The Arkansas Methodist.

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

BY BENNETT & THORNBURGH. "Speak thou the things which become sound doctrine." TERMS, IN ADVANCE. One Year, $1.50. To Preachers, 1.00.

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SHOULD WOMEN BE ORDAINED AS MINISTERS.

JULIEN C. BROWN, A. M.

As the Jewish religion was taking on form and order under the inspiring touch of God's hand, it became necessary that a divinely appointed priesthood should be set apart to minister at the holy altars of the organized Church. The Almighty himself took charge of this important matter and made His own selection. He chose "Aaron and his sons." And through successive generations the Priesthood of the Church lay in that family. In no recorded instance is it ever stated that a *woman* was vested with the hoty and sacred functions pertaining to that high office. To have seen in a Jewish Synagogue or Temple a woman-priest, clad in flowing vestments and ministering at the sacred altars would have scandalized the tribes and brought contempt no less than punishment upon the impious offender. When Christ came a wonderful change was wrought not only in the modes and methods of the Church but upon her doctrines. The old order of things was to be done away with—Levitical and Ceremonial laws were to be abolished, and in reality there was to be a reorganization, a readjustment of all Church life and conduct which at the time puzzled the world and struck wonder into all hearts. In pure essentials there were to be no change:—only in the outside rind, the husk, the "garb and guise," was the great change to be made. And now it may be noted as a significant fact that amid the general upheaval, amid the decay of old ideas and the abolition of old forms, this idea, that *men only* were to be invested with the solemn powers of the priesthood or ministry, remaining unchanged as among the essentials and was not disturbed when the new organization was affected. In proof of this we turn now to the example of our Master and the practice of his Apostles.

"That Jesus Christ honored woman—appreciated her true position in the world and deeply felt her importance as bearing on the sucess of His coming kingdom, none but the most ignorant will dispute. The highest encomiums He ever pronouced upon mortal beings were upon those of her sex who had distinguished themselves by their unobtrusive faith and their simple devotion. The only mention made of his ever having shed a tear was announced in connection with two women's sorrow. When one was carried before Him by some carping scoundrels with the stain of a guilty shame upon her face and the penalty of death under a Jewish law hanging above her head, He dismissed her lascivious persecutors with scorn and in the fullness of His great heart, turning he said:—"Go and sin no more." And his treatment of the "widow's mite" and the widow's son at Nain and the woman of "bloody issue," and the one who bathed His feet in preparation for His burial, and what he said to the heartbreaking mother as she stood near His cross while His crimson blood covered Calvary's rocks, no less than His solemnly grand words to the woman who met Him on the Resurrection morn, all are proofs of His tender love and mighty sympathy for the womanhood of the world. This is a little but not all. And now, when with the beauty of His young manhood fresh upon Him and the light of a wisdom divine flashing in His eye, He gathered from day to day His "chosen twelve", to be the first heralds of His Gospel, it is to be noted with special distinctness that He selected all of them as strong and *sturdy men* inured to hardship and impervious to toil. That many noble and queenly women were standing near by while He was making His famous selection of the twelve, and women with perhaps more intellectual power and general culture than the men selected, still it did not suit the Master to say to them, in the sense He said it to Matthew, "Come, follow me," and it was because Omnipresence was in His eye and Omniscience in His mind. Woman was there with every moral sense and intellectual attribute which men possess, and those too cast in a higher mould, but still, the Master selected *men* to preach His Gospel and carry the public revelation of the world's redemption. And why did He do this? The reader will have to ask some of our modern, very-sweet Presiding Elders and some back-boneless Quarterly Conferences and some of the small-statured, self-styled champions of Women's Rights, all of whom are "wiser than what is writ," to answer that question.

"But again. The Master had need of seventy to go on a special mission. That every tension and fibre of His being was enlisted in the work He came to do, combined with infinite wisdom to show Him how to do it, none will deny who love Him. He stood with the shadow of His cross falling close about Him. Momentous issues were involved. Interests high as heaven and deep as hell were in His sight. The emancipation of a world was the consummation intended. All of history and all the centuries were to be influenced by what He now says and now does. He wanted seventy and He sends seventy—all men. Their work, their history and their end is all vague, but they were *men*. Mark it well. If you will think of it, exceptional women have ever been in every community, and such must have lived and wrought in those places from which these seventy were gathered. We ask the question, why did not the Master with sad and solemn blessing, commission some part at least, of this number as women, to go on His errand of good-will and mercy? We leave this query again to the answer of some female-priests, unsexed "gospelers" and their love-sick admirers.

"We follow the argument a short space further. Until Luther woke up the thunders of the Vatican and shook the Pope, the Roman Catholic Church had been considered as the Church of Jesus Christ upon earth.

Up to his time and until now that Church has been a hierarchy of heresies and a perverter of truths. But with all of Rome's inconsistencies, with all her errors, her blending of Paganish idolatries with Christian simplicitie, with all her frauds, shams and semblances, there is no authentic history to verify the fact that any of her Bishops ever departed so far from the Divine laws of the Almighty, from Christ's example and from Apostolic practice as to ordain a woman to the priesthood and invest her with the functions belonging to the ordained ministry of the Word. And what does this mean? It means that the principle discountenancing the ordination of women to the priesthood or ministry, has held a strict continuity through successive ages.

But what comes later on? The subsidence of Luther's reformation has taken place long after that great man had gone to heaven. A death-pallor again overspread the face of the moral world. Corruption and sin in all its forms, once more sits enthroned, fearless of rebuke and smiling with indifferance at either praise or blame. But God always has a man ready for every emergency and so John Wesley comes to the front and opens up the second reformation, "not by might nor by power," but by the "Spirit of the Lord." It was Wesley's joy before the Master called him home to see Methodism firmly planted on Biblical and Evangelical ground:

"Her every gate a jewel and all her walls of gold."

And yet in a recent book on Christian womanhood a Mississippi divine has labored through many pages trying to convince his brethren, that John Wesley believed in women preachers. It won't do. It is thin to any man who can read between the lines.

And now be it said with sadness and shame unutterable, that we Methodists in America, the "spiritual children" of the sainted Wesley, are the first ones to wink at, countenance, and sometimes abet, this innovation, this plain violation of Scripture, this immoral, ungracious and injurious thing of ordaining women to the priesthood and public ministry in the Church of God. Be it said with sorrow, that some of us are seeking to establish a precedent running counter to God's enactment, opposing the action of the Church in all ages and which has no parallel in history. We are seeking to degrade woman by placing her in a position which neither God Almighty, nor reason, nor common sense, nor delicacy, nor respectful justice to her, admits as being proper and right. . . . . One time more and we quit.

Fort Smith, Jan. 23.

THE PRESIDING ELDERSHIP.

BRO. BENNETT:—It is not often that I clothe myself with printer's ink, but I notice in your paper of Jan. 22, under the head of "The Presiding Elder, Friction in his relations," and over the name of George W. Hill some allegations set forth against the P. C.'s that to my mind lay claims upon some one's attention. I must confess in the outset, that I was not prepared for such jolts from Bro. Hill on the P. C.'s, and I think if he will review the language he uses he will find in his heart to use at least milder language. If these charges are true, it is hard for me to see how the P. C. passed the P. E.'s before the Conference. I think that ambition, selfishness, vanity, indolence and egotism are hard sayings to throw out to the world as indicating the character of our P. C.'s.

While I have the use of your ink I wish to say a few things on that friction question, if I may be allowed to speak on as large a question as that is. To my mind the trouble does not lie under either of the chunks that Bro. Hill has turned over, but it lies in the fact of the extreme small assessments made for our P. C.'s on hard circuits and missions, and the equally extreme large *pro rata* claims of the P. E. on the same work. I am in favor of the P. E. having a liberal assessment sufficient to meet all his necessities. The law of our Church provides that, and at the same time it provides that the assessment for the P. C. should be made to meet all his necessities. If our P. E.'s would study the plan of the P. E. on the Post Oak circuit and do likewise, there would be less Presiding Elder friction.

P. P. BURKE.

GENERAL CONFERENCE WORK

All change does not imply progress, but all progress implies and necessitates change. To say that we should make no changes in the discipline and polity of our Church, is to assume that we have attained to perfection. But perfection can only be approximated by adopting new plans or modifications of the old, thereby making such changes as become obviously necessary, or as may be indicated by the openings of providence.

Methodism from the beginning and along its entire history, has been a growth and a development. Under the guiding hand of providence it has attained to marvelous efficiency in polity and organization, and has achieved its almost unparalleled success; and has grown to its present vast proportions as a Church. In this paper I propose, in brief, to suggest a few changes for the consideration of our General Conference, to assemble in May next.

1. In the conditions upon which we receive into the itinerant work ministers from other Churches. As it now is, ministers in Deacon's or Elder's orders, applying, may be received into our Church as Deacons or Elders, upon assuming the vows, without re-imposition of hands, and without being required to pursue the Course of Study required of our under-graduates. Those who graduate to Elder's orders in regular ministry, are supposed by reason of their work, and a four years' course of study to be well acquainted with the doctrines, polity and usages of the Church. But, except in rare cases, it can hardly be supposed that ministers coming to us from other Churches are well versed in the doctrines, polity and usages of our Church. Two ministers from another Church applied for membership at the late session of one of our Annual Conferences. They were in Elder's orders, but their qualification along the lines of study being a matter of doubt, occasioned some discussion. They were willing, it was stated, to take up the course of study; but, it was decided that the Conference had no authority in the matter, and they were received without such condition. One of these ministers, afterwards, in conversation with a preacher of the Conference, insisted that the Church Conference was the tribunal before which a delinquent member should be tried. In all cases of this this kind, let the other conditions remain as now provided, but let the Annual Conference have authority at its discretion to require the Course of Study.

2. Let some plan be devised, by which delinquent and offending members may be disposed of, and at the same time the discipline of the Church be conserved, without the formality of a church trial. Church trials are difficult to manage well; they are liable to produce dissensions in the Church, and to result unsatisfactorily otherwise. The following course is suggested as sufficient to meet the requirements of discipline. Let the "preliminary labor" as now prescribed by the Discipline still be required. Let the offending member be waited on and admonished by his pastor, and if need be, by one or more discreet brethren; and if at length a trial be deemed necessary, allow the accused to with-draw from the Church; Provided that, in every case the accused, if he demand it, shall be granted the right of trial.

Again, in the marriage ritual, after the contracting parties have consented together in holy wedlock, witnessed the same, pledged their mutual faith, and declared the same by joining hands, the minister is made to say, "I pronounce that they are man and wife together." Man is a generic term, expressive of no relationship, while the word wife is a relative term, implying woman in certain and special relationship. It would be about the same if the ritual were made to read, "*husband* and *woman* together;" while to say, "*man* and *woman* together," would be to use terms, both of which are indefinite, and, in themselves, in no way expressive of the solemn compact into which the parties have entered. It is surprising that the present awkward phraseology has so long remained unchallenged in our Ritual. It is an offense to critical and scholarly taste. Let it be so changed as to read, I pronounce that they are husband and wife together.

Starkville, Miss. T. C. WEIR.

MISSIONARY.

To the Preachers of the Little Rock Conference.

BRETHREN:—We are all authorized agents to collect means for the support of our foreign and domestic missionaries. Our domestic missionaries are all provided for; there is money in the treasury and in sight, to pay every dollar we have promised them. Perhaps no Conference can boast of a better and more healthy financial state than ours with regard to our home work.

I wish as much could be said of our parent Board at Nashville, Tenn. That Board is often forced to borrow money on which they have to pay interest, for the purpose of sustaining our foreign missionaries. The business there is managed about this way; Dr. John, the Secretary, draws a draft on the Treasurer which is given to the Bishop in charge of the mission field, or sent direct to the missionary. This draft is sold, and passing through the commercial channels comes back to the Treasurer at Nashville, Tenn., for him to cash. If he has not the money to cash it, he must borrow it and pay interest. By reference to the Missionary Reporter for December you can see that $290.78 was paid as interest, and in the Jan. No., $838.44, was paid as interest, making $1,129.22; enough to sustain another missionary in some foreign field. This expense could be largely saved if the brethren throughout the connection would be prompt in taking their foreign missionary collections. "Delays are dangerous," and in this connection they are expensive. Be prompt, brethren, in doing the Lord's work, and let us help to save this out-lay of interest. More than half of the foreign missionary money of our Conference was paid to me at our Conference session; it ought to have been in hand by first July, at farthest.

Bro. Gold, from the Washington circuit, has made a good start and has paid $25 of his assessment. He is first this year. Who will be next? Don't send small amounts, but keep such until you can get twenty or twenty-five dollars if possible. This will save me some book-keeping. For the information of the young brethren, I will state that the brethren are all to send their missionary collections to me, and not to Dr. Barbee. Please remember this, and in sending money, buy checks if you can and send them; and if you can avoid it, don't send foreign and domestic money in the same check. This has caused me some trouble—but buy separate checks for the amounts. For the information of some of the readers of THE ARKANSAS METHODIST, I will report here the amounts our Conference paid last year for missions.

Foreign Missions:	
Assessed	$6,800.00
Paid	5,916.65
Deficit	$883.35
Domestic Missions:	
Assessed	$4,000.00
Paid	3,148.65
Deficit	$851.35

A very small amount of the $3,148.65 remains to be collected. This is the best our Conference has ever done. It lacks much of being what it should be, but I am glad to report progress.

A. D. JENKINS, Treas.

Center Point, Ark., Jan. 23.

OBSTACLES TO METHODIST UNIFICATION.

EDITOR METHODIST:—I have just re-read Dr. Hoss' letter on "Obstacles to Methodist Unification." I am glad he wrote it. It expresses my sentiment exactly. It has the ring of the true steel and I love to read it. He calls things by their right names and presents facts without varnish. Give us some more of the same sort, Doctor. To my mind such a thing is absolutely preposterous. We of the South are constitutionally opposed to this "silent-partner-in-a-new-concern" idea implied in the union. It is hard for me to see the benefit to be derived from the proposed union by the M. E. Church, South. We do not need help from the North at present, and I pray that we may never need t.

Again, it seems to me that it would necessitate the re-assuming of the vows of the Church. For the same act by which I subscribed to the doctrines of the Church placed me under obligation to support its polity; and I am sure the two Churches differ very materially in their positions on several questions, not the least important, of which is the negro question. We do not need imported supervision of the "Civil Rights" stamp. We are happy and prosperous now, and if we would remain so let us not "walk into that parlor." Let such men as Dr Hoss put down all such miserable talk, if possible. T. P. M.

Springfield, Jan. 23.

CHINA MISSION CONFERENCE.

DEAR BRO. BENNETT:—The China Mission Annual Conference has just held its fourth session. It was a most harmonious session, and no doubt every one felt that it was good to be there. It is true we had no Bishop, but I think none of our Bishops could have presided more satisfactorily than did our President, Dr. A. P. Parker. His fine command of the Chinese language enables him to make all the business of the Conference intelligible to the Chinese members.

I send a few of the statistics. No. of local preachers, 10; increase over last year, 1; native members, 312; increase over last year, 50; infants baptized, 8; increase over last year, 4; adults baptized, 53; increase over last year, 9; Sunday-schools, 20; increase over last year, 8; S. S. teachers, 72; increase over last year, 4; S. S. scholars, 666; increase over last year, 72.

The following native preachers were admitted on trial: Sz Tz-Kia, Dzung Dzing-Sav, Sung Gon Peh and Tsa Vong Tsang. Delegates to the General Conference: A. P. Parker, clerical, G. R. Loehr alternate, and C. K. Marshall, lay delegate.

Bro. Parker and wife are to sail to-morrow for America, *via* Europe.

Below are the appointments for this year:

Shanghai District:—C. F. Reid, P. E. Shanghai station, C. F. Reid, Sz Tz-Kia, one to be supplied by Tsen Tz-Vong; College Chapel, G. J. Allen; Tsih Pau circuit, C. J. Soon; Sung Kiong circuit, W. B. Burke, one to be supplied by Wong Van; Tsing Pu circuit, two to be supplied by H. L. Gray and Dyeng San-Tseng; Nansiang circuit, M. B. Hill, Dyung Dzing-San and Sung Gon-Peh; Anglo Chinese College, G. J. Allen, President, W. B. Bonnell, G. R. Loehr, Professors,

Suchow District:—D. L. Anderson, P. E. Suchow station, J. L. Hendry, one to be supplied by Dyeng Gong-Kieng; Kwunsan circuit, to be supplied by Dong Moh-San; Luhchih circuit, Tso Vong-Tsang; Changshuh circuit, Li Tz-I; Nanzing and Hospital chapel, C. K. Marshall; Buffington Institute, A. P. Parker.

MOSES B. HILL.

Nansiang, China, Dec. 19, 1889.

P. S. Persons writing to me will please direct their letters to *Shanghai, China, via San Francisco.*

M. B. H.

ROME IN AMERICAN POLITICS.

The Rome correspondent of the Pall Mall Gazette sends to that paper an interview with the Pope's representative at the recent centenary held in Baltimore in which the prelate is reported as saying:

"All our bishops in the United States are treated as sovereign princes, and Archbishop Ireland is the personal friend of Harrison. As a Democrat he belongs to his party. He told Harrison that unless he would pledge himself to make concessions to the Catholic schools all the Catholics would withdraw their votes from him; so he was obliged to do so. The public corporations too, are only too ready to fulfil the wills of our bishops even before they are expressed."

If this is a correct report of the prelate's words he certainly can claim credit for frankness. We cannot, of course, affirm that it is a correct report, yet there is considerable circumstantial evidence in support of the statements attributed to the returned delegate of the Pope. It is a fact that Mr. Harrison could not have been elected without Roman Catholic votes, and it is equally a fact that the Church of Rome can, when it sees fit, control to a very large extent the votes of its adherents and can therefore with perfect confidence issue such a warning as is said to have been given to Mr. Harrison. Then we have as corroborative evidence of the alleged understanding between the President and the Church of Rome the appearance of Mr. Harrison and Mr. Blaine at the feast of dedication held in honor of the new Roman Catholic University at Washington, and the prominent positions they occupied on that occasion. But it is only fair to add that no jury would bring in a verdict on such indirect evidence, and it would therefore be unfair to Mr. Harrison to accept the statement as proved in so far as it relates to him.

