

The Arkansas Methodist.

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

BY BENNETT & THORNBURGH.

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Vol. XI.

LITTLE ROCK, ARKANSAS, THURSDAY, JAN. 26, 1893.

No. 36

CHRIST IN THE SCHOOL.

The home, the school, the Church, these are the heaven appointed instrumentalities to accomplish the reformation of the world. These become effective for their providential purpose only as they act in unison and are baptized with the spirit of Christ. The school, related to the home as its auxiliary and the Church as its feeder, is justly ranked among the potencies of our civilization. Education is a function of the Church. The school, so far as the Church is concerned, is a method of Christian activity. In our Christian school, therefore, as in a Christian home and a Christian pulpit, Christ must be supreme. Christ, the great Teacher, greater than Socrates or Plato, than Homer or Horace, than Shakespeare or Milton, than Newton or Agassiz must be the Alpha and Omega in the school room, as he is destined to be the first and last in all the earth. "And I, if I be lifted up, will draw all men unto me." As we value our homes and our altars we must see that "He who spoke as never a man spoke" has his rightful place in our halls of learning. Alien influences in the school room must not neutralize the teachings of the home and sanctuary. Christianity must project itself upon society through the agencies which come into closest touch with the rising generation. How can we best bring our schools under Christian influence?

It is idle to think of breaking up our public school system. In Arkansas there is a school population of 422,000 persons between the ages of six and twenty-one. The State spends annually multiplied thousands to educate this multitude of boys and girls. Until the Church broadens her plans and multiplies a thousand fold her contributions to the cause of education, it is foolish to talk about making educational provision for these tens of thousands. Moreover the best thought of churchmen and statesmen is now given to the perfection of our public school system. The Church should welcome the substantial aid of the State, because the State itself is becoming more and more Christian. We hope to see the day when the State in all of her offices, laws and institutions will be thoroughly Christian. Just in the ratio that this is accomplished, will Christian influence be exerted in the school room. How can the Church co-operate with the State in the education of the masses and make Christianity a living force in our public schools?

To my mind there is but one way. Our academies and colleges must be put on the broadest and most solid foundations. These Church schools must be intensely Christian. They must embody and disseminate the purest and highest thought of the Church. The men and women put forward by the Church to train the youth of the land must be themselves the truest and noblest types of Christian character. Here the Bible must be taught, studied and revered. The Spirit of Christ must control the teacher, diffuse himself among the pupils and make the school room bowered like the sanctuary. Here intellect must be cultured, conscience instructed, will brought into harmony with the Divine will, affections ennobled, holy ambitions aroused, and life projected upon a higher plane. Then will the imperative call of duty and the visions of an immortal destiny arouse all that is holy in desire and lofty in purpose. These Church institutions must seek to accomplish all this and more.

This is no small undertaking. It demands large money, the best talent of the Church, and years of unceasing, and in many cases, unrequited toil. During the past ten years the Methodist Church in Arkansas has made considerable advance in this direction. Thousands of dollars have been put into brick and mortar, and men and women of talent and piety selected for the work. But we have hardly made a beginning. Debts must be paid, mortgages lifted, endowments raised, and facilities multiplied and improved. By every token, the Church must undertake the higher education and that upon a scale commensurate with the resources of the Church and the demands of a growing population and a more complex civilization. The day is at hand when thousands and millions must be put into our schools. Stock in our colleges is the most valuable form of investment, bringing substantial returns in dollars and what is better than dollars, character enriched, homes made happy, society reformed, citizenship exalted, and Christianity entrenched in the high places of the nation. It is time for rich men to consider their responsibility to our institutions. Another decade will witness a for-

ward or a backward movement according as we are true or false to the opportunities and responsibilities of the present. Our institutions of learning must be the very best. They must be put on foundations of solid gold. They must have as their inspiration and life men and women who embody and exemplify the teachings of our Lord. We need a Pierce or a Duncan, to arouse a slumbering Church. We need a Wofford or a Seney to be an example to our people.

Christianity must dominate public sentiment. Make these schools what they must be in buildings—in scope of curriculum, in cultured and pious professors, in helpfulness to indigent but worthy young men and women who seek collegiate training, in an all commanding spiritual power which holds by the old Book and paths, and we bequeath to our great commonwealth so many mighty creative agencies to bless present and future generations with "a royal priesthood, a holy nation and a peculiar people."

From these Christian schools will go forth cultured and pious women to bless our homes, well furnished teachers to take into our public schools the spirit of Christ, ministers for our pulpits, lawyers for our courts of justice, editors for our tripods, and legislators instructed not only in Kent and Blackstone, but in the deeper lessons of Sinai and the Mount of Beatitudes. The day is at hand. The duty is upon us. We must be true or false in this crisis of our educational work. The leaders of Israel must give head and heart and energy to this present need. Eloquent tongues must voice the call of the hour. Hoarded treasures must yield when interests so great are in peril. I put in this plea for our Church schools, because they are to be "the little leaven that is to leaven the whole lump." In them we have an opportunity to train a mighty army for the Lord. Do our duty by them and another decade will witness such a revolution in public sentiment that an infidel or wicked teacher could not find occupation among us.

SIDNEY H. BARBOCK.
Searcy College, Jan. 15.

BISHOP KEENER, DR. MAHON AND REV. SAMUEL WATSON.

MR. EDITOR:—I notice current comment upon the decision of Dr. Mahon and Bishop Keener to the effect, that it is unlawful for an Annual Conference to re-admit a former member, who has lost his membership by surrendering his credentials and his place in the Conference, thereby withdrawing from the Church. If I understand correctly, Dr. Mahon, the P. E., decided that Rev. Samuel Watson, under this state of facts, could not be re-admitted, but must be admitted on trial, if he regain his place in the Annual Conference; and Bishop Keener affirmed the decision. So says the Holston, as copied by THE ARKANSAS METHODIST. The Holston adds its endorsement. Now Bishop Keener, Dr. Mahon and the Holston may be right, but it is a little strange that they should all have overlooked an episcopal decision exactly covering the case, adverse to theirs.

In 1885 the writer was P. E. of the Fayetteville District, Arkansas Conference. Rev. Samuel N. Burns, having formerly been a traveling Elder in this Conference, had surrendered his credentials; had, since the surrender, had himself recognized as a lay member of the Church; was regularly licensed to preach, and desired to regain his place in the traveling connection. The P. E. ruled that two recommendations from the Quarterly Conference were necessary, one for restoration of credentials, one for re-admission. As to the latter, Bishop Granbery ruled that he could only be admitted on trial. The P. E. submitted in writing the question of law in the case, which, of course, sent the matter before the College of Bishops. That body reversed the decision, and at the next session of the Annual Conference, Bishop Galloway presiding, Bro. Burns was re-admitted.

Now, if I correctly understand the matter, the only difference, known to the law, between these cases is that Bro. Watson withdrew from the ministry and membership of the Church, whereas Bro. Burns withdrew only from the ministry. But how does that affect the case? There is, admittedly, another difference, unknown to the administration had in the case; Bro. Watson withdrew under such circumstances as would have called for a trial had he attempted to remain in the Conference; but let it be noted, that he was allowed to withdraw. His legal status was that of a man who

withdraws. I do not profess to remember accurately all the facts in the case. I only assume, that the papers commenting on the recent decision are correctly putting the facts. It would be in order for somebody to give us light.

JAS. A. ANDERSON.

Fayetteville, Jan. 13.

CHURCH MUSIC.

MR. EDITOR:—We have noticed in several of our Church papers articles on music in the Church. Some preachers complain at the use of our Sunday-school song books in the public congregation, that they supplant and thereby rule out our Hymn Book. I am not in favor of throwing aside our Hymn Book, but if the songs the children learn in the Sunday-school are unfit to be sung in the great congregation, then they ought to be discarded entirely. Some of us old-timers in this progressive age, will have to learn the painful and sad lesson of "tearing from our hearts the dearest idol we have known" in the way of song: nobody will help us sing 'em. This scribe has had the happy privilege of trying it, and the ecstatic pleasure of being a soloist in attempting to introduce one of the old war songs our fathers use to sing, when they routed the devil from the camp of Israel. So, I have concluded to accept the situation and submit to the inevitable, and when I want to hear one of these old songs, I just hum it to myself, and think of the good old days our fathers had; no frisky organist, nor pesky ditties to mar their mournful tunes, pitched on la and mi. And then sometimes I get in a few of 'em (me and another man,) at the class meeting, where no friskies go and no ditty is heard.

Yours truly,

H. V. CROZIER.

Morrilton, Jan. 19.

THE NEWS FROM ROME.

Whatever doubt may have existed hitherto as to the meaning and force of Mgr. Satolli's mission is set at rest by the news that came direct from Rome. The dispatch which reached this city on Sunday last states that the Pope has made the office of Apostolic Delegate in the United States permanent, appointing Mgr. Satolli as the first of the Apostolic delegates.

Heretofore Mgr. Satolli's title has been ablegate, which denotes a position of a temporary and rather undefined character. Now, however, he acts for the Pope as his vicegerent. The change is a radical one for the Roman Church, and takes it out of its place as a missionary Church, placing it on a footing with the Church in the States of Europe. The appointment will undoubtedly strengthen the Roman Church in this country. For one thing the appointment of Mgr. Satolli as Apostolic Delegate will result in maintaining peace, as it will facilitate the settlement of controversies among Roman Catholics which heretofore had to be referred to Rome. It practically organizes in perfect form the Catholic Church in America, instituting, as it were, for more important Church affairs, home rule. And then, the appointment is a complete answer to those who have opposed Mgr. Satolli's authority. While his position has been heretofore somewhat dubious, and Mgr. Satolli's course here has without doubt been exceedingly distasteful to Archbishop Corrigan and Bishop McDonnell of Brooklyn, they will of course promptly accept the situation as declared by the Pope; but none the less it is a distinct rebuke of the un-American, extreme position taken by Archbishop Corrigan on the public school question and other matters of public interest. The decision to make Mgr. Satolli permanent Legate is a clear victory for Archbishop Ireland and those liberal Roman Catholics who believe they can be Catholics and at the same time loyal Americans.

