

The Arkansas Methodist.

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

BY BENNETT & THORNBURG.

"Speak thou the things which become sound doctrine."

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FROM FEB. 22 TO APRIL 22. SPECIAL TO OUR AGENTS.

DATE in December we mailed a circular letter to our traveling preachers, respectfully and urgently asking them to put forth earnest efforts in behalf of this paper, specially till Feb. 22, instant. We now extend the time to April 22, and hope to appeal to all our brethren to demonstrate the great worth of their kind and helpful agency, in giving this paper a "boom" unprecedented in its history. Before April 22 all our pastors can present the claims of THE ARKANSAS METHODIST to all their members, and we request all to emphasize the value of the paper in connection with the approaching General Conference.

THE SALARIES OF OUR MISSIONARIES.

IN its last issue the Southern Christian Advocate gave its readers a long and instructive editorial on the salaries paid to our missionaries in the foreign field. We quote parts of that editorial for the information of our readers:

In estimating the salary of a foreign missionary the Board of Missions occupies exactly the same relation to the preacher and the Church as that occupied by the Board of Stewards when they come to make the annual assessment for ministerial support at home. One question, and one alone, determines the "allowance" made to wit: What amount is necessary to give the missionary and his family a decent support in the field to which they have been assigned? What they may have been able to live on elsewhere, "tolling in the rugged hills of Patrick," or filling more lucrative and honorable positions elsewhere, has nothing whatever to do with this question. If a missionary should be sent out from the four thousand dollar pastorate of McKendree Church he would receive no more, family and location being the same, than the man taken up from the two hundred dollar circuit "in the rugged hills of Patrick." The Board does not discount a man because he has been able to live and work on a small salary under more favorable conditions at home; neither does it put a premium on another, who, laboring in a very different field and under very different conditions, received a salary of several thousand dollars. * * * In the first place, let it not be forgotten that the missionary's entire living must come out of his salary. He has no opportunity of making money outside of his holy calling; he has no income from marriage fees; he gets no "commissions" on books and periodicals sold; he knows nothing of "discount to the clergy" in the purchase of goods; he is entirely ignorant of the delights of the "pounding," formal or informal. Laboring as he does in a large city, he does not even have the help afforded by a well tilled vegetable garden. The "perquisites," which form no inconsiderable part of the preacher's living at home, are not even dreamed of, much less realized, in the life and work of the foreign missionary. In fact, he must be the dispenser rather than the receiver of gifts, since from the time of our Saviour until now the first fruits of our Gospel are to be found among the poorest and lowest of men.

Another fact which affects this question most seriously is the expense of living in foreign countries. Of course one can live in China on the income of a Chinaman, just as one can live in America on the income of a freedman, but in either case he must live as the Chinaman or as the negro, which of course is neither expected nor desired by the greatest "economist" from the days of Judas until now. But if one lives in China, Mexico or Brazil as well as our preachers live throughout Southern Methodism—and surely we should allow this much—his income must of necessity be considerably larger. This necessity arises from the greater expense of living in foreign land. Take for instance Brazil—and we speak of Brazil in this case as we have knowledge of the facts. A bedstead and straw mattress, such as can be bought in Columbia for five or six dollars, cost one of our missionaries twenty dollars. If the missionary indulges in the luxury of a servant, he must pay from \$12.50 to \$17.50 per month. If he eats ham he must pay from 60 to 72 cents per pound. Butter sells for the same. Flour is from \$9 to \$12 per barrel, kerosene from 40 to 60 cents per gallon, lard, 20 cents per pound; shoes, two, three and even four times as much as the same article would cost in the United States; calico, 20 and 30 cents a

yard; chickens, (in Rio) 50 cents to \$1 each; eggs, 50 cents a dozen. One dollar will pay for the washing of more clothes in the towns of South Carolina than two and a half will pay for in Brazil. About the only articles that cost no more in Brazil than here (except the tropical fruits) are beef, rice, coffee and sugar, and these cost about the same. Now let any brother in South Carolina figure up his annual expenditures on the basis of the above figures, and then report if he considers \$1,200 or \$1,500 an extravagant salary! Said one of our missionaries to the writer: "I lived just as easily and comfortably while serving Cherokee Springs circuit on a salary of \$450 as I have ever done in Brazil on \$1,200 or \$1,500 a year. With the above facts before us, who doubts it? And yet some men—preachers, too, save the mark!—prate about the "big salaries" we are paying the men who have gone out from us to carry the Gospel to the regions beyond! "Big" indeed! Just think of it too in connection with the two important facts named above—here we have Dr. Young J. Allen, the peer of any man in Southern Methodism, measured by any standard, appointed to labor in Shanghai, a city of more than a quarter of a million inhabitants, and for the support of this Christian scholar, statesman and divine, with his wife and two children, the great Church which he represents, appropriates the enormous amount of \$1,400 a year!—scarcely half as much as the same consecration and ability will command any year in the chief pulpits of his own Atlanta! And here is W. B. Bonnell, the accomplished Christian scholar, the tried and proven educator, with a wife and six children, in the same city of expensive living, who is provided for with a salary of \$1,800—the largest salary, by the way, paid to any missionary in the service of the M. E. Church, South. * * * We have written at length and with much detail of statement, because we hope never again to have to speak to this question. If Methodist preachers are not in sympathy with the missionary operations of the Church, if they wish to criticize the actions of the Board, let them first inform themselves of the facts, and speak according to the record. The work of the Board of Missions is not done in a corner, the Board has nothing to conceal, it has done nothing of which it is ashamed. Our only shame is that the indifference and parsimony of the Church will not allow us to do more for the glory of God and the salvation of the race.

In justice to our missionaries this word should be said: although the salaries they receive are meagre; although they are compelled to practice economy, to endure privation, and sometimes to suffer want, yet never a word of complaint on this score has ever come to the Board from a single one! With some knowledge of the facts in the case, we do not hesitate to affirm that a more self-denying, uncomplaining, consecrated and faithful band of men and women never before toiled in any of the Master's fields than those who to-day represent the cause of Southern Methodism in foreign lands. May the Lord be with them and bless them! And let all the people say, Amen!

FROM MRS. SUE F. MOONEY.

One could almost imagine that the Ides of March are here, if budding tree and blooming flower and birds owing and full of song are indications and confirmations. However, the sacrificial month is not yet fully past, and to-day there came a cold breath from the North, that checks activity in garden and in grove. The fourteenth of February "in my young days" was the brightest in all the calendar. I think it is more generally observed now, but, somewhat differently, for it is a sign of the times that even sentiment is commercially considered. Men with an eye to business manage to reap rich revenues out of the Valentines which happy or hapless lovers send the fortunate or unfortunate lady of their choice. Artistic fingers are kept busy for months fashioning cupids, bows and arrows, and other devices of amative design and murderous intent. I saw one youth with three arrows in his heart and yet, such is the power of Love, I knew that no sooner than they were withdrawn he would have his eye upon a fourth girl! The word valentine is probably a corruption of Galatin, a gay, young lover—hence, a gallant—one who is keeping company with a view to courtship. In the olden times many merry makings were held on St. Valentine's Day. The young men and the young maidens were early astir, and looking from window and door for it was understood that

the one first spied was to be his or her Valentine for the year—perhaps for life. One school observed the day in simple sort, and yet in a sweet way withal, by recitations, readings and essays. One little fellow said he looked out early and saw a pretty blue bird, but it flew away. He thought the bird was afraid it would have to Valentine with him! Alas, if mortals were as wise, what an effect it would have on the Bachelor Tax!

To-morrow the schools will weep at the tomb of Washington and otherwise refresh the memory of that great and good man, and pure patriot.

But in literature February brings the beginning of new things in Nashville, and I hope the beginning is more than a promise of permanency. The publication of two new Literary Journals is certainly significant. One is edited by a woman, Will Allen Dromgoole, a native of Murfreesboro, Tenn. Her pen has already won recognition in Eastern magazines and newspapers. She is a popular writer for The Youth's Companion. I believe her paper, Will Allen's Journal, is the only one of the sort in the South edited by a woman.

The Round Table was projected by Dr. D. C. Kelley, of the Tennessee Conference and a delegate to the General Conference. I suppose Dr. Kelley is really the King Arthur of the Table, but the knights are independent, and of no sworn fealty in thought, nor in speech, nor in creed. Some to tilt on Tournament, some to hunt the Holy Grail, some to chant a Lover's song, some to stay among the Lotus banks, but none to sing of the good old times when every day brought forth a noble chance and every chance brought forth a noble knight. It is a progressive paper, and the specimen copy will provoke desire for those that follow. The article on Jefferson Davis, by H. M. Doak, deserved wide circulation. Its spirit is admirable, the conception and analysis of character clear and correctly stated, and so sustained that dispassionate readers in the South and in the North will give it unqualified approval. I read with interest most of the contributions, except that of Geo. W. Cable. I find so many toads and serpents among his flowers that I am afraid of the flowers, for flowers hath poison you know. A suggestive article is by Dr. Chas. Forster Smith, of Vanderbilt University. It is only a partial answer to why "has Georgia a Literature and Tennessee Not?" Perhaps the query would be equally pertinent if less local, and the solution would be equally satisfactory. I am especially glad that The Round Table did not propose the Race Problem. It seems to me that Philanthropists by this time should recognize that there are races in the world and that only a small part of the dark continent is in the South and that that part is the better part.

I know of no news of especial importance from the Churches in this part of the Conference. Our second Quarterly meeting is over. Bro. J. H. Evans, our Presiding Elder, had been sick, but he preached on Sunday night a strong sermon. I have heard no better sermonizer this side the river. He is a delegate to the General Conference and in every way worthy the honor.

"Shall ministers be ordained without trial" is calling forth many expressions of opinion and much advice for the General Conference. Gildert in the St. Louis Advocate of Feb. 19, gives some reasons against it that are heartily endorsed by an old Methodist to whom I read them. I suppose the subject will be favorably considered or otherwise by the General Conference as it may be composed of young or of old men.

Bro. C. H. Bourland, of Waco, is in favor of an enlarged and more interesting programme for District Conferences! I have attended some interesting ones, but there was generally a Bishop present. "Of course, the Presiding Elder could preside and all that just as well, but the interest culminates in the Bishop!"

The Sunday-school Conference is an interesting feature of the District Conference—especially when all the Sunday-school teachers present are voted members—nearly all of them or all of them are women, and the presiding officer insists that the "brethren give their views" on subjects connected with the Sunday-school, and never says a word to the Sisters! This is cool "for sweltering August weather." The most successful Presiding Elders in my old Conference, the Tennessee, held open sessions of the Quarterly Conference. They held that the more the membership were enlisted in Church work the more enlightened they were. I am sure they are.

MRS. SUE F. MOONEY.
Dresden, Tenn., Feb. 19.

A CONTRAST.

BRO. BENNETT.—I learn that some one in the Arkansas Baptist is making a great deal to do over our reported decrease of membership in the Arkansas Conference. I have before me a copy of the minutes of the Liberty Baptist Association, held at Oakland, La., Aug. 6, 7 and 8, 1889, reporting their work a year. This Association embraces Ouchita and Union counties in Arkansas, and a part of North Louisiana, with 28 churches and 19 pastors, these 19 pastors reported received by baptism 122, received by letter 79, restored 15, total additions 216. Dismissed by letter 78, excluded 87, deceased 16, net increase 85. These 28 churches and 19 pastors raised in one year for State missions \$18,600, for home missions \$22,55, for foreign missions \$45,35, total for missions \$86,50. Fifteen of these Churches never paid a cent for the cause of missions, three paid \$1.00 and one \$1.35 and one 90 cents, now these 28 Churches embrace the territory of Camden station, Camden circuit, El Dorado circuit, Lapile circuit, and a part of Atlanta circuit, with 8 Churches in the Louisiana Conference, and now for the comparison. The pastor of Camden station last year reports, number of members only 184, not giving number of baptisms, &c., the pastor on Camden circuit reports adult baptisms 38, infant baptisms 28, net gain of membership 71. Lapile circuit, adult baptisms 21, infant baptisms 20, net gain 38. El Dorado circuit, adults baptized 40, infants 37, net gain 63, and now we rest here and without counting results in Camden station, that part of Atlanta circuit in Arkansas and 3 Churches in Louisiana Conference we sum up as follows: number baptized by 18 Baptist preachers 122, number of adults baptized by 3 Methodist preachers, in same territory 89, infants 105, total 204. Net gain in members of Baptists 85, net increase of Methodists in the three charges 172. Camden station reports paid for missions \$235.25, Camden circuit \$75.00, Lapile circuit \$96.00, El Dorado circuit \$192.50, total missionary money raised by 18 Baptist preachers \$86.50, total raised by 4 Methodist preachers in same territory \$598.75, thus we find that our baptisms in only 3 charges exceed theirs in the entire Association by 82, our net gain in the 3 charges exceed theirs in the Association by 87, our collections for missions is nearly seven times as much as theirs, and yet they will insist on being called Missionary Baptists, we could make other comparisons, but perhaps this will suffice for the present.

J. H. BRADFORD.

MINISTERIAL SUPPORT.

Sermon by Rev. A. H. Williams, of the Arkansas Conference.

1st. Cor. 9: 14. "Even so hath the Lord ordained that they which preach the Gospel should live of the Gospel."

Preaching has been common in all ages. By this means it is proposed that the "riches of Christ" shall be proclaimed unto coming generations and all the world.

This agency exists by Divine appointment, and while other and numerous instrumentalities are utilized and employed to advance the kingdom of Christ, still it must be understood that this above all others stands at the head of the list. "By the foolishness of preaching" it is proposed that the world shall be saved.

Indeed no office known to humanity is clad with so great consequences for good or evil to mankind as the office of the Christian ministry. "By this sign" it may be said that "we conquer," by this means we rise or fall. We advance into the fields of light and prosperity and touch with our songs and joys upon the shores of eternal felicity and are brought into sympathy with Heaven and the unfallen tribes of universal creation, or by the insufficiency of this agency cometh weakness and the "blackness of darkness forever."

