

The Arkansas Methodist.

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

Y BENNETT & THORNBURGH.

"Speak Thou The Things That Become Sound Doctrine."

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Vol. X.

LITTLE ROCK, ARKANSAS, THURSDAY, MAY 5, 1892.

No. 51

DISTRICT CONFERENCES.

District Conferences of the M. E. Church, South, in this State will convene at the places and on the dates given below:

DISTRICT.	PLACE.	DATE.
Newport	Portia	May 25
Jonesboro	Oseola	26
St. Smith	Booneville	26
Fayetteville	Springtown	26
Morrilton	Conway	June 2
El Dorado	Lakeside P. B.	22
Washington	Richmond	24
Camden	El Dorado	July 6
Helena	Haynes	13
Little Rock	Asbury, L. R.	13

W. M. S.-L. R. CONFERENCE

To the Auxiliaries of L. R. Conference Woman's Missionary Society:

DEAR SISTERS:—The next annual meeting of the Conference Society will be held in Camden, commencing Thursday night June 16, and continuing over the following Sunday. The President desires a meeting of officers in the afternoon of the 16th.

Let every Auxiliary and Juvenile Society be sure to elect a delegate some one who will go.

Please, dear sisters, if you have no contingent fund on hand to pay expenses of delegates, devise some plan to raise one by that time, so that every Society may be represented at this meeting. In the meantime let us all pray earnestly for the presence of the Holy Spirit at that meeting. From Him must come all our strength, and we want to receive such a baptism at that meeting, that it will carry us through the year's work with greater zeal and enthusiasm than we have ever had.

Mrs. E. L. HOLMES.

Rec. Sec.

Malvern, April 28.

W. M. S.-W. R. CONFERENCE

Our annual meeting will be held in Beebe June 25-28, opening service 3 p. m. Anniversary sermon 11 o'clock Sunday, June 26. Auxiliaries will elect delegates both adult and juvenile, and forward names to Mrs. M. A. McIntosh as early as possible. Our preachers are cordially invited to be with and aid us, and in charges where there are no organizations please appoint a representative woman to attend and learn of "Woman's work for woman." All will be kindly entertained by our forward names.

A suitable program has been prepared, and with the full attendance that is expected of general officers, Dist. Secretaries and delegates, we hope by the blessing of God to make this the best meeting we have ever had.

S. M. ROGERS, Sec'y.

Mrs. M. A. NEILL, Pres.

A NECESSARY JEREMIADE

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2. Another fact that calls for prayer and repentance over our state as a Church is the way in which appointments are classified in the minds of the people—and many even of the ministry. The Church that pays the highest salary, with occasional limitations, is the appointment to which most honor is attached—a dollar-and-dimes gradation. Think of a monetary standard in the work of the Christian Church! Is this the way in which Jesus Christ would grade Churches? Would he say that the most honor went with the most dollars? Would he allow one Church to dictate a first choice among preachers on the principle that the longest financial pole knocks down the highest persimmon? Certainly not. Would he regard a preacher higher in rank and more influential, simply because his salary was a little larger than those of his brethren? Was St. Paul made honorable all through the ages because he received a large salary from a congregation by whose doors Pactolus rolled its golden sands?

It is debasing, not only to the ministry but to the laity, to seek worldly honor even when it comes from eloquence, wide intelligence, broad culture, transcendent abilities and far-seeing wisdom; but for a Church—and Methodism is not more chargeable than other branches of the Church—to grade such honor by a dollar standard, is sordid and revolting in the extreme to every right-thinking spirit. The Greek wrestler who anointed his body for the Olympic games had a far loftier conception of honor than the Methodist preacher who thinks one place more honorable than another, simply because it pays a little more money. Shame on a Church when in any way it encourages such low, sordid and mean views. How long, O Lord! how long will it be more mercenary than the boxers and chariot-racers of two thousand years ago?

This is not the golden age, but the age of gold—an age when vast fortunes are made in a few years—an age when the thirst for gold is more dire than that of Tantalus with delusive lakes and fugitive fountains

before his eyes—when multi-millionaires buy seats in Senates, syndicates dictate peace or war, and bankers control governments. The money-getting mania, the almost universal idolatry of "the yellow thing that fools admire and call a god" invades the Church and fetters the tongue of the pulpit.

"In ancient times we are told 'That silver touch turned anything to gold.' But in modern days a stranger thing we hold—man turns to anything when touched by gold."

A once highly honored officer pleads as a palliation of the great crime of embezzlement the alleged fact that "ninety-nine men out of a hundred would do the same thing." Woe to a people when the excuse for a crime is the prevalence of crime!

If the Church is a great God ordained, anti-sin institution, its logical attitude in any age is one of intensest antagonism to the dominant form of sin in that age. The most terrible thunders of the pulpit of this age are not called for by murder, adultery and horse-stealing, but by that damnable spirit of avarice that sells everything—truth, honesty, chastity and religion—for the accumulation of wealth. Yet a fawning, sycophantic, contemptible society bows and scrapes and treats this fiend of darkness as if he were an angel of light. God have mercy on the pretended Christians, who, instead of warring to the death with this fiend, go with him to the temple of Mammon and bow down before the golden calf.

GEO. W. HILL.

Altus, April 30.

ENFORCING DISCIPLINE.

How should a pastor deal with members of his Church who participate in worldly amusements?

This is a question of some interest to many of us in these latter days. For one I have been looking these years to find an answer of such clearness as to be of general service, but I have not found it. Rev. Josephus Anderson, D. D., in Florida Christian Advocate, as copied by THE ARKANSAS METHODIST, speaks beautifully with regard to this matter, but in my opinion he does not touch the subject at the point where the trouble is at all. He shows the spirit of the true preacher, and tells him how to receive members into the Church, and how to train them and prevent trouble, being caused by them, but he presumes that they are received into a Church free from these offenses.

The real trouble is with the members of two or more years' standing in the Church. The new pastor finds, on arrival in his new charge, a state of affairs wholly at variance with our rules, and is informed that it has been the common practice of a majority of the members of his Church for a number of years. Here the question "How should a pastor deal with members of his Church who participate in worldly amusements?" is the one nearest the soul of a true man. He cannot ignore it. He may approach a steward on the subject and get something that affords no solution, such as "Our members generally go to places of worldly amusement and no attention has been paid to it in so long, that I do not see what we can do now." He next turns to his Sunday-school superintendent and receives something like, "Well now, I have lived longer than you have, and I don't see any harm in a social dance, and as to attending the theater I have never felt that it would damage me or mine to witness a good play." Here is the trouble. It is with the existing membership, that is already at the head of affairs and put there by the authority of the Church.

How shall a pastor proceed? He is told that this state of things has existed for years. He knows that both pastors and Presiding Elders were acquainted with the existing facts, and yet they have put these very men at the head, in the highest positions of the charge and left them there, and have gone their way rejoicing, leaving abundant praise behind them. I do not ask how to receive members into the Church, or how to train them after they are in (though I need help at both points), but I do ask some one to give us a clear answer to the question above; and I want it in such shape that a pastor of four years experience and newly ordained to the office of an Elder in the Church of God, may with safety use it among the aged and prominent.

The question is of vital importance, and I shall look for an answer. Let no man stop to quote the Discipline, for I have a few copies of that. I am not asking what the law says our pastors or people shall do, but I do ask, How can a pastor lead to salvation the men and women who are stereotyped in their habits of violating the law, and who by the influence of money, age and education

have a majority of the church members following them to destruction? Will some one answer?

Yours very truly,

FRANK RITTER.

Newport, April 27.

SUNDAY-SCHOOL MUSIC.

Object of singing—"Such sweet compulsion doth in music lie."—Milton. So, "Let the people praise thee, O God. Let all the people praise thee," and "with stringed instruments and organs," Ps. 150:4. Music carries the grand truths of salvation on wings of melody into the hearts and homes, that else would never receive them. It is the function of music to charm the senses and thus secure a ready welcome to a truth, which, coming alone, would be debarred an entrance. Properly used, music may be made a powerful educator. In every song there ought to be soul and thought as well as sound and vibration. Sounds may be agreeable to an idiot; but only words with thought in them give pleasure to the intellect. Every song is supposed to contain a sweet morsel of heavenly bread, and the question is, how to get the morsel into the spiritual stomach. The benefits conferred upon the individual, the home, the Church, the world, by the simple melodies of the Sunday-school, are beyond computation.

Books.—In the selection of books two questions must be considered—quality and quantity. We should select such books as contain the gospel in song. Such as abound with songs founded on the parables, miracles and leading texts and incidents of the Holy Scriptures, making it easy to illustrate and emphasize Bible instruction with song. This feature will be found in many books now in use. Much good would result from the introduction of such books into our Sunday-schools. There should be an ample supply of music books, for there is no lack of them in the market. There is but one difficulty in getting them—they have to be paid for in money. A school too poor to buy books ought to be helped, and one too stingy to buy ought to die. Get new books for all who need them and those without notes for the little people. Now, keep them.

Choir.—A choir in its place is a good thing and calculated to do much good, but out of its place—O my! It is too often the case that the organist had rather be heard than seen, so she "hunts" all over the book to find something that the congregation can't sing instead of trying to find something they can. That little fidgety, fickle, whimsical girl of sixteen would select the songs to be used—all because she is organist. Not that she knows anything about what is appropriate for the occasion, but because she has to "play," and of course that ought to give her the right of way over preacher, leader, congregation, and in fact every living or dead thing. It takes some brains as well as brass to conduct a choir successfully. Remedy: If the choir and congregation are antagonistic, kill the choir before it kills the Church and then kills itself. We are in favor of choirs rightfully conducted. They should serve as leaders for the congregation, singing such songs as the congregation can sing. You had just as well delegate your praying as your singing.

Practice. If we wish to sing well, we must practice! practice! practice!!! Music is an art as well as a science. As to how, when, and where, that is for you to say, but whatever you do, be sure to practice.

Hide Talent. Every variety of talent given of God to man should be consecrated to his service. Has He given us these talents to enable us to serve the devil that much the better? Certainly not. Some have the gift of oratory, and we delight to do them honor, while we listen and enjoy the benefit. Some have a talent for music which is carefully cultivated; and to what end? To enable the fortunate possessor to make home happier? Good! To enable them to shine in society? There are social obligations resting upon each of us; but as to how, when and where these obligations are to be met, it is not proper just here to say. Much time has been spent in learning music, and now is all this to find its highest expression in the brilliant rendering of sentimental ballads, of gems from the opera, of waltzes, of gallops, with their endless and insidious variations? We have become very proficient in music, but of what value to the cause of Christ is our musical education, which has no reference to the Church of Christ? Skillful fingers and cultivated voices are to be found in almost every intelligent

community, while in the homes of many are to be found organs and pianos. And yet, with all these advantages, the singing in many of our Sunday-schools and most of our Churches may be said to be perfectly wretched. If the regular organist or leader happens to be absent, no one of the many can be found willing to touch the instrument or raise a tune. What is the matter?

Diffidence. There might be some reason in the refusal were it not a notorious fact, that of the proficients alluded to there is not one but would feel slighted, if at the social gathering, or musicale, he or she should not be specially invited to favor the company with a song or instrumental performance. It comes from the fact that they have been trained to give their time and talents to social events instead of the true worship of Christ. Musicians, as a rule, are very sensitive, and God may have made them so in order that the faculty for music may be developed. We should not only feel it a privilege, but a duty to raise our voices in praise to God whenever an opportunity is offered. Speaking for Jesus is specially enjoined upon even the disciples of a day. May not singing for Jesus be greatly encouraged by crediting the singer with as pure a heart, as exalted a motive, and as legitimate a mission as can be claimed for the speaker?

Application. The faculty for music should be recognized in the Sunday-school and Church as the gift of God, and our young people should be trained in the Sunday-school to give its best expression in the service of Christ. Methodism sung itself into the hearts of the people by singing from the heart as the Spirit gave it utterance. Later it seemed that sacred song was to be confined to the "select few," who styled themselves "the choir." But thank God for a Bliss, a Phillips, a McIntosh, and an army of Sunday-school singers, that have come to the rescue. Train the children of a Sunday-school to honor Jesus in the service of song.

W. M. BALDRIDGE.

Bryant, April 26.

GLARING FALSEHOOD.

In Arkansas Baptist of April 28, I read the following: "Augustus Toplady, author of the soul-stirring hymn, 'Rock of Ages,' wrote the following to John Wesley in 1792: 'Why should you of all people in the world, be so very angry with the doctrines of grace? Forget not the mouths and days that are past. Remember that it once depended upon the toss of a shilling whether you yourself would be a Calvinist or an Arminian. Tails fell uppermost and you resolved to be an Arminian.'"

All this is false; a slander of Toplady for the sake of slandering John Wesley; and it is a falsehood so transparent and so clumsily invented, that everyone easily detects the untruth, unless it be one who himself "loveth and maketh a lie."