Coincident with the publication of this news, a dispatch to The Herald gives the first official statement of the terms on which Dr. McGlynn was restored to the Church is interesting to persons of all creeds. Three conditions were imposed. Dr. McGlynn submitted a thesis on moral economics, the doctrines constantly taught by the Church. He also expressed regret for any abusive language he may have used toward Church dignitaries, and also promises to voluntarily visit Rome in connection with his case. On satisfactory compliance with these conditions Dr. McGlynn was freed from ecclesiastical censure and restored to his priestly functions.

This news, coming synchronously with the news from Rome, and bearing evidence of its trustworthiness, is most significant. It shows the ruler in the Vatican to be keenly

alive to the interests of his Church in America. It shows him to be in hearty accord with the American spirit for America, just as he has shown himself a firm friend of the French Republic for France. All this may not change the character of the Church; and yet it places the Roman Curia as never before in accord with the spirit of the time in the countries where it exists, and it marks Leo XIII. as one of the most liberal, broad minded and discerning of a long list of occupants of the Papal chair.

It is under such conditions alone as the Pope has just prescribed that the Roman Church can flourish in this country, and can do so without creating a spirit inimical to American institutions. The day for America "more Roman than American" has passed. We now look for the settlement of the school question along the lines of the historic policy of this government: we are not going to give up our public schools, and the Roman Catholic Church authorities cannot look to Rome for any aid in this work. And the sooner they understand this and wholly abandon their efforts in this direction, the better for the interests of the Roman Catholic Church in the United States.—Christian at Work.

JAPAN.

Our mission force in Japan has been sadly depleted. Dr. J. W. Lambuth has fallen on the field, some have been called home by sickness, and other vacancies have occurred. Our faithful missionaries have been sorely tried this year, but the work is of God and they have no fears of failure.

We need five men and one lady missionary to fill our broken ranks. Bro. Utley and wife, with health restored, will sail on an early steamer to the field to which they have consecrated their lives. Two men now in the field, Brothers Bradbury and Turner, have just been accepted by the Board. We are in correspondence with others, and hope to fill every vacancy before many weeks shall elapse. Will the Church pray for Japan? Will it pray the Lord of the harvest to call laborers into the ripening field?

I. G. JOHN.

H. C. MORRISON.

W. R. LAMBUTH.

5 offers on this page are for 500 to 5,000 of our subscribers, who will act immediately to secure the Weekly Arkansas Gazette one year free of charge.

INDIAN MISS. CONFERENCE.

EDITOR ARKANSAS METHODIST:—Time with its ever revolving wheels is slowly but surely grinding out results, that will reach through all time and eternity. The silent but potent forces of the gospel of Christ are keeping pace with the revolving years, and ever now and then bringing into view results that surprise the most hopeful of God's children; but these developments encourage the heart, increase the zeal and fire the soul of the true servant of God, and with increased aspiration and inspiration he bounds forward in faith and hope, and is ready for further conquest and grander achievements for the Master. So it has been in the Indian Mission Conference. Ten or twelve years ago a small band of heroic itinerants held the field for Christ, backed by small and struggling societies. But behold what wonders God can work! This small band of itinerants have increased to a hundred or more of valiant knights of the Cross. The waste places have been and are being built up; the death-like stillness of the solitary places has been broken by the sound of the gospel trumpet, and the people who sat in darkness and the shadow of death have seen a great light; in the wilderness springs of water have broken out, and the desert is made to blossom as the rose. The Methodist circuit rider ranges over these prairies, valleys and hills, from the State line to the Rocky Mountains, preaching the precious word of life to the people from the pulpits of our magnificent churches, under brush arbores, in private houses, under trees and in the wigwags of the wild Indian.

I think sometimes that the Church in the older Conferences does not know how, and cannot know how, to appreciate the labors of the pioneers of Methodism, until they come upon the ground and survey the battlefield and see the work, that has been done. No tongue can tell, no pen write the mental, the spiritual and sometimes physical agony that it has cost to establish Methodism and Christianity in the Western fields. And when I learned the missionary appropriations were cut down I breathed a prayer to God

for those on the outposts. How they are to get through the Lord only knows. But the Indian Mission Conference has passed from her swaddling clothes and stands forth as a strong man to run a race. I don't think there will be any flinching on the part of the preachers or people. The possibilities and probabilities of this Conference and country are grand. I am on a self-supporting charge, and get a handsome support. Our people do things on a large scale. I have met quite a number of my old parishioners in this country and feel somewhat at home among them. Long live THE ARKANSAS METHODIST, and much love to the brethren of the Arkansas Conference.

T. A. MARTIN.

Wynnewood, I. T., Jan. 18.

Back copies of the 12-page Weekly Arkansas Gazette, printed last week, are held for our subscribers responding at once under our offers on this page.

FORWARD!

The Tenn. Methodist brings from the pen of Bishop Galloway and he from a P. E. of the Tenn. Conference a word that was in my mind and heart, and was to have been given to the press, had my appointment pointed in another direction; but the appointment went just as I wanted it and, therefore, the thing remained in my mind. My purpose was to bring it before our District Stewards and Preachers' Meeting, and wrote it up signed by myself and Bro. E. P. Laws of Beebe. But things did not end up in a favorable mood for my resolution and so I did not get it on record. Now my purpose at this date is to put it out in the Searcy District to the end of glorifying God and furthering his cause. By this we come in touch with that Tenn. P. E. and his forces. May the circle enlarge till the whole of Methodism joins hands around the Cross and the one purpose, the salvation of souls, and the temporal interests of the Church may be doubled an hundred fold.

Here is the resolution: Resolved, One thousand conversions or more this year on the Searcy District, and not a single cent deficit on any assessment made against the Church for 1893.

Signed, JAS. F. JERNIGAN,

F. P. LAWS.

Jan. 10, 1893.

God grant that this may be the motto of each P. E. and his preachers and the members of the Church throughout our whole connection.

I am at Beebe in the middle of a gracious work of grace. But I hold back till the end, then Bro. B. will report, and I want to say a word about Beebe and Branson and his godly, pious, cultured wife. My soul is happy, bless God. We are having a regular old fashioned July or August revival right in mid-winter in Jan. and a big snow to help us think of purity and God and his goodness. Let Searcy District pray for us.

JAS. F. JERNIGAN,

Beebe, Jan. 20.

Mr. Rockefeller's Christmas gift to Chicago university was \$1,000,000 in interest-bearing bonds. This makes the total of his gifts to that institution \$3,600,000, and brings the grand aggregate of donations made to the university since its establishment three years ago to \$7,000,000. There is probably no parallel to this in the history of liberal giving. Mr. Rockefeller's donations are all (with the exception of \$100,000) for endowment, and with this latest gift he receives the right of designating the instruction to which it shall be applied. Money for land and buildings he expects the other friends of the institution to provide, and his responses to date seem to imply that he stands ready to keep his benefactions equal in amount to those of all others combined. Mr. Rockefeller has been successfully impressed with the idea that to found a successful university it must have the best equipment, and to secure the best equipment large endowments are necessary. His first gift was superb in itself, but to carry out a project such as was contemplated, it was only sufficient to invite a splendid failure. Magnificent ideas of this sort are costly; and it is alike creditable to his business sagacity and benevolent impulses that Mr. Rockefeller, having encouraged its establishment, is now prepared to provide for its permanent realization upon a scale commensurate with its importance and significance. Large as the property now held by the university seems to be and is, it is not half of what will be required to maintain its operations even if they are restricted to limits already established. —Chicago Advocate.



READ AGAIN OUR ASTONISHING OFFERS!

WEEKLY ARKANSAS GAZETTE

FREE

To Our Subscribers!

The Weekly Arkansas Gazette will give full reports of the proceedings in both Houses of the Arkansas Legislature, which convenes next week; also reports of Congressional proceedings, the inauguration of President Cleveland and the acts of his administration; also special reports of scenes at the World's Fair and the general news expected in a weekly metropolitan secular paper. This year the leading secular papers will be crowded with news, and the Weekly Gazette promises to keep its readers fully advised of everything of special or general interest. Just now many of our readers are particularly concerned to know what may be done and said in the Arkansas Legislature, and they can learn fully from the Weekly Gazette's reports of the proceedings in both Houses.

The Weekly Arkansas Gazette is published at \$1.00 a year, but we have arranged to send it one year free of charge to our subscribers under the following astonishing offers:

1. We will send the Weekly Gazette one year free to any New subscriber for THE ARKANSAS METHODIST at \$1.50 cash.
2. We will send the Weekly Gazette one year free to any paid-up subscriber, who will send us three New subscribers under the foregoing offer—each new subscriber to get THE ARKANSAS METHODIST and the Weekly Gazette one year for \$1.50.
3. We will send the Weekly Gazette one year free to any paid-up subscriber, who will remit \$1.50 for his own renewal and \$1.50 for one New subscriber under offer 1—the new subscriber to get this paper and the Weekly Gazette one year for \$1.50 cash.
4. We will send the Weekly Gazette one year free to any subscriber, who is in arrears, and who will promptly remit \$3.00 cash to pay two years on his own subscription to THE ARKANSAS METHODIST.
5. We will send the Weekly Gazette one year free to any subscriber, who has already paid for part or all of 1893, if he will send us \$1.50 cash to advance his subscription one year more.

Under these offers a subscriber may have the Weekly Gazette sent to his own or to any other name and post-office; that is, he may give or sell his Weekly Gazette one year.

To get first issue of Weekly Gazette containing Legislative proceedings, remit at once to BENNETT & THORNBURGH, Little Rock, Ark.

