

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."

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FIRST EPWORTH LEAGUE CONFERENCE OF SOUTH- ERN METHODISM.

The Epworth League is the youngest and perhaps the most hopeful child of our Methodism, and is beginning to walk right steadily already. One of the happiest auguries of the work thus far is the Conference now in session at First Methodist Church, South, Dallas, Texas. Being the first Conference of the kind in our connection it has elicited much attention from all Leagues in the commonwealth of Texas. Methodism is very aggressive in this great State, and it is meet that the first Epworth League Conference should be held here, as it fitly symbolizes the largeness of the movement under survey.

Some weeks ago a call was made by Bro. I. Z. T. Morris and others, and they have been working industriously on it all the while. Although the weather has been unusually severe, the delegation is good and the sessions have been marked by much intelligent enthusiasm. Bishop Key was promptly on hand in the spirit of his Master, and entered from the first moment into the joy of the occasion with a wisely guiding hand. Dr. Hoss, editor of the Nashville Advocate, was present the first night and day and preached a most excellent, practical and profitable sermon at 11 o'clock yesterday. His presence together with that of Judge L. H. Estes, the big-hearted, big-brained, big-bodied lay preacher of Hernando Street Church, Memphis, has added much to the interest of the occasion. There is much vim and go in the preachers of the Texas Conferences, and they have put their hearts right into this work, and as a result Texas has perhaps a much larger number of Leagues than any State in our connection.

A very important communication from the General S. S. Committee, looking to the establishment of a general Epworth League organ and the holding of a connectional Conference in Nashville in May, 1893, was presented by this writer and was acted upon with much satisfaction by the Conference heartily endorsing and insisting upon both. The absolute necessity for an organ is becoming very apparent, and unless we provide one our ground is going to be occupied by other literature not our own. Texas is unanimously insisting upon a first-class organ, which, of course, means a man as editor who has a head full of brains and a heart full of love for this kind of work. We cannot afford to put any one but a man of unusual ability in such a position, and whoever gets it will have a throne second to none in importance or opportunity, not even the Bishopric.

Another important feature evolved out of this Conference is the foundation of an Annual League Conference to be composed of delegates from all the Conferences in Texas and any others who may desire to join them in the work. They expect after awhile to have a League Conference in each Annual Conference. The topics discussed have taken a wide range and have been of the most practical character. Preaching has been made prominent and the spirit of the Lord has been manifest in every session. Much good must come of such a Conference, and it will greatly help forward the League work when every Conference either by itself or in conjunction with adjacent Conferences shall have an annual convocation to keep before our people the great issues of this new institution which holds such large promise to the Church.

The sweep of God's providence by the Holy Ghost in whose dispensation we live is pushing the horizon of our thought and activities out beyond any limits we have heretofore known. Our ship is riding in larger waters and we are casting our lines into deeper places, where the richest spoil resides. And that same Lord who lay in the hinder part of the vessel on that other day is with us now, beholding us with intense interest. May He guide our prow into the sure harbor!

Arkansas ought to wake up on the League work. You are losing the benefit of one of the most helpful and far-reaching agencies of our Church. Every Church in Arkansas Methodism ought to have a League. These scattering thoughts are written very hurriedly between and in the midst of the Conference work.

Yours in Christian love,
I. R. PEPPER.
Dallas, Texas, March 18.

Our Baptist brethren, the Western Recorder and Journal and Messenger, are having a tilt as to what constitutes valid baptism. According to the Recorder an impostor and vile hypocrite who baptized some people for a pastorless Church in

Tennessee, administered lawful baptism, because it was administered "by direction of the Church." But a godly Christian, Presbyterian or Methodist, cannot administer valid baptism because he has not been immersed himself. Shades of Saint Paul! When sectarianism thus runs to seed, and the work of a vile hypocrite and scoundrel, because claiming to be a Baptist, is exalted above that of one recognized even by the Recorder as a genuine Christian, we have reached a point as unreasonable if not as intolerant, as that reached by Roman Catholicism, and as much to be shunned.—Central Methodist.

A PREACHER'S MUSING.

A preacher in charge of a congregation occasionally has a few moments for sober reflection, especially on "blue Mondays." On Sunday he had his regular services, successful or not, he cannot tell; he may feel blue, some one who enjoyed the service may feel happy, God knows. The congregation was large, or small, possibly ordinary. Some were present who never fail if they can come; others were present who only come occasionally, when it is convenient. A few were absent who are very regular; where were they? he wonders.

Others were conspicuously absent, and have been all the year; possibly longer. At their case the preacher looks from every standpoint possible, but fails to find a plausible excuse for their conduct. They are well, look closely after their secular business six days in the week. On Sunday they are not at church. If the pastor could just know they spent the Sabbath reading the Bible it would be some relief; but he has every reason to believe the contrary; for they are his anti-missionary members, and people who read the Bible prayerfully and regularly are always missionary in spirit, mark that; people who oppose missions don't read the Bible. Their opposition comes from a covetous heart, not the Bible. (Parenthetically—there are only two reasons why members, who can, don't come to church. They either dislike to hear their pastor preach, or they, wholly, willfully and knowingly disregard the most solemn vow which they promised, "God being their helper," to keep. This conclusion is inevitable.) If the preacher could know that it was from an indisposition to hear him preach, he might form an excuse; but if his members are simply indifferent to so solemn an obligation, which they voluntarily assumed, the indictment would be awful. Here the preacher feels like getting down on his knees, and often does, and asks God to direct and help him, and wonders when, O when! will they attend church. Well, they will come some day, and when they do they will make a mighty serious impression. They will be "borne of four," or more; come in feet foremost followed by weeping relatives, sorrowing friends, and a funeral procession. And now the hard trial comes with the funeral, and what must, what can he say? In his study alone, he looks over his notes, glances through his Bible, and searches through the hymn book for a suitable song. "By their fruits ye shall know them" and "Whatsoever a man soweth that shall he also reap," are texts which intrude themselves upon his mind; but they are not appropriate. Yet he must preach, so he announces as his text, "It is appointed unto man once to die, but after this the judgment." Presuming the character of the deceased too well known to need comment, he addresses the living on the subject of death and the judgment. Poor preacher! What else could he do? For he must be honest and true to his convictions of right. A preacher feels some misgivings in stating positively that an indifferent, negligent, careless, non-going church member, or one who habitually attends the godless dance and theater, loving this world more than God, has gone to heaven, unless he has assurance of the genuineness of his repentance. Oh! how lightly the preacher treads the path of duty at this point.

At this juncture of his reflections he sees the other side of the picture. What a change! How inspiring as he looks upon the faithful ones who stand as firm as the stars. Yes, there are Barons and Huns standing upon either side of him, holding up his hands, ready for every good word and work. How they get happy when he preaches! How heartily do they respond in loud amens. Faithful in all their work; look closely after all his interests; collect his salary, visit him when he or family are sick; love him like a brother, and manifest it in the spirit of our Lord; pray for him in their families and closets; ask the Lord during the week for rich bless-

ings on Sunday and are not disappointed. By this time he has forgotten the negligence of some, the worldliness of others; his eyes are full of tears, his heart full of praise, his soul full of joy, his face turned heavenward, his eyes penetrating almost into the invisible world, and he sings "How happy are they who their Savior obey, and have laid up their treasures above." Amen! All this transpires in the preacher's study. Reader, which class do you belong to? Any preacher will fail with the former class. Any can succeed with the latter.

M. M. SMITH.
Jonesboro, March 18.

A STUDY OF THE MINUTES.

One of the greatest writers of the world has said, "THERE IS NO HISTORY BUT BIOGRAPHY," and it is true. Biography includes in its scope a character, a place and a time, and chiefly what this character did at certain "times" and given "places." Our Minutes are out and in; mine are here, and so far as I have examined, I am satisfied; some errors, but who could have done better than make a mistake in something. Who? My study has not been so much on the line of hunting errors in the get-up or type as it has run on the line of comparison of work with work, charge with charge. Doing this, I have found it a time of cool-headed study. Brethren, ministerial and lay, here we are side by side, in cold ink to go down to posterity, and on and on and back with the years, until they are so piled up as to make ages, and there we stand yet, side by side—A with B, and C with D, and the whole of us, and our work, history, written and unwritten, must stand before our God in the light of eternity. Pause! pause, reader, and if you have not studied the Minutes of '90 and '91 begin the highly interesting and profitable work to-day. As a help, send and get a copy of the Little Rock and the Arkansas Conferences Minutes. Excuse this word of exhortation.

My study has been chiefly confined to a rigid line of thought on the Sunday-schools, this embryonic, infantile foundation of our Church. In March, '89, a Preachers' Institute was held at a church near Jonesboro, and on the program of that occasion was one Jno. C. Ritter, then P. C. of Paragould Sta., now P. E. of the Jonesboro Dist., and his theme was "Sunday-schools and their Relation to the Church." In his able presentation of this subject he said: "It was born in a revival and baptized in its infancy." One line more; then I go on. My old, field-school teachers used to say: "I'll make the big boys and girls obey the rules then the little ones will give but little trouble." Look out, big stations. Helena comes up thus—

and thus— all the whole way through and through on its financial report. Nothing assessed for P. E. and paid the same; nothing for Bishops and paid as in the other case, and so on, and it reached my ears somehow after Brother Wilson transferred, that they did not want a preacher till Conference. "We'll try and make out without one," and what a "try," a blank try. Mighty bad behavior for a "big boy" or a "big girl." But I don't want to be offensive; no and I'll not—just studying the Minutes, that is all, Judge. Now more strictly to the Sunday-school work and, little boys and girls, be quiet over there. Comparisons are said to be often odious, but after all profitable. May it be so in this, so odious that profit with all of its arms full of benefactions be the result of this written study. Of course the study is not to be received as coming from a boasting heart or in a boasting spirit. God forbid. I see in the "Recapitulation" that the Jonesboro District leads in every item of Sunday-school work except two, "Amount collected for other objects," and Searcy leads all in this. The "Morrison Fund," Jonesboro is led here, as is the whole Conference by the Newport Dist.

