

ARKANSAS METHODIST.

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

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"Speak thou the things which become sound doctrine."

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GENERAL NEWS.

Foreign.

War is still eminent between Turkey and the Balkan States. Turkey has mobilized her army, and starts out with 126,000 men, and she is preparing at once, by Austrian-Lloyd steamers and transports, to land them on the shores of the enemy. Greece and Serbia show no signs of giving down and war seems almost inevitable, although the powers have notified them not only of non-interference, but that they must observe their treaties. Macedonia, the scene of apostolic labors, is to remain quiet. The Sultan is borrowing money and raising a war fund from tithes, etc. Austria has threatened Serbia and Greece with what they may expect, if they continue in revolt. The conservatives have polled an immense vote in France, which shows a great dissatisfaction with the present form of government; indeed they do not seem to regard it as any government at all. Still they claim that they do not wish to retain to either monarchical or regal government. The conservative vote is nearly one-half of the entire vote of the people. A most wonderful meeting is reported between Mr. Parnell and the Catholic Clergy of Ireland. A large crowd gathered at the depot at Dublin on the 11th, and Archbishop Croke preached a semi-political sermon, which was enthusiastically cheered. Archbishop Croke is said to be a militant churchman and to resemble very strongly the soldier Bishops of the middle ages who wielded the crozier and the battle axe together. Such meetings do not show much improvement in the Old Mother Church. Mr. Parnell, as a Protestant, did not attend the service. Matters are neither sunshiny or quiet in England, and the battle rages fiercely between the Radicals and Liberals. Matters are quieting down between Spain and Germany and the little speck of a war cloud has disappeared.

Domestic.

The strike among the street car drivers in St. Louis is one of the most formidable and fearful that has ever occurred in a Southern city. These strikes are becoming very common, and as to what is to be the result no one can tell. The contest between labor and capital is assuming vaster proportions every day. No one seems to solve the problem or to reconcile the conflict. We have no claims to be either a student or an expert in matters financial, or the economy of government; but we venture to assert that the abolishing of the whiskey traffic and its manufacture would go far toward healing these dissensions attending this contest. Drink leads the rich into ruinous luxury, and the poor into inexcusable extravagance and idleness, and is a curse to both. Let the government protect her citizens by prohibiting, by law, the manufacture and sale of alcoholic liquors, and we will soon have a more industrious population, with greater thrift and economy, and this awful contest will soon close. Gen. Logan delivered himself of another "bloody shirt" speech in Baltimore, and took occasion to tell a wilful story on the South, and to reproach Gen. Lee. He knows full well that he slanders us when he says "there has not been a fair and honest election in the south since the war." Beautiful man to talk these things when you helped to steal the presidency in 1876. Every body knows Tilden was fairly elected, but counted out by a forced military commission. The idea of associating the word treason with the name of Gen. Lee, and trying to reproach his son for using his father's saddle and bridle, if Gen. Lee was not a patriot, the country never had one.

STATE NEWS.

North Arkansas will do her best for Judge Pittman, and he is a very able man and will make a first class judge.

Our attorney general has returned to our National Capital, and there is much business before him, but he is a man of vast capabilities.

Our State has sustained a great loss in the death of Dr. E. R. Duval, of Ft. Smith. He was a credit to his profession, and an ornament to society.

Hon. W. E. Henderson has been appointed one of the Associate Justices of the Supreme Court of New Mexico. He is an able man, and will do good work.

Hon. J. S. Thomas has withdrawn from the editorial staff of the Des Arc Citizen. This is quite a loss to the fraternity, but our brother Baugh can fill that chair well.

The Ladies Journal, of our capital, is being enriched with some splendid European correspondence. We remember with delight the pleasure of Switzerland and the beauties of Lucerne.

The Baptist State Convention meets at Hope on the 26th inst. Dry place for the people who believe in much water; but the people there will take care of the Convention well, and Red River is not far away.

This is the month for county and district fairs. If they will avoid horse racing and all manner of gambling, they may achieve success. Helena, Ft. Smith, Monticello and Augusta will have a grand time.

Several counties have already held their conventions, and so far Judge Battle is a head in the race. We hear our old friend, Bunn, at Camden, spoken of, and he will perhaps carry some strength. He is a first-class man, but Battle this time.

"Rev. T. J. Shelton is conducting a successful revival at the Christian church at Little Rock." So says the Press-Eagle of Pine Bluff. Mistake, brother Murray; he is only abusing all other denominations, which is a poor business for any minister. All our churches are Christian in this city.

Rev. E. N. Watson has had a debate with our old friend, Elder Burnett, of the Campbellite church. As usual both sides claim the victory and no results reached. We think all ministers had better turn their batteries on sin and the devil, and not tear each other. It is time for this water fight, or naval battle to stop, for there is nothing in it. Methodist's believe in immersion, and we have nothing to fight over, but some all that want to be dipped under in the very best way possible.

No doubt but our people through the state would like to hear of the news in and around our capital. We begin by telling them that all the improvements ordered by our last general assembly are being pushed forward to rapid completion. The old State House will soon don a new dress. The old gloomy and dilapidated supreme Court room will give place to another more cheerful and far more in keeping with our great and growing State. The penitentiary buildings will soon be done. The addition to the Blind Asylum will be completed in a few weeks, and the new wing to the Lunatic Asylum will soon be under way, and if our friend Carlee, of Prairie, should reach the senate, and get that Free Pass Bill through, then we may look for father appropriations, and our State will measure somewhat up to the requirements of the times, and the necessities of our people.

PERSONAL.

This Senior will do up the Hot Springs Valley next Saturday, Sunday and Monday.

Our Junior has been well treated by the people of Argenta. They fairly furnished a ward robe for the Dye family. Well done, Argenta.

Rev. Geo. M. Sanborn has been among the callers at our office this week. He is the popular pastor of the Congregational Church of this city.

Rev. Lewis Powell sends us the delegates from the Tennessee Conference. Some new men, but a very strong team, both clerical and lay. One Duncan will be heard from, and there is one Hill more to climb.

Mr. R. B. Withers, only son of Rev. H. R. Withers, D. D., is lying very low at Hazen, with flux. He is dangerously ill. We tender our brother our real sympathy, and earnestly pray that his noble boy may be spared to him.

Rev. T. J. Shelton is carrying on a meeting at the Campbellite church in this city, or rather we should say he is dealing in a trade of abuse against all other churches. We are rather astonished that our genial, pious brother Reid permits this. Surely it is neither religious or brotherly. We call the brother to order.

Evangelist Dixon Williams has been doing a fine work in our city the past week. His methods we do not admire, but the fruits are glorious. So we will pass by methods and praise God for fruit. He is earnest, active and full of zeal, and if all our preachers would imitate him in these, there would be no need for Evangelists.

Judge W. R. Coody, Searcy, has been mentioned as a suitable candidate for Associate Justice Supreme Court. The Beacon and Enterprise mention him in quite complimentary terms. Judge Coody is one of the ablest and most successful lawyers of the North Arkansas bar. He is not a candidate, however, for the position.

Mr. Geo. W. Brown, one the ablest merchants of Camden, Ark., has passed away. We knew him in his infancy, and watched him to his manhood, and then saw him at life's meridian; and we pronounce him a well-rounded, well balanced man, and as noble a son, husband and father as ever lived. George, we hope to greet you under the ever greens of life in our Father's home.

Explanation.