The legislature of Illinois proposes to petition Congress to take away its restriction upon Sunday Fair opening. A representative offered a resolution, Jan. 12, to that effect. Asking Congress to rescind its prohibition of open gates on Sunday, the resolution would leave "to the officers of the exposition discretion in stopping machinery on that day, or otherwise by proper means to indicate that the American people believe in the rational observance of Sunday." How would it do to go ahead on all days, and as a "proper means" of rational observance, hoist on Sunday an extra flag on which shall be printed the inevitable Fourth of July toast, "The day we celebrate?" That or some other little thing would be otherwise, if not wise. Keep everything buzzing as usual, but let the Sunday observance be "rational." —Chicago Advocate.

PUBLIC VS. PAROCHIAL SCHOOLS.

From a sermon in the Cincinnati Advocate, delivered by Rev. Dr. N. S. Albright of the M. E. Church on "Public Schools vs. Parochial Schools," we quote a few paragraphs of historic interest:

Go to Italy. See what the parochial schools did under the very eye of the pope and his cardinals. For fourteen long centuries the pope had his way in that land; yet when Victor Emmanuel overthrew the temporal power of the pope in 1870, and united Italy into a nation, he found eighty per cent of the people wholly illiterate, and less than five per cent able to read and write. That is to say, when Victor Emmanuel set the Italian people free from papal rule in 1870, he found them more illiterate than the Negroes of any Southern State in 1880. Victor Hugo said: "Italy, which taught mankind to read, yet now knows not how to read." "Italy," says one, "is the home of the parochial school." Leave Italy; go far away to Ecuador. Ecuador has an area of 250,000 square miles, more than six times the area of Ohio; yet in all Ecuador there are but forty-one postoffices (Seneca County, O., has more than thirty.) What does that say for the intelligence and intercourse of the people? "There is not a stage-coach nor a railroad in Ecuador." "There is not a newspaper printed outside the city of Guayaquil." "The people know nothing but what the priests tell them." All the people are Roman Catholics; and they cling to the parochial school still, after all the other South American Republics have taken education out of the hands of the priests and established public schools. Every State in South America has long tried the parochial school, tried it exclusively until within twenty years; and now every one, save Ecuador, has established free public schools. Some of them fine parents for sending children to parochial schools; others prohibit parochial schools altogether. Mexico has tried the parochial schools, and has prohibited them, after establishing free public schools. The Republics of Central America have likewise tried the parochial schools; and they have also repudiated them. These Republics south of us are not Protestant; they are still intensely Roman Catholic. The Bible is prohibited in many of them. One of our Methodist preachers has within a year suffered months of imprisonment in a South American capital for selling Bibles to the people. These States, Roman Catholic still, repudiate the parochial school because it fails to educate the people; and even Roman Catholics are demanding the education which their clergy deny them.

William Wheeler has made a tabular comparison of eight Roman Catholic countries with eight Protestant countries. The eight Roman Catholic countries, Venezuela, Austria-Hungary, France, Brazil, Spain, Portugal, Belgium, Italy, with an area of 4,000,000 square miles, and a population of 148,000,000, of which the average is ninety-one per cent Roman Catholic, show an illiteracy of sixty per cent. The eight Protestant countries, Victoria, Sweden, Switzerland, Netherlands, Germany, Denmark, Great Britain, United States, with an area of 4,000,000 square miles, and a population of 140,000,000, of which the average is eighty per cent Protestant show an illiteracy of four per cent. Why do the eight Roman Catholic States have fifteen times as many illiterates as the eight Protestant States? The parochial school fails in education; it does not teach people to read. This failure in education is not a vice peculiar to Roman Catholic parochial schools. The parochial school fails in Russia, under the authority of the "Holy Catholic, Orthodox, and Apostolic Church," as signally as it fails anywhere in the world.

Nearly thirty years ago, Pope Pius IX began his open attack upon the free institutions of modern civilization, free thought, free schools, free speech, free press. "There is not a principle of our Constitution that is not assailed in the papal utterances of these last thirty years. Then the foreign-born prelates among us began a preconcerted assault upon our public school. Let us remember well Senator Blair's saying: "Common schools and republican institutions are convertible terms." The first attack was made by the whole Roman hierarchy upon the Bible in the common schools. In company with all atheists and infidels of every degree, these ecclesiastics denounced the Bible as a sectarian book! God pity the Church that is afraid of his Book! In many places before that hypocritical Jesuit cry of sectarianism, the people let the Bible be banished from the public schools. The Bible, "the sheet-anchor of our liberties," "the rock on which the Republic is founded," the Bible must go out of American schools, at the demand of foreign conspirators against American liberty, at the demand of Jesuits, whom Gladstone has justly stigmatized as "the deadliest foes that mental and moral liberty has ever known." The Bible out, immediately these Jesuits faced about and denounced the public school as godless and immoral. All the papal hierarchy now bestirs itself to cry out against the wickedness of education without God, and to move the whole Roman Catholic population to set up in every parish the parochial school upon peril of ecclesiastical penalties and purgatorial flames. Next comes the complaint of a double taxation upon Roman Catholics, and a demand for a division of the public-school funds. And now every possible scheme is tried, with all the insidiousness of Jesuit cunning. Crowd Roman Catholic teachers, competent and incompetent, into the "godless" public schools. Pack School Boards and committees with papists and their allies. Divert public funds wherever possible to the support of institutions in which the education shall be Roman Catholic, though the laws forbid sectarian appropriations. Work the parochial schools into State support by every sort of trickery. Romanize the text-books, or throw them out. Dickens's "Child's History of England" and Miss Thompson's "History of England" were quietly removed from the public schools of Boston, and Swinton's "Outlines of History" were openly thrown out because Romish inquirers disliked them. Anderson's "New General History" was submitted for Swinton, after its true statements of history, distasteful to papists, were revised out of it. Papists are great on revising disagreeable facts out of books. The "American Cyclopaedia" is a notorious example of Romanizing general information. These foreign meddlers would teach American children to hate Luther and the Protestant reformers, and to admire the popes and the Inquisition. These Jesuits go now to the halls of legislation and busy themselves in defeating non-sectarian laws. Upon the recommendation of President Grant, Mr. Blaine, on December 14, 1875, presented to the House this Constitutional amendment: "No State shall make any law respecting an establishment of religion, or prohibiting the free exercise thereof; and no money raised by school taxation in any State for the support of public schools, or derived from any public fund thereof, nor any public lands devoted thereto, shall ever be under the control of any religious sect; nor shall any money so raised, or land so devoted, be divided between religious sects or denominations." This measure was so evidently right and necessary that in 1876 both the parties, Democratic and Republican, made the principle a plank in their platforms. When it came to a vote in the House, August 4, 1876, it was passed by the practically unanimous vote of 180 to 7. In the Senate it was defeated, failing to get a two-thirds majority; the vote stood 28 to 16. "It was stated in the Senate by Senator Blair, as a matter of history, on the 15th of February, 1888, that the defeat of his amendment was brought about by the Jesuits." The Blair Bill "for National aid in the establishment of temporary support of common schools," . . . "passed the Senate in three different Congresses, each time with a larger vote in its favor, was smothered in the House Committee by those who knew there was a majority in favor of the bill." "An original letter of a Jesuit" was shown the speaker by a senator, "in which he begged a member of Congress to oppose the bill, saying that they had organized all over the country for its destruction; that they had succeeded in the committee of the House, and that they would in the end destroy the bill." In the matter of Indian education, the Roman Catholic Church secured for their schools appropriations larger than all other Churches combined; and then resisted the appointment of Commissioner Morgan, because he would certainly remove incompetent and inefficient teachers from the Government schools. These foreign priests go into their pulpits, as one did in this city, the Sunday before the last election, and tell their people the very ticket they must vote. They forget the great O'Connell's patriotic and commendable saying, "We take our religion from Rome, but not our politics." The recent Columbian celebrations were used to make a show of force for the parochial schools; but the proudest exhibition made in any and all of our towns and cities was the vast procession of the joyous children of our public schools. The attempt to set the parochial schools in competition with the public schools reacted everywhere against the sectarian display, and increased the American admiration for the free common schools. Thus every fact pertaining to the origin of the parochial school and the instruments and methods of its introduction here taints the parochial school with disloyalty to our Constitution and hostility to our liberties.

IN OLDEN TIMES

People overlooked the importance of permanently beneficial effects and were satisfied with transient action; but now that it is generally known that Syrup of Figs will permanently cure habitual constipation, well-informed people will not buy other laxatives, which act for a time, but finally injure the system.

THE VALUE OF EDUCATION.

One of the grandest characters America has ever produced was Horace Mann. A brilliant graduate of Brown University, he became a successful lawyer. As a member of the Massachusetts Legislature, where his first speech was for religious liberty and his second a plea for railroads (then novel and needing advocacy), he championed temperance reform, founded the State Lunatic Asylum, and secured wise and far-reaching educational laws. Leaving a lucrative law practice and a bright political career, he devoted himself to educational reform, and as Secretary of the Board of Education, receiving a mere pittance, he worked fifteen hours a day for twelve years, holding teacher's conventions, giving lectures, and writing in behalf of education. He visited European educational institutions at his own expense, established normal schools, and contributed liberally to their support. In 1848, he was elected to Congress to succeed J. Q. Adams, and at the end of his term was nominated for Governor of Mass., but refused the high honor to accept the presidency of Antioch College, an unknown and struggling institution in the comparatively new State of Ohio. The salary was small, the college embarrassed with debt and bitterly antagonized by sectarian bigots. His struggles were heroic and his death almost that of a martyr for the cause which he had espoused.