Now a word to our folks in the Jonesboro District. I see one circuit reports 300 scholars, and collected \$8.00 for Sunday-school purposes. Ugh! Let the reader hunt up that work; it will do him good to see it, and especially if his membership is in the bounds of this pastoral charge. Such fearful and appalling differences grow out of two radically wrong notions: First, lack of love for Jesus; 2nd, lack of church pride upon the part of our members. This is a close call, and I mean it as such. Why, sir, in the rural districts, how often, O how often it is said, "Well, I don't believe in this Sunday-school business now!"—eminently and evidently

a lack of love for Jesus and His cause—obtrusively manifest is a lack of church pride in such a sentiment, specially when it is followed up with "Well, I'd just as 'live' go to the Baptist meetin' to-day, or to the Presbyterian 'er the Campbellites, as to go to my own Church." On general principles, and the rule here is where you find such inharmonious, unenphonic differences, I am serious as I can be over this matter, but in spite of my seriousness I can scarcely keep from telling you, gentle reader, what these two wide extremes remind me of, but it will take too long. Once more, I see another appointment reporting 284 scholars and paid in round numbers a whole half a hundred dollars and seventy-five cents. This is one of our "big boys" or "big girls;" mighty bad behavior, Mr. or Miss. But take the map of the Jonesboro District, reader, as it is found in the Minutes and you will find a dot representing this appointment. A rival dot of this first dot paid \$236.27 to and for all purposes, and reported 200 scholars. Find the two dots, reader, and see in which do you live? No offense intended—just studying the Minutes, you know. With these few (?) remarks I close, with just one word more, and I ask it for information. Is it the object of (say Question 1st) to secure for Minute matter what was done, or what was not done? Condensed Minutes show what was done only; the general run of the Minutes shows what was not done or what failed to pass. If the reader can get what I want out of this statement, will he reply in THE METHODIST? Should the Minutes show anything that was rejected? It is a question, and I confess I can't settle it; it is so debatable. Either or both being right, our princely young Secretary is safe, and above criticism on this. A study of the Minutes is good to edifying. God bless our people, and wake us up to such a line of love for Jesus, and love for our Church, that what has been done, is but the feeble "voice of one crying in the wilderness make straight the paths of the Lord."

JAMES FRANKLIN JERNIGAN.
Osceola, March 10.

A RARE TREAT.

The people of Malvern enjoyed a rare treat on last Friday evening. The Arkadelphia Methodist College gave a concert for the benefit of the Ladies' Aid Society of the Methodist Church in Malvern. To say that it was splendid would not half express the real merit of the whole program. The recitations were perfect, the songs enchanting and the whole a grand success—which will long be remembered by all who were so fortunate as to be present. Every one was convinced of the ability of the teachers and of their faithful performance of duty in training their pupils.

The President of the college, Rev. G. C. Jones, in a short talk, won all hearts—and proved himself eminently fitted for the presidency of a Christian college. His genial manners, scholarly attainments, executive ability, energy and, above all, his modest Christian character—give promise of a grand future for the Arkadelphia Methodist College—which is now the equal, if not the superior of any college in the State. Malvern will not be so ungrateful as to forget this fact, when selecting a college in the future. The college (teachers and pupils) proved their generosity in a substantial way and are, with all the good people who came with them from Arkadelphia, entitled to our heartfelt thanks for thus assisting their neighbor in a good work.

A WITNESS.

Malvern, March 18.

In the N. Y. Advocate Rev. John B. Gould relates the following of the late Mr. Spurgeon:

Once he was addressing theological students, and emphasized the necessity of having something to say which would be worth the hearing. He said that he was one day riding in a second-class railway carriage, which he often did that he might get at the common people. A working man got in, and Mr. Spurgeon soon entered into conversation with him, and after a few moments inquired if the man attended church on the Sabbath. The reply was that he usually attended once in the day. Being asked why he did not go twice or thrice as he went to his work on week-days, he replied: "You would think once a day enough if you had to hear our minister." "What is the difficulty with your minister?" Mr. Spurgeon asked. "O, he's a muff," said the man (a word often used in England and used by Thackeray, "He's a muff of a curate"). "A

muff," said Mr. Spurgeon; "what do you mean by that?" The man replied: "It is just like a mill near where I live. They shut down the water-gate on Saturday night, and all is quiet on the Sabbath. But recently the miller left and forgot the gate, and all through Sunday the wheel was going 'whackety-whack, whackety-whack,' but it wasn't grinding anything." After this story was told, Mr. Spurgeon enforced with great power the necessity of having something in every sermon worth the grinding and suited to feed the people.

THEN AND NOW.

DEAR BRO. BENNETT:—Fifteen years ago the 13th of last December, the Little Rock Annual Conference convened in the Baptist church in Arkadelphia, Ark. That was the first Annual Conference I ever attended, or ever saw assembled. I was there simply as a visitor and spectator, accompanying my lamented cousin, Rev. L. M. Keith, as he went up for admission on trial into the traveling connection. That was a grand occasion to me. Everything was new and intensely interesting to me. There I saw my first Bishop—Bishop J. C. Keener, and that was the only time I ever saw the grand old veteran. I had only been a professor of religion and a member of the Church about two months, so that in my new-born life and newly found joy one who has "passed from death unto life" might imagine with what intense interest I observed everything and watched all the proceedings. I can assure you I was no idle spectator. I endeavored, as best I was able, in my crude and uncultured state, to study both men and measures with a view to learning something of the practical workings of the great machinery of Methodism, of which I knew comparatively nothing.

The Methodist church now occupied by Bro. H. M. Whaling and his congregation had just been erected under the efficient pastorate of that prince of pulpit orators, Rev. C. F. Evans. It was occupied for the first time, I think, on Friday evening of that Conf. week. On Sunday night in the beautiful new church, listening to the grandest sermon that it has ever been my privilege to hear, delivered by the now sainted Dr. Jas. Atkins, I felt the first impression ever made upon my mind by the Holy Spirit of a call to preach. Upon the whole that was a most important occasion to me, every remembrance of which is most pleasant to dwell upon.

I have preserved a copy of the printed Minutes of that Conf. from which I wish to quote some statistics showing the "Then" of our Conference, and then compare from the Minutes of our last session which was also held at Arkadelphia, showing the "Now" of the Conf., and a decade and a half of development.

Then there were 6 districts and 59 pastoral charges; 6 of those charges had two preachers each; 5 preachers of the Conf. were appointed to school work. There were 64 members, of whom 4 were supernumerary and 7 superannuated. There were 10 undergraduates, and 7 were received on trial.

There were 153 local preachers and 14,823 members. Infants baptized 596; adults 806; No. of Sunday-schools 210; officers 1,009; scholars 7,659. Assessed for Conf. claimants \$1,900; paid on same \$1,448.05. Paid on Bishops' Fund \$654.15; Foreign Missions \$875.35; Domestic Missions \$656.38.

Number of churches not given; value of churches \$135,640. Number of parsonages 21; value of parsonages \$18,000; other church property \$7,872.

Assessed for P. E.s \$6,345.83; paid P. E.s \$3,770.34. Assessed for P. C.s \$31,658.25; paid P. C.s \$19,783.62. The average salary of P. E.s was \$628.39; that of the P. C.s \$335.30. The largest salary paid any P. C. then was paid by Pine Bluff and was \$1,446.60. "Little Rock—Second Street"—only paid its pastor, the gifted Dr. Jas. Atkins, \$1,171.15. No other charge in the Conf. paid as much as \$1,000—the next highest being \$820, paid by Arkadelphia Station. The smallest salary paid by any charge was \$39, paid by Dallas circuit. Eight charges paid their pastor less than \$100 each. Arkadelphia made the best report on Foreign Missions, reporting \$249.80, which lacked only \$2.95 being as much as was reported from the whole of Little Rock Dist. This gives some idea of the "Then" of the Conf. For the "Now" let's dive into the Minutes of our last Conference.

We now have 7 Districts, 93 pastoral charges. Only one preacher is appointed to school work, and yet we have not developed on any line,

perhaps more gratifyingly than on the educational line. No. of members 100; of whom only 2 are supernumerary, and 10 superannuated; 18 undergraduates, and 8 admitted on trial. No. of local preachers 177, members 28,646. Infants baptized 811, adults 1,879. No. of Sunday-schools 377. Officers and teachers 2,188, scholars 17,629. Assessed for Conf. claimants \$4,131; paid on same \$3,753.43. Bishops' Fund assessed \$914.19; paid on same \$925.55. Collected for Foreign Missions \$5,847.25. Domestic Missions \$3,822.35. "Then" we had no Church Extension Society. "Now" \$2,100 was collected for Church Extension. No. of churches 355; value of churches \$277,312. No. of parsonages 63; value of parsonages \$60,296; other church property \$50,852. Assessed for P. E.s \$8,820; paid for P. E.s \$7,294.62. Assessed for P. C.s \$51,642.50; paid for P. C.s \$42,969.07. The average salary of P. E. is now \$1,042.09, and that of the P. C.s is \$438.45. The largest salary paid any P. C. now is \$1,500, and that amount is paid "by Little Rock—First Church" and by "Pine Bluff, First Church." "Hot Springs—Central Ave." pays \$1,400. "Then" Hot Springs station, with only one charge paid only \$400.00. "Now" with 3 charges Hot Springs pays \$2,250. Little Rock then paid to P. C. \$1,483.15; now it pays \$3,150. Now 5 charges in the Conf. pay \$1,000 and over. The smallest salary paid by any charge last year was \$79.12, paid by Social Hill circuit. Only 4 charges paid less than \$100 each. \$300 was the largest amount contributed last year by any charge for Foreign Missions, and First Church, Little Rock, bears the honor for that.

These statistics show great and encouraging development, but we are a very long way below what we ought to be yet—far enough indeed to serve as an inspiring incentive to even greater zeal and effort than we have put forth in the past. For the past successes and developments let us "thank God and take courage." And for the future let us "renew our covenant," and "double our diligence," and press the battle with renewed energy, until we have taken this country for Christ. Cordially, C. M. KEITH.
Dalark, March 17.

NOT A 'LOCAL MATTER.'

DEAR DOCTOR BENNETT:—I heartily commend you for your fearless courage in condemning the shameful connivance of the Mayor and some other officers of Little Rock, at the gambling evil that seems to be running rife in open violation of law in your midst.

Little Rock as the Capitol of Arkansas belongs to her people. Every man, woman and child in the State is directly interested in the upbuilding and progression of that city. The tone of the moral atmosphere which pervades its streets, its homes and its every nook and corner, will flow out and leave its impress on the surrounding country to the remotest parts of the State. It is the right of every citizen of the Commonwealth to demand, that the city, which is the seat of his government, shall be kept decent. If the Louisiana lottery is a stench in the nostrils of the good people of the whole United States, how much more so to the citizens of Arkansas are these "respectable" gambling houses, running, under the sanction of official license, right in the shadow of our Capitol building, from whose halls emanated the wholesome laws against vice, which in their application and enforcement were intended to protect every community in the State.

I cannot understand how any paper published in Little Rock and circulating among "thousands of country readers," can be so narrow in its views of what constitutes its duties, and the interests of its patrons, as to bring forth the sentiments and expressions on this subject, which you copy from a recent issue of the "Arkansas Baptist." If the editor of that Christian paper will make a logical application of the sentiments which he would seem, by his expressions, to cherish, he would cease to condemn wrong, from whatever source, either in high places or low places, and would be content to "attend to his own affairs" and go to heaven alone.

T. D. NICHOLS.

Clarksville, Ark., March 21.

DEATH NOTICE

Judge James Coulter, an old and highly esteemed citizen of this county, died at residence of his son, David B. Coulter, March 16, 1892. He was a member of the Methodist Church and died in the triumphs of a living faith. I suppose a suitable obituary will appear soon.

A. M. ROBERTSON.

MRS. STEPHEN FARISH.

