The Arkansas Methodist.

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

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

VOL. VIII. LITTLE ROCK, ARKANSAS, WEDNESDAY, MARCH 5, 1890. NO. 45.

OUR WOMAN'S WORK IN THE ARKANSAS CONFERENCE.

BRO. BENNETT:—Permit me again through the columns of your paper to call the attention of all who may, ought or do feel an interest in the work of Church Extension, specially that part called Woman's Dept, or Parsonage Societies. Other Conferences have their workers who have succeeded so far as to be able to give reports encouraging in many ways. Our people have not taken hold of this as the needs of our Churches demand. I had it in mind to send you Mrs. E. E. Wileys Leaflet, "Ye did it not to me," asking you to reprint it for the readers of Arkansas Methodist, but I am prevented by seeing it already in your last week's issue. Her appeal is earnest. May God graciously quicken some souls to energy to do some work here that no other can do for them, and which neglected will bring at last from our gracious Lord, but just and holy Judge, the woeful accusation, "Ye did it not to me."

Why not, dear sisters, women of our Church, arouse yourselves to behold with enthusiastic vision the broad beautiful fields already "white unto the harvest," glistening in the sunlight of His love, open for us for gleaning and gathering into the Master's garner? Woe to our blindness if we say there is nothing for us to do. To us as to Mary of old, the word is "The Master is come and calleth for thee." Happy will we be, if like her, we are ready to arise quickly and go out to meet Him, and of us, as of her, He shall say "She hath chosen that good part," and again "She hath done what she could." Our W. F. Mission Society, Church Extension, and Sunday-schools open wide places to us for work in every city, town, hamlet and neighborhood in our own fair land, as well as foreign shores.

Alas, for us if we hear and heed not the command of our Lord, "Go teach all nations," and enlist not in direct service to Him. Although our strength be small indeed, yet He is able of our feebleness to ordain strength if we be but faithful to the talent committed to us. Where are the children that we might not muster under the banner of the Lord of hosts, if every woman in Christian lands were faithful to her Lord and sought not to please herself. Much here is left undone.

Just here let me digress and touch on a wonderfully interesting topic which has drawn, and is still drawing forth varied comments, criticisms, commendations, censures, accusations, exclamations and whatnots from just as many and as varied classes of mind among those who observe and think. I mean the question with regard to woman's work and status in the Church. With regard to it, and all that is expressed either pro or con on any special rights she may claim, or her friends may claim for her, it is all "interesting to me," as Mrs. S. F. Mooney says of a certain high strung article of recent date in The Methodist, and I add with her that it is interesting "not because I am a candidate," for I have no inclinations, gifts or graces for aught beyond a Christian woman's simple calling, that is, to live and do what the heart and hand of such an one can find to do. May my prayer ever be, Lord help me in my efforts for this.

Christ our emancipator has bought our freedom and, as woman, for our work we need not, we ask not, the ordination of man's hands to bring us into the office or offices for which our Creator has ordained us. Neither do I believe any intelligent defender of woman's lawful status and privileges would dare think of disrobing her of the queenly mantle which she wears in her own heaven-ordained sphere. I think that just here some are making a show of manly bearing, and have nothing but a man of straw to fight.

Our noble author of Christian womanhood" is very clear I think, and I cannot see how any one with his best thinking cap on can misunderstand him. Every thoughtful man and woman ought to read the book and then candidly to judge. I unite with Miss Bennett in the hope, that it may be used as a text book in our prospective Training School.

One thing I believe and indeed am sure of that ere the looked for millennium shall dawn on our sin-stricken earth, woman will hold her place in our redeemed, blood-bought humanity as she did in the sinless Eden; as man's equal, not his inferior, a co-equal subject in the spiritual kingdom his helpmeet, and not a usurper of man's rights, but a holder of her own untarnished devotion to that Name high over all who has called her to follow Him in His mission of love and mercy, of teaching and soul-saving to our fallen and sorrowing humanity, as surely as He breathed on the mount of ascension those missive words "Go ye into all the world." Whatever that position may be or whatever may be the work He, the Lord of all, has for her to do He will assert for her that very thing and bring her into that place as surely as that His kingdom shall be set upon the earth. With this true womanhood will be content and biding in patience her time, will do every where and in every place the Master's bidding.

But this digression from my first thought in writing is longer than I intended, so will try now to make a practical application of it. First, I would enjoin on the pastors and on the P. E's. to "help those women" who would be helped and would be a help to you if you would let them. Condescend from the lofty heights of your ministerial dignity to talk to the sisters of any special work allotted to them and don't feel that it is a letting down of your high personage in your pastoral care to inquire how the children are doing in these matters. Their hearts and hands are ever ready to do something if encouraged by their seniors. And again let me ask, would it detract from either the interest or the profit spiritually of the Quarterly Conference to add to the questions a sincere inquiry as to what the Woman's Missionary Society and Church Extension are doing within the bounds of that Quarterly Conference? Also, I would add a tender interesting question, what are you giving the the children of the Church to do? These are matters of interest to be looked after if the General Conference recognized these organizations as a part of our Connectional work, which was done by record in our Discipline of 86. Certainly our brethren did not put it there for sound's sake, but as a rule for smaller bodies to go by. Do brethren consider the matter seriously, and let me beg of you all to help us in this work of building parsonages in our needy and destitute fields of labor. Let us labor to provide a good home for every work in our Conference and have something to give to those more needy. In this let me beg from all help as they can give throughout the Conference. If you will inquire into it and write you can obtain all the information, that you need to stir your hearts and hands to help us in this part of our work. With those of our preachers whose lot it has been to find at each removal a good house and beautiful provision I would plead: "Don't forget that all your fellow-laborers even in your own Conference are many of them very uncomfortably surrounded. Ah! brothers and sisters how soon we forget the needs of others when we are clothed, fed and furnished with comforts to the full. I have seen the itineracy in many of its phases—know something of its sorrows, and very many of its joys. I have never experienced want but some of my early recollections of faithful, patient, helpful wives as I have seen them myself in the homes of our Methodist itinerants have been, and are still to my mind, pictures of heroism and endurance which might well be called martyrdom. And to-day in those mission fields in our own State there are workers, men and women, who in the sight of God and of angels, deserve the mead of commendation and help as any who go to China, Brazil or Mexico crowned with the praises, blessings and prayers of the Church.

I love the F. Miss. Society, can never cease praying and working in it and for it, but I am forced by all that I see and know to be true, to believe that it is as much our duty to help in this work of Church Extension, in our own midst as it is to give our means to send abroad our missionaries. Brothers and sisters of Arkansas Conference, will you not help us this year? In Christian bonds of service to our Lord. I am truly yours, Mrs. Jas. A. Peebles,

Cor. Sec. W Dept Church Ex.
Ark Conf.

BIBLE CAUSE.

About the 20th March next, I shall commence making up my monthly and Annual Reports to the American Bible Society. Will all Bible friends, who have promised moneys, as donations to this cause, please meet their voluntary obligations at once. Can not every minister in charge of a Methodist Church, which has not yet reported to this cause, send to me, *one dollar* at least? Many preachers could do that. Many official members could do much more. In the name of the Lord, I beg all Bible lovers to do all they can. So that all moneys may go in these reports. Fraternally,

W. H. VERNOR,
Feb. 28. D. S. A. B. S., Ark.

THOSE MISTAKES.

DEAR BRO. BENNETT:—I expe[cted] that mistakes would occur in [the] Minutes of our Conference. [With] the pressure of work upon me [I did] not have time to verify my [own] work, before sending it to the p[rint]er, and doubtless I made some [mis]takes. I saw some obvious erro[rs in] the Statistical Secretary's foot[ings,] and corrected them. But sinc[e re]ceiving the printed Minutes, [I dis]cover some discrepancies bet[ween] them and the Record. As i[n the] table of members for Monticello [Dis]trict, the Minutes give Warre[n a cir]cuit 237 members, while the R[ecord] shows 337, but the footing 2,7[64 is] correct. The Record is blank [as to] membership on the Carolina ci[rcuit.] Last year it had 377. It [shows] $25,00 assessed to Okolona ci[rcuit,] but nothing paid. I do not [know] who is responsible for the mist[ake—] the Statistical Secretary or the [form]er pastor of the circuit.

It may help to make the bre[thren] more careful to know that in [not a] single year since I have been [Secre]tary have their reports to the [Con]ference tallied with the report [of the] Missionary Treasurer, and [that I] have prepared the copy for the [Min]utes *not from the preacher's re[ports,] but the Treasurer's.* If the bre[thren] themselves make mistakes in m[aking] out their reports, they may e[xcuse] the editor, proof-reader and pr[inter,] if they should make some. F[ater]nally. J. R. Mo[ore.]

Arkadelphia, Feb. 28.

WHAT SHALL WE DO WITH IT?

In the Southwestern Met[hodist] Rev. J. A. Anderson, P. E. [of the] FortSmith District, writes:

Whiskey's crimes will never e[nd till] the reign of whiskey ends. [Within] three miles of where I now wri[te, we] recently had an illustratio[n of] the utter lawlessness of this bu[siness.] On Christmas eve, a crowd [assem]bled at a Christmas tree in th[e little] village of Witcherville, Ark. [The] boys of two of the most respe[ctable] families in Sebastian county [were] there. Whether they have [been in] the habit of drinking or not, [I can]not say. They may have simp[ly had] "Christmas whiskey." Any [way,] they were drinking. They [fell out] about a matter that could no[t have] arisen if they had not been infl[uenced] by whiskey. Shame to say [, one] party was with some young [ladies,] or rather the young ladies wer[e with] them. A young lady will go [with a] young man who would not be [caught] on the street with her, if he t[hought] her to be as bad as she kno[ws him] to be. Will the girls read th[at sen]tence again? A drunken r[ow took] place, and the row was ab[out the] privilege of being escort to [one of] the young ladies. When the [young] ladies had been seen home th[e young] men met, and went to carv[ing one] another. There were three [or four] on a side. The father to [one set] attempted to restrain them, [and he] was cut up.

On Christmas day one of th[e young] men lay a corps in his [father's] house; two others were ba[dly cut,] and one of them was a m[urderer,] while in the same house wl[ere the] corpse lay, lay also the m[other of] the dead boy, with reason f[led, and] the mother of the one who [is sup]posed to have wielded the fat[al knife,] prostrate with inexpressibl[e grief.] The son of one of these mot[hers had] married the daughter of th[e other,] and now the son of one had [murder]ed the son of the other. T[he dark]est day that ever flung i[ts gloom] upon that home!

In New Orleans, some [months] ago, a man walked into [his house] drunk. His wife was bus[y about] the room. His sweet little [child was] sitting on the floor playi[ng. He] walked to it, lifted his foot [and kick]ed its brains out over the r[oom, and] the mother escaped only b[ecause of] the nearness of a policeman.

In Gainesville, Ga., a s[hort time] ago, a man waked up in a c[ell of the] jail. He stared wildly [around,] looked confused and said, "Where am I?" "You are in jail," [was the] reply. "What am I he[re for?"] "For killing your wife," said the jailer, "My God! Then [kill me,"] he begged. Louisiana, [Arkansas,] Georgia, and there is not [a State in] the Union that could no[t furnish] deeds for every twelve mo[nths of its] history equally horrible. [What shall] we do with such an enemy? If this were a human being, a ma[n or wom]an, going about this land c[ommitting] such horrid crimes agai[nst all that] we hold dear, there is not [a State in] this government that [would not] throttle the criminal. I[f any poli]tical party should lend its [endorse]ment for twenty-four hour[s to such a] monster, that party wo[uld never] elect another candidate. If this foe be human, life and libe[rty were a] wild boast, every hound and gun in the land would be called out against him. No man would be senseless enough to be misled for an hour by the cry of "liberty." Liberty to do what? The devil from hell has as good a right to rise up in the government of God and demand to be set at liberty. If he were turned loose he could do no worse deeds than the deeds of whiskey.

If you ever vote for the licensing of whiskey, I beseech you to read that sentence over again. I fear that the constant presence of this enemy has rendered thousands of our people insensible to its awful nature. I fear that in many places, even the pulpit has become morally callous on the subject. We ought to bomb and blast this awful business till the withering curse of God and of a long outraged public shall sweep it from the earth. Men must be willing to be thought cranks and called fools, if they expect to stem the tide of such wickedness. While you are willing to weep for the sins of men, like Christ wept over Jerusalem, you must be also like John the Baptist rebuking Herod. Show this business no quarter. Be wise, but fight it to the death. Clean it out of your Church. Let no man alone who drinks it, or has any complicity with it. A pastor who will tolerate it has a strange head or an evil heart, or a great lack of courage. That is the truth.

PINE BLUFF DISTRICT.

DEAR METHODIST:—I held the Quarterly meeting for Lehi circuit at Wesley's Chapel Feb. 15, 16. To meet so many of the people after an interval of more than four years was very pleasant. The circuit has lost some of its strong members, but is not weakened as I feared. Those that are left are on their mettle. The financial report good, the prospect full of promise; Bro. Shaw well received and hard at work.

I came to New Edinburg Feb. 21, preached and held Conference Saturday and Sunday and lectured two or three evenings during the week. Bro. McCann is just splendid; he has his work well in hand. Our people are full of confidence, and I am sure this will be a fruitful year in spiritual blessing unto them. How much I did enjoy meeting with all these dear brethren again. Keith, Matlock, Fowler, Clements, the Owens boys, Ritchey, Weeks and many others whose names are written in heaven. Thank God for the fellowship of the brethren. This circuit was divided, and Kingsland circuit formed on its northern border. I think by the end of the year New Edinburgh will be fully as strong as before the division.

The news from Kingsland circuit is most cheering. The people are delighted with their preacher, and Bro. Brewer is delighted with his people.

I am proud of my preachers. This District was never better manned. Under the Divine blessing I expect most glorious results this year.

My health is robust and buoyant.

J. H. RIGGIN.

A SHORT BUT TRAGIC HISTORY.

A young man, member of the Christian Church and a teacher in the Sabbath-school in a neighboring city, went one evening to hear Colonel Ingersoll caricature the Scriptures and then denounce the caricature. The effect of the address upon his immature mind was to lead him to think religion to be an obstruction to the enjoyment of life. He left the Church and the Sabbath-school and became an avowed infidel.

At the time he was strongly attached to a young lady attending one of the schools of the city. She and her parents were devout members of the Christian Church. The parents at once became opposed to him, not being willing to trust the happiness of their daughter to a person who despised and rejected their Saviour. When the young lady indicated to him that she could no longer receive his addresses he became very unhappy, and after various mutations of thought determined to become a clergyman of liberal faith. After a few months he went to a theological school to prepare. After having been there a few weeks he ended his career in his own room with a revolver, and was borne to the grave of a suicide.

The readers may say, Surely he had a weak head to begin with. Of that we have no means of judging. The facts as given have been received by us from an intimate friend of all the persons concerned. One thing is certain, that genuine religion is the safeguard of youth, and whatever leads a person to renounce it in most cases leads him into mental and moral darkness, in which he has no sure guide, and, when trouble comes, no satisfying support.—N. Y. Advocate.

A TEST OF SENTIMENT.

Several religious papers of the Northwest—the Minneapolis Free Baptist, The Northwestern Presbyterian, The Northwestern Congregationalist and The Methodist Herald—recently joined in sending to clergymen and others in Iowa a series of questions designed to ascertain the real sentiment of the best classes of that State upon the Prohibition issue. The inquiry was occasioned by the widespread reports that the people of Iowa were dissatisfied with Prohibition, and claims that the recent election result signifies a desire for its repeal. These reports and claims were printed with ostentatious indorsement by nearly every Republican and Democratic paper in the country; and the general public was made to believe that the chief characteristic of the average Iowan was a raging thirst for rum and a passionate longing to restore the rum-shop by act of Legislature.

The northwestern religious editors wished to find out how far the daily newspaper dispatches and editorials were to be believed, and accordingly the following questions were sent into Iowa:

"Did the late election signify any dangerous dissatisfaction with the Iowa temperance law?

"Is it seriously proposed to repeal the law?

"Are good people convinced that Prohibition is beyond question, all things considered, the best protection for the home and State?

"What are the most imperative demands of the hour upon the temperance host?"

The questions were forwarded to Iowa pastors of the denominations represented by the four religious newspapers named above; but their their circulation was not confined to these clergymen. Replies have also been received from Baptists of other denominations, Episcopalians, Lutherans, Friends, etc., as well as from college presidents and professors, lawyers, Senators, bankers, real estate men and others.

Altogether there have been 265 replies, and the testimony which they bear to the good effects of the Iowa Prohibitory law and the unwavering support accorded it by the masses of the people is simply overpowering.