The editor of the Baptist says, "Augustus Toplady wrote the following to John Wesley in 1792." Did he? John Wesley died in 1791. And Toplady wrote this to the dead man a year after he had passed away! Wonderful! But we must believe it, because the editor of the Baptist says it. More wonderful still, Toplady died in 1778, and after being dead fourteen years he writes this letter to please the Baptist. There is a witch of Endor in the Baptist office, or something else that is marvelous.

But after making this statement, the editor refers the incredulous reader to an apocryphal book, "Arminian Inconsistencies and Errors," by Henry Brown." Did anybody ever see that book? I venture the assertion that the editor of the Baptist never saw it. If he has it let him show it. Send it to me and I will give you five dollars worth of books. Send it around to THE METHODIST office and let the editor of THE METHODIST see this book and verify the passage; he will return you the book and send you at my expense any one dollar book in his store, that you may select, for even one look at the book. No, sir, the editor did not copy that from "Arminian Inconsistencies and Errors," by Henry Brown.

And if he had, the transparent untruthfulness of the statement, that one man fourteen years after his death wrote a letter to another man dead a year, is amusing. Where did you get it, Dr. Clark? Honor bright, name the book which is full of falsehoods of that sort.

J. H. RIGGIN.

The freight on one of our METHODIST Sewing Machines to any point in Arkansas will be from 50 cents to \$1. The average is 65 cents.

A PLEA FOR RIGHTEOUS GOVERNMENT.

At the Second Presbyterian Church in this city last Sunday morning Rev. Dr. J. R. Howerton preached from Rom. 13: 1-7 an able sermon, which we give in part to our readers:

There exists a great deal of confusion about the scope of the pulpit. Some, on the one hand, seem to think there is no limit to it. Their motto for the pulpit is, "Do all the good you can." Some preachers seem to think themselves licensed to treat every subject under heaven, and devote more time to the discussion of secular themes than they do to proclaiming the message of salvation. They attempt to make encyclopedias of themselves, but the result is only to become superficial and inaccurate in everything, and to bring themselves, their office and their instructions into contempt. The preacher is not a general reformer, or a mere philanthropist. He is not an officer of the State. He is a citizen it is true, and has all the rights and duties of a citizen, but as a citizen he has rights and duties which do not belong to his office as a preacher.

Others are equally in error on the other side. They limit the scope of the pulpit too much. They think the preacher must confine himself to proclaiming the conditions of salvation in the world to come, and to high spiritual themes which bear upon eternal things. The practical application of religion to every-day life, to business, to politics, is very distasteful to some people and they resent the pressure of these themes from the pulpit. Some subjects are supposed to be excluded from pulpit discussion by their very names. "Politics," for example, is one of these. Now that depends upon what you mean by politics. If you use the word in the sense of partisan politics, granted. The preacher has no right, either in his pulpit or in his pastoral duties, to favor one political party or another. He is a citizen and has the right to belong to one party or another, and to express and vote his convictions. But however strong those convictions may be, they must be strictly excluded from his official relations. But if you use the word politics in its higher and the true sense, I deny any such limitation of pulpit power, at least as stated in that way. To a certain extent the pulpit may and must treat politics in this higher sense.

The true scope of the pulpit should be stated in this way: The power of the pulpit is ministerial and declarative; i. e., the preacher must expound and teach what is taught in the Bible, either expressly or by good and necessary inference. He must on the one hand, declare the whole counsel of God, on the other he must be extremely careful not to exceed his instructions. Human fallibility may err on the one side or the other—the pulpit, through extreme caution, may say too little, or through want of caution may exceed its commission—nevertheless this should be the rule for every preacher to govern himself by. Then the question as to whether the pulpit may discuss this or that subject depends upon this question: Does the Bible teach anything on that subject? The extent to which the pulpit may go depends absolutely on the extent to which the Bible goes. Where the Bible teaches the general principle the preacher must expound that principle, but he must leave it to the individual conscience, guided by God's Spirit, to apply it to practical cases which may arise.

Now the Bible is our only and sufficient rule of faith and practice. It gives us principles by which our conduct is to be guided in every relation of life.

One of the most important relations we sustain is that of citizens of the State. Some of our most sacred rights and duties belong to that relation. It is of very great importance then that we have correct theories as to the State and our relation to it. Some people sneer at theories, particularly at theories which are expounded from the pulpit and profess to be based upon the Bible. But remember, our theories will sooner or later determine our practice. Bad theories will inevitably beget bad practice. Now the corruption of politics is generally confessed. Honest men are making honest efforts for reform, and even bad and insincere men dare not openly oppose reform. Their resolutions may mean nothing, but they recognize the power of a public moral sentiment, which must be appealed to at least by words. But true reform can never be accomplished until the root of the evil is found and the axe laid to it.

Now the question for us here to-

day is, Does the Bible teach anything on this subject? If so, what? I claim that it does. In the text which I have proposed to you will be found the principles which, if honestly and consistently applied, will reform all the evils of politics. The remedy in its statement is exceedingly simple, that rulers and citizens should believe and obey what God has taught. Not so simple in its working out. But why? Only because men will not obey. But are any other theories of reform any more likely to command the assent and obedience of wicked men? Whether it will result in anything or not, I propose myself, and I urge upon you to bear witness before the world to the truth.

Now the main truth of text, the one from which all other propositions follow as corollaries, is that God is the Sovereign of States. God has not made this world and left it to work according to blind laws. This is contrary to Scripture. God dwells in the world and its laws are the expression of his mind and will. God has not made man or evolved him and then abandoned him to the control of blind instincts. He has endowed man with moral agency, has written his laws upon man's conscience and revealed them through his Word. To these laws he requires obedience and will punish every violation of them. And his punishment is not confined to the penalties of the world to come. In his wisdom he has ordained that transgression will work out its penalty after its own kind. If citizens, rulers and States disobey the laws of God then as citizens, rulers and States they are sure to reap the penalty. History has amply proved this in the past, and there are mutterings of thunders and flashes of lightning in our horizon, which we do well to heed if we do not wish our country to become another sad example.

This text teaches that the State is a divine institution. It is so plainly stated, that no man who believes the Bible can evade it. "For there is no power but of God, and the powers that be are ordained of God." Obedience to civil authority as a Christian duty is grounded upon this fact. "Whosoever therefore resisteth the power, resisteth the ordinance of God, and they that resist shall receive to themselves damnation." As the protector of law abiding citizens the civil magistrate is said to be the minister of God. "Do that which is good and thou shalt have praise of the power; for he is the minister of God to thee for good." As executor of justice upon those who do not keep the law he is also said to be the minister of God. "He is the minister of God, a revenger to execute wrath upon him that doeth evil." As collectors of the revenues necessary to support the government he is also said to be the minister of God, and our obligation to pay taxes is based upon this ground. "For, for this cause pay ye tribute also; for they are God's ministers attending continually upon this very thing." Can anything be more clear than the teaching of the text, that in every department of government the civil magistrate is vested with authority as the minister of God?

These questions not only involve public expediency, but moral principles as well, but the individual conscience must decide them. I have no fault to find with conscientious party allegiance. But remember that your allegiance to principle must be above party allegiance. If the party to which you belong ceases to represent the principles you believe to be right, then, though the name and organization remain the same, you must abandon it. You have no more right to surrender your conscience and intelligence in political matters to a party than in religious matters to a Church. It may happen sometimes that your party will nominate a man for office whom you believe to be morally unfit. Then, as you cannot vote for the principles of the opposing party, you have nothing to do but to stay at home on election day.

But there is a difference in the importance of principles involved. Take care that you do not sacrifice the higher to the lower in casting your vote. There are far more important questions involved in political contests than the tariff or the silver questions. This is especially the case in municipal elections. The question of the enforcement of the police regulations of State and city are far more important to us here than the success of the National Republican or Democratic party. Not to speak now of the making of new and better laws, the question with us is the enforcement of existing ones. Our property, our lives, our happiness, the lives and souls of our men young and old, the happi-

(Continued on page 4.)

ARKANSAS METHODIST.

THURSDAY, MAY 5, 1892.

DEATH OF BRO. W. H. WHEELER.

BRO. BENNETT:—We are in deep sorrow. The Church and community here are in deep mourning. The princely layman and noble Christian of Southwest Arkansas, W. H. Wheeler, is no more. He rests in the silent city. Yesterday we laid away his pulseless form amid the sorrows and sadness of a bereaved community. Our Church here is now more than doubly bereaved. First, that saintly woman, devout Christian and zealous missionary, Sister Blankenship went up to enter the cloudless glory of the "New Jerusalem;" then that faithful worker and ardent sympathizer with the sorrows and sufferings of others, Sister Langston, was borne to the burial, and we had scarcely passed through the mournful scene till now we are called upon to witness the interment of the last mortal remains of Bro. Wheeler. His surviving son and only child feels with deepest pain of heart, and trembles under the heavy stroke. The weeping companion, left for a time, suffers immeasurably under this irreparable loss; but already she turns with tenderness and maternal solicitude to the son the only living representative of the love and faithfulness of the fond and affectionate father and husband. Southwest Arkansas and especially Bradley Co., all denominations of Christians, and Methodist particularly—the ministry whom he so honored and gladly served, and the laity with whom he labored, sorrowed and rejoiced, walking among them with humility and integrity, bearing toward them and all men hearty good will and Christian regard, owe a heavy debt of gratitude which can be paid only by offering their sympathy and prayers for the son, and by giving their moral and practical support to him, who purposes, with high resolve under God, to take up all the work where his father laid it down, and carry it forward as best he can in that spirit, which so characterized his father's life—good will and forbearance toward all exercised and directed with firmness and integrity of purpose and with rectitude of intention.

It cannot, I presume, be reasonably expected, that the son with less experience, and having nothing in many instances to guide him in financial matters but what the records of business show, shall be exempt from all errors and mistakes in business transactions, and in all the work he shall undertake in the fear and for the glory of the God his father always and everywhere delighted to honor. But with the dew of sorrow's night upon his head, the treasured recollections of the father's goodness, honor and fond attachment in his heart, the aroma of a mother's love, breathing its fragrance in the home like sweet odors from elysian flowers, and her warm, fresh kisses upon his manly cheeks, young like he is, just entering life's broader arena of harder realities, with a vigorous constitution, with all the hopes of this life before him, and with the God and heaven of his father above him, we can have no doubt, that he will amply prove himself the worthy son of a worthy sire. God bless and save us all. Amen. Yours sorrowfully, SAMUEL N. BURNS.

Warren, April 23.

SAMUEL H. WEAVER.

The time intervening between the dates February 2, 1825 and Dec 10, 1891, marks the length of the life of a good man in this world; and the hour 7 p. m. of the day last named marks the period to that terrestrial life; and from this hour dates the re-union of husband and wife and many other loved ones in the home of the good in the "bright beyond."

Near forty years ago I made the acquaintance of Bro. Samuel H. Weaver in this (Jackson) county Ala., and for sometime I was his pastor. Often have I seen his countenance all aglow with happy smiles, while the eye betokened the presence of visions of purest spiritual delight, while I stood in the pulpit before him trying to preach the gospel of salvation through Christ. I knew him well from 1852 to 1869, when he removed from this State to Arkansas. Many times during these years did I see him so filled with the ecstatic joys of salvation, that he moved about in the congregation shaking the hands of his brethren, all the while shouting and praising God. To be with the people of God, and worship with them in God's house in those years was his delight.

But while memory brings up these pleasant reminiscences, and while in pleasant retrospect we linger among the joyous and happy scenes and occasions through which Bro. Weaver and I together passed in the years gone by, there comes up also the remembrance of the sad day when his heart was wrung with pangs of bitterest grief, when we performed the funeral services and laid to rest in the grave the faithful wife of his young manhood and devoted mother of his little children. We remember to-day the sobs and tears which that sad occasion wrung from the anguished hearts of Bro. Weaver and his motherless child-

dren. But it is pleasant to know that in this sore trial he still unfalteringly leaned upon the strong arm of the God in whom he had trusted, and found the needed support and comfort. It is also gratifying to know, that his children were taught to reverence and obey their father's God, and are all members of the Church, and that one of them is preparing to preach in obedience to the call of the Master. I am not surprised, that in his last sickness, when conscious that the end was near, he announced his readiness and willingness to go, bade his children weep not, and calmly and without a struggle passed out into life eternal. Father and mother have exchanged happy greetings on the other shore. May God bless and comfort their children, and ultimately gather together the whole family in "the far away home of the soul." M. P. BROWN.

Scottsboro, Ala.

[Instead of one son preparing to preach two are preaching; Rev. J. C. Weaver has been for years a worthy member of the Arkansas Conference, and his brother D. N. is expecting to join the same Conference next fall.—EDITOR]

THE SINS OF SOCIETY.

