

GENERAL NEWS.

Foreign.

Mr. Gladstone's restoration to the premiership at this critical juncture invests him with great responsibility. But we believe he will be equal to the emergency, if an unreasoning impatience does not dominate the popular mind. The Turks under pretense of searching a Greek vessel have offered an insult to the Greek flag, and it is feared that it will be accepted at Athens as intentional and aggravate the seriousness of the situation. The striking mechanics of London held a mass meeting Monday, in Trafalgar Square around the Nelson monument, which resulted in a riot. The proceedings opened with 10,000 people. The police were present in large force, but they soon saw that the socialistic element of the city present largely outnumbered them. Burns, the socialistic leader, was the most conspicuous figure and principal speaker. Great excitement prevailed and the inability of the police to disperse them emboldened the speakers and their fiery and furious harangues, stirred profoundly the infuriated throng. Burns bore a red flag and waived it as a signal of triumph over the authorities. They warned the government that unless public work should be provided for them to get bread for their families, they would attack the bakeries and take the bread. This is an exciting and unhappy state of affairs in the old land.

LATER.

There was another outbreak Tuesday, and the conduct of the maddened mass of human beings surpassed the demonstration the day before. Many thousands of them are desperate because of the destitute condition of their families, and others are desperate and wicked characters, who as one of the leaders averred, want property to be insecure and desire to introduce discord and confusion. The fierce and foul spirit of communism seeks such opportunities to do its dirty work. The police charged the mob repeatedly, but could not disperse them. The vehicles containing the Lord Mayor and the Nobility were stopped by them, and great fears were entertained for their safety. But the police succeeded in rescuing them. Further particulars next week.

Domestic.

Senator Sherman entertained the senate Monday, with the reasons why the president should furnish papers, documents, etc., when called for, relating to the appointment or removal of any one from office. Another riot at Pittsburg, Penn., by the strikers at the Coke works. They fired on the men at work and drove them. They burned the tippie house. As usual on such occasions great excitement prevails. Gen. Hancock died in New York, Tuesday last. No particulars. Twenty drunken negroes raised a riot at Ronald, Va., on the night of the 8th, and help from a neighboring town had to be called for.

STATE NEWS.

The Clarendon Sun shines again, May there never be the smell of fire upon its garments again.

Certainly no prohibitionist can consistently vote for any drunken or unworthy man in preference to a sober one.—Woodruff Vidette.

The Gazette confesses to "twisting" the ancient prediction of the appearance of the ground hog on the 2nd of February. Now let it be equally honest and confess that it twisted and perverted the position of the prohibition Alliance.

The Washington Press wants the next Press Association to do something to regulate foreign advertising, so that justness and fairness might be done the State Press. We sincerely hope the suggestion and admonition may have the attention it deserves, and demands.

One thousand bales of cotton awaited the arrival of the steamer John Howard, this week, for shipment by river.—Camden Beacon.

Rev. R. S. Deener sends us happy greetings, and he is doing a fine work and is fully alive to the temperance work. He loves the paper and says it is simply splendid.

The largest land sale ever effected in Arkansas or in the Southwest perhaps, was the recent sale of all the land belonging to the Little Rock & Fort Smith Railway Co., 630,000 acres. It sold at \$1.25 per acre.

Searcy Colleges is the title of a new educational monthly. Prof. W. H. Thrap, editor. It is a bright, neat and interesting little journal, and we wish it and the excellent school from which it hails abundant success.

We will print the Citizen all at home after this week, and trust the public will show their appreciation of our efforts to give a first-class all-home paper by coming to the front and subscribing.—Des Arc Citizen.

Bro. A. D. Wren at Prescott Ark., is our sort of a man. He answers our postals kindly, explains all about his paper, then renews and criticises and says he don't want to do without our paper and don't want it for nothing. God bless him and all like him.

At a dance, in a drunken row, in Yell county last Saturday night, a man by the name of Harmon was shot by a Mr. Ives, so we were informed by Mr. Wm. Murphy, who was over Sunday. He was, however, unable to give further particulars. The harvest has set in.—Russellville Democrat.

Forrest City has the three mile law, and also a blind tiger. But the citizens called a mass meeting and resolved to stop the blind tiger business. They can and will succeed, so can any other town that will exhibit the same interest. There are a few other towns similarly troubled. To all such we say, enforce the law.

The Forest City Times says that "one of the bad features of a cotton country is the scarcity of corn and other grain," and expresses a desire for the farmers, by their organizations, to encourage diversified crops. The Times is right. The all-cotton business won't do. All the Agricultural Wheels that can be organized won't make farmers prosperous until they diversify their crops.—Jonesboro Times.

On Thursday of last week, Mr. W. Johnson, of the Walter's Chapel neighborhood, was returning from Des Arc, and being under the influence of liquor stopped at a Mr. Wesson's for the purpose of having a business settlement with him, when a difference arose between them and Wesson struck Johnson on the back of the head with a heavy instrument, either an axe or a piece of wood, from the effects of which Mr. Johnson has been, up to this time a week ago to-day, unconscious. We did not learn the full particulars. It is an unfortunate affair, no matter what the facts in the case are.—New Departure Clarion.

We are not sure that the high license system is exactly the thing. It may be and then again it may not. The high license law is ostensibly for the purpose of decreasing, not simply the number of drinking places in large cities, but the number of persons who frequent them as well. Statistics show that the revenue in most large cities has been increased—in many places more than doubled—by the high license system. If the revenue be increased the numbers who frequent them must also necessarily be increased.—Poplar Bluff (Mo.) Citizen.

That's about the way the Times has been looking at the matter for a long time, and hence has opposed high license because it does no good and is calculated to create and foster a monopoly.—Jonesboro Times.

PERSONAL.

Maj. B. M. Jones, of Riverside, we were glad to meet again and to find him and his family well. We wish our old Searcy friends great success in their new home.

Prof. M. W. Brown, of Plummersville, Ark., wishes a situation as a teacher. He refers to the citizens of Des Arc, Beebe and Morrilton where he has taught.

Rev. A. Turrentine is a live man, and one of our best agents. Only twelve at one time, and \$20 in spot cash. We like that sort. Lookout, brethren, or he will get that organ.

Rev. J. B. Stevenson, on Mulberry, sent us down four subscribers with the promise of more. Many thanks. We have long wanted a list at Mulberry.

Rev. H. Jewell invaded our sanctuary this week and brought us in \$3 to renew one of our elect ladies for another year. He is moving off grandly in the district.

Rev. P. B. Hopkins is among our best agents this year, and is still moving right along with the good work, and of course his circuit is coming up finely. Few such men.

Rev. D. C. Ross is in the land of Goshen, away up in the Northwest, and oh! what fine lists he is sending us. A No. 1 man and no mistake. That is the land of fatness.

Rev. George W. Graves writes us an elegant letter from Texas, and strongly endorses our views on the Presiding Eldership. Thanks. We will certainly pull that string.

Dr. Winfield left last Saturday for Paducah, Ky., where he will lecture and preach several days. He has many appointments out in different states. He goes to Mt. Eagle in the summer. Dr. Lafferty refers to him as a lively young man, and he is correct.

Joe M. Stayton and Will L. McDonald of Newport, represented the gallantry of that enterprising town at the Augusta wedding. It goes without the saying, that those knights-errant contributed much to the pleasure of the occasion.

Mr. J. L. Peters of Dobeysville, deserves first mention this week. He says "he would rather do without his coffee than the ARKANSAS METHODIST." Whenever a paper can get ahead of coffee in Arkansas, it is certainly on top.

Rev. G. M. Sanborne ought by all means, to set up a school to teach us poor Arkansas preachers how to work for temperance, and how to be gallant. See his critique in Personal Paragraphs. Nice young man!

Mrs. Sarah Smalley of Memphis, writes elegant things about our paper, and has no idea of giving it up. We will see that she gets it; and a dear good woman at Plum Bayou sends up her own name. Yes, you shall have it. Your name is on our mailer.

Rev. C. B. Galloway, D. D., the elegant and accomplished editor of the New Orleans Advocate, agrees with us on the number of Bishops, but Brother Potter of the Wesleyan, disagrees. Of course we will need over three if we are going to make paper conferences all over the world, but we won't do that.

Col. Grace called Monday. Sorry we did not see him. He is always a welcome visitor. His communication in last Sunday's Gazette puts himself and the Prohibition Alliance in its true light. Like every production of his pen, it is clear and concise. We predict that it will silence all the batteries that have been brought to bear on him in the Gazette since the convention.

Rev. J. S. F. Annis, the son of our old friend, Rev. J. B. Annis, one of the pioneers of Arkansas sends us a good letter which will appear very

soon. Jerome is a noble preacher and a fine representative of a magnificent father. That is the succession we like.

PERSONAL PARAGRAPHS.

Maj. J. W. Calloway, clerk of the Chancery Court will not be a candidate for re-election.

The Jackson County Herald pays a high compliment to Gov. Hughes, and favors his re-election.

Charles Coffin esq., of Walnut Ridge, it is thought, looks wistfully towards Col. Dunn's seat in Congress.