In answer to the first question, 53 say that they think that the result of the late election implies dissatisfaction with the law; *but nearly all of these 53 limit the dissatisfaction to the enemies of the law, to certain localities or to various defects which may be remedied.* The remaining 212 say that the election signified no dissatisfaction, many of them specifying other issues as causing the political changes.

In regard to the question of repealing the law, 93 think a serious attempt will be made in that direction, but most of these do not think the effort will be successful. Some express the belief that the object of the repeal agitation is merely to prevent the enactment of more stringent statutes.

The answers to the third question are overwhelming to the effect that Iowa's experience shows Prohibition to be the best protection for the home and the State, 242 expressing this conviction, most of them with great emphasis. On the other hand 13 say that sentiment is divided, 7 that they prefer High License, and 3 that they favor Local Option.

The responses to the fourth question lay stress upon the need of united vigilance, the use of more perfect legislation, the persistent education of the people, the enforcement of the law and the extermination of the traffic.—N. Y. Voice.

CYCLONE IN WOODRUFF COUNTY.

DEAR BRO. BENNETT:—A fearful cyclone swept through this county this morning at 10 o'clock, leaving destruction in its path. I have not learned the extent of the damage yet, only in this vicinity. Our church (Union) is a complete wreck, nothing left but the foundation. The cemetery is badly damaged; some of the tombstones have been crushed by the falling timbers. The residence of Mr. Spears one-fourth of a mile east of the church, with all the out buildings was completely wrecked, and lies in a mass of ruins. The furniture is all ruined and most of their clothing blown away. The family were all in the house at the time, but escaped unhurt. One house on the Revels farm (now owned by Bro. Stith Jones) was completely demolished. Mr. Butler's barn which had only been completed a short time was also blown down and some other buildings badly damaged. So far as I have heard no person has been killed; one woman I learned this evening had been severely hurt. Riverside escaped, not being in the track of the storm. We are devoutly thankful that it has been no worse than it has.

Yours,
W. W. ANDERSON.

Riverside, Feb. 25.

TIMELY WARNING.

To the Editor of the Gazette:

LITTLE ROCK, Feb. 28.—There is an important matter to which the newspapers of the State ought to call the attention of the people at once, so that persons not familiar with the law may be able to save themselves from losses that will otherwise occur.

The last Legislature passed an act which bars suits to foreclose mortgages, whenever the debts secured by them are barred, which, in the case of promissory notes, is five years. See Acts 1889, C. 74. This act which was approved March 25, 1889, allows one year from the passage of the act for the bringing of suits to foreclose mortgages that would be barred by the terms of the act, or that would be barred in less than one year from its date; which time will expire on the 25th day of next month (March); and partial payments on debts secured by mortgage are required to be noted on the margin of the record of mortgages in the office of the Recorder.

I apprehend that many persons holding mortages will be caught napping, will let the time slip by, and so will lose their securities. Such losses will probably fall on married women who are not accustomed to a strict attention to business. A timely mention of the situation by the public press will no doubt render such misfortunes fewer in number.

Respectfully, U. M. R.

FROM OUR EXCHANGES.

This, from an exchange, ought to open some eyes wide: Dion Boucicault, the famous playright, asserts that "more than $200,000,000 is paid every year by the American people for their theatrical entertainment. That means nearly $18 to support the theatre for $1 given to send the gospel to heathen nations; and yet there are those who declaim against the cost of foreign missions.—N. O. Advocate.

The Gospel alone has the right to make distinctions among men, and this it does by honoring the good and condemning the evil. From many of our city churches to-day the poor are practically excluded and shamefully neglected. The "man with a gold ring and costly apparel" can take the front seat in the synagogue, though he may have spent the night before in the saloon, or some still lower dive of iniquity. My brethren, we warn you to beware of the fatal tendencies of the age. Look upon every man as having been equally loved by God and equally redeemed by Christ.—Alabama Advocate.

A physician of eminence tells us that he believes that the effects of the influenza upon the whole country have been as disastrous as an average epidemic of cholera would be. We observe that many who have recovered from an acute attack are in a condition bordering upon nervous prostration, and that peculiar tendencies to heart failure trouble many. It is a time for moderation.—N. Y. Advocate.

The Book Committee of the Methodist Episcopal Church has appropriated the sum of $110,000 to the relief of the superannuated ministers, widows, and orphans for the current year. What a God-send to these deserving claimants! And yet some of our Church papers are in favor of turning our House into a purely secular business, by using the profits upon itself, instead of as the law of the Church directs. Had this thing been foreseen Dr. McFerrin's appeals for the House would have been in vain. It was saved in the interest of the superannuated preachers; let them not be denied its benefits.—Central Methodist.

The bill before Congress prohibiting the use of the mails by the Louisiana Lottery, or any other lottery, should be passed unquestionably, and the sooner the better. No one who is a patriot, a Christian or a moral man, can view with any complacency or thought of toleration this enormous source of evil and crime. The United States should not lend itself to assist in any such schemes. It should not be willing to accept payment for the rendering of any such service as that of being carriers for a gambling establishment. The whole thing is bad, and every influence should be used to discourage, cripple and destroy it.—Herald and Presbyter.

ARKANSAS METHODIST.

WEDNESDAY, FEB'Y. 26, 1890.

LETTER FROM TENNESSEE

One of your correspondents, and a sprightly one he is, seems to have searched the Presiding Eldership, and "brought forth things new and old." He starts out well, but he doesn't hold up. "Secondly, under our present economy, we need the power of our Elder in the pulpit and *the chair*. These are great occasions, and we must great men in the pulpits and *the chair*." I have underscored *the chair* for reasons that will appear further on.

This is good also: "Third. We need the Presiding Elder to plan the works and to help the Bishop man the works. I cannot conceive how the Bishop could succeed in this important part of his duties without "the Elders" in council assembled. How could he know all about the men and the charges, unless he had some one, who had been over the field, studying, mapping out and drawing his designs upon his trestle board, getting ready for Conference? This done and laid before the Bishop and the other cabinet officers, you may look for happy results."

Now read, and he seems to be getting a little shaky: "There ought to be a uniform method among us. What that method should be, I can hardly suggest. I will risk a suggestion nevertheless. I think that we might add 9 per cent to the assessment made for the support of the preachers in charge of the various stations, circuits and missions composing the District safely. No reasonable man would object to this rule. I verily believe it to be in the neighborhood of right. Let's try it on paper. Suppose there are 13 pastoral charges in the District, and that the asessments on these thirteen charges for the preachers amount to $12,000, 9 per cent of this would give the P. E. $1,080. Suppose, again, that the total assessments on the thirteen charges only foot up $10,000; 9 per cent of this would make an assement for the P. E. of $900. I dare say, that this would be as near a proper basis as we could arrange for, I would not object to this method becoming a law. Indeed, I have thought for years, that it ought to be the law of our Church. I believe that there would be less friction along this line if some established rule could be settled upon. The burden of the support of the Presiding Elder ought to rest alike upon all."

He here writes impracticable things. Let me see: 9 per cent. Well, here are the Minutes of the "Old Jerusalem." Only one District—Nashville, paid its preachers as much as $12,000. It paid $12,609; 9 per cent would have paid Dr. Young $1,134.81. He received more than twice that amount. He ought. Yet one station paid its pastor $3,850. The next highest is Columbia District, paying its preachers $9,143. This would have given Dr. Brown $821.87, but he received $1,447.44. Four of our Districts average about $8,000 to their pastors. This would give their Presiding Elders $720 each, but they pay them about $1,200. Here are two Districts averaging about $5,250 to their pastors. This would give their Presiding Elders $472.50, but they average to their Presiding Elders $700. The brother says, "I dare say this would be as near a proper basis as we could arrange for." This might suit the White River Conference very well; I have not their Minutes, and would be glad to exchange with the brother, this day mailing him a copy of ours, but I tell you this would stir us up in the "Old Jerusalem." It may be that traveling expenses are nominal in the White River, or it may be that White River Presiding Elders preach one doctrine and practice another; i. e., preach liberality and give nothing themselves. I don't believe that. If anything under heaven will develop the grace of Christian liberality in a man, it is the Presiding Eldership. It is presumable from his letter, that the Districts in White River pay from $10,000 to $12,000 to their pastors. If so then one of two things is self evident: There is great wealth and liberality there or the Districts are very large. Our Districts range from 14 to 19, averaging 16 6-10, and yet only one pays its pastors as much as $10,000, nor even assesed that amount. We paid our pastors $76,888.39 last year, and our Presiding Elders $12,197.56, making $89,070.95. Now, "as near a proper basis" as this brother "could arrange for," would be 9 per cent to the ten Presiding Elders, which would be $8,016.39, or $801.33 each, near $160 less than he provides. Now, in this country we have an idea that it is the duty of a Presiding Elder "To travel through his appointed District in order to preach and to oversee the spiritual and temporal affairs of the Church." Now read closely the duties which follow in the paragraph and it is easily seen that there must be a good deal of "traveling through"—not always to a Quarterly meeting however. There are two ways for a Presiding Elder to travel. 1. Keep a horse and buggy if he chooses, go by rail when he can; when he cannot then go on his horse or in his buggy. 2. Keep no horse or buggy; whenever he *has* to go, write to some clever hearted brother to come for him in his buggy, and perhaps stick to him until he has 'filled' several 'appointments,' and then forget him when he comes into his kingdom. There is very little expense attached to the latter, a good deal to the former. It would make some Presiding Elders' ears tingle to hear what is said about having to haul them around.

Now my brother's "well-rounded-up-and-disgusted-on-all-sides" Presiding Elder takes the first method, and is out about $200 per annum. Feed wear and tear of horse and buggy, R R. and hotel expense. This leaves him $601. If he has no parsonage, then he must pay at least $100. This leaves him $500 for himself and family. He ought to live in a town central to his work, for his own convenience, and the protection of his family. There now, we've put the Presiding Elder in a town with a house and $500. I recon we are satisfied now. I've tried town and country and am prepared to say that the incoming, and the out-going, in the two places are very different. I repeat, I am anxious to see the Minutes of the White River Conference. Of course they "have these great men in the pulpit and *in the chair*," in a town, on $500 and a house, with traveling expenses paid. This scene is laid in Middle Tennessee. The figures come from the Tennessee Conference, and on the basis that this brother thinks "ought to become a law of the Church." Without stopping to look into the effect his proposition would have upon the already low pressure he has established he proceeds to propose to make the Districts smaller: "I feel quite sure that large Districts are a failure. I am equally sure that 13 pastoral charges are enough for any District. I believe that 15 should be the ultimatum. We have had more friction in the White River Conference growing out of this fact than any other. Our Elders are crowded in their work." We must discount heavily a week-day Quarterly meeting in order to sustain his small district proposition: "Very frequently they are compelled to hold our Quarterly Conferences in the middle of the week. The people object to this, and I do not blame them." I am glad he did not add "I help them to object to this." Some pastors co-operate with the Presiding Elder and make these week-day meetings occasions of great spiritual power to their people. Drawing to a close he proceeds to remark: "It is a sad mistake for any man to conclude that the P. E. has nothing to do but hold his Quarterly Conferences. If that was all we expected of him, I would vote at once to kill off the last one of them. I can hold my Quarterly Conference just as well as the P. E., can hold it just as successfully as he can."

Out went the cat! Although "*the chair*" was coupled in "power" with the "pulpit" in the early part of this brother's letter, yet except for one of two reasons "the *chair*" has degenerated in his estimation. Either he concludes that he could fill *both* "pulpit and chair" "just as successfully as he can," or he has abandoned the idea of Presiding Elder "power in the chair" to sustain his argument against week-day meetings. Let us be charitable. There are some things I would like to know, and, perhaps, the brother can inform me. I would like to know what he would do presiding over himself and finding himself short in finances, and his brethren of the stewardship shoot in their collections? Could he prize himself out to as much advantage as his Presiding Elder could? Finding that the collections ordered by the Annual Conference had neither been paid or subscribed, could he influence himself, by words of encouragement and godly admonition, to lay hold upon this important work and press it to success as easily as his Presiding Elder could? If he found himself neglecting to enforce moral discipline, hold Love Feast meetings, administer the Sacrament, hold Church Conferences, could he admonish himself as well as his Presiding Elder "and as successfully?" Then, if in holding his Quarterly Conference "just as well as the Presiding Elder can hold it, just as successfully as he can," he finds himself delinquent will he be as apt to report to the Annual Conference his name as one of "the delinquent traveling preachers," as his Presiding Elder would?

Having fixed everything to his notion, he comes down with the sweep of a gladiator upon the Bishop and his cabinet: "Once more. While I am on the subject of Presiding Eldership, I want to say something more. Yes, I wish to express my mind freely. A Presiding Elder ought never to be permitted to say one word derogatory to the preacher's standing, and influence behind his back. I mean in council with the Bishop. If the preacher has little traits of character, which injure his usefulness, let him be brought in and let the Bishop get both sides. If these things are too trifling to have a hearing on both sides, then it follows, that, they are unworthy to be spoken of anywhere or to anybody. If I were a Bishop I would never have a man in my council chamber who would presume to speak disparingly of one of his preachers, after he had said in open Conference that there was nothing against him."

I imagine the brother a Bishop. He is in his cabinet. Ten Presiding Elders are before him. They represent 160 men whose moral characters have been passed by the Conference. He will do one of two things: First, he will put their names in a hat and let the Presiding Elders *draw*; or, second, he will inquire into "the gifts, grace and usefulness" of each brother. When he brings every brother in who "has little traits of character, which injures his usefulness," and gives him a hearing won't he have "sweetness long drawn out." The brother, as little acceptable as any I know in the Tennessee Conference, really cannot help feeling that the Church, greatly to its own hurt, over looked him in the selection of Bishops. If he were brought before the Bishop and his cabinet to explain the little traits of character which injure his usefulness he would require two sessions.

I conclude: 1. The Presiding Eldership is working well. 2. The size of the Districts will remain. 3. Much good will be done in week-day meetings. 4. Many pastors will lend their influence and prayers to meet and remove the objections of the people. 5. The 9 per cent theory will evaporate. 6. "The chair," filled by the Presiding Elder, will still be a help and a blessing to the pastor. 7. The Bishop and his cabinet will continue to discuss the "little traits of character which injures men's usefulness," and err, if err they do, on mercy's side.

T. J. DUNCAN.

Fayetteville, Tenn.

GALLOWAY COLLEGE.

After a few days pleasantly spent at Galloway College, I would be untrue to that noble institution and the officers in command, especially Bro. Babcock and wife, were I not to express, publicly, the favorable impression made while in their midst. In the first place it is the most home-like school that I ever visited, and the best class of girls, taking them all in all (which means over 150). Their courtesy and affection towards each other is remarkable, and I do not remember hearing one word of slang while there. They seem to realize that the reputation of the school depends largely upon *them*. The building is all that could be desired, from the observatory to the kitchen (where the good natured cook is ever to be found in discharge of duty).

The girls' rooms are delightful and I must add most beautifully kept, everything in perfect order. Why, had I a dozen girls, they should all be educated at Galloway College. We would be untrue to our Church, and to the best interest of our girls, did we not send to this our home school, which is so eligibly situated, and finely equipped whithin our own section, where the physical, intellectual and spiritual interests of our daughters will be looked after, and they will be returned to us cultured, Christian women, to bless our homes and the world. From what I saw while sojourning among them, I feel that we as Methodists have reasons to thank God that we have such a training school for our daughters in Arkansas.

On Saturday night a Concert was given in the Chapel for the purpose of raising money to buy a bell. This suggests that the College is in need of money. Much has been done, but there is a debt resting upon it which must be paid off. Friends of the College, please help.

MRS. C. C. GODDEN.

Hot Springs, Feb. 26.

NORTHWEST ARKANSAS.

DEAR BRO BENNETT:—I have been so busy since Conference that I have not had time to give you a field note, but now I have a little time and have about recovered from the effects of that aristocratic disease, the "La grippe," and I proceed to write. My people seem to be well pleased with my re-appointment to Harrison. The Board of Stewards showed their appreciation by increasing my salary a hundred dollars. We have re-adjusted our methods and gone to work in good earnest. I have secured over half of the collections ordered by the Annual Conference. The good women will soon pay the last dollar on our parsonage, and then I don't know what they will do, but I am sure they will find something else to do, for they won't let up at all. Our Dykes is making an efficient P. E. He seems to know just what to do and just how to do it. I'm surprised at the P. E. harness fitting him so well the first year. Our school building at Yellville is completed and the school opens with flattering prospects, and I think under the management of Prof. Harris as principal, that at no distant day it will be one of the best schools in Northwest Arkansas—"come and see." I wish those able scribes who are talking so much about friction in the Presiding Eldership and so many changes in the ritual of our Church would employ their pens on something more profitable. There is more or less friction in all human methods. The day will never come when we will have a system of Church government without some friction.

