaved ones, is my prayer.

E. G. CARY.

Dewitt, Ark.

Nashville Advocate please copy.

WHITE.—Martha Ellen White, daughter of Bro. and Sister A. B. Craighead and consort of J. T. White, all of Hot Springs, Ark., was born Oct. 23, 1861; married to John T. White Aug. 7, 1879; was converted to God and joined the M. E. Church, South, in 1883 at Pump Springs campground, Howard Co., Ark.; died at 8:30 p.m. Oct. 17, 1891. She died happy and made her relatives promise to meet her in heaven. Sister White had buried two precious little children and two survive her, and one being reared by their deceased mother's parents. Sister White was of a religious family, her father and mother having raised her for God and glory. The sympathy of the whole Church goes out for the bereaved parents, sisters and brothers, husband and children. May the God of heaven save you all. We can't bring Sister White back to this old world of sorrow and trouble, but blessed be God we may meet her in heaven.

JAMES THOMAS.

MOOTY.—Mary H. Mooty, wife of E. E. Mooty, deceased, and daughter of Joel and Susan Lane, was born in Oglethorpe Co., Ga., July 19, 1814; removed with her parents to Newton Co., Ga., in infancy; thence to Troup Co., where she was married to E. E. Mooty in Oct. 1840, by whom she had six children, three of whom are still living. Their devotion to her in her declining days prove what kind of a mother she was. She professed religion in early childhood and joined the M. E. Church, South, of which she was ever a consistent member. She departed this life Jan. 30, 1892. The new year only dawned on her here. Having lived three score and ten years, the Lord transferred her from a world of cares to the heaven of rest forever.

Peaceful be thy slumber,
Peaceful in the grave so low,
Thou no more will join our number,
Thou no more our songs shall know,
Yet again we hope to meet thee,
When the day of life is fled,
Then in heaven with joy to greet thee,
Where no farewell tear is shed.

J. R. TATOM.

LINDSEY.—Whereas, God in his infinite wisdom has seen best to take from us by death, and from among her loved ones at home and her dear classmates at Sunday-school, Miss Anna Lindsey; therefore the teachers and pupils of Bearden Sunday-school resolve:

1. To bow our heads and soften our hearts before God and say "Even so Father, for it seems good in thy sight."

2. That we desire to record our high personal esteem for our beloved friend and classmate; that while we shall see her dear face no more, we shall cherish in our hearts and memory her genial smile and bright countenance, which ever bespoke the honesty of her heart. In all her relationships of life she always did her duty; she was loved by all her young companions, who sadly miss her in their walks. All admired her modest and loving devotion to her mother, sister and brothers. Long will she be missed by those with whom she was associated.

3. That we tender our heart-felt sympathy to the mother, sister, brothers and relatives, and commend them to the grace of God.

4. That a copy of these resolutions be sent to the bereaved family and a copy to THE ARKANSAS METHODIST and The Bearden Press for publication.

Very Respectfully,
MRS. ADA NORMAN,
MISS JULIA WOMACK,
" ROSA GATLING,
Committee.

ROBINSON.—Miss Huldia, daughter of James M. and Martha Ann Robinson, was born April 21, 1875; departed this life Jan. 26, 1892. Huldia was a good, kind and obedient child. She was loved most by those who knew her best. She was raised in the Sunday-school at Bellefonte, and was elected organist in it before she was thirteen years old, which position she held up to the time of her death. She showed a Christian spirit from childhood. She felt a great interest in her Church and Sunday-school; was always ready to do anything to advance the interests of the school and during the four years of her official relation to the Sunday-school there were but few times that she was absent from her post. She professed faith in Christ Aug. 6, 1891. She was not permitted to attend church or Sunday-school after her conversion. She suffered for months and bore her affliction with patience. The nearer home she came the brighter grew her prospects. She was perfectly resigned to the will of the Master. She was often heard to cry out, 'Blessed Jesus, thy will be done.' She told her father, mother and friends not to weep, but shout and rejoice, that she was going to a beautiful home. She sent her dying blessing to her Sunday-school and advised them to be faithful. We pray God that her mantle may fall on our Sunday-school children. May God bless the father, mother, brothers and sisters and classmates of Huldia.