Rev. M. Keith declines the race for the organ but he will come up all right on the paper and gain some good premiums.

Rev. Cyrus H. Ellis, presiding elder of the Weatherford District, Texas, sends a cheery note to the Texas Christian Advocate. Glad to hear of the success of our dear old friend with whom we use to hold sweet communion at Batesville and Jacksonport.

Joseph Cook will soon begin his eleventh season of Monday lectures in Tremont Temple, Boston. Subject, Vital Orthodoxy at Home and Abroad. He lectured in Chickering Hall, New York recently and hundreds went away for the want of seats.

Lord & Thomas, of Chicago have the advertising agency of quite a number of religious newspapers, among which are the St. Louis Christian Advocate and South-Western Methodist. They give the circulation of the Advocate 20,000 and the South-Western Methodist at 4,000.

J. H. Shappoch, the noble layman of Benton, writes a cheery note and calls attention to an error on his label but he does it so nicely and lovingly. He tells of great prosperity at old Benton. Our fat, good-natured and noble McSwain is carrying everything before him.

Bro. Weber has retired from the editorial chair of the Southern Christian Advocate, and has been succeeded by Bro. Kirkland, editor of the Christian Record. We hope it is not too late to wish both of the able and courteous gentlemen increased usefulness and happiness in their changed relations and new positions.

Rev. W. H. Jernigan father of our talented J. F. Jernigan, of the White River conference, writes and renews his subscription to our paper and says he has entered 79th year as a man, and his 51st as a christian. He is still sound of body, full of faith and abounding in the rich consolations of the gospel. He is our firm friend.

Mr. N. N. Lester writes and renews without one word of compliment, but answers our postal like a sweet spirited christian, and says he won't do without the METHODIST. If we only had 10,000 like him ah me! that would be too good for us poor editors.

The ARKANSAS METHODIST advocates the election of three new bishops by the next General Conference. We agree with our contemporary in his estimate. That addition to our Episcopal force is quite sufficient for the superintendence of our work at home and abroad.—New Orleans Advocate.

One of these should reside in Texas, one in China and perhaps Colorado would be about the locality where the third might make headquarters to good advantage.—Texas Methodist.

Rev. J. O. Peck, of the Methodist Episcopal Church, and stationed in New Haven, Connecticut, is one of the most successful pastors in the United States. And one secret of his large success is his interest in the circulation of religious papers in his congregation. Though a popular pulpit orator and a man of real eloquence, he does not consider it unworthy of his dignity to make a house to house canvass for the circulation of the Christian Advocate. Last year he doubled the number of subscribers to the Advocate in his charge, and this year has added thirty-five more names.—New York Advocate.

John B. Gough after a three months rest is on the platform again. May his bow long abide in strength.

The manager of the Holston Methodist announces that hereafter all obituaries over 150 words in length will be charged to party sending same.

Moody and Sanky are making a tour of the principal cities of the South. They have recently visited Knoxville, last week they were at Memphis, and will soon visit Mobile, New Orleans and Galveston.

Sorry to note the destruction by fire of the residence of Bro. Taylor of the Rison Immigrant, recently. Hope all his delinquents will now pay up, and a thousand new subscribers will call and pay in advance.

Rev. T. J. Shelton has at last taken a creed down whole without any help, and apologizes for this manner of his utterances last fall and now he assumes the roll of a temperance organizer. Guess our friends at Prescott, and Hope will be astonished at this. Mr. Shelton endorses Dr. A. B. Miller, and Mr. Sanborne comes to the relief, all combined to destroy our Prohibition Alliance. They will do this as soon as three snow birds could peck away the rock of Gibraltar, and not a moment sooner.

"Behold how good and pleasant it is for brethren to dwell together in peace and unity." What a sweet sentence this is from our Bro. Sanborne! How very modest, brotherly, and filial toward his brothers and fathers in the ministry. "Narrow and gallant anti-temperance, anti-common sense treatment of lady coadjutors." Wherein? Are they not associate members of our Alliance as we are made honorary members of the Woman's Christian Temperance Union? Who authorized you to be our spokesman? We emphatically declare against a political club or party, and you are unauthorized to write us down in any such way, and you do it, unwarranted by either facts written or spoken, for all writers and speakers declare they had no such design. See Gazette of the 4th inst for Mr. Sanborne's letter.

THE PRESS.

The Methodist preachers of Baltimore, at a recent meeting, adopted the following resolution:

Resolved by this Preachers' Meeting: We have read with great satisfaction the letter of Postmaster-General Vilas refusing the proposed Sunday delivery of mails by carriers, and that we hereby thank him for his decision.

Let their brethren throughout the whole land go and do likewise.—Texas Advocate.

Brains and learning cannot save a man hereafter—or here. If you don't believe it, read the following Associated Press dispatch:

Pittsburg, Pa., Jan. 17.—James W. Murray, Esq., editor of the Legal Journal, and one of the brightest young lawyers at the Alleghany County bar, died in jail to night of delirium tremens.

We find this out because he died in jail. It at home it would have been "nervous prostration," congestion of the bowels," "Brights disease,"—New York Advocate.

The whisky sellers of Tuscaloosa, Alabama, obtained license to continue their business in a characteristic way. The laws of that State require a petition signed by twenty free-holders and householders, and being unable to obtain the needed number, the whisky sellers, in the exercise of their "personal liberty," manufactured freeholders by selling a lot of worthless negroes city lots at \$5.50 each.—Texas Advocate.

Attorney-General Bradford notified the city officials of Leavenworth City, Kansas, on the 12th, that if the saloons were not closed within thirty-six hours he would bring quo warranto proceedings against them, in the State Supreme Court. This is a strike in a much needed direction. Many of the statutes upon the books for the moral benefit of the people are a dead letter, because of slack-twisted officials, who connive at the actions of the whisky-ring. Let Gen. Bradford's course be emulated all over the land.

We are occasionally asked, why the Advocate and other weekly church papers cannot be sold as low as the great secular weeklies such as the New York Sun, The World Republican and Globe Democrat. This question is easily answered and as readily explained. In the first place, the composition or typographical work consists simply in transferring matter which has already appeared in the six daily editions preceding it. So that very important item of expense is saved. Then again, almost the whole cost of editors, correspondents, reporters, special and associated telegrams, manager and all office expenses having been charged to and paid by the daily edition, the weekly is allowed the benefits without additional cost. The expenditure then, is confined to the cost of the white paper and press work with mailing added. While their cost, usually \$1.00 per year, yields quite a handsome revenue, it is but a drop in the bucket compared with what they annually receive for their advertising space,—the seemingly exorbitant price of which is fully justified by their enormous circulations.

With religious weeklies the case is different. Each issue is made up entirely of new matter and one paper costs about as much as another the whole year through,—each bearing its share of all expenses.—St. Louis Advocate.

Batesville has a "progressive euchre club." We are surprised and sorry. Some of its members we know and love, and think it is high time they were quitting such foolishness and wickedness.

The press says the skating rink at Paragould which resisted the attacks of the ministers, succumbed to the blizzard. It is an ill wind that blows no town any good.

NEWS AND NOTES.

Great revival at Harrison. See notice elsewhere.

Harry May is at Washington helping Rev. J. R. Sanders. Good meeting, but no general revival.

A terrible collision on the Iron Mountain railroad, and two or three persons were killed.

The Charity Ball did not net much cash, but the young folks had a big frolic. Shame on Little Rock.

We stop here and take the train for Paducah, Ky., where we are to help our Brother J. C. Hooks. Our readers will hear from us next week.

The members of the State Horticultural Society, and all others interested in Horticulture, are hereby notified that the annual meeting of this association will convene in the city of Little Rock, on Wednesday, February 17. Several distinguished horticulturalists from abroad have been invited, and are expected to participate upon this occasion. W. J. Patton, Pres. John Karr, Chairman of the Executive Committee.

It is a bad sign to see a preacher forever blowing and puffing himself and his congregation. It looks too much like sewing machine agents, lightning rod advertisers, and patent physic doctors. How some men can boast of their congregations and because their little house is full, say they have the largest in the city. Better quit boasting and do a little soul-saving.

SATURDAY, FEBRUARY 13, 1886.

EUROPEAN TRAVEL.—No. 10.

