

ARKANSAS METHODIST.

{ Devoted to the Interests of the Methodist Episcopal Church, South, in Arkansas. }

REV. A. R. WINFIELD, D. D., Editors,
REV. JNO. H. DYE,

"Speak thou the things which become sound doctrine."

TERMS, IN ADVANCE.
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Six Months, 75

VOL. 3.

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NO. 42

General News.

London

The excitement over the dynamite exploders and the terrific explosion of the 24th ult. continues without abatement in the old Solid City of the World. The city is like the old ocean lashed into fury by the storm god. It is frightful to think of such a catastrophe occurring in a city like London. We should not have wondered at it in St. Petersburg, Constantinople or even in the jeweled city of Paris, but who would conceive such a thing possible in London? "O tempora! O mores!" Police and detectives are scouring the city and many arrests are being made.

Paris.

Here we find a step in the right direction. The municipal authorities have decided to raise a loan of \$40,000,000 for the long projected public improvements and to furnish work for the thousands of unemployed men, and to remove in some degree the poverty which is fast driving the working people to despair. Our country, too, must provide for the working classes. Our mountains are filled with rock and granite, our forests with lumber, and thousands of people doing nothing. Idleness is just as certain to breed crime as stagnant water will produce malaria and death. We must provide industries and put our lazy men and wandering tramps to work.

Bismarck.

This great diplomat is taking a part in all the political moves on the chess board of the nations. He is making friends with France, dethroning a sovereign in Bulgaria and is the ruling spirit in the Congo Conference.

Dublin

The capital of Ireland is almost in a state of siege, and we might say that in our country that it is under martial law. The Castle is doubly guarded and the gates of the city doubly and securely fastened. No one is permitted to enter during the day without a pass, and none after night. It is certain the headquarters of the dynamiters are in Paris, but it is exceedingly difficult to ferret them out.

Austria

Anarchism, another name for disloyalty, and lawlessness are making rapid progress in this great country. All lands and all people are being overrun with a class of worthless human beings without king or country. Vagrant laws are the demand of the times, and it is equally imperative to have prohibitory laws everywhere.

Franco-Chinese War.

We have nothing of importance to report this week. No active operations, and it may be that a general war will be prevented.

Egypt.

Neither is there anything from Gen. Gordon or the army of Gen. Stewart.

Our Own Country.

The Inter-State Commerce bill and the Blair Education bill are still engrossing the attention of Congress, and there is no likelihood that either will pass. Office seekers are pouring into Washington by the scores, hundreds and thousands, and the cry is, still they come. Our modern Sodom is full of scheming politicians and wire-working demagogues. No country but ours could stand the pressure. Here endeth the chapter of general news, and this scribe will hie away to the Bluff City.

Representatives Lewis, Piercy, Hardy, Vaughan and others have made us pleasant calls. Come often, gentlemen.

We have neither heart, space nor inclination to detail the particulars of the awful tragedy by which B. F. Malone lost his life by a pistol shot from the hands of John M. Battle, at Beebe last Sunday evening. They had been friends till recently and members of the same Church. The friends of all parties concerned have our deepest sympathies and prayers.

State News.

Hon. J. K. Jones was elected to the U. S. senate by the legislature in joint session, on Saturday, the 31st, at 12 m. The people of Arkansas may congratulate themselves on having a first-class man in every respect.

We hear of a bill to regulate freights on railroads being introduced, and we see in the Gazette a letter from one Mr. Collins, a colored preacher, asking the legislature to interfere in behalf of the colored people. We believe the railroads should furnish the colored people first-class cars if they sell them first-class tickets, but don't mix us if you please, unless your bill shall compel them to dress decently and act respectably.

We hear of another foul murder near Helena. These murders are becoming too common, and one cause of it is the public hangings. Negro murderers are actually becoming heroes among their race, and every one of them is preached to heaven. It is demoralizing and we call on the authorities to stop these public hangings.

We regret to see that Hon. J. W. Stayton and Hon. J. M. Hudson have declined another appointment as trustees of the Lunatic Asylum. We can ill afford to lose such men.

Gov. Simon P. Hughes moves on as smoothly as if he had been governor always. He is an able man and Arkansas has an upright governor.

Judging from the Jonesboro Times, brother Cobb's paper, we should say that Jonesboro has come out of the fire without the smell of fire in her garments. It is a magnificent looking sheet, but not a whit ahead of the Des Arc Citizen.

We see a new departure in the proceedings of the joint session of our legislature on last Saturday, during the final ballot for U. S. senator. The whole body was converted into a singing school and Hon. Mr. Barker performed in the role of singing-master, presenting to his delighted auditory "The Old Cabin Home." What a scene for a dignified body of legislators. It will make a fine scene for some illustrated paper to caricature our State. Poor Arkansas, how she does suffer at the hands of her friends. It was ludicrous and shamefully undignified, and deserves rebuke from the press.

Our legislature will soon enter on its second month, and up to date only the two general measures passed. One donating \$5000 to aid our State in being represented at the New Orleans Exposition, and \$70,000 to pay expenses, but the senator is elected now and our Solons will come to business.

The 12th day of March has been designated as Arkansas day at the New Orleans Exposition. Can't the Press agree on that time to take our annual excursion, and go to the Crescent City and take in the Exposition? Let us meet at Pine Bluff or Arkansas City, transact our business, and then go on our excursion. What say the brethren?

We see there has been an effort to burn Arkadelphia. If the marauders who burned that church last fall had been ferretted out and punished, all this would be stopped. We have in our hands \$15.00 as a beginning on a proposition long since made to a fund to detect and arrest the church burners. Who else will respond? Temperance people ought to raise \$200, as this was an effort to intimidate people and prevent the circulation of a petition to inaugurate the three-mite law. Act promptly.

Senator Wells has introduced a bill to reduce taxes. The time has certainly come for such reduction. The people have waited long and with reasonable patience for it.

Personal.

Rev. H. M. Granade, P. E. of Batesville District, is still doing a fine work in that noble field, and he never forgets our paper—he sent us four or five new subscribers this week from Batesville station. Many thanks, my dear old friend.

Rev. W. A. Steele is moving off well on Magnolia circuit and writes hopefully. He is a fine worker and a true friend of this paper.

Rev. W. D. Matthews, of Dardanelle, and P. E. of that district, was in attendance in the convention this week. He is a thorough temperance worker and will do good service.

Rev. A. O. Evans, of Lonoke, was in to help in our temperance work. Lonoke is still safe from the ruinous traffic.

Rev. Jas. A. Heard, D. D., president of Lagrange Sem. College, has been transferred by Bishop Keener to the North Alabama conference and accepted the presidency of the Normal College at Florence, Alabama. We wish you great success, my dear friend.

Rev. A. R. Kennady, D. D., the efficient secretary of the temperance convention, has brought us under many obligations to him for the copy of the proceedings published in our this week's issue, and for sparing time to correct proof. Much obliged, doctor.

Rev. R. T. Davis was among the delegates to the convention, and took great interest in the proceedings.

Dr. R. N. Ross left a large and waiting practice to come and help us in our temperance work. Glad to see him so well again.

Rev. A. D. Jenkins took in all the convention and did us good work.

Rev. A. Hunter, D. D., called this week on his way to his great little circuit on the river. He looks well after being housed for ten or twelve days by the snow and sleet.

Many of our contemporaries are giving us great praise for our effort on last Sabbath. We are commanded to go into the hedges and we will go.

Rev. Howard Henderson, D. D., of Jersey City, formerly of the Kentucky Conference, M. E. C. S., but latterly of the M. E. church, read an essay on the war of secession before the preachers meeting of New York city recently, which attracted much attention and actually brought down the house. Very cold region for that production, and very late in the season.

Bishop McTierie furnishes a splendid letter of Charleston and the old South Carolina conference and his first visit to that great city. If you don't want anything but connectional Methodism then don't confine your letters, please sir, to one paper, but throw the rest of us a crumb of recognition.

Drs. McAnally and Bounds, with that stirring manager, L. D. Dameron, are giving the people a new awake paper. The last has a map of the Nicaraguan canal. We thank them for New Year's greetings.

Hon. W. M. Everts has been elected senator from New York. He will stand side by side with Edmunds and Garland.

Hon. D. W. Voorhees has been returned to the senate from Indiana. The tall sycamore from the Wabash could not well be spared.

Rev. Josephus Loving is commencing a fine campaign for us in Conway.

Dr. C. W. Harris, of Argenta, has decided to locate his family in Frenchman mountain neighborhood, where he will practice medicine. We regret exceedingly to lose Dr. Harris in Argenta, but wish him abundant success in his new field. We predict that he and the people will be pleased. His P. O. is Cato.

Field Notes.