But there can be no doubt in the mind of anyone who has watched the doings of the Church of Rome and its adherents that as a general statement of fact the words attributed to the Pope's representative are true. The Church of Rome wields a tremendous political power in this country, and that power is altogether evil in its nature, because it is the interference of a foreign sovereign in our domestic affairs. The fact that the Pope is not a temporal but only a spiritual sovereign aggravates the evil. If all English-Americans should agree to cast their ballots as directed by the Queen of England, or if the much more numerous German-Americans should submit their political action in this country to the dictation of Emperor William, that would be a comparatively unimportant matter; for it would very soon be found out and these bogus citizens would be utterly discredited and would soon be compelled to change their tactics or leave the country. But when the Pope of Rome undertakes to dictate the political action of his followers in this country, no notice is taken of it and the consequence is that politicians who are determined to win are compelled to court the aid or at least the acquiescence of the Roman hierarchy; and that aid or acquiescence must be paid for by concessions which are hostile to the best interests of the country.—New York Witness.

SEPARATION OF CHURCH AND STATE IN BRAZIL.

Only six lines is occupied by the following telegram from Brazil:

RIO JANEIRO, January 8.—An official decree just promulgated proclaims the separation of Church and State; guarantees religious liberty and equality, and continues the life stipends granted under the Monarchy.

Only six lines to tell it. But what a wonderful influence upon men is to follow from this decree.

At the opening of this century, not only was Romanism the State religion of Brazil, but Protestantism was excluded by law under pains and penalties. In the year 1824, a new constitution was adopted for the Empire, which provided for the tolerance of all forms of religion, provided they worshipped in buildings without spires or bells. But this constitution still maintained the official connection between the State and the Romish Church.

The present act as we understand it, places all denominations in perfect equality before the law, and guarantees religious liberty to all men. This is all that Christians ask from the civil government, that it will cease to uphold error and protect the citizen in worshiping God as he chooses. Then it belongs to the people of God so to present the gospel, with such efficiency and zeal as to win the ignorant and the lost unto the Savior.

When God thus provides opportunity, let us be prompt to lay hold of it, and enter in. The event ought to make us send more missionaries to that land at once.—Christian Observer.

AMUSING BLUNDERS.

The Printer's Register notes some amusing blunders from errors in punctuation and arrangement.

"A man was killed by a railroad car running into Boston, supposed to be deaf." A man writes, "We have decided to erect a school-house large enough to accommodate five hundred scholars five stories high." On a certain railway the following luminous direction was printed: "Hereafter when trains in opposite direction are approaching each other on separate lines, conductors and engineers will be requested to bring the respective trains to a dead halt before the point of meeting, and be careful not to proceed till each train has passed the other." A steam-boat captain, advertising an excursion, says, "Tickets twenty-five cents; children half price to be had at the office." A hotel was thus advertised, "This hotel will be kept by the widow of a former landlord, Mr. Brown, who died last summer on a new and improved plan." "Wanted, a saddle-horse for a lady weighing about 950 pounds." An Iowa editor says, "We have received a basket of fine grapes from our friend W., for which he will please accept our compliments, some of which are nearly two inches in diameter." "Board may be had at No. 4 Pearl Street for two gentlemen with gas."

ARKANSAS METHODIST.

WEDNESDAY, JAN. 29, 1890.

READ, READ, READ,

As previously announced and for the reasons then stated, we have withdrawn all offers of premiums given or clubbed with this paper; but in lien of these we now make to all renewing (or paid up) and new cash subscribers the following very liberal offer: We will cheerfully furnish any books or periodicals desired at the actual (gross) cost to us, thus saving our subscribers from *twenty* (20) to *forty* (40) per cent of the retail list price of such books and periodicals. All desiring to take advantage of this generous offer, should write plainly what books or periodicals are desired, enclosing a 2 cent stamp for our reply stating how much money must be sent; then on receipt of the money the order will be promptly made.

☞Observe carefully: This offer is limited to new cash subscribers and to those have renewed or who have paid up to date.

☞ 2. All who subscribe, renew or pay up *through their pastors* are entitled to all the privileges or benefits of this offer, which will be open till notice is given of its withdrawal.

GEBHART'S ALLEGORY.

Dr. Gebhart ef Hot Springs, Arkansas, has written and caused to be printed a sceptical treatise styled "Gebhart's Allegory." Religion is represented as a beautiful woman, gentle and benevolent, doing all in her power to make the race of man happy—but she marries a rude and churlish old man who prevents her kind offices; and of this unhappy union a numerous progeny of brutish creatures are born to curse the earth; the old husband is "Dogma, Creed or Belief." Later, and only a few centuries ago, a younger sister of Religion makes her advent into the earth and refuses all offers of marriage lest she too might be crippled in her generous enterprises. She is as lovely and disinterested in public benevolence as the elder sister, differing mostly from the elder in the method of her work. The elder sister served the sick and fed the hungry; the younger teaches how to prevent sickness and hunger; she is Science. But being persecuted by her sister's children, she is driven from society and seeks shelter in the greatest seclusion. A young man becomes enamored and seeks her with diligence; at last finds her abode on a high mountain and although rejected for the present as a suitor, he is allowed to dwell in the same house and pursue his studies under her direction; he is "A student of Nature."

The young lady has a guardian who controls her absolutely—a sage who never errs in his advice—but is always accessible and ready to give instruction; his name is "Mathematics." Student and Science often make journeys to distant parts of the globe and even to other planets, gathering specimens and increasing their store of knowledge. These excursions are made on a blind, winged horse called Hyppogriff—they sit one behind the other while old "Hyp" gallops through space with unerring accuracy, fleeter than a flash of lightning; in fact, while out on one of these excursions, once, they flushed a jet of brilliant flame, and being curious to know what this light winged beauty was, they at once gave chase. They turned old Hyp in the direction of the fleeing fire, gave him rein, applied the spur, and in less than a "jiffy" they had caught the lightning. Putting their specimen in a bottle, they returned to study the nature of their new made conquest. The horse is—"Experimental Investigation." These are the principal characters of the Allegory—all of them are made to antagonize Christianity.

One half of the book, the latter part, is a dialogue between a theologian and a scientist. The Allegory is the subject of discussion. Dr. Gebhart wisely elects a very weak son of old "Creed" to represent his father's cause. That is natural however. If I have the manufacturing of my enemies, I will always see to it that they are not made too strong for me. I commend the Doctor's wisdom in that part of his work. The poor youth had never even heard of the "unite of heat" till Dr. Gebhart informed him!

At the time the Allegory was being written, Dr. Gebhart read some pages to me and requested that I should review the book, which I agreed to do; so when he contracted for the printing he informed the publisher that the book would be "reviewed from the foot of the cross." Although this was said in derision of the holy scenes of Calvary by Dr. Gebhart, I accept the invitation and with the most devout reverence for the holy Sufferer of that cross, and in humble reliance on the same Almighty arm that raised him from death, I stand at the foot of that sacred emblem of salvation to resist this arrogant accuser of the brethren. For Dr. Gebhart, personally; I bear only the kindest brotherly love, I admire his talents, learning and frankness. I do sincerely wish his fine ability had been tributary to Christianity and not destructive of the best system of faith and morals the world has ever known.

Of the Allegory I may justly say, it is a fine specimen of rhetoric and as skilfully executed as it is ingenuosly planned. The points, however, with which a reviewer must deal, are to be found in the dialogue, which being *addenda*, explains and emphasizes the Allegory. The Allegory assumes that Religion is a beautiful woman, of the greatest gentleness and always a blessing, but she contracted an unfortunate marriage with "Dogma, Creed or Belief," and is by that ferocious husband hand-cuffed and frustrated in her benevolent purposes, and thus for centuries the world has been deprived of her real offices. Later, and only about 400 years ago, "positive science was born," and this the Allegory calls a younger sister of religion, as beautiful and useful as the elder sister, but who has not and will not cripple her usefulness by an improper marriage. Dr. Gebhart has forgotten that education and the State—the same old husband—have already intermarried, and in some instances the progeny is little better than by the former marriage, for the first marriage was not with dogma, but the *State*.

I accept with pleasure all the compliments our authorpays to religion, and join him heartily in his commendation of science, and am even disposed to thank him, in the name of Christendom for his very near approach to our views on several cardinal points. My exceptions are chiefly to the consistency of that position which admits the salient points of Christianity and yet reject the system because of minor matters, which minor matters are rather figments of his imagination than of substantial existence. Now let us see what he admits.

1st. He admits the existence of God. I quote:

"*Theologian.* What do you mean by Energy?

Scientist. I mean the life and soul of the universe.

T. Do you mean that the life and soul of the universe is something different from God himself?

S. By no means, if you choose to call the force that alone moves matter, which movement alone produces all the phenomena of nature, God; there I have no right to cavil with you about terms, if you mean the same thing that I mean by the term energy, I believe in Energy with a big 'E'."

We are willing to allow Dr. Gebhart the use of the term "Energy". We shall not "cavil" about the name. His definition of energy is the Bible idea of God. But Dr. Gebhart must have found a mere theological fledgling or that divine would not have "sighed deeply" when he propounded the next question; "To well (with a deep sigh) do I rightly understand you to say that no phenomena are produced in nature except what are produced by energy in moving matter?" The first book on theology that preacher read taught him that. Why should he sigh?

Next point of agreement. "T. Does science then ignore the existence of a moral universe of ethics, of virtue and vice, of good and evil?"

S. By no means. It deals with and investigates that the same as with all other subjects it finds in nature." The moral aspect of man is here admitted to be a subject in nature ior investigation. Our author, however, bristles with porcupine indignity when the young preacher refers to sufferings in the future state of existence, and he promptly declares science has done nothing to alleviate it," but, he affirms with much earnestness; "if you meant saving the soul from suffering, sin, and a failure to evolve to a high place of existence, it has done about all that has ever been done in that respect." While our author shies rather timidly from the torment of hades, I am really pleased to see that he so fully and clearly announces his belief in a future state, and believes in the existence of "sin," and that by some means—science being better than none—man may be relieved from it and "evolved to a higher plane of existence." Science is getting to be pretty religious when she teaches the existence of God ("energy"), "sin" and immortality—"higher plane of existence." Our young theologian, who, however, seems only to be a theologue rather than a theologian, wants to know if Jesus Christ did not come to save souls from everlasting suffering, to which Scientist responds: "As I understand it his mission was to save from sin and its consequences, reform the character of man without regard to time, place or relation; every where in all relations to do kindness to his fellow man; to teach him to be just, loving, merciful and good, thus causing universal happiness, instead of suffering and misery. His mission and work was moral while that of science is intellectual; both have the same end in view. The result from which has been the most successful." To which our youthful Theologian makes only this certain reply: "I see that we can not agree." But I see no reason for disagreement here. Christ certainly did come to do all those things and that too in the manner our scientist describes. Nor does this in the least conflict with the idea of saving from future sufferings. If one is saved from sin, that involves salvation from the consequences of sin, and if future suffering be a consequence, then that is included—just as the dime is included in the dollar. I again thank "Scientist" for his good and sound opinion of the author of Christianity. 'Christ's work was moral while that of science is intellectual; both have the same end in view." Certainly, since human happiness is the "end." If I should object here it would be only to a possible inference that might be drawn from the position, but is not a fair mode of argument to hold an adversary responsible for all possible inferences that others might draw from his statements; he, himself might reject them. The inference, however, to which I allude, is this: that the methods of science supercede and render useless the moral methods of Jesus, in the accomplishment of human happiness. To this I would offer strenuous objections, but I could not hold Scientist responsible for the inference, and especially so since he has already admitted that science recognizes the existence of the moral domain as a distinct department of nature. Such being true, moral happiness must of course be obtained by means of the specific laws that govern in that department of nature. No more would a sunbeam into his moral lectures for analysis than he would put a sin into his spectroscope to ascertain its moral qualities. These questions belong to different chairs in the great University of Science, and are tested by different processes. Jesus' method on all moral questions can never be superceded.

Our author is not very far off in the matter of inspiration. He says: 'Science recognizes the intuitive perception in man as the same faculty that instinct is in the lower animals, differing only in degree and not in kind. Man being endowed by nature and in possession of moral perception as well as subjective reasoning capacity, both of which are wanting in them, gives him this intuitive faculty on these higher planes of moral and subjecrive domain; but in either case, neither instinct nor intuition are infallible, though perhaps equal to intelligent ratiocination. The carrier pigeon sometimes fails in reaching her home; so the prophet may fail to catch the true moral image."

Here "Scientist" has stated the true scientific ground of prophecy—the source of the Bible; and that accounts for much of the indistinctness noticeable in that book. It is on this very ground that Jesus himself urged the necessity of studying the Scriptures. "Search the Scriptures,' said he, "for in them ye think ye have eternal life and they are they which testify of me.' That is just the reason there is controversy and misunderstanding of Scriptuses. It is about the same as if an ignorant man has a most beautiful and poetic dream—when he undertakes to clothe the rich beauties of those scenes in his own vernacular it becomes a vapid and dry story. The capacity to describe is not always equal to the capacity to receive impression; the eye can see much more of beauty and the ear detect more of harmony than the tongue can express. So, the frail human prophets may not in every case have declared in original fulness the moral truths they saw or heard. Yet the books of the Bible, taken altogether as history, biography, psalms, chronicles and prophecy, form a body of truths clothed in language peculiar to the age of its delivery, and idioms, customs and manners of the current epochs, form a body of inspiration which, if duly studied, will infallibly lead one into a moral and spiritual life. And yet these very Scriptures suffer from other causes than that of limited or imperfect intuition—as for instance, by imperfect copyist and unlearned translators, and in no small degree, by the great lapse of time by which we are removed from the dates of the writing. Yet with all these encumbrances one can, by fair effort, get a good view of the divine will, for that "energy" which is the cause of all phenomena, has also produced this the most wonderful phenomena in the moral world—the Holy Bible.

The great error of my learned and highly esteemed friend, the "Scientist," is that he recognizes Energy in all departments moving matter, but not *mind*. The mountain was not more surely thrown up on its granite base by Energy than was the holy book brought together, and compiled into one great religious system by the same great all-controlling energy.

Scientist admits that Keplar was the victim of Aristotelean malice, but calls his persecutors "pretended scientists." Now if my learned friend would be equally candid in dealing with the other factors in Keplar's case, much of his objection to Christianity would vanish. Were they not merely "pretended Christians?" He should no more hold the Bible and Christianity responsible for the inhumanity of such brutishness than that Science should be held responsible for the acts of these "pretended Scientists." Why "pretended Scientists," and not "pretended Christians" as well?

Moreover, the advent of the beautiful young sister was evolved by Energy—just as the elder sister had been, but the younger sister has the advantage of living under a more auspicious reign than the elder, for Energy had not unfettered the ages previously as He has the present. We therefore joyfully receive all the light this sweet child of the skies can cast on the Bible, and we hail with equal joy whatever of aid we can get from any source to bring us to a right understanding of both of God's marvelous books—Nature and the Bible. But I protest against "Scientist's" habit of charging every error of Christians, whether they be genuine or pretended, to Christianity. The failure of the elder sister was not in wedding 'Belief'—it was in allying herself with the State, or rather it was the misfortune of Religion that it was seized upon by the civil power and under guise of her sacred vestage a bloody record made in her name. But it was not Belief nor Dogma that did this nefarious work; it was sin, falsely attired in saintly robes, that thus blackened what should otherwise have been a rapid advancement to the very glory that now, at last seems dawning on the earth.

Suppose Israel had submitted to the reforms suggested by Jesus: suppose the world had accepted the elevating instruction of Paul—it is impossible to conjecture the rapid strides liberty, education and science would have made. When Christ taught his followers to "Call no man your master on earth for one is your master, even your Father which is in heaven," He sowed the seed of a revolution which, cultivated would have dissolved all the shackles the ages had fastened on mind and body. It was under the stimulus of that sentiment that Kepler chose the humble professorship of a College to a seat with the hierarchy of Rome—he wanted no master on earth. Yet the very thing "Scientist" is constantly calling Christianity is an organized protest against nearly everything taught by Christ, called the Roman Catholic Church. Dr. Draper has made the same mistake.

So far as "Creeds, Dogmas or Beliefs" are concerned, they are not only harmless, but to some extent really essential to an organization. If a Church has a creed and then the State takes charge of the Church with its inquisitions and bayonets, much mischief inevitably follows, for in that case it is no longer religion but simply a political machine for oppression. But let the Church be separate, and without civil power, then all her adherents are voluntary worshipers at her altars—there is nothing to oppress. But without Belief what would she be? A State without a law—a religious rabble—a horde of moral communists, that would never teach anything for it believed nothing to teach. What nonsense!

T. "You agree then that the Christian religion, with its pernicious creeds, has been a benefit to the world in the past?"

Scientist. "By no means; up to four hundred years ago the Christian religion, with its creeds with which it was inseparably connected made the world a pandemonium of horrors. Then positive Science was born, uncovered the gems and jewels which straightway began to redeem mankind from ignorance and superstition, and made it impossible for religion, under the control of its creeds to continue its career of crime."

A sceptic once threatened to write a book against the Bible when a friend suggested that it would be best for him to read the Bible first. If our scientist has ever read the Bible, he has certainly neglected church history. "Up to four hundred years ago—the Christian religion, etc., made the world a pandemonium!" Previous to the year 1 A. D. which has not been two thousand years yet—the Christian religion as now presented to the world was not known except in the form of Judaism, and that occupied a territory but little larger than the county of "scientist's" residence. And since that year it required six centuries for it to acquire a controlling influence in its native Asia. The first six centuries of its existence, it was the world's only conservator of civilization; then civil governments robbed it of its name and committed numerous crimes thus disguised, for which religion was no more responsible, than Irish liberty is for the murder of Dr. Cronin. That murder was said to be done in the name of Irish liberty. Does "Scientist" hold Christianity of to-day responsible for the Pope's late protest against the erection of the statue of Bruno? With as much propriety might he do so as to pen the paragraphs I have quoted. I fear it will require a whole team of Hypographs, aided by Edison's great dynamo to run down and subdue that prejudice which my very dogmatic scientist has allowed to enthrone it self in his mind against "Creeds." Would that Energy might move the sentient force of his mind and produce that greatest of mental phenomena—a perfectly fair scientist.