Bro. Clower, come again; hit that egotistic, windy Swindall again. Bro. Bennett, I'll do all I can for THE ARKANSAS METHODIST, but as I told you at Conference, nearly all of my people are taking some one of our Church papers. I wish THE METHODIST great success.

T. A. MARTIN.

Harrison Ark.

WOMAN'S DEPARTMENT.

WHY SHOULD THIS BE?

I cannot but ask myself and my bren and sisters throughout the rch, "Why should this be?" when ceive letters like the following; for ains me inexpressibly when they e from true, modest men and en, driven by great need to let r wants be known.

brother who has endured much es: "If there was a house here we d rent, this request would not be e. I am living over a store, with ittle room. I cannot keep this long, so if the Board does not me, I see no chance but for my wife, and baby to live in a tent." n, a sister writes: "We came here, h a young babe, and in poor h. We found no house for the cher, and not a house could we

One of our members kindly d us a place in his house for a time: and my husband set to to secure the means with which ld a parsonage; but sufficient y could not be raised to build a small house. At this juncture ight of the Parsonage Society, rite to you, hoping to secure

ther, in California, whose husband was sent to an important place it a parsonage, and financially writes: "Plenty of work for the r, but our *membership* is small, l poor—not one rich member. y we have found a *few* able to But when I tell you not one dollar in money have we received you the truth. In all other about $14 in three months and

O that our heavenly Father eep us not only humble but willing to do the work he has assigned as!"

She is teaching three Chinamen, and hopes to "bring them to Jesus." We have promised her aid if we can secure the funds.

Another brother lived in a stable, until, receiving a portion of the appropriation made to him, he built a parsonage. He is now depending on us for the rest. Bishop Galloway wrote me the other day an urgent note to raise the money for this brother if possible.

Dear sisters, you tender-hearted lovers of Jesus, to whom the trials of your own sex rarely appeal in vain, you who can so well understand how a mother would feel compelled by duty to remain where she cannot have the sweet comfort of gathering her children around her at home, but is forced to see them scattered, a burden upon the hospitality of others. Why should you, when the facts are laid before you, delay to open your hearts to those who are sacrificing for Christ's sake all you hold most dear. A few have borne the burden of this work. Would that I could move the hearts of *all* to join us in our labor of love.

Dear brethren, you, who know so well how this weight upon our itinerant preachers hinders the work of Christ, why should you delay, or allow anything to prevent your coming forward at once and actively aiding this movement for their relief? Many of you have cheered us by word and deed. But what is it that hinders the great majority of you from helping, not financially, but with your influence? It cannot be from a want of appreciation of the subject, for it comes home to you. But you must know your influence is peculiarly needed in this work, and that if you do not help you hinder. Do not let any outside pressure keep you from doing your duty in this matter. Do not think me impatient, I am only eager for immediate help for the many pressing applications before us.

With the help of God we have been able to relieve many of our suffering brethren; and we feel His blessing will rest upon us for it.

We know a movement with an object like ours cannot be stopped. God will see to that. But we are restive under the fact that it moves more slowly than it should because of the inactivity of those who should most vigorously push it on. If it was a general principle at stake, one might bear this with more equanimity, feeling God will ultimately cause the right to prevail. But it is not that. It is little children suffering, weary mothers worn with toil and husbands and fathers going about doing good with heavy hearts, not for the privations they must bear but because of the burden resting upon "wife"—a burden they are unable to remove because their time is given to God. I lose sight of general ideas. I cannot calmly say "All shall be well. We have done good work thus far and bid fair to be a most useful society." I cannot patiently wait for the future. I must relieve my poor, tired, heart-breaking sister yonder before she gives down under the weight of daily care. I want to lift the burden off *that* godly brother, *that* every one, not some future one I know not of, that he may do with a free heart and untrammeled mind the work of the Master. And faith tells me God who has heard their prayers of his faithful servants, toiling bravely to extend his kingdom on earth. If there be any who can. I pray God to move their hearts as soon as they read this, to give something to relieve these good people from the trying circumstances that surround them—to give *largely*, if they can, for the need is great. Those who wish to organize auxiliaries should write to their Conference Secretary for this Department, for papers. If you do not know her address, write to me.

LUCINDA B. HELM.

1500 Third Ave., Louisville, Ky.

SUBSIDIZING ROMANISM.

A recent number of the New York Evening Post gave a large amount of space to the Roman Catholic Charities in and about that city. Thereupon Mrs. Josephine Shaw Lowell, whose wise philanthropy has made her name known in both hemispheres, and whose bravery is as admirable as her wisdom and humanity, writes to that paper as follows:

"While I am the last person to undervalue the charity of Roman Catholics, and while I fully appreciate the devotion, energy and intelligenge with which hundreds of Roman Catholic men and women in this city give themselves entirely to the care of the dependent and suffering, still I cannot allow the account of "Roman Catholic Charity" in your issue of November 27 to pass without comment.

As to the fact that 30,000 children are taught by the Roman Catholic Church, and the taxpayers thus relieved of the expense of their education, there are very many people who are convinced that it would be far better eventually, both for the children and the taxpayers, if the Roman Catholic Church would permit these 30,000 children to be educated with the children with whom in after life they must compete and whose fellow citizens they are to be.

Passing this by, however, the Article gives a list of certain charitable institutions and holds up the Roman Catholic Church to the admiration of all for her care of the dependent and unfortunate in them. The number of children given as maintained is 8,887, and whether or not it is a subject of pride for any Church to find among its members nearly 9,000 children whose parents and friends have relinquished the care of them to strangers is a question which will be answered differently by different people. As to the support of these children, it is assumed that it is contributed mainly by Roman Catholics, for the sentence quoted, "Of course it is pretty generally known that the city pays so much *per capita* for all boys committed by it to the Catholic Protectory," gives no idea of the fact that that institution receives every year something more than $200,000 from the city funds, and the other institutions named about $600,000 besides. The exact amounts received from the city (that is, from the general tax levy and the excise fund,) by the institutions named, for the year 1888, as reported by them to the State Board of Charities, were as follows:

Roman Catholic Orphan Asylum	$ 7,069
St. Vincent de Paul Orphan Asylum	14,949
St. Joseph's Asylum	49,967
New York Catholic Protectory	228,847
Foundling Asylum	248,915
Association for Befriending Children, etc	9,849
Institution of Mercy	59,960
Mission of the Immaculate Virgin	121,300
St. James' Home	14,100
Dominican Convent	56,616
St. Ann's Home	14,000
Total	$818,573

There is food for reflection in the above. We commend it to the attention of every liberty-loving American, and particularly to our Protestant friends of Charleston where the Catholic Church is subsidized by the city government with an annual appropriation of six thousand dollars. This is the beginning—who can tell what the demand will be twenty years hence?—Southern Christian Advocate.

DESTROY OR BE DISTROYED.

From the Nashville Advocate we quote the following pointed remark upon the greatest fraud of our age:

The United Press Association recently sent out from New Orleans the following dispatch: "The Louisiana Lottery Company is making a desperate effort to retain its corporate life. It has failed to secure a charter from North Dakota, and its next move, it is said, will be an enormous bribe to the Louisiana Legislature for a renewal of its present charter, which will expire two years hence. Its proposition will be to pay the entire State debt, amounting to from $10,000,000 to $12,000,000." A more infamous and impudent offer than this we do not remember to have heard of in the history of States. It deserves to be rejected with a scorching indignation.

Where does this unscrupulous institution get its millians? It can make contributions to carry out political bargains, offer millions as bribes to legislators, subsidize any number of venal newspapers (that are ever in the market for sale), and, so far as money can accomplish results, do whatever else it will. Where does it get such enormous treasure? From cozening and corrupting the people. The enormity of its offending may be determined by considering the magnitude of the bribes it can afford to offer to secure a continuance of its iniquity.

One of the most alarming features of the case is the manifest purpose of the Lottery to take a hand in politics. A few weeks ago its corrupt connection with the last national campaign was exposed. It was shown that it contributed heavily to campaign funds, and was to receive as a consideration for its money a charter from North Dakota. Failing there, it turns attention again to Louisiana. When such deeds are done matters have come to such a pass that the State must destroy the Lottery, or be destroyed by it. Lottery politics cannot be endured for one day.

That two Confederate generals can be found who will sell to such a shameless corporation the fame won by them in war is a humiliation to the entire South. How the imperial spirit of Jackson would scorn such conduct! How the unpurchasable soul of Lee would loathe it! Every "old Confederate" owes it to himself and to the cause for which he suffered to hold in utter contempt such base betrayal of the otherwise stainless reputation of Southern soldiers. It is unspeakably mean to compromise the good name of Southern veterans by lending the honor won through them in war to the vile uses of a corporation of blacklegs. Fall of man cannot be further than to fall from the leadership of chivalric hosts of Southern heroes to become the pimp of a lottery, which for unholy gains will corrupt a national election, poison an infant State, or barter away the political purity of an old commonwealth.

Y. P. S. C. E.

The Ninth National Convention of the United Societies of Christian Endeavor which is to be held in St. Louis this year, will be a memorable event in the history of the society. From 5,000 to 8,000 delegates are expected to be in attendance from every portion of this country and Canada. The dates fixed for the Convention are June 12, 13, 14 and 15.

The Convention will be held in the St. Louis Exposition Building, which contains the Grand Music Hall with a seating capacity of 6,000, and numerous smaller halls and rooms for the use of committees and delegations. The building is provided with perfect facilities for ventilation and artificial cooling. Arrangements are being made for the use of other halls and churches for Conferences and State meetings if necessary.

Everything indicates that the coming Convention will be the largest and most enthusiastic Convention of the Society ever held and possibly the largest concourse of young people from all over the country in the cause of Christ ever known in America.

Persons contemplating attending can get full information and particulars by addressing Y. P. S. C. E., Headquarters, St. Louis, Mo., 708 Olive St.

Not long ago we strayed into a Baptist church, and heard an eloquent discourse from the text, "Being justified by faith, we have peace with God," etc. You would wonder how the preacher could get any immersion out of a sermon founded upon that text. But he did. The case was nearly equal to the performonce of another minister who was sure to get every sermon switched off on the riverside track. The thing became so noted that some young men in the congregation laid a wager that no text could be given him but that he would get baptism out of it. Accordingly this was handed in, with the request that he preach from it: "In the beginning God created the heaven and the earth." Imagine their dismay when he laid out his subject as follows: "My dear hearers, geographers tell us that the earth is composed of about one-third land and two-thirds water, and this leads us to the subject of baptism." And he proceeded to deliver an excellent sermon on immersion.—Michigan Advocate. This puts us in mind of a Baptist minister who would in every sermon advert to immersion. Some persons once tried to get him a text with which he could not thus juggle, the one chosen being Ezra i: 9: "And this is the number of them: thirty chargers of gold, a thousand chargers of silver, and twenty knives." The preacher went on very well until he came to the last phrase, when he remarked: "Brethren, I have long wondered as to the purpose of these knives, and I now believe that they used them to cut the ice when they wished to immerse converts." What followed is not in the manuscript.—Pittsburg Advocate.

"The man who rides a hobby seems to imagine," says John Habberton, "that the sole duty of his fellow-men is to jump on behind him." How often do we see the hobby-rider with eyes blind to everything else outside of his own particular hobby.

ARKANSAS METHODIST.

WEDNESDAY, FEB'Y. 26, 1890.

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, specially 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.

GALLOWAY COLLEGE AND SEARCY.

EDITOR ARKANSAS METHODIST:—I have just returned from a visit to the Galloway College where I met my daughter and a good number of bright-faced, intelligent looking girls. During my stay at the college I was made to feel at home by the kindness of Brother and Sister Babcock, who seemed to be the parents of over one hundred girls. Everything seemed to be in perfect harmony throughout the building, and I was rejoiced to see the prospects for the girls of Arkansas. I was very much entertained by a recitation by Miss Green (whose first name I do not remember) on Saturday night at the Girls' Society. May God bless the Faculty of that College, and may the good people of Arkansas crowd that College with the best material of the State.

I also took dinner with Bro. Perry, where my son is boarding while attending Searcy College. I was much delighted to find my son with such good Methodist people. I attended Sabbath-school at the Methodist Church, and found a large attendance. Everybody seemed to be very much interested in the good work. Brother Dannely gave quite an interesting talk to the school, and Brother Jewell preached a splendid sermon.

With best wishes for THE ARKANSAS METHODIST, I remain yours as ever,

W. H. PRICE.

Evening Shade, Feb. 25.

A BETTER DAY FOR UTAH.

Mormonism seems to have received its death-blow as a political menace. With political power taken from its religious and educational influences may be trusted to neutralize very much of its baneful influence over the lives of the people in the Territories where it has been entrenched. Its whole government has been a system of treason against the Government, and a revolt against decency, purity and good order. Many of their people are thrifty, peaceful, law-abiding and well-disposed. But their leaders have exerted a most pernicious influence over them, using them to advance their own interests. There is no excuse for such criminal leadership. Happily, these leaders are, by decision of the United States Supreme Court, disfranchised. Those who have abetted or practiced polygamy, can not vote or be voted for. The effect of this is now seen in Utah. Ogden and now Salt Lake City are denominated by the Gentiles. A few years of vigorous handling of this question by our national Government has been enough to crush the spirit of treason, and cow the ringleaders of lust. Only a few years ago, and the Christian minister and missionary and teacher who went into the Mormon territory did it at the peril of their lives. Now our churches and missions, our schools and academies, are in their every neighborhood and stronghold. Christian people are getting a foothold in the cities and towns. The vote shows that the Mormons have lost their ascendency, and it is now for religion, education, civilization, to do their quiet work of counteracting the evils and making over society. Utah is too fair and promising a land for the breeding of treason and the nurture of lust.—Herald and Presbyter.

Bogus Medicine Certificates.

Have you rheumatism, blood diseases, skin diseases, scrofula, or any ailment caused by impure blood? If so, send for our book, with a 2cent stamp and read the home endorsements of eminent physicians, merchants, clergymen and others, who live where Hunnicutt's Rheumatic Cure is made. Their certificates tell the whole story of this wonderful Medicine for the cure of rheumatism and all blood and skin diseases. Hunnicutt Medicine Co., Atlanta, Ga. For sale by druggists at $1 per bottle.

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

"A stitch in time saves nine," and if you take Hood's Sarsaparilla now it may save months of future possible sickness.

REPORT OF THE GEOLOGICAL SURVEY OF ARKANSAS.

An act of the legislature of Arkansas directs that the reports of the State Geological Survey, with the exception of certain specified copies, shall be sold by the Secretary of State at the cost of printing and binding.

The reports thus far issued, and their prices, are as follows:

ANNUAL REPORT FOR 1888.

Vol. I. Geology of Western Central Arkansas: Counties of Pulaski, Saline, Hot Springs, Montgomery, Garland, Sevier, Polk, Yell, Scott, Logan and Franklin. Price by mail, $1.00.

Vol. II, Southwest Arkansas: Counties of Clark, Pike, Howard, Sevier, Little River, Hempstead and Nevada. Price by mail, $1.00.

Vol. III. Coal: Counties of Pope Johnson, Franklin, Crawford, Sebastian, Scott and Logan. Price by mail, 75 cents.

They may be had by addressing Hon. B. B. Chism, Secretary of State, Little Rock, Ark.

The movement now on foot looking to the union of the Free Methodists and the New Connection Methodists of England deserves encouragement. These two bodies united would number nearly one hundred thousand. There is no good reason why all the Methodists of England should not unite. There are not less than seven kinds of Methodists in that country, all singing the same hymns, subscribing to the same creed, and conducting the same forms of worship. In many towns there are three or four churches, each weak and struggling, and if united they would be strong and influential. But we are not in condition to exhort. There are two many Methodisms in America. Each body can see many reasons for maintaining its own separate organization, but it is doubtful if these reasons will bear the light.—N. Y. Christian Advocate.

HOOD'S COMPOUND EXTRACT SARSAPARILLA TRADE MARK

The importance of purifying the blood cannot be overestimated, for without pure blood you cannot enjoy good health.

At this season nearly every one needs a good medicine to purify, vitalize, and enrich the blood, and Hood's Sarsaparilla is worthy your confidence. It is peculiar in that it strengthens and builds up the system, creates an appetite, and tones the digestion, while it eradicates disease. Give it a trial.

Hood's Sarsaparilla is sold by all druggists. Prepared by C. I. Hood & Co., Lowell, Mass.

100 Doses One Dollar

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

If your digestion is out of whack, if you need a strengthener or an appetizer, try Cheathams Chill Tonic. It will bring you out of the kinks. 3-5-1m

He that has no shame has no conscience.