Our field hands are coming to time in fine style, and we hardly know who to give the preference to. But we believe we will assign it to Rev. H. Armstrong, assigned to a new mission whose metes and bounds were never furnished him, but he is going in the strength of the Master. Hear him:

"As we were not at the late session of our Conference, and being appointed to a charge never in existence before and not being informed of its whereabouts until recently, we have not moved yet, but water-bound within the bounds of our old charge. Attended the first quarterly conference in Camden, which was highly enjoyable. The P. C. is well received, and the new P. E. captured the people on the first charge. The services closed with a precious love-feast on Monday night. Our address will be Bearden, when we get there. God bless you!"

That "God bless you," how sweet it sounds, and with all our heart we return it and say, God bless you.

Next comes another Armstrong, and it is excellent till we reach almost the close, and then all is spoiled by writing about transferring back to Tennessee. Why, brother, they don't need transfers. The old Jerusalem Conference is thick enough to stir and they are treading on each other. But he shall speak for himself:

"A hard winter, indeed, but little can probably be done in our country work. This winter has filled but four appointments since conference. What severe weather to have to move, as many of our preachers have to do since our last annual session. I deeply sympathize with them and their families. How thankful we preachers and editors should feel who have been returned to our former fields of labor and posts of duty. Bro. Harwood, who has been seriously ill recently, I learn is recovering. May the Lord spare him longer to his family and Church. Your humble correspondent received a pounding (the second of the kind ever received) last Thursday night, in the shape of valuables such as coffee, sugar, rice, meal, meat, pepper, spice, nutmeg, etc., enough to supply the family for some considerable time. They took possession of my house, with a right good degree of thankfulness and willingness upon my part, Church members and outsiders too. The evening was passed most pleasantly in conversation and singing, the singing being conducted by Rev. Don Robison. Finally, near bed-time, one of the company remarked that he supposed it was about time they were riding, as some of them lived a considerable distance. We then had the reading of the Scriptures and prayer by Bro. Robison, and the benediction also, after which the brethren and friends dispersed. May God bless them for their generosity and reward them an hundred fold. But editors don't get these kind of poundings, I believe you say. Well, you see how much better this country preacher is than a city editor. I am not doing well in this part of our connection, notwithstanding the pounding, and expect to transfer to some other conference in the West, or return to Tennessee, my native State. Wishing you the grandest success possible as editors and ministers, I remain yours most fraternally."

Just think of a man leaving such a people as that! Siloam circuit! What a name! How prolific of thought! "Go to Siloam, said the Master." But our brother puts in the West, and that is the saving clause. Don't look back, brother Armstrong. We are all needed over here. Much obliged for all good words, but a few subscribers, with a little blue paper, gives a good relish and a fine send off. Don't forget, brothers.

Next comes Bright Star, from Rev.

J. B. Thomas. But that star is somewhat under a cloud. He writes thus: "Upon my arrival I found everything moving on, as I thought, smoothly. But, oh, the Christmas egg-nogg! What shall we do to stop it? especially members of the Church. I have one or two official members who take the position, no harm in an egg-nogg Christmas morning. Can we dispose of such? Some trouble with whisky on hand. I found my day-book that I thought was lost at conference. I told Bro. Dye that I did not know how much was due the office, but could tell when I got my book. And now I can't tell exactly, but think I am owing the office about eight dollars. Bro. Dye had names on the book against me that I showed him Bro. Colburn's receipt for the money. So I will send what I am due in a few days. Some have not paid me yet, but I am responsible for all I order. I want that unabridged dictionary, at least. I have all the other books, I believe, so at the proper time I intend to make a desperate effort for the paper. Weather so bad I can't get out much yet. Big snow to-day."

Bad weather, snow, mud, and worse still, egg-nogg Christmas, but still he don't surrender. Well, the egg is well enough, but the nogg is terrific. What do? Turn out all such.

Next comes one of our best men, true and tried, Rev. A. Turrentine, of old Princeton circuit:

"We are now safely domiciled in our new home, the parsonage at Princeton. We had rather a rough time in getting here on account of the bad weather, but made the trip all right, safe and sound. Met with a hearty welcome from the good people of Princeton, and am now ready for work, having nothing else to do but work for the Master. I was here about a month in advance of my family, but have them here now. I have made a round on my circuit; missed three appointments on account of high water. It is hardly worth while for me to say I am well pleased. I have always been pleased with my appointment, although this is the first time I have had anything like a long move to make (this was rather expensive), but it is all over now and I hope to be successful in doing much good. I have received two into the Church since I have been here, one by profession and one by form. Have sent you eight names for the METHODIST and hope to send at least 42 more during the year, and as many over as we can get. Like Bro. Keith, we want to help ourselves to Clark's Commentaries and our people to the paper. And we have begun the work in good earnest and hope for nothing else but success, for as the old adage goes, "Where there is a will there is a way." As to how true this saying is in every undertaking we know not, but it is plausible in a good enterprise; for if God be on our side who is he that can be against us? for "greater is He that is in you than he that is in the world," says the Master, and "this is the victory which overcometh the world, even your faith." I have not had very great faith in the ARKANSAS METHODIST until now, but I now believe it is here to stay and will be a success, and have no hesitation in recommending it to all of our readers. It has ever been worth the \$1.50 asked for it, but my fears have been it would fall and cease to exist; but those fears are all gone. So I will close for this time, hoping to give you some cheering notes from the field during the year."

All right. We wish we could let the preachers have at least a dozen set of Commentaries and as many dictionaries and other books in proportion. Work, brother, work.

Mr. Thomas A. Yarnell, of Searcy, and his beautiful bride have returned from the Exposition and gone to house keeping. They have our prayers and best wishes for a long, useful and happy life.

ARKANSAS METHODIST

ADVOCATE FAMILY.

SATURDAY FEBRUARY 7, 1885

The Pleasures of Religious Inter-
course.

BY REV. S. CORNELIUS, D. D.

NUMBER II.

Our great Exemplar has shown us in his own deportment among his friends and followers, as recorded in the gospels, how we should deport ourselves in our relations with our friends and neighbors and our guests and visitors, as Christians. Never was friendship so beautifully illustrated as in the Master's intercourse with the loved family at Bethany, who so often received him; with the twelve disciples, who were as if his own family; and especially, with the beloved disciple. His presence at a marriage-feast and the miracle he wrought there show that he loved to add to the innocent pleasures of others, and that the religion which he founded is not opposed to rational social enjoyment. His presence at this marriage-feast and at the feast made by Matthew, and his visits to the houses of Simon and Zaccheus, Martha and Mary and Lazarus, show us the beautiful principle on which Christians are to mingle with the world. There were ministrations of love and words of salvation wherever he went, and so his people are the world's best friends, the world's greatest benefactors.

Happy the mind formed by the Holy Spirit for the fullest Christian companionship and fellowship. The most delicious banquet, if one cannot share its dainties with another, loses half its sweetness. Just so it is with the landscape one views alone. A congenial party of tourists kindle each other's raptures, heighten each other's delights. Every towering peak, every romantic vale, every tumbling cascade seems clothed with richer colors, and invested with greater charms, when there are other admiring eyes and voices to join with our own. The picture shown to a visitor, the book discussed with a critical friend gain new interest for us. "Iron sharpeneth iron, so a man sharpeneth the countenance of his friends." But no intercourse with savans, or scientists, not the charming receptions of a Madame DeStael, not the brilliant conversation of a Johnson, or a Coleridge can afford a satisfaction so profound, or a delight so elevated as have been often realized by a company of intelligent Christians met to discourse upon the word of God, or to plan for the spread of his kingdom in the earth.

Hervey, the author of "The Meditations," in an account of an evening spent with Dr. Doddridge and others, paints the delights of religious intercourse in a manner answerable to the experience of many. He says: "I have lately been in company with Dr. Doddridge and two pious, ingenious clergymen of the Church of England, and surely I never spent an evening that seemed a nearer approach to the felicity of heaven. A gentleman of the town invited us to his house, and gave us an elegant treat; but how mean was his provision, how coarse his delicacies compared with the fruit of my friends' lips; they dropped as the honey-comb, and were a well of life."

A Welsh minister thus describes a similar interview with a friend whom he met on the road: "He turned his horse back with the intention of accompanying me a mile or two. We talked till we had ridden fifteen miles. His conversation was exceedingly savory, suited to one who had been, in his own apprehension and that of others, on the borders of heaven. We stayed two hours at the inn, and parted at last with much regret. You would have smiled to see our eyes fixed on each other, till distance obstructed our sight. The communion of saints is a blessing indeed. I would not for anything have it expunged from our creed." Rev. John Newton, speaking of the providential circumstances by which an intimate friendship between him and the poet Cowper was established, says: "By these steps the good hand of God was pro-

viding for me one of the principal blessings of my life; a friend and counselor, in whose company for almost seven years—though we were seldom for seven successive hours separated—I always found new pleasure; a friend who was not only a blessing to myself, but to the affectionate poor people among whom I lived." Said Dr. Watts: "I came to the house of Sir Thomas Abney, intending to spend but a single week, and I have extended my visit to the length of thirty years." Lady Abney, who was present, immediately said: "Sir, what you term a long thirty years' visit, I consider as the best visit my family ever received." Surely it can be no imaginative extravagance to say—

"The fellowship of kindred minds
Is like to that above."