"If the blind lead the blind both shall fall into the ditch." "And none of us liveth to himself." Well may it be said in close connection with this "woe is unto me; who is sufficient for these things?"

But in order to the greatest sufficiency of the ministry, in order that the holy and lofty designs of this means for good be accomplished most eminently it is needful for all the time and talents, or gifts and energies of the preacher be given to his special vocation. He exists not like other men to "Locate railroads and plan empires" or to study the peculiarities of political or secular pursuits, important as these may be and are to the country and parties enlisted. But he exists to be an instrument in perpetuating the reign of Christ on earth, to keep open and passable—not a railroad leading in to the heart of Africa—but the avenue

leading to the skies, he plies a trade and perpetuates a business the final settlements of which are to be at the judgment seat of Christ, and whose results are to abide forever in the City of God; and add to and brighten no doubt, the happiness and perfections of the unfallen in all parts of creation.

And if it be true that this office exists by Divine appointment, and that all the time of the minister is a necessity consumed in connection with his official vocation in order to the best success, then of course it is presumed that God in the economy of salvation will provide for the material support of these men who have been set apart to a work at once so stupendous and important as well as for their spiritual good.

Hence we find under the old Testament dispensation that one tenth of the gross income of all the Jewish population was required by Divine enactment to be paid over annually for the support of the Levitical priesthood. And again in apostolic times it was said as stated in the text "They that preach the Gospel shall live of the Gospel," and still again "The workman is worthy of his meat" and "The laborer of his hire" and while the Jewish ceremonial law was set aside, the types and shadows thereof having been fulfilled in the coming of the Divine Saviour, still it is by no means evident that the law of tithes, or tenths, was even at all repealed or set aside. But on the contrary there is no title to indicate that this law is still binding, and that one tenth of our gross income should be set apart annually for benevolence and for ministerial support.

But leaving this as a point which is very generally conceded among the more intelligent and thinking classes of Christian people, and by many of no Church at all, we proceed to call attention to a few reasons for ministerial support existing outside of the question of Bible teaching in this regard.

And (1) we note the fact that preaching makes money, or in other words brings material prosperity to the country. Where the Gospel goes people become enlightened and enterprising, and as a consequence increase in riches. The most wealthy nations on earth are those where the Gospel of Christ is most universally proclaimed in the simplicity and purity; and the most degraded and poverty stricken are those where the true religion is unknown, and where the ministry of the word have not gone, or do not have the ear of population.

An enlightened ministry is a mighty agency for the elevation of humanity, and stimulates to aspirations for better things.

Every place of Divine worship erected, every sermon preached enhances and perpetuates the value of real estate, and no acre of land or place of residence could be sold for a farthing if located in a country where it was known the light of the Gospel could never come.

Lands in America are perpetually increasing in value, and the very population of the globe flows to these shores. Why is this? Because the climate is better and the lands more fertile than in other parts of the world? No. Is it because this is the "Land of the free, and the home of the brave"? This may be one and a great inducement, but if you cut down our ministry and close the places of Divine worship in all this great country of North America, then you at once extinguish the light of liberty, and cut off our prosperity for all the decades to come. The heathen world no longer "stretch out their hands," and good men and bad of every clime would cease to locate on our shores. The mighty tides of Christian civilization would cease to flow, and the Angel of Mercy must depart to all eternity.

How important then, from financial considerations are the ministry to our country, and from other considerations as well, which cannot be purchased at the price of moneys in bank and landed estates.

But (2) the ministry have always been friends of education.

The first school of high grade founded in the United States was built by Mr. Harvard who was minister of the Gospel. And if we could know the history of the three or four hundred schools, colleges and universities of distinction in this country, more than 250 of which belong in fact to the different churches, it would no doubt be ascertained that many of them, and perhaps most of them were originally undertaken and established largely through the influence of the ministry. And it is well known that they with many influential laymen, are intimately connected with the destiny of these schools from time to time.

(Continued on fourth page.)

VISITING THE GRAVES OF CHRISTIAN FRIENDS.

IT was a beautiful cemetery upon a hill-top, where could be seen a varied landscape, a lovely valley below, and the sweep of a magnificent river. Thither came a visitor on a bright and lovely day to view the burial-place of his loved kindred. Years had passed since the most of them had been laid to rest. Within the mounds were death and corruption; outside, life and beauty. Amidst the memorials which told of departed excellence were blooming flowers, green grass, waving trees and rich foliage. Conspicuous among the tombstones which marked the separate graves, was the marble shaft which appreciative children had erected as a special tribute to a father who had left them the precious heritage of an honored name, and a useful life, and an inspiring example. At the sight of the reminder of what had been, busy memory was stirred, and the dead past revived. The dear ones seemed to have left the tomb and to be once more alive and active. To the outward vision there slept the aged and revered father. By his side rested a mother, removed when home sought to detain her longer. On the other side lay one who, for nearly half a century, was a member of the household, and held in esteem for her intelligence, affection and service. Near by were two sons, the one having given up his life for his country, and the other having spent talent and energy in the gospel ministry. Then came the little graves of infant children and of two grand-children.

But if to eye of sense they were no more, the imagination so pictured them that they again lived and acted. Being dead, they yet spoke. If the tear started, and the breast heaved with tenderness, reflection brought solace. If the graves said, they are no more; memory replied, they still live in the soul and their forms pass in review, and old scenes and associations return. If sense said, they are now dust; faith answered, the mortal has dissolved, but the immortal has ascended; the body is entombed but the soul lives in Heaven; the dear ones are more beautiful, and bloom fairer than the garlands about their graves. If nature's separation, grace whispered of reunion, when the household circle would be one again in a loved land and amidst an unbending existence, if time told of the despoiler, the resurrection assurance cheered by the contemplation of a potential and glorious quickening and transformation, when the mortal would put on immortality, and death would be swallowed up in victory.

Thus light and cheer came to that visitor's heart as he went back to the duties and responsibilities of daily life. Months and years have since intervened, and hundreds of miles separate him and those of his kindred whom that cemetery claims, yet the remembrance of that visit rises vividly before him at times, making more real the thought that life stands associated with the dead, or that the body only lies beneath the sod, while the soul, the true self, lives before the throne, keeping green sweet memories of the departed, while assured of sweeter realization in the coming reunion, and deepening the conviction that while seemingly parted, he and they are still one in and with Christ, they amidst the perfection and beauties of heaven, and he amidst the experiences and connections of earth, yet with the abiding expectation of the higher and complete association and perfectness by and by.

Is not this the right way in which to visit the graves of our Christian dead? We too often go thither in gloom and despair to nurse our grief, and to mourn and lament and repine. We leave faith and hope behind us. We forget our Christianity as a comforting and animating force. We give way to the feeling of loss, and think only of our bereavement and separation, and under the dominance of a rebellious will, we come away destitute of the solace and cheer grace imparts. But let us carry with us to the tombs of our beloved the stirring and quickening impulse of life amidst death, and see how it will transform the place in our eyes. We will go over the past, but it will be with a brighter reflection; we will see our friends not mere tenants of the sepulchre, but happier and better off than when upon earth; we will behold written upon their dust the inscription, "Sacred to Jesus and the resurrection," and we will regard ourselves as still linked with them in Christ, while we tabernacle in the flesh, to be made, in God's good time, alive with them before the throne of our blessed Lord.—The Presbyterian.

ARKANSAS METHODIST.

WEDNESDAY, FEB. 26, 1890.

EPISCOPAL METHODISM: UNIFICATION OR SEVERALTY. WHICH IS BEST?

I heartily agree with Dr. Hoss, who writes on this subject in this paper of January 6, that this is a subject that belongs to all of us, and that the discussion of it is always in order, provided it be conducted in an orderly way. And I will add further, that I doubt if its importance is fully appreciated by all of us, or if the bottom of it has been very accurately surveyed by many of us. May I be suffered a few observations?

Methodist Episcopalism is an experiment. A General Superintending Episcopacy was never tried before. It has proved itself to work admirably in a small Church of no great numbers. How it will work on a larger scale, is yet to be tried. Methodism, in this nineteenth century, is young, and numerically feeble. It is but entering into the second million. If handled judiciously, its tenth and fortieth millions will be looked upon at no very distant day. It has no ecclesiastical hamperings. All other Churches are seriously fettered with isms of some sort. And right here I wish to say—and I wish I could say it with a voice of a thousand thunders—before touching this question of unification the man must rid himself wholly of every vestige of geographical rights, considerations and immunities, and bury eighteen hundred and forty-four ology a thousand fathoms under the sea. The slightest recollection that there ever was such a thing as eighteen hundred and forty-four Methodism, will completely unfit the wisest man that lives for a profitable discussion of the subject. Episcopal Methodism as it is and its future must be the subject matter of inquiry. If you can't do that, for the Lord's sake keep silent. You will but repeat for the thousandth time the profitless complaints of others; and, *cui bono?* What good will it do?

If by unification is meant to join North and South at the point of severance and then proceed as before, the reply is, that that is not only impracticable, it is far more; it is impossible—physically impossible. The united Church would be something we none of us ever saw. This is not to be thought of. It would destroy the Episcopacy we have been accustomed to and substitute something else, we know not what. Our old fashioned Episcopacy is what we wish to perpetuate.

Methodist Episcopalism is General, Itinerant and Superintending. This, it can be observed on a little reflection, necessitates a small Church, or a small Episcopal part or division of a Church. Not a diocese, but a district including a sufficient territory to employ a number of Bishops, say five or six, or more. It is apparent that as the number of Annual Conferences increases both itinerancy and superintending oversight must diminish irrespective of the number of Bishops. With about fifty or more Annual Conferences, common to one Episcopal College, it is clearly impossible for any one Bishop, though there may be forty of them, to practically itinerate or superintend throughout the Church.

Five Annual Conferences are as many as one Bishop can attend in a year with anything more than merely nominal superintending oversight. To hold ten Conferences would be to trot round, preside, and see that the Presiding Elders made no glaring blunders in stationing the preachers and overseeing the districts afterwards. For him to do it would be physically impossible. Episcopal oversight implies a somewhat familiar acquaintance with the preachers and the work.

And then suppose there be eighty Conferences, and each Bishop hold eight in a year, it requires ten years to go round. In this case where is the oversight? It has diluted to a mere name. Practically there is none. Then suppose there are a hundred Annual Conferences and a Bishop hold five in a year; then he goes round once in twenty years. Then what we now call Bishop has to all intents and purposes become an Arch-Bishop. And the Presiding Elders, by whatever name they may be called, are the real superintending Bishops.

Increasing the number of Bishops has no tendency whatever to avert these results. They are naturally inevitable. A general superintending Episcopacy must be confined to a small number of Annual Conferences, or it becomes diocesan of some sort. To call it "general" does not make it so; and to call it superintending oversight is a mere misnomer.

Now who can fail to see that our Church, to say nothing of the other branch of general Episcopacy, will soon have a hundred Annual Conferences? And the two hundred, and then etc., etc. The time cannot be distant when the Little Rock Conference will be driven into two, three, five or six, and so of all the rest. Then look at Mexico, Brazil, and the rest of South and Central America. Look

back only fifty or a hundred years, and then look forward.

The maximum size of pastorates and Annual Conferences is well settled. Our policy here is well settled. Necessity settles it. *Divide as you grow*, is the law. And why not apply this law to the increase of Annual Conferences as well as in other cases? I pause for an answer.

In these divisions we do not divide into separate churches most surely, but into separate integral parts of the same church. And to continue this principle and to apply it to Annual Conferences and the Episcopacy, is but to continue a well known and well settled policy in Church government as wholesome as it is notoriously profitable and necessary.

And now is a general itinerating Episcopal Church to be continued and grow infinitely? There is no way possible but to *divide as you grow*. Exactly in proportion as the impossibility increases the individual Bishop to keep well acquainted with all the preachers and all the pastoral charges, just in that proportion the Episcopal function transfers from the bishop to the presiding elders.

By the natural and inexorable law of numbers this function is considerably, say one-third or one-half, in the hands of the presiding elders in our Church now. And in the Church north of us the Bishops do not hold and exercise one-tenth part of it. It is impossible it can be otherwise.

I remember once a Bishop was in too much of a hurry to need the presiding elders much. The consequence was that at least two of his appointments were impracticable. I changed one before the bishop reached the door after dismissing the congregation. The other changed nothing except leaving a pastorate without a preacher. Where the Bishop has not traveled and labored considerably in the Conference in the last two or three years, the preachers are stationed mainly by the presiding elders or in the dark not notwithstanding any information the bishop may have received from other bishops. And yet some men talk of abolishing the office of presiding elder!

Now what is the remedy for all these troubles that lie so close before us? Unification? No indeed. Unification is the very cause of all these difficulties. What we need is *Division, more division!* We not only need all the division we have now, but as we have it now; and then more of it. We must certainly come to this or run into some mongrel Episcopacy of which we now know nothing—or stop growing. There is such a thing as necessity.

I believe it would be well, now, to divide our church into two Episcopal Districts with each its separate territory and separate legislature which we call General Conference. It would increase our episcopal efficiency wonderfully.

And then if the M. E. Church should divide into three such districts it would present Episcopal Methodism before Christendom in a sensible, legitimate, and normal attitude. There would then be all the practical separation there is now. There would be no room for sectional alienation, and American Christendom would advance a full hundred percent in a day.

Episcopal Methodism is a new thing in the world, *vis generis*, the best of Church government the world ever saw. One of its fundamental laws is, *Divide as you grow*. With such division there could be no sectional friction. Each integral section, district or episcopate would make its own rules and local regulations independently inside the constitution, viz., a General Superintending Itinerant Episcopacy, and the General Rules. If either section wants female preachers, make them. If you don't want Presiding Elders, make none. Regulate your own Sunday-schools and other schools as you like. An upper chamber of delegates suitably empowered, would form the legal connection, look after Missions, etc., to meet every for or five years.