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ARKANSAS METHODIST.

WEDNESDAY, MARCH. 5, 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.

ANNUAL MEETING OF PUBLISHING COMMITTEE.

The Publishing Committees of the Arkansas, Little Rock and White River Annual Conferences are requested to hold their annual meeting, March 20 inst., in our office, Room 103, in the Allis building in this city.

Respectfully,

BENNETT & THORNBURGH.

In the House of Representatives Chicago was the choice for the World's Fair in 1892.

Almost every week reports are published showing sad affects of "Christian Science," so-called. We copy the following from Bloomington, Ill., March 3:

"Mrs. Mollie Smith and her two sisters, Misses Julia and Emma Barnes, three prominent and highly respected young ladies of Saybrook, were lodged in the county jail in this city Saturday. They are suffering from the wildest and most affecting emotional insanity upon the question of Christian science. They have recently been attending the meetings held by the so-called "Faith Workers" and their minds have given away entirely. The girls are devoted Catholics and bright and amiable women. The sight in their room at the county jail is most pitiful and touching. Their relatives are in sore distress and are utterly powerless to do any thing with them."

In an editorial on "the present outlook for Republican government the Nashville Advocate very truly says: "The corruption of the voter by the prevalence of drunkeness, and the corruption of the ballot by bribery—these are the dangers that threaten the Republic; these are the enemies we are to fight and conquer. The battle is begun. We have no choice in the matter. These evils must be throttled, or they will destroy the nation. Minor issues will have to be regulated to background until these vital issues are fought out; sectional strife must be put aside that true men of all sections may stand together for what is equally dear to all. In a word, the outlook everywhere demands that Christian citizen in all parts of these United States should be magnanimous in their utterances and acts in this year of our Lord 1890."

In the Alabama Advocate Rev. Dr. W. F. Tillett pleads for uniformity in the administration of the sacrament of the Lord's Supper. We quote one paragraph of his article:

"As to repeating the words of the Discipline in full to each communicant separately, I never heard it so done, and doubt very much whether it was ever so intended. But I do think it was designed that the minister should continue to repeat them while giving the elements—those for the breaking of bread while passing the plate, and those for the wine while passing the cup. As to saying them once for each set of communicants, I have known a pastor to do this, and do it impressively—and this constitutes another "variation." When a full table of communicants were all kneeling and everything was quiet, he would repeat the first words, and then proceed to pass the bread from one to another without saying a word; and then he did the same when he came to the wine. I see no violation of the Discipline in this. Not every variation is necessarily a violation of the letter of the Discipline. Indeed it may be pleaded for many variations that they do not violate the letter of the Discipline; but it does not follow from this that the Discipline is designed to encourage these variations rather than uniformity.

Many preachers may find a profitable suggestion in the following from the Herald and Presbyter: "Nathan made a grand success of it when he went to David, and preached to him about his sin and told him "Thou art the man." Many a one has made a failure in attempting to do about the same thing. The preacher who, a short time ago, in his public sermon, reproved a man personally and pointedly, shaking his finger at him, did not succeed well. A row resulted in which several persons participated, and in which five persons were seriously injured. Perhaps had Nathan administered his reproof to David in some public place and in a boisterous style, he would not have brought David to any expression of repentance. He would in all likelihood, have ordered him to prison for offending against the dignity of the court and the throne. But he met him quietly, privately, personally as a man. He wrought upon his emotions. He showed that his own heart was tender. Then he told him just the truth he needed to hear, and it had its proper effect. The same rule is in operation to-day. If one offends, he is to be met and spoken to privately. There is to be wisdom and tact shown in doing the Lord's work. We are to observe the proprieties of time and place and occasion. There is room for personal advice and counsel to-day, if we go about it in the right spirit."

OVER AT SEARCY.

Last Saturday afternoon we went over to Searcy and returned on the early train Monday morning. At our church Sunday morning the congregation was larger than we expected on such a cold day. After the sermon by the writer, the P. E., Rev. N. B. Fizer, assisted by Revs. Horace Jewell, F. A. Jeffett, S. H. Babcock and J. M. Talkington, administered the sacrament of the Lord's Supper to large number of communicants. At night we had the pleasare of hearing Bro. Fizer in an earnest sermon upon the necessity of accepting and obeying God's word to secure life eternal. We enjoyed the privilege of meeting many friends and our brief association with the ministerial brethren named. Bro. Jewell is doing good work and growing in the esteem of his charge, and some said "preaching better and better every Sunday." We did not have time to visit Galloway College, but learned the attendance of pupils is still increasing. The citizens of Searcy are much interested about Hendrix College, but we did not learn how much they propose to add to their strong arguments in favor of its location at that point. Judging by the improvements seen in all parts of the town, the increase in population and the price of real estate, they ought to know pretty well the value of colleges, from a business stand-point as well as for Christian education.

We had good accommodations at the new Perry House now kept by our quondam friend, N. B. Petty, a former sheriff of that county.

HURTFUL RIVALRY.

Rev. Dr. W. A. Spencer, a Sec'y of the Board of Church Extension of the M. E. Church, says in the Central Advocate: "Our people from Kansas and Colorado are coming to Northern Texas and the Central must largely do the pastoral work and hold these people until our Church catches up with them. St Louis must furnish capital to develope Texas, and St. Louis Methodism must help to propagate Christianity in this great Empire. It is not a question of rivalry with some other Church. * * * The Church South has not the money or men to occupy one-tenth of the open doors where some one must enter in, in the name of the Lord."

If Dr. Spencer would show. that his Church in Texas, or in the South generally, is with rare exception occupying towns, villages and communities *not already* occupied by the M. E. Church, South, we would not impeach the candor and correctness of his apologetic statement, that "it is not a question of rivalry with some other Church." Then too we could easily believe, that his Church in prosecuting its work among white people in the South is dominated by a consuming desire for the conversion of sinners rather than through greed of ecclesiastical aggrandizement. Then we could feel, that his Church was planting and extending its work, purely "in the name of the Lord," to reach people deprived of the Gospel as preached and believed by Methodists.

But if the M. E. Church, South, "has not the money or men to occupy one-tenth of the open doors" in Texas, we ask, "in the name of the Lord," is it right for the M. E. Church to enter and occupy also much of the *same* territory, when nine-tenths (?) of the open doors are not occupied at all by Methodists? Such procedure in our candid judgment is really "a question of rivalry" with a sister Church holding essentially the same doctrines and government; and while such rivalry not only exists but *increases* because of special and greater efforts to that end, we feel like closing our ears to the gushing congratulations upon "formal fraternity" as a hypocritical pretense in the estimation of all unbiased Christians. It is truly a question of rivalry, hurtful to the cause of Christ and unworthy of Methodism, honored and loved as "Christianity in earnest."

Petitions are now being circulated asking Congress not to pass the "Sunday Rest Bill." Seventh Day Adventist, "religious liberty associations," so-called, infidels, and allies of the devil generally, are doing all in their power to defeat the bill. Let the people be awake lest they be deceived in this matter. Be sure you have the right petition before signing.—Texas Advocate.

A GRAVE QUESTION.

The St. Louis Christian Advocate does not contradict the report of a brilliant ball at the home of a prominent Methodist in that city, but lamenting the worldly policy of tolerating theater-going, card-playing, dancing, &c. in our Church, it speaks vigorous and timely words, which we quote:

"A country brother inquired, What do the city churches do with an influential man who gives dancing parties? Elect him steward and if he has money send him to the General Conference, was the prompt reply, which had in it a vein of truth as well as sarcastic and ready wit.

The soul of our sainted Bishop Marvin was stirred to its depths about the gross violation of the discipline. A few weeks before his death he delivered one of his sharpest and most impassioned addresses to the St. Louis Preachers' Meeting on this subject. He said, Brethren, you must enforce discipline. Just before I started around the world, I happened to find out that a leading Methodist of St. Louis had on hand a gigantic lottery scheme; on my return from my trip, to my utter astonishment, his pastor had not said a word to him about it. Brethren, he said, if you continue this way the Bible will be no more to you than it is to—(a noted clergyman who was at that time lecturing on the Bible and Shakespeare), as good as Shakespeare and nothing better.

We desire to emphasize the fact that personal salvation as well as ecclesiastical purity and the power of organization are involved in the execution of discipline.

The matter with these violators of discipline is, that they are worldly, double-dyed, and the enforcement of discipline is absolutely necessary for their salvation. These rich or fashionable people, young or old, are surely worth saving; submission to a discipline, akin to that of a Methodist Church, is their only chance; they can no more go to heaven steeped in worldliness and self-indulgence than they can go there steeped in murder or adultery. There are no two religions, one of self-denial and unworldliness for the poor, and one of self-indulgence and the flesh for the rich. The pastor or church that gives license to the rich and influential is guilty of their eternal ruin. It takes the most strenuous effort, the strictest self-denial to save them, and to remove the strong hand of discipline is as suicidal and destructive as to tear away the levees that retain the swollen and desolating waters of a mighty river. The struggle to maintain discipline is not a struggle to maintain obsolete and rigid rules; it is the struggle for life.

The gravity of our condition is enhanced by the character of these violators. If they were always persons of no influence the case would be simplified, or if influential violators were quarantined for time and recovery, the conditions would be sanitary and hopeful; but it involves in not a few instances, those who are chief in control in their local churches, men with whom our authorities consort, at whose nod and beck pastors come and go. Men who will deny pastoral authority or have the pastors changed. Defection is at headquarters. This makes the case malignant and contagious and demands prompt and heroic treatment; the remedy, for this very reason, should be summary and condign; to falter or palliate is truce with treason.

Bishop Marvin, when asked what he would do with a young lady who danced and would not quit it, replied, "She would quit the church or I would quit the pulpit." The case is more urgent and threatening than that. We are not by nature made up of the stuff that would enforce church discipline on a thoughtless girl for dancing and leave untouched the millionaire or church official at whose house she danced, and certainly grace has never taught this lesson of cowardly meanness.

Discipline will not enforce itself, it must have executors. The Bishops, Presiding Elders and Pastors are the ones to whom this sacred trust is committed. A point of difficulty arises. Not a few pastors, presiding elders, and bishops are ignorant of the condition of things. The subject of discipline is not a pleasant one, it seems to be one specially distasteful to this self-pleasing age. The subject is rarely at any official meeting probed to the bottom. We have seen it come up incidentally or professionally, but the developements were so unpleasant and so involving that it was dropped as a tabooed subject. But the inklings we get discover a most alarming condition of things. The light ought to be let on.

The preachers in charge are primarily and immediately charged with the enforcement of discipline; to this work they are committed by the most solemn of obligations; if they fail at this point their entire work fails, as all the summer work of the farmer fails if his fences are broken down. The pastor is the drill-master for God's soldiers—soldiers in a conflict on which the mightiest issues are tossed. The general deserves to be cashiered who, in the face of a powerful foe, spends his time, softens the tension, and destroys the morale of his army by organizing clubs, getting up entertainments, creating sensations, manufacturing pretty speeches. The pastor who does this is no less censurable. Nine cases out of ten the general makes the army; nine cases out of ten the shepherd is the fatness and safety of the flock; nine cases out of ten what the general is to his army, the shepherd to his flock, the pastor is to his church. Without discipline the general has no army, the shepherd no flock, the pastor no church."

THROWING AWAY MILLIONS.

A bill has been introduced into the Senate providing for an expenditure of $123,000,000 for coast defences, inasmuch as there is not the slightest danger that any nation will ever want to attack us, this represents a proposal to spend that immense sum for no useful purpose. But this is not the worst of it. A powerful navy and expensive coast defences will act as a powerful stimulus to the war spirit whenever any political demagogue shall see a chance to win a cheap popularity by seeking a quarrel with some foreign nation. For that reason it would be wiser to throw the $123,000,000, or at least the larger part of it, into the Atlantic ocean and leave coasts to be protected by the well-known ability of this nation to make any foreign foe sorry for having attacked it. For many years we have had neither army nor navy nor coast defences, worth the name, and yet every nation with which we have any dealings has showed the greatest possible respect for the American people and a strong desire to keep on good terms with us. Moreover, if the progress of invention of new weapons of destruction shall continue at the present rate, all war-ships and coast defences created now will be out of date and practically worthless a quarter of a century hence. Then the people will be just as much poorer, with little or nothing to show for the enormous expenditure. This nation can afford to set all other nations an example of cultivating the arts of peace only and making no preparations for war, and the blessing of God would rest upon us for taking such a stand.—N. Y. Witness.

SIXTEEN DOCTORS TURNED OUT.

Last Saturday night a large audience witnessed the commencement exercises of the Medical Department of this city of the Arkansas Industrial University. We copy the Daily Arkansas Gazette's report:

"It requires hard study for a student to pass the examination demanded by the faculty of the institution before he is allowed the honor of being one of its graduates. The course of study is a rigid one, and whenever mastered by a disciple of Esculapius, he is prepared to enter the field as a surgeon or physician, and is capable of attending almost any case with as many chances of success in his favor as the graduate from any other medical college in the country. The faculty of this institution are experts in their several specialties, and there has never been a meeting in many years past of the American Medical Association, of which the greatest medical scientists of the United States are members, that the delegates from Arkansas did not furnish some new ideas or give the solution to a knotty problem or two that had been worrying the brain of those more pretentious than they are. The sixteen students who received their diploma, last night may well consider themselves highly honored upon their graduation from this worthy college. They will be recognized as physicians whereever they go, even among the most learned of their own profession.

The young gentlemen who finished the course and receeived their diplomas last night were the following: Joseph G. Adams, of Warren; David E. Evans, of Baxter; Columbus E. Gannaway, of Bradley; Fred A. Hipolite, of Prairie; George K. Mason, of Pulaski: Louis E. McCurry, of Boone; Frank P. Payne, of Cleburne; John W. Pipkin, of Pulaski; Isaac M. Poyner, of Johnson; Hassel Protho, of Pulaski; Jno. W. Ringgold, of Pulaski; Rob't. J. Smith, of Dallas; Moore F. Stanfield, of Cleveland; Calvin B. Stark, of Cleburne; Neal Wood, of Pulaski; and George A. Waters, of Indian Territory.

Before the literary portion of the programme was begun, Prof. Straus' orchestra treated the audience to several classical selections, which was highly enjoyed. Rev. Dr. M. B. Chapman opened the exercises with an appropriate prayer, followed by the annual address by Prof. Junius Jordan, of Pine Bluff, which was an able effort and eloquently delivered. Gov. Eagle, before conferring the degrees, made a brief address to the students. It was full of sound, practical advice, and was listened to both by the audience and young medicos with a great deal of interest.

After the graduates had received their diplomas, the following prizes were awarded:

By Dr. William Thompson, of Little Rock, prize of $25 to student who passed the best examination in anatomy, awarded to Dr. Fred A. Hipolite.

By Dr. Thompson, a copy of Gray's Anatomy to student passing the second best examination in anatomy; awarded to Dr. Joseph G. Adams.

By Dr. J. M. Keller, of Hot Springs, gold medal to student who passed the best examination in surgery; awarded to Dr. Joseph G. Adams.

By Dr. Isaac Folsom, of Lonoke, copy of Carpenter's Physiology to student passing the best examination in Physiology; awarded to Dr. Columbus E. Gannaway.

By the Gazzette Publishing Company, one year's subscription to the Daily Gazzette, to student passing the best examination in all the branches; awarded to Dr. Fred A. Hipolite.

The exercises closed with a valedictory, delivered by Prof. Miller, in a manner that evoked hearty applause from the audience.

CHURCH DEDICATION.

The Lakeside M. E. Church, South, in Pine Bluff, Arkansas, will be dedicated on the 16th day of March (3rd Sunday) at 11 o'clock A. M. Bishop Charles B. Galloway will preach the dedicatory sermon and conduct the services. All are cordially invited to attend.

CHAS. B. BRINKLEY, P. C.

A SAFE AND TIMELY INSTITUTION.

Without request or suggestion we have referred with pleasure to the organization of the Arkansas Building and Loan Association, with its central office in this city. We regard it not only a safe institution, but exceedingly timely in meeting a long felt want outside of our State capital. For many years the local Building Associations in this city have been successfully operated, returning a remunerative dividend to their investment members, and proving very helpful to their borrowing members, but their loans were limited to residents of this city. The Arkansas Building and Loan Association will make loans to its members, through local committees in small towns, thus practically extending all over the State. Read carefully its Prospectus in this issue, and for any additional information write to its Secretary, Mr. J. B. Sutler, 117 Center St., Little Rock. From our acquaintence with the officers of this Association we most cheerfully commend it as a safe and timely institution for persons desirous to become members, either for investment or to secure loans, and we hope it may secure a strong support from the citizens of our State.