Domestic happiness has been finely apostrophized as

"The only bliss of paradise
Which has survived the fall."

But the domestic and social virtues maintain but a feeble life where there is no gospel. There must be at least the reflected rays of the gospel, if not the full radiance of it, in order that these paradisaical plants may flourish. Rarely are they to be found, as all travelers testify, except in Christian lands and homes. It is there that marital, parental and filial affection exhibit themselves in their most attractive forms. It is there that the smile of content is seen, and there the kiss of love passes round. Nothing draws so closely the ties of common lineage and kindred blood as religion. "The love of God shed abroad in the heart" always manifests itself manward as well as Godward. But when the ties of nature are strongest, grace seems to kindle in the renewed soul a corresponding flame. It is the tender pity the Christian feels for the souls of those he loves that softens all his natural and spiritual susceptibilities; at once, and awakens an inexpressible sympathy within him for the best beloved. Beautiful, beautiful religion of the cross, where does not its light fall? What path of life does it not gild with its heaven-born hues?

The going home of a converted child often carries light from heaven into the bosom of the family of which he is a member. Fortunate indeed is that family that has at least one such member in it thus to go home to his friends, and tell what great things the Lord has done for him. But where all the members of the family are members of the family of heaven, where the father and mother "dwell together as heirs of the grace of life," and the children are all the children of God, brothers and sisters not only in the flesh, but in the spirit, their family happiness becomes as nearly complete as is possible in this world of sin. A family favored with the best Christian culture, and controlled by the highest Christian principle, presents a scene of domestic felicity indeed admirable, indeed enviable. Happy, happy family—all in the ark—all floating together on the river of life—all to disembark at last on the mount of God.

Variances and discords will intrude even into the most Christianly guarded home; but the cross is like the tree that healed the bitter waters. The gospel in its practical recognition in the household has often proved the great solvent of all troubles, and the great corrective of all disorders, dispersing the cloud and restoring the sunshine. A sort of holy atmosphere pervades such a household. Religious conversation seems natural and delightful; hymns of praise a choice recreation; the Bible the law of the house; family-prayer the united elevation of every soul at once to God. Wealth often fails to make a happy home. It may bring education, elegance, refinement with it; but there is a gilding still lacking, a lustre unsupplied. "The voice of rejoicing and salvation is in the tabernacles of the righteous." It is the pious family that is the happy family, be their worldly circumstances what they may. Burns, who was not a Christian, has drawn a beautiful scene in the life of such a family in his "Cotter's Saturday Night," and Leigh Richmond, who was a Christian, has given us the full picture copied from life in his "Dairyman's Daughter," a narrative which furnishes so many beautiful proofs that the refinements

of grace are superior to all other culture, and the enjoyments of religion to all other pleasures.

Leigh Richmond's own family, according to the following testimony of one of his daughters, exhibited a lovely scene of religious happiness. She says: "The world does not contain a spot of more sweet satisfaction than Turvey rectory presented. It was the first wish of my beloved father, that our home should be happy; every innocent pleasure was resorted to, and all his varied attainments brought in to exercise to instruct and amuse us. He was the sun of our little system, and from him seemed to be derived its light and glow. His motto was, 'Little children love one another,' and he taught this more effectually by sympathy than even by precept. We saw that it was a happy thing to be a Christian. He was exempt from gloom and melancholy, and entered with cheerfulness into all our sports: But we should not have been thus happy had he not so carefully trained us in the religion of Jesus Christ. This was his chief concern. He did not talk with us much about it; but the books, studies, and even amusements to which he directed us showed that his great aim was to prepare us for heaven. Religion was recommended to us in his lovely, domestic character, more powerfully than in any other way." Principal Shairp, as quoted in the memoir of Norman Macleod, D. D., gives this testimony to the remarkable religious cheerfulness of his friend: "Two things strike me especially in looking back on Norman as he then was. The first was the exuberance of his joy; joy combined with purity of heart I had never before known any one who was really religious, who combined with it so much hearty hopefulness. He was happy in himself, and made all others happy with him he had to do. At least they must have been very morose persons indeed, who were insensible to the contagion of his piety."

"Being Dead, He Yet Speaketh."

From N. Y. Observer.

Ten years ago a young man being on his way to attend school in P. was providentially detained over the Sabbath at S. There was at the time a precious revival in the place, and under the influence of an elder brother, who was residing there, he was led to attend on the meetings, and gave his heart to Christ. The following is part of a letter written to him by his brother a few days later, by which it is hoped he may effectively speak to other young men that may read it. The writer died very suddenly about three years later, only having time to say "I am ready." The younger brother still lives and stands firm for Christ.

"Dear C.—I meant to have written more than a postal card to you before this, but one thing and another has prevented. Father wrote me how glad he was to get our letter, which reached him the next mail after you gave yourself to Jesus. Many others have been glad to hear of it. I was at Mr. H's last Sabbath evening, and his children listened as intently as himself when I told them that my brother had come to the Saviour. I know you are willing that all your friends should hear of it, and when I think that it will do any good I tell of it.

I think that it will help you to do good all your life if you begin to take a stand on the side of Christ at once. One does not need to jump upon a stump and shout out to the world 'I'm a Christian' in order to be standing on the Lord's side, but there are scores of proper ways and times for letting the fact be known naturally and quietly. One of the best of these is by attending the prayer-meeting, and taking a brief part as occasion offers. Of course you pray a good deal. I am more and more happy in the privilege of leaving myself, my plans and my business in God's hands. Of course I do my best in the matter, but I try to watch which way He points; and, following that, leave the burden of responsibility with him. I find that my mistakes and falls occur mostly when I am trying to get along alone. Whatever success I have had of late I trace to his kind care; seen in many instances and unseen in many others, no doubt. Be good to

yourself.

"Your affectionate brother,
"H. S."

Agricultural.

Care of Live Stock.

If the farmer would have his live-stock come out in the spring in a thrifty condition, he must not neglect the "little things" relating to their care as well as the more essential matters. Among other things the stock large and small should have easy and convenient access to a supply of good water. It will not do to turn them out of their stables during the day to wander about at will to find a watering place unless some provision of that kind has already been made for them. They should have pure water, if possible, and a supply of it sufficient for the needs of all. The water obtained from stagnant pools in the barnyard or other chance places is not fit for any kind of stock.

Discrimination is required in the matter of allowing sheep and cattle out-door freedom during cold weather. The length of time they should be permitted to run at large each day must be determined by the present condition of the weather, the location of the stable and yards and in a considerable degree by the condition of the stock itself. Where the barnyard faces to the south, on sunny days the stock are better out of doors as much as possible. In cold, stormy days they need the best shelter obtainable. Some breeds of cattle and sheep are constituted to endure cold and exposure better than others, and the same is true of individual members of the herd or flock. This is a matter to be determined by observation and experience. Most breeds of sheep will, of course endure cold better and need more out-door freedom than cattle.

The stables and enclosures should be kept clean and dry. It is too much to expect that stock will keep in good heart and thrifty growth where they are compelled to spend nights and days together in the midst of the filth of a stable. It is unnatural and therefore wrong. Cleanly and wholesome surroundings are quite as needful to the health and comfort of animals as to human beings. It is as often the case that cattle have too much bedding as too little. If the stable itself is warm and the floor kept dry and clean the stock will do better than if they stand up to their sides in a mass of dirty bedding. The bedding that is used should be changed frequently. Keep the stable windows closed against cold drafts, and by all means have the ceiling over the stable as tight as possible to prevent the dust and chaff from sifting down on the animals beneath.

Cucumbers for Pickles.

The American Agriculturist says that the pickle crop is a fairly prosperous one if there are pickle factories within easy reach. The seed is sown in the first half of the present month. A light, warm, and rich soil is needed. The ground may be marked off, four feet apart each way, and hills made where the marks intersect. A common method is to sow the seeds in drills. The whole field is heavily manured, and the seed sown in drills five feet apart, or furrows are opened, the manure distributed liberally in them and well worked in with the soil. The earth is then thrown back over the manure and the surface at least half a dozen seeds to the foot are then dropped in a slight furrow made by a marker, and covered about an inch deep, pressing the soil with a light roller or the blade of the hoe. Insect pests will appear as soon as the young plants are up, and the matter, from the first, must be copiously dusted with plaster or a mixture of ashes and plaster. Those who live near the coast prefer air slaked shell lime for this purpose. The dusting with either material should be done in early morning while the dew is on, and be kept up until the vines begin to run. The plants should be gradually thinned and finally leave one strong one at every foot in the row. When the vines begin to bear, the cucumbers should be picked daily or every other day, and of the size in demand. A barrel holds about five thousand small cucumbers, and from twelve to fifteen hundred large ones.