Sister Emily T., wife of Rev. Stephen Farish, deceased, was born in North Carolina, July 11, 1814, and died in Conway Co., near Morrilton, Ark., at early dawn Sunday, Feb. 21, 1892. Her husband joined the Arkansas Conference in 1844 and traveled about sixteen years. He located near Morrilton, and then died in the faith in 1872. They had five children; one sleeps with father and mother in the grave; one is a preacher, Rev. Edward D. Farish, who is the representative of Independence Co., Ark.; their sons J. D. of Morrilton and S. H. of Springfield are honorable citizens; C. L. is a prominent member of Sardinia Methodist Church, in Plummerville circuit.

The character of the mother was deeply stamped upon her children. They feel the force of her pure character. "Her children rise up and call her blessed." Sister Farish was converted and joined the Methodist Church when quite young. She has ever been a consistent member. She loved the Church, and her house was often a home for God's servants. She lived nearly four score years of faithful service. Truly it can be said of Sister Farish, "She hath done what she could." She had for some time anticipated death, and had fully prepared for it. She gave full satisfaction to her loved ones and neighbors, that she was both willing and ready to go home, to be forever with her Lord. May her children and grand children all meet to part no more.

D. J. WEEMS.

THE CART BEFORE THE HORSE.

Bro. P. P. Burke, in his reply to my criticism, gives us an agreeable surprise. For he virtually admits, that "baptized into Christ" refers to water baptism, &c. If we allow Bro. B. and Paul to be consistent with themselves, Bro. B. says: "For if the penitent believer was circumcised into Christ by the circumcision of Christ, and the circumcision of the flesh was the sign of the office and mark of that spiritual circumcision, there must be a spiritual baptism of Christ, by which we are baptized into Christ; and if so, there must be water baptism, which is the sign of the true, by which we are baptized into the Church, or figurative body of Christ." Now since Bro. B. says this, to show that baptism takes the place of circumcision; and since Paul (after showing that the Galatians had received spiritual baptism, "That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith," Gal. 3:14; "For ye are all the children of God by faith in Christ Jesus," verse 26.) says, "For as many of you as have been baptized into Christ, have put on Christ," verse 27—this is conclusive evidence, that baptism is the ordinance of initiation into the Church, and sign and seal of the covenant now, as circumcision was formerly. Now since Bro. B. says: "There must be a water baptism, which is the sign of the true," and since Paul says: the Galatians had received the true baptism, and he nowhere else speaks of their having received water baptism, therefore Bro. B. must admit, that Gal. 3: 27 refers to water baptism. Or contradict himself and Paul. And he can't afford to do that. For the Campbellites would surely get him then. Now, dear Bro., just be quiet, you are getting on to medium grounds; for you say you are not a water man, and we all know from what you have said, that you don't want to be an all-water man. Now we must make some allowances for Bro. B's. tangle. For evidently he is laboring under great excitement. As he sees it, the Advocates have put the cart before the horse, and are moving backwards and ere long they will back us into Campbellism. Well Bro. B. is a little hard on the Advocates. He should remember that Drs. Hoss and Chapman are new hands at the business and liable to make some mistakes in hitching up. Now Drs. H. and C., if Bro. B. is correct, and Bro. L. W. Harrison, one of Texas' "big guns" says he is, you had better adjust things, and stop this backward business. For we Arkansas and Texas Methodists, don't fancy being put backwards into the water. We like Noah are trying to make it through, by keeping out of the water. Now, Drs., fair warning! If you don't mind, since Bro's Burke and Harrison have their hands on the wheels, and are excited, crying stop! Campbellism! they may turn the whole thing over. Then you will wish you had.

ALEX. MATHES.

P. S. Dear Editor, by your permission, in another article I will give my views on Jno. 3, 5, from a Bible standpoint, leaving out quotations from D. D's. i. e. rehash, and aside from all personal allusions—all pleasantry.

A. M.

To prevent the hardening of the cutaneous tissues of the scalp and the obliteration of the hair follicles, which cause baldness, use Hall's Hair Renewer.

ROSEWATER RELIGION.

An eminent evangelist once told me that he had rarely preached on Repentance, because he believed that he could convert more souls by preaching on the love of Christ. My reply to him was that the loving Savior himself made repentance the keynote of his first ministry. We are told that he began to preach and to say, "Repent ye; for the kingdom of heaven is at hand." The apostle Peter clenched his powerful discourse at the time of Pentecost (which converted three thousand sinners in one day) by exhorting his hearers to immediate repentance. Paul declares that through all his ministry he proclaimed "Repentance towards God, and faith towards our Lord Jesus Christ." There was a logical necessity in all this; for a sinner must first see his sin, be sorry for his sins, and turn from his sins before he can yield himself to Christ and follow him. No man can lay hold of Christ and yet keep hold of his favorite sins with the same hand, and at the same moment. My excellent brother admitted the force of this plain argument, and prepared a sermon on the duty and nature of Repentance, which was one of the most effective that he ever delivered.

There is too much tendency to use rosewater in the pulpits of these times, and to shirk the pungent exposure of the sinfulness of sin and its desert of hell. What a mistaken kindness not to tell an auditor that he is under the dominion of a disease in his very heart that will inevitably be fatal. What cruelty to try to conceal from him that the wages of sin is death, and that God is angry with sin every day! And how can any soul be expected to lay hold on a Saviour until he feels his need to be saved from the guilt, and the dominion, and the doom of sin? Our blessed Lord loved his hearers too well to practice any deception on them, or make any concealments. Therefore he first of all "called sinners to repentance."

It is well for Christian ministers sometimes to step outside of their own churches and to see how their teachings, and its fruits, look in the eyes of outsiders. It is wise, according to the old Latin proverb, "to learn from our enemies." A few Sundays since, Professor Felix Adler addressed his "Society for Ethical Culture" in this style. He said that "this is an age of material splendor and intellectual achievement, but also of spiritual vacuity. The Churches speak in an apologetic tone; doctrines which they once stated roundly, they now only insinuate. They explain away, apologize, and modify. The principle reason why there is so little deep spirituality at the present day, is because people are so easy-going. They want to enjoy religion with a kind of sensuous enjoyment." How does that sound in the ears of the rosewater theologians, who hold that in this cultured age such doctrines as "total depravity," and such a word as "hell" should be quietly dropped overboard?

Alongside of Professor Adler's taunt of easy-going compromise and apology, let us lay such an utterance as the fearless and godly-minded Rutherford, of Scotland, made a few generations ago. He said, "Many people only play with Christianity, and take Christ for almost nothing. I pray you to make your soul sure of salvation. If you never had a sick night and a painful soul for sin, you have not yet lighted upon Christ. Look to the right marks; if ye love Jesus more than the world, and would quit all for the world for him, then the work is sound." And so it appears that both in the eyes of the "Free-thinker" and of the devout old Calvinist of Scotland, rosewater religion is but flimsy stuff.

There is no better test of a sound and Scriptural theology than the estimate it puts upon sin. At that point, true and false theology part company. If sin is a light matter, then no divine Redeemer is needed, and the cross of Calvary is an idle spectacle or a solemn impertinence. If sin is infinitely wicked and damnable, then repentance of it is the first imperative duty, and must precede faith in the divine Savior, and the new life in him. There was no cologne-water theology in that Jerusalem chamber, where the Westminster divines penned their immortal definition that "Repentance unto life is a saving grace, whereby a sinner, out of a true sense of his sin, and apprehension of the mercy of God in Christ, doth with grief and hatred of his sin, turn from it unto God, with full purpose of soul, and endeavor after new obedience." The pulpits which proclaim this vital doctrine the most plainly, and with loving fidelity, will convert the most sinners to the service of the Lord Jesus Christ. Let us all strike anew the keynote of our Master, and of his greatest apostle, and preach repentance towards God, and faith in his crucified Son. The two must be inseparable.—Rev. Theodore L. Cuyler.

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FOR PROHIBITION.

Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise, Prov. 20:1. Let every man, woman and child who is not a prohibitionist, commit this verse to memory, and repeat it every night before retiring to the dreamless slumber of perfect peace, and remember that is God's language.

In our town, Nashville, Ark., the saloons, which for years were as a roaring lion seeking whom they might devour, are now as silent as the grave, the echo of bitter oaths from them is no longer heard. But we have heard of fathers and mothers making such expressions as this: "Just as well let the saloons stay, for the people will have whiskey." Poor man! unthoughtful woman! your boy is not a drunkard perhaps, but there is a mother who bathes her couch with bitter tears, while she reflects with a sad heart, "My boy is a drunkard." Surely that argument did not originate in the minds of religious people, and there is no foundation for it. If such a theory is good, why not destroy the Bibles of our land and burn the church-houses, and kill the preachers; for with all the Bibles, and with the mighty throng of Christians, and church-houses almost beyond number, with all these Christian influences, yet there are people dying every day and going into eternity without God; and without hope of happiness in the end. Those who have been guilty of such language, should never use it again.

Now, Bro. Editor, when we had saloons, I saw old men, whose locks were as white as snow, whose footsteps were tottering (so to speak) on the verge of eternity—reeling under intoxication. Their screams and cries would make one think of a wild Gadarene in the mountains of Galilee. "And yet the half has not been told." I saw blind men feeling their way to the saloon door. Poor blind Bartemius didn't go to the saloon, but went where Jesus of Nazareth would pass by, and with blinded eyes and pitiful tears arrested the attention of the great King by pleading for mercy.

Father, mother, do you want the saloons back? But you say, "O whiskey is so good for snake bites." How light the words when pleading for sin, but no truer words ever fell from the lips of men than the poet's in the following:

"Thou sparkling bowl, thou sparkling bowl, Though I sip of beads thy brim may press, And eyes of beauty over thee roll, And song and dance thy power confess, I will not touch thee, for these things A scorpion to thy side that stings."

God forbid that this scorpion should ever be permitted to live again in Nashville, and may the inscription over the saloon door be "gone forever."

D. L. THOMPSON.

Nashville, March 14.

PRAY FOR YOUR PASTOR.

For whom do you pray? We should answer, for many things small and great. Should there not be some names never forgotten? You pray every day for grace to help you to think, do, and say what is right. Then why not pray for your pastor? There is a great diversity of work in any pastoral charge. Preaching must be done, the prayer-meeting must be kept up, the Leagues are to be supervised, and the S. S. work closely looked into. All of these services must receive the special oversight of the pastor, even if he is not the chief actor in all of them. He is only started on his errands of love and duty, he must go from "house to house"—and oh how many kinds of people live in houses; praying for and comforting the sick and broken-hearted, giving advice and direction to suit the varying necessities of the ones seen.

The word of God must be delivered to all; some will hear gladly and some will find fault and claim purity above others. Many will think you a poor pastor and very unsociable if you don't take dinner or stay all night; but many of the "pure in heart" will be met to cheer and give encouragement. The despondent, the worldly-minded, the halting and backslidden will all be met and claim their share of attention. Then he must go among sinners, and secure their friendship, persuade them to come to church and try to interest them in our Savior. "Sow by all waters" is the command, and if obeyed will bring results where least expected. "Can not God save to the uttermost? I believe all men living are within the bounds of hope and mercy.