We hasten to make the amende honorable to the mover or movers of the resolution of the Arkadelphia District Conference, passed July 4th, at Hot Springs. We are assured by Dr. Withers that nothing wrong was intended either toward us or our paper, and we now withdraw any and all intimations or insinuations contained in our recent article on District Conferences. We are assured that it was the fault of the secretary, and no one else, that the resolution was not sent us. We ask pardon of all that we did a wrong to by writing as we did under what we supposed to be an effort to damage us. It is all right now, and we beg again to assure the brethren and all concerned, that we had no intention of advocating a change in our Episcopacy, to a limited period, at this time, though we are decidedly low church in our views, and never have regarded our Episcopacy in any other sense than an office by right of the church, and the church certainly did create it in Baltimore in 1784, and having created it, she has the power to change or destroy; but not the power in mere expediency and without the forms of law to undertake to degrade a Bishop by suspending his functions, as was attempted in the case of Bishop Andrew. In consequence of these low church views, I am opposed to the name Episcopal Methodist church, and because I am a Southern Methodist, I am opposed to all change.

FIELD NOTES.

After a few weeks of itinerating in Tennessee we return to have another talk with our dear field hands. First we present a trumpet note from Bro. L. W. Harrison, and it is a good note. We rejoice with him: "Bro. Scaggs of the M. E. Church, and myself, have been holding a camp-meeting at Mt. Salem. Results up to date: 8 conversions. Meeting still going on. We have held already ten days. Bro. S. N. Burns, of Brentwood circuit, assisted us several days."

Here is another short, to the point, and full of pith and marrow, from my dear son in the gospel, R. C. Atchley. It is good news to us coming as it does from my old work.

"Had a good time at Rock Springs last week—five conversions and four accessions. Am now protracting quarterly meeting at Tulip. More anon."

Next comes our good jolly sunshiney Englishman, Rev. J. S. Brooke, from Evening Shade, but it is never evening with him, but always bright morning and shady too. "We are engaged in protracted meetings at this place. God is blessing his people and saving souls. This is the 8th day of meeting, had 13 conversions and 14 additions to the Church, the meeting is still going on. We have been greatly helped by Brother Grenade, our P. E. Brother J. J. Alexander, Brother Lowry of the M. E. Church, and Dr. Self, Local Elder from Smithville. Pray for us that we may be still greatly blessed from on high."

Then here is a closing paragraph from Brother J. M. Cantrell at Batavia, it is splendid and really appetizing. "Our fifth protracted meeting began on Friday night before the fifth Sunday in August, at Crossroads. The Lord was with us in power. Friday six were happily converted. There I organized a class of forty-six members. There have been 95 conversions and 85 accessions to the M. E. Church South, on my work this year. I have three L. Ps. on my circuit. "They are in sympathy with the itinerancy. They have done what they could to assist me in my work. Many backsliders have been reclaimed, which I did not convert. The spiritual condition of the Church is good. May God bless the Methodist. We have three meetings yet to hold. Pray for us."

Next we will give a note from Brother J. H. Callaway, from Garland, Howard county, Ark. It is brimful of good things. Read and enjoy it. "I have been sending you some subscribers, now I send you a note from their part of the field. I am in the midst of a revival, two conversions Sunday night, two more last night, and the Church revived. O, may the fire continue to burn. During this year I have expelled three and received thirty-four. Saline circuit camp meeting, begins at Bethel Camp Ground, the 9th of October. I wish you could be with us, we are expecting a good time. Pray for us."

Here is a charming report from Brother H. F. Harvey, from Searcy circuit. It is cheering indeed. "The Lord has done great things for us, whereof we are glad. A revival at every appointment on the circuit but one, and we expect to commence a meeting there next Saturday. We have just closed a glorious meeting at Mt. Pisgah of nine days duration. Results, 35 or 40 conversions, 38 accessions to the church, more to join soon; 15 or 16 penitents left at the altar, most of whom say that they are determined to seek until they obtain the remission of their sins. Glory be to God. Praise the Lord every soul. It is said to be the greatest meeting ever held at this place. Brothers Harris and Jones did efficient and

faithful work. Searcy circuit is moving up grandly and religiously. To God be all the praise."

Now, one from our own J. A. Baker, from Gurdon, and of course, it is good, for he is a bearer always of good tidings. "As I have sent in no account of the work on Gurdon circuit as yet, I herewith send you some facts and figures, which if you think proper, you may publish. When I came to this work, I found it had been thoroughly prepared by my predecessor for a general revival, therefore I have directed my efforts chiefly in that direction. Result of first round of revivals: Gurdon Church, thirteen conversions and seventeen accessions. Kansas, fourteen conversions and nine accessions. Harts chapel, nine conversions and eleven accessions. Centre Grove, twenty-three conversions, twenty-six accessions. Belms Station, twenty conversions and twenty-three accessions. Have just closed the second revival meeting at Gurdon, with twenty-one conversions and twenty-two accessions. Not one of these have been immersed, and still the good work goes on. Praise the Lord. 99 converts and 108 accessions."

We will close with one from another son, Rev. Z. T. McCann on Hickory Plains circuit. It will do everybody good. "This is my third year on Hickory Plains circuit, and will be one of the most successful years of my itinerant life. There has been up to date something over two hundred conversions, and I have received one hundred and fifty-two into the Church. We had to expel a few in the first part of this year for dancing and other misdemeanors, but it is just as true now as it ever was, that to trim off the dead branches only gives vitality to the vine. This produced a little friction for a while, but by a constant application of the oil of the grace of God, the machinery soon adjusted itself with renewed strength for the work that was before it. The hardest thing in this world for a preacher to do is to preach to sinners over a dead church. Thank God we now have a working church. For ministerial help we are indebted to Rev's H. C. Thompson, H. W. Brooks, and R. T. Davis. Brother Godden, our P. E. was with us one week at Hickory Plains, and we had at that meeting 45 or 50 conversions and 42 accessions to the church. Our people have built one new church, repaired and improved one, and are laying plans for moving and rebuilding another. We cannot do as much in this direction as we would like. The drought has been very severe with us this year."

Next comes one from another of our boys. Brother J. F. T. Scott, is doing a grand work on Hot Springs mission. It is a grand field, but he is cultivating well, and will reap a great harvest. "I hasten to send you a brief account of our Conference. We had fine weather; everybody highly pleased with the really fine water, had decidedly the best order I ever saw at a camp meeting. But best of all the Lord was there and presided, souls were saved at almost every service, near one hundred conversions. Sixty accessions to the Church. Bros. Guffy, West and A. L. Scott, and of the local brethren, Beard, Harris, Echols and Harvey, all rendered the Lord good service and dear old father Withers preached with great power on Sunday, the 27th, at 11 and 3. Pray for us."

Mrs. CHARLOTTE LISLE, OF CHICAGO, well known to the Western press, ascribes the cure of a dangerous cough, accompanied by bleeding at the lungs, to Hale's Honey of Horehound and Tar. "My cough," she says, "threatened to suffocate me but this remedy has removed it."

Glenn's Sulphur Soap heals and beautifies the German Corn Remover kills Corns, Bunions, etc. Hill's Hair and Whisker Dye—Black & Brown, etc. Pike's Toothache Drops cure in 1 Minute, etc.

ARKANSAS METHODIST ADVOCATE FAMILY.

SATURDAY, OCTOBER 17, 1885.

California Camp-meeting.