Always cut the cucumbers, leaving them with a stem,

OUR SCHOOLS.

M. C. F. INSTITUTE.
Jackson, Tenn.

The Fortieth Collegiate year begins September 1st, 1884, with additional buildings and increased advantages. For further information, address Prof. G. C. Jones, M. A., or the President, Aug 2-1y A. W. JONES.

MESSRS. WEBBS' SCHOOL.

CULLEOKA, TENN.

Opens August 25, 1884.

Dr. Garland, of the Vanderbilt, says: "The Academy of the Messrs. Webb has no superior within my knowledge in the Southern States."

Bishop McTyeire says: I know not its superior; its equal would be hard to find for all the parts of education."

Prof. Humphreys, formerly of Vanderbilt, now of the University of Texas, says: "The young men who come to the Vanderbilt University from the school of the Messrs. Webb, at Culleoka, exhibit as thorough preparation in Greek as any students I have ever met with, whether in this institution or in Washington and Lee University, where for several years I taught students prepared in the best classical schools in Virginia, as well as in many other States of the Union." July 19-

CENTRAL

COLLEGIATE INSTITUTE,
ALTUS.

FRANKLIN COUNTY, ARKANSAS,

Opens the 8th annual term September 4th, 1884.

Thursday and Friday, students will be examined and classes organized.

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THE ARKANSAS METHODIST.

SATURDAY, FEBRUARY 7, 1886.

Temperance.

Annual Meeting of the State Christian Temperance Union.

The Convention met Jan. 27th, 1885, at 7:30 p. m., in the lecture room of the First Presbyterian church, Little Rock, and was called to order by the president, Rev. Dr. A. R. Winfield.

Devotional exercises were conducted by Rev. Geo. M. Sanborne.

Roll of counties was called, and the following list of delegates responded: Arkansas county—J. L. Palmer, proxy.

Ashley—W. P. Grace, proxy. Benton—Rev. J. M. Clayton. Conway—W. B. Hervey. Dorsey—Rev. Horace Jewell, proxy. Jefferson—W. P. Grace. Lonoke—Rev. A. D. Jenkins, C. W. England and Dr. R. N. Ross. Polk—Robert Chastine.

Pulaski—T. J. Oliphant, R. S. Kirtman, Rev. Geo. M. Sanborne, Liberty Bartlett, James Beaty and wife, Isaac Lawrence and wife, W. M. Clark, Dr. R. L. Dodge, Mrs. R. L. Dodge, Mrs. Parton, Mrs. Capt. Tabor, Rev. A. R. Winfield, Rev. A. R. Kennedy, Fred I. Dean, R. H. Taylor, Mrs. Loughborough, Jas. T. Bransford, Mrs. Emma Colwell, Rev. C. C. Godden and W. H. Field.

White—Rev. J. H. Dye, Rev. A. J. Kincaid, J. W. Conger, J. H. Holland and Miss M. Kellam.

Yell—Rev. J. B. Searcy, Rev. W. D. Matthews, D. L. Bourland and Dr. A. J. Dyer.

The following committees were appointed by the chair:

On resolution—W. P. Grace, Rev. J. M. Clayton and Dr. A. J. Dyer.

On programme—J. L. Palmer, J. B. Searcy, Rev. H. Jewell, Rev. G. M. Sanborne and W. D. Matthews.

On organization—J. L. Palmer, C. W. England, J. W. Conger, Rev. J. M. Clayton and Mrs. R. L. Dodge.

Miss I. C. DeVelling being present was invited to sit with the Convention and participate in its discussions.

Remarks were made by Miss DeVelling and Col. W. P. Grace.

Adjourned to 10 a. m., to-morrow.

10 A. M., Wednesday, Jan. 28th. Convention met and was opened with devotional exercises, conducted by the president, Dr. Winfield.

The following additional members were enrolled:

Mrs. A. M. Hunter, of Saline county; Rev. J. L. Hays, of Scott county; Mrs. A. J. Thompson, Rev. G. T. Weaver, Rev. S. Cornelius, Mrs. Cornelius, of Pulaski county; Rev. C. H. Eaton, Rev. R. T. Damon and J. S. Mathews, of Prairie county.

Communications were read from John H. Hamilton, W. H. Caruth, A. J. Jenkins, John R. Turner, C. C. Colburn and R. P. Holt, which were filed as information.

Committee on nominations reported, and the following officers were elected for the next year:

Col. W. P. Grace, president; Judge H. C. Caldwell, vice-president; Rev. W. D. Matthews, vice-president-at-large; Rev. A. R. Kennedy, secretary; J. L. Palmer, corresponding secretary; R. L. Dodge, treasurer.

Reports from counties were then made, showing the healthy condition of temperance cause in almost all. No saloons at all in Ashley, Dorsey, Dallas, Polk and Scott. In Lonoke no licensed saloons, but lively bar business. White, only one saloon, and that a failure from insufficient patronage in a rural district. (Reports next day also show no license in Logan, Perry, Franklin, Garland, Johnson and Pope.) Temperance sentiment growing in Prairie and Pulaski.

Adjourned to 2 p. m.

2 P. M., Wednesday.

Rev. John M. Clayton was elected temperance lecturer-at-large for the State.

The following additional delegates were enrolled: Rev. P. Davis and Witt Conner.

After some general discussion on state of temperance cause in the country, participated in by T. J. Oliphant, Rev. A. R. Winfield, Rev. W. D. Matthews, Rev. J. B. Searcy, Miss DeVelling, Rev. H. Jewell and Mr. Dean, Convention took recess till 7:30 p. m.

7:30 P. M., Wednesday, Jan. 28.

Convention met and was called to order by President W. P. Grace.

Rev. Dr. Winfield was called to the chair, and Col. Grace, as chairman of committee on resolutions, submitted the following:

Be it resolved by this Convention, First: That to withhold or grant license to set up and keep saloons to vend alcoholic or other intoxicating drinks as a common beverage for the people, is wholly within the police power of the State.

Second: That every day's experience demonstrates, beyond question, that the saloon business is a constant cause of injury to our people, by producing crime poverty and corrupting the ballot box.

Third: That it is the duty of the State to protect its citizens against the consequences of their own voluntary habits and dangerous customs, when the same can be done without invading the fundamental and substantial rights of the people.

Fourth: That to deal in intoxicating drinks, as a common beverage for the people, is not one of the fundamental or substantial rights belonging to a citizen, as has often been decided by the courts of the highest respectability and authority.

Fifth: That we believe there is a great revolution for the better now going forward in the minds of our people on the subject of liquor traffic, and we invite all good men and women, whether ministers or laymen, whether law-makers or officers called by the duties of their offices to execute the law, to aid us in driving the saloon business from the State.

Sixth: That from long observation we are satisfied that the drink habit has become so interwoven with the social and political life and customs of our people, that the moral forces of society, as now organized or likely to be organized in the near future, are not sufficient of themselves to overcome this evil habit, and hence we hereby respectfully ask the legislature, now in session, not to alter or change the present laws relating to the whisky traffic, unless it should be to make the saloon business more difficult and less remunerative to those who will engage in it.

Seventh: That what is commonly known as the three-mile law in this State, has done incalculable good and by its provisions many communities have been able to protect themselves from the evils growing out of the saloon business, and we ask that the same be not repealed.

Eighth: That in the opinion of this Convention the time has come when the ballot should be placed in the hand of woman, at least to the extent of allowing her to vote on the subjects of schools and temperance.

W. P. GRACE, Chairman. The resolutions regarding the present temperance work, and asking the legislature to allow the laws on temperance to remain as they now are, were adopted without much discussion, but when the following was read, the debate began, viz:

Resolved, That it is the sense of this committee that women should be granted the right of suffrage and be permitted to vote at least upon questions relating to schools and temperance.

Col. Oliphant moved to strike out after all the words "at least" and make the resolution a broad declaration that women should be allowed to vote.

Rev. J. B. Searcy moved as a substitute to strike out the whole resolution.

Several speeches were made by gallant gentlemen in favor of woman suffrage.

Mrs. Cornelius made an earnest speech in which she claimed that the most efficient way to get rid of intemperance was to allow the women to control it by ballot.

Col. Grace, the acting president, called Dr. Winfield to the chair and made an earnest speech in favor of the resolution. In his zeal he said:

"I affirm without fear of contradiction that the church, as a temperance organization, has been a failure. The followers of Christ have been grappling with intemperance for eighteen hundred years, and have utterly failed to drive it from our midst. Add to the influence of the church all the strength of our social relations,

and we still have a failure. We can not hope to conquer the enemy until we reinforce our forces. Man has had the right to vote upon the temperance question for over fifty years, and he has done nothing in a manner toward suppressing drunkenness. Now let us re-inforce by giving women the right to vote."