I think this subject might be profitably looked into and elaborated.

Yazoo City, Miss. R. ABBEY.

POOR ECONOMY.

If we judge by the experience of other Churches, the Methodist Episcopal Church, South, is on the wrong line in her missionary work. We had one missionary secretary away back in the forties. We had one when the war began. Four years we had two, but only while we were running on a double track—home missions and foreign missions. When we returned to the one-Board plan we held on to our one secretary. For what we were then doing, one secretary, it may be, was enough. There was a time—a long time—when our Church had only two representatives in the heathen world. Immortal honor to Lambuth and Allen, who held for us a place among missionary Churches with "a name to live!"

But now we have Mission Conferences. China, Brazil, Mexico (two of them, the Central and Border) have Conferences. Japan will have a Conference presently. Where we had in

1870 two men we now count by the score. We now have more in any mission field than we had in all. The correspondence in 1890 in our Mission Rooms is now ten times as much as all the work that was to be done twenty years ago. I know of but one reason for continuing this policy—saving a little money.

Time was when Durbin could manage the mission work of our Northern sister (who puts on airs now and then as "mother"); but several Durbins could not manage that work now. How many hundred times over has Chaplain McCabe earned his salary? What of a plea for "saving a salary" that might have ruled him out?

We ought to have four secretaries: one in the office, three in the field. How wide it is now. Study our map. From Maryland to Texas one way; from Florida to Washington Territory another; to say nothing of Cuba, Brazil, Mexico, Japan, China; by and by Africa. One field secretary in the Atlantic Coast Conferences might find enough work to kill him. Another might use himself up among the Conferences on either side of the Mississippi. Another might need the time and strength of two men in the Pacific and Northwestern Conferences.

"At the present rate, it would take \$10,000 for salaries, to say nothing of traveling expenses," says the economy that only knows how to save. True enough; but four fit men, with enthusiasm, sense and faith, would increase our collections \$100,000 the first year. By 1894, bring them above the half-million line; by 1900, to a round million. If it required twice \$10,000 to keep four fit men in this work, it would be economy to do it. We have been playing at missions long enough. Our present plan is an anachronism. As well try to make the one-horse street-car in New York do the work of the elevated railroads, as to make a plan that was inadequate forty years ago meet our wants to-day.—Atticus G. Haygood, in N. O. Advocate.

OUR NASHVILLE LETTER.

MR. EDITOR:—It is always in order, at least in Methodist circles, to confess one's sins and shortcomings; and I am moved by my conscience to admit that one of my chief reasons for taking up my pen to-night is found in fact I am behindhand with THE METHODIST. Making promises is so easy; keeping them is so hard. A man who has passed forty ought to have learned to look ahead, and to assume no obligations that he is not perfectly sure he can discharge. The wise men all ways do this; but the number of wise men in the world is exceedingly small. The great majority of us go peeping along, living just a day at a time, and not thinking as much as we ought of the claims that to-morrow and next week will have upon us. At first glance, it would seem that anybody should be able to write two letters a month, and make no fuss about either. Certainly, if there were no other duties to be looked after. All my life long, I have had a fatal facility for taking on just a little more work than I could do thoroughly well; and the result is that I am always moving in a trot, in order to keep up. It isn't dignified to be in a hurry. Well-lived people make a point of taking their time for everything. I have a friend who would think himself almost disgraced, if he were seen running even to catch a street car. But it is impossible for us all to stand on our dignity. Whether we will or not the sharp spur of necessity is behind us, and we must move on at double quick. It is a great delight to think that we shall get to rest by and by. I have often laughed till I almost cried over the saying of good old Bishop Kavanaugh, that he didn't intend to engage in any serious occupation for at least a thousand years after entering heaven. To rest, to feel the heavy load unloosed from the shoulders, and the still heavier load from the heart; to have no more cares, no more exacting tasks, no disturbing anxieties, how sweet it will be! That at least is the way it looks now; but I doubt not that that moment of the immortal life will dissipate all our weariness forever and put the springs of eternal youth and strength in our spirits.

We had a great treat on Saturday night last. Dr. Haygood spoke for more than hour to the theological students in Wesley Hall. After listening to him, I more than ever regretted that he could not conscientiously accept the Bishopric to which he was elected. He thinks in straight lines—right forward; and his utterance is as simple as a child's. The talk which he gave to the boys was of a purely conventional character. There was not the slightest effort at display; but every word went home with telling effect. I do not think we have ever had a speech that did more good. On Sunday morning, the Doctor preached at West End Church on Isaiah 54:2: "Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitations; spare not, lengthen thy cords, and strengthen thy stakes." The sermon was in line with the text—a plea for larger views and broader plans in the work of the Church of

Christ. As I listened to him, it seemed to me almost as if I could see my horizon widening out in all directions; and when he closed up with a touching and tender allusion to the brave and Christ-like Dr. Livingstone, I at once began to feel for my handkerchief. Such preaching does me good. It wakes the connection between the gospel and actual life. I shall not miss my chance to hear the Doctor again.

Dr. Morton has also been in town for several days. Of course he is on business bent. If you ever catch him without some sort of a scheme for advancing the interests of the Church Extension Board, pleased to let me know. He is surely a providential man. Whoever comes after him will find the way blazed in every direction. Sunday the 15th was the anniversary of Bishop McTyeire's death. As a fitting memorial of that sad event, a collection was taken up at McKendree Church for the McTyeire Memorial Church at Jacksonville, Florida, and more than \$900 was secured. This was not nearly as much as Dr. Morton wanted but it will do something toward helping a good enterprise.

Bishop Hargrove has recently been on a visit to New York—or rather a business trip. While there he visited Columbia College, and got what insight he could into educational matters generally. What he saw he is very likely to put to practical use in administering the affairs at the Vanderbilt.

Our Board of Trust has determined to erect at some eligible place on the Campus a bronze statue of Commodore Vanderbilt. Dr. Young has the matter in hand, and will raise the necessary funds from the citizens of Nashville. We ought in every possible way to show our appreciation of the magnificent benefactions that Commodore Vanderbilt bestowed on our Church and our section. It will be next in order to find some fitting method of commemorating Bishop McTyeire.

I believe that I shall close this letter without saying anything about the approaching General Conference. I do not want to get into a controversy with anybody about anything. Nowadays, when I know that there are brickbats flying through the air, I always keep my head on the inside of the window. E. E. HOSS.

SOME CURIOUS THINGS.

MR. EDITOR:—In looking over the Minutes of our late Conference, just received, especially the tabulated reports, I find, to me, some very curious figures. For instance, here is a District with 15 charges and 4,464 members, which assessed for the P. E. \$1,340, and \$6,705, all told, for the P. Cs.; about one-fifth as much for the P. E. as for the entire fifteen P. Cs. There are two charges which assessed for their P. Cs., jointly \$2,450; about 3 1-4 times as much as for the remaining thirteen. Is not that curious? Of course the dignity of the office and the consequence of the position, should always take the precedence in such cases, and not intrinsic merit. But may not this be one of the causes of friction? It may be just, but, certainly, is not equitable—is not a fair lot. There are four charges in this District that have 400 members or more; two, aggregating \$99, which assessed for their P. Cs., jointly, \$950, for the P. E. \$62.90; while two others, aggregating 507 members, assessed for their P. Cs. \$2,450; yet only assessed for the P. E. \$360. Again, the two first were assessed for Conference collections \$393, receipts \$170.39, the other two were assessed \$369, receipts \$290.50; the two first were assessed for Conference claimants \$48, receipts \$36.50; the other two \$36, receipts \$32.50. Well, that's mighty curious.

Now I turn to another District, with the same number of charges and 4,093 members, which assessed for the P. E. \$1,037.15, and \$4,451.15 for the fifteen P. Cs. But one charge here with 400 members, five with 300 or more, two aggregating 729 members, assessed for their P. Cs. \$660, receipts \$473.22; for the P. E. \$160, receipts \$88.80; two others, with 422 members, assessed for their P. Cs. \$1,650, receipts \$1,695. For Conference Collections, the two first were assessed \$269, receipts \$234.75; the other two were assessed \$489, receipts \$724.14—\$235.74 excess. The two first were assessed \$49, Conference Claimants, receipts \$49.25; the other two \$88, receipts \$88. So all this is curious.

But again, the first mentioned District, was assessed for ministerial support, all told, \$8,046, receipts \$7,078.83; for Conference Claimants \$350, receipts \$292.30; the other District \$6,448.30 for ministerial support, receipts \$4,991; and for Conference Claimants \$925, receipts \$245. That is very curious.

Then, again, this whole Conference, with more than 21,702 members, assessed, excluding the P. Es. salary, \$31,357.15 for ministerial support, receipts \$23,611.26; for Conference Claimants \$1,850; receipts \$1,160.76. Now all curiosity, with appalling astonishment, blushes into burning shame and confusion. Then I turn to the report of the "Joint Board of

Finance," and there discover that by additions of two small pittances from the "Publishing House" and "Colvin Fund," they have swelled it to the enormous amount of \$1,442.53, and then distributed to the eighteen Claimants in amounts ranging from \$15 up to \$140; to me it looks more like disporting with the living and mocking at the dead than Christian benevolence—yes, like adding insult to injury. Surely such insignificant salaries as these, instead of reflecting credit, tend rather to fix a wide, deep-stained blot upon the escutcheon of our Conference, and under the present regime I see no remedy; the very assessment fixed by the Board betokens defeat. Then let us get out of the old ruts. Make the P. Cs. salary—assessment the basis of assessment for this claim, say eight per cent—and in all cases of failure on the part of the P. C. to do his duty, let him be required to make up the deficiency to the extent of eight per cent of his assessment. Then instead of a Conference, with over 21,000 members reporting \$1,160, while the P. Cs. assessment is \$31,357, it would report \$2,508.36; and instead of one far-sleek P. C. reporting a \$1,000 or \$1,200 salary and \$250 Conference Claimants, it would be \$90 or \$96 and feel good over it. This would be some thing like a substantial aid to all our Claimants; this would turn the bitter briny tears of helpless grief and unprotected innocence, into the gushing tears of grateful joy and exalted appreciation; and dispose the hearts of many—very many to rise up and call us "Blessed of the Lord." Then the windows of heaven will open wide to the eye of hope, and heaven's multiplied blessings will be poured out in rich profusion; God will smile upon the habitations, while supernal glory will beam upon our pious course. Then in the great future beyond, the Master will say, well done good and faithful servant enter into the joy of thy Lord. Lamar, Feb. 14. W. J. STONE.

IN MEMORIAM.

Mrs. Mary W. Butler (nee Revis) was born in N. C., Sept. 22, 1813, was married to Alexander Butler Oct. 16, 1832. She was converted and joined the Methodist Church in early life. The family came to Arkansas about 1845, and shortly afterward settled at this place (Tulip). The subject of this sketch was beloved and honored by all who knew her as a worthy, faithful Christian woman. A few months since she visited her children in California, and died at her daughter's, Mrs. Martha W. Hughes, of Los Angeles, Jan. 26, 1890. Between the first and the last of these dates, there was exhibited, in the person of Mrs. Mary W. Butler, one of the sublimest and most beautiful lives of which we have ever been cognizant. Said her oldest son to the writer as we stood by the grave: "My mother was a Christian more than sixty years." Nearly forty of this I knew her myself, was seven or eight years her pastor, and have lived a near neighbor to her for nearly twenty years, and I only say that what a large circle of kindred and friends will readily sanction, that she was a model Christian woman in every relation she sustained. She loved God, and her heart was his temple without a rival; her religious conversation was intelligent, Scriptural and deeply spiritual; no one could be long in her company without being impressed with her intrinsic moral worth. It was perfectly delightful to hear her relate her religious experience, and O, during those four dark years of war, when her sons were away on the tented field, how she daily pleaded with God in their behalf! Ah! 'twas there where her blessed life shone out full orb'd and glorious—as a mother. That word "mother," as referring to her had all, yes all, the tender, precious significance with which it can be invested. Sister Butler was an active, efficient member of the Church. I never knew her to be absent from any Church service when it was practicable upon her part to be there. She was a member of the Woman's Missionary Society in full sympathy with all its plans and ready always to contribute to their furtherance.

She loved her pastors, prayed for them, waited on their ministry, contributed regularly and liberally to their support, and gave the fullest assurance that she was in hearty sympathy with their work. She has given one very useful minister of the gospel, to the cause of Christ—her son, Rev. George E. Butler, of Los Angeles, Cal., and feelingly did he testify in old Tulip Church to-day, to his dear mother's sterling worth. God bless you George. How your presence with us revives blessed memories of my pastoral life.

Children, your mother's record is on high, and a glorious one; it is the needs no words of praise from us. May you and your children follow her as she followed Christ. O how much is lost to the Church and the world, in the death of this blessed saint of God! Holy Spirit dwell with each of the children, vitalizing and giving strength to their relation to the Church in which their mother lived so long, and died so peacefully and triumphantly. With tenderest feeling, as one of her former pastors, I offer this humble tribute to her memory. Sweet and fragrant flowers cover her grave, placed there by loving hands. A glorious and fadeless crown wreathes her brow above. Thanks be to God for such witnesses for the truth and power of saving grace as was found in dear Sister Butler. Amen.

JAMES E. CALDWELL, Tulip, Ark.

INTERESTING FACTS AND FIGURES.

From the address of Rev. Dr. Sanford Hunt, senior Book Agent of the M. E. Church, on "The Book Concern," we give our readers some interesting facts and figures:

It was in the midst of such surroundings that the fathers of the Church laid the foundations of our Book Concern, which has attained a magnitude so honorable to the Church to-day. They had no experience to guide them, and no models to copy or warn them. They were stimulated, however, by the record of the founder of the Church, who yet lived to give his benedictions to our men and their work. Mr. Wesley had traversed Great Britain and other parts of the world for fifty years, traveling 250,000 miles—ten times the distance around our world—chiefly on horse-back. He had preached on the way 41,000 sermons, and yet he found time to write and publish thirty solid volumes, and translate and publish one hundred and twenty more.