We continue our description of Westminster Abbey, the most wonderful heap of old grey stones in the world. Our readers must rest, and not grow weary walking through this old abbey: "North aisle.—Sarcophagus containing the bones of Henry V. and his brother Richard, duke of York; who were murdered by their cruel uncle, Richard III. Magnificent monument to the memory of Queen Elizabeth; Anne, Queen of Denmark; Henry Prince of Wales. The Chapel of Henry VII is richly ornamented—here the Knights of the Order of Bath were formerly installed—the Richmond, who defeated Richard III. of the battle of Bosworth Field, and who, by his marriage united the rival houses of York and Lancaster. The white and red roses here show his descent on the beautifully-worked oak gates at the entrance. The chapel is entered by a flight of steps. In the center of the chapel is situated its leading feature, the monument of Henry and his Queen. Beneath the nave lie the remains of George II and his queen, although lying in different coffins, they may be said to repose in the same, as the inner side of each was removed by the King's request. The tombs of royalty in this chapel are very numerous, including James I, Charles II, etc. In the chapel of St. Paul the leading monuments are those of James Watt, the celebrated engineer; Sir Thomas Bromley, lord chancellor of England, and one of the judges of Mary Queen of Scots, and Lord Bouchier, standard bearer of Henry V at the great battle of Agincourt. In the chapel of St. John, there are several very fine monuments. Lord Hunsdon's chamberlain to Queen Elizabeth; Col. Popham and William de Colchester. Islip chapel contains a fine monument to the Abbot Islip, after whom the chapel is named. The chapels of St. John, St. Michael and St. Andrew, contain many monuments of interest, the most interesting of which is that of Mr. and Mrs. Nightingale by Roubiliac; a most curious design representing a sheeted skeleton starting forth from the marble doors of the monument aiming his dart at his victim; she sinks into her terrified husband's arms and he endeavors to avert the blow. The other attractive monuments are those of Sir Francis Vere, the great general of Queen Elizabeth's reign; Lord and Lady Norris and six sons; full length statue of Mrs Siddons, the celebrated tragic actress. In the center of the Abbey, and nearly surrounded by the different chapels, is that of Edward the Confessor, the most ancient, and considered the most interesting of them all. In the centre stands the mosaic shrine of the Confessor before which Henry IV was seized with his last illness while confessing. Here may be observed many fine monuments such as those of Richard II and his queen, Anne, Henry III., Henry V., Edward III., and his queen, Philippa and Queen Eleanor. Here are also the two coronation chairs used at the coronation of the sovereigns of Great Britain. One of them with a stone seat known as Jacob's Pillow, was brought from that country by Edward I. In the Ambulatory is situated the monument to General Wolfe who crushed the Bourbon lilies on the Heights of Abraham at Quebec. In the north transept the monuments most conspicuous are those of John Phillip Kemble, in the character of Cato, Marquis of Londonderry whose celebrated public career is deeply recorded in history, and whose memory is particularly cherished by the people of Ireland, who will never forget the statesman of the legislative union. William, Earl of Mansfield with the statues of Justice and Wisdom; William Pitt, Earl of Chatham with the figures of Prudence and Fortitude, Peace and Neptune at the base resting on a dolphin. The nave contains the monuments of Mrs. Oldfield the actress; Congreve the dramatist; Lord Holland with the Statues of Genius, Science, Literature, Charity and Justice; also one erected by George III. to Major Andre, who was executed as a spy by our commander in the Revolutionary War. Fox, Percival, Woodworth, and others are also interred here and have monuments fitting their memory." Here, kind readers, rest one week.

A fisher has on his string fish of different sizes and qualities. He "can only "string" what he catches. This is ours:

EVERY DAY RELIGION.

What God requires is uniform piety, yet the most superficial observer can hardly fail to notice the very marvelous difference between our Sunday piety and our every day religion. Religion is usually considered to be a certain amount of weekly "contract" between us and our Heavenly Father, which we are to fill as economically, expeditiously, and with the least possible expenditure of effort and means. Therefore a certain amount of relaxed frames of mind and the observance of prescribed duties are required in religious service to take place usually on the Sabbath day. To carry the attention to the Bible and the solemn convictions, contemplations and emotions "over" to Monday and until the next sacred hebdomad would appear as strange to others, if not to ourselves, and be matter of as much notoriety and curiosity, as for us to wear our Sunday clothes in our regular business.

Does Satan attend to his specific duties only on the Sabbath? Our relations to God and the duties growing from them are not limited to Sabbath worship. Our spiritual wants, like those of our bodies, are daily, and our exposures to temptation and trial are no less on week days. Religious requirements are no less rigid, nor are the truth and blood and grace of Christ less necessary on other days than on the holy Sabbath. "Every-day religion" marks our Christian character, distinguishes our conduct and hallows our Christian influence. Gratitude to the dear Savior, regard for our best interests, and responsibility to our fellows, require the guidance blessing and support of "every-day religion. Bible study, personal self-examination, personal consecration, with divine trust, are essentials of "every-day religion. Our religion should act regularly and correctly as our healthy, natural instincts, as to time, amount and character of our food, and be a guard over exercise and repose, as necessary for health and protection against the danger of both neglect and excess.

SINGULAR EXHIBITION OF BROTHERLY LOVE.

Each child of love is supposed to have the paternal likeness as well as the spiritual paternity. The same spiritual birth marks each of the family, and each has the same right to parental care. Whatever privileges are enjoyed belong alike to each of the children. No privilege is so dear as approach to the father's ear and heart, his protection and his love. The family circle and the family board are common property of the family. There may be, in some, strange resemblance to the father in lineaments of face or of intellect and character, but the family register enrolls all the children with one common Father, Christ; comforter and heaven; alike dependence and exposure, alike supports of grace and trust in one common Savior, and the hope of one common heaven, the family homestead, with God, should make Christians love one another "with pure hearts fervently."

Now comes the curious fact. We can worship together, rejoice and pray together, and unite heart and hand, and even house, to advance Christ's cause, but when it comes to sitting around the family table, we sometimes see human opinions deciding who shall be admitted. Supposed devotion to a creed—itsself human—furnishes a hiding place for the partisanship, selfishness, bigotry. Regard is plead for some rite, and the performance of others condemned, and new tests are formed by which permission is given to come to our "Lord's table." Sectarianism is guilty of strange freaks. We sit near the cross of our common Savior, talk lovingly of our similar Christian experience, our spiritual love and hope. When the table is set then we practically disfranchise, unfriend our brother, we deprive him of the character of a true Christian, and then deny him that which Jesus provides and requires as a duty and privilege most solemn and precious. "Do this in remembrance of me."

Close Communion, to one not insensibly controlled by his creed, seems to assume to itself very grave responsibility, what is the only manner of performing one of the sacraments, and, then, on a matter of human opinion as to a church ceremony, debar from the Lord's table "those who with equal intelligence, piety and opportunity, and with equal honest and patient study of the Bible differ in regard to mode. Farther still, close communion assumes God's own prerogative, to decide who are God's children, and on that decision, in which everything else seemed overlooked except performance of a rite, refuses to a brother Christian recognized in every other matter and everywhere else, the full privileges of a follower of Jesus. It renders itself singular as a most selfish exhibition of true christian fraternal love of the brethren of our common Lord Jesus Christ. "The Lord's table" is the common property of all of God's children. No denomination has any right, human or divine, to build a fence of creed around it, and over the entrance write, "none admitted but those of the same faith and order." The moment that is done the beautiful and divine idea that christians compose "one family on earth and heaven" is broken and scattered. If we cannot surround the "board" here, how can we eat the bread and drink the wine in our Father's heaven? Difference of opinion as to a church ordinance should not be allowed to interfere either with common christian duty or privilege or to disturb the harmony of the church of God. The holy sacrament is one of the lovely spots where all lovers of Jesus can meet and acknowledge and worship him with no other creed but "Jesus is the only personal, almighty Saviour of sinners. Obedience to one of his latest most hallowed commands, "do this in remembrance of me," exhibits the simple, sublime beauty and trust and power of our holy religion. It impresses the minds of the irreligious and hushes the doubts and objections of infidelity. It enriches the faith and emboldens the efforts of the church of God. THEOPHILUS.

KENTUCKY CORRESPONDENCE.

Editors Methodist:

I am always glad to get the METHODIST, for when I read it I almost feel like I am talking face to face with some well beloved Arkansas friend, who weekly travels through Arkansas, Texas, Louisiana, Florida, California, Missouri and other States. O, how sweet his communication is to me! Yes, the ARKANSAS METHODIST, which ever grows better, is a welcome guest in the home of the writer, who was licensed to preach by the senior editor, and whom he was glad to meet again in Paducah during the session of the Memphis Conference. Just here allow me to state that I was very agreeably surprised to meet, at the same time and place, Brother H. Jewell, for whom I named my first born, and to whom I introduced him, O, that he may make such a man as I take him to be!

Nothing of a remarkable character has taken place in my little station since you last heard from me, but everything moves on smoothly. I serve a clever, and in the main, a moral and appreciative people. For many years before the war, and even for some years afterward, Smithland was the most important town on the Ohio river from Louisville to Memphis. Then I had here one of the most important stations in the Louisville Conference. But now the glory of Smithland, socially and ecclesiastically considered, has departed. We now have a small membership. We number about the same as when I came to them fifteen months ago, although some few have gone to the happy home prepared for them, and all the finally faithful by our blessed Savior, and others to different parts of our land. I do not feel that my labors have been in vain, for I think the church is in a better condition than it was a year ago; also the moral tone of the town. A Baptist brother said, just before I took my leave for Conference in Sept. last: "It is very evident that the moral and religious condition of our town is decidedly better, although you have not had what might be called a revival." I receive further encouragement from the fact that the pleasure seekers of our town could not collect, during the Christmas holidays, a sufficient number of dancers to make out a set; but upon a third effort they succeeded by

calling in help from the country. Furthermore, I feel encouraged by the good attendance upon our church services, especially preaching and prayer-meeting. Twenty, or an average, attend our Wednesday evening prayer-meeting, during the winter in spite of snow and sleet, wind and rain. We have one young lady, a member of our church, who has never, until last Wednesday evening, missed a single service, even class-meeting, during the fifteen months I have been here. After all this my dear readers, my heart is heavily burdened with an anxiety for the conversion of the three score of persons who attend our services; about half of whom are young persons from eighteen years old down; for whom I am specially concerned, and some of them seem concerned for themselves. In your prayers remember them and me.