Resolved, That our Sunday-school has lost one of its most worthy and faithful members; that her parents have lost the prettiest flower of their home; that we cherish the memory of our beloved Huldia and sympathize with the bereaved family; that a copy of this be spread on our Sunday-school record and a copy sent to THE ARKANSAS METHODIST for publication.

MISS SARAH ALBRIGHT,
" EMMA THOMASON,
" MELLEY BISHOP,
Committee.

MAYFIELD.—Sister M. M. Mayfield was born Sept. 1, 1818; was married to Rev. James Mayfield, L.P. of the M. E. Church, South, March 23, 1841; died Feb. 6, 1892. Grandma Mayfield had long been one of our most faithful members of the M. E. Church, South, of Goshen C't. She lived a useful life. As a mother she tried to raise her children in the fear of God. Some of them preceded her to the land of rest with their father, and now she has gone to reap her reward with the faithful. Her life was a living epistle known and read by all who knew her. She had been left a widow for several years and knew all the hardships and trials of the widowed life; but she was always found faithful in the work of life. She had a rich experience of grace continually. A few days before her death, while she was standing by the bedside of her daughter who had just passed away, she stated several times that she was ready to go, and would soon meet her where parting would be no more. In a few short days she fell asleep in Jesus, and went home to live forever with her precious Savior and friends. Sorrowing ones, children and friends, look up; Grandma is not dead, but lives in heaven, where she awaits your coming. God grant we may all meet again where parting will be no more.

J. N. VILLINES.

Goshen, Ark.

HOOD—Sister Susanna E. Hood, wife of W. H. Hood, departed this life Jan. 28, 1892. Sister Hood joined the M. E. Church, South, in 1872, and was a consistent member up to her death. It was her delight to attend the services of the Church. Owing to bad health she was not able to attend church the last few years of her life, but she enjoyed the services at the family altar, which her loving husband kept up. She loved to talk of the comforts, hopes and sweet anticipations she had, because of faith in Christ. She saw that death was rapidly approaching, but quietly and patiently she waited. When it came she met it fearlessly and through faith she looked across the chilly waves to the dawning of a brighter day. She quietly bade her family goodbye and took her flight to her home in glory. She left her children many a word of wise Christian counsel and a life worthy of their imitation. Her departure was a loss to husband, children and many friends, but our loss is her gain. God bless the mourning ones.

THOS. WHITAKER, P. C.

Haynes, Ark.

DAUGHERTY.—Mrs. Cicely Virginia Daugherty (*nee* Fleener) was born Sept. 17, 1859, and died Jan. 11, 1892. She professed faith in Christ at the age of 12 years; lived and died a Christain life and death. She never purposely disobeyed her parents; was a devoted wife, a loving mother, a safe companion for all, a pleasant associate, always looking at the bright side of every thing. Her many friends joined in praying God's blessings upon those that mourn her death.

THOS. WHITAKER.

Haynes, Ark.

DAVIS.—Robert Neal, infant son of R. G. and Mollie Davis, was born Aug. 21, 1891; was baptized Oct. 18, 1891 by Rev. J. S. Nicholson; died Jan. 27, 1892. How sad to give the little ones up, but it makes heaven nearer, when we have them there. Weep not, parents, for the little angel.

J. W. VANTREASE.

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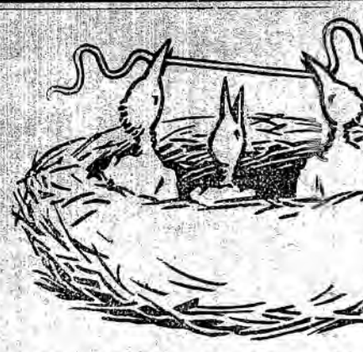

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What were the names of the two thieves who were crucified with the Savior? Which was on the right, and which on the left? Which one of the two did the Savior pardon?

When did Matthew write his Gospel? Where did Matthew die?

What was St. Peter's mother's name? What was his wife's name? Where did Peter die, and what was the manner of his death?

What was the manner of death that all of the Apostles died?

Where was St. Andrew killed? Who had it done? Who had him buried? Who had his remains removed and reinterred? Where were they reinterrred?