From the Tennessee Methodist we copy part of a sermon delivered to his congregation by Rev. Dr. S. A. Steel, pastor of McKendree Church, Nashville, Tenn:

But let us look at "society" as it behaves here in Nashville. The term has come to have almost a specific meaning, and we know exactly what to understand by the "society man" and the "society girl." In every community there is a class of people that are styled "society." They set the fashions for all the rest who are weak and silly enough to follow them. The chief object of these people is to entertain themselves. Pleasure is the end and aim of their existence, and everything is adjusted to accomplish this design. This set of people give wine suppers, card parties, balls, and the whole round of "time killing" amusements. When they give a party the chief way they have of entertaining themselves is to dance, like savages. The divinity they worship is Terpsichore, the light-footed daughter of the old heathen Jupiter, and their chief ambition is to cut a graceful figure in the waltz. Society allows relations between the sexes under the license of the dance which it would itself denounce as lewd and scandalous under any other circumstances. The glitter of dazzling lights, the excitement of the throng, the strains of enchanting music, all perfectly adapted to arouse the passions and fascinate the senses, make the participants oblivious to the immanent immoralities of thought, and speech and action, and drug conscience into a dangerous repose. What sort of fruit are we getting from the society dance? Late hours, temptations to a waste of money that young man can ill afford, impaired constitutions, the seeds of ill-health sown in many a girl's life that will develop in fatal results under the strain of future duties; impure associations, for the adulterer may don a spike-tail coat and a buttonhole and clasp in his arms the fairest of the beautiful women of society; dissipation, after winding up in a drunken debauch; loss of vital energy, resulting in physical lassitude; and above all the unconscious alienation of the mind and heart from the true spiritual ideals of life, and the prostitution of powers that ought to be spent in ennobling service of God to the degrading worship of sensual pleasure. A tree that produces such accursed fruit ought to be plucked up and cast out forever; and the dance, which is so fashionable in our society circles, yielding such results, ought to be left to the harlot's dive.

Look again at "society." It is a liberal patron of the theater. It is idle to pause here to discuss the question whether the theater might not be made more respectable and become an agency of education. The question I press upon you is what kind of fruit is this theatrical tree producing right here in Nashville? A tree is known by its fruit. "Society" is found in the boxes of the theater, with all the glitter of jewels and flash of fashion. They go to theater to be entertained. The majority of the people who were at the Vendome this past week, or who will go there this week, could not tell you the difference between comedy and tragedy if their lives depended on it. Are the theaters making people better? Are they setting before them a higher standard of morality? Are they making vice odious and virtue attractive? Are they helping men to be purer in life, truer to God, more faithful to the obligations of society? No, my friends; if we may judge the character of the plays put before this people by the advertisements on the boards, the theater is a school of scandal. It familiarizes men and women with sin; it makes light of vice; it ridicules virtue; it unconsciously lowers our ideals of purity. Its humor is coarse, its wit vulgar, its fun obscene, and under the cover of a laugh caricatures not only the follies but the sanctities of

life. It insensibly alienates the mind from loyalty to God. The theater goes takes little interest in religion, neglects the church, is indifferent to the duties of private devotion, is captious and resentful toward the moral discipline that opposes his pleasures and clamors for liberty to do as he pleases. I have never known a spiritual mind to be fond of the theater; and I think it is beyond question that the habit of attending the theater is in a high degree unfavorable to the virtue of Christian character. So far from doing good, the influence of the theaters of this city is to counteract all the objects of religion; and therefore, the Christians of Nashville ought to keep away from them. And yet I am told that we have Methodists and Presbyterians in this city who pay more annually for the fun furnished by the theater than they do for the gospel. What ever may be said of the theater, I tell you frankly that such Christianity is a solemn farce. The axe of God's judgment is laid at the root of these trees, and unless they bring forth fruits meet for repentance, they will be hewn down and cast into the fire that never shall be quenched.

Look again at "society." The wine cup figures at all of its entertainments. Undoubtedly there is a vast improvement in social habits of our people so far as drinking is concerned. It has not been a great while since it was the polite thing to get drunk. The long and earnest fight against intemperance has changed that, and put the stamp of shame upon drunkenness. For that reason it is all the more disgraceful that in this city of churches, famed afar for its noble institutions of learning, there should still survive the barbarous drinking customs of the past. But it is a fact. In the palaces of this city, where "society" gathers to enjoy itself, men have reeled from drink, and fair and beautiful women have grown boisterous with the hilarious mirth of the wine cup. "Society" drinks. The demon of intemperance is in our palatial homes. The intoxicating glass, wreathed with the bewitching smiles of beauty, is passed to guests around the banquet board by the jeweled hand of hospitality. There are scores of young men in our midst around whose life the habit of strong drink is fastening its deadly meshes to whose lips the hands that are fairer than lilies first commended the fatal poison. "Society" sneers at our remoteness against this fashionable custom as fanaticism. It curls its lip in scorn at the Puritanical spirit that banishes the wine cup from our festive occasions. For this reason I warn you against "society." It is the enemy of God and the destroyer of man. It is just as disgraceful to be drunk in a palace as in a cellar. Money and high position may conceal the crime, but cannot alter it; and the rich debauchee driven home drunk from the midnight revel at the club is just as low as the dirty tramp hurried to the lockup in the "black Maria." Sin is sin, and the gold that may deck its perpetrator cannot bribe the justice that will drag it into the light of day.

Look again at "society." It patronizes the clubs. In themselves clubs may serve very useful purposes, and need not be an evil. But here again we are face to face, not with what they might be, but with what they are. The clubs of this town are among the most powerful agencies of evil with which we have to contend. They are headquarters of dissipation, gilded palaces of drinking, rambling, and licentiousness. They allure young men away from home and surround them with associations that encourage immorality. They promote profligacy. They foster idleness.

The atmosphere of the club reeks with profanity; the taint of impurity is in its very air; and the path is a short one from the club to the brothel. I do not say that every man who is a member of the club is an immoral man, or that all who patronize this institution are conscious abettors of its evils. On the contrary, I know some who are not. But I am speaking of the institution itself and of its undeniable influence on the young men of Nashville. Under the plausible pretence of serving certain useful ends in the social and commercial life of the city, the club offers an easy and secure retreat where men may congregate to drink and gamble. A young man will meet temptations at the club which he would find nowhere else, and it will be hard to resist them. The more the air of respectability they assume, the more dangerous they are. The saloon, the detestable dram-shop, is there, which no decorations can disguise, whose infamous character defies all the ingenuity of man to invest with decency; and if but a part of what I hear of the club life of this city is true, you might as well talk of reforming hell as of cleansing these tenfold polluted Augean stables. These clubs are like the fallen palace of Circe, built of marble white as snow, rising like a miracle of beauty in a dense forest. On its lawns fountains threw aloft crystal jets that fell in a spray of perfume on the flowers that bloomed on every side. Within, its enchanted halls were adorned with the finest works of art, and ravishing melodies from choirs hidden in its

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mystic recesses beguiled the ear. Lovely forms glided along its corridors and gracious hospitality delighted the unwary guest. But in the very midst of the banquet the enchantress waved her wand, and the men, transformed to swine, fell groveling to the floor and were driven out to wallow in the sty. Your clubs are enchanted palaces. You go into them men, and alas! too often you return with manhood gone, character gone, reputation ruined, fortune squandered, life wasted, the noble linaments of the immortal nature imbruted and degraded forever! The invisible enchantress that inhabits every club has waved her wand over them and changed them forever. I hate clubs. I believe they are the shortest and quickest route to hell for young men in the city. I have seen so many noble boys sucked into these whirlpools of fascinating vice, and listened to the heart-breaking sobs of so many mothers weeping for sons ruined by the club forever, that I have no words strong enough to paint the horrors they awaken in my mind. Young men, avoid them as gaping mouths of ruin-yawning pits that are bottomless—the vestibule of hell itself!

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THURSDAY, MAY 5, 1902.

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The publisher of a Methodist paper, having some circulation in Arkansas, is offering for 100 new subscribers at \$2.00 each, to pay one year's board of a preacher's son in either of several colleges in different States.

Now to our traveling preachers in this State we make a much better offer in behalf of their sons and daughters: For \$50 or more from new subscribers at \$1.50 each, sent by a preacher, his son or daughter, we will pay one-half of such amount on the board or other expenses of his son or daughter in either one of our Methodist Colleges or High Schools in Arkansas.

Under these easy conditions we are thus offering THE ARKANSAS METHODIST at half price, but we limit the benefits of our offer to preachers' sons or daughters, who may become students in the educational institutions of our Church in this State. With permission of pastors concerned a preacher, or his son or daughter may canvass other charges than his own for new subscribers.

All competing under our offer should send money and names as they are obtained, and one-half of their remittances will be promptly paid, when so ordered, to the credit of the beneficiaries entitled to the same.

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We hope all our pastors are arranging for the due observance of Children's day, May 15. If from any cause suitable service can not be held on that day, it should be held on the fourth or fifth Sunday following. Make the occasion a joyous and profitable one for the children.

As reported in the Memphis Commercial the commissioners have decreed, that all the gambling houses in that city shall be closed at once. In the same paper it was reported, that the book-makers on the late races there carried off at least \$150,000. In gambling Memphis is ahead of Little Rock, but it is older and larger!

We think it is safe to say that our Church has members in 25,000 homes in this State. To place THE ARKANSAS METHODIST in half of these homes would give us 12,500 Methodist subscribers in Arkansas, and our list could be increased to perhaps 15,000. Our great offer in behalf of the sons and daughters of our preachers ought to bring us several thousand new subscribers. Brother, help us under our special offer, and get others to help you in the good work.

After more than a quarter century of service in the China and Japan missions of the M. E. Church, South, Rev. Dr. J. W. Lambuth laid aside his armor in joyous triumph April 28, in Hiogo, Japan. His farewell message to the Church—"I felt at my post; send more men"—should awaken the conscience of Southern Methodists to the urgent importance of more laborers and larger appropriations in that now inviting and fruitful field for missionary effort.

The State Convention of the Prohibition party will convene in this city at 10 a. m. to-day, Wednesday. As we are very busy and will leave at 2:35 p. m. for Nashville, Tenn., we cannot have the privilege of hearing the deliberations of our friends in the cause of prohibition. While differing widely from them as to the most feasible methods of suppressing the liquor traffic, we heartily wish they may render great service in the cause equally dear to all friends of the temperance movement.

UNPLEASANT DUTY PERFORMED.

We suppose our readers believe generally and correctly, that we dislike very much to engage in discussion calculated to provoke harsh words, bitter feeling or sectarian prejudice. And they will bear witness to the fact, that while we have at different times sharply condemned unjust editorial utterances in the Arkansas Baptist, we have not been guilty of the contemptible conduct of disparaging the piety, worth and respectability of the Baptist Denomination, for which we have ever entertained brotherly and becoming respect. We do not believe devout and intelligent Baptists will approve the unwarranted, untruthful and malicious utterances made against Methodists by the editor of the Arkansas Baptist, April 14. In our issue of April 21 we made clear and specific demand, that he should withdraw his malignant aspersions, or prove and justify what he had said without provocation and without any apparent prospect of doing good.

In his last issue, April 28, he had three separate paragraphs relating to part of his false and defamatory charges, but he utterly failed to justify his cowardly innuendoes and slanderous reflections. In one paragraph he made a sickly effort to be humorous, saying "we imagined he betrayed anger, because he pointed out some palpable defects and inconsistencies in the ecclesiastical machinery of the great iron wheel, but that he was cool and calm, and may deign to notice our demands, provided we withdraw certain scurrilous flings." Now, this condition is a mere pretense, for he did not and could not quote from our editorial a single sentence, which could be justly called a "scurrilous fling." Besides he attempted to prove two of his charges, which he says he wrote when he was "cool and calm," and which are, therefore, the more discreditable to his head and heart. We copy his first paragraph entire:

"We have read of the founder of a numerous sect, who decided knotty doctrinal questions by the toss of a coin," is what we said in a recent editorial. An angry demand has been made for our authority for this statement. Well, here it is. Augustus Toplady, author of the soul-stirring hymn, "Rock of Ages," wrote the following to John Wesley in 1792: "Why would you, of all people in the world, be so very angry with the doctrines of grace? Forget not the months and days that are past. Remember, that it once depended on the toss of a shilling, whether you yourself should be a Calvinist or an Arminian. Tails fell uppermost, and you resolved to be an Arminian."—*Arminian Inconsistencies and Errors*, by Henry Brown, page 418.

This only is given as the ground for his slanderous implication, that Methodists "gained their doctrines by chance." But who was Henry Brown? When and where did he publish the book quoted? We have carefully examined the catalogues of several book publishers. Hart's volumes on American and English Literature, four voluminous encyclopedias and a number of other books in which such information might possibly be found, without seeing any reference whatever to a Henry Brown, as the author of the book mentioned. But we do not believe Toplady ever wrote to John Wesley the words quoted, certainly not in 1792! As Wesley died March 2, 1791, and Toplady had died in 1778, the quotation given above by the editor of the Arkansas Baptist shows his ignorance of Methodist history to be nearly as remarkable as his evident and great willingness to slander the Methodist Church.