The work of a pastor grows upon me. It is enough to fill an angel's hands and heart. You see I have only mentioned some of the most prominent things to be done, and when he calls for volunteers to help, there are so few that will say "there am I, send me." Why should I not ask then, if you pray for your pastor? Think of him as his heart yearns for peace in the fold, soundness in their faith, a certain upward movement and growth in grace, and a large increase from the world. Think of him caring for from one to ten congregations, his family and finances. His sermons must be made and "boiled down" to thirty minutes (if he should listen

to public sentiment.) His aching heart and throbbing brain need help—help from man all that he can give—but more especially does he need help from God. The Spirit must guide and help, if success follows, and he comes only by invitation.

When then do you pray for your pastor? Only on Sunday when he is present? Or is your voice and heart daily raised in his behalf? My brethren, we need your prayers. We need them daily. We must have help from the Lord daily, and help comes in answer to fervent prayer. A man said to me a few days ago, "I pray for you every day—call your name and God has answered my prayers to-day. I shall continue through the year." Such words of cheer and comfort! The battle is not single-handed. If the 73,000 Methodists in Ark. daily brought their pastors before the Lord and calling their names, asked the Spirit to guide, direct and use them, how long would we be in bringing the people to God? Surely the kingdom of God would soon come. Then, my brother, sister, pray every day for the success of your pastor this year. You will love him more, hear him gladly, and co-labor for the salvation of all the people. Child of God, be earnest, true, and prayerful.

Yours, R. W. McKAY.

Emmet, March 15.

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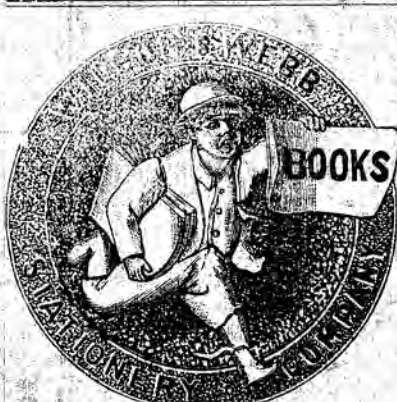
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ARKANSAS METHODIST.

THURSDAY, MARCH 23, 1892.

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FIELD NOTES

LEHIGH C'T.—Our Conf. preacher having failed, we were without a regular pastor until March. Bro. McElhenny, L. P., however, filled our appointments as far as practicable. We now have a supply, in the person of Rev. B. F. Wilson, a young man of promise, who seems to have his heart in the work. Our first Quarterly Conference is over, and though the collections were not so full as they should have been, yet we are hopeful. Bro. Riggins was on time and preached a soul-winning sermon on the duties of the true Christian. We are pained to see such a lawless spirit in our land. Criminals ought to be punished if possible, but by law, and not by a barbarous mob. Today we were annoyed at church by a half dozen little boys. During the sermon one lit a match, another flicked the rest with his riding switch, while still another dropped something cold down his neighbor's back. The attention of others was attracted and then followed a considerable titter. Had these little fellows been by their parents' knees, they would not have misbehaved. It seems to me, that parents should keep their children with them in church to avoid these temptations.

W. H. BLANKINSHIP.

March 13.

GOLDMAN C'T.—We have a new circuit and a new pastor; our circuit is Goldman, Bro. Balding is our pastor. He has made us one visit. We all like him very much. He preached an amiable sermon to begin with—his subject Prayer and Faith. He preached in the power of the Spirit. The people fell in love with him. This is a very hard place; there are but few Christians on this charge—so we will have to put on the whole armor of faith and get closer to God. We have two new churches, organized last fall; one with nine members, who have covenanted together to do all the good they can. We will organize a Sunday-school next Sunday. I am doing all I can to introduce our literature in all the churches I can. We just ordered a supply of hymn books, and will send for a supply of New Life song books soon. We ask all who are interested in God's work to pray for us.

J. W. WHITE.

CLOVER BEND C'T.—Have begun in earnest ministerial labor in my new work. This is the most wicked field of labor I ever worked in. There is no comparison between this bottom country and the hill country in regard to morals; the hills best this by far. Have seen more wickedness, profanity and drunkenness within four weeks than in four years previously. Whether I can change things or not is a question. I can scarcely find a religious paper of any Church, and up to this writing have not found as many as six Methodist families that take THE ARKANSAS METHODIST, and not a great number that interest themselves in the support of a Methodist preacher for services rendered or work done. What a shame and discount on the intelligence and enlightenment of this century. I hoped to have an easier and higher field this year, but am into it pastorally as much or more than ever before. I accept the situation as from Divine providence. It may be best for all concerned. Will if it is possible stir this country from Hoxie to Alicia and from Alicia to Clover Bend. Our popular ARKANSAS METHODIST shall not be forgotten, but will present its claims from time to time.

Am spending a portion of this week in the hospitable homes of P. E. Taylor, Bros. Cochran and Bugg, the former minister preaching quite an interesting sermon last night at Hoxie. Bro. Taylor is a power in the pulpit, and like the Rev. J. H. Gregory, his hospitality and that of his kind, Christian family knows no bounds.

Bros. Cochran and Bugg are doing well in their respective charges, and the former applauded for his pulpit ability; the latter for his logic in preaching, being a man of respectable attainments in book learning. Bro. Cochran will sustain himself anywhere. He is a student and more than ordinary in pulpit ability. Bro. Bugg is a

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novice in the itinerancy, but is capable of working successfully in any field to which he may be assigned. These brethren will make good reports at the next session of Annual Conf. This writer regrets the necessity of Bro. Taylor's removal from the District next session, this being the fourth year for him on this District. He is adapted to District work.

Am sorry of the sad intelligence of the death of Rev. B. Harris, but glad to know that he was ready. He was a good man no doubt and was said to be a good preacher. Let us meet him in heaven. In conclusion let me say I am serving some excellent people and am learning to love them already. Wish I could circulate THE METHODIST through my charge. Pray for me and mine.

As ever,
J. F. ARMSTRONG.
Kingsville, March 8.

DEATH NOTICES

William R. Perdue is dead. Every preacher who has served Lapile circuit will feel sad in every fibre of his being when his eye falls on this notice. He was the preacher's friend, one of the most consecrated men I ever knew. I know where to find him sure. He said to the survivors, "Come on, you will know where to find me." A suitable obituary will be prepared soon.

In sorrow,
W. A. FREEMAN.
CRAIG.

Little Maudy, age 13 years, daughter of S. E. and Clara Craig, died yesterday and was buried today in the M. E. Church, South, graveyard. God in his wisdom has recalled. The book his love had given. And though the body moulders here, The soul is safe in heaven.

A FRIEND.
Turner, Ark., March 9.

JENKINS.

Sister Sarah Jenkins was born in Macon Co., Ala., April 15, 1822. She was happily married to Bro. W. Jenkins Sept. 1838, and certainly proved to be a devoted wife and mother till God called her spirit home on March 5, 1892. In her last sickness, gripped, which lasted about two weeks, she suffered greatly. She moved with her husband to La. in 1861, and lived there until they came to Ark., Jan. 1, 1866. She professed religion and joined the M. E. Church, South, in 1869 and lived a bright Christian life ever after. Earth has lost, and especially La. Church, but heaven has gained. She leaves a sorrowing husband, who has reached his four-score years, one daughter and many friends to mourn for her. "God's children are gathering home." Cheer up, dear friends, and let us be found watching and waiting when we are called.

W. C. HILLIARD, P. C.

MRS. LOU DOBSON.

EDITOR METHODIST.—The sad news reached us last week that Mrs. Lou Dobson of Centre Point, Howard county, Ark., had died. We could hardly realize it true; but it is true, and we must be resigned to the solemn fact that this good woman is no more upon earth. Having been her pastor in Centre Point in 1888, I wish to write some tribute to her worth and merit as a member of the M. E. Church, South. Being a regular attendant upon religious services, whenever possible, and a very prayerful listener to the preached word, occupying a seat near the pulpit, she was such a spiritual help and support to us, as no doubt all other pastors will testify who preceded and followed us, during her life there. Living just on the corner near the parsonage, the welcome presence and smiling face of Sister Dobson was so often seen in the parsonage, and especially in times of sickness she was like an angel of mercy, anticipating the wants of her preacher's family. Preachers' families know how they learn to love such good sisters, some of whom are in every Church. When they are taken away we not only mourn with the bereaved relatives, but also the Church and society left behind. Sister Dobson leaves a husband, so loving and devoted, and a dear friend we had there, with whom we heartily sympathize, and for whom we continue to pray. Also a dear daughter, Miss Eugenia Tate, is left, upon whom we believe the mantle of her mama's many virtues has fallen. Her bereavement is great now, with no father, mother, brother or sister; but, having been a Christian since childhood, she "knows whom she has believed," and where to get help in time of trouble. Her sorrow is somewhat comforted also because she has a loving grandfather and grandmother, Mr. and Mrs. Levi, of Nashville, Ark., and several dear aunts and uncles, who are heart-broken with her, besides the kind sympathy of many other loved ones and friends who knew the family. Last, but not least, also that of every pastor who was the recipient of blessings from this family. May the Lord bless all bereaved ones, help all to live as he believe she lived, so all can "die the death of the righteous, and their last end be like her's," is the prayer of a former pastor, who hopes to see her in heaven.

J. R. SANDERS.
Magnolia, March 10.

Blood poisoned by diphtheria, the Grip, typhoid fever, scarlet fever, etc., is made pure and healthy by Hood's Sarsaparilla.

REMOVAL.

R. T. Willis has moved his popular barber shop from 205 West Markham street to 203 West Second street (Turner & Gans building), where he will be glad to have all his friends come to see him. He does first-class work.

FROM REV. T. A. GRAHAM

DEAR BRO.—I have just returned home from a visit of two weeks among dear old friends at Clinton. I preached at Mountain Home the 4th Sabbath in last month; had a good time. I had been invited by pastor Williams to assist in a protracted meeting at Clinton. Owing to bad weather, push of farmers, and some gripe our congregations were not as we had hoped, but we believe good was accomplished. I spent two of the happiest years of my itinerant life with this dear people. They will live in my heart while memory lasts; my dear sainted wife loved these people next to her own children. The members here love their pastor and his wife. They are well pleased with their work. I predict for them a successful year. Sister Williams has correct views of the duties of a pastor's wife. She is fully in sympathy with her husband's work. I love to see a pastor and his wife go cheerfully to their work. Then they are likely to succeed; otherwise they are likely to fail.

Yours fraternally,

T. A. GRAHAM.

Enders, March 11.

WHAT TO SAVE!

And how to save it, are subjects which interest all prudent house-wives. This information is given in "Ayer's Home Economics," containing One Hundred Recipes for using odds and ends from table and market. It is a book especially valuable to young house-keepers, and will afford many new and useful hints even to those more experienced. "Ayer's Home Economics" mailed to any address, on receipt of 2-cent stamp, by Dr. J. C. Ayer & Co., Lowell, Mass.