He required the preachers, whom he sent out to severe fields of labor to be students. If they were unwilling or unable to form studious habits, Mr. Wesley dismissed them from his ranks. The first preachers of the Methodist Episcopal Church felt the need of books quite as strongly as Mr. Wesley. Some were imported from England. The regular trade would not run the risk of remunerative sales. Hence, five years after the organization of the Methodist Episcopal Church, John Dickinson, pastor of a church in New York City, was sent to Philadelphia to found a bookstore and publishing house. With his borrowed capital of \$800 he hung his banner to the breeze and began his work. In addition to his agency as Book Steward he was pastor of a Church. Debts and embarrassments were inevitable. To crown the burdens Mr. Dickinson died of the yellow fever in 1793, leaving a debt of \$4,500, which at that time was a formidable one. When Ezekiel Cooper, his successor, grappled with the difficulties of the situation, he was requested by the Philadelphia Conference in 1809, to pack up the whole Concern stock—books, accounts, and all—in his trunk, and leave for Baltimore. This he declined to do; but two years afterward he removed the business to New York.

If Philadelphia dismissed the Book Concern without tears of regret, we do not learn that any jubilee of welcome greeted its advent in New York. Within twenty years the business was removed from one street to another seven times. In 1833 lots were purchased on Mulberry Street, where our manufacturing has been carried on until now. In 1836 the whole structure was destroyed by fire. By this time the whole Church had felt the importance of her publishing-house, and contributions were furnished, amounting to \$99,934.98, New York City now taking the lead. In that unpropitious building products have been sent out, which in connection with the Western house, amount to \$50,000,000, and what is more remarkable, one-half of this amount has been printed and sold within the last sixteen years.

In 1820 a branch house was established in Cincinnati. In twenty years it became a separate corporation, and its history is quite as successful as our own. In the summaries which I present, both of capital and products, I include the business of that house, as the general term, "The Methodist Book Concern," includes both. That little capital of \$600—borrowed one hundred years ago—has now become \$2,500,000; and while this has been accumulating, the Book Concern has paid out, for various purposes outside of its own business, more than the \$2,500,000 now retained as working capital. Of this sum, over \$700,000 has been given for the support of superannuated preachers, widows, and orphans; and last year, and this, we are giving \$100,000, and the shadow of this sum will never be less.

We would naturally expect a rapid increase in business, because of the marvelous increase of our membership. In 1790 the number of inhabitants in the United States was about 4,000,000; the number of members in the Methodist Episcopal Church was 58,000. The increase in the nation has been fifteen-fold; the increase in the membership of the different branches of Methodism has been at least sixty-fold, or four times that of the population.

As rapidly as the Church has increased, both actually and relatively in membership, it has increased in its patronage of the Book Concern more rapidly than in numbers. In 1848 our membership was 644,229. The sales of the Book Concern during the quadrennium, closing with 1848 were \$612,625.19, or a little less than one dollar a member. During the last quadrennium, closing with 1888, our membership was 2,093,395. The sales of the Book Concern, East and West, during the period were \$6,910,743.17—over three dollars a member!

Fifty years ago we had one copy of our Church papers for adults for fifteen of our members. If we include semi-official papers, most of which are published by Annual Conferences, we now have one for eight.

In our Sunday-school department the increase has been even more remarkable. In 1850 we had 514,429 connected with our Sunday-schools. The entire number of papers published for these schools was 77,363, or about one for every seven scholars. In 1888 we had in round numbers 2,000,000 in our schools; but we published in all over 3,000,000 of papers, or one and a half for each scholar and teacher. The increase in our Sunday-schools was four-fold; the increase in our papers was forty-fold. Our famous statistician, Dr. Dorchester, in his "History of Christianity in the United States," estimates the entire value of religious literature in the United States by the different religious denominations up to this time at \$144,000,000. Of this the Methodist Episcopal Church has issued \$50,000,000, over one-third of the whole, and over one-half of this amount during the past sixteen years.

ARKANSAS METHODIST.

WEDNESDAY, FEB. 26, 1890.

MISSIONARY REPORT FROM LITTLE ROCK CONFERENCE, FOREIGN MISSIONS.

Jan. 21, Washington C. D. Per Rev. J. H. Gold. \$25.00
Feb. 14, Ashbury Church, L. R. Per Rev. W. A. Steele. 53.50
Feb. 14, Mt. Ida C. D. Per Rev. C. W. Drake. 10.00
Feb. 19, Chapel Hill C. D. Per Rev. W. A. Wilson. 5.00
Total. \$93.50

Ashbury Church, Little Rock, takes the palm this year. The assessment for Foreign Missions is paid in full. Let me urge you brethren to take your Foreign Missionary collections as early as circumstances will admit. This will save interest. Put the full amount in my hands by the first of May if possible. In sending money to me, buy checks from reliable business men on some bank, and send to me, or get post office order. If you can prevent it, don't send smaller amounts than \$10 at one time, more if possible; it saves book keeping. In this connection I will say that I have "The Coming Kingdom" for sale, to preachers 75 cents; regular price \$1. Send and get it; it will help you in your missionary work. Our Secretary, Dr. I. G. John at Nashville, Tenn., has a leaflet on the missions of our Church. The name is "For use of Pastors." It is just what the people ought to know. Send to him and get them and circulate among your people.
A. D. JENKINS, Treas.,
Center Point, Ark.

WANTS LIGHT.

BRO. BENNETT.—What is the prevailing opinion and what the Scriptural teaching as to whether St. Paul was ever a married man? Bro. Brown called him an old bachelor in a late number of THE ARKANSAS METHODIST. Clarke says he was at one time a widower; see 7 & 8 v. of Cor. What has been the opinion of our wisest men on that question and what seem to be the teachings of the Book? If Bro. Brown has found Scripture for his statement, this writer would like to find out what book and verse to go to. Our brother need not refer us to 7 and 8 of 1 Cor. if Adam Clarke be a reliable critic. Let Pastor Cochran continue his logical questions on women preaching, and let Bro. Brown continue to give us light. God help you and Bro. Thornburgh in your great work in preaching to thousands through the press.
J. F. ARMSTRONG.

A holy life is made up of a number of small things—little words, not eloquent speeches or sermons; little deeds, not miracles or battles, nor one great heroic act of mighty martyrdom, make up the true Christian life. The little constant sunbeams, not the lightning; the waters of Siloam "that go softly" in the meek mission of refreshment, not "waters of the river, great and many" rushing down in noisy torrents, are the true symbols of a holy life. The avoidance of the little evil, little sins, little inconsistencies, little weaknesses, little follies, indiscretions and imprudences, little foibles, little indulgences of the flesh—the avoidance of such little things as these go far to make up at least the negative beauty of a holy life.
—Bonar.

That Spring Medicine.

The popularity which Hood's Sarsaparilla has gained as a spring medicine is wonderful. It possesses just those elements of health giving, blood purifying and appetite restoring which everybody seems to need at this season. Do not continue in a dull, tired, unsatisfactory condition when you may be so much benefited by Hood's Sarsaparilla. It purifies the blood and makes the weak strong.

It is not so much the talkers but the workers who are bringing the world to Christ.

It is said the Goshard threw and struck the Goat on the horn and broke it. Becoming alarmed, he besought the Goat not to tell his master. "Oh! most foolish Goshard," replied the Goat, "my broken horn will tell the story, though I speak not utter a word." Facts speak louder than words, which accounts for the unprecedented popularity of English Female Bitters for the quick and permanent cure of all troublesome female complaints and irregularities. It relieves monthly weakness or excesses, cures leucorrhoea, pain in the back and falling of the womb; eradicates swimming and giddiness of the head, acts like a charm with girls just merging into womanhood and insures a safe journey through "the turn of life."

Saving faith includes all good desires and governs the whole life. You can not accept Jesus by parts; you can not accept the atonement and reject the Sermon on the Mount.

We are often deceived in the age of people having beautiful and luxuriant hair, not knowing that they use Hall's Hair Renewer to keep gray hairs away.

WRITING ADVERTISEMENTS.

Alden & Paxson, Newspaper Advertising Agents, Cincinnati, Ohio, have just issued a very neat List of the leading newspapers of the United States. The first 10 or 12 pages are devoted to advertisements, which they have written for various firms, and which have been prominent successes; also hints and suggestions to new advertisers. This firm makes a specialty of writing advertisements, and of devising methods by which money can be made out of newspaper advertising. Judging by their little book, they have been eminently successful in this direction. This Newspaper List will be sent free on application.

LIVE OAK, ALA., Dec. 18, 1889. Messrs. A. T. Shallenberger & Co., Rochester, Pa., Gentls.—Last spring I received by mail a bottle of your Antidote for Malaria for my brother, who had chills for more than three months. He frequently broke them with Quinine, but they would soon return. I gave him the antidote and he has not had a chill since. It has made a permanent cure.
Yours truly, W. W. FERDUE.

If we measure distance by time, we are not far from home.

There is danger in impure blood. There is safety in taking Hood's Sarsaparilla, the great blood purifier. 100 doses one dollar.

I can understand people losing by trusting too little to God, but I cannot understand anyone's losing by trusting too much to him.

Torpidity of the liver, and disorders of the stomach and bowels, cause headache and the failure of all desire for food. Ayer's Cathartic Pills stimulate the action of the stomach, liver and bowels, cure headache and restore the appetite.

Hardship is the native soil of manhood and self-reliance.

CONFIRMED

The favorable impression produced on the first appearance of the agreeable liquid fruit remedy Syrup of Figs a few years ago has been more than confirmed by the pleasant experience of all who have used it, and the success of the proprietors and manufacturers of the California Fig Syrup Company.

Submission is the foot-print of faith in the pathway of sorrow.

Chillblains are to many people a distressing but certain accompaniment of cold weather. To avoid them the feet should be kept always warm. Thick shoes should be worn and great care taken to avoid wetting the feet. If chillblains appear the best possible remedy is to wrap the feet in a bandage of soft cotton cloth saturated with Pond's Extract. Dampen the bandage frequently with Pond's Extract, and the itching, burning and soreness will speedily disappear.

Cheatham's Chili Tonic is acknowledged to be the best. Physicians use and prescribe it. Cure guaranteed.

There is something better than a revival, and that is a Christian life that doesn't need to be revived.

BLEDSOE'S REVIEW

I want to buy odd numbers of Bledsoe's Review. Persons having the same, please address,
Rev. N. B. Kizer, Beebe, Ark.

Cheatham's Chili Tonic is peculiarly adapted to persons in enfeebled health and invalids. It assuages digestion, and is a perfect strengthener and appetizer. Satisfaction or money refunded.

He that has no shame has no conscience.

"Love thy neighbor." You can never do this if you let your neighbor suffer with Itch, Tetter, Ringworm, etc., without advising him to try Hunt's Cure. Cure guaranteed.

He that goes a-borrowing goes a-sorrowing.

BEECHAN'S PILLS cure sick headache.

He that falls in an evil cause falls in the devil's frying-pan.

The Chastly Record

of deaths that result from malaria is frightful. There is no disease that is so deadly in its attack. Its approach is stealthy and it permeates every fibre of the body, and remedies which if applied at the outset, by only lose their power. Dr. TUTT'S LIVER PILLS have proven the most valuable malaria antidote ever discovered. A noted clergyman of New York pronounced them "the greatest blessing of the nineteenth century," and says "the three days of deplorable plumbing and sewer gas, no family should be without them." They are pleasant to take, being covered with a vanilla sugar coating.

TUTT'S LIVER PILLS, SURE ANTIDOTE TO MALARIA.

Sold Everywhere, 25c.

SAM JONES SERMONS

In the Principal Cities, with History of His Life and Sermons by Sam Small, his Co-laborer.

ONLY ILLUSTRATED EDITION.

Most remarkable and intensely interesting and amazing engravings ever seen in a book.

Only Full and Authentic Edition

The first complete reports ever printed. Greatest book sensation of the day. Tremendous demand. No book over before like it. AGENTS WANTED. Popular low-down prices. Write for terms; or, to secure a agency quick, send 75 cents in stamps for full order. PLANET BOOK CO., 2-19-6m. Box 9005, St. Louis, Mo.

Be Sure

If you have made up your mind to buy Hood's Sarsaparilla do not be induced to take any other. A Boston lady, whose example is worthy imitation, tells her experience below: "In one store where I went to buy Hood's Sarsaparilla the clerk tried to induce me to buy their own instead of Hood's; he told me their's would last longer; that I might take it on ten

To Get

days' trial; that if I did not like it I need not pay anything, etc. But he could not prevail on me to change. I told him I had taken Hood's Sarsaparilla, knew what it was, was satisfied with it, and did not want any other. When I began taking Hood's Sarsaparilla I was feeling real miserable with dyspepsia, and so weak that at times I could hardly

Hood's

stand. I looked like a person in consumption. Hood's Sarsaparilla did me so much good that I wonder at myself sometimes, and my friends frequently speak of it." Mrs. ELA A. GORZ, of Terrace Street, Boston.

Sarsaparilla

Sold by all druggists. \$1.50 per bottle. Prepared only by C. L. HOOD & CO., Apothecaries, Lowell, Mass.

100 Doses One Dollar

A silent hour under the stars may whisper to your soul great thoughts of eternity.

BEECHAN'S PILLS cure bilious and nervous illis.

GLEASON'S HOTEL

FOR LADIES and GENTLEMEN.

CORNER MARKHAM & LOUISIANA STS., LITTLE ROCK, ARK.

Knott's European Hotel,

No. 219 and 221 West Markham Street.

Opposite State House, LITTLE ROCK, ARK.