His assertion that the church was a failure arrayed every preacher in the house against him.

Rev. J. B. Searcy first hauled him over the coals with ungloved hands and argued that Arkansas is not ready to place the ballot in the hands of women.

Dr. Winfield followed next with all the earnestness in his peculiar organization. He claimed that the church and its influence has laid the foundation and pushed forward all the temperance work that has yet been accomplished that is worth anything. Pointing at Col. Grace he said:

"Talk about the church of Christ being a failure!" That is a broad declaration, but you need not expect any more from a man whose head has grown white with age and who has not offered up a prayer since he lipped the childish offering at his mother's knees."

Miss DeVelling defended Col. Grace's assertion and believed that his declaration was founded upon truth.

The convention debated until 11 o'clock and took a recess until 10 tomorrow morning.

10 A. M., Thursday, Jan. 29th.

Convention met according to adjournment, and was called to order by the president. Devotional exercises were conducted by the Rev. Dr. S. Cornelius.

The resolutions under discussion last night were laid on the table until next meeting of the Convention.

The following resolutions were offered by Rev. W. D. Mathews and adopted, with only two (2) dissenting votes.

Resolved, That this convention shall hereafter be a delegated body. That at all future meetings the delegates be required to bring credentials and present the same to the committee on credentials who shall approve the same before the delegates shall have a voice on this floor.

Resolved 2d, That the basis of representation for each county shall be the same as the present house of representatives.

The chair announced the following executive committee to serve for the ensuing year:

Rev. T. R. Welch, chairman; Capt. Tabor, Rev. G. M. Sanborne, Rev. S. Cornelius, Rev. A. R. Winfield, A. W. Files and W. H. Field.

The following resolutions were offered by Rev. J. M. Clayton, and, after some discussion, were adopted, to-wit:

Resolved 1st, That the formation of non-partisan Prohibition clubs, auxiliary to the State Christian Temperance Union, composed of male and female members, is deemed desirable for the special purpose of more efficiently promoting our cause, and securing the enforcement of temperance laws throughout the State; and that we hereby authorize and urge the formation of such clubs in every community in the State.

Second, That temperance mass meetings be held in each county in the State, as far as may be practicable, under the direction of the State executive committee, said committee fixing the time and place, and also furnishing programme and whatever assistance within their power to make these meetings a success.

Bill of \$10 for janitor's services and expenses was presented and allowed, ordered paid.

Judge Caldwell and Rev. Dr. Winfield offered to undertake to raise \$100 this year for incidental expenses of the temperance work. Judge Caldwell, at request of the Convention, made some stirring remarks. Convention adjourned sine die.

A. R. KENNEDY, Secretary.

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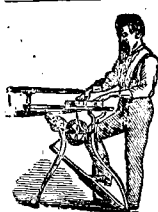
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THE ARKANSAS METHODIST.

PUBLISHED WEEKLY.

Entered at the Post office at Little Rock Ark., as second-class mail matter.

Office: 214 1-2 East Markham Street.
LITTLE ROCK, ARKANSAS.

SATURDAY, FEBRUARY 7, 1885.

Our people will be wiser and better when they learn where to begin re-trenchment and what is true economy.

Whenever you see a person standing alone, with dejected appearance, looking into vacuity, be sure to give them a kind word, for they need it.

Our Great Master's philosophy is all embodied in one sentence, "He went about doing good." To do good is a luxury and it is one that every human being can enjoy the poor as well as the rich, and it is a paying investment.

We often hear preachers say, "but one more thought," and we listen hard to get it, but alas, we only hear some common platitude. The man does not think or make any one else think, he is simply talking at random—without aim, or object.

We heard of a strange church the other day. The man said he was a member of the Independent Catholic Church—that is the Protestant Episcopal Church. What do our Episcopalian friends say to that. We only report our informer.

Bishop Wightmore did a great deal of good at District Conferences in teaching how to conduct public service, and how to administer the Sacraments. He was a noble example of propriety and christian etiquette. A perfect gentleman.

Sounds strangely to Methodist ears to hear a P. E. close the opening prayer of the morning service without the Lord's prayer, and then rush on without any lesson from God's word. How strange it is that our preachers will not conform to our order of services as laid down in our book of discipline.

It is often said that "Forbearance ceases to be a virtue." Now, in point of fact, that can never be. If forbearance is a virtue, (and none will question it), then it can never be anything else. Whether it is always a virtue to exercise it, is entirely another question and no body will say that it is, for there are times when it would be wrong to exercise it.

"He that eateth and drinketh unworthily." St. Paul uses this language, and adds, "eateth and drinketh damnation to himself;" but he does not stop here, but continues: "Not discerning the Lord's body." This last clause explains the whole of the Apostle's meaning, and ought to satisfy the conscience of the most sensitive Christian's soul. Not discerning the Lord's body! This has two meanings. First—Any doubt as to the virtue or necessity of Christ's suffering. Second—any want of self examination or serious and prayerful consideration of the nature of this Holy Sacrament and due preparation for it, and with no fixed purpose to lead a new life, is certainly eating and drinking unworthily. Let every Methodist study the requirements of our most excellent book of discipline, as found in the invitation extended to communists by our church and then comply with them and they will never eat and drink unworthily. Truly and earnestly of your sins. Are in love and charity with your neighbors, "and intend to lead a new life," how? "following the commands of God and walking henceforth in his holy ways." Then indeed you will be prepared to "draw near with faith and take this holy sacrament to your comfort, making your humble confession to Almighty God," and in so doing, our blessed Lord will meet you as he did the journeying, and sad disciples, with a few loving words that will rekindle the fires of faith in your soul. Let every Christian take the sacrament. None of us are worthy, but the Master died to save the unworthy. Do not deny your Lord.

OUR DUTY.

We close this week by referring, lastly, to our duty to God. The Bible is the only book in the world that teaches duty or destiny—and make the latter dependent on the former. Solomon gives a full, comprehensive and very plain definition of our duty to God in Ecclesiastes, 12th chapter, 14th and 15th verses. "How beautifully he introduces it! Let us hear the conclusion of the whole matter." "Fear God and keep his commandments, for this is the whole duty of man." No one can misunderstand this. Again he says: "The fear of the Lord is the beginning of wisdom." "By the fear of the Lord men depart from iniquity." It is often said in the latter day pulpit, that we should appeal to men to repent by the love of God. But the scriptures teach us that the natural man can not love God, for the natural heart is enmity against God, not subject to the law of God, neither indeed can be. How then can we appeal to the love of God to move unregenerate men to action or even to consider the propriety of a good life? We are commanded and forewarned by the blessed Saviour to fear God, and told the reason, for he can destroy soul and body in hell. God's holiness, as well as his justice, should cause us to fear God. He is holy and will not tolerate guilt or crime, and he is just and must punish all offenders of his law unless they can and will seek forgiveness. It is only fools that make mock at sin. Our God says, "Stand in awe and sin not." Who can measure arms with Jehovah? His smile is heaven and his frown is hell. "It is a fearful thing to fall into the hands of the living God." "Our God is a consuming fire." Man is in a dreadful state out of Christ. "God's wrath is abiding upon him." He is in danger of an eternal hell and knows it not. It is the duty of ministers to warn men. Show them the importance of fearing God, and that they are in great danger. The conscience needs to be aroused by the awful thunder tones of the law. We do not, as ministers, stand often enough on Sinai's awful mount. Our preaching lacks the terrors of the law, hence our revivals are noiseless meetings, our penitents tearless and our converts without a smile of joy or a shout of triumph. They never cross the slough of despair, hence never rejoice at being on the safe side or finding the place where the burden is laid down. Duty demands that we return to the style of the fathers—"preach his commandments." "How seldom do we ever hear the ten commandments read." Rarely ever repeated in the Sabbath-school room, and few very few ministers ever comment on them. Reader, it is a part of our duty to keep these commandments. You will find them in the 20th chapter of Exodus, and we beseech you to give them a careful reading, and then take them one by one and study over them. Read all the Bible to find all the commands and know all your duty. Remember all are from the mouth of God. All scripture is given by inspiration of God. No small or indifferent commands. All are weighty and of binding authority. We dare not treat any part lightly, or pass over the least injunction with indifference. The best Christian woman we ever saw, died quoting these words: "Not one jot or tittle of the law shall pass away till all is fulfilled." For every secret thing we are to be brought into judgement; and our God will not pass over either the least omission of duty or condone the smallest offence. Hear the words of the Master: "For many I say unto you will seek to enter in, and will not be able." We close with these words: Let every one ask, Lord shall I be one unable to enter thy glory?

DOGS.