Where was Mary Magdalene buried, and by whom was she buried? By whose order were her remains removed? To where, and when were they removed?

How long did the Virgin Mary live after the Crucifixion? By whom was she buried after her death?

What was the name of the Roman soldier who pierced the Savior's side with a spear?

What was Mrs. Pilate's given name? What was the name of the woman who was brought before the Savior on a charge of adultery? What became of her afterwards?

What was the name of the Elect Lady to whom the second Epistle of John was addressed? What position did she hold in the church?

Which one of the Apostles was acompanied in his travels by his sister? What was that sister's name?

With what did Judas Iscariot hang himself? Upon what did he hang himself?

What did Josephus say about Jesus Christ? What did he say about one of Christ's Apostles, and which one of the Apostles was it? What did he say about John the Baptist? When was Josephus born? When did he die?

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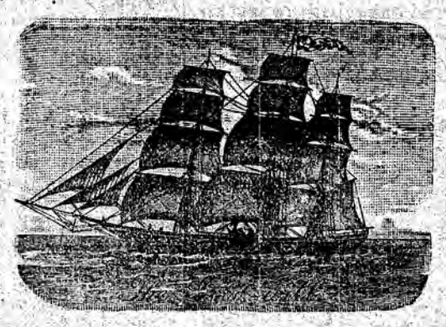

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WARNING ORDER

In Pulaski Chancery Court.
Sam Malone, Plaintiff, vs. Page Malone, Defendant.

The Defendant, Page Malone, is warned to appear in this court within thirty days and answer the complaint of the Plaintiff, Sam Malone. I. J. HICKS, Clerk.

Feb. 19, 1892.
W. F. Hill, Sol. for Plff.

BATESVILLE DISTRICT

Owing to the severity of the Winter, and so much la grippe among the preachers and people, there has been but little church work done. Now as the weather is good and the people are well, is the time for the Preachers in Charge to *push* their collections ordered by the Annual Conference. Our Missionary and Church Extension Secretaries are urging it upon you. Please *act at once.* I have noticed those who begin *early*, and keep at it, are the persons that get their assessments in *full.* Another thing I have noticed, those that bring up the collections ordered by the Annual Conference, rarely ever fail to get their own. Brethren, it is a *duty*, therefore, discharge that as you do other duties. *Don't* put it off until the end of the year, when all persons are out on a collecting tour. Neither be *persuaded* out of it, by some one saying there is no money now; or, that it will hinder your own salary. You look after that committed to *your* care, and let the stewards do likewise; and it will be better for all. I once knew a steward when his appointment (a class) was called at a Quarterly Conference to say, he had collected nothing, from the fact that there was no money in the country. There were a few of his class present, and they were appealed to by the Presiding Elder, and in a few moments over twenty dollars were placed to the credit of that class. The steward remarked that he did not *think*, there was any money in the country, therefore did not call for it. Brethren, do your *duty* in appealing to the people; and do *try*, and bring up your collections. Will the stewards push the claims of their pastors *now.* See to it, that they are paid in *full.* Let us "clear the decks" for once on Batesville District.

We have material on the ground for three new churches, and think we will build four. The preachers have been well received. We are praying, looking, and expecting to have a good year. Last year there were conversions in *every* charge. Brethren we cannot be satisfied with anything less this year. The *highest* ambition of a preacher *ought* to be to bring souls to Christ, and to build up the Church. Pray for us brethren, that we may *do* our *whole* duty.

HENRY T. GREGORY

Batesville, March 3.

DEXTER, MO.—Our meeting still going on. In the midst of all our troubles, we have had one of the best meetings that has ever been in the town of Dexter. First the fire in which we lost a very good business house and hotel, second the shock of a terrible suicide, third the horrible tragedy of last Saturday which has been reported in the dalies—four men ushered into eternity in a very short time. However we have been able to hold the crowd and our church has been crowded from the beginning. We have had between 25 and 30 conversions. Last night one of the most noted gamblers in Southeast Missouri was converted and joined our Church. He said he would now serve Christ as he had served the devil. I now think we will close next Sunday night. Will write you after the meeting closes. Much love to the brethren and friends of the Little Rock Conference.

Z. T. McCANN.

March 4.

METHODIST UNION

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