A BEAUTIFUL SIGHT.

The discovery of "rings" on this little planet we inhabit is of daily occurrence, and elicits little or no surprise: neither is the mind disturbed in the slightest manner when the beautiful rings that encircle Saturn, 261,000,000 miles away, is sighted through the telescope, but when the heavens a short distance above becomes cirro-streaked with a couple of bows of promise in the background, the inhabitants of the mundane system open their eyes in wonder, and begin to ask their neighbors what it means. The phenomenon that appeared in the heavens above this city Sunday, commencing about 9 o'clock and lasting until 2 o'clock in the afternoon, was a sight probably never witnessed before in this latitude. The upper sky was laden with filmy clouds of frozen vapor, and the reflection of the sun's rays upon these clouds produced the rings. There is nothing in the phenomenon to indicate the future state of the weather. It has been predicted, however, that the present month will be a very stormy one. The first regular storm period, it is said, will begin on the 14th and end on the 18th inst. The days on which the greatest danger is expected to occur are the 14th, 15th, 16th and 17th. On the 21st and 22d, and on the 25th and 31st days of March heavy storms are also predicted. In the North blizzards and snow blockades will occur on some of those dates, while in the South there will be terrific rains, sleet, thunder and tornadoes. There will also be earthquake shocks in many places during the storm periods of this month. These are the predictions made by some of the professional weather forecasters, but as Arkansas is located at a point where the southern boundary line of the northern territory ends and where the northern boundary line of the southern territory begins, there will be no one within her borders who will lose any sleep by sitting up at nights to dodge the predicted visitations of the angry elements that always skim over this favored region at an altitude beyond the point where the shining circles appeared in the heavens last Sunday.—Arkansas Gazette.

"There are four laws of man's spiritual nature," remarks Dr. Carpenter in his Bampton Lecture, "which must be conformed to by any religion which aspires to permanence. The first is, *As we think, we are.* The religion of the future cannot ignore this principle—she must have a message to the region of thought. The second law is, *As we are, we see.* The same conditions may bring life or death; the things which one man receives and on which he grows great, come to another man and degrade him. The third law is, *No pains, no gains.* Sacrifice is the law of progress; and it must find its place in any religion which aspires to guide men, or in an abiding dwelling-place among them. The fourth law is, *A man cannot perfect himself in anything if he seek perfection directly.* Self-consciousness is the ruin of the highest powers in man; none reach the loftiest range but those who scarcely think of themselves as artists, poets, orators, but just know that there are thoughts and truths which cry within them for expression.—Christian Guardian.

DISTRICT CONFERENCES.

The Fayetteville District Conference will be held at Springdale, April 24-27. Rev. H. J. Brown will preach the introductory sermon at 11 a. m., on Thursday, April 24.

F. S. H. JOHNSTON.

The Newport District Conference will be held at Walnut Ridge, April 17—20, by Bishop E. R. Hendrix.

F. E. TAYLOR, P. E.

Bishop J. S. Key will hold the Morrilton District Conference at Morrilton, April 3—6. Rev. J. S. Clower will preach the introductory sermon, Wednesday night April 2.

V. V. HARLAN, P. E.

NEWPORT DIST. CONFERENCE.

The Newport District Conference will convene at Walnut Ridge, April 16 to 20. We expect Bishop Hendrix on Friday the 18th. He will dedicate our Church on Sunday the 20th. The opening sermon will be preached on Thursday night the 15th by E. M. Davis. Conference will open on Wednesday at 9:30. The preachers will see that their Quarterly Conference Journals are on hand. Preachers and delegates will come to remain over Sunday.

The Sunday School Conference will convene Thursday morning with the following Programme:

1st. The Sunday-school and the Church; the place and function of the Sunday-school among the evangelical agencies of the Church, by E. M. Pipkin and H. T. Gregory.

2nd. The Sunday-school and the Teacher, or how shall we secure the most efficient teachers in our schools, by A. M. R. Branson and G. A. Dannelly.

3rd. The Child in the public congregation; how shall we preach the Gospel to the children of our schools and of our Church? G. W. Smith and De Jalma Leake.

4th. The Sunday-school Missions. J. W. Patton and J. G. Miller.

5th. How can we secure a continuous Sunday-school in all the Churches of our District, and how shall we increase the spirituality and religious efficiency of all our schools? W. S. Register and Dr. A. G. Henderson.

6th. Review of the Sunday-school work in the District, by F. E. Taylor, P. E.

FOR NEEDY SUNDAY SCHOOLS.

To the Presiding Elders of the Arkansas Conference: Brethren:—By Conference action you were constituted members of the Sunday School Board. The question is up in both State and Church, "What shall we do with the surplus?" Our Board has a surplus; what shall *we* do with it? Your Mission Sunday Schools need it. Let them have it. Look over your several Missions and learn what their needs are, and send your applications to me before the beginning of the second quarter, April 1st.

T. J. REYNOLDS, Treas.

The viceroy of Nan-king has addressed the Chinese emperor in reference to the good work done by the committee of foreigners at Shanghai in raising and distributing funds for famine relief. The viceroy assures the emperor that "the committee devoted every iota of the money collected to the public good, without charging any thing for expenses," a fact which must seem astonishing to the Chinese. The viceroy suggested that the emperor should express his thanks to the queen of England, through his minister, for her gift of £100. And as to Mr. Drummond, a barrister at Shanghai, chairman of the committee, the viceroy "ventures to pray that your heavenly bounty may bestow upon him a button of the third rank, as a manifestation of the reward of merit, and the special mark of imperial favor." And the vermillion pencil of the emperor has directed that this be done. This is the sign of a great revolution in China. Such recognition of foreigners, and especially of their bounty to the Chinese, would have been impossible a generation or two ago. A viceroy proposing it would probably have lost his head, and the emperor would never have condescended to heed such suggestions.—Missionary Herald.

A brother writing from Colorado and renewing his subscription, says: "To my mind you are making the best paper Arkansas ever had."

ARKANSAS METHODIST.

WEDNESDAY, MBRCH 5, 1890.

PERSONALS.

Rev. E. Garrett of Mabelvale C't gave us a brotherly call Monday.

Bro. W. W. Garland of Morrillton gave us a cheerful visit last week, and a cordial invitation to visit his charge and see the best Sunday school in Arkansas.

At Searcy we heard that Rev. A. S. S. Blackwood now in Colorado, but formerly of the White River Conference, will soon return to his first love. He will receive a cordial welcome.

We note with pleasure that our former White county friend and brother Judge T. C. Humphrey of Ft. Smith has been appointed Circuit Judge to fill the unexpired term of Judge Little resigned.

We learn with much regret, that Rev. Dr. W. G. Miller, formerly of this city, is quite ill at his home in Memphis. Loving friends here are much concerned about him, and we sincerely trust he may soon improve.

Rev. Geo. W. Miles, of Marion, Va., an aged member of the Holston Conference, is visiting his daughter Mrs. M. P. Venable at 515 Rock st, this city. He will remain here sometime and we trust his visit may be both pleasant and beneficial.

Rev. Dr. D. R. McAnally, Editor of the St. Louis Christian Advocate, has passed his eightieth birthday, being now in the sixty-first year of his ministry and forty-first year of editorial labor. His bow still abides in strength, and thousands delight to read from his pen words of godly counsel.

Judge H. C. Caldwell of this city has been appointed by President Harrison to be Judge of the eighth Circuit to succeed Judge Brewer, recently elevated to the Supreme Court of the U. S. We suppose the Senate will promptly confirm the appointment, as it seems to give very general satisfaction.

Rev. F. E. Taylor, P. E. of Newport District, informs us that his District Conference will be held at Walnut Ridge, April 17—20, Bishop E. R. Hendrix to preside. Rev. F. S. H. Johnston, P. E. of the Fayetteville District, that his District Conference will be held at Springdale April 24—27. We thank these brethren for cordial invitations to attend their Conferences, and we now expect to have the pleasure of doing so.

SPECIAL AND SUNDRY.

The post-office address of Rev. W. Rife is changed from Miami, Florida, to Cocoanut Grove, Florida.

M. M. Cohn & Co. are expecting to receive soon a large stock of new Spring goods. Mr. M. M. Cohn is in the East making purchases.

Col. John S. Braddock, the real estate dealer, who advertises in our paper, is doing a lively business His adv. offers bargains for investment buyers as well as home seekers.

Peter Henderson & Co., 35 & 37 Cortland St., New York, have issued a large and very beautiful catalogue of "Everything for the Garden," which they will send by mail for 25 cents.

C. E. Cole, Buckner, Mo., sent us a large ear of the Mammoth Golden King Corn, advertised in this paper. Many of our readers have bought seeds of him. Write for his catalogue free of charge.

Bro. J. D. McReynolds of Carden's Bottom, one of Bro. Massey's good Stewards, called Wednesday. He paid his subscription for another year, and said he "couldn't keep house without THE METHODIST."

Rev. G. S. Sexton, of College Hill C't, sends two new subscribers, and says: "The good work is moving along nicely on College Hill circuit; have had about 60 conversions and 55 accessions since Conference."

Rev. J. S. Hackler Lead Hill, Ark., writes that he is getting along nicely on his charge, expecting gracious revivals; that little Lottie Hatfield and Minnie Moore collected respectively $1 and $1.15 with Juvenile cards.'

J. Allen Harrison of Malvern, in renewing the subscription for his grandmother, says: "She is near 84 years of age, and has been a subscriber to THE METHODIST ever since it began. It seems as essential to her welfare and happiness as her meals."

In a business letter Bro. J. A. Harrison, Superintendent of our Sunday-school at Malvern, says: "We have 170 pupils enrolled, 17 teachers and the requisite number of officers. The Lord is blessing us; many of the school have found Christ in the last few months."

As we do not know the post-office addresses of all our traveling preachers in Arkansas, we have thus far failed to reach some of them with our circular letter sent out in December. We specially request traveling preachers, who have any doubt about our knowing their post-offices, to inform us at once, as we desire a complete list for the entire State.

Last year Revs. J. B. Moody, Baptist, and J. A. Harding, Disciple, held a long debate in Nashville, Tenn., on the Design of Baptism and the Work of the Holy Spirit. The debate has been published in two volumes one in cloth at $1.50, and one in paper at 50 cents, for sale by Rev. J. B. Moody, Louisville, Ky. We received but have not read the books; in fact, we do not feel much interest in such literature.

Bro. M. P. Johnson of West Point sends his own and Bro. T. W. Johnson's renewals, and says: "There is one feature of THE METHODIST that has been an eye-sore for some time. It is the first thing I see on first page (the date of his subscription). "I move a change and send my second, $1.50." We can beat Speaker Reed seeing a quorum on such a motion, and we declare it carried unanimously.

Reports from our Churches in this city: Congregation at First Church for morning was very large, one accession; congregation good at night. At Winfield Memorial, congregation good both morning and night, one accession by profession in the morning, and one confession at night. Congregations at Asbury Church were good at both services.

MARRIED

At the residence of the bride's father near Jacksonville, Pulaski Co., Ark., on the 23d day of Feb. 1890, by the Rev. H. M. Cryer, Mr. James T. Rooker and Miss Sallie M. Sumner.

At the residence of the bride's mother, near Jacksonville, Pulaski Co., Ark., on the 20th day of Feb. 1890, by the Rev. H. M. Cryer, Mr. W. D. Sumner and Miss Mittie Wilkins.

Feb. 26, 1890 at the residence of the bride's parents, by Rev. R. M. Manly, Dr. A. M. Jones, to Miss Nannie B. Shoffner, all of Weldon, Ark.

Feb. 19, 1890, By Rev. Jas. A. Mason, Mr. W. H. Mullens of Lee county to Miss Callie Burns of St. Francis county.

At the residence of the bride in Portia, Ark., by Rev. F. E. Taylor, Rev John H. Anderson of the White Rive Conference and Mrs. M. B. Russell of Portia.

Feb. 19, 1890, at the Methodist Church in Corning, Ark., by Rev. De Jalma Leake, Mr. J. W. Harb to Miss Pearl Black, both of Clay Co.

At Mt. Pisgah Church in Pike Co., Ark., Jan. 26, 1890, by the Rev. W. J. Davis, T. H. Dean and A. E. Humphrey.

DEATH NOTICES.

CAMERON.—Ina Cameron, infant daughter of J. D. and L. E. Stockey, was born June 26, 1889, and died Jan. 3, 1890. How short is life! It flies like a vapor. The dark winged messenger has flapped his wing here. May the Lord bless the bereaved parents, brothers and sisters, and help them to live so as to make an unbroken family in heaven. J. S. NICHOLSON.
Sheridan, Ark.

ARMSTRONG.—Died, in Morrilton, Feb. 27, 1890, Mrs. Hibernia Lockhart Armstrong.

Mrs. Armstrong was born at Tuscumbia, Ala., Oct. 11, 1825, and was 65 years of age. Her maiden name was Carroll. She was married in 1844 and had been a resident of this county thirty three years.

For some time she had been a sufferer from rheumatism but kind and gentle friends hoped for a different termination. She was always cheerful and hopeful, even under the most trying bodily afflictions and was known and loved by all our older citizens who join her sons, Carroll and Robert L., in mourning her loss.—Ark. Gazette.

WELLS.—Emulaus Aristodes Wells was born Dec. 24, 1880 and died Feb. 13, 1890. She was the only daughter and youngest child of Mrs. Mary Belle Wells of Warren, Ark. She was a lovely child and all who knew her best loved her most. She was such a comfort to her grandmother, Mrs. Poole and to her mother, whoare both widows, little Emulaus having been born some six weeks after her dear father died. She was also such a darling sister to her two brothers, Harry and Thad. To her Sunday-school, Church, and the day schoo she was devoted. Ever and anon during her illness, in her conscious moments, she was anxious to get up and go to school. What all have lost in her departure from this world of sin and sorrow, she has gained eternally. One has said, "the good die young." It was certainly true in her case. The public school attended her funeral in a body at the Methodist Church, together with a large audience of relatives and friends. It was one of the saddest funeral services this writer has ever been called upon to perform but bless the Lord for the hope of the resurrection in the last day, when we hope to all meet again, where parting shall be no more
Warren, Ark. J. R. SANDERS.

CHILDREN ENJOY

The pleasant flavor, gentle action and soothing effects of Syrup of Figs, when in need of a laxative and if the father or mother be costive or bilious the most gratifying results follow its use, so that it is the best family remedy known and every family should have a bottle. 3-5-1m.

PROSPECTUS

Of the Arkansas Building and Loan Association, of Little Rock.

A Purely Home Association, Confined to Arkansas Only.

Building and Loan Associations are now recognized as among the most useful agencies in the building up of towns and cities. The history of the local associations in Little Rock shows how great and positive a benefit accrues from good, well managed associations.

Believing that the time is fitting for such an enterprise, the originators of the Arkansas Building and Loan Association, Perpetual, have organized with the idea of supplying the smaller towns of the State with building association advantages by means of judiciously located branches.

By this means a town that could not carry a sufficient amount of stock to make a local association successful can come in with us and get the benefits of a large, strong concern with the minimum of expense.

We do not propose any new or startling plan, but will work on a plain, simple method that every one can easily understand.

We offer a home company officered by home men whose standing and records are well known throughout the State.

EXPENSES AND PROFITS.

No gorgeous offices have been fitted up and there are no ornamental or high-priced officers.

A prudent, careful, economical administration of the the affairs of the company can be relied upon. Every shareholder will get his due proportion of the profits arising from the operations of the association, and while we have every reason to believe that a good profit will be made, we do not wish our shareholders to be impressed with the idea that they can invest a very small sum, and then in a short time draw out a large amount. This is not often done in legitimate business We will give, however, a few figures showing what may reasonably be expected.

"HOW IT FIGURES OUT."

Dues will be $6 per month on $1000 of stock, and expense assessments will be $2 semi-annually on each $1000 of stock. Thus it will cost the non-borrowing member $76 per annum to carry $1000 of stock. Suppose the life of the series to be eight years, the investing member will have paid in $608 and will draw out $1000—a very handsome profit. With good premiums the time may be shortened and profit increased, but we prefer to give extreme limit.

Take the case of the borrowing member. We will suppose that he pays 20 per cent premium, thus receiving $800 on $1000 of stock.

His expense assessment per annum	$ 4
His dues per annum	72
His interest at 6 per cent	60
Total	$136
Total for eight years	$1,088.

Which makes his interest $288. This interest on $800 actually received makes his annual interest only about 8 1-2 per cent, and he has had the great advantage of monthly payments. His debt is paid when the series winds up and he has not felt the burden; in fact, his monthly payments have not exceeded a fair rent. Should the borrower pay more than 20 per cent premium his interest rate will be increased. Should he pay less it will be decreased. It is proper to say here that premiums on money will not be allowed to run over 25 per cent.