EDITORS METHODIST:—Our camp-meeting began on the 17th and closed on 23rd of September. It was held in a grove surrounding Marvin Chapel, one of my churches, situated east of the Sacramento River. This grove was planted ten years ago, and its interlocking boughs now form a beautiful natural arbor, which is all the covering necessary, as it seldom rains here at this season of the year. It is located a little more than a mile from the river, and in the center of a wealthy and intelligent community. Within two hundred yards of the church is the residence of Bro. Davis, our sheriff, a beautiful two-story brick building. In less than one hundred yards is a neat school building where a free school is taught ten months in the year. The entire encampment was thickly covered with fresh straw, on which rain had never fallen. An ample supply of water was furnished by two bored wells. The neighborhood furnished lumber for building camps free of charge to every body who wished to camp. Provisions were likewise furnished. Chinamen were employed to do the cooking, cleaning up, etc., and every body ate at the same table free of charge. One man (not a church member) furnished all the mutton needed, and sent it in fresh and nicely dressed every morning. The bill of fare would have been creditable to a good hotel, and the China cooks were first-class. Our country is not as thickly settled as the East, yet we had good congregations. On the two Sabbaths included in the meeting we had from five to seven hundred persons present. I never saw such a perfect order from beginning to end. Not a single reproach was administered. No police force was employed. Our regulations consisted in a simple request that the audience demean themselves as gentlemen and ladies. Bishop Hargrove spent three days with us including the first Sabbath. We were glad to see him come and sorry to see him go. His sermons were not only fine, but appropriate and effective. He was at home among preachers and people, and made them feel equally so with himself. Our meeting was a success, religiously, as well as in all other respects. The spiritual influence was powerful and pervasive. On the second Sabbath, just before the 11 o'clock sermon by C. J. Rankin, our D. E., I baptised eight infants, fifteen adults and received twenty-six applicants to full membership. Among those received were six husbands and their wives, and other mothers and fathers and a number of young men and ladies. I have several other applicants to receive and baptise next Sabbath. We seldom have such sweeping revivals on this coast as you have in the East. Hence our camp-meeting is considered a great success. Our Conference will convene next week in Sacramento, our state capital. Hence we are closing up our year's work. The year has been quite a pleasant one to me. I never found a warmer hearted or more generous people than we have on this little circuit. They began to anticipate my wants the day after my arrival, and have continued to do so up to date. Yet not a word was said about the preachers salary either by steward or pastor until during the camp-meeting, when the stewards went quietly to work to get up what remained to be paid on salary. Pastors salary, \$200; P. E., \$110; collections ordered by conference \$200; will all be reported full. There were about thirty members on the circuit in the beginning of the year; up to date we have had about forty accessions. I began with two churches; we now have a third at Ruth City, where we are building a neat house of worship at a cost of about \$2000. Princeton and Ruth City are both located on the river, about six miles apart, and Marvin Chapel is a little more than a mile east of the river, and situated nearly midway between the two. Thus you will see my circuit is in the form of a

triangle and quite compact.

I wrote you while in the mountains in July, but guess my communication either failed to reach you or passed on to the waste basket. Will try to do better in the future. I send you money to renew my subscription.

C. O. STEELE.

Princeton, Cal., Oct. 2, 1885.

Maj. Wise on Public Schools.

There have been three questions raised during this controversy: First, the right or duty of the State to provide free common school education for the children of the people. Second, the right or duty of the State to provide free higher education. Third, the legal exclusion of the Bible from State schools. Maj. Wise discusses all these in his paper on "Common schools under the Law." In this article I propose to notice the third just a little.

Maj. Wise argues that the introduction of the Bible into public schools, would be a violation of the law and of the constitution, an overriding of the principles of American government, both State and National. He does not use this language, but such is the import of his argument, and such is the impression it makes. Let us quote:

"If it should be determined by the law-making power of the State that a Bible should be used in its schools, it must * * * Prescribe what Bible shall be adopted and taught * * * It will be observed that a grave question is submitted for solution. Its impossible solution gave to us the first amendment to the national constitution." "Our state and national ethics is absolutely divorced from considerations of religious faith." "The principle involved in the introduction of the Bible as a text book in the public schools is precisely the same as prescribing it by law for the family, the Sunday-school or the church."

Now, to this argument let us oppose a little fact. The reading of the Bible in public schools is authorized by law in the states of Georgia, Indiana, Iowa, Kansas, Mississippi, Florida, Pennsylvania and Rhode Island. And in Massachusetts and the District of Columbia, the law provides that the Bible shall be read daily in the public schools. This I learn from the report of the Commissioner on Education for 1880.

How about this? Is there no wise man in the legislative bodies of those states nor among their judiciary, to show them their gross violation of the principles of American law, and to point out to their fossilized people how much they lack of being "abreast of the best modern thought" of the age?

Kansas and Iowa! They open the Bible to their people and close the saloons. What benighted and despotic states!

But how is this? Maj. Wise says, "The principle involved in the introduction of the Bible as a text book in the public schools is precisely the same as prescribing it by law for the family, the Sunday-school or the church." Let's put it this way: The principle involved in the exclusion of the Bible from the public schools is precisely the same as excluding it by law from the family, the Sunday school or the church.

Will anybody say that this proposition is not exactly parallel with the other, and equally true?

JOHN H. RIGGIN.

Pine Bluff, Ark.

Shall we Drop the Suffix?

Let us review the battle ground of arguments, pro and con, and ascertain, if possible, if any light has been shed on a question that has been urged upon the consideration of the church the second time within two decades.

Despite the predictions of twenty years ago, that the word, South, would hamper us, circumscribe us, make us a hiss and a by-word, and entail on us all the woes of the late civil war, the instigation of the rebellion, the prime movers of secession; and in consequence of our retaining this ugly, provoking, stigmatizing suffix, "South," we will lose our prestige for good, in a very great measure, and we will be confined to the narrow limits of the Southern States of the United States

of America, etc.

Well, what has resulted since then? We claim to have been in the lead of all Methodisms in perfecting our church economy to the augmenting demands of the times. Lay-delegation, the pride of our Zion, has not only been tried, but tested, and the knowing ones say that the experiment has proved successful. A heavy old missionary debt hung over and pressed us as a night-mare, yet under the blessing of God our people, with a christian heroism scarcely known, lifted it off of our church.

Our publishing interests were seemingly hopelessly involved; yet under the blessing of heaven we were blessed with good and true men, who led the way, and our true and tried people followed with willing hearts and open pockets, to reduce the enormous three hundred thousand dollars, and to-day we begin to see the dawn of liquidation. Since then, the Methodism of the North, and the Methodism of the South have met and kissed each other—buried the past and are on fraternal relations of a very pleasant character.

To-day, English, Irish, Welsh and Canadian Methodisms rejoice in our growth and influence, and especially in our devotion to Methodist doctrine, and purity of heart and life.

To-day the nations far and near welcome our missionaries, and let us unfurl our banner on their soil. Glory to God. And when we look back over the past, and take in all the surroundings for past existence, we are made to exclaim: What has God enabled our victorious band of true and tried friends of Jesus to do!

So God has been mindful of, and has signally blessed us in answer to this invocation of our delegation that met in convention at Louisville, Ky.:

"Therefore, in view of all the principles and interests involved, appealing to the Almighty searcher of hearts for the sincerity of our motives, and humbly invoking the Divine blessing upon our action, Be it Resolved."

Surely God has very signally blessed us since we began a separate church organization. Truly this branch of the great Methodist family has no reasons to be ashamed of her record, nor need she have any fears as to her grand future, if only she be true in the future as she has been in the past to God and the interests of his kingdom. We may adopt the dying words of our illustrious founder: "The best of all God is with us."

Southern Methodism go down, or her colors trail in the dust because she don't drop her suffix!