About a month since, Bro. J. W. Cunningham of St. Louis, the pastor of this Church thirty nine years ago, visited us, and preached a full house on Wednesday evening. He looked up all of his old acquaintances, white and black, and where practicable prayed with them. He found one still living who was a mother in Israel under his pastorate, and one of the four that constituted the first organization of Methodists in Smithland. She is now in her ninety-ninth year. I need not say she was one of the few who were here to greet the old pastor. I am in the gospel bonds.

W. C. DUNN.

January 27, 1886.

TENNESSEE CORRESPONDENCE.

Editors Methodist:

It would have facilitated the understanding of my "Little Rock and Richmond" article on the part of your readers, to have noted that it was addressed to the editor of the Nashville Advocate. It was from his door, and not from yours, that I was turned away.

In regard to the "Rights of the Methodist press," as described by Dr. Fitzgerald not long since, allow me to say that the reply of Dr. Evans was eminently sensible and overwhelming. I could but think of the acrimonious personal controversies and editorial thrusts that have appeared in that paper under the present administration when reading the rules that were to govern its management in the future, as they had done in the past. But I suppose editors forget as well as the common run of mankind. *Quantum sufficit.*

The robbery of my old friend, the Rev. J. H. Porter, makes me sad, ludicrous as the occasion may have been. A Methodist preacher cannot afford to hand over \$120 to highwaymen. I hope he will comply with their request, to pray for them. Something will come of it if he will do so in all good conscience.

The mention of Brother Porter's name calls to mind the District Conference, held at Jonesboro in 1868 while he was pastor there. It was a long ride from where I was living to Jonesboro, and I had thirteen patients under treatment. As an officer of the church, it was my business to attend the district conference, but as a practitioner of medicine it was my duty to see after the sick who called for my services. Day after day for a long while I sought counsel of the Lord as to what I should do. Finally on the day before it was needful for me to start for Jonesboro, a voice within directed me to see all my patients, turn them over to the Lord, and attend to my Church duties. And this I did. On my return trip the Lord called me to preach, and on visiting my patients found that He had administered to them better than I could have done. That fall I joined the Arkansas Conference at Jacksonport.

From this district conference, of which I was secretary, I slipped away before adjournment, without letting Bro. Steele know anything of my intention to do so, and turned over the journal to the Rev. W. C. Malone, whose acquaintance I had formed the year before at Harrisburg, where the district conference was then held. When in Arkansas recently, great was my surprise and grief to find his family on the train going down with his corpse from Vandale to Forest City to bury him. It was a gratification to me to be present at his funeral and burial services, and mingle my tears with his bereaved loved ones. He

possessed many excellent qualities. And so it is, friend after friend departs. Soon we must go. May we be ready!

Do you know my aged kinsman in your State, T. H. Goodloe? I get the T in my name from him. Delighted was I with the visit. Particularly pleased was I also to find that the preachers thought so well of him and that his house was a veritable home for these servants of the Lord. I was then returning from the conference at Dover, whither Henderson McFerrin and I had gone as lay delegates from the Harrisburg district, and where several funny things occurred, of which I have not time to speak.

Dr. Bunch, of Vandale, tells me that another railroad is about to be built through Arkansas, starting out from Memphis. Hurrah for Arkansas! How times have changed out there.

A. T. GOODLOE.

FIELD NOTES.

Another week gone, and here we are still in the midst of sleet, slush and snow, and with very little hope of accomplishing anything in our fields. Well beloved do not despair or give way to despondency. Spring and flowers will come after awhile and we will hear the sweet songs of the birds again, and then the plowman will go forth with his merry whistle and you may start with your song of revival and the fields temporal and spiritual will yield a rich harvest to the sowers and reapers. Our first report is a sad one and the second must be too. Our brother Caldwell thus reports: "Have you heard of the death of Brother Howell L. Taylor, the faithful, good man, and honored minister of the gospel, late of Waco, Texas, formerly of this place? What a preacher's home his house was, and what christian fellowship was enjoyed there. Treasured indeed are the memories that cluster around that name. I don't think I ever occupy a seat in the amen corner of this (Tulip) church, without thinking of Howell. He had, and often sang there two favorite hymns: "How Happy are They" and "Come, O thou Traveler Unknown." He was a very useful man, and hundreds throughout this country will arise and call him blessed. Your own frequent visits to Aunt Cardis Taylor's will doubtless wake touching memories of perhaps the happiest and most successful year of your ministry. He lived and died a faithful christian gentleman."

It is sad. Howell Taylor belonged to one of our oldest and best Methodist families. He had his faults but he was noble and generous. Next comes Brother E. E. Hamilton to report the fall of another workman, a lay member this time. Hon. A. R. Boone was a prince among men in our Israel: "Say to your readers that a great and good man has passed to his reward. Hon. A. R. Boone died at his residence in this city (Mayfield, Ky.) on the 27th of January at 11 a. m. Dr. R. H. Mahon preached the sermon to-day to an immense concourse of people. No man ever died in this county more beloved by all than this man. His private and public life was beautiful and his death triumphant. About his last words were, "Glory to God in the highest, on earth peace and good will to men."

So pass the good away. He died like a true warrior, and triumphed like a true christian. It is a grand sight to see a christian leave this world. Next comes our Brother Mock from Prairie Grove. Ah, it is as sound as granite and pure as gold. "I am only taking your religious paper for several reasons; mainly, I feel like it is our home paper. I know so many of our preachers and have seen them all, as I have been in regular attendance at our conferences. When I read their letters I know who they are and something about where they are. For these and other reasons I prefer the ARKANSAS METHODIST, so send it on. Go it on the line of prohibition. Would be glad to see you and hope we will both be able to meet at Ozark at our next conference. I pray God to spare you and help you to fight his battles."

Next we will let a good lady appear among our field hands, Sister McDonald from Lacy, sends the following precious morsel of comfort: "It is like a shower to the newly mown grass, or apples of gold in pictures of

"I wish to renew my subscription for the METHODIST. I will give the \$1.50 to our preacher Bro Whitesides, and he will send it to you. I have been taking the paper two years and it feels dear to me, too dear to give it up. It comes every week laden with precious truths. It comforts my heart and makes new resolves within me; it is like conversing with religious friends. I love my paper, love my church and I love to see both prosper. O, may this be a crowning year; may the harvest be rich and the laborers rewarded for their labors. I love to read of great revivals, for there is no place on earth sweeter than to be in the midst of a good revival; it is like heaven below. May God's great blessings rest on you, kind brothers, and may your dear paper visit the homes of all good people, for it is a blessing to a household."

Next Bro. McReynolds a layman from Carden's Bottom. It is from a rich country and of course it is good: "Being one of the stewards of Atkin's Circuit, and reading an article in last week's METHODIST headed, "Devise Liberal Things." My dear brother, it is time to gird up our loins and go to work in earnest about this matter of our Master. Let every steward remember his responsibility and devote some of his time at least, to the work of his Master. For we are commanded to bring in all of our tithes into the storehouse of our Lord, "that there may be meat in mine house." Further than this he has promised us that if we will do this that he will open the windows of heaven and pour you out such a blessing that there will not be room enough to receive it. We should be willing to do these things for the cause of Christ and each one of us should give till we will feel it and then we will be in the right spirit to go to work in this cause of our Master. One more thing I wish to ask the brethren and readers of the ARKANSAS METHODIST to do before starting out in this great cause. Please read the METHODIST and pray God for divine help. May the ARKANSAS METHODIST ever be found battling for the rights of her people."

Next is from a former field hand of the White River Conference, now in the good old North State. Brother Gray is a true man: "The METHODIST has found me in my new home, and puts in its familiar face generally on Monday, the day of all days, when this preacher has most time to give to newspapers, and feels least like doing anything else. I enjoy no paper more than the METHODIST, and rejoice in its increasing success. One thing about it I much admire, and that is this; It has a backbone and is not to be classed with those people who, as Sam Jones says, have only a cotton string with a few ribs tied to it run up and down their back. It speaks its mind on moral issues that relate to the welfare of the people. What changes in the White River Conference since I joined at Helena five years ago last November, and the names of Brown, Clark and Castleberry are no longer upon its roll. Who can fill their places. May success attend them in their new fields. Missouri has made a heavy draft on the little White River Conference. I learn there has been a great revival at Clarendon my old home. The gracious influence reached some for whom I labored and prayed without seeing the result of my work. I rejoice that they have been brought into the church at last. That people will always be dear to me for having born so patiently with me during the first two years of my ministry. They are a noble people and showed no little kindness to this itinerant during his stay among them. How it would delight me to spend another Sabbath with them. Love to you both. find enclosed \$1 to pay subscription to the METHODIST."