Further, the editor of the Arkansas Baptist said, April 14: "It is a matter of record that the first Methodist sermon preached in New York was by a man, who was not allowed time to wash his hands after the gambler's tools were wrested from them by a woman, but by her fury was driven to preach that first sermon in a gambling den." But in reply to our demand for positive and reliable evidence of the truth of what he had so confidently affirmed, as if beyond denial or doubt, he quotes from "The Hand of God in History," by Rev. Hollis Read, pp. 165, 166, a paragraph which represents "the first Methodist meeting held in the city of New York in 1766"—that Phillip Embury, a local Methodist preacher from Ireland, had arrived the year before and with other Methodists, who had come to America, had become engrossed in the spirit of the world—that among others arriving from Ireland the next year (1766) was a pious woman

[Barbara Heck], "who, hearing of the defection of Embury and his associates, and ascertaining the place of their evening resort, suddenly entered the room, snatched from their hands the pack of cards with which they were playing, cast them into the fire, and boldly rebuked the delinquents." Turning to Embury she said: "You must preach to us, or we shall all go to hell together, and God will require our blood at your hands." But he said, "Where shall I preach and to whom?" "Preach in your own house and to our present company." Stung to the heart and prostrated in penitence, he did preach to the five persons present. And from that good hour Methodism had a name and a place in America."

That the history here quoted is not reliable, and therefore not trustworthy, will appear from one fact: Phillip Embury and his cousin Barbara Heck both came in the same company, arriving in the city of New York, August 10, 1760. Further, Dr. Clark can not prove even by his unreliable quotation, that the persons playing cards were gambling, that the room mentioned was a gambling den, or that the first Methodist sermon was preached then and there in a gambling den. If he has read any approved Methodist or other standard history for positive or reliable evidence, we must believe he knew he was uttering a falsehood, and no less slanderous because against the dead instead of the living. But of many authors we have consulted no one says the persons mentioned were gambling, or that Embury was engaged or even present with them. On the contrary, McTear says "there is no evidence, that Embury ever played with them," and that "within a few days" after Barbara Heck's earnest appeal to him, "Embury preached the first Methodist sermon in New York, in his own hired house, to a congregation of five persons, one of whom was Betty, the negro servant. Of course Paul Heck and Barbara were there." History of Methodism, pp. 262, 263. Stevens says "there is no proof, either direct or indirect, that any of them [the persons playing cards] were Wesleyans, and connected with Embury." We conclude, therefore, that Dr. Clark has not given either positive or reliable evidence to sustain his malicious statement about "the first Methodist sermon in New York."

We were not surprised, that Dr. Clark wholly ignored our demand to tell "where and under what conditions did Methodists put into a meeting house \$300 won by betting on the sales of a certain merchant. And if Baptists and others were competing for that money." As he has been and we understand is now pastor of the Baptist Church in Brinkley, we think it quite certain he referred to a premium contest in that town, where the sum of \$300 was awarded to the Methodist Church, because the Methodists and their friends bought more goods in a given time and therefore had more tickets to vote than the members and friends of any other Denomination engaged in the contest. The Baptists and others were competing for that money, and just one week before the contest closed the vote stood: Baptists 1,650, Methodists 1,445, Cumberland Presbyterians 1,067, Catholics 730, etc. The sum of \$200 offered to the colored Churches on the same conditions was awarded to the "First Baptist." Without discussing now the propriety of entering into that contest (which we think lacked the essential element of gambling), it was clearly malicious and infamous in Dr. Clark to charge by implication, that Methodists "build houses by money obtained by nefarious schemes." Shame on the editor, who would thus malign another Denomination for that in which his own Church participated.

HENDRIX VICTORIOUS.

The first annual contest of the Inter-Collegiate Oratorical Association of Arkansas, was held at Arkadelphia, April 29. Ouachita College was represented by W. F. Burns, subject, "Whither Drifting?" Arkadelphia Methodist College by S. J. McGraw, subject, "Young Men for the Times." Quitman College by C. A. Boyd, subject, "Achievement of man;" Hendrix College by J. H. Reynolds, subject, "The Rise of the Democratic Idea."

A large and enthusiastic audience witnessed the contest. Mr. Reynolds of Hendrix College took the medal, having received the highest grade on thought and composition, and on delivery. All the orations reflected honor on the colleges represented, but Mr. Reynolds' lofty classic style and forcible delivery captivated the audience and carried away the medal.—Ark. Democrat.

Many students of Hendrix Col-

lege witnessed the contest and said they were entertained beautifully by the Arkadelphians. On their return to Conway Saturday p. m., their gallant champion received an enthusiastic ovation in the cheers from probably 300 persons, and lively music from the Conway Brass Band. Several banners were held aloft—on one Hurrah for Hendrix College, Hurrah for J. H. Reynolds, Hurrah for Faulkner County. We enjoyed the hearty congratulations tendered our worthy young friend and brother.

OUR NASHVILLE LETTER.

The Vanderbilt campus is in its vernal beauty now. The grass looks greener and fresher than usual and our grounds well deserve the reputation for beauty which they enjoy. The Athletic Association has spent two thousand dollars to make a field for their out-door sports and games at the east side of the campus. Many feared that this would mar the grounds and it was frequently said that Bishop McTear's bones would turn in his grave, if he knew what was being done, and some say the Chancellor wept when he saw them cutting down the beautiful trees. But it seems to be agreed by all, that the new improvement will enhance the beauty and break the monotony of the whole.

Dr. Tillett is to preach Commencement sermon at the Memphis Conf. Female Institute. Dr. Coke Smith does the same service for Whitworth College, Brookhaven, Miss., and Albion College in Michigan.

Bishop Fitzgerald has accepted the invitation of Atlanta Methodism and will hereafter make his home among the genial Georgians.

The new gospel tabernacle was used for the first time last Sunday afternoon by thousands of Nashville's best people, who met to protest against the opening of the Columbian Exposition on Sunday. Strong speeches were made by prominent ministers and laymen and the resolutions offered were adopted, two persons having the boldness to vote against them. Sam Jones will be here in May and hold a three weeks' meeting in this great building which is often called the Sam Jones Tabernacle. He has no trouble to fill it either with his voice or with people.

Theodore Thomas, one of the most renowned orchestra leaders in the world, and who is to have charge of the music at the Chicago Exposition, will be here next week with his orchestra. It consists of sixty-five pieces, and a chorus of five hundred voices has been in training to sing with the orchestra the "Hallelujah Chorus" from Handel's Messiah, "The Heavens are Telling" from Haydn's Creation, and "Thanks Be To God" from Mendelssohn's Elijah. The whole city is astir a week beforehand over this great event. There has never been such a concert in Nashville before.

Bishop Key kindly favored our Theological Dept. with an address last Tuesday morning. His address was highly appreciated by the students and professors, though many were surprised to hear him express such fears for the future of the Church and Nation. He has had wide opportunity for observation and, may be, the evils are upon us and we know it not.

Nashville Methodism will be all astir next week. The Book Committee, the Board of Missions and the College of Bishops will all be here. There will be missionary mass-meetings during the week at the different Churches of the city. Everything is wide awake at the Publishing House, getting ready to give the swarm of "bee gums" that will settle there next week. The new Bishops' Room has been handsomely fitted up—new carpet, fine books, elegant book-case, comfortable chairs, tables, etc., make up the furniture, while the honest, earnest, statesmanlike face of Bishop Soule looks down from the wall upon the deliberations of his successors.

The annual meeting of the Board of Missions will be saddened by the death of Dr. J. W. Lambuth, of Japan, which occurred on the 28th. Dr. Lambuth went from Mississippi to China in 1854 and labored there till about six years ago when he went to Japan. While in China he mastered the spoken language and also the classical. He translated many works into this latter dialect, but as they could only be read by a few in the upper class he turned his attention to translating into the spoken language for the common people. This work was derided both by the Chinese and the more ambitious of the missionary scholars. At last his view prevailed and when the American Bible Society decided to have the Bible translated into the spoken dialect Dr. Lambuth was chosen as one of the translators. And now after much and successful labor in China and Japan his noble life is brought to a nobler close, and he dies with a watch-word for the whole Church on his lips, "I felt at my post. Send more men." His son, Dr. W. R. Lambuth, is here in Nashville. The father and son were at the antipodes of the earth but the angle of their vision converged at the Great White Throne; and perhaps to-day they are singing over the father's grave in Japan the words

which must be doubly dear to every missionary's heart:—

"Asleep in Jesus! far from thee
Thy kinsmen and their graves may be,
But thine is still a blessed sleep,
From which none ever wakes to weep."

Vanderbilt is to lose three of her faculty after this session. Dr. Smith returns to the pastorate from the Theological school, Dr. Deering of the school of Teutonic languages goes to Adelbert College of Western Reserve University, Cleveland, Ohio, and Dr. Bemis of the school of History and Economics goes to the great Chicago University. The sentiment of many as to Dr. Bemis' leaving is well expressed by the Tennessee Methodist which says plainly, that the University "has committed a very strange and a very serious blunder in permitting the loss of so valuable and useful a member of its faculty for the paltry sum of a few hundred dollars per annum." Dr. Bemis was perhaps in closer relations with Eastern educational institutions than any man in the faculty. It is probable that the full professorship of Modern Languages will be given to Dr. Hohfeld, a native of Dresden, Saxony, and a most estimable gentleman, accurate and thorough scholar with very special ability as teacher. He is in every way worthy of the position.

The fourth-sixth annual report of the Board of Missions will show that the collections for the year just closed amount to \$805,000, an increase of \$53,025 over last year. The increase in membership for the year was 47,464 and there is therefore a decrease of 1 cent per capita in the amount paid for missions. The special collections by the Secretaries amount to \$21,282. The liabilities of the Board are \$39,474, less than at last report. The amount paid per member in our Arkansas Conferences is as follows: Little Rock, 32 cents, Arkansas, 29 cents, White River 14. The average for the whole Church is 30 cents per member.

J. M. HAWLEY.

April 30.

A PLEA FOR RIGHTEOUS GOVERNMENT.

Continued from 1st page.

ness or misery of wives and mothers, the bread that goes into the mouths of helpless children depends upon the enforcement of the police regulations of State and city against Sabbath breaking, keeping disorderly houses, selling whisky on Sunday or to minors, keeping gambling dens and brothels. Now, in every city you will find all of this class in the party that is in power. They care nothing for the success of Democratic or Republican principles. They are for any party or any man who will leave them unmolested in their nefarious practices. But they rely upon party allegiance to divide the moral element of a community. They will seduce you with the idea of a straight Democratic or Republican ticket. They make up the slate in the saloons, nominate it in ward meetings where decent men can exert no influence, and then you in your innocence go to the polls and vote your "straight" ticket and crow over the victory of the opposite party, not seeing that it is the victory of the lawless over the moral element of a community.

Now, my friends, I am not a detective and do not propose to make myself one. It is not my business. I cannot tell you the half of what I am morally certain exists in this city, because I could not swear to it as personal knowledge before a grand jury. But let me read you an affidavit which I have here. Notice that it is subscribed and sworn to before a notary public. [Here Dr. Howerton read affidavit of W. M. Fowler, a visitor who had been in two gambling houses on Main street, between Markham and Second, and saw persons betting money at Keno, Faro, and Craps.]

In this connection let me read a letter I received from a prominent lawyer in this city. [This letter represented the city as getting on an average \$14,100 a year from the gambling houses and \$1,500 from bawdy houses—total, \$15,600.]

Now let me read the law of the State. See Mansfield's Digest, Sections, 1827, 1828, 1831, 1832, 1842, 1843, 1845, 1846, 1847.

Now let me read the city ordinance.

The difficulty is not the want of stringent laws of State and city against these things. The difficulty is the want of honest, brave and God-fearing officers to enforce the laws. I will state in this connection that I heard that a den of negro crapshooters had been broken up a few days ago. Have not the negroes as much right to gamble as so-called "respectable white men?" Why have they been singled out as victims of the righteous and law-abiding zeal of our officers while the "parlors" are unmolested? Only for one of two reasons: Either because they cannot pay hush money, or because the brave officers are not afraid of them. An occasional negro is offered up as a sacrifice to appease our sense of justice.

The excuse is alleged that the city government cannot be carried on without the revenue of the gambling dens and brothels. It is a burning shame to this community if this is true. For better had we do without electric lights and walk in material darkness than to purchase light at such terms. What is a muddy shoe compared to a sin-be-

smeared soul? What is the physical gloom compared to the moral darkness that hangs over this city! Far better had we dispense with a paid fire department. What is the fire that burns our dwellings down compared with that deadly fire which is consuming the bodies and souls of our men, yes and women too?