Never. So long as we are led by the Divine Presence—"the pillar of fire by day, and the pillar of fire by night," God will open to us a great and an effectual door of usefulness among the nations, and if he permits an undue amount of fastidiousness to spring up and grow in the north-west, so that we will not take the whole of that delightful region, he will open to us other, and perhaps better fields, where we will not be compelled to erect Methodist altar against Methodist altar. I believe every truth of the Bible has the eternal impress of God upon it; and none more than this, "All things work together for good to them that love God." And I as much believe that Southern Methodism is a "child of providence," as that Methodism in the beginning was.

Change your name with such a glorious record! Change your name with such signal evidences of the Divine Guidance and blessing! Heaven forbid!

J. F. HALL.

Quitman, Ark. 10-17-85

Our State Sunday-school Convention.

EDITORS METHODIST:—Bro. George Thornburgh has called on me to know what has become of our State Sunday-school Convention, a question that I also would like answered.

Some years ago I attended a session of the Convention, and was elected president. I found that the constitution placed the question of times, place, and all others like it in an executive committee, and that the president had no power only to preside and decide questions of order in the Convention. I think Hon. W. C. Ratcliff, of Little Rock, was a member of said committee, the others I have forgotten. Bro. Lawrence was the corresponding secretary.

Respectfully,

W. H. BROWNING.

THE DIVINE MAN.

BY REV. S. CORNELIUS, D. D.

It was a saying of the great Napoleon, "There is but a step from the sublime to the ridiculous," and the saying has been amply illustrated in the utterances of great men. But in all the utterances of Christ there is nothing puerile, nothing insignificant, nothing unworthy of a God. There is a wonderful mingling in his words of dignity and benignity; of holiness and goodness; of warning and compassion. Pure precepts are blended with precious promises and solemn denunciations with tender appeals. There is nothing deficient, there is nothing redundant; his every deliverance is at once opposite and exhaustive. The point is as clear as to admit of no evasion; the requirement is so searching as to afford no excuse. The most astute casuists come with their crucial questions thinking to confound him, but only to be impaled themselves on the point of some more formidable questions, there to writhe in hopeless uncertainty. At length, Pharisees and Sadducees, joining in one grand final effort, brought their preconceived problems to him like so many entangling nets; but only to find their artifices unavailing and themselves knotted in difficulties from which they vainly essayed to escape. The baffled critics retire in confusion and are not presumptuous enough to renew the assault. "No man was able to answer him a word, neither dare any man from that day forth ask him any more questions."

Thus the words of Jesus are unmistakably indicative of his divinity. Sometimes he asserts it in express terms; but when he does not expressly assert it, it still sublimely appears in every sentence he utters; and his whole mind and manners are always in correspondence with his words. As he was the Solomon that was always wise, and the Aaron that was always oracular, so he was the Moses that was never once deficient, and the David that was never once unkingly. When did he ever act in a way unworthy of a God? When did he not appear supreme over the natural and the supernatural? When did he not prove himself Lord of heaven and earth, regnant alike in providence and in grace? Wherein could we wish his doings or his demeanor to have been in any way different from just what they actually were? When was the sceptre out of his hands? When did he love his self-possession? When did he show himself to be acting in a character that was assumed for a purpose, a character that was not really and truly his own? Why is it that the child of the virgin and he, is called "the holy child?" Why is it that no other man but the man of Nazareth, could say to his accusers: "Which of you convinceth me of sin?" Why is he the only man whom flatterers could not spoil and whom deceivers could not dupe? Why stood he so calm amid the surging mob clamoring for his crucifixion? Did not the stern soldier under the cross give the true solution of all this when he cried: "Truly this was the Son of God?"

The works that he did, as himself said: "bare witness" to this great fact. The water changed into wine, the angry sea sinking into sudden calm, the multitude more than sufficiently fed with a few loaves and fishes, the maimed made whole, the blind and deaf, and lame and leprosy cured, the devils cast out, the dead raised up—their miracles proclaimed the author of them divine. After all there comes the chief, the crowning miracle, the resurrection of Jesus Christ from the dead. A mighty angel appears to the awful astonishment of the Roman guards and rolls away the stone from the mouth of the sepulchre. The glorious form of the Redeemer emerges thence, and is fully recognized as such by his adoring disciples at his various appearances during the forty days following. He then sublimely ascends in the exercise of the same almighty power by which he had risen.

His is the power and his alone that can redeem the soul. No limited help, little or much, will reach the case; it requires almightiness; a Redeemer "mighty to save." None but a divine man could have borne the

conflicts and agonies of the wilderness, and the garden and of the cross; none but the arm of omnipotence could ever have lifted the helpless soul out of the pit of destruction to the fields of immortality. Who shall refuse to love and to trust such a Savior, stooping from the throne to take the vilest and the guiltiest to his embrace? O, break, hearts of stone, break in penitence and melt in contrition and yield in obedience to the command of your Creator and Redeemer.

EDITORS METHODIST:—I am preparing to close my year's work on the Prairie View Circuit. It has been a successful year. God has blessed us. I have just closed my round of protracted meetings—142 souls have been converted; 82 have been received into the church. We often see more to join. I don't know how it will be here, but many have told me they would be ready to be received into the church next round. When we give them the right hand of fellowship we will count them. If I have time, and it will not be taxing your columns too much, I will send you a full report at the close of my next round. Such wonderful display of God's convicting and converting power I have never witnessed before as I have seen for a few months past. The church has been generally revived, and many men and women resolved to commence family worship and keep it up—many others determined to be more faithful in the discharge of their christian duties. Difficulties have been settled; perplexing law suits compromised, and friendships made which never would have been accomplished without the religion of the Lord Jesus Christ. Thank God for a religion adequate to all our needs, and can do for us what we cannot do for ourselves. Some of the hardest Godless sinners brought to Christ in the bounds of my work during our recent protracted meetings I have ever known. I have done some of the hardest for the last three months that I have ever done; but God has been with me. My health has been good and I am happy. I fully believe now that Prairie View circuit will meet all her claims by confession.

W. H. METHENY.

Prairie View, Ark., Oct. 5, 1885.

Went to the Circus.

He was an old elder in the Methodist church; the only man in the charge of four hundred members authorized to administer the holy communion of the Lord's Supper. He took his family and went several miles to go into a strolling circus, where gambling, lying, vulgarity and obscenity prevailed. There he paid out several dollars to see the dirty foolishness and hear the nonsense of that crowd of sinners. His family, with a great many other church people and common sinners, took the measles at the circus. His doctor's bill was said to be fifty dollars. Verily "the way of the transgressor is hard." Come out from among them, and be ye separate and touch not the unclean thing."

HERVEY.

Five Hundred Dollars

is the sum Dr. Pierce offers for the detection of any calomel, or other mineral poison or injurious drug, in his justly celebrated "Pleasant Purgative Pellets." They are about the size of a mustard seed, therefore easily taken, while their operation is unattended by any gripping pain. Biliousness, sick-headache, bad taste in the mouth, and jaundice, yield at once before these "little giants." Of your druggist.

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THE ARKANSAS METHODIST.

SATURDAY, OCTOBER 17, 1885.

Temperance.

With gratitude to Almighty God for what has been accomplished in our own State, and for the increased interest awakened in the hearts of temperance workers everywhere, we pray the divine blessing on the work and the workers.

Between the church and the liquor traffic there is an irrepressible conflict. As a church we will take no backward step, but by the grace of God we are determined to stay in the fight and press the battle to the gates.

We arraign the liquor traffic at the bar of public opinion, and charge that it is an unmixed evil; it is evil and only evil, and that continually. That it is destructive of the best interest of the State, of the church, and of society, and a blight upon the home.

It is a festering sore upon the body politic and a stench in the nostrils of every lover of his place. It is the source of a large per cent of the crime, pauperism and lunacy, that curse and afflict our land, obstructing the business of the courts, heaping burdens upon the people grievous to be borne, and it is a prolific source of strife among the people.