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is the name of a hardy, rapid-growing berry-bearing vine, which is the star novelty in plants for 1892. This beautiful hardy climbing plant was illustrated and fully described in our issue of Feb. 11. It is a profuse bloomer, and following the violet colored flowers, the berries, of oblong form and the size of cherries, begin to form, and increase in great numbers, until the vine is one mass of brilliant scarlet fruit. The Matrimony Vine may be had from the introducers, Peter Henderson & Co., 35 and 37 Cortlandt Street, New York, for 40c. each, 3 for \$1, 7 for \$2, 12 for \$3, who will send them free by mail on receipt of the prices named. With every order Messrs. Peter Henderson & Co. will also send free their great catalogue of "Everything for the Garden" (the value of which alone is 25 cents). Those wishing catalogue only can obtain it by remitting 25 cents, which amount can be deducted on first order from catalogue. Postage stamps accepted as cash for either vine or catalogue.

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We are getting much behind again in the publication of obituaries. We beg for patience as to those now on hand and brevity in those to come.

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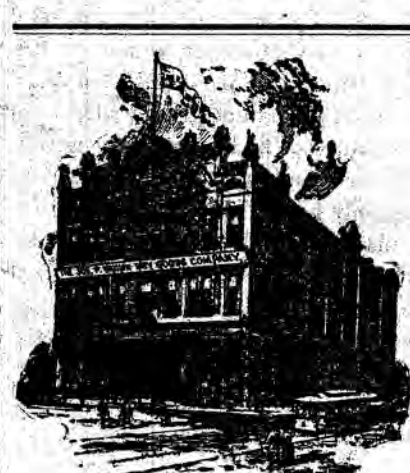
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ARKANSAS METHODIST.

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

GEORGE THORNBURGH, Business Manager.

THURSDAY, MARCH 24, 1892.

NOT 'SIMMON TIME YET.

In his speech at the late sessions of the Arkansas and the White River Conference our Business Manager related a war anecdote to show how the Publishers of this paper had to contract their private current expenses in order to live during the dull business months of the year. As the story goes Gen. Stonewall Jackson passing along saw a soldier up a persimmon tree, eating the unripe fruit, and asked why he was eating green persimmons? To this the soldier responded he was eating them to contract his food receptacle to the small rations he was getting! Now we have had ample experience with the policy of 'contraction' during the usual dull months of the year, but it is not yet time for even green persimmons; and besides this writer cannot climb a persimmon tree, though Dr. David Morton still pretends skill for such pastime.

The object of "these few remarks" is to inform our patrons, that we really need and will gratefully receive all they may now be able to pay us on their subscriptions to this paper, for arrears and renewals. We suppose more than 1,000 can easily pay now \$1.50 each and a larger number \$1.50 each in the next 60 days. If they will kindly do this, the remittances will accommodate us far more than the many small amounts can inconvenience the subscribers, who prove themselves "friends indeed." Dear Reader, do you owe a year past or longer? Have you failed to remit for the present year? If yes in either case, kindly assist us now.

Righteous public sentiment will demand the faithful and impartial enforcement of the law.

It will not condone crime and tacitly sanction the violation of law through cowardice nor for revenue or political favor.

What the law positively declares shall not be allowed, no man or set of men should permit to exist, really for mercenary or political gain, but under the ostensible plea, that "regulation" is better than prohibition.

The just administration of wholesome law should not, therefore, be subordinated, by any man or set of men, to supposed or pretended "expediency" begotten in venality, pledged in moral cowardice and clad in official dishonor.

Such a subjection of law is maladministration, permitted but not legalized by official acquiescence in crime; for when reduced to its last analysis it exhibits the lawless spirit of the mob, with the added motive of selfish gain in blood money, which corrupts its beneficiaries and prostitutes governmental authority.

This debasement of lawful authority has become painfully common in the municipal administration of cities and larger towns, which are centers of political influence in shaping and determining the government of the State. In this way the saloon and gambling house have become an alarming power in politics, centralizing their forces and efforts to control city governments and through these the country at large.

They seek not only to control the "political machine" but also to make odious the reform laws of the country. They know, that by the purchased connivance of unfaithful officers in the towns they can bring wholesome laws, especially those prohibiting the liquor traffic, into disrepute among the people generally. Destroying popular confidence in the wisdom and practicability of such laws, they contend it will be far better to accept revenue from license, which "regulates" (?) than to rely upon prohibition, which does not prohibit.

From these considerations we insist upon the importance and duty of electing municipal officers, who are known to be true and honorable men. The character of the government for another year in the cities and towns of Arkansas will be decided largely by the municipal elections early in April. If such

government shall show improvement in the line of righteous and aggressive public sentiment, the law-abiding citizens of the cities and towns will merit the grateful congratulation of the patriotic and Christian people of the entire State; for it will come as the dawn of a brighter era in the civil, moral and religious welfare of all the people. And to this end what we have recently written contributes some help, we shall ever feel thankful for the opportunity of rendering this public service.

DEATH OF REV. J. O. MILLER.

MR. EDITOR:—Another good man has gone to his reward. Bro. James G. Miller quietly passed away last Monday, March 14th. He died of pneumonia, was sick only five days. He sent for me on Sunday morning. I went immediately to see him; found him very weak, though in his right mind. He was perfectly resigned to the will of the Master, and said he was willing to go. He died without a struggle—quietly fell asleep. It seems that the old preachers are dropping off fast. I hope some one will prepare a suitable obituary for publication soon. H. E. MAY, Pocahontas, March 18.

This note will be read with much sadness by the preachers and many laymen in the White River Conference, of which Bro. Miller had been a faithful and beloved member for many years. His health had been failing for several years, and at the last session of his Conference he was granted a superannuated relation. His brethren will not be greatly surprised to learn, that he has laid his armor by for the rest and joys in the heavenly home, but they will rejoice in his peaceful triumph over death. We are not advised, whether or not he left any children. To his deeply bereaved wife we tender brotherly condolence in her sore grief from the loss of her devoted and loving companion.

SPURGEON AND COMMUNION.

The pastor of the First Baptist Church, Nashville, Tenn., had a respectful note in the last issue of the Christian Advocate, objecting to one of its recent editorial paragraphs on Mr. Spurgeon. On the question of communion this pastor said: "The open communion of Mr. Spurgeon extended to three services only, to the same individual. After that, he must submit to Christian baptism, as held by the preacher, or the privilege ceased. You and I, from opposite points of view, think this inconsistent, but such was the fact."

Now we do not believe, that "such was the fact," nor that Mr. Spurgeon was inconsistent as many of his American Baptist brethren have regarded him on the subject of the communion. In this paper, March 13, 1889 we said: "A subscriber asks us, 'If it is true that Rev. C. H. Spurgeon gives members of other Churches the privilege of communing with his Church three times, and then forbids them, if they do not join his Church?' To substantially the same question the Nashville Christian Advocate recently answered, it is not true. We have seen conflicting statements; hence, we cannot answer positively."

On the same day we addressed to Mr. Spurgeon a letter, from which we copy: "I enclose from our paper, THE ARKANSAS METHODIST, a quotation attributed to you, and also an editorial brevity [just quoted above], and ask of you the brotherly kindness to state in writing (or in printed matter) for my use just what your practice is, in the matter of inviting others to communion in your Church; whether this privilege is limited to three or any definite number of times."

Replying to our enquiry on May 13 following, Mr. Spurgeon said: "Members of other Christian churches are welcomed to the Lord's table with us as visitors; but if they come several times, it would be proper to inquire why they neglect to worship with their own church. The limitation is placed to prevent the formation of a class who are not under the discipline of any church. Good reason being given, there would be a continuance of the permission."

In answering our direct question, "whether this privilege is limited to three or any definite number of times," Mr. Spurgeon did not say it was so limited; but he did say: "if they come several times, it would be proper to inquire why they neglect to worship with their own Church," and "good reason being given, there would be a continuance of the permission," or "welcome" extended them "to the

Lord's table." Further, he said "the limitation is placed to prevent the formation of a class, who are not under the discipline of any Church." His purpose in "the limitation" is in perfect accord with our opinion of his exalted Christian character and fraternal spirit, and does not justly expose him to the charge of inconsistency or the aspersion of a proselyting motive; for to members of other Churches "giving a good reason for neglecting to worship with their own Church," "there would be a continuance of the permission" to commune at the Lord's table with Mr. Spurgeon's Church. Our correspondence with Mr. Spurgeon was first published in this paper, May 29, 1889, and since then we have not seen any authentic statement from him contrary to that written May 13, 1889, and quoted above.

In the last issue of the N. Y. Advocate Rev. John B. Gould of Newton, Mass., who had resided in England from 1869 to 1879, says:

On one occasion it was our privilege to hear this great divine in his own pulpit, the sermon being followed by the sacrament. All Christians present were requested to occupy the body of the house, while Mr. Spurgeon and his brother officiated. Fully three thousand remained, and it was one of the most impressive of services. That we might have a perfect view of the scene, with a companion, we passed around into the great gallery behind the pulpit, where we sat alone. When the service was ended the two brothers came up the long aisle of the gallery on their way to the study. We rose and said to Mr. Spurgeon that we represented the American Consulate at Birmingham, and were glad to have had the opportunity of being present on that occasion, and had remained to take him by the hand. His first words to us were: "Why did you not come down and commune with us?" Such a question had never greeted us in America. Mr. Spurgeon then said: "Come into my study; I would like to talk with you."

After some pleasant conversation we said: "Why do you not visit America? Your sermons are read extensively there; your people would be delighted; and you would have a royal welcome by all."

He replied: "I shall never go to America."

Being reminded that he frequently visited the south of France for his health, and that a voyage across the ocean would no doubt benefit him, he replied: "Do you know that my people over there do not wish me to come? They think I am a devil."

"A devil," we replied. "What do you mean by that?"

He said: "You know that I believe in and advocate open communion, and I have had committees wait upon me and say, that if I visited America I would scatter fire-brands and death among them, and while they were glad to call me a Baptist on this side the water they did not wish me to disturb their peace at home. Therefore I shall never visit America."

He could not preach where he could not commune. And thus we talked long and freely on this and other subjects, and there is no doubt that this was the reason why our people were never favored with the presence of this great-hearted man in American pulpits.

On hearing and reading the eloquent testimonials to Mr. Spurgeon dead, we instinctively inquire: "Why was not the living Spurgeon's voice ever heard in these churches?" There is but one answer to the question. In all the glowing tributes throughout our land we fail to find a single allusion to the reason why he never crossed the Atlantic.

Of the new liquor law passed by the General Assembly of Mississippi, March 16, the report in the Memphis Commercial says: "The bill as adopted is a compromise and is the best that either side could obtain. The minimum license fees are fixed at the following figures: For villages and country districts, \$600, towns of 500 and under 2,000, \$900; towns and cities over 2,000, \$1,200. This amount shall go into the State Treasury. Towns and cities of over 500 inhabitants are given the right of assessing not less than 25 per cent. of the State tax, and as much more as they desire. Villages and country districts are not given this privilege. The tangle was over the disposition of the money. The House wanted all of it to go into the State treasury, while the Senate desired it equally divided between the town, county and State."