J. B. SUTTLER, BRN. J. TILLAR, Pres't. Sec'y and Treas.

GEO. H. SANDERS, ATT'Y.

ARKANSAS

Investment and Loan Co.

OF LITTLE ROCK.

Capital - - \$100,000.

Dealers in Stocks, Bonds and Commercial Paper; negotiate Loans on Real Estate and Collateral Security; buy and sell Real Estate, make investments in all parts of the State, etc.

A Legal Depository for Money.

Accepts the transfer agency and registry of stocks, and acts as Trustee of mortgages of corporations.

117 CENTER STREET, F. O. BOX 416.

LITTLE ROCK, ARK.

Jan. 20-6m.

JAMES COOK, UNDERTAKER!

NO. 217 EAST MARKHAM ST.

Telephone connection with store and residence.

OAK LAWN HERD,

Headed by Turbigo 18208, son of the great Tormentor 8683, sire of 21 daughters in the 14th list. In my herd will be found descendants of this celebrated bull, also Dan Stock's Fogs 12888, LeBrook's Prize 8860, Coomassie and other noted Jerseys. Cows and Heifers for sale of the best butter families. All acclimated.

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ARKANSAS METHODIST.

WEDNESDAY, FEB'Y. 26, 1890.

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.

FROM FEB. 22 TO APRIL 22. SPECIAL TO OUR AGENTS.

Late in December we mailed a circular letter to our traveling preachers, respectfully and urgently asking them to put forth earnest efforts in behalf of this paper, especially till Feb. 22, instant. We now extend the time to APRIL 22, and hopefully appeal to all our brethren to demonstrate the great worth of their kind and helpful agency, in giving this paper a "boom" unprecedented in its history. Before April 22 all our pastors can present the claims of THE ARKANSAS METHODIST to all their members, and we request all to emphasize the value of the paper in connection with the approaching General Conference.

During this month our receipts by mail for subscriptions have been larger than during any other month since last May. To our subscribers and agents we return sincere thanks. We hope we may report the next two months the best we have ever had, and that every traveling preacher in Arkansas can say he has collected and remitted money for new and renewing subscribers since Feb. 22. Let's make March and April "red letter" months in the history of this paper.

They are Methodists. They live in Kansas City. They take no church paper. We made inquiry: We found they were taking three daily papers and two monthly magazines, all together costing \$25 a year. This is a real case, and there are more of the same sort.—Southwestern Methodist. We suppose there are others, probably many of "the same sort" in every city. They read daily papers morning and evening, but do not care for our church papers; hence, they do not and can not keep fully up with the connectional interests of our Church. This lack of information is one cause, which encourages the spirit of Congregationalism in our city charges. It is a fact, that some city members of much learning read less about the connectional enterprises of our Church, than country members of limited, general intelligence.

It is truly humiliating to be confronted with the shameful fact set forth in the following from the Christian Guardian:

Rev. O. F. Burgess says it is a sad fact that the four Protestant nations most interested in missions—viz., Germany, Holland, Great Britain and the United States of America—are also most closely identified with the liquor traffic with those same countries they are trying to evangelize. Christian America has been sending liquor to other countries at the rate of 6,000,000 gallons per year, including 807,000 gallons to Africa. For every missionary sent to Africa, America is sending 100,000 gallons of Boston rum. For every hundred souls converted to God by American missionaries, a thousand are ruined by American rum. Well does Mr. Burgess add, "It is high time we made our hands clean of this innocent blood, or cease to claim the name of Christian."

Rev. Dr. Charles Parkhurst, editor of Zion's Herald (Boston), recently visited the congregations and colored schools of the M. E. Church in a number of Southern cities. Writing to his paper of his observations in the Crescent City, he says: "At New Orleans we supplied in the morning at St. Charles Avenue Church, formerly Ames Chapel. This is a fine church edifice and will seat a thousand people. It was built through the able administration of Dr. J. P. Newman, and he always drew a crowded house. Our audience numbered not quite fifty people, and that is larger than the average attendance. This is the church in which for years the effort to have the white and colored people worship together has been urgently pressed. The result is a lamentable failure, and the future of the church is an oppressive problem. In the evening we preached at Union Chapel to a colored congregation of a thousand people."

This is another very striking illustration of unremunerative investment and unfruitful work in the South by the M. E. Church. We have heard that the church edifice named above cost about or nearly \$75,000, and

we believe it is occupied by the leading white congregation of the M. E. Church in that city. Yet the advertised visit of the distinguished editor drew an audience numbering "not quite fifty people, and that is larger than the average attendance." Well may Dr. Parkhurst say the effort "urgently pressed" to maintain a congregation of white and colored people in that church resulted in "a lamentable failure, and the future of the church is an oppressive problem."

OUR PUBLISHING INTERESTS AGAIN.

In the discussion concerning the management of our Publishing House and the proper use of its net income, we have seen no argument upon facts or business principles to change our views as expressed in this paper Feb. 5. Those opposing the long accepted policy of the House and its oft repeated aim in reference to its possible surplus, have so far failed to show by facts and figures, either of three things: 1st That its publications are too costly, as compared with those of like quality from other publishers of denominational literature; 2nd That a reduction in prices would probably be followed by such an increase of business with smaller profits as to cover the aggregate loss from reduction; or 3rd That the House can be safely operated except upon approved business principles. Operated upon such principles and supplying the demands of its very large constituency, the House will naturally, necessarily make money; but in our opinion it is equally certain, that financial failure would follow the adoption (contrary to sound business principles) of any policy designed to avoid legitimate profits upon its volume of business.

From these profits necessary investments must be continually made for the successful prosecution and enlargement of the business of the House and for the improvement of its publications. After the expenditures just indicated, the surplus should in equity go to the beneficiaries embraced in the Sixth Restrictive Rule, and these are, by the right of capital invested and long common consent, if not clearly by original intent, the Conference claimants of our Church. In this connection we do not accept the "after-thought" arguments of the Wesleyan and N. O. Advocates, that under that Rule the Conference claimants have no prior claims upon the surplus of the Publishing House.

The N. O. Advocate quotes the Rule and comments as follows:

"They shall not appropriate the produce of the Publishing House to any purpose other than for the benefit of the traveling, supernumerary, superannuated and worn-out preachers, their wives, widows and children." From the reading of this rule we do not see how the "produce" of the House can be distributed to the widows and orphans and superannuates exclusively without violating the rule itself. The rule makes no discrimination in favor of that class. The traveling preacher and the supernumerary are placed on the same level with the superannuate and the widow. * * * It is clear to us that any distribution of the "produce" of the House which discriminates between the classes named in the rule is a violation of the rule. In other words, the distribution of the funds exclusively to superannuates and widows and children is unconstitutional. A Church that willfully violates its own Constitution is in a pitiable plight! Better change the rule than violate it."

In our humble opinion this construction of the Rule is begging the question; for if it proves anything, it proves too much—that all "traveling" preachers should share alike with the Conference claimants in the surplus. The evident object of the Rule was to limit the appropriation of the produce of the House to the traveling ministry and their dependents; but it specifically designates who of the traveling preachers were to be beneficiaries—the supernumerary, superannuated and worn-out traveling preachers; the wives and children of these, and the widows and children of deceased traveling preachers. We think Drs. Potter and Carter have fallen into error by overlooking the meaning of "supernumerary", as originally applied to traveling preachers—meaning those physically able to do about half service, that is, "to preach two or three times a week." These were to share (though not equally we think) with those broken down by infirmities of age and those prematurely "worn-out" in the traveling ministry. Let those who contend on the contrary show that the produce of

the House was ever used otherwise, except in certain exigencies by the action of the General Conference. In the General Conference of 1844, Dr. Banks opposed a resolution (which was defeated) to give books to each college and seminary under our control; and in his speech said: "The object of the Book Concern was expressly stated when it was established. It was, first, to circulate sound knowledge and religious information; and 2ndly, the profits arising therefrom to be appropriated to the support of widows and orphans"—meaning the dependent, "suffering poor" under the special care of the traveling ministers.

We think our Church may study with profit the policy and experience of the M. E. Church in the management of their grand Book Concern, which is enjoying an increasing prosperity and proving an evangelizing agency of wonderful power. We refer specially to some interesting facts and figures on our second page, illustrating the business and growth of their Book Concern, which has but recently set apart \$110,000 for their Conference claimants. We have copied, also, an extract from the address of Rev. Dr. Cranston, one of their Book Agents, bearing directly upon the lawful and rightful use of the profits of their Book Concern. In this case let us imitate the example and merit the success of our twin sister, rather than try an experiment not sanctioned by sound business sense, but opposed by an honorable regard for our sacred obligation to our worthy Conference claimants.

As a rule comparatively few intelligent persons, who buy and read the publications for our Church, are heard to complain about high prices; nor, in truth, they know the prices are not unreasonably high. While they may very much desire improvement in our Church periodicals, they are not clamoring for lower priced papers; nor do we believe there is any considerable demand, that the policy of our House should be changed, in order that the surplus may remain in the pockets of the people—a plea better suited to the use of the politician on the hustings, than in shaping the policy of a great Publishing House established for evangelizing and benevolent objects. In our opinion all publications for our Church should earn, if possible, a legitimate profit on their cost, and the surplus of profits should be distributed in accordance with the policy of our House.

In closing this article we wish we knew this controversy has not grown partly out of objections to our present Book Agent. We are not set for his defense, but we must say we regard some strictures upon his management as not only very unjust, but unworthy of the Christian gentlemen making them. He is the servant of the Church, acting under rules and regulations prescribed by the Book Committee, who have full power to suspend him at any time for mismanagement or misconduct in office, and to appoint another in his stead during the intervals of the General Conference. While the strictures to which we refer may secure his removal from the Publishing House, they may land him in an office to preside later over his unjust critics.

Action and re-action in matters ecclesiastical as in physics are sometimes equal—and a little more so.

At the late installation of Dr. Lyman Abbott in the pastorate of Plymouth Church there were present distinguished ministers of several denominations. The N. O. Advocate quoted part of the speech of Rev. E. W. Donald and commented upon it as follows: "I wish it distinctly understood that my brother and myself, who are here to-day are not here in defiance of the ecclesiastical authorities of the diocese of Massachusetts or the diocese of New York. We came openly to the council. We are here openly; and we are ready to meet any competent authority which is pleased to inquire into our right to be here, and extend as Christian ministers our greetings to other Christian ministers." I want to say, in the most explicit terms, in words that by no means can be twisted into something that they do not mean, that I stand as an Episcopalian minister and High-Churchman, if you please to call me so, and I extend to Dr. Abbott and Mr. Bliss my greetings as ministers of the Lord Jesus Christ in every respect spiritually competent to preach the word of God and to administer the two sacraments which alone belong to the Church."

And he said other things of like import, but the above is sufficient. In what marked contrast are such

sentiments to the utterances of a certain "Rt. Reverend" who likened other Churches, in authority, to base-ball teams, and said he had no more respect for baptism administered by non-Episcopal ministers than for his morning bath. A few Donalds in the Southern parallels would give influence and strength to the Episcopal Church. But it can never hope to succeed by travesties on Christian charity, and the endless repetition of "a fable that hasn't the merit of being cunningly devised."

LET THE FACTS BE KNOWN.

We have thought we would not reply to any utterance in the Methodist Herald, while its associate editor continued to ignore our repeated demand for the proof or retraction of the grave charge in his former paper, that ministers and members of our Church were guilty of proselyting members from the M. E. Church, by falsehood, &c. If this charge is true, he should clearly prove it; but if it is false, then its author is certainly guilty of slander. The burden of proof rests upon him, and if he fails to prove his grave charge, our readers will naturally accept a very reasonable conjecture about his severe accusation. The Scriptural prohibition against bearing false witness and that against murder rest upon the same Divine authority, which can not be knowingly violated without incurring the displeasure of the God of truth and righteousness. In this connection we may say, we do not expect from that associate editor even an attempt at specific proof, much less the moral courage of a manly gentleman to correct or withdraw an unjust accusation against Christians of as holy profession and upright living as he dare claim for himself.

In the last issue the editor of the Methodist Herald seriously objected to our remarks about the M. E. Church in the South, and claiming that there is a demand for it here, said: "Her money is not wasted in the South. No, she is helping the white and colored races both to lift themselves up to God. She is teaching and educating the masses."

In reply to this we simply suggest to the enthusiastic editor of the Methodist Herald to prepare and publish for his readers an elaborate statement, showing (1) how much missionary and church extension money the M. E. Church has expended in prosecuting its work among the white people in the South; (2) how many preachers have been employed in this work; (3) how many of them have been largely sustained by money designed to send the Gospel to the heathen or people really destitute of Gospel privileges; (4) and then show by Conference what has been the growth of his Church in its Southern white membership during this and the preceding quadrennium.

After he has done this, let him seriously ask and truthfully answer these questions: (1) Is it not probable, that an equal outlay in money and preachers would have borne more fruit in Japan than among the white people of the South? (2) Is not the prosecution of its work, even the maintenance of its membership among the white people of the South, still dependent upon appropriations from the Boards of Church Extension and Missions of the M. E. Church? (3) Should these appropriations be withdrawn, would not many preachers, through choice or necessity, early abandon the Southern white charges of the M. E. Church? (4) Would he appeal to the unbiased conscience of Christians generally to justify the continued operations of his Church in white communities of the South, on the record of sinners converted to Christ, rather than its accommodation to members of sectional prejudice?