His life was stainless, his motives untainted with selfishness, his whole ambition to elevate humanity by ennobling youth. The opinion of such a man is worthy of consideration. About a year before his death, writing to a friend concerning a prospective student, he used the following language: "I often tell our young people, that, if they can be equipped for the business of life at thirty, they have done well. Let two young people enter upon the active stage of life, one at twenty years of age and the other at thirty, in every other respect alike, save that the latter spent his ten years in preparation, and, at the age of forty-five, the latter will be ahead of the former in wealth, position, character, and all the means of happiness. I hate debt as badly as Dr. Franklin did; and yet there are two things for which I would not hesitate a moment to incur it—to save my life and to get an education, and for the latter as soon as the former. A year after graduating is worth two years before. It is therefore a saving of fifty per cent of life. Is not this a good as well as an honest speculation? This favors borrowing. School-keeping and manual labor offer themselves as means of support. Many of the young men in our college support themselves wholly or partially in one of these ways. The most menial services about our buildings are performed by our students; and they are not respected less but more on this account. After all I should be governed more by the spirit of the young man you refer to than by his external circumstances. Has he an irrepressible desire for knowledge, and for the uses of knowledge in benefiting his fellow-men? Is he prompted by a selfish and ignoble, or by a generous and lofty ambition? Does he think of the world which he can benefit by his own attainments and talents or does he desire attainments and talents that he may make the world, through their influence, benefit him? These, and such things as these, are the data I should ask for—the premises on which I should form my conclusions; far more than on circumstances of age or poverty." Let every young man in Arkansas weigh these words, and let parents and friends assist in providing the means so that worthy youths may double their power for usefulness.

HOW'S THIS!

We offer One Hundred Dollars Reward for any case of Catarrh that can not be cured by Hall's Catarrh Cure. F. J. CHENEY & CO. Props, Toledo, O.

We the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligations made by their firm. West & Traux, wholesale Druggists, Toledo, O. Walding, Kinnan & Marvin, wholesale Druggists, Toledo, Ohio. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price, 75c. per bottle. Sold by all Druggists. Testimonials free.

We sell Clarke's Commentaries, new edition of six volumes, as low as can be bought anywhere. If one-fifth of our present subscribers will next week make kind and faithful trial to get new subscribers for this paper under our extraordinary offer on page 1, THE ARKANSAS METHODIST would receive 2,000 or more new subscribers in less than ten days. Kind Readers, please try now to get new subscribers for your Conference paper.

NOTICE

Is hereby given that I will apply to the probate court of Polaski Co., Arkansas, on the 26th day of Jan., 1893, for an order to sell Lots 11 and 12, Bl. 414, DuVal's addition to the city of Little Rock, to pay the debts of the estate of Sam Louren, deceased. W. F. Hink, Adm'r.

IN MEMORY OF MY BROTHER.

Rev. W. A. Mitchell was born June 10, 1866, grew up in the vicinity of Kingston, Madison Co., Ark. Having only the advantages of the common schools, his education was limited. He married Miss Eliza Smith July 9, 1884; professed religion in 1885 and entered at once into the calling, which he believed to be his life work, that of calling sinners to repentance. Brother was in full sympathy with our Church in all her grand work and delighted in preaching her doctrines. In the fall of 1891 he was appointed to the Cassville Mission of the Eureka District, Arkansas Conference, as a supply. I visited him during the year. He seemed delighted in laboring for his Master in that mission field, and though feeble in body, he labored on till about the 1st of Oct. when he was forced to give up his loved employ, by an attack of the bronchitis, which resulted in his death, though, after having been moved back home by myself and Bro. J. N. Mitchell, he rallied and started back to his 4th Quarterly meeting, and falling in with his P. E., Bro. A. H. Williams, at Cassville who advised him to stay there till he went and held the Quarterly meeting. He and many of his charge dearly loved Bro. Williams. He came back home and took his bed and in a short time died. His death occurred Nov. 27, 1892. Just three days before his report was made to the Bishop of the Ark. Conference he was called to report to the Bishop of his soul. He leaves a dear wife, two sweet little girls, a father and step-mother, brothers, sisters, relatives and friends to mourn their loss; but thank God, "we mourn not as those who have no hope." His dying request to his wife was, "train my children right." May the Lord assist her in so doing. My brother being older in the ministry than myself, he was a great help to me. And now he is gone. I feel that his consecrated life and zeal, which caused him to give his life for the cause of his Master, shall stimulate to a fuller consecration and greater self-denial.

May the Lord help us all, who are bereft by this dispensation of providence, to live so we will meet again over yonder, in the sweet bye and bye. Amen!

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A Nice Thing.

Our Business Manager, who has been a Sunday-school Superintendent for 25 years, and knows what is needed by Superintendents and Secretaries, has caused to be published "A Vest-pocket Minute and Memorandum Book" for those officers. It contains places to record the Minutes of 53 Sundays and 21 pages for other memoranda. It is only 2-1/2 by 4-1/2 inches, and is sent post-paid for only ten cents in postage stamps.

NEW BIBLES!

We have a lot of large-print Testaments and Psalms for old people, from 60 cents to \$1 postpaid.

We have also large-print Testaments and Psalms in morocco binding at \$1.45 to \$2.15 postpaid.

We can sell you a large Family Bible for \$3. They used to sell for \$7 and \$8. BENNETT & THORNBURGH.

Our different liberal offers on page 1 are designed to favor all our subscribers, who may desire the Weekly Arkansas Gazette for 1892.

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A HARVEST FOR AGENTS.

CHARACTER SKETCHES

BY GEO. A. LOFTON, A.M., D.D. With an Introductory Chapter by Bishop O. P. Fitzgerald.

The above is the title of a new book. It is a veritable Museum of Character. The good and the bad, the true and the false; the sublime and the ridiculous are contrasted, and standing side by side will make a lasting impression on the reader as he passes with alternating emotions from one to the next. It delineates with a truth that is wonderful: often amusing, always instructive: those peculiarities of character which contribute to the dignity and success, or to the ridicule and failure of mankind; the engravings are all new and original. You never saw one of them before. The pictures were all drawn by the author on a large blackboard in colored crayon, to illustrate his public lectures, and these drawings were photographed and engraved for this book, and are copyrighted with it. But after all, the 52 striking full-page illustrations which embellish the work are but introductory companions to the wonderful word-paintings which follow and enrich the volume.

The Author, REV. G. A. LOFTON, D.D., is one of the most gifted and scholarly divines in the pulpit of the South, and in addition to his original and peculiar genius as a caricaturist in art, he is still more powerful and graphic in the use of language. The subject-matter of the book comprises a series of character-lectures delivered by the author for forty-one successive Sunday afternoons in the same building during the past year at Nashville, Tenn. People of all Denominations thronged to hear him, and the large auditorium was seldom adequate to receive and seat the crowds that came. Every family ought to have this book. Boys and girls who avoid solid literature ordinarily will take to this with delight. It will be worth a hundred times its cost in many a home. The work is strictly non-sectarian, and is heartily endorsed by leading ministers in all Denominations.

This book is unlike any other work ever published, and hence has no competition.

A Popular Book

What Agents are doing;

J. R. Florida of Tenn. took 100 orders in twenty days. H. R. Taylor of Texas reported: "I have worked three days this week and sold 37 copies of 'Character Sketches.'" Rev. U. W. Jarrell of Texas says: "I never saw such enthusiasm over any book before." Rev. Thos. Aaron of Texas says: "I have not lost a single subscriber in two weeks' delivering." J. M. Haegerson of Alabama writes: "I am having splendid luck. Have made eight calls and sold seven books my first day." Prof. J. H. Boone of Georgia writes: "I have canvassed before and after school just eight hours and sold sixteen copies, ten of them morocco." Mr. G. W. Leachman of Kentucky writes: "I sold thirteen copies my first day." Rev. J. V. R. Waldrop of Louisiana writes: "I have canvassed one day and sold fifteen books, eleven of them being full morocco binding." Rev. J. A. Sage of Arkansas says: "It is a good thing. It sells." T. B. Elsey, Ozark, Ark., says Oct. 10, 1892, "I sold 10 copies in ten hours."

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ARKANSAS METHODIST.

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

GEORGE THORNBURG, Business Manager

THURSDAY, JANUARY 26, 1893

ATTENTION, PREACHERS.

OFFICE PREACHERS' AID ASSOC'N.
LITTLE ROCK, ARK., Jan. 24, 1893.
To the Members of Preachers Aid Association:

Brethren, owing to the impracticability of having a meeting of the Association, I am instructed by the President to submit, by this method for your action, the subjoined proposed amendment to the Constitution. Each member will please send his vote to the undersigned on a postal card, so the matter may be determined and promulgated promptly.

Respectfully,
JOHN B. BOND,
Sec.-Treasurer.

Proposed Amendment to the Constitution of Preachers Aid Association:

Amend Article 4 on Assessments so as to read:

"The mortuary assessment for itinerant members shall be \$2.00 and for lay members \$1.00 * * *

This amendment shall take effect when agreed to by two thirds of the members of the Association and promulgated by the Secretary. Should the amendment be adopted before the death of a beneficiary member the Secretary shall be instructed to divide all payments received by him on Assessment No. 3, crediting each payer with the amount of the new rate on said Assessment No. 3, and carrying the surplus to Assessment No. 4; Provided that should notice of a death among those who have paid No. 3, be received by the Sec'y before this change be promulgated, then the payments under No. 3 shall not be divided.

[We hope each member will at once write his vote to Dr. Bond, and we suggest that other preachers and laymen give him their opinion of the proposed change. Editor.]

Just before closing our forms we received from Rev. M. B. Hill, Shanghai, China, the sad news of the death of his wife from small-pox, Dec. 24, 1892. In his deep bereavement and loneliness in that heathen land Bro. Hill will be prayerfully remembered by our readers. His letter next week.