HIS CHARGES TRUE.

In this paper of March 3 we gave our readers part of Rev. Dr. Parkhurst's sermon on municipal iniquity in the city of New York. His strong and fearless arraignment of the city authorities, and especially of the District Attorney, for their official connivance at crime was followed by their effort to rebuke and humiliate Dr. Parkhurst, as they supposed correctly, that his charges were not based upon facts within his own personal knowledge. Being summoned before the grand jury and there not being able to testify from personal knowledge, as to the correctness of all he had charged, he felt keenly the sting of the general indictment of his utterances by the District Attorney and secular papers in sympathy with the corrupt municipal administration under Tammany rule. In self-defense with the assistance of friends he began a personal investigation for facts, sustained by affidavit, to prove all he had previously charged. On one Sunday they found 254 saloons open in which there were 2,438 persons, besides other facts making 284 cases in open violation of law—which he related in a subsequent discourse to a packed congregation eagerly anticipating the disclosures he was to make. In our exchanges we find detached extracts from Dr. Parkhurst's remarks, one paragraph as follows:

"Many a long, dismal, heart-sickening night in company with two trusty friends, have I spent since I spoke on the matter before, going down into the disgusting depths of this Tammany debauched town. And it is rotten with a rottenness that is unspeakable and indescribable, and a rottenness that would be absolutely impossible, except by the connivance, not to say the purchased sympathy of the men whose one obligation before God, men, and their own conscience is to shield virtue and make vice difficult. . . . I never dreamed that any force of circumstances would ever draw me into contacts so coarse, so beastly, so consummately filthy as those I have repeatedly found myself in the midst of these last days. I feel as though I want to go out of town for a month to bleach the memory of it out of my mind and the vision of it out of my eyes. . . . But, horrible though the memory of it must always be to me, it has earned me a grip on the situation that I would not surrender for untold money. But the grim and desolate part of it all is that these things are all open and perfectly easily accessible. The young men, your boys, probably know that they are. Ten minutes of sly indoctrination, such as a tainted comrade might give them, would afford them all the information they would need to enable them with entire confidence to pick out either a cheap or an expensive temple of vile fascination where the unholy worship of Venus is rendered. The door will open to him, and the blue-coated guardian of civic virtue will not molest him. I spent an hour in such a place yesterday morning, and when we came down the steps I almost tumbled over a policeman who appeared to be doing picket duty on the curbstone."

The Beebe correspondent of the Arkansas Gazette reports the arrest of three persons, and escape of one of them, charged with violations of the law prohibiting the sale of liquor in that excellent town. Enforce the "blind-tiger" law; it will do the rest.

The Hot Springs correspondent of the Arkansas Gazette writes March 19, that the gambling houses there are "dark and deserted," and that the leading citizens, who petitioned the Mayor to allow these houses reopened, are now glad their petition was not granted. We hope they may heartily repent of their intended participation in sanctioning crime.

The Pine Bluff correspondent of the Arkansas Democrat, under date March 15, thus explains one prolific cause of municipal iniquity: "No efforts have as yet been made by the city officials to close up all public gambling dives as requested by City Council last week. The plea is that if the gambling houses are closed the police force would have to be greatly reduced, as they depend upon the fines accruing from the gambling houses for their salary."

In the Christian at Work Rev. Dr. A. T. Pierson has an article on "The Christian Manhood of Spurgeon," closing with this paragraph of special interest to all young preachers:

Charles H. Spurgeon may well be held up to the men of this generation, especially to the young men. Never was there a more striking example of what piety, prayer, knowledge of Christ by faith and knowl-

edge of the Word of God by devout study, can do to make a man the most distinguished of his generation as a plain, winning Gospel-preacher and the founder of great institutions for human welfare, as well as one of the most productive authors of the age and pastor of the largest church within the bounds of Christendom. To the young men of our day he is a standing rebuke and challenge. Provisionally diverted from the university halls, that he might prove how much of the learning and wisdom might be found in the school of God, and graciously taught of the Spirit, that he might illustrate how, without social position, wealth, kin and dignities or worldly patronage one may serve his own generation by the will of God, and leave behind him a monument more enduring than brass, and more precious than gold, in the hearts of men.

LITTLE ROCK DISTRICT.

DEAR BRO. BENNETT:—I have just closed my first round on the Little Rock District. I am much pleased with some things; some I am not so well. First I think I have a good corps of preachers, as I have ever known, all working faithfully; but the finance is much behind in some of the charges; though we are working, and expect to continue to work, for full reports. We must not know the word fail.

I closed my round with First Church on the 13th. We had a good day. I am much pleased with Dr. Stuart, and the work he is doing. I am sure Bishop Duncan made no mistake when he transferred him to us. I have written the Bishop we will take more like him (if they have them). Bros. Evans and Steel are in great favor with their congregations. We are praying for a grand revival in Little Rock. Our preachers' meeting gives promise of much good to all the brethren in and around the city. The Lord send his Spirit upon us!

H. H. WATSON.

Little Rock, March 22.

'SECTARIANISM' AND ELSE.

DEAR DR. BENNETT:—I coolly, purposely and intentionally endorse your position against the toleration of gamblers and so on, in Little Rock. In this you not only aid in moulding public sentiment there against such things (nefarious things), but you leap the bound of "location," and bind by your bold, many utterances, the sentiment all over the State against such. "Lay on, Mac D—" Your last editorial on "Public Sentiment" rings like a silver-toned bell. It rises so far above the "local idea" that I can't think of the "local idea" without expressing my contempt.

"And, Dr. (?) Hall; what kind of meat hath our Caesar eat that he has grown so fat?" I wonder what he is going to do about it? I recon he will try to lift himself up by his immersion boot-straps. "Sectarianism of Methodism!" Ugh! Dr. (?) you certainly have the gripe. But I am doing for him just what I dislike to do—giving him a free "ad." But he certainly needs something, for the "Sectarianism of Methodism" is about to kill him. Seriously, Dr. J. N. Hall, do you really believe what you wrote? If you do, I am very sorry for you; if you do not, then you have my utter pity, for one who should write one thing and another believe, is—well, you know the correct quotation. We are not alarmed. Our moral, mental and physical sky is clear. Our great, grand, Bible, doctrinal sea is calm, but the waters can be troubled, if you desire it, and give you a chance to be healed.

Ditzler is not dead yet.

JAS. F. JERNIGAN.

Osceola, March 12.

JAPANESE STUDENT.

A Japanese student, Chapman K. Adachi, has been attending Hendrix College since last October. He is without resources and looks to me to provide means necessary to keep him in school. Last summer when I consented to take him and become responsible for his maintenance, I felt confident that there were many members of our Church who would gladly assist me when this matter should be brought to their notice.

Bro. Adachi is the second Japanese member of our Church in Japan. He is a sincere Christian and a good student. It is his purpose to devote his life to missionary work. His expenses will be about \$150 a year. I am not able to pay so much. Will not friends assist by contributions of \$1, \$2, \$5, or \$10 each? Please to respond promptly, as I am now carrying the whole load.

A. C. MILLAR.

Conway, Ark., March 19.

We hope many of our readers will esteem it a privilege and pleasure to assist President Millar in the very commendable work of giving this Japanese student a thorough education in Hendrix College. Bro. Millar has not received a large salary at any time—not as much as he really deserves—but he has been generous and liberal in assisting poor and worthy students in their noble efforts to secure an education for more efficient service in the Church. One year he gave one-fourth of his salary to three young men to enable them to continue in school. We did not learn this from President Millar, but

we mention it here simply to show he is asking assistance to do what he would cheerfully do alone, if his income was sufficient.

HELP FOR THE HELPLESS.

The Missouri, a 4,500-ton steamship, sails from New York to the Russian port of Libau, on the Baltic, carrying five million six hundred thousand pounds of flour and meal, the gift of millers in twenty-five States of the Union. Four hundred and fifty towns and cities, and two thousand individuals are represented. The railroad companies gave free transportation, the Atlantic Transportation Line gives the services of the Missouri free, the Berwyn White Coal Company gives a thousand tons of coal to furnish steam. The American Cereal Company, of Akron, ground a million and a half pounds of Indian corn free. This they put up in bags, and placed in the top a circular in Russian, setting forth the proper way to cook the meal, Indian corn being unknown there. The total value of the gifts and transportation is \$155,000. The cargo will be taken by rail to Moscow, 500 miles, and nearly as far east of that in the same way, thence carted to the people who are to use it. The Commissioners, Mr. Edgar and Colonel Reeve, receive free passage from the North German Lloyd Line and Cook's Tourist Agency gives them free transportation and free hotels on the Continent, and in whatever part of Russia they may go.

If anything more suggestive of peace, good-will, and philanthropy has been seen in modern times, we shall be glad to hear of it; for it certainly needs wider publication. Vast as it is, however, it will be simply a drop in the bucket. When ten millions of people are starving five millions of pounds of food will go but a little way, but so far as it goes it carries a blessing with it.—N. Y. Advocate.

To the foregoing we append the latest report we have seen of the widespread and appalling sufferings of the famine-stricken Russians: New York, March 17.—A special cablegram to this city from St. Petersburg contains the following appeal from the committee of American citizens who were sent to Russia to aid in alleviating the distress of the famine-stricken people of that country:

If the American people knew the extent of the suffering in the famine districts of Russia they would everywhere come to the rescue. Twenty millions of people are affected and in danger of death from starvation. Typhoid fever is raging in many provinces; and horses and cattle are perishing of hunger. Does this not appeal to the hearts of those able to help? Russia is deeply grateful to the American people for what they have done. The distribution of supplies is under the direction of the American Minister and an excellent committee. Nothing will be wasted. Every particle of food will be properly distributed. Help us.

(Signed) RUDOLPH BLANKENBURG, A. J. DREXEL, JR., ALEX W. BIDDLE, Committee of American citizens sent to Russia.

GRAVELLY HILL CT.—I moved to my charge Jan. 5, occupied a rented house for one and a half months, but went to work at once to have our parsonage completed and have succeeded well. We are now very pleasantly domiciled in our own home. Ours is a good people and seem to feel no little degree of interest in their preacher.

We are pushing every interest of the Church as best we can. We feel hopeful of better times on all lines in the Church during the year. We have stated prayer meetings at nearly every appointment, and our people are alive to the Sunday-school work; hence, we must expect to gain some victories. We are looking after the interest of THE METHODIST and hope to be able to report favorably soon. Jno. C. SHIPP.

Gravelly, March 17.

MT. VIEW CT.—Its name is derived from Mountain View, the county site of Stone county, a village of a few hundred inhabitants, some 5 miles from White River, yet 400 feet above it, situated at the base of Blue Mountain, which belongs to the Ozark range. Our Church is not strong but in advance of all others. This is a congenial soil for Methodism, and if we do not prosper the fault will be ours. Our first Quarterly meeting embraced last Saturday and Sunday. Our beloved P. E., Henry T. Gregory, was present, presiding and preaching in a way that gave very general satisfaction. The pastor has been well received. We are praying for and expecting a successful year. Weather cold with some 2 inches of snow.