While the definite statement suggested and the questions propounded above are pertinent to the subject under consideration, we do not really expect the zealous editor of the Methodist Herald to burden his columns with them in vindication of his ardent loyalty to the Church, whose cause he has so recently espoused. In fact we do not think he is willing to give his readers the information suggested as far as it relates to the work of his Church in Arkansas alone. He will hardly tell his readers, that his Conference, now in its 19th year and embracing all this State, reported at its recent session only 5,559 full members; the year before 5,290; the year before that 5,158, and so on; that besides a considerable sum of money from the Board of Church Extension his Conference has been receiving from the Board of Missions (in New

York) \$6,000 to \$7,000 annually to be divided among nearly all the traveling preachers of his Conference; that the pastor of its leading congregation in this city receives annually \$400 to \$500 of this money, which (though well earned by him) could doubtless be more wisely invested in destitute regions of the North and East; that for some years his Conference shows an increase of only about two per cent—really less than the probable number of members of his Church removing from the North into Arkansas; and, finally, that what is true as to the work of his Conference (embracing this State) is measurably true of nine other white Conferences of his Church in the South.

Intelligent and candid readers will agree with us, that there has been unwise expenditure, even waste of money in the South by the M. E. Church.

A RECHERCHE OCCASION.

Bishop Charles B. Galloway is a great favorite with the citizens of Arkansas, without regard to denominational distinctions or party predilections. All classes and conditions, who love the State and are anxious for her success, recognize him as one of her ablest advocates and truest friends. By tongue and pen he has portrayed and published her wonderful resources and glorious possibilities. But in addition to his active and successful work in the great cause of Christian education in Arkansas, attested by the prosperous condition of Hendrix and Galloway Colleges, our people nobly recognize and keenly appreciate his moral and mental worth, and fill the churches when he preaches and lectures, and avail themselves of every opportunity to honor him. His recent visit to this city was no exception to the rule, and he was the recipient of many marked attentions and thoughtful kindness. On Saturday night he was banqueted. Gov. Eagle and other prominent citizens were present and made appropriate addresses. Sunday morning and evening large and delighted audiences waited upon his ministry. But the most unique and social event was the reception given him by his host and hostess, Judge and Mrs. Wm. C. Ratcliffe, in their new and elegant residence on Scott and Tenth streets, Monday evening.

The guests began to arrive soon after four o'clock, and continued to come till nearly nine. They were thoroughly representative citizens of acknowledged prominence and leadership in the various churches and social circles of which they are members. And the great number present was remarkable considering that the invitations were only sent out a few hours before, and is exceedingly complimentary to the host and his accomplished and charming wife, as well as their distinguished guest. Judge Ratcliffe is an honored son of a noble sire, Rev. Wm. C. Ratcliffe, and his estimable wife is one of the most popular ladies in this city and we congratulate them upon the grand success of this most enjoyable occasion. We sincerely hope they may long live to enjoy their magnificent new home, and that our beloved Bishop may be the recipient of such distinguished and merited consideration wherever he goes.

DUTY AND JUSTICE.

At the dedication of the new publishing and mission building of the M. E. Church, Rev. Dr. Earl Cranston, Book Agent for the Western Conference, delivered an address from which we quote the following:

"And doubtless Mr. Wesley would freely speak upon another question just now eliciting some discussion. If he and our fathers were right in the policy of placing a profit upon their publications when the 'societies' as well as the preachers were poor, we are not called upon to change that policy now that the Church is rich and the preachers still poor."

There is an unsympathetic if not an unregenerate cadence in the cry for a literature at cost. The minister who by patrimony or matrimony is delivered from fear of want, should never echo it. The people who have not paid even cost for the gospel preached to them, much less a profit to the itinerant on his investment of brain, and heart, and education, and life, and home, and family comforts, should at least be willing to allow, for his benefit in after years, the profit they would pay to an ordinary vendor of books and periodicals. I admit that their direct obligation may be otherwise discharged, and that it is for them to say how they will meet that claim. But what right have we who have only as temporary trustees come into control of an institution, founded and endowed by our fathers, to be tampering even with any suggestion that implies the practical confiscation of their property rights in this institution. For a hundred years preachers and people, out of their poverty have paid reasonable profits on purchases from the Concern. They have thus built up a capital of two and three-quarter millions, the sixth Restrictive Rule

being the sacred pledge of the Church that their deposit should inure to the benefit of needy ministers, their widows and orphans, and not to some after generation which might demand a literature at cost. And should the Church ever fail to maintain inviolate and administer with absolute equity this sacred trust, the humblest claimant in the rank could call to his relief the ready jurisdiction of the civil courts. But that will never be demanded. If any act of her history has been indisputably sanctioned of God, it was her return to the only lawful use of the profits of the Book Concern—as evidenced by its abounding prosperity from the year of that righteous act until this present hour."

MINISTERIAL SUPPORT.

Sermon by Rev. A. H. Williams, of the Arkansas Conference.

(Continued from first page.)

As watchmen on the walls of time these men not only proclaim the unsearchable riches of Christ, but enlist themselves as well for the Educational advancement of the country. But the (3) *Spiritual benefits* growing out of a cultivated and faithful ministry are of immense and untold value to this country.

A Christian man of the old school Presbyterian Church once remarked: "I pay \$50.00 per annum to my pastor; through the ministry which I support my children have been greatly benefited and brought to Christ. I expect them to be saved; these things to me are above the price of money. Besides the monthly visits of the pastor are worth many times the sum I pay for his support."

Who can estimate the spiritual good coming to the Church and people at large from the regular services of the ministry? Who can count the benefits accruing from special services, protracted and camp meetings, District and Annual Conferences, together with the lesser features of ministerial service rendered as the years pass away?

The book and paper men of the ministry together with the college men and school teachers of this vocation would be an inestimable blessing to the country. But what shall be said of the Bishops, Presiding Elders and Pastors, along with the local Preachers and Exhorters; Episcopal services rendered on great occasions, the Presiding Elder preaching in the city jail and village hamlet, and yet again in the thinner sections and highways, and hedges, and the pastor with the rest all at it and always if true to the commission, and much of the time day and night and who shall count the converts who have gone up through their instrumentality, and "washed" their robes and made them white in the blood of the Lamb; and who shall number the millions of God's people who turn their energies upon the world of mankind for good, who have been brought into the fold of Christ largely by means of the ministry.

Who can count the good that comes to human kind by means of the Church of Christ, existing today because of the fact that God has said to the ministry, "Go teach all nations, baptizing them in the name of the Father and the Son and the Holy Ghost."

Because these men have been made to say "Here I am, send me" and to know that "our sufficiency is of God." These things are not to be estimated in dollars and cents, they stand essentially connected with the highest development of human character, the furtherance of Christ's kingdom on earth, and the world's final salvation. To withdraw these would be at once to open the flood-gates to ruin, and to establish the reign of Satan on earth. Let the preachers preach; they fill a regal office and in eternity will be of a truth crowned "Kings and priests unto God." But, what shall be said of the individual who proposes to take the benefits of the ministry and the plan of salvation, and without ticket or pay enjoy a free ride upon the car of salvation into the depots of Heaven, a costless birth in the old ship of Zion, until the final anchorage in the portals of bliss; and here at the risk of being considered antiquated, or out of taste, allow me to propose a question, the solving of which may in importance approximate the "race question" or the problem of "how to reach the masses." Why is it that the services and influence of a great General Conference is not worth the price of its sitting in the great cities of the East or West? Is it because the leaders of our Israel are degenerating in piety or burdened with excessive dignity? or is it true that these immense centers of influence are not "given to hospitality?" Surely the presence of the workmen and the services rendered to the population at large, ought to go far toward defraying the expenses of the occasion.

It was Lydia who said "If thou hast counted me worthy come in and abide." Shall the merchant woman of Philippi excel in hospitality the princely merchants and tradesman of our great American cities. But preaching is the cheapest thing on earth.

Cotton and calico and domestic are cheap, so they say, but not in proportion to the cheapness of preaching.

Considering the great amount of difficult and important services re-

dered, no set of men on earth are so entirely enlisted, none have so little time for leisure and recreation. The lawyers in the U. S. are paid \$35,000,000, annually, and a good business man \$2,000. But the ministry of all the churches in our country are paid \$12,000,000, per annum, and the average salary is \$500, so says the Methodist Armor. Of course many are paid much more than this, but alas how many far less. The dogs even of our nation are put down at an expense of \$16,000,000 annually. The million of yelping curs and sheep stealing hounds, to say nothing of the mangy tribe of lesser important members of the dog family must be fed and supported at an expense much in excess of the amounts paid annually on the salaries of the ministry, and yet it is contended by some that the ministry are a great expense.

But why is this? why the pay of these men of God so small, these men who labor often day and night for the good of the Church and the advancement of Christ's kingdom on earth. One reason, the stingy people of the Church are not all dead. "Covetousness which is idolatry," still lives even in connection with the Church of Christ.

The Bro. who chokes a shout by declining to give, and the "free salvation company" still exists to an alarming extent even in the Church of God, and what shall be said of this company of "non producers" who expect the benefits of religion and a place in the eternal kingdom of God without so much as paying the low rates of financial expenses "from Grace to Glory."

But there is in places a lack of system and dirth of Church Conferences; consequently the people who would cheerfully pay are denied the privilege and the honors that come, not only to the faithful in the worship of God and the ordinary duties of life, but who contribute of their substance on the general expenses of the Church. But a godly and enlightened stewardship have much to do in solving the question of ministerial support, more perhaps than any other class of men known to Methodism. These under the blessing of God along with the "Post Oak" Presiding Elder may literally turn the world upside down in this important direction. If indeed such functionaries reside in those localities where the turning has not yet been done, and these places may be less than legion but too numerous for the good of the ministry and Church.

How long shall this remain true, how long shall the ministry of hundreds be hindered and trampled, and the Church of God reproached and shorn of its efficiency for good, and thousands annually sink to the pit of ruin who might "walk in white" upon the plains of glory?

China is important and the Territory as well as the city full and the "great West" together with Brazil and Japan, but let it be known when you cripple our ministry at home you damage our efficiency abroad.

The "seed corn of the world" is to come at the hands of the ministry, they are the collecting agency for the Gospel in all lands, and when you "muzzle the ox that treadeth out the corn" it must injure the work in any part of the Church. With "lean sides" and shorn of weight he is incapacitated for tramping in the threshing floors of God, and crippled as an agent for furthering the kingdom of Christ on earth.

From these considerations can the pulpit and the press, the stewardship and an enlightened membership every where afford to do less than speak forth the words of "truth and soberness"? "turning on the light" in this important direction, that the hands of the ministry entire may be loosed and uplifted, and the kingdom of Christ mightily prevail. That the "towers and bulwarks" of the Church may be made strong at home, while the "cords" or agencies for good are being lengthened into the regions beyond, that angels and good people may everywhere rejoice over returning thousands, and the knowledge of Christ be hastened to fill the earth.

Springfield, Ark.

FROM WILLING WORKERS.

Since our last issue we have received money for renewal and new subscribers from our Willing Workers as follows: J. H. Gold, \$1.50; R. S. Deener, 13.00; J. H. Bradford, 13.00; W. N. Corbitt, 1.50; H. J. Brown, 8.70; C. M. Keith, 9.00; R. T. Riley, 1.50; J. A. Trickey, 50 cents; J. L. Johnston 3.00; A. D. Jenkins, 7.50; I. F. Harris, 11.75; T. D. Scott, 1.50; A. M. R. Branson, 8.85; Jesse M. Williams, 3.00; J. C. Carter, 2.50; J. E. Martin, 7.50; D. M. Evans, 2.85; W. W. Miller, 5.50; Jno. Eidson, 7.50; C. H. Gregory, 4.50; P. B. Hopkins, 1.50; R. W. McKay, 3.00; L. M. Keith, 8.25. These amounts represent the work of our agents only. We have received remittances from many individuals paying their own subscriptions.

The editor of this paper expects to preach in Searcy next Sunday morning.

PERSONALS.

Bro. J. P. Clark, sheriff of Ashley Co., was a welcome visitor last week.

Late Monday afternoon we had an appreciated visit from Bro. A. Emerson of Carlisle.

Dr. L. A. Wilson of Argenta, gave us a short call last week, before starting on an extended visiting and prospecting tour.

Bros. J. A. Davis and J. W. Thompson, two of White county's best citizens, were pleasant visitors at our office on Monday.

Rev. A. O. Evans of Pine Bluff went to Prescott Tuesday to attend the marriage of his brother. Sister Evans came with him to this city.

Rev. A. T. Galloway of Benton station gave us a short call Tuesday, and a cordial invitation to visit his charge, which we hope to do soon.

This editor and his wife feel very grateful to Mrs. George Thornburgh, a dear friend since 1876, and one of the noblest Christian ladies we have ever known.

Rev. J. A. Baker and Maj. H. A. Butler of Malvern favored us with a cheerful visit Monday afternoon. Glad to learn Bro. Baker is doing well at Malvern, and not surprised that he is much pleased with our people there.

Bros. Ross of Okolona and A. C. Phelps of Walnut Ridge, prominent merchants in their respective towns, honored our office with their presence last week, while attending the Grand Lodge of the K. of H.

Rev. C. B. Brinkley, pastor of our Lakeside Church at Pine Bluff, is quite cheerful over the outlook in his charge, and especially delighted to secure Bishop Galloway to dedicate his beautiful new church, on Sunday, March 16th.

Rev. N. Fretwell of Clarksville station gave us a pleasant call last week, while here in attendance upon the Grand Lodge of the K. of H. He reports his charge in excellent condition and a cordial welcome there for this scribe.

Rev. H. W. Brooks of "Hope station" spent last Sabbath in this city, preaching in the morning at Winfield Memorial Church, on Christian Education, and attending Bishop Galloway's lecture upon the same subject at night. As chairman of his Conference Board of Education, he is fully alive to every movement to advance this important cause.

On Monday our office was honored and brightened with the presence of Bishop Chas. B. Galloway, Revs. C. B. Brinkley of Pine Bluff, N. B. Elzer of Beebe, F. A. Jeffett of Searcy, M. B. Corrigan of Argenta, and M. B. Chapman, Jno. H. Dye, R. M. Moore, and W. A. Steele of this city. Methodist preachers are the most cheerful men we ever saw, and they are making more sunshine for this world than any other class we know.