Tuesday morning at his residence in Boston Bishop Phillips Brooks died very unexpectedly from heart failure, and Tuesday night Justice L. Q. C. Lamar of the U. S. Supreme Court died near Macon, Ga., after a long illness. Thus in one day passed away two of the great and good men of our nation.

As we generally leave this city every Saturday and return Monday or Monday night, we must file copy for our printers to use during our absence; hence, we urge brethren writing for this paper to send their communications in time to reach our office on Friday or Saturday, if publication is desired in the next issue. Short notes of Church news or special importance, received Monday or Tuesday morning, will be inserted at once; but hereafter contributed articles coming on Monday or Tuesday will, as a rule, be held for use the following week. Brethren, don't wait till Monday or Tuesday and then write, as several did this week, 'be sure to get this in your next issue.'

In this city last Saturday bitter indignation was justly excited by the grossly insulting conduct of Rev. Callaghan, the Catholic priest, before and during the funeral service over the remains of George Hughes, attended by his bereaved sister Mary and sorrowing friends. As reported the priest first objected to having the funeral service in the cathedral, then offensively demanded \$15 in advance for the service, positively refused to have any singing, and finally in closing his public remarks he said that the deceased had been supported by the charity of the Catholic Church; that during his long and last illness 'he had been kept in the infirmary out of pure charity, and there had never been paid one cent for it.' Stung by these words following the previous conduct of the priest, Miss Mary Hughes rose excitedly and flatly contradicted him, and 'for a time the greatest excitement prevailed in the church, and it looked as if a riot would ensue.' The priest having refused to go to the grave, the service there was concluded by Miss Babe McCabe. The conduct recited above appears the more outrageous, when it is stated, that Dr. George A. Hughes, father of the deceased and at one time a prominent druggist in this city, was a devout Catholic and contributed very liberally to the Catholic Church. In conclusion it would certainly be un-

safe for any Protestant preacher to be guilty of the conduct reported above and not yet denied in the daily papers of this city.

We spent last Sunday at Forrest City, preaching morning and night to small congregations—as we expected on account of the deep snow on the ground. We were hospitably entertained in the pleasant home of our pastor, Rev. F. E. Taylor, who received a cordial reception and has already made a very favorable impression in that important charge, one of the leading stations of the Conference. He is planning wisely for a year of diligent work, and his unexcelled record of fidelity to duty inspires much confidence in the fruitfulness of his consecrated labors for the Church. We are indebted to him for kind assistance Monday in getting renewals and a number of new subscribers for this paper. While there we had the pleasure of meeting Rev. M. B. Umsted, P. E., who made cheering report of his co-laborers, whom we expect to see next week in their Preachers' Meeting at Helena.

CITY AGAINST STATE.

In an editorial on the course pursued with gamblers by President Clapp and the Council of the city (Taxing District) of Memphis, the Memphis Commercial said: "We know in general that Mr. Clapp contends that it is impossible to suppress gambling entirely; that the experiment of suppression was tried, with the result that it was soon found that there were more gamblers in town than ever before, and that the Commissioners thereupon decided to adopt the policy of regulation—selecting a certain number of professional gamblers who could be relied upon, subjecting them to constant police surveillance and pursuing the policy of suppression as to all the rest. Just how the exception of four selected gamblers makes the suppression of all the rest more easy is not made plain. If the policy is to regulate just four particular gamblers and suppress all the others, it does not seem to us that the difficulties in the way of 'suppression' have been materially diminished. Will all the other gamblers peacefully acquiesce and tie them to more congenial fields? Or will they lurk in secret dives and ply their trade as of yore? If all the gamblers except four can be suppressed is suppression after all as impossible as it is supposed to be?"

While in his address to the Council President Clapp defended the course pursued under his and former administrations, as optional and warranted under the character for the local government of that city, he closed by submitting to the Council the question of continuing as heretofore or asking the Legislature to repeal that part of the charter permitting the "regulation" of gambling: "Should you be of the opinion that it is best for the city and her people, then request the Legislature now in session to repeal so much of the city's charter as gives the fire and police commissioners any power to regulate or control, and leave the charter to provide, as does the law of the State, for suppression only."

But without a dissenting vote the Council on motion of Mr. Hasinger expressed its "sense," that the commissioners had pursued a wise course in 'regulating' the gamblers! President Clapp informed the Council he had had an interview on this subject with Superintendent Byrnes of New York and one with Mr. Hesing, Democratic candidate for Mayor of Chicago. When interviewed on this subject in Chicago, as reported in the Christian Advocate of that city, Mr. Hesing said: "Let the gambling house be as the grocery store; let it be known as a gambling house, and free to everybody. * * * I will put a high license on gambling places. They must be as open and as free and as public as the grocery store. You cannot prohibit gambling, but you can rein it in. * * * I have studied the gambling questions as they are handled in Monte Carlo, Baden-Baden and Ems. If I am Mayor, there will be gambling places, but they will be respectable."

This lawless avowal may not be openly endorsed by the police authorities of Memphis and other cities tolerating for revenue gambling houses against the peace and dignity of the State; but in his address mentioned above President Clapp admits, that he and his associates have been permitting and attempting to regulate a crime (which is a felony in Tennessee) while the law of the State provides for its suppression only. Passing over their pretense of charter right, which is not conceded, the Memphis Scimitar affirms "there are twenty public gambling houses paying forfeitures to the city, instead of only four respect-

able gambling houses conducted by 'reliable and trustworthy men' As in Memphis, so in Little Rock, Hot Springs, Pine Bluff and probably other cities of Arkansas the gambling curse has been officially and shamefully tolerated for revenue and thus virtually licensed against the peace and dignity of the State, in defiance of its whole laws and morals.

In the Assembly measure, the better the State's laws against gambling, especially in municipalities, whether for money or other consideration might permit the continuance of this great curse and crime against the peace and dignity of the State.

L. R. CONFERENCE MINUTES.

On Tuesday, Jan. 17, Bros. Frolin, Scott and Thornburgh did quick work in mailing to the traveling preachers of the L. R. Conference the neatly printed Minutes of its last session. After sending for each charge at the rate of one copy for twelve members, they reserved about 150 copies, which will be mailed on application (with postage at rate of two cents for three copies) to preachers, who may have failed from any cause to get the copies they are entitled to. The editing of the Minutes was very creditably done by the careful and competent Secretary, Rev. J. R. Moore; but we have already received several letters calling attention to slight errors or omissions. These letters we forward to Bro. Moore. And now we request all brethren desiring to correct any errors in the Minutes of either of our three Conferences to write directly to the Secretary of their Conference, and let him in one or more letters give proper notice of all errors by omission or otherwise reported to him. We suggest this course as the better one for all concerned.

PREACHERS' AID ASSOCIATION.

I desire to call the attention of the members of our Preachers' Aid Association, who are in arrears with their assessments to the importance of paying their assessments at once. I have just received a letter from Dr. Bond, stating that Rev. H. D. Thweatt, who has recently died, had failed to pay his last assessment, and therefore was not a member of the Association at his death. This cuts his family out of all benefits of the Association, as there is no law that will allow the Sec-Treasurer to pay it. My dear Brother, you may be the next one to die, and your family will need the benefits of the Association. If you haven't the money, tell your stewards, and have them raise it for you, and if they will not do it, go to some friend, and borrow it, and in so doing, you will keep something laid up in store for your precious family, when you are gone. There isn't anything of a temporal nature of more importance to your family than the prompt payment of your assessments. I see from the report of our Sec-Treasurer that only about half of the members have paid up their assessments. My dear Brethren, let me urge you to pay up at once, and thereby reinstate yourselves in the Association. If you have failed to pay assessment Nos. 2 and 3, send \$6.00; and if you have only failed on No. 3, send \$3.00.

S. L. COCHRAN, Pres.
Mammoth Spring, Jan. 23.

[When Bro. Thweatt located at the last session of the Little Rock Conference, he ceased to be a beneficiary member of the Association; hence, for this reason we suppose he did not pay the last assessment. We infer Bros. Bond and Cochran were not aware of the fact here stated.—EDITOR.]

One of the best "take offs" of the season is that of Dr. B. B. Tyler in regard to Monsignor Satolli's interest in our public schools. He says that it is rather a strange thing for a man to come from Italy, in which 83 per cent. of the people are illiterate, for the purpose of giving instruction on methods of education to the United States, not less than 73 per cent. of whose inhabitants can read and write. When we see a single country under the domination of Romanism that has made marked progress in the diffusion of intelligence, we shall be inclined to look more favorably on the movements that are made by Papal authority in our own land.—Nashville Advocate.

But we do not think you can now see even "a single country," dominated by Romanism, and making notable progress in the diffusion of intelligence among the masses. The sad and fearful condition of Italy and other countries under the domination of the Roman Catholic

Church is forcefully described in the matter copied from Rev. Dr. W. S. Albright on page 2 of this issue. A general circulation of such facts will justly intensify American prejudice against permitting the Roman Catholic Church to gain the power it seems to be seeking in the civil government of this nation. The movements made by Papal authority in our land are for the Church of Rome first, and then for American institutions only so far as necessity requires.

In this paper, Jan. 3, we copied the N. O. Advocate's report of a "startling" decision by Bishop Granbery at the Mississippi Conference, to the effect that a Committee of Examination had no right to examine a preacher in the interval of Conference, and that the examination must be at the seat of the Conference by the whole committee or those of it present. In the St. Louis Advocate, which also noted the same decision, Rev. H. W. Featherston of the Mississippi Conference says:

This statement is not correct, and does Bishop Granbery an injustice. In the Discipline, Sec. 102, I read that it is one of the duties of a Bishop "to decide all questions of law coming before him in the regular business of an Annual Conference; provided, that such question be presented in writing, and with his decisions, be recorded on the journals of the Conference." Now, nothing of this nature occurred at the last session of the Mississippi Conference. No questions concerning examinations, or anything else, were thus submitted to Bishop Granbery. What did occur was something else—Bishop Granbery expressed in some way—his words I have forgotten—disapproval of examinations held by one member of a committee, and at times remote from the Conference session. I suppose that we all agree that such examinations are not the best; and that abuses are liable to occur were such to become prevalent; but if an issue had been made, and Bishop Granbery had been formally requested to decide upon the validity of such examinations, he certainly would have rendered no such decision as he is reported to have rendered. Bishop Granbery certainly knows the law of the Church; and whether he thinks the examinations, of which he spoke, very unwise or only not the best, he knows that they are not illegal, and hence not invalid.