We charge further that the rum traffic is God-dishonoring; in this it openly and defiantly violates the fourth commandment. That it is the home of vice, "the sum of all villainies," it is the devil's best friend and God's worst enemy; that it is the great overshadowing evil of the age.

In addition to "the blood money" the State receives for permitting and protecting this mother of crimes, she has left her the mournful legacy of scores of broken-hearted widows, and hundreds of impoverished orphans!

Shall we longer permit this? While we rejoice at and hail with gratitude every law looking to the suppression of the whiskey traffic, we are thoroughly convinced that nothing short of absolute State and National Prohibition will suffice to extirpate this moral ulcer. Therefore, be it

Resolved, 1. That we as pastors and laymen, will use every honorable endeavor to influence our people to vote against license, and especially will we urge upon them the importance of utilizing what is commonly known as the "Three mile law."

2. That we recommend our preachers to preach or lecture on the subject of temperance, and that we urge our people to vote as they pray.

E. L. BEARD, J. F. CARR, W. F. MATLOCK, Committee.

SUPPLEMENTAL REPORT ON TEMPERANCE.

Whereas, We recognize woman as one of the most important factors in all temperance work. Therefore, be it

Resolved, 1. That we send greeting to the State and National Woman's Christian Temperance Union, assuring them of our prayers and sympathy, and we pledge their representatives a hearty welcome among us at all times.

2. That we appreciate the aims and work of the State and National Woman's Christian Temperance Union, and bid them God-speed in their brave endeavor, "For God, and Home, and Native Land."

Russell, White county, got her three-mile law petition renewed last week. Good. We congratulate Bros. Chatterton, Lippman, Dr. Mathes, and all. If all the localities troubled with blind tigers would deal with them as these friends did, they would soon subside. They arrested, tried and put him in jail.

Is it Really Consumption?

Many a case supposed to be radical lung disease is really one of liver complaint and indigestion, but, unless that diseased liver can be restored to healthy action, it will so clog the lungs with corrupting matter as to bring on their speedy decay, and then indeed we have consumption, which is scrofula of the lungs, in its worst form. Nothing can be more happily calculated to nip this danger in the bud than is Dr. Pierce's "Golden Medical Discoverp." By druggists.



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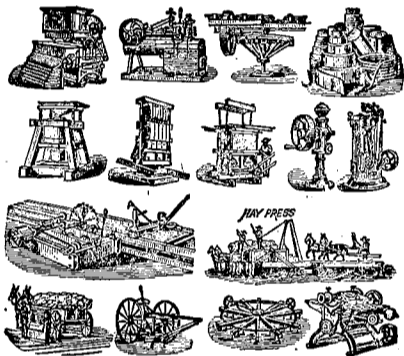
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Hot Springs Railroad.

Table with columns: Station, Arrive, Depart. Includes Passenger depart, Freight and Accom depart, Passenger arrive, Freight and Accom arrive.

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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, OCTOBER 17, 1885.

Constant watchfulness is essential to any real growth in grace or permanence in the christian life. We will never succeed without it, and we are able to be surprised and overcome of evil without it. "Watch and pray."

If we do not feel our religion, it is very certain we have none. Feeling is the only sense through which it can be perceived or known. Men are afraid of excitement on religious matters, but they are never alarmed on any other subject. People who will laugh immoderately at a circus or shout themselves hoarse at a political meeting, are dreadfully afraid of any noise in a revival.

A noiseless revival will always produce still-born converts, and fill the church with unconverted people, and the whole thing is a sham and a fraud. Tearless penitents and emotionless converts, never amount to much, and are only valuable to count in swelling statistics.

The church needs a baptism of the Holy Ghost, and it would be a wonderful blessing for it to begin with the preachers. A preacher without converts, lacks the very essential evidence of a call to the ministry. Our old discipline asks: "Have they fruits? Are any converted through their ministry?" We are stressing the intellectual to the neglect of the spiritual. No amount of human knowledge will fit a man to preach the gospel.

Our church is essentially evangelistic, and every true itinerant is an evangelist, and there is no need of another class in our ministry. Professional Evangelists will be the bane of christendom, if we are not careful. Let the people once understand that they cannot trust their stated pastors in the work of soul-saving, and we are gone.

We frequently hear many of our brethren say, "We are not revivalists. We don't know how to have a revival or lead the hosts of God in a general engagement." Mistaken, brethren; you often have revivals when you are not aware of it, both in the deepening and enlarging the piety of your people. All you need is a little more confidence in yourself and a little more of earnest consecrated faith, and you will be astonished at the result. seek a richer baptism of the Spirit.

We do not hear the work of the Spirit stressed enough in evangelistic work, and there is too much intellectual effort to the neglect of the heart. The plague of humanity is an evil heart, and no amount of intellectual belief or mental faith can cure or change it. The Holy Spirit must do that work. With the heart man believeth unto righteousness, and not with his head.

A man cannot be converted by a mere exercise of his will power. The change produced by conversion is not one of mind, but heart. It is moral, and not intellectual. No amount of orthodox belief or mental acceptance of divine truth can change an evil heart or produce a real case of spiritual regeneration. "Not by might nor power, but by my spirit saith the Lord of Hosts."

We need a more spiritual church, with less worldliness, more self-denial and more of the spirit of cross-bearing and self-sacrifice. We are in too great a hurry for members, and we are too anxious to reckon our host and tell of our wonderful possessions in the way of colleges, costly churches, fine universities and grand armies of nominal wealthy members, with a mere profession of Christ. These things are becoming a fearful snare unto us.

TENNESSEE CONFERENCE.

We find that this old Conference held its first session at Norvell's Camp Ground, Nov. 7, 1821; Bishops McKendree and Roberts were both present, and presided. It met in this same old town of Columbia in Nov. 1824, and at this session Dr. A. L. P. Green and a large class were admitted on trial. In the next year Dr. John B. McFerrin, then a lad of 18, was licensed to preach and admitted on trial. His brethren invited him to preach a commemorative sermon of these two events on Thursday night, and we were sorry we could not stay to hear it. He is now in his 78th year and looks very vigorous for a man of that age, though his physical and intellectual strength are both much abated; but he is the recognized leader of his conference, and his brethren never weary of honoring him, and respecting his wishes in every way possible. American Methodism never produced his superior, as a well rounded strong man in every respect. He has done yeoman service, and at 78 the church will not let him retire from active life, and we may safely write him down as Book Agent for at least another quadrennium. Dr. R. A. Young, like Saul among the prophets, is head and shoulders above all his brethren. He is one of the most precise and perspicuous speakers in our church. He is conservative, well balanced and as amiable as a woman. He is a fine business man, and stands high in his conference. Dr. D. C. Kelley is as brave as Julius Caesar, as true as the needle to the pole, but too outspoken to be a popular man. He is a man of great discriminating powers, and a master on the platform and pulpit as is Dr. Young. Drs. West and Hannah have no superiors in the country as pulpit men. Dr. Barbee is solid, strong, very careful, and is very safe in counsel. Dr. Leftwich is one of the best of preachers, and has no superior as a pastor. Dr. R. K. Brown, the P. E., of the Nashville District, is one of our very strong men, and as genial as he can be; but we must pause for there are too many to mention all. There is not a superior religious body on the American continent, and they are true to Methodist doctrine and polity. We enjoyed our visit very much. It was a great pleasure to look in on this body of our church, who had contributed so much to the welfare and prosperity of our church in Tennessee, and have furnished so many field hands to other regions of our work. In 1831 they furnished a district for Arkansas, then a territory, and have sent us many valuable acquisitions since and we are their debtors. Our State is chiefly made up of Tennesseans, Georgians and a sprinkle of the first families of the old Dominion, of which this editor is one. We found old Tennessee suffering all round with the stringency of the money market and the drought of August. Even the peanut men of old Benton had suffered; the tobacco men are better off. The circus made a failure in Brownsville and Huntingdon; but carried off much money from Paris, and they were coming in behind the conference at Columbia. From what we saw and heard and from what the preachers reported, with the preparations that were being made, that Conference won't leave much for the circus. Glad of it, for they are an abomination and ought to be driven out of the country. Our brethren preached us hard and spoke us severely but they treated us well, and we love them and hope to meet again some of these days. It is a grand Conference, but none of them can beat Arkansas according to numbers. There are many growing men in the body—John P. McFerrin, B. F. Haynes, W. R. Pebles, J. B. Erwin, T. L. Moody and many others we might mention are rising men, and would do honor to any body. Arkansas is well represented in the persons of J. J. Pittman, Lewis Powell and G. W. Burnett. They have a fine position in the Conference. We were present when they took the vote on the name of the church. On the proposition to change to M. E. Church in America, the vote stood, 161 against it, and 6 for it. On the Missouri memorial there were two-thirds, if not more who voted not to ask the General Conference for any change, and the