We were delighted with the privilege of hearing Bishop Galloway last Sabbath morning and night. His sermon was eloquent, profound, inspiring and comforting; and his lecture at night on Christian Education demonstrated not only his great ability as a logical reasoner, but his thoughtful investigation of the educational, social and religious problems of our nation. His visit to our city was very highly appreciated—of which he had many tokens as stated by our reporter in this issue.

Rev. Dr. Andrew Hunter gave us a delightful call Monday afternoon on his return from Beebe, where he had preached twice daily for nine consecutive days. Our Church there was very much revived, many were seekers of religion and some were happily converted. The meeting continues this week with encouraging prospects. As we expected Dr. Hunter was greatly pleased with the excellent people of our former charge, and thinks Rev. E. C. Castleberry will do splendid work there.

The Arkansas Building and Loan Association with a capital stock of \$250,000 was organized at Little Rock Monday. John D. Adams was elected president of the company.—Van Buren Argus. The above named Association is under the personal supervision of J. B. Suttler, one of the brightest young financiers in Arkansas. Its directory has spared no efforts to make it the success it deserves to be.—Arkansas Press. We have no financial interest whatever in the success of the Association named, but we are truly glad of its organization and we wish it may build up a large business all over our State. It will be an accommodation to many persons outside of this city, desiring to take stock in a safe Building Association managed by well known and reliable citizens of Arkansas. What we write is upon our motion and purely gratuitous.

—We would like to hear from men who desire to enter business life; experience not so much appreciated as willingness to learn. Salary according to merit; from \$45.00 up. Promotion based on effort rather than on actual results accomplished. Address B. S. King Pub. Co., Little Rock, Ark. 2-26-4t.

DR. HUNTER'S VISIT TO BEEBE.

DEAR BRO. BENNETT:—This may be an intrusion on your valuable space, but I can not forbear saying a few words expressive of my delight with the recent visit of the saintly, consecrated Dr. Hunter to our town. He came to us more than a week since, and preached twice every day except one (that day preached once). All his sermons were grand, deep and penetrating; full of the Holy Spirit. He has been a great blessing to us all—his influence so powerful, so elevating. His countenance and voice alike preached to us with great effect. He was the guest of our home while here, and O what a feast of spiritual things we were the recipients of from the lips of this aged man of God! Yes, all our household were delighted in his presence. To me he seems one of the most exemplary models of a preacher I have ever known; and sweet must be his memory to all those who met him and heard his words of counsel and comfort. Many persons here were pleased to have him visit their homes, and all say: "How much we love Dr. Hunter." Today he left for his home, but both were to give him up. But in the providence of God, may we again be permitted to enjoy a like visit from this "father in Israel." The Church was very much strengthened under his preaching, many were led to seek the pardon of their sins, and some were converted. Praise the Lord! Bros. Castleberry and Elzer will continue the meeting and give a report. Beebe, Feb. 24. Mrs. H. B. S.

IN MEMORIAM.

Aley M. Maddox (nee Harlan) was born in South Carolina, March 18, 1822, and died at her home in Faulkner Co., Ark., Feb. 7, 1890. She professed faith in Christ and joined the Methodist Church at the age of twenty years, and lived a faithful, zealous member of the same till God called her home.

She loved the services of the Church and often as she heard the Gospel of peace as it fell from the lips of God's servants, or as she took part in prayer or class meetings, her heart overflowed with love Divine and she would shout the praise of her Redeemer, and rejoice in the hope of gaining that heavenly home when the cares of life had faded away.

On the 2nd day of March, 1843, she was happily married to John R. Maddox, and for nearly 47 years was to him a true, faithful and loving wife; and when the haven of eternal rest was plainly in view, and she was sure of her triumphant entrance there, her heart seemed to bleed for him who had been her companion in the voyage of her life's fitful sea, since now he must meet the waves alone. But weep not, dear broken-hearted father; Zion's ship has only gently receded from shore soon to be wafted home again, where you will meet your loving wife where parting will be no more.

She was the mother of twelve children, seven of whom had preceded her home. One daughter and four sons are left to mourn their loss. Never did a mother love her children more; she taught them in early youth to trust and serve the Lord; and she was ever faithful in giving counsel and admonition. May we all heed her teaching, prove faithful to the end and meet our sainted mother in Heaven.

She leaves one brother, two sisters, thirty-one grand-children and many other relatives and friends. God help them all to live that their end may be like hers—peaceful and triumphant. At Bethesda Church, on Sunday Feb. 9, Bro. V. V. Harlan preached the funeral sermon, and we laid her remains in the silent city to await the call of God "come forth."

"They die in Jesus, and are blest,
How kind their slumbers are!
From sufferings and from sins released,
And freed from every snare."

ROBERT.

QUITMAN COLLEGE.

It is two weeks since our first Quarterly meeting. It came on us like a storm and was soon over. On the occasion of the Q. C. on the circuit, the P. E. did not reach here until Sunday evening. But he came, as usual, ready to work and to do that for which he was sent. He preached "with power and in demonstration of the Spirit." He seems to know just where to strike on the mission question. His address to the college on Monday morning had a happy effect. When he was telling of the advantages of the present over the time of his school days, and the golden moments that he had let pass unimproved, and what he would do if he were a boy again, I felt almost like going back and trying to amend my life. But, alas! I can only live in the present. I am very thankful that, through the blessings of God, I have been permitted to attend this Christian school, and associate with the Christian people of Quitman. The school is in a prosperous condition; two hundred and forty-six (246) students enrolled.

Bro. Tucker is surely the "right man in the right place." He is doing a great amount of pastoral work in addition to the work which, by his untiring energy, he is accomplishing in the college. He reported the collections on missions about full.

Feb. 22.

SEND IN YOUR COMPLAINTS.

The payments made at the Conferences and all others to within the past ten days have been marked up on the labels. Doubtless there are some errors in the lists and now we request every one to examine the date on his label, and if not correct write us what is wrong and why it is wrong, giving date and manner of payment as nearly as possible.

MORRILLTON DIST. Part Second Round. V. V. Harlan, P. E.—Conway miss. Mar. 1, 2; Conway sta. 8, 9; Cadron ct. at Center Ridge, 15, 16; Perryville miss. at Bethel, 22, 23; Oppello miss. at Oppello, 23, 24; Morrillton ct. at Cleveland, 29, 30; Morrillton sta. April 1, 2; Dist. conference at Morrillton, 3-6; Quitman sta. 12, 13; Perryville ct. at Apple, 19, 20; Mount Vernon ct. at Oakland, 26, 27; Quitman ct. at Bethel, May 3, 4.

Please note some changes in time of holding Quarterly meetings. V. V. H.

MARRIED.

On the 12th of Feb'y on the running train, between Batesville and Cushman, by Rev. S. C. Stone, Capt. James H. McHugh, conductor on the Batesville branch to Miss Cora Beane. All of Batesville.

Feb. 6, 1890 at the residence of the bride's father, Mr. Joe Joice, by Rev. W. R. Gardner, Mr. W. O. McConnell and Miss Sallie E. Joice, all of Sebastian county, Ark.

Feb. 20, 1890 at the residence of the bride's brother, Mr. Phillip Brewer, by Rev. W. R. Gardner, Mr. J. S. Harris and Miss Lucinda Brewer, all of Sebastian county, Ark.

At the residence of the bride's father, Feb. 6, 1890, by Rev. S. A. Hill, Mr. John Woodul and Miss Lou Wylie, all of Nevada Co., Ark.

In the Methodist Church at Bingen, Ark., Feb. 16, 1890, Mr. Hicks Martindale of Nashville, Ark. to Miss Nannie Nelson of Bingen, Ark., by the Rev. J. A. Biggs.

At the parsonage at DeVine, Ark., Feb. 17, 1890 by Rev. N. E. Skinner, Mr. Gideon Stark to Miss Lena Brown, both of DeVine, Ark.

At the residence of the bride's father, Mr. David Sorrels, near Holly Springs, Ark., Jan. 23, 1890, Mr. J. Henry Jones to Miss Nannie Sorrels, all of Dallas Co., Ark., Rev. C. M. Keith officiating.

At the residence of the bride's uncle, Mr. James Carter, Feb. 16, 1890, Mr. John R. Overman of Ouachita Co., Ark. to Miss Cornelia Harrison of Dallas Co., Ark., Rev. C. M. Keith officiating. They start life together by subscribing for THE METHODIST.

Feb. 13, '90 at the residence of the bride's father, by Rev. C. L. Adams, Mr. Isaac B. Strong to Miss Maude Radford, both of Calhoun Co., Ark.

At the residence of the bride's father, Feb. 26, 1890 by Rev. C. L. Adams, Mr. J. T. Measles to Miss Demaeue N. Hardman, both of Dallas Co., Ark.

On the 20th day of February 1890, at the residence of the bride's mother, in Pine Bluff, Ark., by the Rev. J. Loving, assisted by the Rev. R. A. Burroughs of the North Miss Conference, Mr. Frank O. McGehee, of Double Wells, Ark. and Miss Claudie Johnson of Pine Bluff, Ark.

16—SPLENDID PLANTS FOR—
All Blooming Vigorous Growth—
Warranted true to name.
Fern Cliff Greenhouses,
Box 622, Springfield, O.

2-26-4t.

1853 Some Information on the Sub-1890 ject of Pianos and Organs.

Showing Points of Considerable Advantage to Those Interested, or Those About to Be.

One of the first points of consideration is to buy a new Piano or organ. There can be no use whatever in buying a second hand Piano or organ, when new ones are sold so cheap and on such easy payments by the HOLLENBERG MUSIC CO.

Elegant new Pianos from \$250 up; guaranteed five years. New Organs, \$50 and \$90 up; also guaranteed five years, which is all the guarantee given with any Piano. We mention this to show that these are good instruments; something that will last an ordinary lifetime, or as long as any Piano is expected to last. Pianos in Oak, Walnut, Mahogany, Rosewood, etc.

We make no charges for catalogues, terms or estimates. Write to us or call on us. We can give considerable information upon the proper care of tuning, repairing and exchanging instruments for new ones, and will do so with pleasure.

Our terms of payment ARE SO EASY that people can buy an instrument from us and make payments to suit themselves.

The name has been well and favorably recognized as the leader in this line FOR THIRTY-SEVEN YEARS, which bespeaks experience, care, a thorough knowledge of what is the best and what will last longer, and insures our guarantee of satisfaction—MEANS EXACTLY THAT.

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PURE MEDICINES. BOND'S PHARMACY. FAIR PRICES.
John B. Bond, M. D., R. T. Bond, Jr.
MANUFACTURING DRUGGISTS AND WHOLESALE DEALERS IN ALL
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We guarantee satisfaction in the use of all the Charm Family Remedies. They are manufactured in our own laboratory and have been proved by fifteen years' testing to be superior to any of the patented humbugs that flood the country. We name, as especially valuable at the season of the year, The Charm Cliff Cure, The Charm Liver Pills (Lilith), The Charm Kidney and Bladder Remedy, and The Charm Cough Syrup. Write for further information, or call and see us at the old stand.



"Oh papa, did you know that Mrs. Jenkins' daughter is entirely well? I saw her yesterday, and she says she was recommended to use Ramon's Tonic Liver Regulator and after taking two bottles, the disease left her."

Such will be the result to all who are sick and make use of this wonderful remedy. If you are bilious, dyspeptic, have liver or kidney complaint, or any of the symptoms of these diseases, it will cure you and tone up and strengthen your system. Send to the Crown Mfg Co., Greenville, Tenn., for a 50c. or \$1.00 package and receive Free a box of Ramon's Tonic Liver Pills.

RAMON'S RELIEF cures Neuralgia, Headache, Toothache, Gramps, Colic and all Pain, Price, 25c. and 50c.

RAMON'S NERVE and BONE OIL cures Rheumatism, Cuts, Sores, Burns, Bruises, and Flesh Wounds. Price, 25c. & 50c.

GLIDEWELL HOTEL.

Comfortable Rooms and Good Table.

Board and Lodging, Single Rooms \$30 per month.

If two or more take one room liberal reduction will be made. Regular Day Board, \$5 per week.

Breakfast 6:30 to 9:00; Dinner 12:00 to 2:00

Supper 6:30 to 8:00. Street cars convey guests to all parts of the city. Office open Day and Night.

R. D. PARTEE, Proprietor.

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AGENTS WANTED.

To sell the "Life of Jefferson Davis," by distinguished men of his time. A great book. Large profits. Write at once for terms to

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Live Agents Wanted!!

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Having accepted the General Agency of the Memorial Volume of Jefferson Davis, by Rev. J. Wm. Jones, D. D., and Mrs. Davis, we wish to employ live Agents in every county in the State. From \$75 to \$150 per month can be made selling this book. It is the only authorized volume, contains over 600 pages, with over fifty illustrations, and is elegantly bound, making a large, handsome book. The publishers, B. F. Johnson & Co., of Richmond, Va., guarantee the book to be in every respect equal to the prospectus shown by the Agents. Send \$1 at once for complete outfit, and full particulars. All Agents in Arkansas furnished books from the Little Rock office. Address: HOLMAN & THOMAS, Gen'l. Agents and Managers, Lock Box 113, Little Rock, Ark.

Feb. 18, 1890.

JOHN S. BRADDOCK'S Real Estate Column.

NO. 30.

House and lot on Seventeenth street, west end, 4 blocks from Dumfries 1334, corner lot. Price \$350, on payment of \$50 cash and \$10 per month. Why pay rent when you can buy for what rent would be.

NO. 31.

Choice vacant lot on Braddock street, fine growth of young trees; high and dry; 5 blocks from Dumfries 1334; 25 minutes ride from post-office. Price \$150, on payments of \$10 cash and \$10 per month. A bargain.

NO. 32.

Two vacant lots on Seventeenth street, west end; level lots; 4 blocks from Dumfries line. Price \$110 each in payments of \$5 cash and \$5 per month or the two lots for \$200 on payment of \$10 cash and \$10 per month.