The closing paragraph of the dialogue is a befitting stone to grace this weird specimen of sceptical architecture:

T. "Is it not true that science does not believe in a future state of existence?"

S. "Science neither believes nor disbelieves in that which it has no means of acquiring any evidence, or of knowing anything about. The object of this allegory seems to be to show the baneful consequences of creeds of any subject that no one knows anything whatever about. Do you know of a positive knowledge that there is a future state of existence?"

T. "I cannot say that I particularly know, but I do believe it."

S. "Well, since no one is interested any more than any other, and no one knows anything about it, let us agree to let every one determine this matter for himself. The End."

"Science neither believes or disbelieves!" Science can get down off of her lofty pinnacle quicker than her Hypograph when it does not suit her convenience to sit enthroned in her booted superiority. And when she is down she gets lower than anything. She is all mouth or no mouth at all. Is death nothing? is it not a subject in a logical sense? Is it not a thought, an idea? Here, then, this proud mistress of letters—this unerring sage—this mighty oracle that opens wide the arcana of nature and invites all ages to come to his feast of free thought and universal conquest, lays her hand on her mouth in tomb-like silence when the most natural of all nature tenders her the last subject in its catalogue of great questions—what is death? Skulking like a timid slave, she hides her face and whimpers an inarticulate confession of helpless impotency; is incapable of the contest. When we asked her what the first man was, she raised up her proud form with imperial hauteur and shouted the answer back, over six thousand, or as she is pleased to put it millions of years—"he was an ape." But since she is herself but four hundred years old, we are curious to know how she could answer so authoritatively, to which she replies: "I know it because his back bone looks like it might once have extended itself into a monkey's tail. "His brain was smaller and had less gray matter on the outer portion, shallower convolutions and much less surface" How do you know it? "Oh, because he has left no fossil evidence of a higher organism of that early period. His mentalism consisted all wholly of his passions and propensities, although his intellect was inferior to that of any other animal." How do you know it? "Why, just because we see no remains of anything in the rocks of that age that indicates a higher order of mind. His language consisted of but few words and those few of monosyllables, exclamations, cries and groans and his intellect was limited to correspond with the powers of his language." How do you know? "Know! why, of course, because it could not have been otherwise with a creature just starting in the world and having everything to learn."

"Then came the dawn not of civilization but of barbarism. He began to fashion very rude implements of stones and flints and afterwards of bones intended for defense, destruction and conflict. * * * * He learned the use of fire, built a shelter, enslaved his weaker brethren, domesticated the wolf until he became a dog, and as an individual made his own rule of conduct—might made right. He felt for the first time a sense of shame on account of his own nakedness—personal modesty was born. He was a man now and provided himself with clothes." Thus boldly—defiantly science stands up in her youth of less than five centuries, and tells in the most dogmatic terms all and singular the details of man's origin, without so much as the semblance of evidence, based purely on conjecture; a stupendous theory built on a few old stone implements picked up here and there where straggling tribes have left them, preaching these chimerical whims with the zeal of a young Methodist exhorter, but when asked for an opinion about the thrilling, practical and all-absorbing future, tamely shuts her mouth of and falls back on the prerogative the know-nothing, declaring she never ventures an opinion in the absence of positive knowledge. It is a shame that after so much bluster, brag and bigotry she should play the shut-mouth just when information is most wanted. If nothing but positive knowledge is to be its rule—Science should shut her mouth, as to God, energy, sin, morals, man's origin, the soul and a thousand other of the most vital and useful enquiries, and confine herself like Edison, to the discovery of strictly scientific laws and to the manufacture of machinery. Muzzle the Tyndals, Huxleys and Gebharts, except when they have something to say of science proper and let theological and moral questions alone.

H. R. WITHERS.

There is nothing in the universe that I fear except that I may not know all my duty, or may fail to do it.

WHAT A ZENANA IS.

The house of a Hindoo of good position is divided into two parts. The zenana is that portion of it which is occupied by the woman. It is generally situated toward the back of the house. In the centre of it there is an open court twenty or thirty feet square. This is surrounded by a veranda. In the inner or back wall of the veranda you see here and there all around small doors. These conduct to the private apartments of the women. As the custom in India is for young men when they get married not to leave their father's house and set up separate establishments of their own, but to bring their wives into their father's house, a goodly number of women may sometimes be found in the same family. These may all meet together in the open court. It is in this court, and in the veranda which surrounds it, that much of the work of our zenana missionaries is done. Should the husband of one of the ladies of the zenana wish to enter, he must first give notice of his approach either by knocking or a loud cough. The ladies at once draw their chudders over their faces and make a rush for their separate apartments. A lady msssionary of much experience would be able to tell you of many such scenes of which she had been an eye-witness. This small court is the only place in which a zenana lady is allowed in the open air, if open air it may be called. When she has reason to go beyond the walls of the zenana, she is either carried in a close palki or conveyed in a bullock cart, which, of course, is curtained all round. Should she require to walk a few steps, a large sheet is thrown over her, so that no one may see her.—The Missionary.

FROM PERRYVILLE TO SPRINGFIELD.

Mr. Editor:—Leavtug Perryville by mail hack we came without grave or serious inconvenience to the attarctive and weighty little city of Morrillton.

Halting a moment at the R. R. station we found Conveyance waiting us from Springfield. A two horse three seat hack, every way well artanged and provided with a first class driver in the peraon of our young Bro. Marvin Burk—not a minister but son of the Rev. P. P. Burk, previous pastor at Springfield. Our freight wagon in the mein time having arrived we were soon en route to Springfield.

The roads being in delightfully fine condition and the teams well rested we moved out in good style, and after taking "lunch" at the "Big Spring," we were without let or hinderance by sunset nearing the interestsng town of Springfield where is located a good population, the Springfield College, one of the best Methodist Churches in this District and a convenient parsonage, erected through the instrumentality of the ascended Melton, and many finishing touches, put on by our Bro before mentioned. We spent the night at the Venable Hotel, found our Bro. Venable filled from cellar to garrett with pupils and faculty of the College mentioned. The Art and Musical rooms being attached fn this house, and the preacher and his family temporarily in for good measure, of course things were a little crowded, but we managed to eat, talk, pray and sleep conveniently enough, and enjoyed it withal and repaired thankfully next morning to the parsonage. On the mein time our freight had come and we proceened at once to the business of "straightening up." Mr. Anderson affirming that he had only found two "haunts" in the parsonage night before.

One day of fixing only and the next order of business was to provide for the "Preachers Meeting" soon to convene. I should say, however, that the stewards met promptly and in a business-like way provided at once for all our wants, and behold on entering the "lot" we found a beautiful cow and also a cvlf so that about the first order of business I should say was "milking." We believe, Mr. Editor, in the "sincere milk of this world," but also in the kind above mentioned, and close on to the heels of this pleasant surprise came also a very fine hog all the way from Hill Creek,—200 lbs—putting the pastor on his best skill in "saving bacon." It is something to be instrumental in saving men from sin, bringing them to Christ—indeed, this must be recognized as the chief business of the ministry; but it is by no means a sorry attainment, especially in warm weather to know how to save pork. But by means of salt and *saltpeter* and the council of a good citizen we saved that hog from hoof to head.

"But the Preachers' meeting was a very fine occasion, not largely attended but truly beneficial. I have not heard better preaching for a time, and the discussions were highly entertaining. It is not often that a more refreshing scene is witnessed than at the opening service, when father Mattox of the local ranks embraced the preachers consecutively after the Presiding Elder had talked all of them with himself into tears.

The Stewards of the District also met as did the Stewards of this charge.

Our first Q. M. also came and went,

a matter of interest was the large number who communed on Sunday night and the good collection for Domestic Missions.

The Christmas festivities were highly interesting and the usual service well attended. Santa Claus, of course, made his rounds; unfortunaetly at our church his whiskers took fire much to the amusement of the great audience in attendance.

I have been to Sardis and also to Plummerville, these places are newly attached, giving nearly twice the previous strength and producing a demand for twice the amount of service previously rendered by the pastor. I like the arrangement, and so far as I know the Churches do not complain.

P. E. Harlan starts off well. He is not omnipresent but can be in many places in quick sucession. I heard of him to be in Plummerville a few days since, and I should not be surprised any day to see him pass through Spring field, conveyed with perfect convenience in that first class P. E. outfit.

"Time and tide wait for no man," and neither does Harlan unless to preach a rousing sermon or take a collection, with the usual appurtenances thereto.

At the office of P. E. there is little complaint. The men who can fill it are the felt necessity, and the same might be said of well nigh any office or place in in the Church. "The man who can do it" is the growing demand all the way round from the C. L. and the rest to the chief editors and college men and to the office of Bishop. And this indicates no degeneracy, but a healthy demand for the best that can can be done.

It was not without tears that we offered our last petition and bid adieu to the people at Perryville. And why not? Many of them had wept wept with us in our troubles and rejoiced in my successes achieved, and it was at this place that our dear boys played happily for the last time on earth. here our family physician watched he failing pulse and gave the medicines in the case of our dear little Paul now in heaven. We have a kind feeling for the very location and people, from these sacred considerations. We will meet many of them in heaven along with our precious children, for whom we have frequently wept unseen since coming to this place.

Bro. Dyer of that charge began well and I learn they have pounded him immensely. Very truly,

A. H. WILLIAMS.

Springfield, Jan. 20.

Hackett, Arkansas, Aug 20, 1887.

Dr. A. T. Shallenberger,
Rochester, Pa. Dear Sir:—I wish you to send me a bottle of your Antidote for Malaria, which I see advertised in Methodist Advocate, Chattanooga, Tenn., and which I cannot get here. Fifteen years ago my mother had third day chills, and after trying the doctors and other medicines without relief, a friend recommanded your Antidote; she tried it, and one dose effected a permanent cure.

Yours truly,
J. S. Edwards,
Pastor M. E. Church.

A cottage will not hold the bulky furniture and sumptuous accommodation of a mansion; but if God is there, a cottage will hold as much happiness as might stock a palace.

A genuine female regulator and iron tonic is in demand by nearly every woman, and that which stands pre-eminent is Dr. Dromgoole's English Female Bitters.

Dr. J. P. Dromgoole & Co., of Louisville, Ky., the originators of the world renowned English Female Bitters, which has restored to health so many women almost in the very jaws of death publish a Family Medical Adviser, which they will send to any address on receipt of a stamp to pay postage.

The best place to prepare for the duties of life is that of Mary—at Jesus feet.

A GREAT CONVENIENCE.

Experience proves that a great deal of human suffering can be overcome by the external application of electro-magnetism. We see that Dr. Scott (known throughout the world for his deep study on the subject) has been able to combine in a popular, porous plaster, the principles of electro-magnetism, so that most diseases can be cured or pain alleviated.

By placing this plaster on the part of the body affected with such diseases as Rheumatism, Neuralgia, Pleurisy, Bronchitis, Asthma, severe coughs and colds in the chest as well as kidney troubles can be cured. The Dr. recommends, in connection with the plasters, his electro-magnetic Insoles; and to introduce his electric plasters he will send a pair of Electric Insoles FREE to any one why will forward one dollar to Dr. Scott. 842 Broadway New York City, for four of his plasters. His card appears in this issue of our paper; read it carefully. He is well known throughout the United States among Druggists and all Commercial Agencies. If you have any kind of pain about you no matter what it is, you will find the plaster (especially if used in connection with the insoles) will relieve you, and in ninety-nine cases out of a hundred, absolutely cure. It is, indeed, a great convenience to be cured in this way, as it saves all the annoyance which comes from taking strong medicines, and enables you to attend to your daily duties while the process of curing goes on in its quiet, painless way. 1t.

QUARTERLY MEETINGS.

FAYETTEVILLE DISTRICT—First Round—Fayetteville sta., Dec. 7, 8; Springdale and Rogers, 14, 15; Clifty miss., 20; Bentonville ct., 21, 22; Bentonville sta., 22, 23; Center Point, 26, 27; Robinson, 28, 29; Elm Springs, 29, 30; Bloomfield, 31; Boonsboro, Jan. 4, 5; Prarie Grove, 5, 6; Cincinnati, 7; White River, 11, 12; Goshen, 16; Huntsville, 18, 19; Kingston, 21; St. Paul, 25, 26.

CLARKSVILLE DIST:—1st Round—D. J. Weems, P. E. Clarksville c't, Dec. 7, 8; Ozark sta., 14, 15; Altus, 21, 22; Coal Hill Hartman, 28, 29; Clarksville c't., Old Spadra, 30; Lamar, at Mt. Olive, Jan. 1; Ozark c't. at Sar Creek, 4, 5; Dyer c't, at Dyer, 11, 12; Alma and Mulberry, at Alma 12, 13; Chester, at Chester, 18, 19; Van Buren c't., at Neal Prairie, 21; Van Buren sta., 22; Cove City, at Cedarville, 25, 26; Cassville, at Cassville. Feb. 4, 5; Ozone, at Mt. Zion. 10, 11.

FORT SMITH DIST.—1st Round—Jas. A. Anderson, P. E. Hackett City and Huntington, Nov. 30, Dec. 1; Central Church, Dec. 7, 8; First Church, 14, 15; Fort Smith c't.. 21, 22; Greenwood c't., 28, 29; Big Creek c't., Jan 4, 5; Charleston c't., 11, 12; Hacket City c't, 8, 19; Booneville c't, 29, 26; Magazine c't, Feb. 1, 2; Waldron ct, 8, 9; Cauthron c't, 15, 16; Paris and Roseville c't, 22, 23; Caulksville c't, March 1, 2; Mansfield, 8, 9;

MORRILTON DIST.—V. V. Harlan, P, E. Springfield c't, at Springfield, Dec. 19, 20; Cadrom c't, at — 21, 22: Morrilton c't, at —, 28, 29; Conway Mission, at Reeve's school house, Jan. 4, 5; Conway sta., 5, 6: Oppelo mis, at —, 11, 12: Perryville mis, at Cherry Hill, 18, 19; Perryville, c't, at Perryville, 19, 20; Morrilton sta., 25, 26; Mt. Vernon c't, at —, Feb. 1, 2; Quitman 't at c—, 8, 9; Quitman sta, 9, 10; Bee Branch mis. at Parish Chapel, 11, 12; Archey mis, at —, 13, 14; Clinton t, at —, 15, 16. V. V. HARLAN, P. E.

DARDANELLE DIST.—G. W. Boyls P. E. Russellville sta, Dec. 7, 8; Dover c't, 14, 15; Witts Spring mis., 21, 22; Appleton mis, 28, 29; Atkins c't, Jan. 4. 5; London mis, 11, 12; Dardanelle sta, 18, 19; Marvinville mis, 27, 28: Darkanelle c't, Feb, 1, 2; Prairie View c't, 9, 10; Danville c't, 15, 16; Rover c't, 22, 23; Gravelly Hill mis, March 1, 2; Walnut Tree, 8, 9.

HARRISON DIST.—First Round—Harrison sta., Dec. 7, 8; Bellefont c't, 14, 15; Yellville c't, 21, 22; Carrollton c't, 28, 29: Mountain Home c't, Jan. 4, 5; Oakland c't, 11, 12; Big Flat c't, 18, 19; Wiley's Cove c't. 25, 26; Valley Springs c't, Feb. 1, 2; Jasper c't, 8, 9; Berryville c't, 15, 16; King's River c't, 22; Eureka Springs sta., 23, 24; Lead Hill c't, Mar. 1, 2;.

LITTLE ROCK DISTRICT—E. N. Watson, P. E.—First Round—Benton sta., Dec. 21, 22; Lonoke sta., 28, 29; Winfield Memorial, Jan. 11, 12; Asbury sta., 11, 12; Collegeville cir., March 8, 9; Carlisle ct., Jan. 25, 26; Hickory Plains ct. at Bethlehem, 18, 19; Mabelvale cir. Feb. 1, 2; Liberty, 8, 9; First Church Little Rock, 15, 16 Maumelle cir., 22, 23; Bryant, March 1, 2: DesArc sta. March 15, 16; Hazen and DeValls Bluff, 15, 16; England, 22, 23; Austin 29, 30; Wattensas, April 5, 6.

District Stewards meeting at 1st Church Little Rock, Jan. 10, 11 o'clock, a. m. Will pasters please call attention of District Stewards to this and insist upon their presence E. N. Watson.

PINE BLUFF DISTRICT—J. H. Riggin, P. E.—First Round—Lakeside, Dec. 28, 29; Redfield at Macon, Jan. 4, 5; Pine Bluff First Church, 5, 6; Sheridan, 11, 12; Toledo, Rison, 18, 19; Pastoria, Flat Bayou, 25, 26; DeWitt, Golden, Feb. 1, 2; Stuttgart, 2, 3; Arkansas Post, Lassine, 8, 9; Lehi, Wesley's Ch., 15, 16; New Edingburg, New Edinburg, 22, 23; Kingsland, Kingsland, March 1, 2; Auburn, Dumas, 8, 9; White River, Hunter's, 15, 16; Old River, Betheny, 22, 23.

JONESBORO DISTRICT—M. M. Smith, P. E.—First Round.—Jonesboro station, Dec. 21, 22; Marion cir., Jan. 4, 5; Paragould sta., 11, 12; Vanndale and Harrisburg, 18, 19; Harrisburg cir., 25, 26; Jonesboro cir., Feb. 1, 2; Paragould cir, 8, 9; Gainesville cir., 15, 16; Boydsville cir., 22, 23; St. Francis cir, Feb. 28 and March 1; Chickasawba cir., March 8, 9; Osceola cir., 15, 16; Buffalo Island, 22, 23; Lake City, 29, 30; Pleasant Hill cir., April 5, 6; Shiloh cir., April 12, 13.