But this excuse is not true. The saloons, gambling dens and brothels of this city create as much expense as they pay in nominal fines or licenses. Besides, do you suppose these holes of vice could afford to pay these licenses and continue in operation, if they did not fleece their victims of far more than they pay? I venture to say that for every dollar they pay into the city treasury they put one hundred dollars into their pockets which represent the hard earned wages of our young men and our laborers, money which ought to be spent providing for their families. How much cheaper it would be to drive these men from the city, then levy an increased tax for public necessities. If the bad houses of this city were all closed we could afford to quadruple our taxes if necessary—but it would not be necessary.

But the objection is urged that these vices exist in every city and cannot be suppressed. But you can drive them into the holes of the earth. You can hide them where an honest policeman cannot find them, much less an unwary young man. You can save the rising generation from falling into these wide open traps. You can make it necessary for them to use secret signals and watchwords. But this case that I have cited to you occurred between 8 and 9 o'clock in the evening, on the main thoroughfare of the city. I do not believe there is any city this side the Rocky Mountains where these things exist so openly and shamelessly unrebuked by law or public sentiment.

Now whose fault is this? The fault of the officers of the law certainly. They are sworn to enforce the law, and if they do not do this—do you know what the law calls the crime? But the blame does not end here. You and I are to blame in the first place, because we have voted for such men—men who do not fear God, who dare not enforce the law; in the second place, because we have remained supinely indifferent to these existing evils; because we have lifted no voice against it; because we have allowed our differences of religious or political creed to divide us before the united front of the enemy. I tell you, Christian men, moral men, we will have to answer before the Judge of all the earth for the wrecked bodies, fortunes, lives and lost souls that we have suffered to be trapped before our very eyes. Let us not think to escape responsibility.

Now, what is to be done? By all means arouse the moral sentiment of your community and bring its pressure to bear upon the present administration. Organize your law and order league. Let every man do his part. Nothing will be done by sitting still and deploring the condition of things. Do not blame the moral element of the community of which you constitute a responsible part. I believe the moral and law-abiding element of this community, if it can once be awakened from its cowardice and sloth, if it can be made to forget petty partisan and sectarian jealousies, is strong enough to overcome the vicious element, and compel even the present administration to enforce the law.

But if you stop here your reform will only be a temporary one. You must recognize the sacredness of your franchise and your responsibility to God for the exercise of it. You must hereafter vote only for men who fear God, and who regard their office as a stewardship from God to whom they must render account. I believe that the time has come when, in our city politics, the distinction between Democrat and Republican, between Christian and Jew, between those who believe in the divinity of Christ and those who do not, between those who are church members and those who are not, must be forgotten, and when all who believe that there is a God who rules the world, shall unite elect God-fearing men to office. I do not say "Christian men" necessarily. There are some men whom we cannot call Christians in the strictest sense, yet who do believe in God and a moral law. We want honest, truthful, brave, God-fearing men in office. And we can get such men if we make it possible for them to be elected without resorting to dishonest methods.

L R DISTRICT CONFERENCE.

The Little Rock District Conference will convene in Little Rock at Aubury Church, Wednesday July 13, 9 a. m. Opening sermon Wednesday 11 a. m., by Rev. J. M. D. Sturgis.

H. H. WATSON, P. E.

NOTICE.

Preachers and delegates, who expect to have their wives accompany them to our District Conference at Osceola, May 26, will please notify me. I wish also to know the names of all ladies of the Woman's Missionary Society expecting to attend. Our new church will be ready for use, and it is a rare gem, a perfect model. We are hoping and praying for a gracious time. Come praying.

J. F. JERNIGAN.

Osceola, Ark.

ARKANSAS METHODIST.

THURSDAY, MAY 5, 1892

PERSONAL AND OTHER NOTES

Her numerous friends all over this State will be pained to learn, that Mrs. Harriet Lewis is dead. She died at 8 p. m. Tuesday after a long illness, during which she suffered beyond description. To the devoted and sorely bereaved daughters we tender sincere condolence in their great sorrow.

The Business Manager thanks Bro. Tarpley for a box of the nicest strawberries we have seen this year. If any of our readers desire to buy nice berries, fresh picked every day, they should call on Bro. Tarpley.

Bros. W. E. Embury of Conway Co. and J. H. Grammer of Searcy were among our friendly callers this week.

Rev. A. M. R. Branson, P. C. of Beebe Sta., writes that he raised last Sunday in cash and good subscriptions \$118.50 for missions.

We are sad to announce that Mrs. J. A. Sell, mother-in-law of our Business Manager, is dangerously ill at her residence. Dr. Sell was telegraphed and arrived Monday p. m.

We have received several communications, which will appear next week.

Rev. O. H. Keadle gave us a brief call Tuesday p. m. He is trying to arrange terms to be heard in the Arkansas Baptist.

After much suffering and six years' confinement to her bed Mrs. Bennett, widow of Mr. Green Bennett deceased, died at her home in Conway last Sunday night. In her case death was a happy release from affliction, in which she constantly received generous aid and care from many kind people in Conway.

Last Saturday p. m. we went out to the beautiful and prosperous little city of Morrilton and preached Sabbath morning and evening for our pastor, Rev. J. L. Massey, who was visiting in Fort Smith. We had a delightful home with Bro. G. M. Burrow and shared also bountiful hospitality in the homes of Bros. W. M. Clifton and K. A. Dowdle. We had pleasant intercourse with Bros. Black, Crozier, Garland, Wm. Green and Robt. Powers, friends of former years, all doing as well we suppose as they could reasonably expect.

We call attention to the announcement of W. A. Compton, Esq., as a candidate for County and Probate Judge of Pulaski county. Mr. Compton is a gentleman who stands high in the community. He represented the county in the legislature of 1887 and proved himself worthy of the suffrages of the people. His moral character is above question and he is qualified by education and experience to discharge fully the duties of the office.

Mr. Jas. P. Coffin, formerly of Fort-hattan, and for many years a neighbor of our Business Manager, called Thursday. Mr. Coffin is now the cashier of the Peoples bank of Batesville, and was in attendance upon the Bankers' Convention.

Last Friday Bro. A. G. Latimer, a leaving citizen of Beebe, gave us a cheerful call. He is serving on the U. S. grand jury.

Rev. I. B. Manly, P. C. of Center Hill, Ct., says in a private note: "I am getting along first rate with your 'old people.' It is a pleasure for us to say how they were among the best we have ever known."

Ordering 3 doz. of Mrs. Thornburgh's Catechisms and two Church Registers, Rev. J. W. F. Scott, P. C. of Logansport, Ct., says: "The cyclone of April 20 destroyed much property but no human lives."

Rev. A. H. Williams, P. E. of Eureka Springs District, reports his daughter Lily convalescent after a dangerous illness. He says Eureka Springs is assuming Summer appearance, and few houses now vacant.

Rev. M. E. Umsted, P. E. writes that the Helena District Conference will convene at Haynes, July 13. He says also "we are moving on nicely and doing what we can for THE METHODIST."

Last Friday we had a brief and pleasant call from Messrs. C. F. Cotnam, T. N. Hill, S. J. Hunt, C. B. Riggins and J. R. Wolff, students of Hendrix College, going to Arkadelphia to witness the oratorical contest by one representative each of Arkadelphia, Hendrix, Quitman and Ouachita Colleges. They were quite hopeful their colleague, Bro. Reynolds, would be awarded the gold medal.

As a result of the glorious revival recently conducted by Rev. John P. Lowry, of Little Rock, several new members have been added to the dis-

ferent Churches, 10 united with C. P. Church, and 15 with Methodist Church. Several more expected to unite with some Church next Sunday. Hon. A. S. McKennon of Clarksville, delivered a very able temperance lecture at the Methodist church last Saturday night. There was a good crowd present and his words sank deep in good and honest hearts.—Ozark Democrat.

In view of the removal of Bro. Wm. M. and Sister Emma Erwin to Texas, our Church at Des Arc at a Church Conference adopted resolutions commending them to the good people of the Lone Star State, and saying: "It is with feelings of the deepest regret, that we part with our much beloved Sister and Brother, and that in their removal, this Church has lost two of its most useful, worthy and devoted members, and that this community in which Brother Erwin has lived from childhood, has lost two of its most useful and upright citizens; Brother and Sister Erwin are entitled to, and are hereby given the most unqualified endorsement of this Church for the fearless and uncompromising position they have occupied in our midst in upholding the right and condemning wrong."

Rev. J. E. Jernigan, P. C. of Osceola, Ct., writes we will enter our new church (in Osceola) the second Sunday in May. Rev. H. T. Blythe, L. E. will pray the first prayer and preach the first sermon. "We would be delighted to hear our venerable brother on that joyful occasion."

Revs. W. F. Evans, P. C. of Lonoke station, and W. B. Hays of Augusta station, favored us with pleasant calls last Wednesday—both succeeding well in their respective charges and each wanting to entertain a District Conference.

Rev. G. W. Matthews, P. C. of Pastoria, Ct., ordering his paper changed from Pastoria to Sherrill—reported his second Quarterly meeting a pleasant and profitable occasion; good attendance, financial report encouraging, more religious interest than usual and three sermons by Rev. Dr. J. H. Riggins, P. E.

On Thursday last Rev. G. A. Dannelly of Searcy gave us a brotherly visit, being here under the treatment of Dr. T. E. Murrell for ear trouble. Bro. Dannelly sustained recently quite severe injury by falling from his horse, and was under medical treatment more than 20 days. We are gratified to learn he has nearly recovered from the effects of his fall.

Rev. W. F. Evans, P. C. of Lonoke station, wrote May 2: "Yesterday was a high day with us. We had Bro. Dannelly with us in the morning and at night we had a memorial service bidding farewell to our old church that had held and sheltered God's people for more than 20 years. We will enter our new church next Sunday."

Rev. C. L. Adams, P. C. of Hazen and Carlisle, wrote May 2: "We are in the midst of a revival at Hazen. We began last Monday night. Our congregations are large, and there is good interest manifested. Yesterday we baptized two infants, and received five members. Bro. H. H. Watson, P. E. has been with us a part of the time since Friday night, has preached three sermons with great power, and will preach again to-day. Bro. K. W. Dodson of Hickory Plains has also given us good work."

We invite the attention of our preachers especially to the advertisement of Dr. Z. A. Parker's People's Hand Book on Baptism, one of the best books in cheap form we have yet seen on baptism. A brother writing to Dr. Parker, April 19, from Florida, says: "Your People's Hand Book on Baptism has done me valuable service before the West coast. It has stopped the mouths of lions, quenched the flames of the fiery furnace and wrought wonders."

FIELD NOTES

MOUNTAIN VALLEY, MISS.—I am moving along slowly with my work. We are expecting a prosperous year. We have 4 Sunday-schools in progress, two prayer meetings, and the interest seems to be increasing. Our second Quarterly meeting was held April 23 and 24 at Rockdale, 6 miles north of Hot Springs. Bro. A. D. Jenkins, our much beloved P. E. was present looking carefully after both the financial and spiritual interests of the Church. The work was not very well represented by the official members. Finances badly behind, not more than 12 per cent of the salary paid, but the stewards present seemed to think their assessments would be paid.

Bro. Jenkins preached four very interesting sermons. Some of the brethren said they thought he could take any text in the Bible and make a good sermon out of it. On Sunday, owing to the inclemency of the weather our congregations were small. But Bro. Jenkins seemed to preach with just as much energy and zeal, as if he had been preaching to a large crowd. His sermon in the afternoon on the subject of Missions was especially interesting to me. I would be glad to have him preach at each of my appointments on this subject.

E. RUSHING, P. C.
Hot Springs, April 28.

MANUELLE, CT.—Our second Quarterly meeting is past. Rev. H. H. Watson, our P. E. was on hand looking after all the interests of the Church. We do not hesitate to say that he makes an excellent P. E. His two visits to Manuelle Ct. have been completely captivated the pastor and the people. We love him very much. He gave us 4 good sermons while with us. His sermon Sunday morning was grand; every body was delighted with it. Taking everything into consideration, we had a good Q. M. Every one who came for the good of the meeting was benefited by it. Every member of the Q. C. who fails to attend misses a great spiritual feast. If all our official brethren would attend the Quarterly Conferences regularly, what a blessing it would be to Zion! God speed the time when all members of the Church will feel the responsibility that rests upon them in their places. God has a work for every one of us to do; from

ANNOUNCEMENTS.

CIRCUIT CLERK.

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

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

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

FOR SECRETARY OF STATE.

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

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

The Methodist is authorized to announce J. M. McCaskill as a candidate for the office of Secretary of State, subject to the action of the Democratic State Convention.

The Methodist is authorized to announce I. J. Hicks as a candidate for re-election to the office of Clerk of the Pulaski Chancery Court, subject to the action of the Democratic party.

The Methodist is authorized to announce J. W. Colquitt of Fourche township, as a candidate for re-election for Assessor of Pulaski county, subject to the action of the Democratic party.