NO. 33.

Beautiful building lots high and dry; fine view; nice trees, on Valmer street, at \$150 each on payments of \$10 cash and \$5 per month.

NO. 23.

Choice building lot on corner of Valentine and 20th streets, west end; six blocks from the dummy line; nice growth of young trees. Price \$150; \$10 cash and \$10 a month. Who cannot save 33cents a day and get a home?

NO. 24.

A good three-room house will be built on lot No. 11, Valmer street, between 19th and 20th. A fine lot, high and dry; nice shade trees; and sold for \$500, on payments of \$100 cash and \$10 per month. Why pay rent, when you can buy for what rent would be?

NO. 25.

Wanted—To purchase choice suburban tracts at reasonable prices.

NO. 28.

Suburban—20 acres, South side, adjoining old Fair Ground Addition on the west; fine growth of young shade trees; suitable for subdividing into lots; will make 88 lots, that ought to sell at \$300 a lot. Will offer this tract at \$350 per acre until February 22d, after which date price will be higher. Terms, one-third cash, balance one and two years. Will exchange for property on Markham street.

NO. 29.

Farm—360 acres—4 miles from the corporation of Little Rock; known as the Hammie plantation; half mile from Neimeyer, a station on Little Rock and Memphis Railroad; 125 acres under cultivation, capable of producing one bale of cotton or 75 bushels of corn to the acre; one large house and three cabins; 235 acres heavily timbered; oak, cypress, ash, hickory, etc.; will cut more than ten thousand feet to the acre. Price, \$25 per acre, on payment of \$1,000 cash and \$1,000 per year. Will exchange for good property in Little Rock or suburbs.

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. 3.

Lot on Markham Street—Old house within three blocks of State House, Post-office and Court House. This tract 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, balance in one and two years.

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 18, 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.

Granite Lands—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 felspathic," one of the essential constituents 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,
113 CENTER STREET,
LITTLE ROCK, ARK.

ARKANSAS METHODIST.

WEDNESDAY, FEB. 26, 1890.

CHRISTIAN LIFE.

HOW TO LOVE GOD.

A woman once said to her pastor: "I do love God very much, but want to love him more; how can I?"

"You must become better acquainted with him," was his reply. "We love those who are worthy of our love, in proportion as we become acquainted with them."

"How can I get better acquainted?" she asked.

"Study the Bible more," he said. "God speaks to you, reveals himself to you in the Bible. Read in the New Testament the life of Jesus, and imagine you had been with him as John, and Peter, and Mary were. And pray more. Tell him all your joys and troubles, and needs. He will answer you, and every answer will draw you closer and closer to him. Then try to please him in everything you do and say; we always love those whom we try to please. Love makes us wish to please the Lord, and love rewards us when we have done it."

The woman followed these rules, simple as they were, and her love to God grew and spread all through her heart.

It made her very happy, so that all who knew her said, "What a bright, cheerful person she is; I don't believe she ever has any trouble." And yet she did have a great deal of trouble, but the love of God so filled her heart that it seemed like wings to lift her up above it all. If she had been asked if she had any trouble, she would have smiled and said: "I don't believe I have; the minute it comes Jesus takes it all away."

"Love is of God; and every one that loveth is born of God, and knoweth God." "He that dwelleth in love, dwelleth in God, and God in him."

The very essence of our religion is love. The love of God shed abroad in the heart by the Holy Ghost brightens life, and prepares for death. Love is the atmosphere of heaven, and none can be admitted there who have not first learned to love.

"Teach us, Lord, at length to love."
—Word and work.

AN ENCOURAGING THOUGHT.

We need not complain of the dark days that come now and then. To be sure, they are not so agreeable as the brighter ones, when the sunshine gilds every thing with glory and the air is full of healthful tonic and inspiration. The hill over there is dimmed by a heavy mist, which deepens into a fog that gathers about its top, and spread all over the landscape there is a sobriety that, if the spirits are not very buoyant, becomes a gloom and melancholy. The trees, standing motionless, look sad and hopeless, even the evergreens wearing a somber air, and the sounds—be they the lowing of cows, the twitter of birds, the rumble of machinery, or the song of falling water—seems to be set to a minor key, and so to stir up feelings of half sorrow in those who hear them. But the experience is a good one after all. It is giving the other side of the soul a little exercise, after which the true side will the more readily assert itself. The consciousness also remains that the fogs will all clear away, and in beautiful light the old joy of the hills and fields will come back again. And so in Christian experience, though we wish habitual cheerfulness and gladness, the duller times will come. We are cast down, we sojourn in Meshech; the shadows hang about us; the pilgrim sorrows are on us; we long for wings like a dove that we may fly away and be at rest. That would be very bad if it were to continue, but it will not. The shadows shall flee away. The mourning shall pass, the weeping endure, but for a night. Flinging away the sackcloth, and putting on the garment of praise, the song shall be begun that in its varying moods will last forever.—The United Presbyterian.

KEEP YOUR WORD TO THE CHILDREN.

A promise to a child should be held sacred. The thoughtlessness and carelessness for many parents who as the mood takes them, threaten a child with punishment or offer it a reward or a present, and then easily forget the whole matter, is to blame for much untruthfulness in children. How are they to attach importance to the spoken word if those who stand to them as repre-

sentatives of the highest earthly authority lightly break their pledges? If papa, going to the office in the morning, assures little Maymie, clinging to his hand, that he will bring her a box of bonbons or a new doll when he returns at evening, or mamma on her way to the matinee promises that a coveted volume of fairy tales shall be purchased for good little Bob, who is to stay pleasantly in the nursery during her absence, papa and mamma are in honor bound not to disappoint the little ones. No more than he would omit to pay his note due on a certain day in the bank, no more than she would neglect a social obligation, should father or mother ignore the fact that at home a certain little person, with small experience of this disappointing world and great faith in his parents, is waiting in anticipation. An absolute promise should, as a rule be absolutely fulfilled in all its conditions, and as a rule, it is not right to break a promise because, after making it, a child has been naughty. Let the naughtiness be punished in some other way.—Harper's Young People.

SURPRISED.

The Mahometan's scorn of women is the logical outcome of his religion, which refuses to recognize their claim as human beings deserving respect. As they are of use to man, they are worth food and shelter, but they are not in the least entitled to standing ground at his side. The Countess Comper, in "A Month in Palestine," gives an instance, far more telling than any sermon, of this dreadful state of things.

I was told by a Christian in Cairo, that he was once walking with a well-to-do Mahometan, with whom he was intimate, and who had often discussed with him the differing position of women in their respective sects. As they passed an old veiled figure in the street, who shrank on one side out of their way, the follower of the Prophet delivered a passing but well-directed kick at her.

"There," said the Christian, "that is what I complain of; you kick a woman as we should not kick even a dog."

"That," said his companion, with a look of genuine astonishment, "why, that is only my mother!"—Ex.

VICTORY OF FAITH.

A man advanced in years, who had served the Lord faithfully, was asked, when near his end, if he had any doubts. "Doubts!" he answered; "how can I have doubts? I have the eternal promise."

"Have you any darkness?" "How can I have darkness? I dwell in the sunshine of his glorious countenance."

"Are you afraid to die?" "Afraid to die! No; death will be my birthday in the palace of glory."

There is here no "dread of something after death," but a "hope big with immortality." And such an end comes to him who has "lost the fear of death through the blood of the Lamb."

ASA NERVE TONIC.

Use Horford's Acid Phosphate.

Dr. S. L. Williams, Clarence, Iowa, says: "I have used it to grand effect in a case of neuritic fever, and in uterine difficulties. Also in cases where a general tonic was needed. For a nerve tonic I think it is the best I have used, and can recommend it most confidently."

OUR YOUNG FOLKS

A PRACTICAL JOKE.

"Let's have some fun to-night, boys." "All right; what shall it be?" was the eager query and the group of boys drew closer together that their consultation might not be overheard by any of their schoolmates.

Dan Ellis was a good-natured, overgrown boy, who was made the butt of all practical jokes, and who took, as a matter of course, all the merriment that the boys at school were apt to enjoy at the expense of his red hair, his irregular features, wide mouth, and shabby clothes. The boys were so used to teasing Dan, and having him receive everything good-naturedly, that I doubt whether any of them ever took into consideration the fact that he had feelings which could be hurt by unkindness.

That evening Dan was on his way home from a neighbor's, where he had been doing some chores, when he suddenly tripped and fell full length, with one foot doubled up under him.

A hearty shout of laughter greeted his fall; but when Dan, with a faint smile on a face that was pale with pain, made an effort to rise and fell back again with a low moan, the boys were frightened at the results of their joke, and ran to his aid. One of them cut the strong string which had been stretched across the street about a foot from the ground, while the others tried to hold Dan to his feet.

"I'm afraid I've broken my leg, boys; I can't stand," and a moan escaped Dan's lips, in spite of his effort to hide his pain.

"I'm awfully sorry, Dan, old fellow," said Harry Beach earnestly, as they laid the injured boy down again. "It's all my fault for I put the boys up to it; but I only meant a bit of fun. I never meant to hurt you; don't you know I didn't?"

"That's all right," began Dan feebly, but before the words were fairly out of his lips he fainted with the pain he was trying to endure so bravely.

The boys carried him home as carefully as they could, and while one went for the doctor, the others helped his mother put him into bed. The time seemed very long to the boys, who were waiting in an anxious group by the gate before the doctor came out.

"Well, boys?" he said kindly, as one of the boys stepped forward to detain him.

"How is Dan?" queried Harvey eagerly.

"I am sorry to say his leg is broken, and it will be some time before he can go about again," the doctor answered. "He would not tell me how he came to have such a fall, but if it came from a practical joke I think the only return the jokers can make to their victim is to relieve his mind of the anxiety he feels about the work he will have to give up."

The boys stole into the house again to consult Dan's mother, and to ask if there was not some of his daily work they could do for him until he was well again. They knew he kept the school-room in order, but his mother told them that besides this he did the chores morning and evening at a neighbor's and the little money he earned in this way was a great help to them.

"Tell Dan we will do this work for him," said Harvey, glad that there was some return they could make to the boy that they had injured so severely in their practical joking; and though this promise meant perseverance in hard work for many a long day, they never neglected their self imposed duties. A new respect for the boy who could keep his standing in the class and yet work so bravely grew in their hearts, and during the days of his suffering and imprisonment they showed him many marks of love and sympathy. There was a general rejoicing when Dan reappeared in school one day and took his old place.

"I've done with practical jokes," said Harvey. "I think this one cost more than it was worth and for my part I never mean to play another. You're a brick, Dan, not to bear malice, when it has cost you so much pain."

A smile lighted up Dan's plain face. "I don't mind," he said, "for I feel as if you were all my friends now; but I agree with you that it is an expensive kind of fun and it is well to count the cost first, and see if the joke is worth it."

The lesson on the folly of practical joking had cost poor Dan many a day of pain; and the boys many hours of hard work, but they had learned something that they would not soon forget, and while they were as fond of fun as any other boys, they never again devised a piece of mischief which might lead to serious results.—Intelligencer.

WORK AND ANXIETY.

A well-known speaker recently said in addressing a meeting of young men:

"Many seem to think that in these days of competition and struggle for existence, life is more difficult and anxious than it used to be. I believe, on the contrary, that there never was a time when modest merit and patient industry were more sure to gain their reward."

We believe that these words are true, and that they should give fresh courage to those who despair of victory in the battle of life. Let each one do his best, and calmly await the results. It is anxiety, and not work, that wears and kills; it is work not anxiety that commands success. There is a Hindoo saying that the

fortune of a man who sits, sits also; it sleeps when he sleeps; rises when he rises; and moves when he moves. What are our readers doing? Are they sleeping, sitting down, or moving forward?—People's Aid.

THE SAUCER GARDEN.

Have any of our little readers ever made a garden in a saucer? This is how it may be done. Place your saucer in a sunny window; put in it a piece of sponge or some white cotton, then sprinkle over that about a tea-spoonful of whole flaxseed, and fill up the saucer with water. All the care this garden will need is plenty of water. After a few days you will find your seeds sprouting, and before very long you will have a flourishing green spot in your room.

Some little sick child, would enjoy seeing such a garden "grow."—The Child's Hour.

THE STORMY PETREL.

Storm petrels, or Mother Carey's chickens, as they are more commonly called, follow out-bound vessels in large flocks, gathering about as soon as land is lost to view, and remaining until land is once again sighted, unless a violent storm drives them away. For the most part they feed on refuse thrown overboard, but are never hungry. Hovering over the food by patting the water with its webbed feet and quickly flapping its wings, it appears to stand on the water. Sailors regard the bird with great superstition, believing some calamity will follow its wanton killing.—Popular Science Monthly.

Look here, Friend, Are you Sick? Do you suffer from Dyspepsia, Indigestion, Sour Stomach, Liver Complaint, Nervousness, Lost Appetite, Biliousness, Exhaustion or Tired Feeling, Pain in Chest or Lungs, Dry Cough, Night sweats 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. 1st. e. o. w.

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

Consumption Surely Cured.

TO THE EDITOR:—Please inform your readers that I have a positive remedy for 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.D.
181 Pearl St., New York. Jan. 25 '90

I find that doing the will of God leaves me no time for disputing about his plans.

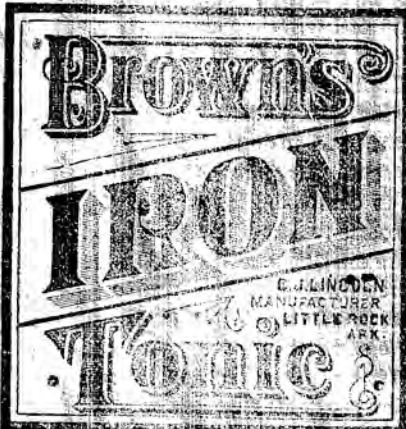
CATARRH.

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 reputable 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.
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