NEWPORT DIST:—F. E. Taylor, P. E. First Round—Corning c't, Jan. 4, 5; Reyno ct, 8, 9: Pocahontas and Reyno, at Pocahontas, 11, 12: Pocahontas ct, 18, 19; Siloam ct, 15, 16: Warm Springs mis, 11, 22: Walnut Ridge and Powhatan, at Walnut Ridge, 25, 26: Walnut Hill ct, Feb. 1, 2: Newport sta, 8, 9: Auvergne sta, 15, 16; Jacksonport sta, 22, 23: Tuckerman ct, March 1, 2; Portia ct, 8, 9; Hoxie mis, 15, 16: Black Rock and Imboden, 22, 23: Smithville ct, 29, 30: Calamine ct, April 2, 3.

The District Stewards will please meet at Walnut Ridge, Friday, 10 a. m., Jan. 24. Come Brethren, let every District Steward be present and start with the year. Let us try to work together for the good of the Church. F. E. TAYLOR.

ARKADELPHIA DIST:—First Round—J. R. Moore, P. E.—Gurdon and Beirne, at Gurdon Dec. 14, 15: Hot Springs sta, 21, 22: Arkadelphia, 29, 30: Lono ct, at Leau Frais, Jan. 4, 5,: Social Hill, at Friendship, 11, 12: Okalona, at Okalona, 18, 19: Terre Noir, at Gum Springs, 25, 26: Hot Springs mis, Feb. 1, 2: Amity, at Palmers Chapel, 8, 9: Malvern sta, 15, 16: Mt. Ida ct, at Mt. Ida, 22, 23: Clark ct, at Mt. Zion. March 1, 2: Crystal Springs, at Friendship, 8, 9: Mountain Valley Mission, 15, 16: Hot Springs ct, at Morning Star, 22, 23: Murphreesboro ct. at Antoine, 29, 30: Tulip at Cypress, April 5, 6: Princeton, at Macedonia, 12, 13.

BATESVILLE DIST:—First Round—Geo. M. Hill, P. E. Batesville sta, Dec. 28, 29. Jamestown ct, Jan. 4, 5; Evening Shade ct, 11, 12; Sulphur Rock ct, 18, 19; Bethesda ct, 25, 26; Melbourne ct, Feb. 1, 2; Newburg ct, 8, 9; Salem ct, 15, 16: Viola mis, 22, 23: Camp mis, March 1, 2: Mammoth Springs mis, 8, 9: Ash Flat ct, 15, 16: Cedar Grove ct, 22, 23: Mountain View ct, 29, 30: Olt Trough, April 5, 6:

HELENA DIST:—First Round—M. B. Umsted, P. E. Forrest City sta, Dec. 21, 22: Marianna sta, 28, 29: Brinkley and Clarendon sta, Jan. 4, 5: Howell and Cotton Plant sta, 11, 12: Wheatley ct, 18, 19; Wynne and Haynes sta, 25, 26: Helena sta, Feb. 1, 2: LaGrange ct, 8, 9: Colt ct, 15, 16: Wittsburg. 22, 23: Spring Creek ct, March 1, 2: Holly Grove ct, 8, 9: Cypress Ridge Ridge ct, 15, 16: DeView ct, 22, 23: Brinkley ct, 29, 30: Laconia ct, April 5, 6.

CAMDEN DIST:—First Round—H. H Watson, P. E. Atlanta ct, at Christies Chapel, Dec. 21, 22: Stephens ct, at Kilgore's chap, 28, 29; Camden ct, at Ten Springs, Jan. 4, 6: Bearden ct, at Bearden, 11, 12: Ouchita ct, at Chidister, 18, 19: Bright Star ct, at Concord, 25, 26; Texarkana ct. at Cedar Grove, Feb. 1, 2: College Hill ct, at College Hill, 2, 3: Carolina ct, at Center, 8, 9: Buckner ct, at Walnut Hills, 15, 16; Hampton ct, at Hampton, 22, 23; Fordyce sta, March 1, 2; Laplle ct, at Ebenezer, 8, 9: ElDorado, ct, at Pleasant Grove, 15, 16; Camden sta. 22, 23; Magnolia sta, 29, 30.

MONTICELLO DIST:—First Round;—H. D. McKinnon, P. E. Mt. Pleasant ct, at Rock Springs, Jan. 4, 5; Warren sta, 11, 12; Arkansas City sta, 18, 19; Hamburg sta, 25, 26; Selma ct, at Selma, Feb. 1, 2; Hamburg ct, at Hickory Grove, 8, 9; Holley Grove ct, at Tillar, 15, 16; Lacy ct, at Lacy, 22, 23; Fountain Hill ct, at Zim, Mar. 1, 2; Bartholomew ct, at Portland, 8, 9; Palestine ct, at Pattsville, 15, 16; Lake Village ct, at Lake Village, 22, 23; Monticello sta, 29, 30.

WASHINGTON DIST.—First Round—Thos. H. Ware, P. E. Nashville ct, at Bingen, Jan. 4, 5; Centre Point ct, at Mineral Springs, 11, 12; Lockesburg ct, at Lockesburg, 15; Washington ct, at Washington, 18, 19; Emmett ct, at Bethlehem, 25, 26; Wallaceburg ct, at Holly Grove, 28; Fulton ct at Columbus, Feb. 1, 2; Little River ct at Marion 7; Richmond and Rocky Comfort, 8, 9; Peytonvillect at Peytonville, 11; Hope, 15, 16; Chapel Hill ct at Chapel Hill, 19; Dallas ct at Olive, 25; Potter ct, at Foster's Chapel, 22, 23; Cove ct at Cove, 27; Saline ct at Pine Grove, Mar. 1, 2; Corluth ct at Central Academy 8, 9.

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ARKANSAS METHODIST

Official Organ of the Three Conferences of the M. E. Church, South, in Arkansas.

☞ All traveling preachers of the M. E. Church, South, are invited and authorized to act as Agents for the ARKANSAS METHODIST, to solicit, collect and receipt for subscriptions to the paper.

Rev. Z. T. BENNETT, Editor.

WEDNESDAY, JAN. 29, 1890.

The article on our second page from Dr. Withers is very readable but rather long—too large a load for the small game.

The article on "Publishing after Printing" is from Dr. ____, one of the best writers in our Church. Some of our readers would know his proper name is *not* John Smith.

The question about the permanent location of Hendrix College was referred by our three Conferences to the Board of Trustees, composed of eighteen Methodists, preachers and laymen. Arguments for or against removal should be addressed to the persons composing that Board. It is not now a proper subject for discussion in our columns, and we must decline alike all articles on the subject.

To all members of the State Prohibition Alliance to convene in this city to-day we extend most cordial greeting, hoping their deliberations may be harmonious and successful in strengthening and shaping aggressive measures for the protection of our commonwealth against the liquor traffic. We congratulate all enlisted in this grand work of reform upon the progress made during the last decade. Let all "thank God and take courage."

The explosion of a coal oil lamp set fire to the third story of the Arkansas Democrat's fine building Tuesday night of last week, and damaged that part of the building considerably—loss covered by insurance. The offices of the Little Rock Republican and the German paper in the same building were damaged by water from the fire department. We congratulate our confreres of the Democrat upon their narrow escape from another fiery trial, and wish them the full measure of success their enterprise merits.

Missionaries ought to be selected rom seasoned, balanced and strong people who do *not* desire to go abroad. The policy of calling for "candidates" is bad, and only bad. Bishops *send* men to other appointments. The boy toiling in the rugged hills of Patrick is unknown. He works for $200. If he is "called" to Cuba, he becomes famous in five minutes, and his salary is run up to $2,000.—Richmond Advocate.

It will not be denied, that some mistakes have been made in accepting "candidates" for the foreign field, and that harm has resulted from such mistakes; but far greater harm has been done the cause of missions by carping ,exaggerated criticisms like that in the last sentence quoted above. That statement is misleading and unjust, and no one knows it better than the editor of the Richmond Advocate.

The February number of The Treasury, published by E. B. Treat, New York, contains a vigorous article by Rev. Dr. D. H. MacVicar, principal of the Montreal Presbyterian College, on "How can Jesuitism be successfully met?" He shows as we think clearly, that the Roman Catholic Church is fostering rather than checking the evils from the society of the Jesuits. We quote one paragraph:

"Besides, it is a gross mistake to suppose that the Church is the natural and uncompromising enemy of the society. Far from it. With a few notable exceptions, such as those referred to, the society has been both tolerated and cherished as the precious child of the Church, and its spirit and methods are now dominant in the Vatican and throughout the whole body. It is too much, therefore, to expect the Church to deal unnaturally and cruelly with her own offspring. In other words, the attempt to separate Romanism and Jesuitism so as to excuse the one and condemn the other, as is the fashion with some politicians at the present time, is utter folly, and betrays surprising ignorance both of history and theology. The Jesuits claim to be most loyal sons of the Church, and they may well do so from every point of view, and she dare not disown them. They are the champions of the faith, and can fairly be counted the special apostles of Mariolatry, of the dogmas of immaculate conception and pontifical infallibility and of the indefensible notion of the divine right of the bishop at Rome to be supreme in all things temporal and spiritual. If they are to be distinguished from the Church, it can only be as the species from the genus, the part from the whole; and, in this case, the paradox is very generally allowed that the part is greater than the whole. Seeing then it cannot be doubted that, taken all in all, the Church esteems the Jesuits "very highly in love for their work's sake," we might as well expect the Ethiopian to change his skin and the leopard his spots, or that we shall gather grapes of thorns or figs of thistles as that the Church should throw them overboard. We must look for reformation and deliverance from other sources."

THAT BLUE MARK.

Under the heading "Read and Respond" we made last week *three* urgent requests, and rendered the "piece" conspicuous with a pretty blue mark on the *entire* issue of our paper. Many subscribers (including a few preachers) who had already paid for this year, thought the blue mark was a "dun" and only that; hence, we had some extra correspondence by way of explanation. We repeat from our last issue:

We think THE ARKANSAS METHODIST will be more interesting to its readers this year than ever before, and we *know* it never needed their helpful co-operation more than it does now. Up to date our receipts from subscribers have fallen much below our reasonable expectations, and we now find it necessary to make an earnest appeal to all our patrons for early and kind assistance.

1. We urgently request all our friends *each* to try to induce at least *one* person to become a subscriber for this year.

2. We urgently ask all who have not yet renewed for this year to do so as early as they can.

3. Finally and specially, we beg all who are in arrears for last year, or longer, to remit all or part of what they owe us, without delay. Please do not forget this urgent appeal.

"CENTRALIZATION OF POWER!"

Bro. Bennett, the editor of the ARKANSAS METHODIST, is of the opinion that all our (local) Conference papers should be the property of the Church, and issued under the business management of our Publishing House. He thinks the patronizing Conferences of each paper should choose its editor *upon nomination of the Book Agent*. That would be a pretty kettle of fish, verily! The Book Agent would then be indeed like the famous but indiscreet Sergeant-at-Arms of the National House of Representatives, "a bigger man than old Grant." Every editor who might decline to dance when the Book Agent fiddled, or whose lung power (or conscience) was not equal to the task of yelling "Great is Diana of the Ephesians," would soon be displaced by this high functionary, and great harmony would no doubt prevail. But it would be the harmony of death, not life. Oh, no, Brother Bennett; we will have no such centralization of power as you propose. Southern Advocate.

In the foregoing Dr. Kirkland shows how easily a man of straw may be constructed and then utterly demolished! He may be as much surprised as we are at his blunder, if he will read again what we did propose or suggest in our letter in the Nashville *Advocate* of Jan. 11, as follows:

"How to reach all our Methodist families, and how to make all our Methodist papers the greatest possible power for good to our Church, are problems worthy of the best thinkers in our ranks. My own opinion is that all our (local) Conference papers should be the property of our Church, and issued under the business management of our Publishing House. I think the patronizing Conferences of each paper should choose its editor and upon nomination of our Book Agent its business manager. When thus manned, and wisely correlated with our general organ ,all the papers published for our Church could be issued more economically and circulated more extensively; could better conserve the Connectional spirit and enterprises of our Church, and could enter more homes as evangels of light and messengers of comfort."

Dr. Kirkland may now see, that we did not propose, or suggest, that the Book Agent should have any voice whatever in the election of the editor of any Conference paper, or in shaping directly or indirectly its editorial utterances. Under the plan we suggested the business manager or publisher of each Conference paper would be subordinate to the Book Agent—his deputy and accountant. As the responsible head of our publishing interests, the Book Agent should have the privilege of naming the business manager (to be his deputy and accountant) of each Conference paper, subject to the approval of those directly concerned. Now we are too stupid to see in the plan suggested any dangerous "centralization of power"!

Our information is, that all the official papers of the M. E. Church are issued under the business management of its two Book Concerns, and its publishing interests have prospered far beyond ours. We repeat now and will discuss at another time our opinion quoted from the Nashville Advocate, believing many advantages would result from the plan suggested. Under it the materials for all our papers could be bought on better terms, better advertising rates could be secured, each would be an advertising medium for the publications of our House, and all could be so correlated as to avoid friction and to make the Nashville Advocate *in fact* purely and *only* a general connectional organ.

DOUBTFUL, AT LEAST.

"And all the steps that grace display
Which drew the wondrous plan."

A correspondent asks us to parse "steps" in the above couplet. It is the direct object of "display." The subject is "grace," and the verb should be "displays." The writer availed himself of the "poet's license" in writing the plural of the verb, in order to make his rhyme.—Stone's Popular Educator.

The couplet quoted is taken from the second stanza of the popular hymn by Philip Doddridge, on "salvation by grace." We copy the whole stanza:

"Grace first contrived the way
To save rebellious man;
And all the steps *that* grace display
Which drew the wondrous plan."

In the Annotated edition of our new Hymn Book, Dr. Tillett says "it is exceedingly difficult to read the third and fourth lines of the second stanza so as to bring out the meaning clearly. The Committee of Revision spent some time discussing an 'improvement' for the two lines, but none could be agreed upon and so they reluctantly left it as Doddridge wrote it." It appears, therefore, that our scholarly brother, Prof. Venable, has quite confidently construed a couplet of doubtful meaning. Let the meaning be clearly settled, and the parsing will not be difficult. If we were asked to parse "steps," we should say it is the subject of the verb display and grace is the direct object of the same verb—believing the meaning to be: "And all the steps (in this way of salvation) display (indicate, exhibit, show) *that* grace, which drew the wondrous plan.'

A SHORT TEMPERANCE LECTURE.

During the Christmas holidays we kept a record of the murders that had their origin in whiskey, and the list counted up one hundred and twenty-four people who were killed or fatally injured in drunken brawls. How long before the people of this Christian nation will awaken to the enormous evils of the liquor traffic? —Stone's Popular Educator.

AFTER THE FLOOD.

The editor of the N. Y. Advocate was present and preached at the recent re-opening of the M. E. Church in Johnstown, Pa. From his letter, in the Advocate, about that visit we quote several passages:

"Sunday opened pleasant, and he looked from his window in the parsonage. Across the street, where once had been a pretty park, he saw a long line of temporary wooden stores, such as one sees in towns in the New South and the frontier West not six weeks old. The city had allowed men to erect them, using the ground free for 18 months Notwithstanding 13 saloon-keepers had been drowned in the flood, of the first 19 business buildings erected 17 were saloons.

I looked upon that congregation with such feelings as I never had before. According to The Century a larger number of persons lost their lives in that flood than were killed on the battle-field on the Northern side in any one of the great battles of the late civil war. Fifty-one members of this single Church were drowned, besides four candidates for reception into the Church. The fathers and mothers, the brothers and sisters, the husbands or wives, the children of such as were lost, to the number of hundreds, were in that congregation. They had taken sweet counsel together as they had walked to the house of God in company. Some of them had been married there, and this was the first time that they had assembled in this building since "the flood came and took them all away."

Passing along the street I noticed a restaurant entitled "The Pompeii;" yet at Johnstown the loss of human life was thousands more than at that famed city! Not only are they finding bodies yet, but deaths constantly occur resulting from grief and exposure. More than two hundred such have already taken place.

Strange to say, few or no cases of insanity have followed.

The stories about Hungarians being shot for rifling the dead were false.

The statement that persons were renouncing religion is without foundation. No true Christian did such a thing. All sought and found strength in God. The religious feeling in Johnstown never was so strong as to-day."

UNJUST TREATMENT,

DEAR BRO. BENNETT:—Here is an extract from a letter from a private member of my last year's work, which not only shows how I have been treated by the Methodists, and why I have not received the meagre assessment for my support, but it also shows the spirit of very many members of the Methodist Church in the country. Anything said or done by the preacher displeasing to them is used as a pretext for not paying the preacher. The preacher is denied the right of private judgment; he must endeavor to satisfy the whims of the most ignorant and impious members of his charge, and in failure to do so, they follow the notorious advice of Senator Coke of Texas, given in a speech against local Prohibition in his town, Waco, in 1885: "Scourge them back and take their rations from them."

But here is the extract: "Brother ____, it was not the Methodist Church or the members that kept you from getting better pay than you got. It was the way you conducted yourself, for when you Brought them Fisk tickets to town the day of election night I heard a doz. say that they never would give you a cent more. I said it myself for I am determined and practice what I preach. Nor will I give any preacher a cent that I find out voted for Fisk last election."

There is your political lash applied to an inoffensive preacher.

AN ARKANSAS PREACHER.