F. M. SMITH.

Mountain View, March 15.

PRINCETON CT.—Our first Quarterly meeting was held at Tulp, March 12 and 13. Bro. McKinnon, P. E., was present, looking after the business of the Church, and preaching to our profit and edification. The reports were gratifying and encouraging. The stewards reported \$186.50 paid, nearly one-third of the assessment. We have collected in cash \$60 for Foreign Missions and \$12.60 for Domestic Missions. S. A. HILL.

for testimonials to Co-operative Sewing Machine Co., 201 S. 11th St., Phila., Pa.

ARKANSAS METHODIST

THURSDAY, MARCH 24, 1892.

OBITUARIES.

FEWEL.—Bro. J. A. Fewel was born in S. C., March 19, 1837, professed faith in Christ in 1859 in Drew Co., Ark., and united with the M. E. Church, South. His parents were Presbyterians. He retained his membership in good standing and a good worker in the Church until his death, which occurred in Pulaski Co., Ark., near Stone Wall church, Jan. 23, 1892. He leaves a wife and children and other friends to mourn their loss, and the Church at Stone Wall will miss his church work. He was a good man, and after serving his generation by the will of God he fell on sleep, until the resurrection morn when his sleeping dust shall be raised, and his now glorified spirit shall be reunited with the loved ones of earth, who shall follow him as he followed Christ.

G. W. MATTHEWS, P. C.

PITTS.—Bro. Kindred A. Pitts was born in Barber Co., Ala., Feb. 5, 1827. When a young man he moved to Union Co., Ark., and joined the M. E. Church, South, in 1843. He married Miss Susan Berry Oct. 29, 1859. In 1881 he moved to Bradley Co.; in 1890 he moved to Fordyce, that he might have his children in school at the Little Rock Conf. Training School. He died Nov. 21, 1891. Bro. Pitts was a kind husband, an affectionate father, did all he could for the culture and religious interest of his children. He was a good citizen, a true Christian and a loyal Methodist, did conscientiously every duty the Church placed upon him. His home was the preacher's home. Many of them will miss him. He was the father of eleven children, five of them preceded him to heaven. His last words to his family were, "Meet me in heaven." A good and true man has gone to the home above. May God's blessings attend the survivors, and help them to fulfill his last request.

H. D. MCKINNON.

M'KENNIE.—Willie A. McKennie was born Feb. 16, 1865. In childhood his gentleness and brightness caused every one to notice him. While in his parents' home he became the joy and interest of us all. His thoughtful questions and intelligent answers evinced a mind of superior order; his devotion to his parents and gentleness toward his sisters showed a good heart; his readiness to learn enabled him early in life to learn that wisdom which makes wise unto salvation; he was a Christian. A manly form, a clear mind, a good heart and an early spiritual birth gives us a model man, promising much to this life. He died Feb. 1, 1892. His short, beautiful life is complete and he has gone up higher. We can see him again in that home above, where there is no mystery, no sin and no death. He loved home, mother and heaven. If we will be faithful and true he can have all three again in the mansion above.

W. H. VAUGHAN.

WATSON.—Mrs. Lucinda Watson, daughter of Fred King, was born in Washington Co., Ark., March 22, 1839; professed religion when about fourteen years of age, joined the Methodist Church when sixteen years old, and has lived a consistent life ever since. She was married to Samuel Watson Aug. 22, 1866. This union was blessed with six children; all of them live to mourn the loss of mother, except one who died in infancy. Sister Watson was an estimable Christian lady, a friend to her preacher, a lever of the Church to which she belonged. In her death the community has suffered loss, the husband his best earthly friend, the children a mother in every sense of the word. Her disease was pneumonia. She died Jan. 19, 1892, and now rests from labor. To husband, children we would say, sorrow not as those that have no hope. We say she is dead, but still she lives in the sweet beyond.

J. B. MAXWELL.

Boonsboro, Ark.

GILSTRAP.—Mary M. Gilstrap (nee Dean) was born in White Co., Ga., Oct. 1, 1848, and was married to John L. Gilstrap May 26, 1872; professed religion in 1878 and joined the M. E. Church, South, in which she lived a devoted and consistent member until her death, Jan. 26, 1892, in Fulton Co., Ark. She was the mother of eight children, four of whom preceded her to the better land. She was a devoted wife, a kind mother, a

CATARRH

is a most loathsome, dangerous, and prevalent malady. It is a blood disease, usually of scrofulous origin, and for which local treatment is useless. Before health is possible the poison must be eradicated from the system, and to do this

SUCCESSFULLY

the disease must be treated through the blood. For this purpose no remedy is so effective as Ayer's Sarsaparilla.

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—Frank Teson, Jr., engineer, 21 West Fourth street, New York City.

"My daughter, 16 years old, was afflicted with Catarrh from her fifth year. Last August she was

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Ayer's Sarsaparilla, and after three months of this treatment she was completely cured. It was a most extraordinary case, as any druggist here can testify."—Mrs. D. W. Barnes, Yalapa, Cal., Neb.

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good neighbor, a true Christian woman, gentle, modest, unassuming, yet firm in her convictions of right and prompt in discharge of duty. No wonder death found her ready. On the 27th of Jan., 1892, while the earth was clothed in white, the writer read the beautiful burial service of the Church she loved so well and we laid her to rest in the Pleasant Valley cemetery, surrounded by weeping, sorrowing relatives and friends. We thought of the "garments of white" "over there." To the bereaved husband and children we would say, "she is not dead, but sleepeth." Be faithful, love and serve God as she has done, and soon you'll meet her on the shining shore. — JAMES D. SPENCE.

GRIFFITH.—On the morning of Jan. 9, 1892 the death angel visited the home of Andrew and Addie Griffith, near Ravenden Springs, Ark., and took away their dear little Ettie May, aged 5 years, 4 mo., 18 days. Ettie was a cheerful, sweet-spirited little girl, who only staid here long enough to gain the affections of papa and mama and then God took her to live with angels and loved ones in the home of the good. Little Ettie is gone never to come back to you again, but thank God you can go to her. Cheer up, dear sorrowing ones, and be submissive to God's will. I know by sad experience the burden is heavy but Jesus can make it light. Write his name on the little grave and on the vacant chair, and as you press your sorrowing heart on his bosom his dear love will comfort and console you and you will come off more than conquerors by and by, and meet your loved ones in heaven.

T. A. BOWEN.

DAWS.—Sister Sarah Elizabeth Daws, daughter of William & Harriet Overman, was born in Alabama Jan. 7, 1840 and was married to William Daws Dec. 20, 1859; was converted and joined the M. E. Church, South, in Dallas Co., Arkansas in 1867, and died at her home in Comanche Co., Texas, Feb. 13, 1892. For the last few years of her life she had been afflicted, but she bore her suffering with Christian fortitude. I have no words to frame a fitting tribute to the memory of this good and true woman. But suffice it to say that her life was one of spotless purity, possessing all the virtues that make up a true Christian character, living only to do good, loving and beloved by all who knew her. She leaves a husband and one daughter to mourn her departure. She will be sadly missed by all who knew her. May those who loved her so much walk in her footsteps and like her be ready and waiting to hear the summons of the Master, that called her from a world of pain and death to one of rest and everlasting life.

J. A. BURNS, P. C.

Sipe Springs, Texas.

RICHARDS.—Bro. G. B. Richards died of a gripe at his home near Charleston, Ark., Feb. 4, 1892. He was born in London Co., Tenn., July 21, 1841; came to Ark. at the age of 12 years and has since made this State his home. He professed religion and united with the M. E. Church, South, in 1871, and lived a consistent member of the same until the icy hand of death seized him and took him from us. He was married Oct. 19, 1865 to Miss M. D. Mickle, whom he now leaves with two children, a son and daughter, and a host of friends to mourn his death. For many years Bro. Richards served his Church as steward, and was faithful in the discharge of the duties of that office. In his death the Church loses a faithful servant, his family a kind, affectionate husband and father; but blessed be God, he left a record by which we are assured that our loss is his eternal gain. We weep not as those who have no hope, but feel confident that he is now reaping the glorious harvest of the good seed sown in the life spent here. May it be said of us, as many say of him, "He was a good man." To the bereaved family we tender our sympathy and invoke God's blessings upon them, exhorting them to imitate the godly example that Bro. Richards set before them, and finally may their spirits join his in praising the Lord, who doeth all things well.

J. B. WINSETT.

WOOD.—Sister Fannie E. Wood, wife of Bro. J. N. Wood, was born in Smith Co., Miss., May 12, 1853. She departed this life at her home near Jacksonville, Ark., March 27, 1891. She was converted and joined the M. E. Church, South, in 1871 at Concord, an appointment on the Jacksonville circuit. Although sorely afflicted for several years preceding her death, yet she lived a consistent Christian life and died in the triumphs of a living faith. As her pastor I visited her several times during the last days of her illness and always found her strong in the faith and rejoicing in a Savior's love. She warned all of her friends against postponing preparation to meet God in peace, until their dying hour. She claimed that suffering as she was, that if she had not already made peace with God, it would be impossible as she thought to make that surrender of heart that secures eternal life.

On the same day, in the same room and near the dying mother's side, also departed this life Milton Glenn Wood. This was a sore trial for the husband and father, but he bore it with fortitude and faith as a true Christian soldier. Mother and son were deposited in the same grave in the Jacksonville cemetery, to await the resurrection morn.

H. M. CRYER.

RITCHEY.—Uel H. Ritchey was born in Jefferson Co., Miss., about the year 1816. He was made an orphan in early life by the death of his parents, and thrust out upon the world to make his own way through it as best he could. He married Sarah W. Evans in Neshoba Co., Miss., in 1840, and moved to Ark. in 1841, settling in Drew Co., near Monticello, where he lived until 1851, when he moved to Bradley Co., in which he resided until his death, Feb. 22, 1892. He professed religion and joined the M. E. Church, South, rather late in life, from

Thoroughly Sooted



Beware

which time he lived a faithful Christian till he was taken away. He had four children, only one of whom was living at the time of his death. His faithful companion had preceded him to the better land a little over two years. After her death he seemed to have no pleasure in life. He always had, from early manhood, felt and shown the highest regard for religion, and was himself pious even before he joined the Church. His attachments were strong and he was a true friend, always standing by his comrades under any difficulty. He could never be neutral on any question or issue. An old friend of his said, on the occasion of his funeral, that he was every inch a man of honor and integrity, and once taking a stand for a friend he would never desert him. He sleeps in peace to wait the waking of the just.

Fraternally, SAM'L N. BURNS.

Warren, Ark.

FUGH.—Death has visited our S.S. and taken from us three of our most devoted members. Sister Mary E. Fugh died Jan. 30, was buried Feb. 1. Her funeral was preached by Rev. W. A. Clement, who held the congregation spell-bound in picturing the grandeur of living as Sister Fugh had lived. She was raised in Ga., and came to Ark. about twenty years ago. She professed Christ when a mere child and lived for Jesus. A few years ago her sight was taken from her; she lived a lonely life since then, but devoted to Jesus. Her seat was never vacant at Sunday-school and prayer-meeting, except in sickness. She leaves a husband, two daughters and four sons to mourn their loss. She admonished them to live for Jesus, and she would meet them by and by.