sentiment was almost unanimous in favor of the old name. It is now certain there will be no change, and there ought not to be. We can't change without serious injury and being misunderstood and misinterpreted. Let us stand by the name of 1846—M. E. Church, South. It is a bond of sympathy and of great strength. We are gaining ground rapidly with it, and we can't afford an experiment. It will not do to cripple the main body to preserve extremities, but really there are no extremities in danger.

The following are the delegates to the General Conference:

Dr. J. B. McFerrin, Dr. R. A. Young, D. C. Kelley, R. K. Brown, J. W. Hill and T. J. Duncan.

Reserves—J. A. Orman, J. B. West and J. D. Barbee.

Lay delegates—B. W. McRae, Col. E. W. Cole, Judge Tarver, T. B. Holt, Dr. Dance and T. D. Fite.

Reserves—W. H. Morgan, Ogilvie and W. H. Morrow.

EDITORIAL CORRESPONDENCE

Our last left us at Big Sandy, a nice town in the rich and productive region of Benton county, where we had the pleasure of lecturing to a fine audience. We are under many obligations to Bros Mannon, Caraway and Morris. We will never forget their courtesies. Bro. Mannon is building up a fine school in this nice town, and Bros. Caraway and Morris are merchants, and they are both making money rapidly. The preacher in charge, Bro. Bell, brought us under many obligations. He kindly took us to Manley's Camp Ground in his buggy, and was unwavering in his attentions. He is making a fine record as a preacher on his work. We found our way to the Camp Ground by Saturday at 11, and found the tenters all on the ground, but the continued rain was very discouraging. Our first service was in the church at 2 p. m., the ever wakeful and energetic P. E., Rev. T. G. Whitten convened the Quarterly Conference, inviting every body to attend. The P. C., Bro. Humphrey, had business well up, but the stewards were far behind. It was on the Post Oak circuit order, and was really a moving time. This old Camp Ground has a marvellous history. This was the sixty-second on this ground. We found one dear old lady who was at the first, and has attended all, Old Mother Hudson, has a saintly appearance and is still vigorous and devoted to her church. Over 5,000 souls have been converted here, and some forty or fifty preachers have been licensed to preach on this ground. Arthur Davis was converted here, and was one of the most remarkable men of West Tennessee. He was the greatest natural orator we ever heard, and as a camp meeting preacher he had no superior. The camp meeting this year was only a partial success. The weather was too cold. Next year they will meet earlier and do better. We went from here to lecture at Camden, where we had a fine audience and a good time. We found as intelligent and refined an audience as can be turned out in any country. At 4 a. m. we boarded a train for the City of Rocks. A few hours in the Publishing House and then we went out to the Vanderbilt University to see our son, and look in on our great University. The opening has surpassed the expectations of its most sanguine friends, and it now enters on an era of greater prosperity than ever before. We found the president of the board hopeful and very cheerful. It was a pleasant day and we enjoyed it. Mrs. Plummer says she has the pick of the boys, and of course we will not controvert it, but we were very favorably impressed with all the boys we saw, and we can safely say the Vanderbilt will do a great work for the church. We hope so much change is a thing of the past and henceforth we shall have harmony, peace and hearty work from all the faculty, and we know the board will co-operate. We left at 4:25 p. m. with a living host on the Columbia Accomodation for that good old solid city of refinement and culture, to meet the old Jerusalem Conference. Of the Conference we speak elsewhere and we will only continue the thread of travel in this. We had a pleasant home at Bro. Mart Hodges, and spent two delightful days. The brethren

gave us a hearty welcome and returned us with over 60 subscribers, and a well filled purse for the ARKANSAS METHODIST. We left on the evening of the 9th en route for home; but stopped to preach and lecture at Trezvant, where we had an engagement. The people turned out well at both hours, and we are their debtors for much kindness. Home Saturday at 12 m. and put right in to get out this number of our paper. Thanks to everybody who helped us.

Our Junior and wife return many thanks for the kindly greeting given them by the citizens of Argenta soon after their arrival there last week. The elegant parlors of Mr. T. A. Baldwin were crowded, each and all of whom brought either money or clothes or something needful for the family. At 10 p. m. the party themselves were surprised when ushered into the dining room to find Mrs. Baldwin had prepared an elegant repast, which was greatly enjoyed by all. A double surprise and an exceedingly pleasant evening. God bless them all.

Brethren of the Arkansas Conference:

I want, I'mme lately, the names of all who expect to attend conference, either as lay delegates, applicants local deacons or elders for orders, candidates for admission on trial or re-admission; also of preacher's wives who are coming as members of the "Womans Missionary Society." Please bring as few horses as possible.

B. H. GREATHOUSE, P. C.

MAJ. WISE ON PUBLIC SCHOOLS.

Editor Arkansas Democrat.

In the WEEKLY DEMOCRAT of September 24th appears an article of two columns and a half from Maj. Wise on "Public Education as Related to Godlessness." He says the public schools are not Godless. Now, who has said they are? No one has said so in any more forceful way than Maj. Wise himself. Hear him. Dr. W. says: "We demand the State to do what she will not allow us to do—educate the masses religiously. That is precisely what the State cannot do." Maj. Wise may pretend not to know that irreligious education is Godless education, but the intelligent reader knows it. He labors to exclude the Bible from the schools, and yet would have a religion taught—what he calls a "religion that is vital to the preservation of the life of the State." A religion without the Bible, that fears the Bible, that is endangered by the presence of the Bible. What is it he proposes to thrust upon our children? Is it the religion of Ingersoll or Paine or Voltaire? Some sort of anti-biblical religion, so they be not called Godless.

I rejoice to state my conviction that a great number—perhaps the greater number—of the public schools of Arkansas are not Godless. In many of them the Bible is read by the teacher to the school, or read by the pupils, prayer is offered and God is worshipped in songs of praise. Nor does any law of the State forbid it. All this is true because Maj. Wise is not the State. From his oracular manner one would suppose he thinks he is, and that by the magisterial wave of his hand the Bible and all who believe in it will be swept from the schools of Arkansas. The subject has claimed attention, not because these sentiments were presented by Maj. Wise, but because his paper received a quasi endorsement by the State Teachers' Association, and was applauded by the secular press. The teachers of Arkansas owe it to themselves to repudiate this antagonism to the Bible, and set themselves right before the people. Otherwise it becomes the people to seek other teachers for their children.