Thomas McDaniel, of Argenta, a lad of about twelve summers deserves special mention. Instead of going to the circus as many other boys did, he stayed at home and gave his fifty cents to Brother Dye to help build a new church in Argenta. Was not that well done boys? How many others will imitate his good example,

ARKANSAS METHODIST

Temperance.

Constitution and By-Laws for the Government of Prohibition Clubs.

Believing that the welfare of our country requires the suppression of the traffic in alcoholic drinks by law, we therefore unite as an Alliance under the following

CONSTITUTION.

Article 1. The name of this organization shall be the Prohibition Alliance of ——— (This blank should be filled with some name.)

Art. 2. Any person of either sex who is a total abstainer from all intoxicating drinks as a beverage, and pledges co-operation with the Prohibition Alliance, may become a member by the payment of ——— cents and signing the constitution.

Art. 3. For the purpose of meeting the current expenses of the Alliance each member shall pay regularly on the first of each quarter the sum of ——— cents.

Art. 4. The treasurer shall forward on the first of each quarter of the year, to the secretary of the State Alliance, the sum of 25 cents for each male member in good standing, over 21 years of age.

Art. 5. The officers shall be a President, Vice-President, Secretary and Treasurer, who shall be elected by the Alliance at a regular meeting, and shall hold office for the term of six months, or until their successors have been elected.

Art. 6. The above named officers, together with three members elected by the Alliance at a regular meeting, shall constitute an Executive Committee.

Art. 7. Regular meetings of the Alliance shall be held as often as once a month.

Art. 8. The Executive Committee shall meet at least twice in each month to consider the interests of the Alliance, and perform such other duties as the by-laws may direct.

Art. 9. Within the period of one week after the semi-annual election the retiring officers shall deliver to their successors in office all books, records, moneys, and properties of every description belonging to the Alliance.

Art. 10. This constitution shall not be altered or amended, unless by notice in writing issued by the President through the Secretary of the Alliance, and such alteration or amendment shall receive the support of two-thirds of all the members present.

BY-LAWS.

Article 1. The President shall preside at all meetings, when present, call special meetings at the request of five members by written notices issued to each member by the Secretary, and perform such other duties as the Alliance may direct, or that usually pertain to the office. In the absence of the President, the Vice-President shall preside.

Art. 2. The Secretary shall keep a correct record of proceedings, receive all dues, pay them to the Treasurer, taking a receipt therefor, and perform such other duties as directed.

Art. 3. The Treasurer shall accept all funds of the Alliance, and disburse them by the direction of the Alliance only, on orders signed by the President and Secretary, making a detailed statement of the financial condition of the Alliance, at the semi-annual meeting held for the election, or at such other times as the Alliance may direct.

Art. 4. The Executive Committee shall devise means for increasing membership, raising funds and promoting the welfare of the Alliance.

Art. 5. The regular meeting of this Alliance shall be held on the — day of each month at — o'clock, p. m., at such place as the Executive Committee may designate.

Art. 6. These by-laws may be altered or amended at a regular meeting by a majority vote of those present, notice of the change having been given in writing at a previous regular meeting, and such change containing nothing which shall conflict with any of the provisions of the constitution of the State Prohibition Alliance.

ORDER OF BUSINESS.

1. Call to order.
2. Reading of records.

3. Reports of officers.
4. Reports of committees.
5. Unfinished business.
6. New business.
7. Report of progress.
8. Adjournment.

I CURE FITS!

When I say cure I do not mean merely to stop them for a time and then have them return again. I mean a radical cure. I have made the disease of FITS, EPILEPSY, or FALLING SICKNESS, a life-long study. I warrant my remedy to cure the worst case. No case others have failed in no respect. I do not now receive a cure. Send at once for a bottle of my infallible remedy. Give your name and address. It costs you nothing for a trial, and will, and will.

ROOT, 183 Pearl St., New York.

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CATARRH Curing Loss of Vision, Obstructed Breath, Sore Throat, Deafness, Hay Fever, Cough and Consumption, cured in from one to three months, even though bones of nose are affected. No quack, wash, or douches, or pessaries used. Root and branch. Address with stamp, Dr. C. N. BROCKINGTON, (Mention this paper.) 809 4th Ave., Louisville, Ky.

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FOR

Man and Beast.

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Or CHILLS and FEVER, AND ALL MALARIAL DISEASES.

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AGENTS WANTED

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SATURDAY, FEBRUARY, 13, 1886.

"WOMAN was last at the cross and first at the sepulchre." Very true and yet the Great Master neither made her an Apostle, Evangelist, Deacon or Elder, but sent her to work in her own sweet way in building up his own kingdom, and reforming the race of mankind. Wonder where Drs. Miller and Sanford found that beautiful sentence.

"Be not weary in well doing." There are many things to worry and provoke the very best of people in their efforts to do good. Motives are liable to be suspected, for this is a wicked, selfish world we seek to benefit. It is an ungrateful world. It is a selfish world. It is a wicked world. It put the Son of God to death. Still he loved the world and died for it. We must love and work for it and never grow weary in well doing.

"Ye are the light of the world." This world wants light. Ask the blind man what he most desires and he would say, light. And all men are in a state of spiritual blindness, and they are crying for light. It is the duty of the Christian world to bring them to the light and let them see. This can only be done by letting your light shine. Let the world see the full truth, power and beauty of religion in your daily life. Strive to be consistent in life and practice.

"WHAT will it profit a man to gain the whole world and lose his own soul." Who can answer this question? Who can tell the worth of a soul? Who can set a price on immortality? Who can describe or conceive of the loss of a soul? The gain of the world cannot possibly benefit us beyond the grave. We lose all we have gained, and then we lose our souls besides. Where is the profit? Wicked reader, will you stop and answer this question. Your soul's salvation is involved in it.

"It has been claimed that there was not an instance when woman was made the equal of man."—Dr. A. B. Miller's sermon in Gazette. Who claimed it? Please answer. Deborah was a prophetess, and was only used as an exception to the general rule, and her actions were miraculous. Ask the Jews if women were allowed to lead in public or governmental affairs. Where are the instances of Jewish queens? That was God's government. Women are always the equals of men, but they were made for help meets and not rulers. Husbands are the heads of families and representatives of Christ.

"Charity Ball." Such is the name given to a real wicked, ungodly ball in our city last week. Alas! Alas! Alas! Poor charity, how thou art abused in the home of thy friends. The idea of a christian community engaging in a wicked, promiscuous dance for the benefit of poor widows and homeless orphans. It is a burning shame. Such a charity is an insult to the people sought to be helped and it is an offense to God. Doing evil that good may come, and this our God forbids. Now, my dear unconverted people, if you must dance and will dance and can't keep from dancing, do for the sake of decency go on and dance and pay your fiddler, not let the poor people have to pay for your frolicking. This is a shame to you. Give to the poor and do it because it is right and God commands it. We hope never to hear of another charity ball. It is simply an outrage.

THERE is trouble ahead. There is an irrepressible conflict upon us. Many of the rich are growing richer and the poor poorer. There is an increasing friction between labor and capital. But worse still, we are paying a thousand dollars to debauch and degrade the masses to every dollar we give to educate and christianize them. There is only one source from which deliverance can come, and that is in the spread of the gospel. Let the rich and the poor lay this to heart.

OUR ALLIANCE.