DENNIE.—Bro. D. T. Dennie died Feb. 3 and was buried Feb. 4. He had been our assistant superintendent for two years. He was very old, but the most devoted to Sunday-school and prayer-meeting of anyone I ever met; it was never too cold for him to go to S. S. He had many trials to endure, but he endured them as a brave soldier of the cross. He had but few of this world's goods, and lived perfectly resigned to the Master's call. He often admonished the young people to live for Jesus, to take up the cross and do their whole duty.

LYONS.—Bro. T. E. Lyons died Feb. 4, was buried Feb. 5. He had lived in our midst but one year. He came here unsaved, but professed religion at prayer-meeting. He was a good singer and delighted in the songs of Zion. He was perfectly resigned to go. He leaves a wife and six helpless children to mourn their loss. His wife has no relatives anywhere that she knows of. He was very poor, but a more honest, hard-working man I never met. He had joined no Church, but tried to live for Jesus. I think he was raised in Tenn. If any of his friends should see this and desire more information, address Mrs. R. T. Compton, Wing, Yell Co., Ark.

Our school has had great loss, but we hope their eternal gain. Pray for us that our S. S. may prosper, that the Lord may bless us year by year.

MILES HUNT, Supt. S. S.
Wing, Ark.

STATE OF OHIO, CITY OF TOLEDO, } ss
LUCAS COUNTY.
FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. CHENEY & CO., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of HALL'S CATARRH CURE.

FRANK J. CHENEY.
Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886.

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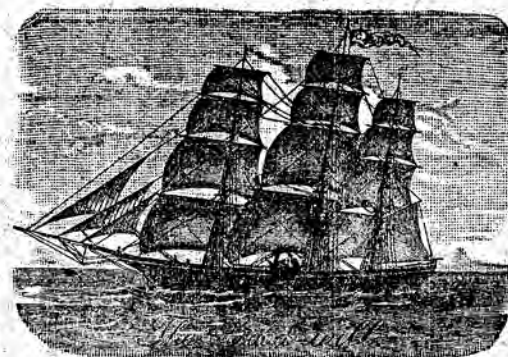
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FIELD NOTES

LEWISVILLE C.T.—Quite a number of visitors from this place boarded the train at Bradley station last Friday p. m., consisting of Bro. D. E. Dickson and wife, Sisters Russell and French, Bro. S. R. Twitty, and this scribe and his wife. We were all met in the depot at New Lewisville by kind friends who were anxious to care for us. We had several good discourses on Saturday and Sunday by our P. E., Bro. J. R. Cason. Indeed, it seems that I never heard better in my life, and I think the promise for his success in our part of the District is very flattering. The Quarterly Conference on Saturday p. m. was well attended by as well as a large audience. Our P. E., Bro. W. W. Mills, is a very zealous and holy man, and I think much of our success is owing to the interest and zeal displayed by him at all his appointments. On Sunday afternoon we had a children's mass-meeting and a fine talk from Bro. Cason and Mills and a fervent appeal in prayer by Sister D. E. Dickson, for God's special blessing on this occasion. Sister Dickson is always much interested in the children. I have told you of our good meeting, but now I shall tell you of the kind hospitality of the good people of that town, and I can assure you I never saw a more generous and warm-hearted people in all my life. I cannot mention the names of the many who threw their doors open to welcome us, as it seemed to me it was everybody, and fed us with all the good things of the table, besides providing us with such comfortable resting quarters. Indeed, our social enjoyment liked to have been too much for our grace. This hospitality included our Baptist and Presbyterian brethren. We are indebted to the Presbyterians for the use of their house of worship. Bro. Mills is making a strenuous effort to build a Methodist church at this place. I would have added, that we were much indebted to the Presbyterian choir for assisting in our meeting, especially Miss Mattie Alexander, the organist. Your brother in Christ,

JOHN H. HAMITER.

Walcut Hills, March 17.

MALVERN HILL CHURCH.—Since I was read out for Malvern Hill church, I have had one continued season of enjoyment and pleasure. On my arrival from Conference my people had a nice purse in waiting for me. As soon as we were comfortably settled in our rented parsonage, we were stormed by our congregation and everything needed in housekeeping was donated. Since that time the Ladies' Aid Society has furnished the preacher's home, and we have one of the most elegantly furnished little parsonages in the L. R. Conference, regardless of church or city. Come to see us; for we are prepared to entertain you. Above all, we had a glorious revival in which Bro. Rosser of the Va. Conference did some strong preaching—about 15 accessions to our Church since Conference.

Our people are a zealous, good people—I think the best congregation throughout the connection—but we are poor and have no house in which to worship; we are struggling over the question of a suitable lot and are praying and doing all we can, and hope some man of God will yet come to our rescue, who is financially able to help us. In this great resort, cosmopolitan in its make-up, with every State in the Union represented in our small congregations in our out Churches, it is the greatest place to preach Christ, the Savior of all, and to advertise our own Methodism in the United States.

I wish our wealthy brethren understood our condition at Malvern Hill Church. If so, they would come to our assistance. But for the assistance given us by Bro. Godden (to whom in my judgment the honor is due, for so completely managing and holding this peculiar city for our Church), together with the liberality of our big-hearted layman, John J. Sumpter, we would not have even one humble tabernacle in which to worship. THE METHODIST is largely circulated in my congregation, and I never lose an opportunity to insist upon its general circulation. Pray for us, brethren. We want to do our duty in the fear of the Lord.

Hot Springs, March 19.

OKOLONA C.T.—Our first Quarterly Conference has passed and we are still moving on in the even tenor of our way here at Okolona. We were very much surprised when Bishop Duncan at our last Annual Conference read out the appointments to hear him read us out for Okolona circuit, but such is life from an itinerant standpoint. Some men may know beforehand where they are going, but we are not one of those knowing sort; perhaps we have not made the attainments in knowledge of this kind that is possible for one to make. Let that be as it may, we are learners on all legitimate lines. I started to tell you something about the general state of the Church in these parts. When we first came here we found a very indif-

ferent parsonage for the preacher—19 live in, but now we have about 87 good one as you will find perhaps on most circuits, with a new lot and garden attached. The stewards made an advance on the assessment for the support of the ministry over former years, and came near reporting one-fourth of the assessment paid at the first Quarterly Conference, which is also an improvement over former years.

Bro. W. A. Freeman, our predecessor, did a fine work here on spiritual lines like Ezra of old, and we have started out like Nehemiah to build and develop the resources on hand as well as to extend the border. With the start we have we expect grand success. The people have been very kind to us and are in full sympathy with every movement to improve the state of the Church. If there be any croakers in these parts they have not commenced their croaking yet; but perhaps they are like the frogs, they wait till spring opens and then make the country vocal with their croaks.

With what has already been done in the way of improvements we hope to have everything in good condition by our next Conference, and then some of the elite of the Conference will want to come to Okolona, but don't tell the Bishop what we are doing, lest he move us when we perhaps would like to come back. A. TURRENTINE.

Okolona, March 13.

NEWPORT STA.—We began our protracted services on Sunday, March 6, and on Monday Rev. Andrew Hunter, D.D., came to us and remained till the 15th, conducting two services each day most of the time. His preaching was just such as we expected—clear, strong and impressive. He does not shun to declare the whole counsel of God, and the impress of his visit to this place will be felt a long while. The seed sown by him here will ripen in eternity. We had but two conversions up to the time he left, but they were clear and unquestionable. Others will follow on to know the Lord. I want to say just here, that I would rather report one well defined conversion from such preaching as Dr. Hunter does, than twenty-five professions under any system of manipulation. We have the foundation laid in solid materials by a wise master-builder, and we shall continue to press the battle and build the wall till God says quit. Let every Christian pray for us, we need help.

FRANK RITTER.

LEWISVILLE C.T.—Our first Quarterly meeting was a success. Bro. Cason staid with us till Tuesday, preaching and visiting the people, and won the love of all denunciations. "He can fill the place of Bro. Watson better than I thought anyone could," has been said by many since the meeting. I think the P. E. fell in love with our towns, Lewisville and New Lewisville.

All of the collections were raised on the work this year, but will all be paid. \$10 was pledged to help furnish District parsonage; \$85 and nearly one-half of the collection pledged and will be paid. The claims of P. E. and P. C. were well up and will be paid in full.

The Presbyterians are kind to us, furnish the church and light, and wood. Don't you think they are? But we must have a church here. New Lewisville is the county site, has two railroads and will have another soon, and no Methodist church. Can this be said of any other town in the State? I hope not. Though we have only 15 members many here are friendly towards us and we must build.

Can you visit this town during the year? Many that have heard of you would be glad to see you.

W. W. MILLS.
New Lewisville, March 17.

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Our reason is that Scott's Emulsion of cod-liver oil is so often a part of careful living.

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Let us send you a book on CAREFUL LIVING; free.

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Your druggist keeps Scott's Emulsion of cod-liver oil—all druggists everywhere. 41.

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.

That Tired Feeling Is often the forerunner of serious illness, which may be broken up if a good tonic like Hood's Sarsaparilla is taken in season. This medicine invigorates the kidneys and liver to remove the waste from the system, purifies the blood and builds up the strength.

Constipation is caused by loss of the peristaltic action of the bowels. Hood's Pills restore this action and invigorate the liver.

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.

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"H. D. GARRISON," Prof. of Chemistry.

DISTRICT CONFERENCES

The Jonesboro District Conference will convene at Osceola on Thursday at 9 o'clock, May 26. Rev. J. H. Porter, L. E., is hereby requested to preach at 11 o'clock on same day. At the close of his sermon we will have sacrament of the Lord's Supper. Editor and Publisher of THE ARKANSAS METHODIST are cordially invited.

JOHN C. RITTER.

DUFFY'S HOTEL.

To our readers who may visit Memphis we commend Duffy's Hotel as worthy of patronage. Situated at the corner of Main and Adams streets, it is convenient to the leading mercantile houses and places of public interest. Conducted on the American and European plans, its rates are as low as could be expected. Renovated and refurnished, its rooms are clean, attractive and pleasant. Mr. Duffy, the accommodating proprietor, is attentive in providing for the comfort and supplying the wants of his guests. When you visit Memphis, try Duffy's Hotel.



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KENTON CO., KY., Oct. 9, '90.

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Here may be found in condensed form the facts, principles, and rationale of Methodism at large, and of Southern Methodism in particular. A careful study of this book would dispel a vast deal of ignorance concerning the subject of which it treats.

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Cash on hand	\$ 372 14
First Mortgages on real estate	167,675 00
Accounts	1,567 21
Furniture and Fixtures	912 38
Total	\$170,426 63
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Deposits on Installment Stock	\$ 96,695 63
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Accounts	26 79
Bills payable	11,600 00
Profits	38,189 71
Total	\$170,426 63

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

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