The Methodist is authorized to announce W. A. Compton, of Little Rock, a candidate for County and Probate Judge of Pulaski county, subject to the action of the Democratic party.

the least to the greatest. This charge is very much behind with the pastor's and P. E.'s salaries. While the work is behind with our salary now, we feel confident that Manuelle is going to care for her pastor and P. E. After a time money will be more plentiful, and then our people will divide with us. We are going to try, by the help of the Lord, to carry up a full report to Conference.

F. P. DOAK.

Totten, April 27.

When the blood is impure or impoverished, boils, pimples, headsches, neuralgia, rheumatism, and various other diseases are developed. Take Ayer's Sarsaparilla. It purifies, invigorates, and vitalizes the blood, and restores vigorous health.

In this paper Dr. J. W. Gray, Holly Springs, Miss., advertises a cure for the morphine habit. In a letter to the New Orleans Advocate Rev. J. W. Honnell, one of the leading preachers of the North Miss. Conference, said: "The morphine habit which is such a curse in many places, is not so common here. We have in Holly Springs an infirmity for those addicted to the morphine habit presided over by Dr. Gray, one of our regular physicians who never fails to cure the worst of cases which are brought to him."

MARRIED.

April 28, 1892, at the residence of the bride's father, Rev. Lewis Christian, by Rev. J. J. Menefee, Mr. W. S. Nicks and Miss Laura Ormand, all of Columbia Co., Ark.

At the residence of J. M. Hess in Marcella, Ark., April 28, 1892, by Rev. F. M. Smith, Mr. Fremont Biles of Quitman, Ark., and Miss Rhoda Gowan of Marcella, Ark. The happy couple begin life by taking THE METHODIST.

At the Methodist church, April 28, 1892, by Rev. W. J. Stone, Mr. J. H. Bolling and Mrs. Mattie Hamis—all of Alma, Ark.

At the Harrison House in Lonoke, Ark., April 29, 1892, Mr. D. G. Cook and Mrs. M. E. Whitman, all of Forrest City, Ark., Rev. W. F. Evans officiating.

April 3, 1892, at the residence of the bride's father, Rev. C. B. Jones, Mt. Parton, Ark., Rev. J. S. Simmons, P. C. of Jasper Mission, Arkansas Conference, and Miss Laura Jones of Newton Co., Ark., Rev. A. H. Williams officiating.

April 27, 1892, at the residence of Mr. Barney Schimmelpfennig, Mr. Geo. W. Dodd and Miss Cora E. Standbury—both of Little Rock, Rev. G. A. Dannelly officiating, assisted by Rev. W. A. Steel.

At the Methodist church in Wheatley, Ark., April 25, 1892, Mr. James Hix of Barton, and Miss Marion Smith of Wheatley, by Rev. S. F. Brown of La Grange. May the blessings of our Father ever accompany these young people through life. And may they ever remember,

"The kindest and the happiest pair Will find occasion to forbear; And something every day they live To pity and perhaps forgive."

S. F. B.

TEACHERS WANTED

Methodist. Address Southern Teachers' Bureau, Winchester, Tenn. Send stamp.

FOR DYSPEPSIA, Indigestion, and Stomach disorders, take BROWN'S IRON BITTERS. All dealers keep it, \$1 per bottle. Genuine has trade-mark and crossed red lines on wrapper.

FOR SALE,

A new two story seven room residence, well finished, near Galloway Female College, Searcy, Ark. Photograph furnished on application, terms reasonable. Address, P. O. Box 82, Searcy, Ark.

MORPHINE HABIT CURED

G. W. GRAY, M. D., HOLLY SPRINGS, MISS.

Rev. J. W. Honnell, Pastor of Methodist Church at Holly Springs, in a letter to New Orleans Christian Advocate of April 30, 1891, after discussing Tobacco and Liquor, says: "The Morphine Habit, which is such a curse in many places, is not so common here. We have in Holly Springs an infirmity for those addicted to the Morphine Habit, presided over by Dr. Gray, one of our regular physicians, who never fails to cure the worst of cases sent to him."

WANTED: Agents. Either sex, throughout the State. Quick sales. Big pay. 305 West 13th St., Little Rock, Ark.

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And Get the Exact Thing You Require,

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You can get clothing, shoes, millinery and every article worn by men, women and children, as well as the materials to make them, also carpets, curtains, china and glassware and household goods of all kinds—all at the lowest cash prices. Write for catalogue. Freight or express will be paid on all orders received through the mail amounting to \$5.00 and upwards except on Chinaware, glassware, woodware and wheeled vehicles, such as baby carriages, velocipedes, etc.

Recognizing that the credit system means much higher prices to the consumer, we have revised the prices of our goods and now sell them on a cash basis. Send check or money order with order for goods. We will send goods C. O. D. to those who are known to the firm or who furnish reference that they are responsible.

We Are Proud

of the flattering letters we have received during the last year complimenting us on our mode of advertising, and the orders we have received are substantial evidence that our prices suit. To those who do not know us personally we would like to say, the idea which underlies our method of advertising—the main-stay of success—we consider to be a close adherence to truth, and we avoid misrepresentation in posting our friends and customers. We never allow the idea that it is all right, you get the prize if you can; but on the other hand, we know just exactly what it costs us to do business, and we therefore know exactly what we should sell our goods for, and we are satisfied with a reasonable profit. We appeal to the sense and not to the prejudice of our readers, and we aim to practice as merchants those traits of character which are usually valued in men. To boast, to brag and run down others is not considered gentlemanly in social life, nor can it be so considered in business. To pretend to say we are able to do more than others equally well fixed financially, mentally, morally and commercially, would, we think, be the act of a braggart. We aim to be open and frank with the world and we have not the nerve to do this bragging. We take pride in competing, not only for trade but for the good will and friendship of all, and we shall always so write and so act as to deserve attention from those whom we address. Respectfully submitted,

H. J. GEORGE & CO.,

201-203 EAST MARKHAM.

P. S. Our ice water is now ready. Call and get a drink when in the city, FREE.

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PRESCRIPTION DRUGGISTS,

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MANUFACTURERS AND DEALERS IN

All Family Medicines and Medical Supplies



LOVELY FACES,

WHITE HANDS.

Nothing will

WHITER and CLEAR

the skin so quickly as

Derga-Royale

The discovery of this skin-purifying and removing discolorations from the face, and bleaching and brightening the complexion, is in expediting the laundry with a new bleach for the fabrics was discovered that all spots, freckles, tan and other discolorations were quickly removed from the hands and arms without the slightest injury to the skin. The discovery was submitted to the highest possible medical and scientific authorities, and was found to be perfectly harmless and so simple a child can use it. Apply at night—the improvement is apparent after a single application will surprise and delight you. It quickly dissolves and removes the worst forms of moths, patches, brown spots, liver spots, freckles, blackheads, blotches, sallowness, redness, tan and every discoloration of the face. One bottle completely removes and cures the most aggravated case and thoroughly cleans, whitens and beautifies the face. It never fades—it cannot fade. It is highly recommended by Physicians and all who are interested in the skin. We agree to forfeit Five Hundred Dollars to any person whose skin can be improved in the slightest possible manner or to anyone whose complexion (no matter how bad it may be) will not be cleared, whitened, improved and beautified by the use of Derga-Royale. Put up in elegant style in large glass bottles. Price, 50¢ EVERY BOTTLE GUARANTEED.

Derga-Royale sent to any address, safely packed and securely sealed from observation, safe delivery guaranteed, on receipt of price, \$1.00 per bottle. Send money by registered letter or money order with your full post-office address written plainly be sure to give your County, and mention this paper. Correspondence strictly private. Postage stamps received the same as cash.

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SEWING MACHINE!

IMPROVED HIGH ARM PERFECTED FOR FIVE YEARS

Highly Finished

Does Perfect Work.



Every Machine

Guaranteed to

Give Satisfaction,

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Money Refunded.

It is adapted to every kind of sewing from the lightest muslins to the heaviest cloth, and a wide range of work, Hemming, Binding, Tucking, Ruffling, Quilting, Gathering, etc. A full set of attachments go with every machine. The simplicity of the automatic tension, sewing from No. 40 to 100 thread without altering, recommends it not only to every beginner, but to all. An automatic bobbin winder, run independent of the machine, winds a bobbin as regular and as fast as any spool of thread, thus making it carry so much more thread than the ordinary wound bobbin. A touch upon a lever lengthens and shortens the stitch at will while the machine is sewing.

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Three drawers and drop table. A fine finished machine, improved woodwork, positive take-up, very large space under the arm.

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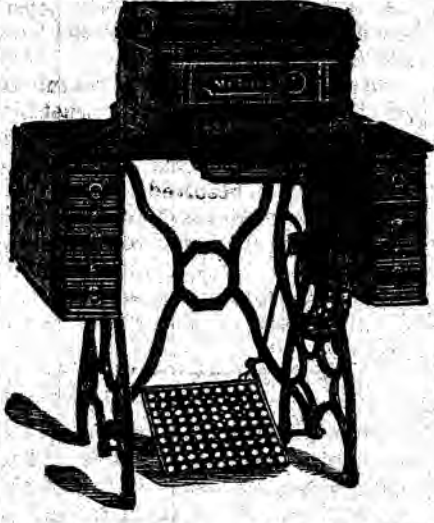


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Seven drawers and drop table. An elegantly ornamented machine, with automatic bobbin, winder and self threading shuttle.

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Our Price, Only \$24.50

Bennett & Thornburgh,

Little Rock, Ark.

A NEW SUNDAY SCHOOL SONG BOOK

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EDITED BY

W. G. E. CUNNINGHAM, Sunday-school Editor.

AND

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We can recommend the two song books described above. They are new and good in every particular.

WARNING ORDER.

In Pulaski Chancery Court. Elizabeth Burnett, Plaintiff, vs. S. N. Burnett, Defendant. The defendant, S. N. Burnett, is warned to appear in this court within thirty days, and answer the complaint of the plaintiff, Elizabeth Burnett, April 2, 1892. J. J. Hicks, Clerk. Sanders & Watkins, Solicitors for Plaintiff.

We had 2,000 of Mrs. Thornburgh's Catechism printed only a few months ago. They are all sold and we have just received a new lot of 3,000 copies. This issue is revised and two chapters on the Apostles added. The price remaining the same, 40cts. a dozen—doz. for \$1.

Eternal Vigilance

Is the price of good health. But with all the precaution we may take there are enemies always lurking about our systems, only waiting a favorable opportunity to assert themselves. Scrofula and other impurities in the blood may be hidden for years or even for generations, and suddenly break forth, undermining health and hastening death. For all diseases arising from impure blood

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Purifies the Blood And assists to healthy action those important organs, the kidneys and liver. If you need a good medicine you should certainly take

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Sold by all druggists, \$1.00 per bottle. Prepared only by C. L. HOOD & CO., Apothecaries, Lowell, Mass.

100 Doses One Dollar

ARKANSAS METHODIST.

THURSDAY, MAY 5, 1892

THE FAMILY.

THE RELIGIOUS TRAINING OF CHILDREN.

How soon can the religious training of a child be begun? I had almost answered "As soon as it is born." Who can estimate the value of the first religious impressions of a child who is born into a Christian home—a home where religion is no mere form, but the daily habit of life, where the name of God is often mentioned with loving reverence, and the life of Jesus is constantly referred to as a perfect pattern. A baby in the arms will feel the sweet serenity which pervades the family during prayers, and as soon as he can lis the name of Jesus he should be taught to pray.

When the little eyes first begin to realize the wonders of creation, and the little brain begins to try to trace all things back to their original source, there is one all-sufficient answer to be made to every question: "It is God who made all these beautiful things, and gave them to you on purpose that you might be happy." And "Who is God?" says the baby; and you make answer, "God is a great and wonderful Being, who is also more good and kind than mamma can ever tell. He made you and all this lovely world, with all the people in it, and He loves you very much."

The thought is very great for a baby, but I never knew a child who could not comprehend something of its meaning, and the love and reverence in the mother's tones deepens the impression, and the child accepts it all with perfect love and trust. So you go on to tell of Jesus, the dear Son of God, who left his beautiful home in heaven to come and live on earth awhile to teach us how to be good. Tell also how dearly he loved the little boys and girls when he was here, and do not forget to say that he loves them still.

Now there is no one on earth who so perfectly understands the meaning of the word *love* as a little child. He knows what love is, and you do not have to explain anything about it to him. So that he accepts the idea of a loving God as naturally as he takes his food or draws his breath, there is no trouble whatever about it.

There are no stories so fascinating to a child as Bible stories, particularly stories from the life of Christ. The Good Samaritan, The Daughter of Jairus, Blind Bartimeus, Christ and the Little Children, and those exquisite Old Testament idylls of Moses, Little Samuel, The Little Captive Maid, the Shunamite's Boy, and others beside are all suitable for very little children. They hold the attention as nothing else will, and their educational value is exceptional, because through them the child gains such a conception of the character of God as you could never have given him by any words of yours.