From a vigorous article in the Tennessee Methodist on the Gambling Evil, by Mr. G. H. Baskette, editor of the Nashville Banner, we copy two paragraphs with our hearty endorsement:

When the State gives the sanction of her good name and theegis of her protection to the bucket shop and the race-course betting shed, and when there are so many apologists for this discrimination, it can be readily understood why the black-legs of the poker and faro rooms and the crap-shooting dives so defiantly persist in plying their vocations despite the threatnings of the law. They cannot see the justice of the law which condemns them for risking their money upon the turn of a card or the throw of a die, when the State gives license and protection to the gamblers who risk their money on the turn of a stock. They cannot discern and appreciate the nice distinction of law which dams pool selling on one side of a race course fence as an evil most obnoxious to the public welfare, and at the same time fosters and commends pool selling on the other side of the fence as a public benefaction.

The remedy for the gambling evil lies in the enforcement of the laws. This involves a radical reform in our judicial and official systems. Official negligence and corruption and loose administration of law have become greater evils than the gambling evil, for they foster all vices and all lawlessness. The existing laws against gaming in the State are not sufficiently consistent and comprehensive, but the penalties attached are sufficiently severe to reduce the evil to the lowest minimum possible under any system of repression or suppression. To suggest the necessary amendments would extend this article beyond the limit. One amendment should certainly be to make the keeping of any kind of gambling house a specially grave offense. The proprietor of the betting hell, of all others, should be punished most severely. He is the arch tempter, the shameless procurer, the defiant professional who daily and hourly tramples law and authority under his feet. And yet, it is this chief of law-breakers who is oftener allowed to go unwhipped of justice.

In a recent sermon in New York on the evils of race track gambling Rev. M. C. Peters said: "It is time that the organized gambling fraternity of the country be opposed with an organized opposition—an opposition that will expose the bought-and-sold legislators who curse the States of New York and New Jersey. These poolrooms are the snares for our young men; they are the

training schools of forgery and defalcation. Upon the brow of a pool-seller I write the unmistakable word 'Swindler.' Let our cowardly, non-committal, professedly Christian voters wake up and send a cry to Albany for the repeal of the Ives pool law. It is but self defence to every banker who employs clerks; to every employer who trusts money to other hands; to every father who has sons; to every man who loves righteousness, to join in the petition to our Legislature to abolish the measure framed in the interest of vice and crime. Let the pulpits of New York and New Jersey blaze away at this, the greatest agency of vice and crime. Let the people rise up and overthrow the turf-gambling monster."

In a short letter congratulating the Arkansas Democrat upon its strong advocacy of the anti-option bill now pending in Congress, Dr. James Bryson, a leading planter and excellent Christian gentleman residing in this city, said: "Our country is in a sad condition—the business of the country—and especially this city, as witnessed yesterday, and the end is not yet, all from this gambling in the 'future productions' of the country—a few against the many—necessary, as the 'future' men say, to protect the interests of the toiler. Down with such nonsense. Let us have a legitimate market, free from this future business, regulated only by the supply and demand for our products. The farmers then will be satisfied and able to care for themselves. The country will be prosperous, and these fluctuations and depressions at trade centers will not be known. Speak in defense of the people and the right. Down with this 'future business,' gambling and rings, and let the honest producer have a chance."

THAT MIREN WHEEL, AGAIN.

It is strange to me, that my "rather peculiar article," published "with doubtful propriety" in THE METHODIST, Jan. 5, should have been misunderstood and misconstrued by my worthy critics, Bro. J. R. Moore and Dr. Redwine (and seemingly by the Editor). Bro. Moore says I "evidently think it is better policy for preachers to support themselves, while engaged in the work," and then he proceeds to refute that idea, and shows very clearly, that ministers are justly entitled to a reasonable support, and he continues on this line to the end of the chapter. Now, how did my good brother learn what I think about ministers supporting themselves? Did I not expressly affirm that I steadfastly believed, not only that "the Lord ordained that they which preach the gospel should live of the gospel," but also that "even the old Jewish tithe law, which required one tenth for the temple service, is still in force and should be obeyed under the present Christian dispensation"? Read it again, brother, and see how you can harmonize your statement as to what you say I "think" with my statement as to what "I steadfastly believe."

I plead guilty to the charge of being a local preacher, and have been for many years, and I can well afford to pass in silence that fling about "gum logs," and the "decadence of usefulness so apparent in the local ministry." It is very clear, according to Bro. Moore, that Paul himself would be considered a "gum log," because he labored during the week making tents while at Corinth and every Sabbath he reasoned in the Synagogue, and persuaded Jews and Greeks—preached if you please on Sunday and worked during the week. Now, Brother Moore's idea of such men is, that they are "gum logs," whom no one cares "to hear preach," because they engage in some secular employment.

In Bro. M's explanation of 2 Cor. 12:13, he shows that Paul "in failing to demand of the Corinthians his support had done them a wrong for which he asks forgiveness." Now will he tell us why the apostle in the next verse tells them "Behold, the third time I am ready to come to you; and I will not be burdensome to you; for I seek not yours, but you." And in the 17th verse he enquires, "Did I make a gain of you, by any of them whom I sent unto you?" And he goes on to say in verse 18, that he had sent Titus and a brother with him, and asks, "Did Titus make a gain of you? walked we not in the same spirit? walked we not in the same steps?" Now, if Paul was sorry for the "wrong" he had done, and for which he asks forgiveness, how will my good brother explain the above?

And my dear Dr. Redwine seems to take the same erroneous view of what I wrote, and says I "repudiate" the "necessity of supporting pastors." Did he read that part of my article referred to above? If so, why does he say I repudiate the necessity of supporting pastors? I propose to notice briefly one quotation he makes from my article and his comment, to-wit: "Think of the great apostle, instead of preaching Christ and Him crucified, telling the Church and people generally, that they ought to pay their preachers liberally as a means of encouragement for young men to enter the ministry!" On this the Dr. says "Great Caesar's ghost! Think of a Methodist preacher of superior

erudition and native intellect insinuating, that our grand Methodism in Arkansas has, or ever will stoop to do a thing like that!" And then he expresses his sorrow that I ever uttered such a sentiment—"It is so strangely absurd!" What is absurd? That a preacher should appeal to his hearers to pay their preachers liberally as an encouragement for young men to enter the ministry? That is exactly what I have heard from the pulpit, from one high in authority, and at 11 o'clock on Sunday. And how does such discourse—I will not call it preaching—sound to men of the world? Will they not be ready to say—as many of them do say—that the preacher is not preaching the gospel, but money. The world—men of the world—when they go to Church expect to hear the gospel—glad tidings of great joy; and the Church expects to hear, and wants to hear, words of comfort and encouragement to build it up in the faith of the gospel. The preacher's business is to preach the gospel, and the steward's business is to attend to the money matters, see that the financial wheel does not get mired.

Dr. Redwine says if he was a preacher he would preach the necessity of the Bible duty of meeting the temporal wants of itinerant preachers, &c. I hope and trust that if the Lord ever calls the Doctor to preach, that he will feel like the great apostle, "Woe is me if I preach not the gospel." We have already too many preachers preaching something else besides the gospel—Christ and Him crucified. Let us have more gospel preachers and not so many—none in fact—who preach money. If a preacher feels like he ought to make a money speech let him not call it a sermon, and let it not be on the Lord's day to the people, who have assembled to hear the gospel. Let everything be done decently and in order. With this I close this hastily written article, but I have not said all I want to say on this subject.

D. B. WAREN.

Gainesville, Jan. 23.

NOTES BY A CIRCUIT RIDER.

MR. EDITOR:—THE ARKANSAS METHODIST makes its weekly visits to us, and its live editorials and general make up are excellent. We are now "snowed in," and this has caused us to think of the poor, and hungry, and of our Master's teachings, as compared with our modern notions of things. To say to the poor "Go in peace, be ye warmed and fed," and yet wantonly refuse to give them coal or bread may be very politic according to the modern idea, but it is not in harmony with the 25th chapter of Matt. at all. We are not taught in this chapter to stop to investigate the worthiness or unworthiness of a hungry tramp before giving him the necessary food.

There are many men and women who have plenty and to spare, who are hiding their meanness and selfishness behind the modern sophistry, "that it is not charity to feed the poor," and avarice is the subtle and vicious cause of all such notions, and "when the Son of man shall come he will say to all such, 'depart; for when I was hungry ye gave me no meat,' etc." In that awful moment all their anti-tramp-feeding arguments and their great high-sounding lectures, essays and theories, on domestic, social, and political economy will rise up before them and blot out their last hope. "He that hath this world's goods and seeth his brother have need, how dwelleth the love of God in that man?"

No, ours is not simply a gospel of humanitarianism; but when all the humanitarianism is subtracted from it by fine adroit theories, justifying the diabolism of avarice, there is nothing left but a shell.