St. Paul said, "Beware of dogs," and long before that they were a pest and a nuisance. They eat more and do less than any other domestic animals in the world. Cats are another sort better for they will go after rats and mice without being told, and in some sort help to supply themselves with food. But dogs are tramps, thieves and beggars the world over. We never yet found but one country where they are utilized, and that is Germany. There we saw them harnessed

and they were pullers of wood, if they were not drawers of water. Put the miserable canines to work or tax them out of existence. They are consumers and not producers, and in the name of the sheep, we ask for them to be driven out. They are generally and particularly hateful to this scribe. From the miserable Poodle to the petted New Foundland, or the very wise Spaniel. We confess to a dislike to the breed of even hounds and setters. We admit there is something stirring in the winding notes of the huntsman horn, and the yelp of the pack after the wily fox, or in full pursuit of the fleet deer; but people who indulge these luxuries ought to pay for them, for they are luxuries and not necessities, are subject of real and heavy taxation. There is no game in the country now that needs driving out and no wolves to catch the sheep. There are four dogs to every catamount, and about ten to every wolf. But we need watch dogs. Well you ought to be willing to pay a tax to have your house policed. If you are rich and need a watch, then you are able to pay a tax. We take it as a standing invitation to stay away from any man's house who keeps a biting dog. The idea of going in a yard to meet four or five miserable curs or some bull dog. We will do no such thing. These dogs are a pest every where. Can't hold a campmeeting without a regiment of curs and bench-legged foists, and now and then a whole hours service lost by a miserable dog fight. One of the best laws Arkansas ever had was the Dog Law, and the smartest governor she ever had approved it. No one can estimate how much these dogs consume. Every American citizen of African descent wants from two to a half dozen. Families are starving, children are begging, the poor are in rags; but we are feeding all these worthless dogs. By all means let us have another dog law, and if men will have them, let them pay for their luxuries.

Sabbath Desecration.

I note that the Centennial Conference, by a unanimous vote, requested the managers of the New Orleans Exposition to close their exhibits on the Holy Sabbath day. But the greatest trouble is not here I think that it is very probable that some who voted in that Conference are guilty of shamefully desecrating the holy day themselves. Just here is where we have to meet this great question first. Some of our ministers are in the habit of traveling on the trains to reach their homes after preaching on God's Holy Day. Some of our members make a convenience of the Sabbath. If they have a journey of two days to make, they go out on Saturday and attend to their business and then they take the whole of the Lord's day in which to return to their homes. These things are an open shame, and whilst such a course is pursued, and those who thus act go unrebuked, it is just simply folly and hypocrisy to be censuring the world for the same things. Sabbath desecration is both demoralizing and degrading. It will bring darkness and ruin upon any individual or family or nation. No man can be a good citizen who is guilty of such an open and flagrant violation of the Divine Law; because such persons manifestly have no regard for any law, except such as they are impelled, by actual fear, to observe. No man ought to be recognized as being in good standing in good society who openly profanes the day that God has set apart for holy purposes. No man can be a faithful public servant who misuses holy time, and no such character should ever be elevated to high positions of honor or profit.

L. PULLIAM.

Special Christian Work.

The church of Christ exists for the double purpose of cherishing the spiritual life of believers, and bringing the unsaved home to God. In their principles and in their methods these two chief ends of Christian endeavor are essentially one. Wherever the spiritual life of the church flourishes, converts are multiplied and extension certain; but poverty in spiritual experience invariably restricts the advance of Christianity. It is not enough that theoretically it should be held true, that salvation is the work of God; it must be borne in mind, that

in the work of salvation God's people are his instruments. Their fitness for his service depends on the degree of their resemblance to himself. Character is one of the chief elements of their usefulness, and of far more account than knowledge. Reality, consistency, earnestness and entire consecration are qualities that never fail to be influential. They are often simulated, but simulated virtues, like painted fire, possess no efficiency. The root of all excellence, and therefore, of all real usefulness is in the life. To get it deepened in the soul, and enriched with the gifts of divine grace is the true, the direct, the certain way to success in God's work. In framing plans for special effort let all begin with renewed consecration. Let the whole church—ministers, officers and members, with one heart wait upon God for the gift of the Holy Ghost. He is the Lord and Giver of life, and the influence of life, although often hard to define, and oftener still beyond the power of analysis, is nevertheless the most pervasive, the most potent, sways with a mightier spell, and searches with a more penetrating force, than any other that is human. It is moreover cumulative, ordinarily the influence increases with numbers and is so felt in large assemblies. Divisions always lessen it. Work for God whether normal or special is greatly helped or hindered according as the church joins in with all its strength, or a portion of the membership keeps formally aloof. Those who stand apart are not influential, and therefore, not irresponsible. Not only is the general influence lessened by isolation, souls are directly affected, the hearts of earnest workers are discouraged, the moral valuation of soul-saving effort is depreciated, countenance is given to indecision, and failure, however unintentional, openly invited. Now, as of old, the Master's word is, "Whosoever is not with me is against me." To make special efforts successful they must be united. The whole church connection ought to be incorporated in the movement, and by unanimity and earnestness show to the world that salvation is above all things a matter of personal and supreme moment. Doubtless this holds true at all times as well as on occasions when Christian people make special endeavors for the conversion of the unsaved. But much of the worth of particular efforts consists in the combination of strength, in the force of the shock given to monotony, in coming from under the benumbing power of sameness, and evincing openly the intensity of Christian solicitude for the conversion of souls. Such a union of believers in a crusade against the enthralling power of worldliness, and for the rescue of their children and friends from the deadening influence of indifference, is a prime duty. Let a holy rivalry for its discharge mark all the churches; in order to success, let all enter fully into the highest Christian life, and then upon such consecrated efforts will come down the smile and blessing of Almighty God.—[Irish Christian Advocate.]

It is poor economy to quit taking religious papers on account of hard times, and still waste five or ten dollars on the filthy and useless habit of tobacco, chewing or smoking, or the worse one, of snuff dipping.

The bill postponing the payment of taxes 'till 10th of April, next, passed both houses of our General Assembly Tuesday. Also a bill providing for the payment of the funeral expenses of the late Wm. M. Davidson, who drowned himself last session. Also a bill repealing the clause in the revenue law requiring the collection of crop statistics.

Here and there a Gem.

From N. Y. Observer.

Let us begin our heaven on earth; and, being ourselves tempted, let us be pitiful and considerate and generous in judging others.—John Page Hopps.

I desire not to go on the lee side or sunny side of religion—to put truth betwixt me and the storm; my Saviour did not so for me, who, in his suffering, took the windy side of the hill.—Rutherford.

Conversion is no repairing of the old building; but it takes all down and erects a new structure. The sin-

cere Christian is quite a new fabric, from the foundation to the top-stone all new.—Alleine.

The year is with thy goodness crowned;

Thy clouds drop wealth the world around;

Through thee, the deserts laugh and sing,

And Nature smiles and owns her king.

Lord, on our souls thy Spirit pour;

The moral waste within restore;

Oh, let thy love our spring-tide be,

And make us all bear fruit to thee.

—Henry Francis Lyte.

The best thing to give to your enemy is forgiveness; to an opponent, tolerance; to a friend, your heart; to your child, a good example; to a father, defence; to your mother, conduct that will make her proud of you; to yourself, respect; to all men, charity.—Mrs. Balfour.

Let every dawn of morning be to you as the beginning of life, and every setting sun be to you as its close. Then let every one of these short lives leave its sure record of some kindly thing done for others, some goodly strength or knowledge gained for yourselves. So from day to day, from strength to strength, you shall build up indeed, by art, by thought, and by just will, an ecclesia of England, of which it shall not be said, "See what manner of men."—[Ruskin.]

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For 14, with cash, a set of "Wesley's Sermons," in sheep, or "Watson's Bible Dictionary," price \$5 00, and your paper.

For 20, with the cash, "Webster's Unabridged Dictionary," price \$12 00, and your paper.

For 25, with the cash, "Webster's Dictionary," and "Watson's Institutes" or "Ralston's Elements of Divinity," price of both, \$16 00, and your paper.

For 50, with the cash, a complete set of "Clark's Commentaries," in calf, price \$24 00, and your paper.

Above will be found the offers made to the Arkansas Annual Conference, and we now extend them to all the Conferences in this State—preachers and laymen alike, with one exception, we cannot give laymen their papers.

All must understand that they must notify us what number they are aiming for, and what books they expect to receive—and under no circumstances will we send any books unless the money is in the office, as we cannot run these accounts from one Conference to another.

Let our preachers begin the canvass at once. Now is your time to work. Money can be had for the paper for the next two or three months, and then there will be no more, or very little at least, for the next eight months. Push the work, and remit the money with the subscribers. Hurry up. We earnestly desire to enlarge the paper. Help us to do it. Don't listen at complaining people. We do, and will, give as much reading matter as any paper in the Church of the same size and at our price. Try us and see.

Who will be the first to send us a list from his new field? We send you some of our old accounts. Brethren, will you please collect for us, and remit at once?