GOVERNMENT.

The association is governed by a board of directors, nine in number, with central office at Little Rock. No salaries are paid except to Secretary, Assistant Secretary and Treasurer, and to them only such moderate salaries as will pay for actual work done. All salaried officers are under good and sufficient bond. In each town where we operate there will be a local committee or board of three members who will have supervision of the local business. When the association cannot get as good men as the town has to represent its interests, it will do no business in that town.

LOANS.

No loans will be made outside the State, and in all cases loans from the smaller towns will have the preference. No better guarantee of confidence in the towns of the State can be given.

Applicants for loans must file with the local attorney an application on one of the association's blank forms, accompanied with an abstract of title, and must pay the attorney his fee for the same, which is limited by our By-Laws to $10.00. The local committee then passes on the value of the property and forwards to Little Rock, when, if papers are satisfactory, the application is passed upon at next regular meeting of directors.

Property offered as security must be of at least 50 per cent, greater value than the amount of loan desired.

PAYMENT OF DUES.

Dues will be payable to the local Treasurers from the 15th to 20th, inclusive of each month.

There can be no safer investment and no better savings bank in the world, because the money is loaned promptly every month, always on good real estate as security, hence there can be no such thing as failure. All who have a surplus that they want to be earning them a profit, and others who want to provide themselves with homes by the payment of a monthly sum not more than ordinary rent, will find in this Association the best plan ever offered to the people of Arkansas for the purposes outlined above.

QUARTERLY MEETINGS.

HARRISON DIST.—Second Round—S. F. Dykes, P. E.—Bellefonte ct, March 8; Harrison sta, 9, 10; Yellville ct, 15, 16; Oakland mis, 19, 20; Mountain Home 22, 23; Big Flat, 26, 27; Valley's Cove, 29, 30; Carrollton ct, April 5, 6; Jasper mis, 12, 13; Valley Springs, 19, 20; Berryville, 26, 27; King's River, May 3, 4; Eureka Springs, 4, 5; Lead Hill, 10, 11.

NEWPORT DIST:—Second Round—F. E. Taylor P. E. Corning c't April 5, 6; Reynoc't, 8, 9; Pocahontas and Reyno sta, 12, 13; Pocahonta c't, 26, 27; Siloam c't, 29, 30; Warm Springs Miss., May, 3, 4; Walnut Hill c't, 6, 7; Walnut Ridge and Powhatan, 10, 11; Newport sta, 17, 18; Jacksonport sta, 20, 21; Auvergne, 24, 25; Tuckerman c't, 31, and June 1st; Portia c't June, 7, 8; Hoxie, Miss. 14, 15; Black-Rock and Imboden, 21, 22; Calamine c't, 25, 26; Smithville c't, 28, 29;

SEARCY DIST:—Second Round. N. B. Fizer, P. E. El Paso c't, April 5, 6; Beebe and Ward 12, 13; Bradford c't, 19, 20; Augusta sta, 26, 27; Union c't May 3, 4; Jacksonville c't, 10, 11; Mineral 17, 18; Lebanon 24, 25; Argenta Miss., 31, and June 1; Searcy sta, June 7, 8; Searcy c't, 14, 15; Weldon c't, 21, 22; West Point c't, 28, 29; Red River c't, July 5, 6.

DARDANELLE DIST:—Second Round:—C. W. Boyle, P. E. Russellville sta, Mar. 15, 16; Atkins c't, at New Hope, 15, 16; Lonoke mis, at Piney, 22, 23; Witts Springs mis, 29, 30; Appleton mis. at Mt. Zion, April 5, 6; Dover c't, at Dover, 9; Dardanelle sta, 12, 13; Marvinville mis. at Chickalah, 19, 20; Dardanelle c't. at Mt. Zion, 26, 27; Prairie View c't, at Morrison Bluff, May 3, 4; Danville c't, 10, 11; Rover c't, 17, 18; Gravelly Hill mis, 24, 25; Walnut Tree c't, 27.

WASHINGTON DIST—Second Round—T. H. Ware, P. E.—Prescott, March 15, 16; Nashville, 15, 16; Centre Point, 22, 23; Lockesburg, 29, 30; Washington, 29, 30; Emmet, April 4, 6; Wallaceburg, 12, 13; Fulton, 19, 20; Little River, 19, 20; Richmond and Rocky Comfort, 26, 27; Dallas, 26, 27; Peytonville, May 3, 4; Corinth, 3, 4; Saline, 10, 11; Hope, 10, 11; Cove, 17, 18; Potter, 17, 18; Chapel Hill, 24, 25.

MORRILLTON DIST.—Part of the Second Round — Springfield ct, at Sardis, Feb. 22, 23; Conway mis, at —, March 1, 2; Conway sta, 8, 9; Morrillton ct, at Cleveland, 15, 16; Perryville mis, at Bethel, 22, 23; Cadron ct, at Center Ridge, 29, 30; Oppello mis, at Oppello, April 5, 6; Morrillton sta, 12, 13; Perryville ct, at Aplin, 19, 20. V. V. HARLAN, P. E.

MORRILLTON DIST: Part Second Round V. V. Harlan, P. E.—Conway mis, Mar 1, 2; Conway sta, 8, 9; Cadron ct, at Center Ridge, 15, 16; Perryville mis. at Bethel, 22, 23; Oppelo mis, at Oppelo, 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 Aplin, 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.

CLARKSVILLE DIST:—Second Round—D. J. Weems, P. E. Clarksville sta, Feb. 15, 16; Ozark sta, 22, 23; Chester ct, at Rudy, March 1, 2; Cool Hill ct, at Enterprise, 8, 9; Lamar ct, at Breckenridge, 15, 16; Altus sta. 22, 23; Van Buren sta, 30, 31; Alma and Mulberry sta, at Mulberry, April 5, 6; Clarksville ct, at Mt. Zion, 12, 13; Ozark ct, at Pleasant Grove, 19, 20; Van Buren ct, at Prairie Grove, 26, 27; Cassville mis, May 3, 4; Cove City ct, at Cove City, 10, 11; Dyer ct, at Shiloh, 17, 18; Ozone mis, 24, 25. Brethren please observe Friday before your Quarterly Conference as a day of fasting and prayer.

FAYETTEVILLE DIST:—Second Round—F. S. H. Johnston, P. E. Bentonville ct, Feb. 1, 2; Bentonville sta, 1, 2; Clifty mis 8, 9; Center Point ct, 15, 16, Springdale and Rogers sta, 16, 17; Elm Springs ct, 22, 23; Robinson ct, March 1, 2; Bloomfield ct, 8, 9; Wedington ct, 15, 16; White River mis, 22, 23; Fayetteville sta, 22, 23; Prairie Grove ct, 29, 30; Gosher ct, April 5, 6; St Paul mis, 12, 13; Boonsboro ct, 19, 20. Kingston mis, 26, 27; Huntsville ct, May 3, 4.

Fort Smith District.—Second Round Partial—Hackett City and Huntington, March 15, 16; Central Church, 22, 23; First Church, 29, 30; Fort Smith c't., April, 5, 6, Greenwood c't., 12, 13; Big Creek Miss., 19, 20; Charleston c't, 22, 23; Waldron c't, 26, 27; Cauthron Miss., May, 3, 4; Magazine c't, 7, 8; Booneville c't, 10, 11; Hackett City c't, 14, 15; Hansfield c't, 17, 18.
JAS. A. ANDERSON P. E.

Batesville District—Second Round—Geo M. Hill, P. E. Jamestown c't, April 12, 13; Batesville sta., 13, 14; Sulphur Rock c't, 19, 20; Bethesda sta., 26, 27; Evening Shade c't, May 3, 4; Melbourne c't, 9, 10; Newburg c't, 11, 12; Viola miss., 17, 18; Salem c't, 18, 19; Camp miss., 24, 25; Mammoth Springs miss., 31, June 1; Ash Flat c't, June 7, 8; Mountain View c't, 13, 14; Cedar Grove c't, 15, 16; Oil Trough c't, 22, 23.

SPECIAL NOTICE.

I have just received one car load of pure Wise Improved cotton seed and can supply all orders the day they are sent in. Price, 1 bu., $1.50; 3 1-4 bu. bags, $1.40 per bu.; 10 bushel lots, $1.25 per bushel. Address W. L. Thomas, care Files, Hinton & Co., Little Rock, Ark. 1t

We direct the attention of our farming friends to the advertisement of I. N. Shannon of Good'ettesville, Tenn. His "Big Tennessee" Seed Corn, a sample of which he has enclosed us, is the largest we have ever seen, the grains actually measuring three-fourths of an inch long. A gentleman living at Pine Bluff, Ark., who planted it last year, says: "The seed corn I purchased from you last season proved to be all you claim for it; in fact, it is far ahead of anything I have ever seen in this State in corn."

John Jacob Astor's death deprives New York and the United States of one of their best representative citizens—a man whose whole influence was in the line of purity of life and who used his vast wealth for the good of all with whom he came in contact. And now that he has gone he will be mourned even more by the poor and unfortunate than by those who were held to move in his own circle of life. —N. Y. Voice.

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 6:00 to 8:00, Street cars convenient to all parts of the city. Office open Day and Night.
R. D. PARTEE, Proprietor.
Fourth and Louisiana streets

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
REV. R. S. DEENER,
Marianna, Ark.
Gen'l. Ag't for Eastern Ark.
2-26-4t

MRS. R. S. MURPHY & CO.,

Purchasing Agents and Dressmakers
745 Main St. Louisville, Ky.
REFERENCES:—ADOLPH REUTLINGER, President German National Bank; VICTOR STEINE, Wholesale Grocer. 2-26-6m.

Live Agents Wanted!!

FOR THE

MEMORIAL VOLUME OF JEFFERSON DAVIS,

By Rev. J. Wm. Jones, D. D., and Mrs. Davis.

(Authorized by the Davis Family.)

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JOHN S. BRADDOCK'S Real Estate Column.

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House and lot on Seventeenth street, west end, 4 blocks from Dummy Line, 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 Dummy Line; 25 minutes ride from postoffice. Price $150, on payments of $10 cash and $10 per month. A bargain.

NO. 32.

Two. Vavant lots on Seventeenth streets, west end; level lots; 4 blocks from Bummy 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.

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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?

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Wanted—To purchase choice suburban tracts at reasonable prices.

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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, &c.; 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 surburbs.

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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 street has double line of street cars, and is the principal thoroughfare from the union depot to the business center of the city, and will be built up solidly with business houses ere long. Price, $90 per front foot. Terms, one-third cash, ballance in one and two years.

NO. 6.

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

NO. 7.

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

NO. 9.

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

NO. 10.

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

NO. 11.

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

NO. 12.

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

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

JOHN S. BRADDOCK,
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ARKANSAS METHODIST.

WEDNESDAY, MARCH. 5, 1890.

CHRISTIAN LIFE.

LOOKING FOR SPECIAL BLESSING.

In order that a man may be heartily glad when the call comes to go unto the house of the Lord, he should cultivate a personal interest in the service. It is quite a common thing for an honest man to go to his place of work or trade six days in every week with a lively interest and a joyous anticipation stamped upon his face. He is happy in the prospect of a day of activity, and his countenance shows that he is happy. In a somewhat similar way—that is, by regarding the Lord's house as a place of special spiritual activity, a place for personal participation in praise and prayer—the attendance on Sabbath services may become such a delight to the soul as to make one's thought of duty quite subordinate to his intense appreciation of the privilege of worship. He will do the right thing in respect to church-going because heloves todoit; because it affords him a positive, personal, spiritual pleasure. Being in that frame of mind which will prompt him to silent prayer as he sits in his pew, and to enthusiastic singing when he rises with the congregation, he will be the better prepared to take to him the word when God shall "speak peace unto his people."

Sabbath church-going ought to be more than a form or custom with Christians. It ought te be practiced as a precious feature of one's life; as a means of soul profit and spiritual enrichment. Unlike the secular search after profit, no man is enriched spiritually at another man's expense. In the Church of God the benefits are equally open to all aspiring souls, and the edification and enrichment of one tends directly to the spiritual profit of the entire brotherhood. Every time we go to church we ought to go there in search of a special blessing, and make personal efforts to obtain it.—The Interior.

WAITING FOR THE GOSPEL.

What can we do in forming a conception of the conditions and wants, the fears and hopes, the sorrows and agonies, the sins and ruin, the dangers and possibilities, of multiplied millions "groaning and travailing in pain" who never heard of the Saviour of men? Each individual a human being—a brother man, with a soul capable but ignorant of God—needing the Saviour and waiting for the Gospel! And there are continents full of them! We refuse to look steadly at this dark and sorrowful procession going its way to eternity. We cannot while we neglect them. If there was only one man in the world who had never heard of of Jesus, it would be worthy the combined efforts of heaven and earth to carry him the "glad tidings." What exertions have we witnessd to find Sir John Franklin—only lost in the Arctic Seas! And yet there are hundreds of millions drifting into unknown darkness. Saying nothing of pagans in Christian lands, there are, Mohammedans, 160.000,000; of Asiatic Buddhists, of one sort and another, idolaters all, 600,000,000; of miscellaneous heathens in Africa and in the islands of the sea, 200,000,000 more. If the Church looked steadily at such facts; if she read in the light of the Bible and with full faith in God their meaning—so portentous for both worlds—she could never rest till she had "preached the Gospel to every creature." Dr. Olin has said, as rightly as eloquently: "Did the Church really believe the Gospel to be as necessary to the heathen as it is to us, there would be at once and forever an end to her guilty repose."—*Go or Send; A Plea for Missions.*

'LET YOUR LIGHT SO SHINE.'

A Japanese senator recently got hold of a copy of an exposition of part of the Bible. Reading it attentively he pronounced Christianity a fine thing in theory, but the question was, would it work practically? Thinking about it he became dissatisfied with his life, and while in this state took a trip from Okayama to Osaka. On the same steamer was Miss Barrows, and he heard she was a Christian and so watched her. Her deportment so impressed him, that, though not a word passed between them, he was convinced that Christianity was right in practice as well as good in theory, and on returning home, he hunted up a missionary and made public profession of faith, and has since been active in persuading others. Miss Barrows did not know she was watched, or that anything specially depended on her deportment. Had she behaved as many church-members behave, especially when away from home, this Japanese senator would have been repelled, and would have probably reached the conclusion that however fair Christianity might be in theory, it was a failure in practice. We never know what eyes are upon us. "Let your light so shine before men that they may see your good works, and glorify Father which is in heaven."—Western Recorder.

ADVICE TO YOUNG MOTHERS.

Mothers, tell Bible stories to your little ones as they gather round you in the early evening; nothing interests them more. In the dear old homestead of my childhood, how well I remember our pleasure in listening to our mother when she told us of Moses, and Joseph and Noah, and about the ark! Her vivid imagination furnished the many "perhaps" and "it may be," which added greatly to the interest. Bible stories more than any other instruction, impress the young mind with the lessons of God's boundless love and over-ruling hand and wonder-working province. Early teach your children that simple and inimitable "Now I lay me." I once heard a little girl of twenty months lisp this verse after her mother. She was robed for the night; her little hands were clasped together. Even though she understood not the meaning, it was a beginning in the right direction. God listens and hears.

Prayer is the simp'est form of speech
That infant lips can try.

As your children grow older, teach them hymns suited to their ages. The Lord's Prayer should daily be repeated by them; the Commandments should early be committed to memory, as well as the wonderful Sermon on the Mount and the Twenty-third Psalm. But all this instruction, excellent as it is, will surely fail in producing the best results unless your children see in your daily lives a Christ-like, patient, loving spirit. —The Presbyterian.

DYING WORDS OF UNBELIEVERS.

Sir Francis Newport, rising on his elbow when dying, exclaimed; "Oh, the insufferable pangs of hell!" and falling back, expired.

The celebrated Talleyrand on his death-bed was visited by Louis Phillippe, king of the French. "How do you feel?" said the king. "Sire, I am suffering the pangs of the damned."

Sir Thomas Scott said: "Until this moment I believed there was neither a God nor a hell! Now I know and feel that there are both, and I doomed to perdition by the just judgment of the Almighty."

Cardinal Mazarin said when dying: "Oh, my poor soul, what will become of thee? Whither wilt thou go?"

Salmasius said: "Oh, sirs, mind the world less and God more. Had I but one year more, it should be spent in studying David's psalms and Paul's epistles."

Mirabeau's last words were: "Sprinkle me with perfumes, crown me with flowers, that thus I may enter upon eternal sleep."

The Emperor Severus said: "I have beene verything—what avails it now!"