Whence comes this opposition to the Bible in the schools? Who is demanding its exclusion from them? Not Roman Catholics. They want no schools for their children in which religious instruction is forbidden. They do not ask the State of Arkansas to exclude the Bible from the public schools. They want no State schools unless the law will place in their own hands a fair proportion of the educational funds to be used in providing religious

schools for their children. Nor have the Jews made any clamor on this subject. They are able to educate their own children and ask no help from the State. Relieve them from the school tax and they will educate their children better than the State will. They do not ask that the State exclude the Bible from the schools. No, these enemies of the Bible are not the Romanists nor the Jews. Who are they? Who has any interest in suppressing the Bible? Who, but infidels, unbelieving, Godless men—some, perhaps, masking in cloak of religious profession and church membership—who, hating the Bible would hide it from the eyes of the rising generation?

Says Major Wise: "Kings and priests of mediæval times found in the schools the most efficient instrument for molding men for their own uses and purposes, and consequently suppressed all educational forces not in harmony with their ideas." Yes, in those days the Bible was under ban, and men read it or taught it at their peril. But we flattered ourselves that we lived in another age, an age of light and liberty. Yet in this free land, in these closing years of the Nineteenth century, appear these men with the same old hatred of truth, and with the same spirit of tyranny over the conscience, and with force and arms would suppress the Bible in the public schools as an "educational force not in harmony with their ideas."

Now I want to ask one question: Is the Bible excluded from the Arkansas Industrial University? Will some one tell us.

J. H. RIGGIN.

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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.

Warning Order.

In the Pulaski Chancery Court, in vacation, on the 1st day of September, A. D. 1885.

Ray McGee, Plaintiff,

vs.

J. P. McGee, Defendant.

The defendant, J. P. McGee, is warned to appear in this court within thirty days, and answer the complaint of the plaintiff, Ray McGee.

J. W. CALLAWAY, Clerk.

A true copy from the record.

Attest: J. W. CALLAWAY, Clerk.

Sept. 1, 1885. oct 10-4t

F. P. Dunn, Solicitor for Plaintiff.

Warning Order.

In the Pulaski Chancery Court, in vacation; on the 17th day of September, 1885.

Clara F. Jackson, Plaintiff.

vs.

Levi H. Jackson, Defendant.

The defendant, Levi H. Jackson, is warned to appear in this court within thirty days, and answer the complaint of the plaintiff, Clara F. Jackson.

J. W. CALLAWAY, Clerk.

A true copy from the record.

Attest: J. W. CALLAWAY, Clerk.

Sept. 17, 1885. oct 10-4t

F. P. Dunn, Solicitor for Plaintiff.

ARKANSAS METHODIST

SATURDAY, OCTOBER 17, 1885.

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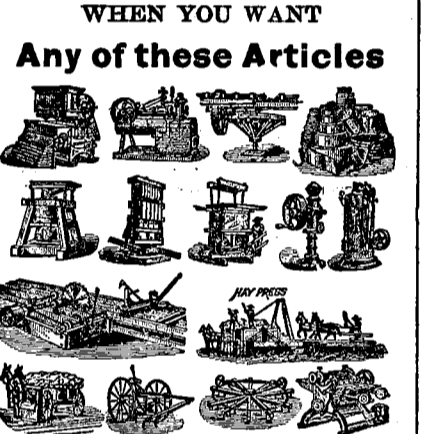
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Aug. 31, 1885. sep12-

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Advertisement for Logan Female College. Includes text: 'The Best Female College Building in Kentucky.' and an illustration of the college building. Text also mentions H. K. Taylor, Pres., and Russellville, Ky.

The domestic department and the health of the pupils are under the care of the Lady Principal, and a Matron of forty years' experience. High scholarship, moral and physical culture, and religious development, are the aims of the school. Send for a catalogue. Fall term begins Sept. 31. REFERENCES—Dr. A. R. Winfield, Little Rock; Rev. N. B. Fizer, Forrest City; Rev. D. S. Williams, Arkadelphia.

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Little Rock, Arkansas.

ARKANSAS METHODIST.

SATURDAY, OCTOBER 17, 1885.

Little Helpers.

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

Speak Up.

When you go to seek your fortune. My laddie, now at home; When you leave the dear old fireside, And, from its blessings roam, Go forth with manly boldness And bid adieu to fear; And when you've anything to say Speak up, that all may hear!

There is no one half so likely To take up with alloy, And to banish sweet home-lessons As your wavering, fearsome boy. He dreads to speak of mother, Whose counsel should be dear; Or of father's sage advice to him Lest all the world should hear.

In your memory, oh, my laddie, A picture bright and fair, Keep fore'er the dear old homestead That with no place will compare. And should temptation greet you Keep head and heart both clear; And when for right you banish wrong Speak up, that all may hear.

When you plead for God and justice Where'er you chance to roam; When you stand up for your country, Your kindred, or your home, Do it with manly boldness, And bid adieu to fear— Within the shop or market place, Speak up, that all may hear.

—[Mrs. M. A. Kidder. The Soldier Boy.

In our late civil war a tender soldier boy lay wounded on the battlefield of Shiloh. He thought of home, mother, and all that was dear in the world. But the thought of death was most painful as he was all unprepared. He had failed to pray when he could have done so, and now it seemed all the praying of his life must be done at once, and that in death. But his mouth was shot all to pieces and he could not speak. How could he pray now? He had learned from his praying mother that God can hear the heart as well as the mouth, and that a broken heart and a contrite spirit God will not despise; but that he is near those with a broken heart, and saveth such as have a contrite spirit. So, lying there bleeding on the ground, he lifted up his heart to God in prayer for salvation. It was his first prayer. Not a word could he utter, but with the cry of the heart he called inwardly upon God through Jesus Christ. And the Lord inclined unto him, heard his earnest soul-cry, and sent his Spirit with power to cleanse and save the poor, penitent, praying boy. He felt the joy of sins forgiven. He got up and was saved from death as well as from sin. I heard him tell it not long ago at church. He still lives for God, a strong, happy believer in the Bible doctrine that sinners have a right to pray, and that our God will hear and answer the true believing penitent. "Prayer is the contrite sinner's voice, Returning from his ways."

The Dancing Bird.

The forests of Nicaragua are the home of a dancing bird, variously called "Toledo," from its whistling note, and "Ballador," or "Dancer," from its curious jumping action. A naturalist has described their remarkable performances. Upon a bare twig about four feet from the ground, two male Balladors were seen engaged in a song and dance. They were about eighteen inches apart, and alternately jumped two feet into the air, alighting always in the same spot. As soon as one bird alighted the other bird jumped up, their time being like clock-work in its regularity, and each "accompanying himself to the tune of 'to-le-do'—'to-le-do'—'to-le-do,' sounding the syllable 'to' as he crouched to spring, 'le' while in the air, and 'do' as he alighted." The performance was kept up for more than a minute, when the birds found they were being watched, and made off.—[Gem.

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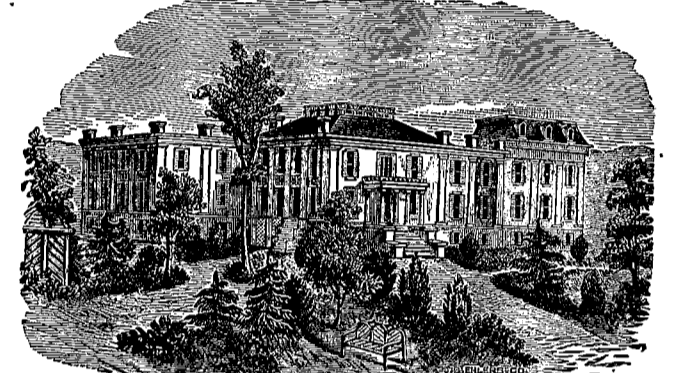
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THE ARKANSAS METHODIST.