We know personally and esteem highly the writer of the foregoing letter, but we had not previously learned of any complaint whatever against him, on account of his conduct in connection with the late election for President of the United States. Supposing he was prudent as every Christian gentleman should be, and thoughtfully discreet as becomes every minister of the Gospel, he had as an intelligent citizen an unquestioned right to vote without hindrance or censure, according to the dictates of his own conscience as to his civil and religious duty. This right carried with it the additional right to advise or counsel then and there, in a becoming manner, such persons as might desire the benefit of his private judgment before casting their ballots. At such a time we do not think any Christian pastor is under religious obligation to go beyond this, and to deny him this right of untrammelled suffrage is in our opinion manifestly wrong in any citizens, and wholly inexcusable in his own members.

Further, it would be very unjust treatment for the members of any Church to withhold from their pastor the compensation rightfully due him for his services, simply because he acts according to his enlightened judgment, as he freely accords them the right to do, on questions of a political nature. While it may be occasionally true, that members of our Church refuse to pay their pastors, solely because they do not pander to their special whims, we wish to believe our correspondent's experience in the case referred to is rather exceptional than general. We are glad to believe it seldom occurs, either that any of our members apply the "party lash" to their pastor, or, on the other hand, that their pastor questions their religious integrity, because they may not choose to vote as he does. May the Lord grant us, as preachers and people, wisdom and grace to live soberly, righteously and godly—as wise as serpents and as harmless as doves.

GENERAL CONFERENCE NOTICE.

The Committee appointed by the last General Conference to provide for its entertainment at the approaching session in St. Louis, beginning May 7th proximo, has established an office in that city, located in the American Central building, room 503, corner of Broadway and Locust street. It is in charge of B. M. Scruggs, Esq., a member of the Committee; to whom, also, has been assigned the duty of making all local arrangements, with authority to appoint Committees and assistants as he may deem proper and expedient. Rev. T. M. Finney, Presiding Elder of the West St. Louis District, has been appointed and has consented to act as Secretary of the Local Committee of Arrangements. By request he will also attend to the office of the General Committee in St. Louis and conduct the correspondence of both Committees. All communications in reference to the business of either Committee and inquiries for information are to be directed to him at the above address and will receive due attention.

The Committee has in hand the affairs entrusted to its management, and is earnestly endeavoring to carry into effect, the plan of entertainment prescribed by the General Conference.

The Centenary Church has cordially tendered the use of their commodious and imposing edifice for the place of assembly and it has been accepted. All other arrangements will be concluded in due time and public announcement made. Timely private notice will also be be given to each delegate, with ample information concerning Railroad rates and the reception of delegates on arrival in St. Louis, and their place of abode during the session of the Conference. Secretaries of Conferences will confer a favor by forwarding a copy of their printed Minutes to the office of the Committee at St. Louis.

E. W. COLE,
Chairman.

Nashville, Tenn. January 27th, 1890.

BISHOP GALLOWAY--LOCAL PREACHERS.

MR. EDITOR:—I am not able to see that Bishop Galloway is to be blamed for the manner in which he, at the North Mississippi Conference, emphasized the law of the Church in reference to local preachers; nor am I able to see, Mr. Editor, the necessity for your apology for the Bishop in his effort to enforce the law, which is his sworn duty as a functionary of the Church. If the law is wrong, change it; if not, enforce it. As the Holston Methodist has expressed my views in reference to this law, I shall not encumber your columns with a repetition of the same matter. Yours, BENONI HARRIS.

[We did not intend any apology for Bishop Galloway—this in our opinion will very seldom be needed—but we did intend to approve the law as we understand it, and to endorse what we suppose Bishop Galloway really said concerning it.—ED.]

PUBLISHING AFTER PRINTING.

It is easier to print a book than to publish it Mechanical skill can do the first; it takes business sense—also environment—to do the second. "Our House" has learned how to print; it has not learned so well how to publish. This is not fault-finding but bloodless statement of fact. The statement is not more applicable to the present than to any former management. Informed people will not question for a moment the statement: we are better printers than publishers.

The New York and Cincinnati "Book Concerns" are very much in the same case; they also are better printers than publishers. This writer speaks from personal knowledge of the Nashville "House" and the Northern "Concerns." But the "Concerns" are better publishers than the "House." They have more experince (though from 1854 to 1890 should bring experience enough); they are in the centers of a more active book trade—they have a larger population and (let us stick to truth) a people more given to reading. They have also had more money to put into books.

But this is true of the "Concerns" and the "House"—they do not get into the book trade as other great houses do. If any doubt let them settle it for themselves: go into the first general book store and see whose imprint is on the most books. Any doubter may satisfy himself by the sight of his own eyes. If he should still doubt let him begin to ask for books from the "Concerns" or from the "House." "We don't keep them"—except maybe a few hymn-books; now and then a Discipline. Part of this lack is due to "the nature of things" and can not be changed. General book stores are, of necessity, undenominational; they can not keep a stock of Methodist books. The more denominational the books are, the less they can be launched into the current of general trade. To make it as easy to get "our" books into this general trade, they must cease to be our books and then what need of "our House" at all?

We need to do and wish to do two things inconsistant with each other. We wish "our" books among our people; we want trade from all people. It is hard to do both. It is impossible! Once the Concerns and the "House" could get our books among our people through the preachers. Time was when most preachers sold books; the time is when few preachers sell books. This also is true; the higher (as men measure high and low) the grade of the appointment the fewer books are sold. When one reaches the highest (as it were the $3,000 and $4,000) places, no books are sold. It is idle to sneer at this state of things. "A pastor in charge of a thousand souls has no time to sell books," it is said—said truly I believe. It will not help us circulate books. The big stations won't get "our" books through the preachers. The result is, our largest and richest congregations have hardly any of "our" books, and are rapidly reaching the point that (except some brought up in the country) they know nothing as to what is in our books. If it be important to have our doctrines known by our city congregations, if reading our books will help our city people understand our doctrines, then there must be some way of getting our books into city families other than through the preachers. As city book stores don't handle "our" books, how will it be done? Two things I believe to be in the line of progress:

1. The Conference Colporeur is a man to be looked to. Gattis in North Corolina, Van Valkenburgh in New Orleans, Neel in West Virginia—others, perhaps, unknown to me—are circulating more of our books than whole Conferences are doing.

2. Put more money—a great deal more money—into bringing books of general interest to our presses. Only money—much money—will bring to the Church Publishing House books of general interest. If there be over much "censorship of the press," big money won't do it.

JOHN SMITH.

PROHIBITION IN KANSAS.

President A. R. Taylor of Emporia, Kansas, contributed a long article to the Cumberland Presbyterian about the question of the re-submission of the Prohibition amendment in Kansas. As he is personally known to and fully endorsed by the editor of the paper named, we quote two long paragraphs from his article:

But the masses have remained true to prohibition, and, outside a few large cities, but little sentiment has been developed in favor of it. The Republican papers almost unanimously and some Democratic papers oppose it. The Republican party county and district conventions, almost everywhere, have pronounced emphatically against it, and, in spite of the fact that at the fall elections a very few counties elected some officers pledged to re-submission, the party is more fully committed to the law and its enforcement than ever before. A leading paper recently published reports from one hundred and sixty-five members of the present legislature and more than one hundred and fifty expressed themselves as opposed to re-submission. It has been charged that the ring upholds prohibition, and that its power will not last much longer. In reply the Topeka Capital, which, by the way, is a staunch supporter of prohibition, says that it is able to vouch for the following as the composition of the Kansas prohibition ring:

"1. The churches.

"2. The school-teachers and county superintendents.

"3. The State and county officials, including probate judges almost to a man.

"4. The judges of the courts.

"5. The newspapers.

"6. The legislators almost to a man.

"7. The farmers and business men.

"In fact, 8. The people, except about forty per cent. of the Democratic party.

"These eight classes usurp the authority of making and enforcing laws. They have wrestled with the saloons thrown it, put their foot on its neck, and they decline to let it up for a new trial of strength. They include ninety-nine per cent. of the Republican party and sixty per cent. of the Democratic party in Kansas, and all the women."

In no one thing has Kansas been so outrageously misrepresented as in the matter of the results of prohibition. Good and true men—ministers of the gospel by the thousand, State officers and judges of all our courts, men in every station of life—have asserted thousands of times under their own signatures the eminent success of the law, and yet many of our friends in the East do not seem to distinguish as they ought between the testimony of such men and that of the supporters and sympathizers of the liquor traffic. One of our purest and noblest ministers addressed an audience composed largely of members of his own denomination in Pennsylvania not long since and an elder came up after he had concluded, saying: "I suppose I must believe you, but I am very skeptical about the result of prohibition in Kansas." A man who canvassed one or two New England States in the interest of the saloon, and proclaimed everywhere the utter failure of the law in Kansas, returned to his home in Topeka, and was at once put on the witness stand under oath by the county attorney. He there swore in the face of his atrocious and villainous libels upon his home city, *that he did not know of a single place in the city of Topeka where liquor was sold illegally!* And yet this man still finds respectable hearing in neighboring States!

NOTICE.

Will the brethren of the Conference please notify either or both of the undersigned of the removal of any of their members to Pine Bluff? Also see to it that they bring their church letters with them, brethren, and urge them to report for duty on first Sunday after they arrive.

Fraternally,
A. O. EVANS,
C. B. BRINKLEY.

We notice that our esteemed brother Judge F. P. Laws of Beebe has embarked fully into the real estate agency, and is offering a large list of lands about Beebe, in White and other counties. He is also a special agent for the St. L., I. M. & S. R'y lands in Arkansas. We advise persons interested to write to him at Beebe, Ark.

ARKANSAS METHODIST.

WEDNESDAY, JAN. 29, 1890.

PERSONALS.

Brother J. R. Jobe, editor of the Beacon, Searcy, gave us a pleasant call Monday afternoon and made a cheerful report of matters in his excellent town.

Rev. R. R. Moore, pastor of the Winfield Memorial Church in this city, was not able to fill his pulpit last Sabbath—suffering from the prevailing influenza or grippe.

Last Thursday Rev. Horace Jewell of Searcy gave our office a short call, as he was returning from Cleveland county, where he had been to attend the funeral of his brother-in-law, Mr. James Taliaferro.

Rev. G. A. L. Dykes, superintendent of the Indian Mission Conference of the African M. E. Church, is in this city soliciting aid for the education and religious work of the Blue Creek Mission. He is commended as trustworthy and his cause worthy of Christian aid. We hope he may succeed in his mission to this city and section.

Editors J. R. Newman of Harrison, J. R. Jobe of Searcy, B. M. Barrington of Helena, E. A. Warren of Texarkana and J. L. Wadley of Hot Springs were in this city on Monday attending a meeting of the executive committee of the Arkansas Press Association. The next meeting of the Association will be held in Hot Springs, June 11.

On Tuesday Rev. M. B. Corrigan and Bro. J. T. Smith of Argenta gave us a pleasant visit. The beautiful scarf and large new Bible had just been stolen from our Church in Argenta. We hope the thief may be caught and punished. Bro. Corrigan reports good prospects in his charge and will begin next Sunday services to be protracted for some time.

Rev. L. D. Shaw of the West Texas Conference is reported ready for his departure. In the Texas Advocate Bro. E. K. Denton says of him: "I wish all could see and hear how a good man talks as to his future when death seems to be near at hand. Bro. Shaw said to me yesterday, "All was clear, he dreaded not death; he only felt sad because of his family. Said the gospel he had preached to others for twenty years was of great comfort now to him." O brethren, I bless God for the faith of this pure good man at such a crisis!"

We had last week a very pleasant visit from Rev. Dr. Andrew Hunter, as he returned from Conway, where he and Rev. John P. Lowery had been assisting Rev E. A. Tabor in protracted services, which resulted in great benefit to the Church and community. We are not at all surprised, that Dr. Hunter so greatly admires our people of Conway. In many respects they are not excelled by any congregation in Arkansas, and their watchword is forward all the time. Their faithful and efficient pastor will be held in blessed remembrance in the years to come.

SPECIAL AND SUNDRY.

☞ We have one chapel and three parlor organs for sale, at great bargains.

See the adv. of the Equitable Building and Loan Association, and write to Bro. J. B. Sutler, the Sec'y, for any information desired. More about it at another time.

We invite special attention to the change in the advertisement of the Nashville College for Young Ladies, now enjoying the largest patronage in its history.

Blackwell's Barbershop, on West Markham between Louisiana and Centre streets, is now one of the best in this city. It is nicely equipped with new furniture of elegant designs, and customers are politely served by skilled barbers. Give Blackwell a trial.

Rev. J. A. Baker of Malvern station has already sent us six new subscribers, and we confidently expect more to follow. Last year and year before (on different charges) he rendered this paper most excellent service, being one of its most successful agents. We wish he would tell our readers two things: *why* and *how* he succeeds so admirably in circulating this paper. Then we would like to hear exhortations on the same subject from Bros. Bradford, Freeman, Harrison, Jenkins, C. M. Keith, Logan, McSwain and others of the Little Rock Conference; Aston, W. M. Baldwin, Clower, Harlan, Hill, Hopkins, Key, Tabor, Tarlton and others of the Arkansas; Baker, Cochran, Pendergrass, Reid, M. M. Smith, Taylor, Whitaker and others of the White River Conference. If there is any secret of success we want all the preachers to learn what it is.

Since our last issue some of our pastors have kindly sent us timely aid in collections from new and renewing subscribers. Just now we recall the following names and amounts: Revs. W. W. Anderson, $2.50; J. H. Gold, $4.50; J. M. C. Hamilton, $3.00; W. A. Pendergrass, $5.50, Thos. Whitaker, $6.00; C. M. Keith, $6.00, J. F. Carr, $7.50; J. W. Head, $12.25, and John McLaughlan, $16.00. We heartily thank these brethren and others who are working in behalf of this paper, and hope we may soon have remittances from a large number of our pastors.

We are glad to learn, as we had expected, that Rev. A. O. Evans is succeeding admirably in charge of our First Church at Pine Bluff, and that he and his charming wife are delighted with their new field of labor. It is proposed to pay off at once the debt on their church and to have new seats by May. From a brother in this city we learn a liberal assessment was made for Bro. Evans, and that he and Bro. Brinkley, also well provided for, are working for and expecting great things this year. May their sanguine hopes be fully realized—and their noble wives have due recognition in every measure of their success.

Prof. Henry of the Rocky Mountain Methodist says of Eli Perkins, who is to lecture in this city March 30:

"Mr. Perkins is probably the greatest platform humorist living. He is distinctively a college man—a college graduate, a college professor and a college lecturer. Probably he lectures oftener in the interest of colleges than anyone else, notwithstanding the Nashville Advocate thinks his experience here will be a new one. The writer engaged Eli to give his lectures before the Normal College, at Cape Girardeau, Mo., several years ago. Mr. Perkins' satire is unanswerable and overwhelming. He puts Bob Ingersoll on a level with the heathen Chinese. He is a Christian, is chaste in his language, and will reveal philosophical truths to you in a way that will make you laugh until your sides ache."

IMPORTANT MATTER.

DEAR BRO. BENNETT:—My attention has been called to the deficit of the expenses of the delegates to the General Conference of the Arkansas Annual Conference. I learn that there is only $133.65 reported by this Conference for this purpose. At one dollar per day for each delegate, for thirty days, it will take $180 for '*hotel bills*' to say nothing of R. R. and other expenses. Who is to look after this matter? It seems to me that the P. E's., or President of the Joint Board of Finance, should take this in hand and look after it at once. I know not the approximate amount of the traveling expenses for all the delegates, but the estimate ought to be made out by some one to cover all expenses. Delegates live at various distances from the seat of the General Conference

W. H. METHENY.

Ozark, Jan. 23, 1890.

YELLVILLE INSTITUTE.

MR. EDITOR:—Work on the Yellville circuit is moving nicely. On present prospects we are indulging flattering hopes of this being a prosperous year along the various lines of church work. On the 6th of Jan. our Harrison District High school, known as the Yellville Institute, was opened under very impressive ceremonies conducted by Rev. S. F. Dykes. Prof. Thomas W. Harris has the principalship of the school. I think the Board of Education acted wisely in electing him to that position. Mrs. W. R. Jones has charge of the primary department. She is every way worthy and well qualified for the duties involved. Mrs. T. W. Harris will ply her skill and energy in the science and art of music. The school, though commencing in the midst of the school year, is increasing in number and growing in interest every day, and has already outproportioned our expectations, so much so, that we are necessitated to add another teacher to the faculty. Efforts are now being made to provide the school with a good library. Good books, papers, magazines, &c., of wholesome sentiments, donated us will be appreciated. Hope that many of your readers may help us, directing the same to Rev. L. L. Seawell, Librarian. Success to THE METHODIST. D. C. ROSS.

Ayer's Pills are constantly advancing in the estimation of those who use them. They improve the appetite, promote digestion, restore healthy action, and regulate every function. They are pleasant to take, gentle in its operation, and powerful in subduing disease.

Jan. 27th, 1890.

EDITOR METHODIST:—

Dear Sir:—Please state to the farmers through your paper that we will have two more loads of Wise Cotton Seed here by the 10th of February and will at once fill all orders. After that date we will keep seed on hand so that we can fill orders the day they are received. We are authorized by Mr. Crosland to offer to Wheels, Alliances or clubs 50 bushel lots at $1.15 per bushel. Ten bushel lots $1.25. Address all orders and moneys to

W. L. THOMAS,
Little Rock, Ark.
Care Files, Hinton & Co. 1t

Hood's Sarsaparilla is a purely vegetable preparation, being free from injurious ingredients. It is peculiar in its curative power.

THE GREAT ENGLISH REMEDY.
Beecham's Pills
For Bilious and Nervous Disorders.
"Worth a Guinea a Box"—but sold
for 25 cents.
BY ALL DRUGGISTS.

SALESMEN WANTED

To Represent the BENTROVATO NURSERY, Jonesboro, Ark. Address at once, S. R. CLEMENT,
JONESBORO, ARK.
Jan. 22-4t.

Its Excellent Qualities.

Comment to public approval the California liquid fruit remedy Syrup of Figs. It is pleasing to the eye, and to the taste and by gently acting on the kidneys, liver and bowels, it cleanses the system effectually, thereby promoting the health and comfort of all who use it. Jan. 8-1m.