Cæsar Borgia said when he was sick unto death: "When I lived, I provided for everything but death; now I must die, and am unprovided to die."

An unbeliever in his last moments said: "Who shall carry me over the river?"

The atheist Hobb's last words were: "I am taking a fearful leap in the dark."

Voltaire's last words were: "I shall go to hell."

Queen Elizabeth moaned out the heartrending words, as she closed her eyes for ever, "All my possessions for a moment of time.—Selected.

WHAT IS LIFE?

The mere lapse of years is not life. To eat and drink and sleep, to be exposed to the darkness and to light, to pace around in the mill of habit and turn thought into an implement of trade—this is not life. In all this, but a poor fraction of humanity is awakened, and the sanctities still slumber which makes it worth while to be.

Knowledge, truth, love, beauty, goodness, alone can give vitality to the mechanism of existance. The laugh of mirth that vibrates through the heart, the tears that freshen the dry wastes within, the music that brings childhood back, the prayer that calls the future near, the doubt that makes us meditate, the hardship that forces us to struggle, the anxiety that ends in trust, an agency that is upright and paying, are the true nourishment of our natural being.—Exchange.

HORSFORD'S ACID PHOSPHATE.

A Healthful Tonic.

Used in place of lemons or lime juice it will harmonize with such stimulants as are necessary to take.

OUR YOUNG FOLKS

SOMEBODY'S GRANDPA.

The New York Tribune tells the following story of a little girl whose principles, if more generally practiced, would make the whole world better. It is of a little girl, with jet black hair and eyes, who lives in a tenement-house in Seventh Avenue, not far from Thirtieth street.

An infirm old man was tottering along the avenue past her home when a boy, intent on mischief, stole up behind. The boy had a piece of string with a bent pin fastened to one end and a dead rat to the other. He skillfully stuck the pin into one of the old man's coat-tails and then stood with a demoniacal grin on his face to watch the result.

At that moment the girl appeared upon the scene. She bounded forward and gave the boy a resounding whack in the face, changing his half-uttered shout of derision into a howl of dismay. Then she tore the string loose from the old man's coat and flung the carcass of the rat at the boy. The old man, who appeared to be very deaf, trudged on without noticing what had happened. The boy squared himself in a defensive attitude and howled out, "What d'you want ter hit me fur?"

"Teddy Burns," she said, "you are real mean. Would you like to have a boy tie a rat to your grandpa's coat-tail, just as if he were a dog?"

"That old feller aint your grandpa, is he?"

"Well, no; but he's somebody's grandpa, and" (with an impatient stamp of her foot) "you are a very wicked boy!"

After that parting shot the little miss walked into the house with dignity, and the boy threw the rat into the gutter.—Youth's Companion.

A BORN LAWYER.

A lawyer advertised for a clerk. The next morning his office was crowded with applicants—all bright and many suitable. He bade them wait until all should arrive, and then ranged them in a row and said he would tell them a story, note their comments, and judge from that whom he would choose.

"A certain farmer," begun the lawyer, "was troubled with a red squirrel that got in through a hole in his barn and stole his seed corn. He resolved to kill the squirrel at the first opportunity. Seeing him go into the hole one noon, he took his shotgun and fired away; the fire set the barn on fire."

"Did the barn burn?" said one of the boys.

The lawyer, without answer continued: "And seeing the barn on fire, the farmer seized a pail of water and ran to put it out."

"Did he put it out?" said another.

"As he passed inside, the door shut to and the barn was soon in flames. When the hired girl rushed out with more water—",

"Did they all burn up?" said another boy.

The lawyer went on without answer:

"Then the old lady came out, and all was noise and confusion, and everybody was trying to put out the fire."

"Did anyone burn up?" said another. The lawyer said: "There, that will do; you have all shown great interest in the story." But observing one little bright-eyed fellow in deep silence, he said: "Now, my little man, what have you to say?"

The little fellow blushed, grew uneasy and stammered out:

"I want to know what became of that squirrel, that's what I want to know!"

"You'll do," said the lawyer: "you are my man; you have not been switched off by a confusion and a barn burning, and hired girls and water pails; you have kept your eye on the squirrel."—Tact in Court.

BE A MAN.

Not of the "dude" species.

Not of the kind that stand on street corners.

Not of the kind that prides himself on being a "masher."

Not of the kind that sneers at the idea of personal purity.

Not of the kind that sneers at the Church.

Not of the kind that thinks Christians a mild sort of fools.

Not of the kind that owes the tailor, liveryman and everybody else.

Not of the kind that is a connoisseur of whiskey.

Not of the "yes, yes" kind.

Not of the kind that calls mother "old woman" and father "old man."

Not of the ignorant infidel brood.

Not of the coward kind.

Not of the iceberg variety.

Not of the "I can't" tribe.

Not of the evading, scuffling, shuffling through-life kind, "having no hope, and without God in the world."—Ex.

ABOUT THE ALLIGATOR.

An observer down South says an alligator's throat is an animated sewer. Everything that lodges in his open mouth goes down. He is a lazy dog, and instead of hunting for something to eat, he lets his victuals hunt him—that is, he lies with his great mouth open, apparently dead, like the 'possum. Soon a bug crawls into his mouth, then a fly, then several gnats, and a colony of mosquitoes. The aligator doesn't shut his mouth yet. He is waiting for a whole drove of things. He does his eating by the wholesale. A little later a lizard cools himself under the shade of the upper jaw. Then a few frogs will hop up to catch the mosquitoes. Then more mosquitoes and gnats will light on the frogs. Finally, a whole village of insects and reptiles settle down for an afternoon picnic. Then all at once there is an earthquake. The big jaw falls, the alligator blinks one eye, gulps down the entire menagerie, and opens his great door again for more visitors.—Scientific American.

Don't Feel Well,

And yet you are not sick enough to consult a doctor, or you refrain from doing so for fear you will alarm yourself and friends—we will tell you just what you need. It is Hood's Sarsaparilla, which will lift you out of that uncertain uncomfortable, dangerous condition, into a state of good health, confidence and cheerfulness. You've no idea how potent this peculiar medicine is in cases like yours.

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,

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181 Pearl St., New York. Jan. 25 6m

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

State of Ohio, City of Toledo, } ss.
Lucas County,

Frank J. Cheney makes oath that he is the Senior partner of the firm of F. J. Cheney & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of Hall's Catarrh Cure.

Frank J. Cheney.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886.

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VEGETABLE
PAIN DESTROYER
INVALUABLE FOR
ALL PAINS AND INFLAMMATIONS.
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Sores, Sprains, Bruises. It is cooling, cleansing, and Healing.
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Rheumatism, Neuralgia. No other preparation has cured more cases of these distressing complaints than Pond's Extract. Try it!
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Syrup of Figs is for sale in 50c and $1 bottles by all leading druggists. Any reliable druggist who may not have it on hand will procure it promptly for any one who wishes to try it. Do not accept any substitute.

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ARKANSAS METHODIST.

WEDNESDAY, MARCH. 5, 1890.

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OBITUARIES.

HUTSON.—Uncle Joab Hutson died at his home near Bengin, Ark., Feb. 12, 1890. He was born Jan. 13, 1809, and was converted and joined the M. E. Church, South, in the summer of 1845, and from the time of his conversion till his death he was a faithful and consistent Christian. He loved the Church of his choice, and was always ready to do anything in his power for the advancement of the cause of his Master. He was a kind husband, father and friend. His neighbors all loved him. He suffered much, but bore it all with Christian patience. He leaves an aged wife and a host of friends to mourn, but not without hope. He lived a true, devoted and consistent Christian life, and died in the faith. He told his friends that the religion he professed in life was sufficient in the last hour. He told me when I visited him a few days before he died, the way was clear and bright. May the good Lord help his friends to imitate him in their lives, and meet him in the sweet bye and bye. J. A. BIGGS.

COBB.—Bro. S. H. Cobb was born April 27, 1858. He made a profession of religion in July, 1885, on what was the Taylor's Creek, now Colt circuit. The same year he was married to Miss Nettie Taylor of Colt. He was not as consistent before his marriage as he might have been, but afterwards he was striving to be a conscientious, upright follower of the Savior. He died Feb. 4, 1890 at Colt station, St. Francis County. Bro. Cobb had the confidence of the people, and will be greatly missed. He died peacefully, exclaiming: "I am going home. His wife talked to him and he told her he was satisfied to go, but he hated to leave her and the children. Thank God for a religion that will sustain a man in death. Bro. Cobb was an official member in the Methodist Church. He left a wife and two children to battle with life alone; not alone, for our God is a father to the orphans and a husband to the widow. May the Spirit of God lead his wife in the training of these little jewels entrusted to her keeping. L. C. CRAIG.

HALL.—Brother J. M. Hall was born August 3, 1804 in Graves Co., Ky. He was a son of Rev. Willis Hall for many years a member of the White River Conference, and who died March 18, 1889. They moved from Kentucky to Arkansas in about 1870. He was married to Miss Mary E. Wyatt, (daughter of W. N. Wyatt), in Randolph Co., Ark. He was converted in 1886 and joined the M. E. Church, South, and lived a consistent member till death, which occurred Jan. 31, 1890 at the residence of J. C. Hardin (an old friend) in Hightower Valley on the Brazos River in Parker Co., Tex. The disease was black jaundice. He had only been in Texas eight days and he was sick when he arrived here. Thus he died in a strange country almost among strangers, but he found the same God and same sustaining grace that he had realized in his old home, leaving rich testimony that all was well—no clouds, no doubts.

Thus has passed on before us another pilgrim to the heavenly shore. He leaves a wife and two little children away here in Texas, and a mother, three sisters and two brothers and many friends in Arkansas, principally in Randolph County. H. C. TRAMMELL.

Granbury, Tex.

HOUSMAN.—George W. Housman was born in Southern Illinois, Sept. 22, 1842, and died in Clay county, Ark., Jan. 6, 1890.

James and Catherine Housman had seven children, of whom the subject of this sketch was the fifth. When George was three years of age his parents moved to Graves Co., Ky., and settled near Paducah. He was left an orphan at the age of seven, his mother dying first. His education was limited, having attended school only three months. Aug. 13, 1861, George and two elder brothers joined the First Confederate Calvary under Col. King; George alone survived the war; one brother sickened and died and the other was killed in battle. George was with the Confederate army in Ky., Tenn., Miss., Ga., and Ala., and participated in the battles fought in those States during the war, receiving his parole at Selma, April 13, 1865. After the war he located in Carroll Co., Tenn., and there married Martha Ingram Dec. 1, 1867. To this union were born six children, four of whom lie by his side in the church yard at New Hope. They moved to Arkansas in 1871 and settled on the place where he died. He had a very severe case of pneumonia in 1878, from the effects of which he never entirely recovered. He professed religion in August, 1886, and joined the M. E. Church, South, in August, 1887. During his last illness he was perfectly conscious all the time, and expected to die. He expressed himself as being perfectly willing and prepared to go home. He gave the most minute instructions about his business affairs and disposition of his property, and about his burial. Called his neighbors and family about him and talked to them as calmly as if he were going on a short journey, and confidently spoke of his "sleep in Jesus." In his death the Church lost one of its most useful members, the community a valuable citizen; the sick a kind nurse; the oppressed a charitable sympathizer; the family a kind and affectionate husband and father. May the two boys emulate his example. And now as the ledger of life is closed with its measure of 47 years, 4 months and 14 days, how stands that account? We find he was creditor in the sum total of human kindness to fellow men, and in the measure of equal justice to all. We find all debts of whatever nature cancelled. We find a life untarnished by evil deeds, unkind acts, or impure words. We find that he lived that he might become better himself, and that he might make the lives of those with whom he came in contact, better, nobler and happier. George, it is hard to realize that you are indeed dead, but rather that you have gone to sleep a little before us. FRIEND.

HARRISON.—William H. Harrison was born August 18, 1845 joined the Baptist Church in the year 1859 and lived a very consistent member until the day of his death, which occurred at the residence of his sister Mrs. S. H. Wallace, Union county, Ark., Jan. 18, 1890. Bro. Harrison was a leading Member of the Church, seemed daily to enjoy communion with God and by his example and influence endeavored to lead others to the cross of Christ; and in eternity many will doubtless rise up and call him blessed. He had been a great sufferer since last June, his disease finally culminated in consumption in its worst form. In all his suffering his faith never wavered, and as he neared the shore of time his hopes of heaven grew brighter; and he delighted most of all in talking of the goodness and mercy of God. He said to his wife, "talk to me about heaven;" and when reminded that he, perhaps, was nearer than those around him, he exulted in the thought he would soon be there. A short time before his death he expressed a desire to be enabled to praise God aloud, and when pointed to the cross of Christ by his devoted sister, was soon shouting the praise of God and thus he continued until his voice gave way, and then he gave signals as he was passing through the Jordan all was well. Calling his sister to his bedside, with his weeping wife, children and friends around him he said: "Sallie, tell all the young men that religion will do in life or death; tell them I am ready, willing, yea anxious to go to my happy home. Then calling the members of the family one by one gave them his dying charge, and his happy spirit went back to the God who gave it. Thank God, Christians of every name die well.

J. B. THOMAS.

Hillsboro, Ark., Feb. 4.

BIRDSONG.—Mrs. Martha A. Birdsong died at her home near Holly Springs, Ark., Dec. 31, 1889 in the 61st year of her age. Being partially paralyzed for 5 years, her enfeebled condition was unable to resist a severe attack of the prevailing influenza which quickly developed into pneumonia. The deceased was a native of Virginia and her life was an eventful one. She was married to Mr. Jas. Amis of N. C. While young. He lived but a few years; and afterwards she married Dr. T. A. Ridout who was killed by lightning shortly afterwards. In 1866 she married Mr. Wm. Birdsong. She was the mother of several children, none of whom are living. Her maiden name was Juniel. She was a member of the M. E. Church, possessed of great force of character, and always at the post of duty—indeed she was a noble type of womanhood. Her intense sufferings were borne with the greatest fortitude, and she was fully conscious of her condition; yet she feared not "to pass over the river." She said a few hours before she died, "Sing to me of heaven when I am called to die." She passed away as one who had fallen asleep—without a struggle.

Her many friends will miss her cheering kindly smile; the sick and sorrowful to whom she was ever ready to administer, will miss her comforting presence; and more than all others will the grief-stricken and devoted husband miss her sweet companionship. To him, empty are the words of condolence, but may he remember that "earth has no sorrow that heaven cannot heal," and may he take comfort in the

"Blessed hope that in Jesus is given,
In our sorrow to cheer and sustain,
That soon in the mansions of heaven
We shall meet our loved ones again."

M. J.

KEADLE.—Melissa Ann Keadle, daughter of Rev. O. H. and L. J. Keadle, was born Oct. 6, 1867, joined the M. E. Church, South, in Sept 1885, and died at Dalark, Ark., Feb. 6, 1890, aged twenty-two years and four months. The writer had but limited acquaintance with the deceased, having first met her only last December; but her modest mien and chaste conversation soon led him to the conclusion that she was a lady of refined taste and true moral worth. Her father informs me that "she was always penitent during her early life, presenting herself for the prayers of the Church whenever opportunity was given; but because of a deep felt sense of unworthiness she would not consent to be received into full connection with the Church until 1885, after which time she lived a consistent Christian."

She was not conscious, save at very brief intervals, for more than twenty-four hours before her departure. Just before she died her father took her by the hand and said, "Good bye! Annie Are you going to heaven?" She opened her eyes, looked at him, and tried to speak but could not. Her countenance grew very radiant, a deep, sweet smile came over her face and in a few moments she was gone.

How very dark the shadow that has fallen upon the home of Brother and Sister Keadle! A light passed from thence that cannot be replaced. That home can never be so perfectly joyous again. The vacant chair and the many little articles about the house which she wrought with her own dextrous hands will be as so many voices daily speaking of her absence. It matters not how many joys may come trooping into that home, her bright smiles and loving words, which always added to the joys there, will be missed. But heaven now seems nearer the home of these Christian parents and their remaining children since their dear "Annie" is one of its inhabitants. She is not thought of as having gone into dismal nonentity, but as one of God's children gathered home. Just over the river robed in white, she dwells with the blood washed, all tears wiped away from her eyes, sorrow and crying gone, and is never to feel any more pain. Who would have her come back and share the sorrows and afflictions of earth? Thank God for heaven, and for the hope of getting there. We shall see Melissa Ann Keadle again. ROB'T. C. ATCHLEY.