P. S.—Our preachers in the Arkansas Conference will see that we have changed our terms somewhat, in raising the number of subscribers in every offer except the two last. We were forced to do this or to lose money; and we know our brethren do not wish us to do this. They are certainly the best offers ever made to our preachers by any paper in the Connection; and we hope our brethren will appreciate it, and show their appreciation by continued and unremitting efforts in our behalf, and theirs too.

Work! Work! Work! brethren, work now, and work all the while, and you will rest after awhile.

The Iron Mountain road alone, has paid into the Treasury of the State and counties along its line, we believe, over one hundred and seventy-five thousand dollars, within the past two years. It has done more than all the counties combined to advertise the resources of the State abroad. Let us have more railroads.

ARKANSAS METHODIST

SATURDAY, FEBRUARY 7, 1885.

Missionary Department
Seminole Female Academy.

Mrs. S. J. Bryan, one of our teachers at Seminole Academy, gives information in a private letter, which many of our people will be pleased to get, and she will pardon me for giving. She writes: "I scarcely have time to assure my old friends that I have not forgotten them. The 20th of this month will complete four years since I first entered this house—years full of interest and labor. Never in all that time have I grown weary for one moment, of the work; though all my powers have been taxed to the very utmost. From year to year the school has been enlarging—the capabilities of the children constantly developing, the range of their studies widening as their minds expand, and their knowledge increases; thus increasing the labors and duties of those connected with the institution.

"Finding that it was impossible to get along without the assistance of a matron, Mr. Derrick, our Superintendent, has employed Miss Bessie Trent, of Ocmulgee, to undertake that department. She has grown into quite a fine young lady, and her coming was an indescribable relief to us. Mr. Derrick employed her at his own risk, but we hope he may be relieved of the responsibility by a timely aid in providing for her small salary, from any source will be appreciated. "The girls send off a great many letters, some to London, England. One had a letter published in the "California Missionary." So you see they are reaching out, and may shake hands with China soon."

H. M. GRANADE.

We Urge You to Read.

The Conferences have all been held except Baltimore. Collections for Foreign Missions have not met our expectations—have not met our absolute necessities. Centenary offerings for this cause have been very small.

We therefore urge faithful presiding elders and pastors to take their collections for Foreign Missions at once and in full. Your Treasurer has no other means of meeting the daily expenses of missionaries in our foreign fields.

This appeal is urgent. Please read it to your congregations, and follow it with sermon, exhortation, and collection. Our treasury is empty. We must depend on you.

R. A. YOUNG,
D. C. KELLEY.

The "constantly tired-out" feeling so often experienced is the result of impoverished blood and consequent enfeebled vitality. Ayer's Sarsaparilla feeds and enriches the blood, increases the appetite, and promotes digestion of the food and the assimilation of its strengthening qualities. The system being thus invigorated, the feeling rapidly changes to a grateful sense of strength and energy.

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An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, asthma and all throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. A. NOYES, 149 Power's Block, Rochester, N. Y.

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Mess. R. A. Robinson & Co.
Louisville, Ky.
RANDALL, ARK., Jan. 10, 1885

I certify with pleasure to the following facts: No prescription ever effected more than a temporary suppression of the chills on myself. I was told to try Hughes' Tonic. I concluded to give it a trial after two doctors had failed to stop the chills. One bottle made a complete cure. I am now well. I recommend Hughes' Tonic to all suffering from chills and fever.

(Signed) R. K. GREENLESS.

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Jan 1, '83-tf

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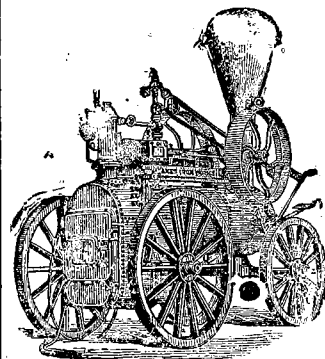
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ARKANSAS METHODIST.

SATURDAY, FEBRUARY 7, 1885.

Little Helpers.

H. M. GRANADE, Editor. Batesville, Ark.

On We Go.

DEAR CHILDREN:—I told the Big Editor to take down my name from the head of this column and get some one else who can do better with it to write for you this year. But he seems as if he will have his own way, and says I must keep at it.

Now it is a great pleasure for me to be with sweet and innocent children who are trying to learn and to do and be good. So, as we are to be together another year—should we live—I will make this proposition to you all: Let us all "turn over a new leaf" in the long book of life and learn new lessons of love, faith and duty.

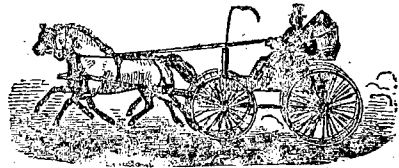
When I was a boy I had a school-mate who was such an idle dunce that he never learned anything, but had to be turned back to the first of his book at the beginning of every session. Poor fellow! how far behind he was left! So will we be, if we do not improve the time now while we are young. Time flies rapidly away, and very soon the little boys and girls who send me your little letters will be grown men and women, or may be gone to eternity.

"Come, let us anew Our journey pursue; Roll round with the year, And never stand still Till the Master appear; His adorable will Let us gladly fulfill, And our talents improve By the patience of hope And the labor of love."

Did you never notice, Little Helpers, how soon an hour or a day passes away when we are busily and pleasantly employed? So, let us make the best of all our golden hours and days. Come on with your letters.

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Memphis and Little Rock Railroad. Arrive. Depart. Passenger No. 1 1:10 a.m. Passenger No. 3 11:40 a.m. Passenger No. 2 3:55 p.m. Passenger No. 4 1:40 p.m.

Little Rock, Miss. River & Texas Ry. (Daily, Sundays excepted.)

Trains going South Depart. Arrive. Mixed & Pass. 4:30 p.m. 7:40 a.m. Trains going North. Mixed & Pass. 10:40 a.m. 4:36 p.m.

Little Rock and Fort Smith Railroad. Pass. & Express Depart. Arrive. Argenta 12:30 p.m. 3:55 p.m.

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OBITUARIES.

EDITORS ARKANSAS METHODIST:—The year 1884 is one that many of our people will remember as long as they live, for during the year many of our best men and women, beloved by the Church, neighbors and families, have been called from this mode of existence and now their loved ones on earth mourn their sudden and unexpected departure. The husband, or wife, with great surging billows of grief plowing every part of their being and nowhere finding comfort, ask, "Why is it that I am left to lament and mourn for my precious jewel?" But we must submit to Him that doeth all things well. Indeed, however, it is hard to submit to the relentless hand of death in the loss of a companion or child, but what must be the grief of one who has lost five of his family in a few short weeks!

Mrs. Sarah Adair, the grandmother of Bro. J. L. Adair, of Sharp Co., Ark., was born in N. C., Sept 19, 1801; professed religion while young; married James Adair in 1828, and died of typhoid and malarial fever at the residence of her son-in-law, John Tonnison, Sharp Co., Ark., Nov. 3d, 1884. This mother in Israel died, as she lived, a faithful, earnest Christian. She has doubtless entered into rest.

Ida E. C. Tonnison was born August 26, 1870, and died at the residence of her father, John T. Tonnison, Sharp Co., Ark., of typhoid-malarial fever, September 27, 1884.

Then followed Eliza J. G. Tonnison, born Aug. 20, 1877, and died of the same disease Oct. 12, 1884.

Then next to go was the wife and mother. Palina E. Tonnison, nee Adair, was born Dec. 7, 1843; married John Tonnison Oct. 29, 1863; professed religion and joined the M. E. Church, South, at a meeting held at Ash Flat, Ark., by Rev. B. F. Hall in 1864, and died of the same fatal disease, as the above, in great peace, Oct. 28, 1884. This dear sister was an ardent lover of the ARKANSAS METHODIST, and it has lost a true friend. She subscribed for the paper not more than two months before her death, in the name of her husband. Her spirit now rests in peace.

Then in a short time she was followed by her son, James A. Tonnison, born Dec. 17, 1874, and died November 8, 1884.

Thus passed away nearly or quite half the family. The mother left two precious little children, twins, to know nothing of a mother's love. May this very deep affliction lead all the relatives to a holier life.

F. R. NOE.

BROWN.—Mary Emma Brown, nee Leake, consort of G. W. Brown, was born in Lafayette Co., Miss., Feb. 18th, 1841, and died at Camden, Ark., Jan. 20, 1885; aged 43 years, 11 months and 2 days.

The subject of this brief memoir was converted and joined the Methodist Episcopal Church, South, early in life, and during all the years of her earthly sojourn she lived the life of a consistent Christian.

In April, 1858, she was united in marriage to Geo. W. Brown, of Camden, with whom she lived happily until removed by the hand of death. Four children were the fruits of their marriage, one of whom died in infancy, but God spared the mother's life to see her two remaining daughters elegant, accomplished young ladies, and her son a noble youth, giving promise of becoming a useful man: all members of the Church, and with their father seeking to follow in the footsteps of the blessed Redeemer.