It seems as if our brethren and many who claim to be the staunch friends of temperance, are determined that we shall be misunderstood. Since our adjournment, on Thursday, the 28th ult., there has been a rush for the office of the Gazette to be interviewed and to make reports, and to place the Alliance in a false light before the world, and particularly the temperance world. Why this rush to the office of men known to be opposed to prohibition? The Gazette never loses an opportunity to slur prohibitionists and to injure prohibition. They are known to be enemies to all prohibition. They contend for High License, which means selling whiskey and setting up a whiskey aristocracy, to both of which all true prohibitionists stand opposed. Sermons are preached and reported by their authors; letters are written and reports made to these headquarters of anti-prohibition. The people of Arkansas will understand this, and these men will reap the reward of their folly. They are welcome to all the glory they can reap on that line, and we willingly allow them the great privilege of riding on the popular wave and snuffing the popular breeze. Let all our temperance people keep it in mind that ours is not a party organization in any political sense whatever. It is not a political club, and no fair man will call it so in the face of our Constitution. It is a Prohibition Alliance, or an Alliance composed of men as active members and women as associate members, to secure a Constitutional Amendment as a part of our Organic Law. We do not believe this can be done by voting for whiskey men, and we say so, and we mean it. We do not intend to organize any third party in Arkansas. We do not want it, but we do intend to work for sober men and for prohibition, and we will vote to secure both. Our only aim is to show our real strength, so that our power and influence will be recognized and respected. We have done nothing to ostracize the ladies, or our women workers. We recognize everywhere and at all times woman's true worth, and we will not be driven from our real work to discuss the question of Woman's Rights, which is not before us. We leave the ladies where they have ever been, as associate members of our Alliance, while we will be contented to remain honorary members of their W. C. T. U. We will let them work the Three Mile Law while we work with Local Option to secure entire prohibition. They do not vote on Local Option; are they therefore excluded from it? Have they not helped to secure its benefits in many counties? Hold on gallant knights, hold on, you are rather too much in the line of raw recruits to come to Arkansas to impugn the motives and censure the action of the men and women who have secured the present temperance legislation of our State. We are very much obliged to many of the secular papers who are so willing to help adjust our little family jar. This is our funeral, if you please, gentlemen, and we prefer to have our ceremonies. We know full well that none of you who are so ready to advise us will come out and advocate straight out prohibition. We believe the labor organizations of the State will see it to be their interest to help us in our temperance work and they will do it. We temperance folks will all come together yet, and be ready when the pitched battle comes. We may differ a little on methods, but we will all work together when the time comes. Let the ladies work in the W. C. T. U. and the men in the Alliance, and do not let us forget to help each other. Our N. C. T. U. is no longer in existence, but had gone into the Prohibition party led by Gov. St. John and we were forced to form a new body as ours had no head. Wait and see how we will work, and then we can adjust our new machinery and remove all friction, if there be any. Let us organize and go to work and leave all bickerings, and try to heal all division in our ranks. We intend to have prohibition, and to get it we must all work for it.

WASHINGTON LETTER.

From our Regular Correspondent

The week's work in Congress can be easily summarized. Both Houses devoted one day to funeral oration. The Senate honored the memory of the late vice-president, and the House that of the late representative Ellwood, of Illinois. The Senate discussed Dakota's claims to statehood, and the House listened to an unimportant debate on the subject of the alleged defacement of monuments in the Norfolk Navy Yard, and passed fifty pension bills after listening to a speech from Mr. Crisp of Georgia against extravagant pensions. Mr. Crisp quoted statistics to show that if the proposed legislation in regard to pensions were to prevail the treasury would be left bankrupt. He said the people whom he represented were willing to contribute even of their poverty to whatever was necessary for the grandeur, glory and progress of the country. They were willing to act in good faith and liberally with the soldiers, but he thought it was not right to tax them farther than that. He would not be parsimonious, he would be just and liberal, but he did think there ought to be a stopping place somewhere.

The issue between the president and senate is the chief subject of discussion in and about the capitol. The issue was joined squarely when the administration refused to furnish the papers bearing upon the official character of a certain district attorney of southern Alabama. There are many indications of a bitter contest over this matter, and unless remarkable skill is exercised somewhere a controversy of a thoroughly partisan character will develop.

The Administration has taken the ground that the only supervision that the senate can exercise over removals from office is of a legislative character, and it holds that the information now sought has only to do with the personal fitness of incumbents. It claims also that the Senate can only deal with the conduct of an office in open legislative session. It holds, therefore, that the call for documents which bear on official changes do not come within the province of the senate, sitting in executive session, and the papers are for that reason, to be withheld.

The senate has no direct way of forcing its demands short of impeachment, but it can retaliate by refusing to confirm all nominations until the president explains his reasons for making changes. You remember we had a deadlock of this kind during Johnston's Administration, which proved to be a very disagreeable episode.

There was an interesting conference this week in the room of the senate committee on patents, the Hawley bill on international copyright being argued at length. There was a notable assemblage in the room, authors, publishers, and printers being present, and all parties interested were heard but the printer and book-buying public. Mr. Clemens (Mark Twain), George Ticknor Curtis and James Russell Lowell, ex-United States Minister to England, were among those who discussed the merits of the question before the committee. The latter made an extended argument for the bill, telling what a proprietary interest in ideas meant, etc. He said there was a feeling that books, like umbrellas were *ferae naturae*. Nobody supposed there could be property in an idea, but there was property in the fashion given to an idea. The constitution had already recognized that in conferring the power to grant patents, for instance, the Bell Telephone was a case precisely paralleled with books, and there were a great many people in this country interested in the Bell Telephone.

The first evening reception of the season at the White House was given to the general public, and the parlors as elaborately decorated as if prepared for a state dinner. The hours named were from nine to eleven, but long before that hour the crowd began to assemble on the portico and soon extended to the western gate. The stream of callers was continuous for two hours and without incident. It was strictly a people's reception. Neither diplomats, congressman, nor society people were there. They prefer attending card receptions, which are never so crowded. There were very few evening toilets among the visitors, almost all of them being in street costume. As usual, the president was cordial, and seemed to enjoy seeing folks, and shook hands solicitously with every man, woman and child.

RECOLLECTIONS OF MY ITINERANT LIFE.

Editors Methodist:

My health failing me in the summer of 1855, I was transferred by my presiding elder, Rev. William Moores, now of Downey, California, to the Princeton circuit, Rev. H. R. Withers taking my place on the Plum Bayou circuit. Happy exchange I think it proved to be with Bro. W., as here he found one who has proven a faithful help mate to him in his somewhat checkered life as preacher, soldier, lawyer, judge, and now the loved and honored D. D. I am not sure, but it is my decided opinion, preachers wives in the main do not receive the praise and honor due them. Have they not been helpers in the gospel? What a good work they have wrought as "keepers at home!" And what a record of soul work, earnest pleading with God for his presence with and blessing upon their husbands! And then, too, what sermons preached by these mothers, into the heads and hearts of the best congregation on earth—the children at home! Pleasant little digression, this. July 8th finds me at Mt. Olivet on the Princeton circuit with Alexander Avery my senior colleague. Plenty of work; continuous, hard, but glorious conversions, many especially at Holly Springs. Blessed days of power these: conversion had a meaning then deep as the soul. Young converts were bright as a new silver dollar, and another thing, they fell into line the easiest sort—went right to work. My association with my veteran senior was not only pleasant, but very profitable to me—a grand leader in all the work. In all these thirty-four years I have never heard his equal as an exhorter.

Aug. 16. I spent the night with Major C., a man of the world. Wealth, splendor and fashion abound here, but no religion; wouldn't allow family prayers; suffered no man to dictate in such matters. But ah! me, how all the world died out of him when he got sick. Then he would send for Uncle Stephen—a faithful negro man in whom everybody had great confidence—to pray for him.

My home for the balance of this conference year was with William Smith of Tulip, better known as Uncle Billy Smith. He was not what we would call an active member of the church, took no part in public matters and don't think he ever prayed in public, but strictly exemplary, a man of means and "honored the Lord" with it, supporting the institutions of the church. Good man, and I am sure a truer friend I never had. Years after this it was my privilege to visit, talk and pray with him as he was crossing the last river. Let me revive the memory of two other faithful servants of God, who left us during troublesome times.

You, Mr. Editor, will remember Rev. Bailey Hogue of Holly Springs. Wasn't he solid? Not very demonstrative, but "the love of God was shed abroad in his heart by the Holy Ghost," and he was never ashamed of his Saviour. It was his chief joy to serve the church, and have the preachers share his abounding hospitality. Never preached to a more helping face in my life. Isaac Holmes was one of the genuine F. F. V's; came to Arkansas about 1847, and from that time on to the blessed moment when I saw him fold his hands on his breast and say, "Lord, now lettest thou thy servant depart in peace," he fully honored and adorned his profession as a Christian gentleman and faithful steward in the church of God. When he spoke all delighted to give him audience. A Methodist of the olden type he believed in the utility of the means of grace, and he used them. His Bible his class, the love feast, the ministry of the word, were all helpers of his faith and joy. As a steward never was one more faithful, and never one who had a more intelligent appreciation of the gospel and its preachers. He had the preacher's room and a special stable for the preacher's horse. I recollect he sent up his report as steward from his dying bed. I have never seen anything more truly grand and sublime than the death of this good man. Shakespeare put it right when he said—

"The chamber where the good man man meets his fate Is privileged beyond the common walks of virtuous life, Quite on the verge of Heaven."

J. E. CALDWELL.

MISSOURI CORRESPONDENCE.