SATURDAY, OCTOBER 17, 1885.

OBITUARIES.

TURNER.—Little Mary, daughter of M. E. and Jennie Turner, was born Jan'y 25, 1878, and died Sept. 10, 1885; aged 7 years, 7 months, and 16 days. Thus a lovely child, a household idol, was in the yard in the enjoyment of little sisters, a dear home and fond parents, when at 10 o'clock a. m. the summons came; she answered the call, and in a few short hours all that was mortal of little Mary, was cold, lifeless clay; her spirit, however, had winged its way to "bright mansions above." Her mother said, "last night she said not her prayers"—she was unconscious. She had prepared her Sunday-school lesson, but when Sunday came little Mary was above. We would say to the afflicted parents, dear sisters and little brother: "A treasure, but removed—A bright bird parted for a clearer day—Yours still in heaven."

ROFFE.—Benjamin Thomas Roffe, son of T. J. Roffe, was born in Benton Co., Miss., March 6, 1883, and died at Alexander, Ark., September 22, 1885. Ben's fatal sickness was brief, only lasting a few hours. Just before the final struggle he called to his papa, who went and took the little sufferer in his arms and asked, "What is it, Ben?" He raised his little hand heavenward, and said, "Papa I want to go up yonder," and in a moment all was over and the pure spirit of the dear little one was with the angels, and bore to the bosom of Him who "took little children in his arms, laid his hands upon them and blessed them." Thank God for such a Saviour, for such a religion, for such a hope!!! C. M. KEITH, P. C. Alexander, Ark.

DIEHL.—Philip Marvin, son of Philip O. and Katie Diehl, was born in Pulaski county, Ark., March 17, 1883; was baptized by Rev. W. A. Steel, in July, 1883; died in Faulkner county, Ark., June 27, 1885; aged 2 years, 3 months, and 10 days. Sweet child! Dear little boy! Left this world of pain and trouble and gone to rest in heaven! Is now in the good shepherd's bosom in the green pasture! Happy little one! Weeping friends, dry up your tears. Look upward. Have faith in God. JAMES M. CLINE.

ZUBER.—Sister Ella Zuber, daughter of Alexander and Sarah Crawford, was born in Perry county, Ark., Nov. 23, 1858; was married to R. D. Zuber, by the writer, in Saline county, Ark., November 1, 1876, and died March 12, 1885; professed religion in her 14th year; joined the M. E. Church, South, died in the triumph of a living faith. Sister Zuber was sorely afflicted about a month. I was called in to see her; she said I had liked to have died last night; she said all was well; she frequently expressed her willingness to die to her sister and be with Christ, which is far better. When she came to cross the cold waters of Jordan she said, tell my brother to meet me in heaven; she said sister lay me back and let me go to rest; said good-bye, and exhorted them to meet her in heaven. She leaves a husband and four little children, one sister and a brother to mourn her loss. May God bless the bereaved and gather all home at last. PATRICK SCOTT.

MOORE.—Jessie Luna Moore, daughter of William and Sarah E. Moore, died August 4th, after an illness of eleven days; aged 12 years and 3 months. Jessie was a remarkably conscientious child, obedient to her parents, and always prompt and earnest in her secret devotions, and as she followed the good Shepherd here, we feel assured that He has taken this tender lamb up into his arms, that we might follow Him more closely. Washington, Ark. W. M.

JANES.—Henry Otto, infant son of Napoleon and Latisha Janes, died Aug. 27, 1885; aged 8 months and 17 days. Henry was a bright flower, bloomed to brighten the hearts of his parents, then God took him away to gladden heaven and call his father and mother to that blessed abode where parents no more part with their children. Mourn not father, mother, your babe is in good hands. E. N. EVANS.

DR. JOHN BULL'S Smith's Tonic Syrup FOR THE CURE OF FEVER and ACUE Or CHILLS and FEVER, AND ALL MALARIAL DISEASES.

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Dr. J. J. McAlmont. OFFICE—112 West Seventh St., near Main. RESIDENCE—800 Cumberland Street. Oct. 11 '84-ly.

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ANNOUNCEMENTS.

LITTLE ROCK, ARK., Sept. 11th, 1885.

To the Democratic Voters of Arkansas:

One of the Associate Justices of the Supreme Court of this State, Hon. John R. Eakin, having died, it becomes your duty to elect his successor. A Democratic Convention will be held at this place on the 22d, of October next, to nominate a Candidate for the vacancy. Having come within a few votes of receiving the Democratic Nomination for Chief Justice by the State Convention October, 1884, when many able, worthy and distinguished gentlemen sought the nomination—I am encouraged to place myself again at your command. While I am averse to office seeking and shrink from placing myself in the attitude of an office-seeker, and while I do not think a place on the Supreme Bench should be sought in the manner Political Offices are usually sought, I know that, in order for any one to attain that or any other position, it is necessary for him to make known his desire to fill it. Recognizing this necessity I take this method of saying that I have been and is the ambition of my life to serve the people of my State on the Supreme Bench; and that, if I shall be nominated a Candidate for Associate Justice and elected, I will honestly, faithfully and impartially discharge the duties of the office to the extent of my abilities.

Yours truly, B. B. BATTLE.

We are authorized to announce Judge James M. Pittman, of Fayetteville, as a candidate for Associate Justice of the Supreme Court, subject to the action of the Democratic State Convention, to be held 22d of October.

Address C. C. Godden & Co., for the latest Hymn and Tune books.

Misses Jennie and Lucy Jones, sisters of Hon. J. K. Jones, have returned to the city after spending a pleasant summer at Eureka Springs. They are stopping at 818 Cumberland with their Aunt, Mrs. A. Winfield.

We call the attention of our readers to the latest song book, Holy Manna, by Prof. D. E. Dortch, of Columbia, Tenn. Prof. Dortch has done much for our Sunday-schools in the way of song and music, and this is the best of all. 10c per copy by mail \$1 per dozen. Address Prof D. E. Dortch, Columbia, Tenn.

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We call attention to the advertisement of the Glidewell Hotel which appears in our paper this week. H. E. Glidewell is the hotel manager at Little Rock, and the great caterer to appetite and taste, has fitted up in brand new style and dress the old hotel corner of Louisiana and Fourth and has made it a real handsome building, and it is newly furnished with elegant furniture and all the late conveniences. The rooms are pleasant and airy. His table is second to none and his prices very low. Only \$1.25 per day or \$7 per week. Be sure to call at the Glidewell Hotel, and you will be pleased. We cheerfully commend it to all our friends.

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Warning Order.

In the Pulaski Chancery Court, in vacation, on the 15th day of September, 1885,

James M. Gilbert, Plaintiff.

vs.

Laura J. Gilbert, Defendant.

The defendant, Laura J. Gilbert, is warned to appear in this court within thirty days, and answer the complaint of the plaintiff, James M. Gilbert.

J. W. CALLAWAY, Clerk.

A true copy from the record. Attest: J. W. CALLAWAY, Clerk. Sept. 15, 1885. sep26-4t Clark & Williams, Solicitors for Plaintiffs.

Change in Quarterly Meetings.

Mt. View ct, Oct. 24, 25.

Jamestown ct, at Cedar Grove, Nov. 21, 23.

Sulphur Rock ct, at Lebanon Nov. 28, 29.

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