GLASSCOCK.—Sister Casander L. J. Glasscock, wife of Bro. —— Glasscock of near Ravenden Springs, Ark., was born in Tenn. Jan. 29, 1833 and died in Randolph Co., Ark., Feb. 14, 1890, aged 57 years and 16 days. Some one has said that death loved a shining mark; if that be true the remark is applicable to our departed sister and friend. Sister Glasscock was a good Christian following the commandments and ordinances of the Lord, uniting her fortunes with the Church when young, joining first the Baptist Church and in after years or about the year '68, joined the M. E. Church, South under the ministry of Rev. W. M. Watson of Gainesvile, Ark. Our sister was a strong friend to the Christian ministry kind and hospitable to the Methodist itinerant and useful in the Church. She will be greatly missed in her Church and community, but mostly at home. She leaves a deeply bereaved husband and several children, some of whom are religious and in the Chuch but some are not, while some of her children had preceded her to the better land, I tried to comfort the heart-broken family in a sermon on the resurrection; then read the burial service at her new made grave. The Lord bless the family and sanctify the bereavement to the Salvation of the entire family is my prayer.

J. F. ARMSTRONG.

Kingsville, Ark.

TUNAGE.—Bro. W. G. Tunage was born in Wilson Co., Tenn., Jan. 28, 1832; moved with his father to Tipton C., Tenn., when quite young where he lived most of his time until 1879, moved with his family to Phillips Co., Ark., where the writer first knew him and family. He professed religion at Perry Camp-ground Tipton Co., Tenn. in 1859, joined the M. E. Church, South in which he lived an exceptable member for many years. From Phillips Co., Ark. he moved to Lonoke Co., Ark. where he lived until about four years ago, during which time he lost an affectionate companion. He then moved to Beebe, White Co., Ark., where he was married a second time to Mrs. Rebecca Cobb, and then joined the Cumberland Presbyterian Church, in which he lived an exemplary member to the day of his death. The nearer he drew to death the brighter was his hope of heaven and the stronger his faith in the Christian religion. No one was so humble but what they shared his counsel. He said a few days before he was taken sick the last time that the Lord was saving him by his grace. His last days were his brightest, for well he knew that the true life was nigh. He died August 23, 1889 in the full triumph of the Christian faith. He leaves behind him eight children, many relations and friends to mourn our loss, but we trust his eternal gain. May the blessing of God rest upon the bereaved. G. A. DANNELEY.

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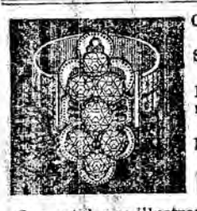

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GEO. THORNBURGH,
Business Manager

HYMN BOOKS.

We received enough Hymn Books last week to fill the orders we had entered on our books and sent them out. If any others are entitled to them, please write us.

INFORMATION WANTED.

Among the names of those entitled to Hymn Books on our list are the following whose post offices we do not have, to-wit; Miss Alva Hodge, T. E. Balding, J. I. Bradford.

ERROR IN MINUTES.

BRO. BENNETT:—Please say through the columns of your paper, that Lapile circuit paid last year the assessment for Conference claimants in full, but the published Minutes shows nothing paid on said claim.

JOHN B. THOMAS, P. C.
Hillsboro, Ark.

CONSUMPTION CURED.

An old physician, retired from practice, had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints. Having tested its wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will send free of charge to all who wish it, this recipe in German, French or English, with full directions for preparing and using. Sent by mail by addressing, with stamp, naming this paper, W. A. Noyes, 820 Powers' Block, Rochester, N. Y.

feb 5 10t e o w

FIELD NOTES.

GUTHRIE, I. T.—We are moving on nicely in Guthrie, Oklahoma. We have a membership of something over forty members, coming from Va., Col., Mo., N. M., Ark. and Tex., and from every where else. Our congregations are good and increasing all the while. One of the best Sunday-schools in the city. Our supt. is Bro. J. J. Boles, late of Ft. Smith. His wife is my organist and we have a splendid choir. We are praying for a revival of religion and feel that we must have it. I still read THE METHODIST with delight and will constrain some Arkansas folks to send and get the best paper in Arkansas. Send on the paper for I can't do without it. Yours truly,

J. B. STEVENSON.

SILOAM C'T.—We are moving along the line slowly; have commenced to build a parsonage, have secured the land, have the foundation of the house laid with part of the lumber on the ground. We have three church houses on the work, deeded to the M. E. Church, South. Some talk of building another one during the year; hope we may succeed. I claim to have good people up here in this rocky country and when I tell you what a pounding they gave us you will say so too. On the night of the 17th inst, at about 7:30, there was an alarm at the door; on opening the door there stood men, women and children, with bundles of various sizes. There were about as many as could well get in the house. They remained with us sometime, talked, sang several songs, had prayers, dispersed and went home. Of course wife and the children were anxious to know what were in the bundles. On examining we found meat, flour, sugar, coffee, potatoes, soap, &c. I think you will agree with me that I have a good people. I hope the Lord will wonderfully bless this people this year. Pray for us.

H. E. MAY.

Middlebrook, Ark.

STEPHENS C'T.—We are moving on finely on this our new field of labor. We find the deep furrows of Christianity made by our predecessor, Bro. Logan, who had faithfully served this people for three years. He had succeeded in winning the love of all; hence we have Logan wherever we go. We are working for a constant upbuilding of the Church in all its interests. We will begin a protracted meeting here at Stephens next Sunday. We earnestly ask all to pray for our success in winning souls for Christ. We have strong faith as we have Christ for our Leader and Bros. Watson and Logan to give prominence and power to each service. The good people of Stephens gave a complete surprise at our humble home a few nights since. It came in the form of dining-room recruits, consisting of almost everything from a barrel of flour down to canned fruits, dry goods, etc. etc. After prayers by Bro. Watson, the pounding army dispersed and the inmates of the parsonage gathered around the many nice things, read the 103rd Psalm, and retired, saying God bless the good people of Stephens and make us a spiritual benediction to them all. Our work is heavy and we feel veryweak. Let all who read this close with a prayer for our success.

Stephens, Ark. W. F. EVANS.

DYER C'T.—We have just moved into our new parsonage at Dyer. We feel now at home again. The good people of this charge have kindly cared for us. Bro. J. M. Clayton left the work in good trim, and the outlook is very encouraging. We met the first appointment after Conference. The circuit had no parsonage. Bro. G. N. Wright raised a subscription at once and he and others put forth their efforts to build a house for the preacher. In a short time the material was ordered, and after some little delay was put on the lot selected for the house. In less than two weeks after the foundation was laid, it was occupied by the preacher and his family. We have a neat, comfortable house, but not quite finished. This quick work is due to the energy of the building committee headed by Bro. G. N. Wright. The frame of a neat church is now up in the neighborhood of Fine Spring. The work is being pushed forward by the energetic brethren of that community headed by Bro. W. L. Shull. I have been notified that the house will be ready for our next appointment. The house, when finished will be an ornament to the community. A liberal subscription is on file to build a neat, comfortable church here in Dyer. The lots are donated and deeded, and we think the house will be built just as soon as possible. We are greatly encouraged, and we thank God that our lot has fallen among these kind working people.

Dyer, Ark. W. H. METHENEY.

CORNING C'T.—At the last session of the White River Conference I was read out for Corning cirtuit. Then just as soon as we could get our goods in shape we started for our new field of labor. Arriving here Dec. 27, not having a parsonage to go to, we were taken care of by Bro. Davis and his most excellent wife until a house could be procured. So here we are to-day snugly domiciled with all of the necessaries of life. Corning is a beautiful town situated on the Iron Mountain R. R. 175 miles north of Little Rock and numbering between 700 and 800 inhabitants. We have also one of the largest stavefactories in the South, giving employment to 60 or more hands; saw mills too numerous to mention. So you see our town is all life and activity. We have a very nice church at this place though the membership is small, composed mostly of people from the North. Brother Bennett, I must say just here that in all of my ministerial life I never served a better people. They surely have the tact of knowing how to make their pastor feel like he was at home. Since we have been in Corning these good people have opened both purse and doors to this unworthy scribe. If there are any more just such people North that want to come South, tell them to come on; that the latch on the door of Ark. hangs on the outside. On our arrival here we found these people clamorous for a station; nothing else would do. So our noble Taylor told them they could have it, if they were willing to pay for it, and all with one consent said we will do it; so at our first Quarterly Conference the Stewards made a very liberal assessment for the pastor, and we expect by our second Quarterly meeting to have all of our Conference claims off of hand and then we will have an open field. Since we have been here we have raised money and material to build a parsonage, and soon we will be in our own house. Bro. Bennett, it is useless for me to say that I am well pleased with my appointment. I could not have been pleased better. Now my earnest prayer is that the good Lord may make me instrumental in winning many souls to Christ, and building up the Church I love so well. Bro. Bennett, in conclusion, I am perfectly satisfied that there is but one way to do the work that we are called to do, and that is to be filled with all the fullness of God—holy, sanctified unto the Lord. Then truly can we say the life we now live we live by faith in the Son of God. Since I have professed the doctrine of perfect love I have been on the mountain top, drinking from the fountain of pure ove. THE METHODIST is growing in avor with my people. The freight it carries is first class, and the fare above an average. God bless THE ARKANSAS METHODIST. May its sunbeams continue to cheer many homes.

Yours, washed in the blood,
Corning, Feb. 28. D. J. LEAKE.

LACONIA C'T.—I was called again by good Bishop Hendrix to take charge of Laconia circuit, in the White River Conference and Helena District. This is a novel work. Laconia is a little town nestling snugly on the banks of the old Mississipi about 50 miles below Helena. It is truly a station work, as there is no other territory contiguous to it that can be conveniently taken in with it. The community is composed of the oldest and most substantial citizens of the State, quite a number of the Knowltons and Blackburns, the old pioneer citizens of the country, are there yet and perpetuate many of the old customs that always made our Southland so desirable. The string of the latch hangs out there as in the days of yore; indeed they are a lovable people and well-to-do. The only drawback, that we can think of is, that there are not enough of the same sort. Bro. Editors, you wowld enjoy a visit to Laconia, not of Grecian fame but of modern Ark., clinging to these primitive customs that always bring sunlight to the house. Last year, 1889 was our first year among the good people of Laconia, but it was long enough for them all to become ingratiated into our affection and memory. Last year was the first for six or seven since there has been any preaching at that place, since the days of Dannelly and Dye. Our church there is a good one but as badly in need of repairs, which need we speedily supplied by the earnest labor of two of Laconia's most charming young ladies, Misses Maggie Blackburn and Cricket Buck, assisted by all of the good women of L. All praise to the good women. Our house is nearly always well filled. Dear brethren pray for success at Laconia, of your Bro. in Christ,

ROBT. H. POYNTER.

Redfork, Feb. 24.

CATARRH CURED.

A clergyman, after years of suffering from that loathsome disease Catarrh, and vainly tried every known remedy, at last fonnd a prescription which completely cured and saved him from death. Any sufferer from this dreadful disease sending a self-addressed stamped evelope to Prof. J. A. Lawrence, 88 Wafren Street, New York, will receive the recipe free of harge. 15t. e.ow.

Religion is not a dogma, nor an emotion, but a service.

"All signs fail"—except pimples and blotches. These never fail to indicate an impure condition of the blood, which may be thoroughly cleansed and renewed by the use of Ayer's Sarsaparilla. The most efficacious and economical of blood purifiers.

For a DISORDERED LIVER Try BEECHAM'S PILLS. 25cts. a Box. OF ALL DRUGGISTS.

☞ We have two chapel and three parlor organs for sale at great bargains. Write for particulars.

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

"The flowers that bloom in the Spring time, tra la,"
"Found him sick in bed with chills, pooh bah."
"But Cheatham's Chill Tonic got him up on his feetlets,"
"And now he daily sings while walking the streetlets,"
"It undoubtedly cured his shakes, ha, ha." 3-5-1m.

He that goes a-borrowing goes a-sorrowing.

A New Method of Treating Disease

HOSPITAL REMEDIES.

What are they? There is a new departure in the treatment of disease. It consists in the collection of the specifics used by noted specialists of Europe and America, and bringing them within the reach of all. For instance the treatment pursued by special physicians who treat indigestion, stomach and liver troubles only was obtained any prepared. The treatment of other physicians, celebrated for curing catarrh was procured, and so on till these incomparable cures now include disease on the lungs, kidneys, female weakness, rheumatism and nervous debility.

This new method of "one remedy for one disease" must appeal to the common sense of all sufferers, many of whom have experienced ill effects, and thoroughly realize the absurdity of the claims of Patent Medicines which are guaranteed to cure every ill out of a single bottle, and the use of which statistics prove, has ruined more stomachs than alcohol. A circular describing these new remedies is sent free on receipt of stamp to pay postage by Hospital Remedy Company, Toronto, Canada, sole proprietors. dec. 25 eow 1yr.

He that hath a good harvest must be content with some thistles.

INFANTILE Skin & Scalp DISEASES cured by CUTICURA Remedies.

FOR CLEANSING, PURIFYING and beautifying the skin of children and infants and curing torturing, disfiguring, itching, scaly and pimply diseases of the skin, scalp and blood, with loss of hair, from infancy to old age, the Cuticura Remedies are infallible.

Cuticura, the great Skin Cure, and Cuticura Soap, an exquisite Skin Beautifier, externally, and Cuticura Resolvent, the new Blood Purifier, internally, cure every form of skin and blood diseases, from pimples to scrofula.

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

☞ Send for 'How to Cure Skin Di seases.

☞ Baby's Skin and Scalp preserved ☞ and beautified by Cuticura Soap.

Kidney Pains, Backache, and Weaknes cured by Cuticura Anti-Pain Plaster, an instantaneous pain-subdu ng plaster. 25.

He must need run whom the devil drives.

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

ONE OLD PREACHER

A superannuate, sold 75 copies of "The Man of Galilee" in less than two weeks. I make good terms to the superannuated preachers. Write to

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We herewith present you the valuable notice that we sell the so highly celebrated Eidredge and Diamond Machines extremely cheap at retail in unoccupied territory. Sent on trial if desired. Special inducements and protection to good dealers. Liberal discount to ministers. Singer Machines cheap. Circulars and information free. J. C. GEITZ, Gen. West. Agt., 1317 and 1319 North Market st., St Louis, Mo.

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S. C. ALLEN, Sec'y.

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HAVE YOU READ THIS? IF NOT, WHY NOT

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[Nov. 6 '89. tf.]

A GLORIOUS FLOWER

No engraving can do justice to the unique and peerless beauty of this NEW OSTRICH PLUME. Imagine plants completely studded with balls of flowers one foot in circumference, whose petals curve gracefully inward, and which in turn are dotted with a peculiar hairy-like growth, the whole resembling, more than anything else, masses of SNOW-WHITE OSTRICH PLUMES, and you then begin to form some idea of the beauty of this royal flower. Your garden will not be complete this season if it does not contain the "OSTRICH PLUME CHRYSANTHEMUM." (Plain and full instructions for culture with each order.)

PRICE.—For fine plants, certain to bloom, 40c. each, three plants for $1; seven plants for $2; twelve plants for $3. Free by mail.

☞ With every order for a single plant or more will be sent gratis our superb Catalogue of "EVERYTHING FOR THE GARDEN" (the price of which is 25 cents), on condition that you will say *in what paper you saw this advertisement.* Club orders for THREE, SEVEN or TWELVE plants can have the Catalogue sent, when desired, to the SEPARATE ADDRESS of each member comprising the club, provided always that the paper is named. ☜

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Would they not be most likely to obtain such by buying **directly from the grower?** I can buy seed at half what it costs me to raise it, but could not sleep sound should I warrant seed of this class. For the same reason I make special effort to procure seed stock directly from their originators. You will find in my new seed catalogue (for 1890, sent **free**) the usual extensive collection (with the prices of some kinds lower than last season) **and the really new vegetables of good promise.** You should be able to get from me, their introducer, good seed of Cory Corn, Miller Melon, Hubbard Squash, All Seasons and Deep Head Cabbages and many other valuable vegetables, which I have introduced.

JAMES J. H. GREGORY, Marblehead, Mass.

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He that hath no silver in his purse should have silver on his tongue.

A man who has practiced medicine for 40 years, ought to know salt from sugar; read what he says:

TOLEDO, O., Jan. 10, 1887.

Messrs. F. J. Cheney & Co.—Gentlemen:—I have been in the general practice of medicine for most 40 years, and would say that in all my practice and experience have never seen a preparation that I could prescribe with as much confidence of success as I can Hall's Catarrh Cure, manufactured by you. Have prescribed it a great many times and its effect is wonderful, and would say in conclusion that I have yet to find a case of Catarrh that it would not cure, if they would take it according to directions.

Yours truly,
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We will give $100 for any case of Catarrh that can not be cured with Hall's Catarrh Cure. Taken internally.

He that always complains is never pitied.

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