Editors Methodist:

In a late number of your paper you stated that the object in the publication of the Southwestern Methodist at St. Louis, was to oppose and to break down our conference organ, the St. Louis Christian Advocate. Now let me say that just along there on that line of thought, there are a good many unwritten chapters, which, the world, of course, knows nothing of. Persons at a distance, who have not come into immediate contact with a certain circle in St. Louis, have no idea of the extreme bitterness which is felt and expressed toward the editors and manager of our paper. When this fact is stated to those who know nothing of the case as it really is, they will say: "O, you must be mistaken!" The spirit of the opposing paper is very sweet and beautiful. True the new paper is generally free from any open and direct utterances which would indicate its true spirit. It has to be carefully guarded at this point. The editor seems fully aware of this fact. If the paper had shown the relentless, bitterness of its nearest and strongest supporters, it would have only gasped and died. I think this is certain. But the bitterness is nevertheless sadly and terribly manifest. I have myself heard utterances which are too bad to write. I can give the names of the authors if necessary. Such terrible things will burn their way through and come to light after awhile. But by far the most painful and grievous consideration in all this, and in some other cases, touching individual characters, is the sad and ruinous course that has been steadily and persistently pursued by some of our Bishops. They have seemed to have the enterprise of this new paper fully upon their hearts. They seem to be perfectly at the bidding and command of its editor. They will stop the proceedings of our entire annual conference and introduce him to speak in the interest of his paper, when they know that the great majority of the conference are perfectly satisfied with their adopted organ and do not desire to hear a word in reference to another paper. Their course in this matter, and in the others referred to, is a mystery, when we consider them as truly great and good men. After long fanning the fire will break out. We make history before we know it, and those who come after us write it up. In another State, another paper was started by a brilliant writer but he was torn up root and branch, and moved to another work and wisely urged to give up his enterprise. Not so in the case we are now considering. Every power at command has been brought to bear to accommodate this St. Louis editor and facilitate the cherished enterprise. But these matters can only be touched upon now. I can but believe that they will be written up by a competent hand and a clear and a truth loving mind in the bright future. L. PULLIAM. Platte City, Mo.

CORRESPONDENCE.

Dear brethren of the Little Rock Conference: We failed at the last session of our conference to arrange for the collection of money to defray the traveling expenses of our delegates to the General Conference, it will take at least \$490. to meet this expense. I write to request the brethren not to overlook this collection. I also request the preachers not to overlook this collection, I also request the preachers of this district to raise the following amounts from their several charges by April first, and forward to such party or parties as may be designated by the ARKANSAS METHODIST.

Arkadelphia	Station	\$7 50
Malvern	"	7 50
Hot Springs	"	9 50
Hot Springs	Circuit	3 75
Malvern	"	3 75
Clark	"	9 50
Tulip	"	7 50
Princeton	"	9 50
Gurdon	"	3 75
Amity	"	5 00
Mt. Ida	"	3 75
Caddo	"	3 75
Social Hill	"	3 75
Cedar Glades, Miss.	"	2 00
Murfreesboro	"	3 75

Dear Brethren I send you the above with the view of your publishing it if it meets the demands of the case, there has been nothing said about the matter and it is time there should be if it is

to be properly attended to. If this is not the best way and does not meet the case give us the best.

H. D. MCKINNON.

We call the attention of our other P. E.'s, to this letter and assessment of Brother McKinnon. Something must be done and there is no time to lose. Let every P. E. follow the plan of this one. Let the preachers of Arkadelphia district pay to Brother Butler; Camden to Brother Brown; Pine Bluff to Brother Godden; then the others can remit to Dr. Hunter at Bryant; Dr. Ross at Lonoke; or myself at Little Rock. We hope it will be attended to, and without delay.

PATENTS GRANTED.

Patents granted to citizens of the Southern States on January, 29, 1886, and reported expressly for the METHODIST by C. A. Snow & Co., Patent lawyers. Opposite U. S. Patent Office Washington D. C.

W. W. Strickland, Gurdon, Ark.; plow, harrow and cultivator.

W. T. Claycomb, Stephensport, Ky.; Turn plow frame.

H. F. Dunn, Eagle Lake, Texas; clevis.

J. W. Emerson, Opaoka, Fla. rotary engine.

J. J. Finney, Junction City, Texas; buggy top support.

H. A. Hughes, Collinsville, Texas; hame.

H. Hunnicut, Malvern, Arkansas; aerial ship.

J. A. Livingston, Orange Springs, Florida; cotton gin.

C. A. Hoyt, Chattanooga, Tennessee; Swing.

J. B. Moore, Eldorado, Ark.; Back band hook.

G. A. Mullen, Georgetown, Kentucky; kitchen cabinet.

L. D. O'Rourke, Louisa, Ky.; Stirrup.

W. T. Terry, Valdosta, Ga.; fifth wheel.

J. A. Roden, Deerbrook, Mississippi; seed planter.

S. L. Shellenbeger, Tyler Texas; converting motion.

T. M. Taylor, Atlanta, Ga.; Railway track scales platform.

The Lower house of our legislature has had under consideration the question of local option. It is a sore puzzle to the average politician. The small statesman hangs in the air between earth and heaven like Mahomet's coffin—rather between the meeting house and the dram shop. He is in a ticklish position. He halts between two opinions. He wishes to burn incense to God and satan out of the same censer. How to ride both sides of the sappling at the same time is taxing his skill to the uttermost. An hour in the house of delegates on Friday, furnished rare amusement for the spectator. Politicians know how to trip each other. They attempt to tilt the water "carried on both shoulders," but the trimming demagogues outdid the "science" of the champion "rustlers" in the afternoon sports at a general muster of malitia.

The agitation of the local option in the "halls of legislation" has purged the biliary ducts of melancholy by making mirth for the lookers on.—Richmond advocate.

Professor Dana, the eminent geologist of Yale College, New Haven, in a recent lecture said, among other things;

"The only source of information of the creation which we have is this first chapter of Genesis, and this must be inspired. There would be no object in putting this description of the creation in the Bible had it been untrue, the order of the creation must, for scientific reasons, have taken place as described in the Bible.

"Geology proves that everything which exists must have had a beginning. Science accords with the Bible in that light must have first existed, plants must have existed before animals, to feed them and to absorb the carbonic acid in the air.

No evidence has ever been found of any inferior race from which man could be sprung. The similarity between the recent study of Nature and the Mosaic law ought to satisfy the doubting students of Nature of the truth of the creation as related in the first chapter of Genesis.

ARKANSAS METHODIST

SATURDAY, FEBRUARY, 13, 1886.

Missionary Department.

OFFICERS OF WOMAN'S MISSIONARY SOCIETY OF THE LITTLE ROCK CONFERENCE.

President—Mrs Lou Hotchkiss,
Vice-Presidents—Mrs A R Winfield,
Little Rock, Ark.; Mrs E L Beard,
Toledo, Ark.; Miss Loula Jackson,
Monticello, Ark.; Mrs A J Marshall,
Camden, Ark.; Mrs Shippy, Hot
Springs, Ark.; Mrs T W Hays, Pres-
cott, Ark.

Treasurer—Mrs M J McAlmont,
Little Rock, Ark.

Auditor—Mrs W H Fields, Little
Rock, Ark.

Corresponding Secretary—Mrs J P
Holmes, Locksburg, Ark.

Recording Secretary—Mrs J R
Harvey, (Blind School,) Little Rock,
Ark.

To the Presiding Elders of the Little
Rock Conference:

Dear Brethren,

What I intend to say now should have been said sooner. The amounts appropriated by the Board of Missions to the domestic missions in your districts, should be added to the assessments on the missions for the support of the preachers in charge, and the presiding elders should have their *pro rata* of the whole, and when the reports are made to the joint board of finance, they should embrace what has been paid to the missions by the Board of Missions as well as what has been paid by the church in the missions. Take for example the Galloway Mission in the Little Rock District. Suppose the church in this mission makes an assessment of \$300. for the support of their preacher, and the board of missions makes an appropriation of \$150. to the mission; the preacher's assessment would then be \$450. The P. E. should have a *pro rata* division of this amount, and when the report is made to the joint board of finance it should embrace what has been appropriated to this mission by the Board of Missions, as well as what has been paid to the preacher within the mission. The reasons for this are the following:

First—It is just between the preachers in charge of the missions and the presiding elders.

Second—The joint board can then report fully what the church is doing for the support of its preachers; otherwise it can only report in part.

Third—By properly itemizing the missions there can be some correspondence between the report of the joint board and the books of the treasurer of the Board of Missions.

The report to the joint board should read thus: Galloway Mission paid for support of the ministry, \$300., paid by Board of Missions, \$150. Total \$450.

Applied to presiding elders \$50., to pastor in charge, \$400. Total \$450. This is a little business brethren, and you will please take notice of it, and see if it is not about correct.

A. D. JENKINS,

Little Rock, Ark Jan., 30, 1886.

MARRIED.

At the residence of the brides mother in Little Rock, Arkansas, February 7, 1886, by the Rev. A. D Jenkins; Mr. J. A. Dickerson to Miss S. E. Barnes.

At the residence of Mr. Webb Hall on the 21st of January, 1886, by the Rev. John W. Eeds, Mr. Spencer L. White and Miss Miss Ninny D. Rogers, both of Polk county, Ark.

February 4, 1886, at the residence of the bride's mother, in Gainesville, Ark., by the Rev. D. B. Warren, Mr. Oscar Huff, of Hot Springs, Ark. and Miss Lelia Jackson, of Gainesville, Ark.

We call attention to the law case of Coffman & Duval, in this issue. They are both fine business men and good lawyers. Our friend Coffman is a young man of great promise. We commend this firm to our people.

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BAKING POWDER.

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Royal is the best baking powder because it is absolutely pure and wholesome, of the highest strength, and maintains its full leavening power until used.

There is no other pure baking powder offered to the public; all others contain either lime or alum,—deleterious substances,—sometimes both. Lime presence results from impure cream of tartar; alum is added to give strength; the object of the manufacturers in both cases is to produce a cheap powder.