The religious influence over a child's moral nature is a wonderful help to a parent in training and government. To say gently to a stubborn little creature, "Jesus is sorry to see you acting like this," and then give him a moment or two for reflection, will often melt him and make him perfectly obedient; and the advantage of such an influence is such that you do not force the child in the least or compel him to yield. He makes his own choice, controls himself, and he gains thereby in moral courage and self-government immensely every time.

But never say to a child, as I have heard some mothers do, "God will not love you if you do that." I think that such a sentence is one of the cruellest slanders upon his holy name which God ever hears. It is utterly false. There could not be a little child anywhere whom God would not love most tenderly. He says so time and again in the most convincing manner; and moreover, there is not a soul in all the world, no matter how wicked it may be, who is unloved of its Maker. He himself has solemnly declared it many times in his written Word. He has proved it in every possible way during the past, and he continues to do so constantly.

Give the "milk of the Word" to the little child, and keep the "meat" for men. I once knew a little girl whose morning text was, "God is angry with the wicked every day." During the morning she chanced to be left for a time entirely alone. The memory of the text returned to her, and she began to consider it. She was a hot-headed, loving, sensible little creature; she knew that she was often naughty. To be naughty was a sin, to be sinful meant to be wicked. She worked it all out in her logical little mind. She was one of the wicked, and the Bible said that God was angry with the wicked every day. Then he must be angry with her. The terrible thought was too much for her little heart; she flung herself on the floor in an agony of terror and tried to hide; and when they found her she was only able to sob out that she was "scared to be left alone with God." Never allow the idea of God to become a terror to a child. He should always rest perfectly secure in the Almighty love and care. This as-

urance will be particularly helpful to a nervous, timid child. If the little one is sure that God will take care of him when he is alone, that God is everywhere present, and that he can see in the dark as well as in the daylight, a serene confidence can be cultivated which will be of much benefit physically and mentally as well as morally.

To love God is a natural instinct with every child. It is as natural as to love father and mother or brothers and sisters. And a child who is denied the knowledge of God cannot develop symmetrically, for the soul must be nourished as well as the body in order to produce a perfect man. And this is the truth which was so lovingly emphasized by the Savior, when he said "Suffer the little ones to come unto me, and forbid them not, for of such is the kingdom of heaven."—Christian at Work.

PAUL'S DESIRE AND FEAR.

What we learn of Paul in the Acts of the Apostles and in his own Epistles reveals the fact that his life and work were completely dominated by one intense desire and one ever-present fear. From the day that the scales fell from his eyes and he received the Holy Ghost in Damascus to the day that his head rolled off the block in Rome, the one all-absorbing desire that flamed in his great soul was, "the furtherance of the gospel." It manifested itself on all occasions. It so ruled his actions as to make him become "all things to all men that he might save some." There were no difficulties so hard, no obstacles so great, no self-denials so burdensome, no sufferings so intense as to quench the ardor and fervency of his zeal to enlarge the sphere of gospel operations. With a devotion never surpassed by mortal man, he concentrated his splendid abilities and spent his long life to the one purpose of "furthering the gospel." With that purpose in mind, he said, "This one thing I do."

On the other hand, there was with him an ever-present fear lest he should do something or say something that would operate as a hindrance to the progress of the gospel. This fear was a great power in his life and work. Indeed, it exercised a tremendous influence upon both. One sentence shows the power of this fear over him: "We suffer all things lest we should hinder the gospel of Christ." What an insight does that give of the character of this wonderful worker! Willing to do anything to further the gospel and willing to suffer everything rather than hinder that gospel! The desire to further the gospel which flamed out in life and speech, and the fear of hindering the gospel always present as a conservative force to prevent the desire from running into the excesses of fanaticism, show this great preacher and worker as the best model for imitation.

As in Paul's life so in the life of every Christian worker of to-day, these two keep the balances even in all successful work. The master workman of to-day is he who, like Paul, possesses this desire and this fear in just proportion the one to the other. He is the man who will contribute most to the "furtherance of the gospel."—N. O. Advocate.

MORALS.

Not upon mind, but upon morals, is human welfare founded. The true subjective history of man is the history, not of his thought, but of his conscience; the true subjective history of man is not that of inventions, but that of his virtues and virtues. So far from morals depending upon thought, thought, I believe, depends upon morals. In proportion as a nation is righteous, in proportion as justice is done between man and man, will thought grow rapidly, securely, triumphantly; will its discoveries be cheerfully accepted and faithfully obeyed to the welfare of the whole common weal. But where a nation is corrupt—that is, where the majority of the individuals in it are bad, and justice is not done between man and man—their thoughts wither, and science will be either crushed by frivolity and sensuality or abused by the ends of tyranny, ambition, profligacy, till she herself perishes amid the general ruin of all good things, as she has done in Greece, in Rome, in Spain, in China and many other lands.—C. W. Kingsley.

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Hood's Pills cure liver ills, jaundice, biliousness, sick headache, constipation.

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BENNETT & THORNBURG.

Buckingham's Dye for the Whiskers is a popular preparation in one bottle, and colors evenly a brown or black. Any person can easily apply it at home.

THE ARKANSAS METHODIST.

WHAT ARE YOU GOOD FOR?

"Children," said Mr. Brown, "what is my watch good for?"

"To keep time," the children answered.

"But suppose it can't be made to keep time, what is it good for?"

"It is good for nothing," they replied.

"And what is this pencil for?"

"To mark with," said the children.

"But suppose it has no lead, and will not mark, what is it good for?"

"Good for nothing."

"Well," said Mr. Brown, "what is the use of my knife?"

"To cut with," answered the little ones.

"Suppose it had no blade," he asked again, "then what is the knife good for?"

"Good for nothing."

"Tell me now," said Mr. Brown, "what is a boy or girl good for? What is the chief end of man?"

"Oh, that's catechism," cried Willie Brown. "To glorify God and enjoy him forever."

"Very well. If a boy or girl does not do what he or she is made for, what is he or she good for?"

And the children all answered, without seeming to think how it would sound, "Good for nothing."

Dear boys and girls, if you are not seeking "to glorify God, and to enjoy him forever," is it not just as if you were "good for nothing"?—Epworth League.

HORSFORD'S ACID PHOSPHATE

Makes an invigorating Drink with water and sugar only. Delicious.

Children's Corner.

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

Warren, Ark., April 16.

DEAR AUNT CARRIE:—I send you ten cents to assist in furnishing a room in the Scarritt Bible and Training School; if all the little cousins respond as readily with their means as we did with our letters I doubt not the amount will soon be made. Mama says we could not make a better investment with our nickels. May success attend your effort.

Your loving niece,

NANNIE K. CARRUTH.

Nannie you have the honor of being the first to respond with the ten cents asked for by me.

AUNT CARRIE.

Mammoth Spring, Ark., Meb. 15.

DEAR AUNT CARRIE:—I am not acquainted with you, but I thought I would write to you and thus we would find each other out. To begin with, I am a little girl nine years old. I have been going to school a little this winter. I would have gone more but have had the terrible Arkansas chills. I have two brothers; their names are Augustus Winfield and Bishop Kavanaugh. I think they are good boys and hope they will make good men. My papa is pastor at this place; we are very well pleased with our new home. I go to Sunday-school every Sunday morning. Bro. Jefferson is our teacher and we love him very much. Bro. F. M. Daniel is our superintendent; he loves all of the children and of course we love him. Now I will have to say good-bye for this time and if this scribbling does not find the waste-basket I will write again. Now believe me ever your true and loving niece.

ANNIE LIZINKA LEAKE.

Annie your brothers, have good names, two of the grandest men; that ever blessed this land were Augustus Winfield and Bishop Kavanaugh. These great men were converted and joined the Church when quite young. I hope your brothers have, or will do so. I know your teacher, Bro. Jefferson, he used to belong to our Sunday-school at Walnut Ridge. I know he must be a good teacher.

AUNT CARRIE.

Davis, L. T., March 22.

DEAR AUNT CARRIE:—I wrote to you when I was living in Fort Smith and suppose it went to the waste-basket. Now I will write again, hoping this will come out in your paper. I am a little boy eleven years old. I have no mother. I live with my grandma. We came here on the 10th of March. I have not started to school yet. We have no Sunday-school. Grandpa and grandmama say they will get up one as soon as they can. Our preacher is Bro. Hunkeypillar.

CHARLEY E. SELLERS.

Charley, your preacher has such a funny name, I know it will make all the cousins laugh. But there is nothing much in a name. I once knew a girl named Rose, who was not like a rose at all. She should have been called Thorn because she was a thorn to everybody around her. Some very common and plain names are made sweet and good by the life and light of their possessors.

AUNT CARRIE.

Mineral, Ark., March 19.

DEAR AUNT CARRIE:—I see Dr. Bennett has given us little folks a corner, and I thought I would write to my new aunt. I am a little boy 8 years old, I have one brother and one sister younger than myself; papa and mama are both members of the Methodist Church and take THE ARKANSAS METHODIST; papa has been taking it for 9 years, it is a welcome visitor every week. Our preacher's name is L. C. Craig; we love him

A Tonic

and

A Pleasure:

That's the happy combination found in

Hires' Root Beer

You drink it for pleasure, and get physical benefit. A wholesome, refreshing, appetizing, thirst quenching drink.

One package makes five gallons.

Don't be deceived if a dealer, for the sake of larger profit, tells you some other kind is "just as good"—it's false. No imitation is as good as the genuine Hires'.

so much for he is a good man. This is my first attempt to write a letter.

Your little nephew,

LOUIS DEES.

Walnut Ridge, Ark., April 23.

DEAR AUNT CARRIE:—I want to be numbered with the many cousins. I am a little girl 13 years old. I go to Sunday-school every Sunday that I am able. Our preacher is Bro. Cochran. We have organized a children's missionary society here, of which we have about 25 members. We meet once a month. Our dues are 5 cents a month. I will close for this time. Your niece,

OLIVE TAYLOR.

Kingsville, Ark.

DEAR AUNT CARRIE:—I am a little girl 8 years old. I have a little brother and sister, our papa is dead, he has been dead 2 years. We live alone, mama takes THE METHODIST, we like to read the children's page very much. Your loving niece,

VINNIE WYATT.

Dexter, Mo., March 21.

DEAR AUNT CARRIE:—I am so glad you are writing for the children in our paper. I see the names of some of the children I used to know when I lived in Arkansas. My father transferred from the Little Rock Conference last fall. I am well pleased with Dexter. We have a good Sunday-school. Papa has just closed a good meeting; twenty joined our Church. I am a little boy. I joined the Church when I was eight, and now I am ten years old. Your little nephew,

WADE McCANN.

That is a good letter, Wade. I hope you will hold out faithful and be a great and good man some day. Bishop McVeyre, one of the greatest men our Church ever had was only thirteen when he joined the Church and Bishop Hendrix was only twelve. The children can serve God and the Church just as well, in fact, better than they can serve the devil and the world.

AUNT CARRIE.

Safe, Profitable, Equitable.

The statements made below show the profits derived from an investment in and costs of loan from the Arkansas Building and Loan Association, Perpetual, of Little Rock, Ark., based on 40 shares (\$1,000) of stock. Example No. 1 relates to an investment in Prepaid Bonds. Example No. 2 shows the profit to the investor in Installment Stock and Example No. 3 gives the payments to be made by a borrower on 40 shares (\$1,000) of stock, and a loan of \$750.00, to-wit:

EXAMPLE NO. 1.

Maturity value of 40 shares Prepaid Stock, estimated at 63 months,	\$1000 00
6 per cent cash dividend payable to holders January and July of each year,	\$157 50
Cost of 40 shares Prepaid Stock, spot cash,	\$1157 50
Net profit in 63 months,	\$637 50

EXAMPLE NO. 2.

Cash maturity value, estimated at 1-2 years,	\$1000 00
Membership fee paid on joining,	\$10 00
\$2 semi-annual Exp. Assesment for 6-12 years,	26 00
\$6 monthly dues for 72 months,	468 00
Net Cash Profit,	\$496 00

EXAMPLE NO. 3.

Membership fee paid on joining,	\$10 00
\$2 Semi-annual Exp. Assesment for 6-12 years,	26 00
Monthly dues and interest 6-12 years,	\$48 00
Total payments,	\$879 00
Cash borrowed,	750 00
Amount paid by borrower in excess of amount borrowed,	\$129 00

This is a home institution offering the people a safe and profitable investment and placing its funds with borrowing members at an equitable rate of interest, hence solicits your patronage.

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JAMES M. STEWART, Secretary.