As a wife and mother, she lovingly and faithfully discharged her duty. She was, as her deeply bereaved and sorrow-stricken husband expressed it, "the queen of the household." Her devotion to her husband and children was untiring. Her time and care were devoted to their happiness and comfort, and on husband and children she lavished a true wife's love and a mother's warm affection.

Her piety was of a mild, unobtrusive character—never demonstrative, yet when she felt her end approaching, her dying hours were not only peace-

ful but triumphant. Death for her had no terrors. She conversed freely on the subject; said she "was prepared—no clouds, no darkness." The day before she died she told the writer she had been praying for days and was trusting in Jesus, and a few hours before her death she addressed each member of the family separately, expressed her unbounded confidence in the joy that awaited her, and lovingly urged each of them to meet her in glory, that she would be watching for them. Just before she died her husband's sister, Mrs. Leake, seeing her gaze with seeming rapture into space, asked her if she saw angels, and with a smile of ineffable joy parting her lips and hands extended she exclaimed, "Yes, angels!" To the frequent inquiries in regard to her prospects, during the night in which she died, her responses were clear and gave unmistakable assurance to all present that God's spirit was with her, supporting her and bearing her up over death's turbid stream. A few moments before she breathed her last, her husband said, "Tell me, Emma, is it still all bright?" With her lips she was unable to respond, but with the smile of an angel upon her face she bowed her head, then calmly and sweetly fell to sleep.

J. McLAUGHLAN.

SKINNER.—Rev. Thos. H. A. Skinner was born Aug. 1st, 1857, professed faith in Christ at the age of sixteen and attached himself to the Baptist Church the following year. On reaching maturer years, however, he became convinced that the Methodist Church was nearer the Church of his choice, so he attached himself to that Church. He was licensed to exhort in July, 1881, in which office he did effectual service; was licensed to preach the same year, joined the White River Conference in 1882, and assigned to the Hickman Bend circuit. Here he did good work, preaching under many difficulties. He was sent for a second term to the same field. Was married June 24, 1883, to Miss Annie Smith, and departed this life in great peace January 18, 1885. His was a triumphant death. The same faith that sustained him through his life of sickness bore him up in his last hours. He was thankful that he was permitted to reach his father's home, to die among his loved ones. He leaves a wife, babe, parents, brothers and sisters to mourn his loss. Cheer up, bereaved ones, beyond the river you can meet him, where separations never come.

SAM F. WRAY.

CLETT.—Eliza T. Clett was born in Troup Co., Ga., in the year 1832, and departed this life at her home near Warren, Bradley Co., Ark., Jan. 6th, 1885. Our dear sister joined the Methodist Church when quite young, and ever lived a consistent member and devoted Christian. She loved her Church, her pastor and all the brotherhood. Her suffering was great and her affliction long, yet she bore it with the patience of a Christian and died in the full triumph of a Christian's faith. May the good Lord bless the aged husband, comfort his heart and when he is called away from time, may he, with his loved ones, be permitted a happy reunion over the river.

R. P. WILSON.

HOPKINS.—Sister Mary E. Hopkins, wife of Rev. P. B. Hopkins, is dead. Sister Hopkins was born at Leesville, Henry Co., Mo., Dec. 3, 1849; was converted at the age of fourteen; was married to Bro. Hopkins Dec. 22, 1868; died Jan. 21, 1885, leaving a husband and seven children to mourn her loss—yet their loss is truly her gain. I visited her several times during her last sickness. She had great confidence in the Lord, whom she had served so long. She rejoiced in the Lord even in the agonies of death. She was a true and faithful wife, a fond and loving mother. May God comfort the afflicted father and the bereaved children.

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This new and elegant Hotel OPENED OCTOBER FIRST.

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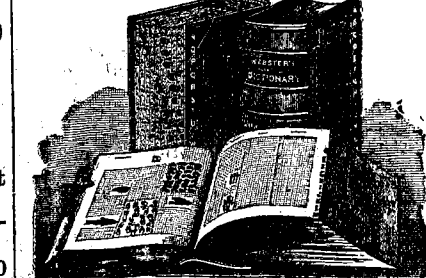
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Will purify the BLOOD, regulate the LIVER and KIDNEYS, and RESTORE THE HEALTH and VIGOR of SORELY DEPRESSED. Want of Appetite, Indigestion, Lack of Strength, and Tired Feeling absolutely cured. Bones, muscles and nerves receive new force. Enlivens the mind and supplies Brain Power. Suffering from complaints peculiar to their sex will find in DR. HARTER'S IRON TONIC a safe and speedy cure. Gives a clear, healthy complexion. Frequent attempts at counterfeiting only add to the popularity of the original. Do not experiment—get THE ORIGINAL AND BEST.

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"A New Creature," by Rev. J. B. Walker, D. D., is acknowledged. It is a wonderful little volume and has the true ring of solid metal. Be sure to get it.

Dr. Winfield will discuss next Sabbath at 3 p. m., at the hall of the House of Representatives, the great question of the age, how to suppress crime and lawlessness and how to promote industries.

In this week's issue will be found full proceedings of our late temperance convention. Read and preserve this paper, and let our friends proceed at once and organize prohibition clubs in all the counties of our State.

EDITORS METHODIST:—Please say that I have the certificates of location of N. Futrel and R. R. Raymond and will send them to the parties upon notice of their postoffice address.

GEO. THORNBURGH,
Sec'y White River Conference.

Notice!

If anyone who subscribed for the picture, "Pioneers and Founders of Methodism," at conference, has not received it, please let me know.

J. E. CALDWELL.

Tulip, Ark.

We invite the attention of our readers to the fact that Mr. S. N. Marshall has recently formed a copartnership with Mr. Geo. B. Allis. The firm name is Marshall & Allis. We commend them to our readers as reliable and accommodating. Try them.

Notice! Notice!

Those who subscribed money for missions at the Missionary Anniversary of the Arkansas Conference, Nov. 22d, 1884, will please remit to me at Springdale, Arkansas.

JAS. A. ANDERSON,
Treasurer Centenary Board.

The Rising Wave, Vol. 1, No. 1, Rev. J. M. Clayton, editor and proprietor, is on our table. It is a clean, lively and spirited sheet, and will do much good, no doubt, in the cause it advocates. Price, 75 cents per year or \$1.00 for 16 months. It is not known where it will be published, perhaps in this city.

Both the Mason & Hamlin organs and pianos excel chiefly in that which is the chief excellence in any musical instrument, quality of tone. Other things, though important, are much less so than this. An instrument with unmusical tones cannot be a good musical instrument. Yet all are not good judges of such a matter. An inferior quality of tone will often please an uncultivated ear best, at first; though time and use will reveal the superiority of really good tone. Hence in selecting an organ it is safer to choose one from a maker whose reputation is thoroughly established, and whose productions are acknowledged to have superlative excellence, especially in this chief thing.—[Boston Journal.

Church Extension Meetings.

The Anniversary of the Board of Church Extension of the Methodist Episcopal Church, South, will be held in St. Luke's Church, Columbus, Ga., beginning at 7:30 o'clock P. M., on Friday, Feb. 20, 1885, and extending over Saturday, the 21st, and Sunday, the 22d of February. A full programme of exercises will be announced in due time. At this meeting no business of any kind will be transacted.

The annual meeting of the Board will be held in its office, 520 West Chestnut street, Louisville, Ky., beginning at 9 o'clock A. M., on Thursday, April 23, 1885, and continuing from day to day as occasion may require.

Applications for aid will be considered at this meeting, provided they are in the Secretary's hand twenty days before the Board meets. All other business interests will receive attention at this meeting, of which all persons concerned will please take notice.

DAVID MORTON,
Cor. Sec'y.

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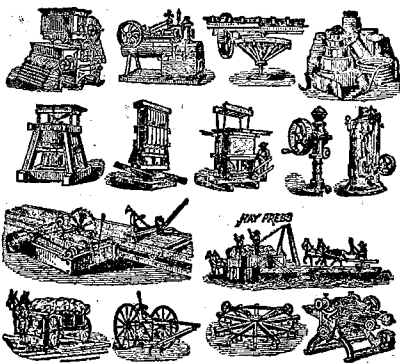
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Sugar Cured Hams	15
Lard, tierce	8
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" buckets	9
Cotton seed oil	60 per gal
Flour,	3 90 to 6 50 per bbl.

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Sugar,	6 to 8½c
Molasses—New Orleans,	45 to 55c
Rice,	6½ to 7¼
Salt,	\$1 50 to \$
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Crackers,	5½ to 8c
Ginger snapps,	9 to 9½
Cheese,	10 to 14½
Candy,	10 to 20c
Coal Oil,	10 to —c.
Eupion,	25c per gal.
Grain—bats,	45 to 50
corn, shelled,	70c per bu
" in ear	60c per bu
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