All our actions take their hues from the complex of the heart, as landscapes their variety from light.

Beecham's Pills act like magic on a weak stomach. 1

No Church will prosper that has not room and sympathy for the humblest of people. It is among these classes that the most earnest and persevering Christians are to be found.

Consumption Surely Cured,

TO THE EDITOR:—Please inform your readers that I have a positive remedy foe above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy FREE to any of your readers who have consumption, if they will send me their Express and P. O. address. Respectfully,

T. A. SLOCUM, M. C.
181 Pearl St., New York. Jan. 25 6m

MARRIED

Dec. 8, 1889, at the residence of H. C. McElwee, by the Rev. R. M. Manly, Mr. Edward McElwee to Miss Maggie Lookingbill, both of Woodruff Co., Ark.

Jan. 16, 1890, at the residence of the bride's father, by Rev. R. M. Manly, Mr. Stephen L. White to Miss Nora E. McElwee, both of Woodruff Co., Ark.

At the residence of John Hope, Saline Co., Ark., Jan. 15, by Rev. E. N. Watson, Mr. Wm. H. Hogue to Miss Sophia Hope, both of Saline Co., Ark.

At Mt. Tabor Church, Austin C't., the evening of the 22nd January inst. by Rev. J. M. D. Sturgis, Mr. Calvin E. Dodd to Miss Mary A. Redden, all of Lonoke Co.

Jan. 23, 1890, at the residence of the bride's parents in Warren, Ark., by Rev. J. R. Sanders, Mr. J. L. Durham of Anover, Cleveland Co., Ark., and Miss Annfield Robertson.

Dec. 18. 1889, at the residence of the bride's father, by Rev. J. M. G. Douglas, Mr. Ben Walker of Ben Lomond, and Miss Mary Brooks of Paraclifta, all of Sevier Co., Ark.

S. S. Goudy, of Massillon, O., wants everybody to know that Peruna completely cured him of Dyspepsia and General Debility. Peruna is sold by all druggists and is only $1 a bottle. Give it a trial and you will not regret it.

Let us be of good cheer, remembering that the misfortunes hardest to bear are those which never happen.

RINGING NOISES

In the ears, sometimes a roaring buzzing sound are caused by catarrh, that exceedingly disagreeable and very common disease. Loss of smell or hearing also result from catarrh. Hood's Sarsaparilla, the great blood purifier, is a peculiarly successful remedy for this disease, which it cures by purifying the blood. If you suffer from catarrh, try Hood's Sarsaparilla, the peculiar medicine.

Let this be your constant maxim, that no man can be good enough to neglect the rules of Prudence,

Grayness, baldness, dandruff, and all diseases of the scalp, and falling of the hair can be cured by using Hall's Vegetable Sicilian Hair Renewer.

Children Enjoy

The pleasant flavor, gentle action and soothing effects of Syrup of Figs, when in need of a laxative and if the father or mothsr be eostive or bilious the most gratifying results follow its use, so that it is the best family remedy known and every family should have a bottle. Jan. 15, 1m.

Arkansas Confernce Minutes

All Preachers in the Arkansas Conference will please notify me *at once*, how many copies of our Annual Conference Minutes they will each take. This is important. Write at once.

V. V. HARLAN.

Morrilton, Ark., Jan. 20.

A Wonderful Cure.

Louisville, Ky., Dec. 24, 1886.
I hereby certify that three bottles of Hunnicutt's Rheumatic Cure cured my wife perfectly in four weeks' time, after being confined to the house for six months with a severe attack of muscular rheumatism. It is certainly a wonderful cure.

Z. T. Underwood,
City Ticket Agent J. M. & I. R. R. S. W. Cor. Third and Main Sts.

For sale by druggists at $1 per bottle. Hunnicutt Medicine Co. Atlanta Ga. Props. Jan. 8-90-1m

JOHN S. BRADDOCK'S Real Estate Column.

NO. 20.

Vacant lot, corner of Johnson and 17th streets, west end, four blocks from Dummy Line. Price, $100, on payments of $5 cash and $5 per month. Young men, save the money you are now squandering and secure a home.

NO. 21.

Choice vacant lot, corner of Valmer and 18th streets; high and dry; fine view; five blocks from Dummy Line; Price, $150, if sold before February 15; after that date price will be $200. Terms $10 cash and $10 per month.

NO. 22.

Two vacant lots, corner of Brown and 17th streets, west end; four blocks from Dummy Line. Price $200 for the two. Will bring $500 before 12 months. Must be sold by February 10. Terms $10 cash and $10 per month. A bargain.

NO. 17.

House and whole block, near Gleason's, on boulevard road. House contains 4 rooms and cellar; 100 bearing fruit trees; stable; spring. Price $2,700, one-third cash, ballance in one and two years. A bargain.

NO. 18.

Vacant lot, corner Valentine and Nineteenth streets. High and; dry, beautiful view. Price, $150, on payments of $10 cash and $10 per month.

NO. 19.

Choice vacant lots on Valmer, between 19th and 20th streets, at the low price of $125, on payments of $5 cash and $5 per month. These lots will double in value before paid out.

NO. 1.

6 Choice Building Lots on Wolf street near Gleason's—fenced—75 young bearing fruit trees; price $300 per lot, or the six taken together for $1,500. Terms, one-third cash; ballance in one and two years. A bargain.

NO. 2.

Twenty acres in Section 15, adjoining old Fair Ground Addition, suitable for subdividing into lots. Fine growth of young shade trees. This tract will make 96 lots that would sell at $200 to $300 per lot. Price, $350 per acre. Terms, $2,000 cash, ballance four equal annual payments.

NO. 3.

Lot on Markham Street—Old house within three blocks of State House, Post-office and Court House. This street has double line of street cars, and is the principal thoroughfare from the union depot to the business center of the city, and will be built up solidly with business houses ere long. Price, $90 per front foot. Terms, one-third cash, ballance in one and two years.

NO. 5.

House and six lots, corner of Wolf and Twenty-third streets. House contains 5 rooms and cellar. Cow lot, with spring and shade trees in it. Stable well; young orchard. Price, $1,500, on payments to suit purchaser. The ground alone is worth price asked for the property.

NO. 6.

280 Acres in Fourche bottom, within one mile of Little Rock; small portion under cultivation; crossed by new Arch Street Pike. Ten acres of this tract on edge of Fourche mountain, affording a splendid building site. This tract will make a fine stock or dairy farm. Will sell on payments to suit purchaser.

NO. 7.

Suburban—40 acres in Section 16, on the Boulevard. This 40 lies as high as any tract about Little Rock, and the view to the West and Southwest is as far as the eye can reach. Suitable for subdividing into lots. Price, $250 per acre, on five equal annual payments.

NO. 9.

140 feet on Markham by 100 feet on Broadway. Dwelling house containing 8 rooms. These lots will be suitable for the erection of first-class business rooms. Only on block from Post Office, Court House and State House. On the only thoroughfare from union depot to these public buildings, and must be traveled by everyone coming to the city by rail. Price, $14,000, on long payments if desired.

NO. 10.

40 Acres Suburban Property—Adjoining the corporation—high, nice land, suitable for subdividing into lots and will sell at about $400 per lot when divided. Price, $400 per acre, in three equal payments.

NO. 11.

GraniteLands—160 acres—On Granite Mountain two miles South of Little Rock on the new Arch Street Pike. Many acres covered by one continuous unbroken, smooth solid rock, containing millions of tons exposed to view, ready for the workman's drills and derricks. The rock at base of the mountain is a light grey syenite, and higher up is a beautiful blue, pronounced by geologists the 'best type of granite in the state," being "eminently feldspathic," one of the essential constituants of granite, 'possessing the elements of breaking rather easily in two directions with smooth surfaces.' Price $100, per acre on terms to suit. Worth ten times this sum to any one who has time and capital to work it.

NO. 12.

Blocks of beautiful building ground on High, Bishop, Marshall. Wolf, Twenty-fifth, Twenty-sixth, Twenty-seventh and Twenty-eighth streets, at $1,000, $1,500, and $2,000 per block, on the usual terms of payment.

NO. 15.

Houses built and sold on monthly payments, the same as rent.

JOHN S. BRADDOCK,
Real Estate Dealer,
113 CENTER STREET,
LITTLE ROCK, ARK

TO SUBSCRIBERS TO HENDRIX COLLEGE.

DEAR BRETHREN:—Your subscriptions to Hendrix College (formerly Central Collegiate Institute,) past due and not yet paid, are urgently needed *now* for payment of debt on the property. And as we have no agent in the field at this time, I make this earnest appeal for remittances on your subscriptions to the college. Please send to me, without delay, at Morrilton, Ark. If convenient to pay subscriptions not yet due, a discount of 10 per cent will be cheerfully made on these for immediate payment.

V. V. HARLAN, Agent.

Morrilton, Ark., Jan. 20, '90.

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ARKANSAS METHODIST.

WEDNESDAY, JAN. 29, 1890.

CHRISTIAN LIFE.

INFLUENCE OF PIOUS MOTHERS.

The young men in a certain large theological seminary once "compared notes" to ascertain what proportion of them had pious mothers. They found that out of one hundred and twenty students more than one hundred had been blessed by a mother's prayers, and directed by a mother's counsels to the Savior in early life. Those who had been later converted testified that the holy impressions of childhood had been their restraint through their godless years, and had eventually brought them to Christ.

And we think that in any "school of the prophets" to-day a proportion of the students at least as large as five-sixths were early given to the Lord by maternal consecration and believing prayers. "The hand that rocks the cradle rules the world." How many renowned men do we find in history, who were moulded in infancy by the hands of the pious mothers. The mother of Samuel was a woman of deep piety and earnest prayer. And so we find Samuel, when but a little child, in the sanctuary "ministering unto the Lord," and he grew right up into all the glory of a magnificent man. See the faith of the mother of Moses, hiding the fair boy from impending dangers. That boy became the great leader and law-giver of the Jewish nation. The parents of John the Baptist were remarkable for their piety. John was filled with the Holy Ghost in his infancy. He grew up to be a man of stern righteousness, an arousing and awakening preacher. He was the great evangelist of his day, creating a wider and deeper commotion among his people than Moody, Jones and Pearson combined.

Timothy shone clear and bright as a beautiful star. He had pious grand parents to deepen the tone of piety found in his own mother. Who can measure the influence of these mothers—and those of the Henrys, the Wesleys, Jonathan Edwards, Dr. Dwight, Doddridge and Payson—but there is no end to the list.

In contrast with these great and good mothers, may be seen the ungodly ones. There is a motherhood described by the Bible, "like the ostriches in the wilderness." "The ostrich," says a writer, "is natures, type of all unmotherhood. She hatches her young without incubation, depositing her eggs in the sand to be quickened by the solar heat. Her office as a mother-bird is there ended. When the young are hatched, they are to go forth untended, or unmothered "save by the general motherhood of nature itself." So there are some mothers so far as religious nurture is concerned, who let their children run wild, roam off into sin and dissipation; contracting the habits of swearing, drinking and gambling, which lead to their final ruin. Such children are not properly taught at home, not prayed for, not wisely counseled. "Train up a child in the way he should go, and when he is old he will not depart from it." This is the divine instruction that should be followed. How many fathers take more pains to train colts and bird dogs than their own children.—Raleigh Advocate.

THE MOTHER'S HAND.

There is no instrument so efficient in producing the highest polish on wood or glass, as to be compared with the human hand. Lenses, after every other appliance has exhausted its utility, receive their finishing polish from the hand. Piano frames, after having been "filled and sandpapered and "floated" with varnish, receive their final polish from the hand.

In the family the mother's hand is the great polisher. It keeps little faces and hands clean; it keeps little dresses and knickerbockers clean; it closes holes over knees and toes; it fills hungry mouths with wholesome and palatable food; it tucks in the sleeping children at night and keeps out the cold; it soothes weary limbs to rest, and presses aching limbs gently, till they forget to ache; it binds up cuts and burned and bruised fingers; it holds the cooling draught to fevered lips; it gently closes the eyes that look upon the sun no more.

In a figure the mother's hand polishes the minds and characters of her children. Her finger points out the letters on the block, in the primer, the page in history, the noble ideal to be attained, the far-off goal to be reached, the rocks to be shunned, the mælstroms to be avoided.

A youth during the war lay very sick in a hospital. His mother had been sent for, and came at midnight. The lights were turned low, and she begged that she might take the nurse's place at the bed-side, promising to keep perfectly quiet, as any excitement might prove fatal to her son. He moved as in pain, and she laid her hand silently on his forehead to soothe him to rest. At that touch he started up, and exclaimed: "Turn up the lights; let me see who this is; that hand must be my mother's!" Ah, how many a brave man in that terrible struggle longed, in vain, to feel his mother's hand laid on him as in childhood.

The gentle, loving hand of the mother, how it restrains, and curbs, and guides. And that restraint is felt not less, but more, when "the wrist is parted from the hand" that caressed and corrected the growing child. Said an old lady, "My mother influences me more now than ever as to my conciousness of her influence. As I go back, and back, over my life, all my remembrances of her in my childhood, girlhood, womanhood, and mature life, what she was, comes out clearer and more clear, and I find myself growing into her likeness and image. I remember what she told me of her household ways, and as I go about my house attending to this thing, and that thing, I say to myself, 'Thus did my mother; thus did my grandmother: thus must have done her mother,' and the couplet sings itself through my head—

"'We are traveling home to God
In the way our mothers trod.'"

—Selectd.

WOMAN'S DEPARTMENT OF CHURCH EXTENSION.

Our Angel Band.

I was deeply touched when it was reported to me that at a meeting of "The Woman's Department of Church Extension in the Kentucky Conference," life-members being called for, a dear mother gave the $20 for lifemembership, accompanied by the name of her little daughter, who had passed from this world.

The first thought may be, How can one be a life-member who is dead? But, Christian friends is she dead? Are we not assured that she liveth evermore—that death hath no power over her? It was a beautiful act of faith, prompted by a mother's love that had passed with her darling beyond the grave, and it shall stand.

Annie Neale Oldham shall be the first life-member of "Our Angel Band," which we will establish in remembrance of this loving act of faith that all who may desire in this way to recognize the angel of the household as one of a band that, though unseen, unheard, around us stand, bound to our hearts by love stronger than death, and encouraging us in deeds worthy to be recorded by angels' hands, may, as this devoted mother, send to us as members of "Our Angel Band," the name of the loved one who, having "entered life," may now become truly a life-member. We will record and report the names of these members, as of others. They are valued members, whose influence shall be felt by all, they are *members* with us in our good work. The presence of members so pure and undefiled who, though so near us, behold the face of our Father, will surely banish from our midst all insincerity, jealousy, or unkind thoughts. These members by raising our eyes to heaven, will serve to remind us we stand before the Most High God, and that the blessed Saviour, from whom we can conceal no thought, is in the midst of us, as he has promised to those who love him. Our loved ones being thus associated with us in our work, will help us continually to realize "they are not dead, though unseen." It will lift up our drooping hearts and clear all clouds and mists away, to be ever reminded "there is no death"—that we are not passing through a weary vale of tears to finally sink into the tomb, but we are going toward life. Nearer and nearer we are coming to the time when we shall follow them—

Out of the shadows of sadness,
Into the sunshine of gladness,
Into the light of the blest.

Out of the world of the wailing,
Thronged with the anguished and ailing;
Out of the world of the sad,
Into the world that rejoices—
World of bright visions and voices—
Into the world of the glad.

Into a joy-land above us,
Where there is a Father to love us,
Into our home—"Sweet Home."

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DEFEATED.

After an infidel had concluded a lecture in a village in England, he challenged those present to discussion. Who should accept the challenge but an old, bent woman, in antiquated attire, who went up to the lecturer and said:

"Sir, I have a question to put to you."

"Well, my good woman, what is it?"

"Ten years ago," she said' "I was left a widow, with eight children utterly unprovided for, and nothing to call my own but this Bible. By its directions, and looking to God for strength, I have been enabled to feed myself and family. I am now tottering to the grave; but I am perfectly happy, because I look forward to a life of immortality with Jesus. That's what my religion has done for me. What has your way of thinking done for you?"

"Well, my good lady," rejoined the lecturer, "I don't want to disturb your comfort; but—"

"Oh, that's not the question," said she; "keep to the point sir. What has your way of thinking done for you?"

The infidel endeavored to shirk the matter again; the meeting gave vent to uproarious applause, and the champion had to go away discomfited by an old woman.—Selected.

I CANNOT PRAY FOR FATHER ANY MORE.

A child knelt at the accustomed time to thank God for the mercies of the day and pray for His care through the coming night. Then, as usual, came the "God bless dear mother and—"

But the prayer was stilled, the little hands unclasped, and a look of sadness and wonder met the mother's eye, as the words of hopeless sorrow came from the lips of the kneeling child: "I cannot pray for father any more!"

Since her little lips had been able to form the dear name, she had prayed for a blessing upon it. It had followed close after mother's name. But now he was dead. I waited for some moments, and then urged her to go on.

Her pleading eyes met mine, and with a voice that faltered, she said:

"O, mother, I cannot leave him all out; let me say: Thank God that I had a dear father once;' so I can still go on and keep him in my prayers."

And so she still continues to do, and my heart learned a lesson from the loving ingenuity of my child. Remember to thank God for mercies past as well as to ask blessings for the future.—The Christian.

FAITH IN THE FAMILY.

One of the most intelligent women, the mother of a large family of children, was eminently a woman of faith.

She never heard the tramping of her boys' feet in the house, or listened to their noisy shouting in their play, or watched their unconscious slumbers, without an inward, earnest prayer to God for wisdom to train them. She mingled prayer with counsel and restraint; and the counsel was the wiser and the restraint was the stronger for this alliance of human and divine elements in her instruction and discipline. And at length, when her children had become men and women, accustomed to the hard strife of the world, her name was the dearest name they could speak; and she who had "fed their bodies from her own spirit's life,', who had taught their feet to walk, their tongues to speak and pray, and illuminated their conscience with the great light of righteousness and duty, held their reverence and love, increased a thousandfold by the remembrance of an early education that had its inspiration in faith in God, and its fruits in the noble lives of upright men and women.—Exchange.