Well, Mr. Editor, we are all bound to admit, that the whole commercial world (with but little exception) is and has been for years one monster gambling machine. We are not literally cannibals but, politically, commercially and otherwise, we do devour each other whenever opportunities present and the technicalities of the law will permit. The money that is extorted from each other with not a semblance of a plea of justification under the moral law, and the injustice of man to man, and the oppression of the weak by the strong would only become a barbarous cannibal nation. The accumulation of millions of dollars in a short time by a few heartless men at the cost of impoverishing millions of people, has frenzied the nation and they are all on the mad rush for gain. The truth is avarice like a cancer, is eating the vitals of our nation; hence, gambling. The great mass of humanity now "spurn the old slow way of striving and counting small gains, when the year is done, and are using their forces all in contriving and gambling for riches, that they have not earned." Nevertheless God is leading us to a new day and the Church and ministry are seasoning the world with grace and ere long if we do not "grow weary and faint," we shall reap a harvest in the abolition of gambling, whiskey and the social evil from among us. God is "with us and who can be against us?"

B. B. T.

Bartlett, Tenn., Jan. 20.

ARKANSAS METHODIST

THURSDAY, JANUARY 26, 1893

THE FAMILY.

TEMPERANCE AND SABBATH OBSERVANCE.

Your committee reiterate the oft-repeated sentiments of our holy religion on the important subject of Temperance. We are grateful to God that our Church has from its earliest days insisted upon temperance in all things; but especially that it denounces that withering blight to the moral sensibilities—the drink habit. We are in hearty sympathy with the deliverances of the Church at various times, against the use of intoxicating liquors as a beverage, and urge upon our people the strict observance of our rules in this matter.

We fully recognize our solemn obligation to the furtherance of all proper efforts looking to the eradication from our Church and land all sympathy with this great evil.

We would separate the temperance question from all the side issues with which it has been encumbered, and as preachers, laymen, citizens, use our diligence to wipe from the face of the earth this right arm of Satan—the whisky power. We esteem it a disgrace for any of our members to be connected, directly or indirectly, with the liquor traffic. He who buys liquor, or lets the building in which it is sold, or in any way lends his influence to the continuance of the life of the business, becomes a party to its iniquity. Let us never look upon it, but to deal a blow at its very existence.

We commend THE ARKANSAS METHODIST for its fearless, earnest fight upon the liquor traffic, and we bid it Godspeed in this noble work.

SABBATH OBSERVANCE

is one of the grave questions confronting us as a Church, not less than as a Nation. While we observe with serious apprehension the danger threatening this holy day as a civil institution at the hands of atheistic foreigners, we are not less pained by the carelessness of our own people in its observance. Many of our laymen select the Sabbath as a day of travel in order to save a day in their business. This is equivalent to working on the holy day. It is to be feared that our preachers (we trust in but few instances) travel upon railroads under circumstances less urgent than necessity. Livery stables make money from the purses of our people on Sunday afternoons. Social gatherings, dining parties and merry-making have in large measure taken the place of the holy uses to which this day should be put. We deem the habit of reading secular papers on the Sabbath so prevalent among our people an ominous fact. There can be little growth in grace on the part of those professed Christians who abandon the holy uses of the Sabbath to peruse column after column of worldly knowledge, scandal and crime. We believe it consonant with the true spirit of Sabbath keeping that we excuse from all unnecessary labor those whom we employ as domestics. From the hygienic point of view there may be doubt as to the beneficial effects of cold meats, but from the spiritual point there can be no doubt. Our servants should not be debarrd from the Bread of Life that we may be fed upon the "smoking luxuries of the land."

As 28,000 Church members representing not less than 135,000 people of the State, we call upon the civil officers to enforce the laws relating to the Sabbath. As a Conference we call upon our people to observe with conscientious exactness this sacred day. Let our people learn to enjoy that sacred sweetness which the Sabbath brings to devout souls. If by the providences of God we are deprived of the privileges of His house, let prayer and praise rise from the altars at our firesides, and let the soul drink of the living water of His Revealed Word.

We desire as a Conference to express our approval of the recent action of Congress looking to the closing of the Columbian Exposition on the Sabbath.

W. E. Boogs, Chairman.

Adopted by the Little Rock Conference at its last session.

Extract from Senator Vance's lecture, "All About It": "Caesar and Cicero are known to scholars; Luther and Wesley are known to, and govern all classes and conditions of men; Shakespeare is read and admired by millions of men, but John Bunyan is loved and admired by hundreds of million of human souls. The sublime song of Paradise Lost even may perish, and the Elegy in a Country Church Yard be forgotten; but the North star, ceasing to guide the pilots of the sea, shall, following the track of the constellation of the cross, disappear from the gaze of men beyond the everlasting ices of the Pole, and the Bedouin of the desert shall halt his camels upon the disintegrated dust of the loftiest Pyramid, ere little children in every part of the wide earth shall cease to repeat, before going to rest, that simple prayer of some forgotten Christian poet: "Now I lay me down to sleep, my soul is in thy hand, O Lord."

ORIGIN OF 'MY LATEST SUN IS SINKING FAST.'

Dr. Upham's interesting letter on "The Great Preachers of New England Whom I heard in My Youth," contained a reference to the circumstances under which Dr. Jefferson Hascall wrote the hymn, "My latest sun is sinking fast." His widow (he having been twice married) writing us on business, adds the following very interesting particulars concerning the circumstances under which the hymn was composed:

"The hymn was not composed while sitting by the bedside of his dying wife, as is generally supposed. The last night of her life, a sultry night in August, while Mr. Hascall was sitting by the bed and a watcher sat upon the opposite side, they heard an unusual sound. He asked the watcher what that noise could be. She replied that she could not imagine. Speaking of it to others, he learned that all in the house had heard it, the doors and windows being open. One remarked that it sounded like the rustle of starched sheets, but Mr. Hascall always liked to think it was the noise of wings.

"Several years after a widowed niece of Dr. Hascall, and her little daughter of seven or eight years, were spending the winter with the family, and the daughter, who was a sweet singer, was singing a great part of the time a popular song, 'My Willie's on the dark blue sea.' In fact, the whole family were humming it. Dr. Hascall said it was a pity that there were not some sacred words adapted to the tune. His wife suggested: 'Why do you not write some? You have nothing else to do.' (He had been confined to the house for more than a week with inflammation of the throat.) Asking for paper and pencil, he wrote the verses in about an hour. As he seated himself in the old rocking chair, he remarked that he would like to write something adapted to aged Christians, and sing it upon his next quarterly visits on the district, as there were quite a number of elderly Christians where he went. The line, 'The noise of wings,' was suggested by the recollection of the noise he heard while sitting by the bedside of his dying wife."—N. Y. Advocate.

NOT SELF, BUT CHRIST.

There is more pulp than pluck in a great deal of what passes for piety. It is an audacious attempt to get a free ride to heaven in a drawing room car, with plenty of select company and good fare on the road.

"Will Dr. A. be in his pulpit today? Will the music be up to the mark? Is it likely to clear off? Then, I'll try to go to Church today." With such a soliloquy on Sabbath morning, how much grace is there likely to be left for the wear and tear of the week?

The piety that Christ smiles upon is a piety that will stand a pinch and face a storm; that would rather eat an honest crust than fare sumptuously on unholy gains; that gladly gives up its couch of ease to sally on its mission among the outcasts; that sets its Puritan face, like a flint, against fashionable sins. We talk glibly about "taking up a cross," but a cross is intended for somebody's crucifixion.

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Our Young Folks!

THE THREE WISHES.

A gentleman, while sitting at the dinner table with his family, had these words said to him by his son, a lad of eleven years: "Father, I have been thinking, if I could have one single wish of mine, what I would choose." "To give you a better chance," said the father, "suppose the allowance be increased to three wishes, what would they be? Be careful, Charley!" He made his choice thoughtfully: first, of a good character; second, of good health; and third, of a good education. His father suggested to him that fame, power, riches, and various other things are held in general esteem among men. "I have thought of all that," said he, "but if I have a good character, and good health, and a good education, I shall be able to earn all the money that will be of any use to me, and everything will come along in its right place." A wise decision, indeed, for a lad of that age.

SCIENCE IN PLAY.

Present to your friends an empty bottle well corked and sealed, after having fastened to the under part of the cork a pin to which is attached a thread with a shoe button at the end as a weight. Propose to the audience to cut the thread without touching either bottle or cork. Now leave the room with your bottle, and soon after return showing your audience the thread neatly cut, the end with the button having fallen to the bottom of the bottle, and this without the seal having been broken. This experiment cannot be done at night or on a cloudy day, as the sun is our accomplice. You focus the rays of Phoebus to the string by the means of a magnifying glass, and to succeed more rapidly remember that the string must be blackened so as to absorb the calorific rays and thus burn quicker. A white bottle is preferable to a dark one.—Exchange.

IT CANNOT BE DONE.

"Gather up my influence and bury it with me," were the dying words of a young man to the weeping friends at his bedside. What a deep anguish of heart there must have been as the young man reflected upon his past life—a life which had not been what it should have been. With what deep regrets must his very soul have been filled as he thought of those young men whom he had influenced for evil; influences which he felt must be eradicated, and which led him, faintly but pleadingly, to breathe out such a dying request. "Gather up my influence and bury it with me." Young men, the influence of your lives for good or evil cannot be gathered up by your friends after death, no matter how earnestly you may plead. Then, remember, your influence is now going out from you; you alone are now responsible; you have now the power to govern and shape it. Then live noble, true, heroic, God-like lives.—Selected.

THE MUSIC OF ALPINE CHILDREN.

If it be possible to find a human being that is merely a mirror of nature and nothing more, take those children who spend their years in the uplands of the Alps in Southern Europe, watching flocks of goats and sheep with their tinkling bells, sitting all day in the sun, hearing the shrill cicada, and the whisper of the pines; and the eternal babble of the stream, saying nothing, playing no game or sport, solemn and silent, with their great eyes looking upon you as you pass, without surprise. But these strange children, that seem as absolutely absorbed in nature as it is possible for man to be, that people these wilds like the grasshopper or the anemone or the turtle-dove, have their note, like the last of the three. They have their little pipe or flute, and at intervals you hear them playing a melody which, however it may vary with the country, is, so far as I know, invariably sad in its tone; and when you hear it you feel that here is the real, the subtle, the adequate expression of that element in perfect joy, that acid without which any sweetness clogs and becomes a burden. When you hear such a melody—and I am taking its most simple and perfect occurrence—you can not but feel that here is expressed what words can not tell, what we can not explain to our civilized fellow, but what this silent child has felt out without conscious effort or theory.—Professor Mahaffy, in N. Y. Advocate.