The Royal Baking Powder is exclusively made from cream of tartar specially refined and prepared for its use by patent processes by which the tartrate of lime and all other impurities are totally removed. Its absolute purity is guaranteed by its manufacturers and certified by all prominent chemists and scientists who have made it the subject of investigation.

The cream of tartar of the market from which other baking powders are made has been tested by Profs. Chandler and Love, for the New York State Board of Health, and found to contain impurities from three to ninety-three per cent of its weight. It is, therefore, absolutely impossible that these powders should be pure, while it is equally as impossible for the Royal, being made as it is from chemically pure materials, to be otherwise than absolutely pure.

There being no inert matter in the ingredients of the Royal Baking Powder, higher strength is, of course, attained; and, the exact value of the materials being ascertainable to an atom, a compound is possible that will maintain its full strength until used, leave no residuum in the bread, and which all chemical tests and practical experience have proved to be the perfection of leavening agencies. This combination in the "Royal" makes it the best, and the only perfect baking powder attainable.

Prof. Mott, late Government Chemist, says: "Because of the facilities that company have for obtaining perfectly pure cream of tartar, and for other reasons dependent upon the constituents used in its manufacture, the proper proportion of the same, and the method of its preparation, the Royal Baking Powder is undoubtedly the purest and most reliable baking powder offered to the public."

H. A. MOTT, Ph.D., etc.
Late U. S. Gov't Chemist.

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Book absolutely without competition. For confidential terms and "Extracts from Agents' Reports," etc., address
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west take through Buffet Sleepers to
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gers for San Francisco and Lower Cal-
ifornia, take through Pullman Sleep-
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Gen. Passenger Ag't.
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LITTLE ROCK SCHEDULES.

Railroad Managers are requested to notify us
of changes, that the time card may be kept
correct.

St. Louis, Iron Mountain & Southern Ry.

Trains going North.	Arrive.	Depart.
Mail and Express.	2:35 p m	2:45 p m
Texas Express.	2:55 a m	3:10 a m
Local Freight.	9:00 p m	9:00 a m
Texas Stock.	3:45 p m	4:00 p m
Texas Stock.	10:40 p m	10:45 p m
Trains going S. W.		
Mail and Express.	12:30 a m	12:45 a m
Texas Express.	12:10 p m	12:30 p m
Local Freight.	11:30 p m	4:50 a m
Fast Freight.	9:10 a m	9:10 a m
Texas Freight.	1:30 p m	2:35 p m
Texas Freight.	3:40 a m	4:30 a m

Memphis and Little Rock Railroad.

PASSENGER TRAINS.

No. 1—Leaves Memphis.	5:10 p m
Arrives at Little Rock.	12:30 a m
No. 3—Leaves Memphis.	4:30 a m
Arrives at Little Rock.	11:55 a m
No. 2—Leaves Little Rock.	2:50 p m
Arrives at Memphis.	10:30 p m
No. 4—Leaves Little Rock.	2:05 a m
Arrives at Memphis.	8:30 a m

Arkansas Valley Route.

Leave for Fort Smith.	11:45 a. m.
Arrive from Ft. Smith.	12:15 p. m.
Leave for Arkansas City.	2:30 p. m.
Leave for Arkansas City (freight).	7:45 a. m.
Arrive from Arkansas City.	11:30 a. m.
Arrive from Arkansas City (freight).	5:45 p. m.

Hot Springs Railroad.

Passenger, depart, Malvern.	2:45 p m
Freight and Accom. depart Malvern.	2:40 a m
Passenger arrive Malvern.	11:10 a m
Freight and Accom. arrive Malvern.	5:55 p m

Arkansas Midland Railroad.

Trains.	Depart.	Arrive.
Helena Mixed.	8:30 p m	10:15 a m
Clarendon Mixed.	8:00 a m	7:30 a m

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OBITUARIES.

KING.—Miss Lula E. King was born at Red Fork, in Desha county, Arkansas, June 15, 1868, daughter of Thomas L. King and Mattie E. King, was converted and joined the M. E. Church South, at Pea Ridge, in September, 1885; died Dec. 25, 1885. Lula was a good, innocent girl all of her life; very brilliant in intellect, she left in her scrap-book many bright little evidences of a literary turn of mind in the way of both poetry and prose. She was always prompt in her attendance upon duties, and a faithful nurse around the sick. During her sickness she manifested the most entire resignation to the will of God of any one I have ever seen. During the last week of her sickness I was by her bedside day and night, and I never in my life have seen such solemnity attended with such christian grandeur. The place seemed to be attended with the presence of the holy ghost, during the whole of the last week of her sickness. She was shouting praises to God, singing those beautiful songs of praise. She called all of her friends around her and with intellectual discourses, unusual for one so young, admonished and begged them to prepare to meet her in heaven. Not long before death she gave orders as to how she wanted to be buried, and requested that I preach her a beautiful little funeral sermon at the grave. God surely blessed little Lula with grace divine. She died without a struggle at 1:26 Christmas morning. Just one hour before she died she sang beautifully "Open the Door for Me," and during her last moments I sang "Come Angel Band." She silently listened the verses through and fell to sleep. Sweet Lula has gone home, and God grant that all of her young friends may heed her admonitions and meet her there. She was buried at the old family burying place of the People's family near Pea Ridge church. The funeral was preached by her pastor and was largely attended. The friends have our condolence, at the same time we rejoice with them to know that Lula is with her Lord. HER PASTOR.

WHEELER.—James Albert Wheeler was born Jan. 17, 1865, in Washington county, Arkansas; was baptised in infancy by Rev. T. J. Smith, and died at his father's residence, on the night of January 28, 1886, at 2 o'clock, a. m. He was taken with measles Jan. 13, was soon up and doing well, but was taken with pneumonia in a very severe form, from which he never rallied. He had never joined the church but was an obedient boy and loved his home and parents as few young men do. He was very seriously impressed at the death of his sister's child last September, and carried a resolution to be a better man into effect at once. He was perfectly at himself during his entire sickness, manifested full resignation to the will of God. He expressed his love for the Saviour, and told us he was not alarmed at the approach of death. When the hour of dissolution was rapidly coming on he became truly happy in the Lord. He called his relatives and friends one by one to his bedside and asked them to promise to meet him in heaven. He was denied the loving attention of his father and mother, as they were both confined to their bed with measles in an adjoining room, but he rejoiced that he had praying parents, and that their prayers were heard in his behalf. So bright, so beautiful is heaven becoming with our redeemed ones, we look to its beaming shores with ever increasing desire to enter its joys. J. A. WALDEN.

BROWN.—Mr. Allen W. Brown died at his home in Drew county, Arkansas on the 15th day of December, 1885. Brother Brown was born in the State of Tennessee in 1834; moved to Arkansas in the fall of 1856, and settled in Drew county, about twelve miles west of Monticello. He was married to Miss Martha L. Hurley, on the 26 day of November, 1861. He was a farmer and loved the peaceful pursuits of husbandry, but the gathering clouds of war warned him of his country's need, and in obedience to her call, he laid aside the implements of his vocation, and enlisted as a soldier, and served in the army until the close of

the war. During the war he professed faith in Christ, but it was not until 1869 that he united with the Methodist Episcopal Church, South, at Andrew Chapel, from which time he lived except two years, a faithful member until called away from the church on earth, to join, we believe, the church above. In him the church lost a faithful member, the Sunday school a zealous teacher, the preacher a true friend and his wife and children a devoted husband and father. He leaves a wife, son and daughter, and a large circle of friends to mourn his departure, but they mourn not as others who have no hope. "The righteous have hope in their death." He was resigned to the divine will, and we trust, has exchanged the cares of the world, for that rest that remains to the people of God." The burial service was conducted by our brother, T. H. Ware, and attended by a large number of neighbors and friends. J. M. D. STURGES.

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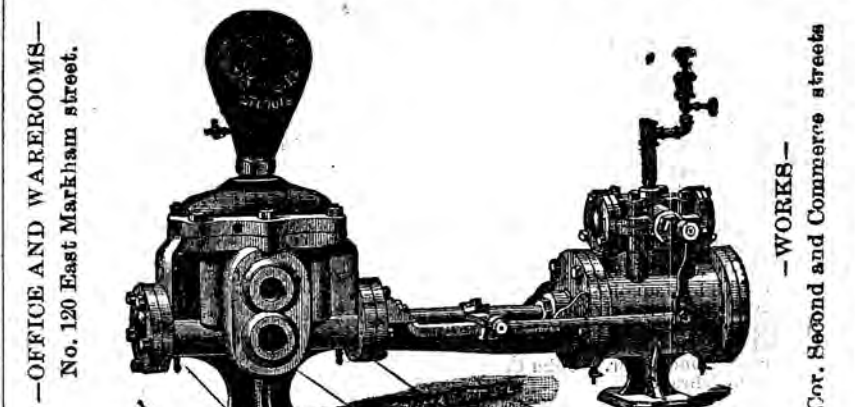
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