Horsford's Acid Phosphate
For Night Sweats of Consumption gives speedy benefit.

OUR YOUNG FOLKS,

AN INCIDENT IN GRADY'S LIFE.

Little things show characters, so the philosophers say. Then the following story of Grady, told by himself to a friend, and preserved in the Atlanta Constitution, proves that the strong man had a child's heart. He visited his mother on Christmas a year ago, and he says:

"I don't think I ever felt happier than when I reached the little home of my boyhood. I got there at night. She had saved supper for me, and she had remembered all the things I liked. She toasted me some cheese over the fire. Why, I hadn't tasted anything like it since I put off my round jackets. And then she had some homemade candy she knew I used to love; and, bless her heart! I just felt sixteen again as we sat and talked, and she told me how she prayed for me and thought of me always, and what a brightness I had been in her life, and how she heard my coming home in every boy that whistled along the street. When I went to bed she came and tucked the covers all around me in the dear old way that none but a mother's hands know, and I felt so happy and so peaceful and so full of tender love and tender memories that I cried happy, grateful tears until I went to sleep."

"When he finished," says the narrator, "his eyes were full of tears, and so were mine. He brushed his hand across his brow swiftly, and said, laughingly: 'Why, what are you crying about? What do you know about all this sort of feeling?'"
—New York Herald.

BOUGHT WITH HIS BLOOD.

Some Africans are terribly bloodthirsty and cruel. A chief one day ordered a slave to be killed for a small offence. An Englishman who overheard the order at once went to the chief and offered him many costly things if he would spare the poor man's life. But the chief turned to him and said:

"I don't want ivory or slaves, or gold; I can go against yonder tribe and capture their stores and villages. I want no favors from the white man. All I want is blood."

Then he ordered one of his men to pull his bow-string and discharge an arrow at the heart of the poor slave. The Englishman instinctively threw himself in front and held up his arm, and the next moment the arrow was quivering in the white man's flesh. The black men were astonished. Then as the Englishman pulled the arrow from his arm he said to the chief:

"Here is blood; I give my blood for this poor slave, and I claim his life."

The chief had never seen anyone before, and was completely overcome by it. He gave the slave to the white man saying:

"Yes, white man, you have bought him with your blood, and he shall be yours."

In a moment the poor slave threw himself at the feet of his deliverer, and with tears flowing down his face, exclaimed:

"Oh, white man, you have bought me with your blood; I will be your slave forever."

The Englishman could never make him take his freedom. Wherever he went the rescued man was beside him, and no drudgery was too hard, no task too hopeless for the grateful slave to do for his deliverer.

If the heart of a poor heathen can thus be won by the wound on a stranger's arm, shall not we, who are "redeemed by the precious blood of Christ," give our whole lives also to His service?—Christian Worker.

THE TOUCH OF SIN.

When an earthly touch once mars a heavenly gift, it can never be restored to its primitive beauty. Ruffle the snow just fallen, and who shall lay it again? Displace the dew as it has settled on the blushing fruit, and no skill can replace it. Press the rose leaf and wound it and none can give back the perfection of its tints. So it is with the human character. When youth has lost its innocence, when sin has once blasted the soul, when the first freshness of a God-given life is gone, no after repentance, reformation or devotion to God will ever make it the same. Memory is polluted, the imagination assailed by impurities, habits of virtue are weakened, and the force of vice strengthened. The vileness may be healed, but the scar remains. God may forgive the sin, and man may forget it, but it is never beyond the vision of him who committed it, and however distant it may be, it hovers over him like a gloomy cloud. Let us keep our feet from evil; blessed is he who escapes its foul touch. "The knowledge of good and evil' now, as in the beginning hath death in it.

AN ILLUSTRATION OF FAITH.

A man whose mind was much perplexed dreamed a dream which seemed to him to explain the meaning of saving faith. He thus related it to a Christian friend:

"I thought," he said, "that I stood on some desolate spot on the edge of a steep cliff; below, at a great depth, the sea was dashing violently against the bottom of the cliff. I stood with only half a foot. ing on the edge, when, in a moment, something—I know not what whirled me over the precipice, and I found myself falling and falling downward into the ocean beneath.

"But suddenly—how I can not tell—I thought I caught hold of a crag in the side of the cliff as I was falling past it, and there I hung, with one hand grasping a small piece of rock. I hung a few seconds, and then it appeared to me that the crag was crumbling in my fingers, or breaking away from the side.

"What was I to do? The next second I must fall, and be dashed to atoms. All at once I turned and looked behind me. There I saw a figure dressed in pure white coming toward me, and walking on the water. He came nearer and nearer, until he stood just underneath where I was hanging; and although the distance downward was great, yet I could see the expression of his countenance, and that it was kind and gentle. I could even see that our eyes met, and instantly I heard him whisper softly upward to me, 'Let go! let go!' I let go—and fell into his kind arms and was saved."

The poor man understood his dream thus: The crag was self-righteousness and every false refuge that crumbles in the grasp of the sinner. He who came walking on the waters was Jesus Christ and the words "Let go!" were the same as, "Give up all else, and believe in me."

The man was right. Faith is simply the the letting go of all other dependence, and falling into the arms of Christ. God help us all *now* to let go! The crag crumbles; the billows roar and yawn beneath us! the next moment they may be our grave! Let us say, then, to him who is at hand, and who is ever willing and ready to save us—

"A guilty, weak and helpless worm,
Into thine arms I fall,
Be thou my strength and righteousness,
My Jesus and my all."

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builds up the shattered system, and cures disease by removing the cause. Send stamp for book, full of certificates of remarkable cures.

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Mfrs. of Hunnicutt's Throat and Lung Cure, for the cure of Bronchitis, Coughs, Asthma, Colds and Consumption.

ARKANSAS METHODIST.

WEDNESDAY, JAN. 29, 1890.

Pe-ru-na and La-cu-pi-a Can Handle Catarrh.

Catarrh is a very common ailment. In its lighter forms it does not give much trouble. In its severer phases it is most serious and dangerous. It is the breeder of a great many serious diseases. The way to treat it is never to allow it to get deep-seated. If taken at the start Pe-ru-na is bound to cure it completely. If, however, it develops into a scrofulous form, get a bottle of LA-CU-PI-A at once. For proofs of the success of these two medicines in all forms of Catarrh send to the Pe-ru-na Medicine Co., Columbus, O., for Dr. Hartman's "Ills of Life," free of charge. PE-RU-NA and LA-CU-PI-A are sold by all druggists. Manufact'd by THE PERUNA MED. CO., Columbus, O.

LA-CU-PI-A

OBITUARIES.

RUFFE.—Sister Mary E. Ruffe was born Feb. 27, 1839 and departed this life Jan. 2, 1890. She lived a Christian life for many years in the Missionary Baptist Church—up till a few yeas ago the Church where her membership was became destroyed and she joined the M. E. Church, South at the Geyer Spring church in August 1889, in which she was a beloved member. She leaves a sorrowing husband and three children and one brother and a sister and many friends to mourn their loss; but we hope and believe that our loss is her gain. The husband is a beloved member of our Church; so we ask the prayers of all Christian people in behalf of the dear motherless children that they may follow up and cultivate their mother's advice, and that they may all meet their beloved mother in heaven, where sad parting comes no more. May our Father's mercies rest on them all.

Jno. H. Jay.

PHILLIPS.—Nancy A. Phillips (nee Barns), daughter of Thomas E. and Mary A. Barns, was born August 25, 1850, in Marion county, Tenn., came with her parents to Sharp co., Ark., in the year 1856; was married to G. M. Foreman Jan. 11, 1871. There were born to them four children, two girls and two boys; was left a widow Oct. 7, 1880; was married the second time to John Yeates June 28, 1883; was left a widow the second time July 6, 1883. She was married the third time to P. C. Phillips July 23, 1885, and he died Jan. 1888, leaving her alone with a little infant daughter, Anna. She departed this life Nov. 3, 1888. She leaves four children, two sisters, three brothers to mourn their loss. She was a half sister to the Rev. W. H. H. Oyler of the White River Conference. She professed religion at old Shiloh Church and joined the M. E. Church, South, of which she lived a consistent member until death, which sad event occurred near Ash Flat, Sharp co. We followed her remains to the grave and kissed her adieu till the resurrection morn.

Mary A. Robers.

Christian Advocate please copy.

MAHAN.—Mrs. Fannie Mahan, consort of Dr. W. W. Mahan, of Prairie Grove, Ark., died of pheumonia Jan. 14, 1890. She was the daughter of Caswell Bogan formerly of Spartanburg, S. C., where she was born, Sept. 14, 1850, and converted when in her sixteenth year, joining the Presbyterian Church. She was reared by lifelong Methodist parents, and such was her youthful training she could not give the date of her early convictions and of her assurances of the divine favor. She died a faithful member of the M. E. Church, South, having united with that Church soon after her marriage, March 28, 1877. Her life was that of a consistent, earnest Christian. She did not believe she was on the eve of death but said if the Lord took her she was ready. She was a steadfast friend of the preachers and their families, and her home was their home. To say that she was a good and patient wife and a loving mother, is but to utter faint praise, because no words can adequately describe a a good wife and a true mother. She leaves a broken-hearted husband and ten children, five of whom were her own, the youngest scarcely three weeks old; but her end was peace and her destiny no doubt a glorious triumph.

Jan. 17, '90. J. A. Walden.

JACKSON.—Mrs. ——— Jackson was born in S. C. Aug. 31, 1835, and died near De View in Woodruff co., Ark., Dec. 14, 1889. Sister Jackson professed religion when a girl and joined the Methodist Church in which she lived a consistent Christian till her mission on earth was done. The writer of this knew her well, being a constant visitor at her house from early childhood, but can not do her justice with either tongue or pen. She was left a widow with five little boys some years ago, all of whom she raised to be grown. But more than a year ago the oldest, (Robt., a Methodist preacher) preceded her to the glory land, while the four remaining are model young men. She was devoted to her children, and her children to her. She always sought their interest, and was ever ready to give them sweet counsel and motherly advice. Indeed Sister Jackson's life was a living epistle of the Christian religion; for she was an *exemplary* Christian, and walked by faith and not by sight. She was always ready to converse upon the subject of religion. By her meek and quiet spirit, she made hers a pleasant home, around which will ever linger fond and sweet memories of this boy. "Her life was one worthy of imitation, having in it the distinctive characteristics of fidelity and consecration. Such a positive character, adorned with the Christian graces, could not but leave an impression on society." I loved her because she was awake to the calls and wants of children. No child of want ever came to her door and was turned empty away. No one in sorrow came to her but was comforted. No one asked her the way to be saved, but she pointed him to the cross, to the Lamb of God. When the angel of life came to a neighbor's dwelling, she was there to rejoice at the starting of another immortal spirit. When the angel of death came to that dwelling she was there to robe the departed for the burial. She loved, and was kind to every body, and was heard to say, "If I have an enemy on earth I do not know it." Through a life of vicissitudes that devoted mother lived harmlessly and usefully, and her death was as an autumnal sunset. Thus, the happy pilgrim, whose life was adorned with virtuous womanhood, closed her eyes upon the mists of mortality, only to open them upon a world brighter far than this, where she will live and bask in the sunlight of perpetual bliss and glory. No, more toil, no more tears, no more sickness, no more death for dear mother, sweet beautiful mother!

"Sweet is the slumber beneath the sod,
While the pure spirit rests with God."

I. B. Manly.

BOGAN.—Caswell Bogan was born in South Carolina, Aug. 8, 1797, and died at Prairie Grove, Ark., June 7, 1889. His parents grew up in colonial times in the established Church of England, and regarded the Methodists as ranters. The talk about them excited young Bogan greatly, and he ran away from home when about sixteen years old to attend one of their camp-meetings, where the Lord converted him. On his return home he told his parents what had happened. The episcopal rector proposed to tie him if his mother would chastise him, but she chose a wiser course and left the boy in the hands of the Lord. He soon joined the Methodist Church, and was appointed class leader. This, he said was his legacy. With him after conversion to do something in the Church and for the Church was to be saved. He was truly a religious man. It was his daily business and richest enjoyment. He loved Christ and His cause on earth. He was a Methodist from sixteen to within two months and one day of ninety-two—nearly seventy-six years, a live, working, happy Methodist. It was his habit the last years of his life to read the New Testament through once a month, and in addition to this he read the Psalms through five times during the last year of his life. To the last he filled his seat in the house of God and feasted upon His word. His end came quickly, and where the good man met his fate no fears or sorrows marred the raptures of his soul. J. A. Walden.

Jan. 17, 1890.

BOBO.—Again the universal conqueror, Death, has been permitted to enter our school and has deprived us of a beloved member in the person of W. T. Bobo, who departed this life Dec. 5, 1889. We have thus suffered the loss of a warm friend of social, moral, and intellectual attainments; a brother who possessed all the noble qualities embodied in our religion, a Christian whose love for the Master, made him triumphant even in death. Therefore, in token of our esteem and sorrow, be it resolved by this Sunday-school—

1st. That in the death of Bro. Bobo it has lost one of the brightest links in its golden chain; and a vacancy has been created which will not easily be re-filled.

2nd. That while we deeply sorrow for our departed brother, we sorrow not as those without hope and are reconciled by the thought that He who has thus bereaved us doeth all things well.

3rd. That we extend to the immediate friends of the deceased our sincere sympathy and consolation, knowing as we do, in part at least, the extent of their loss.

4th. That these resolutions be published in The Arkansas Methodist and a copy of same be furnished the immediate friends of the deceased.

5th. That a copy of the above be spread upon the minutes of the Sunday-school.

A. T. Bell,
W. T. Johnston,
Mrs. W. H. Evans,
Mrs. C. P. Bellinger, } Com.

South Memphis M. E. Church, South.

IF A BODY MEET A BODY

the result is a collision, whether "coming thro' the rye," or not. Life is full of collisions. We are constantly colliding with somebody or something. If it isn't with our neighbors it is with some dread diseases that "knocks us off the track" and perhaps disables us for life. Women especially it seems, have to bear the brunt of more collisions and afflictions than mankind. In all cases of nervousness, bearing-down sensations, tenderness, periodical pains, sick headache, congestion, inflammation, or ulceration and all "female irregularities" and "weaknesses," Dr. Pierce's Favorite Prescription comes to the rescue of women as no other medicine does. It is the only medicine for women, sold by druggists, under a **positive guarantee**, from the manufacturers, that it will give satisfaction in every case, or money paid for it will be refunded. See *guarantee* on bottle-wrapper.

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"As a remedy for whooping cough, with which many of our children were afflicted, we used during the past winter, with much satisfaction, Ayer's Cherry Pectoral. For this affection, we consider it the most efficacious of all the medicines which have come to our knowledge."—Mary Parkhurst, Preceptress, Home for Little Vanderers, Doncaster, Md.

"My children are liable to croup. Having lost my oldest girl by this disease, I was in constant fear until I found to my great satisfaction, that

Ayer's Cherry Pectoral would cure it."—Anna W. Wentworth, Northampton, Mass.

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.

Prompt Relief Follows the use of Ayer's Cherry Pectoral in cases of Sudden Colds, Croup, Sore Throat, and the various pulmonary troubles to which children are liable. Many a life has been saved by a timely dose of this invaluable medicine.

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"I have used Ayer's Cherry Pectoral for years."—J. R. Case, Preston, Iowa.

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From Hon. L. B. Cobb, Groesbeck, Texas: "The Organ bought of you for Methodist Sunday-school has been tried and is all right."

From Rev. H. P. Dudley, Pastor M. E. Church, Des Moines, Iowa: "The Piano is in every way satisfactory A thing of beauty, and we expect it will be a joy to us for many years. It is pronounced by musicians "SPLENDID."

From Jas. S. Steele, Esq., Attorney-at-Law, Lockesburgh, Ark.: "I have just received my Parlor Organ 77; am highly pleased. It is all you claimed for it. Will take pleasure in commending it to my neighbors." April 26, 1888.

From Rev. J. M. Dennison, Barren Forks, Ark.: "We have organ in our church and are perfectly satisfied with it.

From Wm. F. King, Wrightsboro, Texas: "People for miles around have been to see our *piano organ,* and all go away charmed with the music and appearance of the instrument. All who can afford it want one of these."

From Messrs. O'Donnell Bros., Lowville, N. Y.: "Style 'A' Piano, purchased from you for our Lowville Mineral Spring Hotel is a remarkably fine instrument, and has been pronounced by our numerous guests as a Standard Piano, second to none"

From Ben F. Steele, Prescott, Ark.: "My family is well pleased in every respect with the organ. How you sell them so cheap is a wonder."

From Rev. J. C. Horn, President of McGee College, College Mound, Mo.: "Piano is excellent. We have it in a Chapel that will hold 1,000 people, and the volume is quite satisfactory Our music teacher thinks its touch and response perfect, and is especially delighted with the sweet, rich tones called forth by light touches."

From Mrs. J. Roth, (Windsor Hotel), Norton, Kansas: "We are all very highly pleased with the Piano. It is much finer than we expected."

From G. P. Rogers, Garfield, Benton Co., Ark.: "Organ arrived and is one of the finest and sweetest toned instruments in the county."

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GROUND AMPLE. BUILDING SPACIOUS AND WELL Equipped. School Work Thorough. FACULTY GRADUATES OF BEST INSTITUTIONS

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(Mention this paper.)

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ARKANSAS METHODIST.

WEDNESDAY, JAN. 29, 1890.

Entered at the Post-Office at Little Rock, Arkansas, as second-class mail matter.

Office: Rooms 101-103 Allis Block

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The labels on the papers of subscribers who paid at the three Conferences just held have not been changed yet, and perhaps will not be for a short while. If your date is not put up yet, be patient a while. "Patience worketh, etc., etc."