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- Chronology of Acts and Epistles.
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35. Rivers, Lakes, etc., of the Bible.

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37. Birds found in Palestine.

38. Reptiles of the Bible.

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ARKANSAS METHODIST.

THURSDAY, JANUARY 26, 1893

OBITUARIES.

BILLINGSLEY.—The subject of this memoir was born in Tenn. Aug. 4, 1844, and professed religion in early life; connected herself with the M. E. Church, South. She resided several years in Tenn., and was married to Mr. R. W. Warren, who left her a widow with three children, to educate and support. She moved from her home in Tenn. in Dec. 1871 and resided in Fayetteville, Ark. She lived awhile here and moved to the beautiful town of Greenwood and Booneville. At the last mentioned place she was married to C. A. Billingsley Nov. 1, 1888, and moved to Ft. Smith, Ark. They held their membership in Central Church under the ministry of Bros. Massey and Greathouse. They came to Little Rock in Aug. 1891 and joined the Church in Sept. following. She was a regular attendant upon the services of the Church. In July of this year she entered the experience of perfect love. She lived a happy Christian life. It was one of continued sunshine and blessing. She was taken sick on Sunday Nov. 27. It was our pleasure to visit her several times during her illness. Her sufferings at times were the most excruciating that were ever endured. The last time we visited her she was better and easy. We talked about her dying and she said, "if it be the Lord's will for me to go, I am perfectly willing." She chided her companion for his fears in regard to her death. Little did I think the time was so near. On Dec. 6 she passed away, after an illness of ten days or more. She was surrounded with her companion and children all during the day. Her faith in God never wavered. The arm of her God was sustaining her and the unseen hand led her on. As she came to the last river conscious of the approach of death she called her husband and children to her and exhorted them to be faithful and meet her in heaven. She called for her good neighbors and pastor. Some of her neighbors testified of the comforting words that fell from her lips as she was passing away. Thus a pious good wife and mother is gone. The home is desolate and all that is left is the grace of God. May the Lord greatly bless and comfort the heart-broken husband and children. It is sad to be parted from a wife and mother dear, but "in the home over there" we shall be reunited to live forever.

W. A. STEEL.

MINTYRE.—Dr. J. A. McIntyre was born in Tipperary, Co. Miss., in 1854 and emigrated with his parents to Washington, Co., Ark., in 1856. His early educational advantages were very limited, but by persistent energy and industry he acquired a good English education, studied medicine and graduated in 1883; was united in marriage to Miss Lizzie Gregory July 1, 1883. Practiced medicine a short time in Mo., but soon removed to Kennedale, Texas, and engaged actively in the practice of his profession. In 1884 he became interested in his soul's salvation and soon afterwards sought and obtained the pearl of great price; joined the M. E. Church, South, and ever after conducted himself as an humble, devoted and sincere Christian. On account of failing health Dr. McIntyre removed from Texas to Benton Co., Ark., in 1890, and soon after located at Robinson; became a member of the Church at that place, was appointed steward and proved a very useful and efficient member. He was taken with a very severe attack of pleuro-pneumonia Dec. 13, 1892, and after an illness of only one week, during which time he received every attention a loving wife and kind and sympathizing friends could bestow, he passed to his reward Dec. 20, 1892, leaving an affectionate wife, two lovely children and a large circle of friends to mourn their loss; but they mourn not as those without hope, for he left strong assurance of his future felicity. I have known Bro. McIntyre for years, have never heard one speak evil of him, but all speak well and so he sleeps beloved by all.

J. W. FERGUSON.

CANTLY.—Electa Young Cantly was born July 24, 1874, and died near Prescott at her home Nov. 16, 1892. Some years ago Bro. Cantly died, leaving a widow and 5 children; Electa was the oldest. She seemed to appreciate her responsibility and by close application was prepared to teach and help support the family. She was proud to be able to assist and never lost an opportunity to share her mother's toils. She was one of the most considerate girls I ever knew. To help and please her mother was her daily task. She was a model Christian, quiet, reserved and modest. She performed her tasks with pleasure and profit, both to herself and the Church. Her love for the Church was one of the marvels of her family. But she has gone and her body sleeps at Moscow. Sleep on and rest, and the work done and faith exercised has given thee a home. Mother, sister and brothers, strive to meet her yonder. She waits to welcome you at your coming. May her death bring many to her Savior. Her pastor.

R. W. MCKAY.

PHILLIPS.—Little Grover Phillips was born March 25, 1883, and died Nov. 20, 1892. Everybody loved the dear child, obedient and affectionate to his father and warmly attached to brothers and sisters, he became the joy and idol of the family. He gave promise of a most interesting life, but it hath pleased the Father to call the child to live with mother and sister in heaven. It is well with Grover henceforth and forever.

My dear old friend Cullen, we can only commend you and your dear motherless children to the God of all comfort, and most earnestly do we

pray that the Savior of your sainted Mary may be your Savior, and bring you all to meet in heaven. "Have faith in God." "Wherefore comfort one another with these words."

J. E. CALDWELL.

Tulip, Ark.

M'INTOSH.—Sister Vienna McIntosh was born in Warren Co., Mo., Oct. 6, 1860; was married to A. J. McIntosh April 4, 1883; professed faith in Christ in 1877 and joined the Baptist Church in Mo.; moved to Ft. Smith about the year 1887, and joined the M. E. Church, South, the same year, in which she lived a consistent member until the day of her death, which occurred Jan. 1, 1893.

Sister McIntosh was a great sufferer with rheumatism for several years, but bore her affliction with great fortitude. She leaves a mother, two children and other relatives to mourn their loss. The writer preached her funeral at the house of her mother on Jan. 3, 1893, after which her body was interred in the grave to await the resurrection morn.

J. H. MYERS.

WOOLSEY.—Alta Lucille Woolsey, infant daughter of J. P. and S. B. Woolsey, was born Dec. 15, 1891, and departed this life Jan. 5, 1893, after a very severe illness of about five weeks with that dread malady whooping cough. This sweet little jewel was only permitted to sparkle in this world two years and twenty-one days when the Lord took her to himself. She was a sprightly, sweet child. The bright little face and sweet little prattle will never die from the minds of the parents, and when she is seen and heard again on the sweet plains of glory it will be the same sweet little Alta that was so loved and prized in this world. May the good Lord ever comfort your hearts in his word and by his blessed Spirit, my dear afflicted friends, and bring you and the remainder of your children home to heaven, where sweet little Alta will ever await your coming.

W. H. W. BURNS, Pastor.

KENNEDY.—Sister Catharine Kennedy was born in South Carolina May 15, 1810, and died near Center Point, Ark., Dec. 22, 1892. She professed faith and joined the M. E. Church, South, in the 24th year of her age, from which time she lived a consistent Christian. Her faith is known by its fruits. She was the mother of eleven children, six of whom are living now. Two of them became preachers; one of them died a member of the Little Rock Conference. If I am not mistaken all are members of some Church. The preachers, that have traveled Center Point circuit, will remember Grandma Kennedy as she was generally known. Her life and walk were such as to justify us in expecting to see her on the other shore. She lived out her days; died without being sick, just sank down and died peacefully, like a candle going out. She is only gone for a short while; we will soon overtake her where death and sorrow never come.

H. B. SCRUGGS.

M'CLURE.—J. Edward McClure, eldest child of J. J. and Cora A. McClure, was born in Nevada Co., Ark., May 8, 1878; died at his home in Wald, Ark., Dec. 24, 1892. A noble good boy has gone from earth to heaven. Obedient and loving to his parents, kind and gentle towards his younger brothers and sisters, generous and true to his playmates and associates, and courteous to all, he was loved and trusted by all who knew him and all felt a sense of personal bereavement in his death. Dedicated to God by baptism in infancy and brought up under the restraining and refining influences of a Christian home supplemented by the influences of the Sabbath-school and Church, he was from his earliest childhood a quiet, good boy, with strong religious inclinations and a high moral conception of the principles of right and wrong. In Sept. 1892 he was happily converted to God and united with the Methodist Church, in which he gave promise—even though but a boy—of becoming an earnest, useful worker. He especially loved the Sabbath-school, and no scholar excelled him in the record of attendance and lessons.

It seems sad that one just budding for manhood, giving promise of a life of usefulness and honor, and around whom the fondest hopes of parents, loved ones and friends were centered, should be thus suddenly called away; but we must not forget that He in whose providence this stroke has been permitted, is "too wise to err and too good to be unkind," and though with our blinded and imperfect vision "we know not what He doeth," yet "we shall know hereafter." It is enough for us to know now that "He doeth all things well" and that "He is able to make all things work together for good to them that love God." May the all-sufficient grace of our ascended Lord comfort and sustain the bereaved ones in this sad affliction and bring them finally to the land of rest, is the prayer of their pastor.

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J. F. RIVES.

Searay, Ark., Jan. 4, 1893.

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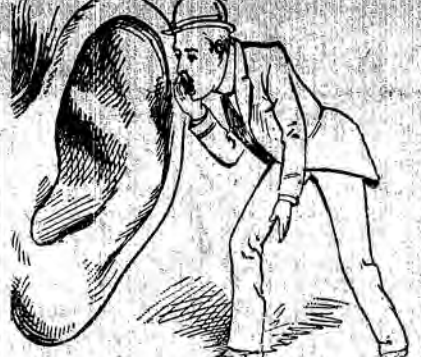
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