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100 One-Horse Cultivators.	Corn and Cotton Planters
Mowers, Reapers, Hay Rakes.	Wagons, Buggies, Carriages.
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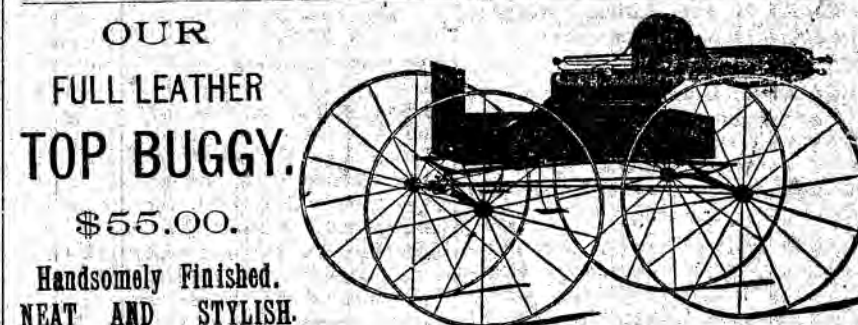
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THURSDAY, MAY 5, 1892

CATARRH

Is a most loathsome, dangerous, and prevalent malady. It is a blood disease, usually of serofulous 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.

"For the past eight years, I have been severely afflicted with Catarrh, none of the many remedies I tried affording me any relief. My digestion was considerably impaired, and my sleep disturbed by phlegm dropping into my throat. In September last I resolved to try Ayer's Sarsaparilla, began to use it at once, and am glad to testify to a great improvement in my health."

—Frank Teson, Jr., engineer, 211 West Fourth street, New York City.

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

TREATED WITH

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, Valparaiso, Neb.

Ayer's Sarsaparilla

PREPARED BY
Dr. J. C. AYER & CO., Lowell, Mass.
Sold by all Druggists. Price \$1; six bottles, \$5.

OBITUARIES.

CRANE.—J. D. Crane was born in Hot Springs, Ark., Aug. 3, 1849; died in Grand Co., Ark., April 6, 1892. Bro. Crane professed faith in Christ in 1868; joined the M. E. Church, South, lived an acceptable member up to his death, serving the Church as steward then Sunday-school superintendent, then as class leader and trustee for many years. He leaves a wife and 5 children to mourn their loss.

J. W. VANTREASE.

HOPKINS.—Mary R. Hopkins (nee Powell) was born in Okmulgee Co., Ga., April 30, 1829; was married to A. J. Hopkins, July 30, 1848; professed religion and joined the M. E. Church, South, at the early age of 13 years. She was one who ever clung tenaciously to the Church of her choice and to the faith once delivered to the saints; and after a long and painful illness, through which she bore with Christian fortitude and patience and oftentimes exclaimed she was ready for the Master's call and that she was anxious to go, all the while admonishing husband, children and grandchildren to live religious and meet her in heaven, she departed this life March 19, 1892, in Faulkner Co., Ark. May the Lord help the grief-stricken relatives to heed her admonitions and emulate her life, and at last make an unbroken family above.

R. K. WILKERSON.

KENDALL.—Isaac Kendall was born Aug. 23, 1823, and died April 7, 1892. The life circumscribed by the above dates was characterized by those noble principles and virtues, that mark the life of every true man. Bro. Kendall was honest and upright in dealing with his fellow men, and true to his obligations to God. He was converted in young manhood, and became a member of the M. E. Church, South, when he served in after years in the different official relations of class leader, trustee, steward, &c. with great acceptability. He was steward when he died, and also trustee of the church property where he held his membership. He was twice married, and the father of 9 children, all of whom are living, and all members of the Church. And I hope they will all strive to meet their father in the better world. In the death of "Uncle Isaac," as we all called him, the Church has lost a faithful member, the country a good citizen, his wife a good husband, and his children a fond father. But by faith we look forward to the time of the reunion in heaven.

B. W. ASTON.

LYNN.—Henry Wilson, son of E. A. and S. F. Lynn, was born in Perry Co., Ark., Dec. 19, 1873, and died at Cove, Ark., March 26, 1892. My acquaintance with him, though only for about two years prior to his death, is sufficient to warrant a hope, and his kind attention to me when I fell sick at his father's house while I was his pastor, was such that I could not doubt that he possessed a Christian spirit. While he made no public profession of religion, nor attached himself to any Church, yet he was what might be considered a moral boy of his age. I can truthfully say, that I never heard him use the name of God in vain. He was a boy of unwavering truthfulness; kind and affectionate to his parents, and in fact to all with whom he had to do. He often interrogated his father about the Bible and religious life generally. He was brought up by religious parents, who have prayed for him, to whom I would say, from this time hope for him and continue to pray for the other two. He met death very suddenly, by the falling of a tree, but still we cherish a hope. I would say to the father, mother, brother and two sisters, hope on, pray on, and try to live religious, and meet him and the other six of the children who have preceded you, where faith is lost in sight, hope ends in fruition, but love never dies, and where parting is no more.

H. H. RIDINGS.

LANIER.—Mrs. Nancy R. Lanier was born May 33, 1821; was married to David P. Lanier, in 1852, in Davidson Co., Tenn.; moved to White Co., Ark., in Nov. 1867; died at the residence of her son, John S. Lanier, in Searcy, Ark., March 11, 1892. She was an invalid for ten months, but bore her affliction and trouble with the same Christian fortitude that has sus-

tained her through all her years of grief and trouble. She was a consistent member of the Church for forty-five years, was a constant reader of her Bible. We who knew her best can truly feel, that our dear mother is at rest. It was my sad and painful duty to arrive from Texas just a few hours before her death; still a great consolation to see her once more alive. She had a husband and two sons preceding her to the grave; one son and daughter to mourn our loss, which is her eternal gain.

Yes, our dearest mother's soul
Where she's free from pain and care,
May we two children follow on
And meet our angel mother there.

Her lonely child,
FANNIE ARMSTRONG.

Nashville Christian Advocate please copy.

GRIMES.—Died at the residence of his parents near Goodwin, Ark., Dec. 27, 1891, Stonewall Jackson, infant son of J. A. and E. A. Grimes, after a very short illness. Little Stonewall, though but little over six months old, was one of the sweetest little children the writer ever saw, and was the pride of his parents and their many friends. His death was not expected, as he was sick only a few hours before he was called by our heavenly Father, and now his parents mourn their loss. Yet why should they mourn? He is now free from all cares of this cruel world, and they have still another tie before our heavenly Father's throne to encourage them to strive to live in that manner, that when they are called they can clasp hands with their dear little ones around the throne of our Savior, where there will be no more parting.

ADDIE M. FARQUHAR.

SIMPSON.—Elizabeth Holland Simpson (nee Fetter) was born in Lawrence District, S. C., June 3, 1830; was married to Henry Simpson, Feb. 12, 1852; joined the M. E. Church, South, sometime during the year 1849; died at the home of her niece, Mrs. R. W. Copeland, in Nevada Co., Ark., Dec. 29, 1891. For some time prior to her death she was a great sufferer, caused by cancer. She was perfectly resigned to the Lord's will when death's summons came. In her death the Church loses one of its oldest members. Blessed are those that die in the Lord. Dear friends, Aunt Lizzie having gone to live with Jesus, we should be ready to meet her in heaven when called to die. The writer being personally acquainted with her can testify, that she was a good, cheerful, mourning friend; for Aunt Lizzie is waiting at the pearly gates of the New Jerusalem to sing a glad welcome to those she left behind. Weep not, dear children; for ma and grandma has, according to the teachings of God, gone to join the angel choir. As a neighbor she was kind and affectionate, as a friend she was faithful and true, and as a Christian she was always ready to assist those in need. We feel that our loss is her eternal gain.

Caney, Ark. WALTER JONES.

ARMSTRONG.—Andrew J. Armstrong was born in Pittsburg, Pa., March 21, 1845, but was raised in Mason Co., W. Va., professed religion and joined the M. E. Church in 1866, in which he lived an acceptable member until he moved to Ark., and in 1890 he joined the M. E. Church, South, of which he was class-leader at the time of his death, and held class-meeting. He was a Republican in politics, but this did not keep him from casting his lot with us and becoming one of us, as naturally as if he was at home. His charity was of that kind, that "thinketh no evil." In 1876 he was happily married to Jane King, who with six boys and one daughter, and a host of friends mourn their loss. In 1890 he became a member of the Masonic fraternity and was interred with Masonic honors, April 5, 1892, at Pleasant Valley cemetery, in Fulton Co., Ark., before a vast concourse of weeping friends.

Bro. Armstrong possessed a fair common school education. He read a great deal, so was well up with the times. He was firm in his principles, yet mild in conduct. Faithful in all the relations of life, he was esteemed by all who knew him, as an excellent man. The Church, the fraternity, the community, and above all the bereaved wife and children, have sustained a great loss in his death. To them we would say, follow his example and you will meet him in the home above.

JAMES D. SPENCE.

FISER.—Elizabeth F. The character before us is grandly beautiful. Not scintillating with pseudo-accomplishments, but glowing words and deeds, that are golden. Having been born early in the present century, her life extended through several of the most trying as well as most important decades of our times. Under every pressure her well rounded Christian life was invincible. There was a sweetness in her home life, that could not be pent up in four square walls, but it extended through and permeated the circle in which she moved. No one was ever shocked by an impious word from her lips, for her words were like "apples of gold in pictures of silver." For thirty years I have known her; have passed much time in her home, when she was surrounded by her large family, burdened as every mother is by multifarious cares and annoyances, yet she never grew impatient; in her heart was the law of kindness, and she reigned in her home without a ripple of passion or a discordant word that might awaken an unpleasant memory.

The prominent points in her life will be read with interest by those who have known and loved her in the later years, for the friends of her youth have nearly all gone to the echo-

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CATARRH

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Short-sighted

the woman who doesn't use *Pearline*; the woman who fails to have her servants use *Pearline*. She fails to see what is good for her; she fails to have what is best for her.

Without *Pearline*, washing and cleaning is drudgery and toil, and wear and tear, and rub, rub, rub.

With it, there is no hard work, and no harm to the finest things; there is little or no rubbing. Use *Pearline*, and rest from your labor;

the rest of your labor—the hardest part—is done by *Pearline*.

Fore-sight The woman has fore-sight who refuses the imitations of *Pearline* offered by peddlers and unscrupulous grocers, which they claim to be "same as *Pearline*," or "as good as *Pearline*." IT'S FALSE—besides, *Pearline* is never peddled.

less shore, where perhaps, old-time loves will be renewed. She, Elizabeth T. Hunt, was born in Giles Co., Tenn., Oct. 30, 1812; was married to P. I. Fiser in Robertson Co., Tenn., in the autumn of 1829; made profession of religion and joined the M. E. Church, South, in Sept. 1847. In her life she exemplified the beauty of holiness. She was a wife in whom her husband could ever trust; she was indeed his good angel, exercising a hallowed influence over his whole life. He still lingers, a pitiable mourner for her, who, having passed away, carried all the brightness of his being. She was the mother of twelve children, all of whom, save one, lived to years of maturity. She left a large number of grandchildren and several great-grandchildren, upon whom her blessings rest, and who will keep in sacred remembrance every line of her holy life. One who has lived thus discreetly, having kept her house in order, her lamp trimmed and burning, could but die gloriously. She did die calmly, quietly, sweetly, risking all on the promises of God. She made the happy exchange of earth for heaven, at the home of her son-in-law, Mr. Wakefield, in Pope Co., Ark., Jan. 18, 1892. She is buried at Lamar, Ark., where loving ones can guard the hallowed tomb. May the Lord bless and comfort her children, and may His tenderest care be extended to her aged companion, until he too passes through the gates into the city.

ELMIRA F. SNODGRASS.

Little Rock, Ark.

Nashville Christian Advocate please copy.

Beware of Ointments for Catarrh that Contain Mercury. as mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they will do is tenfold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, O., contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure be sure you get the genuine. It is taken internally, and made in Toledo, Ohio, by F. J. Cheney & Co. Testimonials free.

Sold by Druggists, price 75c. per bottle.

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POINTS OF SUPERIORITY. THE METHODIST SEWING MACHINE Has the latest design of bent wood-work, with skeleton drawer cases, made in both walnut and oak, highly finished, and the most durable made.

The stand is rigid and strong, having brace from over each end of treadle to table, has a large balance wheel with belt replacer, a very easy motion of treadle.

The head is free of plate tensions, the machine is so set that without any change of upper or lower tension you can sew from No. 40 to No. 160 thread, and by very slight change of disc tension on face plate, you can sew from the coarsest to the finest thread. It has a self-setting needle, and loose pulley device on hand wheel for winding bobbins without running the machine.

It is adjustable in all its bearings, and has less springs than any other sewing machine on the market. It is the quickest to thread, being self-threading, except the eye of the needle. It is the easiest machine in changing length of stitch, and is very quiet and easy running.

Attachments accompanying each machine are as follows:

One ruffler, with shirrer plate, one set of 4 plate hemmers, one binder, one presser foot, one hemmer and feller, one braider foot, (all interchangeable into hub on pressed bar.) One tucker, one quilter, one plate gauge, one slide for braider, one can (with oil), one thread cutter, six bobbins, seven needles, one large screw driver, one small screw driver, one wrench, one instruction book.

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