URGENT REQUESTS

1. If you order this paper discontinued, state plainly *where* (at what post office) you are now getting it; and don't forget to send with your order amount you owe us, at three cents per week *from* the subscription date printed (on paper or wrapper) next to your name.

2. If you desire this paper changed from one to another office, write plainly the name of the office FROM which as well as that TO which you wish the change made. It is not enough to tell us where you want the paper sent; let us know where it has been going.

3. Letters purely on business should be addressed to Bennett & Thornburgh, and matter for publication should be addressed to the Editor. When matter for publication is enclosed in same envelope with letter on business, it should be on a *searate* slip of paper and marked "For the Editor."

4. All money orders, checks, &c., should be made payable to Bennett & Thornburgh. Remit by post-office Money Order or Registered Letter; otherwise at the risk of the sender.

6. Agents remitting $3 or more at one time may deduct cost of remitting.

7. Finally, Rest assured of our earnest desire and *determined* effort to please our patrons by meeting promptly every reasonable expectation.

GEO. THORNBURGH,
Business Manager

ST. JOHNS' COLLEGE BURNED,

(Crowded out of last issue.)

Last Friday afternoon and night the old St. Johns' College buildings in this city were completely destroyed by fire. They were insured for probably as much as their real value, since they were abandoned for school purposes. From the Arkansas Gazette we quote the following:

"The building was substantially constructed by the Masonic Fraternity of the State in 1859, in which year it was opened as a college and continued as such until 1861. During the war it was used as a hospital by the Federals. In 1869 it was reopened as a Military College and continued as such until 1883. It was in 1850 when the Masons first conceived the idea of establishing a college and two years later purchased 105 acres in the vicinity, where the ruins of the building now stand. The Legislature passed an act in 1850 incorporating the institution and declaring that the property should remain exempt from taxation so long as it was used for educational purposes. In 1886, the Pulaski County Court decreed that the property should be taxed, and taxes for sixteen years were assessed against it. The matter was taken into the courts, the owners finally compromising the suit by the payment of $6,000. Last November it was sold to William H. Miller, as trustee, for $25,000, and within the past week he has been making arrangements to dispose of it for $32,500."

"He shook, and he shook,
Till his shaking was chronic.
He then bought a bottle
Of Cheatham's Chill Tonic,
He said to his friends,
"Though a shaker of yore,"
"Thanks to the C. C. Tonic,"
"I'm a shaker no more.'

Jan. 8-1t

SUNDAY-SCHOOL LITERATURE

DEAR BRO. BENNETT:—Our Sunday-school at this place has preserved the literature for last year. If you know of any needy schools that would be glad to use it, please send address and we will forward it to them at once. We have a large S. S. and a large amount of literature. Hoping to hear from you soon, I am

Yours fraternally,
T. P. MURREY, Sup't.

Springfield, Jan. 23.

WOMAN'S WORK FOR WOMAN.

The growth of Woman's work for Woman as a missionary agency is very wonderful. It is hardly a quarter of a century ago since the first organization was affected, and yet there are to-day thirty-nine organized women's societies in the different denominations. These enroll about 25,000 auxiliaries and nearly 10,000 children's societies. The former have an estimated membership of 500,000. Since the beginning of their work these organizations have contributed nearly $10,000,000, and last year alone they gave over $1,250,000. They support in the foreign field 1,200 missionaries, 2,500 Bible women, teachers, zenana visitors and other workers. They carry on 2,500 schools of various kinds, boarding, day and village schools; homes and orphanages—either wholly or in part—having in all about 60,000 pupils, mostly girls.

But what are these among so many? Considering the teeming population of the heathen world, these laborers are but as a drop in the bucket. But we rejoice that God has raised up such an important instrumentality, with high promise of great increase in the future.—Presbyterian Banner.

CHURCH EXTENSION----LITTLE ROCK CONFERENCE.

At the annual meeting of the Board of Church Extension for Little Rock Conference, the following applications for help were presented:

LITTLE ROCK DIST.

Marvin's Chapel, Grant Co., $50; Hunter's Chapel, Saline Co., $100; Mount Carmel Church, Saline Co., $100.

PINE BLUFF DIST.

Rison Church, Cleveland Co., $200.

ARKADELPHIA DIST.

Morning Star Church, Garland Co., $200.

CAMDEN DIST.

Two-Bayou Church, Ouchita Co., $70; College Hill Church, Miller Co., $100; Pleasant Hill Church, Union Co., $200.

WASHINGTON DIST.

Ozan Church, Hempstead Co., $300.

Amount asked for in the aggregate, $1,320. Amount in the treasury for distribution, $824.60, which was distributed as follows:

Little Rock Dist:—Hunter's Chapel, $50; Marion Chapel, $35; Mount Carmel Church, $50.

Pine Bluff Dist:—Rison Church, $150.

Arkadelphia Dist:—Morning Star Church, $100.

Camden Dist:—College Hill Church, $85; Pleasant Hill Church, $100.

Washington Dist:—Ozan Church, $200. An old claim from Arkansas City, of $25, was paid off.

The Board agreed to have a call meeting to be held on Friday, during the time and at the place of holding the Washington District Conference.

Respectfully submitted,
A. O. EVANS, Sect'y.
Board Ch. Ext., L. R. Conf.

FIELD NOTES.

HOT SPRINGS C'T.—We reached the parsonage on the Hot Springs circuit, Jan. 10th, and that night after we had gotten through supper and were seated around our bright fire, talking of things generally, our ears caught the sound of footsteps in the hall and on opening the door we met Dr. J. H. King and Bro. Johnson, who ordered us to keep our seats and of course we obeyed. Later the door was opened and we were invited out. And on going out we met quite a number of people, and on a large goods box was quite a number of bundles, sacks and jugs containing flour, meal, potatoes, hams, sausage, lard, butter, milk, soda, starch, soap and two large pumpkins, and to give the children employment a box of hickory nuts, and other things too numerous to mention. After trying to express our gratitude we were introduced to them one by one. Then, all being seated a lesson was read, a hymn sung, and we joined in a prayer of thanksgiving for the cordial reception given us by the generous-hearted people of the Hot Springs c't. May the Lord help us to do them a faithful year's work and may the Lord bless you, Bro. Bennett.

Yours in Christ,
Burk, Jan. 17. J. J. MENEFEE.

MYRTLE, MISS.—By your permission I will write a letter through your good paper to my many good and kind friends in Arkansas. My heart was made so sad, when I had to bid them all farewell and leave for Miss. I am now attending school in Myrtle, and I am well pleased with the school for it is a good one, situated in a dry, healthy country. Prof. C. H. Myers is the principal of the school and a fine instructor. His wife, Mrs. Jennie Myers, is a teacher also; she is a graduate from Oxford University in Miss. I find society in general as good as ever I was in anywhere. The church work seems to be in a headway. Both Baptists and Methodists seem to be devoted to the work of Christ. We have two good Sunday-schools in this little village. There are always fine congregations out at preaching and the churches are so many and so close together, that the ministers of different denominations have to preach a "time about" so as not to conflict with each other's work.

To take this country as a whole, it it is as good as I want. The people are so good and kind that they all know how to make a stranger feel at home and comfortable. I love these good people. For fear this reaches the waste-basket I will close by saying God bless THE METHODIST, its Editor and many readers.

Yours as ever in Christ,
D. H. COLQUETTE.

Normal College, Myrtle, Miss., Jan. 19.

CARLISLE C'T.—Having been busy "here and there" I coul d not find time to write until now. We (that is myself and family) came, arriving here Sunday after Conference. My goods did not reach here for two or three weeks after. In the meantime we spent the days waiting for their arrival very pleasantly, enjoying the cordial hospitality of Bro's G. M. Echlin and A. Emonson, your former partner, and their families, Col. Wakefield and C. H. Turrentine, proprietor of the principal hotel in this place. I am highly pleased with my work. I have now only three appointments. Have received one by certificate and dismissed three. Held two Church Conferences. My Board of Stewards met and made an assessment of $600 for P. C. All the claims for the entire charge amount to near $1,000. I said to a good brother after my appointment was read, I shall report one thousand dollars received from Carlisle circuit for 1890." I think I shall have the expectation entirely fulfilled. I have filled every appointment since I came. Congregations so far not very large. The Baptists are doing well. They have just employed (called I believe is the word) their pastor, Rev. Mr. Edmonson, formerly of Paragould. He is a very pleasant man as far as my acquaintance extends, (we have met frequently) and he seems to be thoroughly in earnest. Our school I have not visited yet; but it seems to be doing fairly well. Temperance workers, and especially the ladies, are in the field doing what they can to correct and improve public sentiment. There is, alas! great need of much work to be done to abate the evils of strong drink. Just yesterday, as you have heard before now, another poor inebriate came to a most tragic death by being crushed and mangled in a most horrid manner by a railroad train. Being intoxicated he lay down on the track and was asleep when the train ran over him. 'Tis enough to make the heart sick, and the blood run chill to think of such a death coming to one in such a beastly state of intoxication. Yet there are hundreds that are daily coming to deaths almost, if not equally as tragic.

I like Massey and Evans on change of Ritual, while at the same time I admire Boswell's conservative spirit. Let no change be made where there is no necessity for change. Of course we must look to the wisdom of the General Conference to judge of the necessity for change. And when a change is made, if any, either in the Ritual or anywhere else, I apprehend it will not be with the expectation or view of quieting the clamors of "Campbellites or Baptists," or to enable the polemics to stand against the tall Anaks of a belligerent host; but to suit ourselves, and to enable us with greater propriety and dispatch, do our own work in our own way under the necessities and conditions of the present times. But I must close.

SAMUEL N. BURNS.

Carlisle, Jan. 23.

FOUNTAIN HILL C'T—DEAR BRO:—We reached our work in time to fil first Sunday in January appointment. This circuit (Fountain Hill) is a new creature. The Little Rock Annual Conference spoke it into existence last December. Bros. Keadle, Hill and Frank Scott named it and made the plan, which was in some respects unsatisfactory. But we have adjusted matters so that everything is going like clock-work. This work is a new one, but like goodness, it has at least three characteristics, viz: beauty, utility and harmony. Of its beauty, what shall I say? Its hub, 'Fountain Hill,' is located in Ashley Co.—one of the finest natural town sites in the State. It's a mystery to me why Monticello or Hamburg has not sought a home here. Around this sanitarium lie the finest fertile uplands in the State, settled by broad-viewed and wide-awake citizens, who are glad to be included in this new, but beautiful little circuit. The exquisite beauty of this work may some day attract our D. Ds.

Now as to its utility. One of its beauties is its strong desire to be useful. A thing is said to be useful when it is adapted to the purpose for which it was created. These folks know for what purpose they have been thus set apart, and say, "*by God's grace*," we will do the work. They evidence a desire to fulfil their mission, viz: to save souls and take care of the pastor.

Its harmony: It has not been my pleasure to travel a work in such harmony before this. To the honor of my people I can say we have no old feuds to begin on; it is such a relief to a poor tired preacher. I enjoy this state of affairs much more than one of these unmerciful 'poundings' some of the preachers are so much elated over. Yes, sir; give me a work in harmony and you may have all the canned goodies. Concord or harmony, in my estimation, is an essential element to success in any kind of business.

My Board of Stewards met and gave us a liberal assessment. We start well; God grant that we may continue to do well through the year. O, may this be one of rich harvest to each of our souls.

I shall do all for THE METHODIST in my power. Let it smile on us at Fountain Hill P. O. this year.

Very truly yours,
A. S. SCOTT.

Jan. 21.

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WHAT IS IT?

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In order to quickly introduce the celebrated English Dr. Scott's Electric Porous Plaster to the readers of this paper, the Pall Mall Electric Association, of London, make the following liberal offer

COOD FOR 60 DAYS

BUT FIRST ASK FOR THE PLASTERS IN YOUR DRUG STORE

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EVERY DRUGGIST WILL RETURN THE MONEY IF IT FAILS, SO WILL WE.

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COLDS, COUGHS, ALL CHEST AND LUNG TROUBLES, | NEURALGIA, RHEUMATISM KIDNEY, LIVER, STOMACH | TROUBLES, SPRAINS, ACHES AND BRUISES.

NO COLD FEET

Price, 50 Cents.

A WORD ABOUT OUR ELECTRIC INSOLES.

They are simple in construction, astonishing in their effect, they prevent and assist in curing many forms of disease arising from wet and cold feet in winter, keeping the feet at one even temperature, prevent chilling, sweating and consequent discomforts. A grand adjunct when worn with our Plasters. Thousands suffer to-day the result of wet and cold feet which might easily and positively have been prevented by this simple remedy.

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ONE PAIR INSOLES,	Free, - - -	.50
ONE DR'S STORY,	Free, - - -	.25
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Mention size of shoe you wear. Write us to-day. It is an opportunity that may never occur again.

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Dr. Chas. C. Huxley, the eminent and distinguished Specialist in the treatment and cure of every and all forms of CATARRHAL TAINT, earnestly desires every reader of this paper who is afflicted with Catarrh, be it Local or be it Constitutional (or be it both), such as Acute, Chronic or Ulcerative Catarrh, Catarrh of the Eye and Ear, Asthmatic Catarrh, Catarrhal Dyspepsia and also CATARRHAL CONSUMPTION, as also those suffering from "Dry Catarrh, (Leprosy of the head, nose, throat and lungs,) to AT ONCE send him their address, with Four Cents in Stamps to prepay postage, for his new publication, "HUXLEY ON CATARRH, (39th edition,) "New Plan and Special Offer," &c. A personal letter also sent to each person desiring same. N. B.—This pamphlet relates to Dr. Huxley's Supreme Radical Golden TRIPLE Treatment for Catarrh, Consumption and General Debility. Address,

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How to Cure Skin & Scalp DISEASES with the CUTICURA REMEDIES.

THE MOST DISTRESSING FORMS OF skin and scalp diseases, with loss of hair from infancy to old age, are speedily, economically and permanently cured by the Cuticura Remedies, when all other remedies and methods fail.

Cuticura, the great Skin Cure, and Cuticura Soap, an exquisit Skin Beautifier, prepared from it, externally, and Cuticura Resolvent, the new Blood Purifier, internally, cure every form of skin and blood disease, from pimples to scrofula!

Sold everywhere. Price, Cuticura, 50c.; Soap, 25c.; Resolvent, $1. Prepared by the Potter Drug and Chemical Corporation, Boston, Mass.

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Pimples, blackheads, chapped and oily skin prevented by Cuticura Soap.

Relief in one minute, for all pains and weaknesses, in Cuticua Anti-Pain Plaster, the only pain-killing plaster. 25 cents. 1

The first newspaper was published n England in 1588.

CATARRH,

Catharrhal Deafness--Hay Fever. A New Home Treatment.

Sufferers are not generally aware that these diseases are contagious, or that they are due to the living parasites in the lining membrane of the eustachian tubes. Microscopic research, however, has proved this to be a fact, and the result of this discovery is that a simple remedy has been formulated whereby catarrh, catarrhal deafness and hay fever are permanently cured in from one to three simple applications made at home by the patient once in two weeks.

N. B.—This treatment is not a snuff or an ointment; both have been discarded by reputabl physicians as injurious. A pamphlet explaining this new treatment is sent free on receipt of stamp to pay postage, by A. H. Dixon & Son, 337 and 339 West King Street, Toronto, Canada.—Christian Advocate.

Sufferers from Catarrhal troubles should carefully read the above.

dec. 18 eow 1yr

READ THIS LETTER.

"For years I have been afflicted with bad Digestion, Constipation and Piles. I have tried all the medicines I could get hold of, but all in vain. Even my physicians could not relieve my costiveness. In the meantime I struggled under great pain. Life was a burden. Two weeks ago I saw the Chicago "Times," and my eye fell on an advertisement of Tutt's Pills. I decided to try them. They have worked wonderfully. They keep me regular, don't make me sick, give me an appetite and are curing my piles. I am strong and can walk any distance. If I had had these pills five years ago they would have saved me $10,000; but they have saved my life. Let the afflicted everywhere know their value, which is beyond expression."

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We offer One Hundred Dollars Reward for any case catarrh that can no be cured by taking Hall's Catarrh Cure.

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We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions, and financially able to carry out any oblgations made by their firm. West & Truax, Wholesale Druggist, Toledo, Ohio.

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Hall's Catarrh Cure is taken internally, acting upon the blood and mucous surfaces of the system. Price 75c. per bottle. Sold by all Druggists.

Jan. 8 1m.

God does not measure his pity by what our sorrows are in themselves, but what they are to us.

If you ask what is the quickest best and safest Chill Tonic, the answer will invariably be, "My friend use Cheatham's, it is pleasant, too, and guaranteed. Jan 8-1m

Glass windows were first introducde in England in the eighth century.

TO THE DEAF.—A Person cured of Deafness and noises in the head of 23 years' standing by a simple remedy, will send a description of it FREE to any Person who applies to NICHOLSON, 177 McDougall St., New York. tf.

Friendship, to natures large and comprehensive in sympathy, at once noble and tender, means attachment as warm and strong as life itself, enthusiasm of personal interest, trust unshaken through all things, faithfulness unto death.

The pulpit, the bench and the bar recommend Cheatham's Chill Tonic as the finest antiperiodic in use, being free from poison and guaranteed.

Jan 8-1m

Kerosene was first used for lighting purposes in 1826.

Cheerfulness is an excellent wearing quality. It has been called the fair weather of the heart.

Look here, Friend, Are you Sick?

Do you suffer from Dyspepsia, Indigestion, Sour Stomache, Liver Complaint, Nervousness Lost Appetite, Biliousness, Exhaustion or Tired Feeling, Pain in Chest or Lungs, Dry Cough, Nightsweats or any form of Consumption? If so, send to Prof. Hart, 88 Warren St., New York, who will send you free, by mail, a bottle of Floraplexion, which is a sure cure. Send to-day. 15t. e.o.w.

Not to enjoy life, but to employ life, ought to be our aim and inspiration.

"Don't trust to luck," but rub on a little of Hunt's Cure for Itch, Tetter, Ringworm or Eczema. Jan 8-1m

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