The Arkansas Methodist.

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

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

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DISTRICT CONFERENCES.

District	Place	Date,
Morrilton	Morrilton	April 3—6,
Newport	Walnut Ridge	" 17—20,
Fayetteville	Springfield	" 24—27.

OUR NASHVILLE LETTER.

MY DEAR BRO. BENNETT:—In a recent letter to THE METHODIST, I made a brief and pleasant allusion to the fact that Dr. Fitzgerald had been elected to the chaplaincy of the first regiment of Tennessee State troops. It did not enter into my head that anybody could suppose I was speaking otherwise than in a light and bantering way. Dr. Lafferty, however, has seen fit to make the innocent paragraph the occasion of a sneer. The terms in which he mentions me are not agreeable; but, as he seems to have an organic incapacity for recognizing the fact that his brethren do not enjoy being made the subjects of his sarcastic witticisms, I shall keep down the rising spirit of resentment. The professional humorist must not be baulked in his joke by so trifling a consideration as the feelings of a friend.

Have you seen the January number of the Presbyterian and Reformed Review? It is a very able periodical. I read it with great pleasure. Its Calvinism is of the most unadulterated sort, without mixture or modification. If I must swallow medicine, I want a strong dose. Homeopathy is a humbug in theology, whatever it may be elsewhere. Among the other contributors to the Review in question, is Dr. W. G. T. Shedd, the author of the "History of Christian Doctrine" and of several other standard books. For many years I have regarded him as the ablest Presbyterian in the United States. Certainly he has had no peer since the death of Dr. Charles Hodge. In the current number, he discusses the "Meaning and value of the Doctrine of Decrees." With the most unfaltering tone of voice, and with a courage that never halts for a single moment, he pronounces every shibboleth of the Westminster Assembly. The doctrine of predestination is a joy to him. He is not guilty of the logical inconsistency, moreover, of those kind hearted Calvinists who emphasize the certainty of election, but slur the equal certainty of reprobation. He sees clearly that election and reprobation are parts of one scheme, and that if the latter be ignored, the former must be treated in the same way. As to the damnation of infants, he is just a little bit less clear. While claiming that the Westminster creed need not be so interpreted as to imply that doctrine, he, nevertheless, gives his readers to understand that he does not think it would be any impeachment of God's justice if infants were sent to hell. Here again he is consistent. For, as it looks to me, there is nothing worse in the damnation of a child by an irreversible decree than there is in that of an adult. In either case, the matter is fixed beyond any contingency; and the subject of the Divine wrath is utterly incapable of altering its own doom. The cardinal contention of Dr. Shedd is that man has absolutely no claims upon God, and can not therefore justly complain at anything God may see fit to send. Is this true? Has a child no claims on a parent? To be sure, God is above law. There is no higher power to impose obligations upon him; but is he not obligated by the very righteousness of his own character to deal fairly with the creatures of his hands? For myself I do not hesitate to say that man has one claim upon God, the claim to be treated as a man and not as an inanimate lump of clay, or as an irrational animal. If God should bring men into the world under the accumulated disabilities of hereditary sinfulness, and should leave them to perish without making any provision for their salvation—if he should by an express decree, and in the exercise of mere power, consign them to everlasting torment, then they would have a right to stand up even in the depths of hell and charge him with injustice.

What a deliverance has Wesleyan Methodism wrought for our world! How has it lifted this awful nightmare of reprobation off of the hearts of men, teaching them to look upon God, not merely as a great King and a just Judge, but also as a kind and loving Father who willeth that all should be saved. In 1741, two years after the organization of the United Societies, John Wesley wrote his famous sermon on Free Grace. To this sermon, Charles Wesley appended a hymn of thirty-six stanzas, two of which are as follows:

"And shall I Lord, confine thy love
As not to others free?
And may not every sinner prove
The grace that found out me?
"Doom them an endless death to die,
From which they could not flee;
O Lord, thine inmost bowels cry
Against the dire decree!"

The teaching of this sermon and this hymn has won the day. Our good friends of the Presbyterian Church will be compelled to revise their doctrinal standards. For a time they may resist the march of events, but the end is inevitable. Before the century closes, the work must be done. Nothing evil will come of it. On the contrary, the Church will renew its youth, and begin another career more glorious than the one that has already been run. To speak disrespectfully of Presbyterianism would be an outrage. It is one of the bulwarks of our modern Protestantism. The courageous spirit of John Knox still survives in it, and that in no small measure. When it is once fairly freed from this dead load of metaphysical dogma, it will bound forward with new vigor.

The subject of our missionary work will undoubtedly be thoroughly discussed at the approaching General Conference. In the growth of our missions in recent years, we ought to find ground for encouragement and thanksgiving. At the same time, we ought to broaden our methods to meet the new demands. That we can reasonably expect to do our work in this direction with the same machinery that was available forty years ago, is not to be thought of. Whether, as Dr. Haygood suggests, we need four secretaries is another question; but that we could effectually use three is quite certain. The plea of economy will not avail. The cheapest thing in the world is good human service. It always pays large dividends. Let us abandon the jog trot in which we have been moving, and strike a faster gait.

Rev. Dr. James Atkins, Jr., a member of the Holston Conference, and now President of Emory and Henry College, has been elected to preach the baccalaureate sermon at our approaching Commencement. He is a scholar, a thinker, a good platform speaker, and an excellent preacher. Those who hear him will get something worth listening to.

E. E. HOSS.

Nashville, Tenn., March 3.

"THROUGH A TELESCOPE DARKLY."

Some years ago many regarded Joseph Cook as a "great light" in the domain of philosophical and metaphysical investigation, and later he has gained notoriety as a leader in the "Moral Reforms" movement. In this role he ably demonstrates astounding lack of actual knowledge, as our readers may clearly see in the following from the Wesleyan Advocate:

Not a very long time ago Mr. Joseph Cook, Lecturer and Philosopher, as it were, said to a friend of this writer, that he was "studying the Negro problem." It must be through a telescope. In Zion's Herald of February 12, is a report of one of his "preludes." Joseph Cook is satisfied in his own mind, and he delivers his conclusions with a positiveness unmatched. He knows the causes and remedies of all Southern troubles. He mentions thirteen causes (there are neither more nor less, Joseph *knows*) of which the following seven, according to him, are the chiefest: "(1) Climate; (2) Color; (3) Caste; (4) Greed; (5) Poverty; (6) Intemperance; (7) Impurity."

So far as I know anything of this country, "climate" is the only thing in the South that is not in the North so far as the Negro is concerned. If "climate" be the "chiefest cause," Joseph Cook should indulge himself in charity; his despised Southern white fellow-citizen is not to blame for the climate. So far as this Negro problem touches Northern society I see no difference—except that Northern people are less patient with the Negro. I have never seen a Negro in a Northern parlor, or first-class hotel.

In the North he cannot work with white men. Color, caste, greed, poverty, intemperance, impurity—these are not Southern monopolies.

Let us see how deeply Joseph Cook has studied this problem. He discourseth thus: "We shall find that almost every branch of this Southern problem springs from the climate." See how accurate is his knowledge. Here are some of his facts: "Your poor white laborers in the South begin early in the morning, and close about ten o'clock in the morning; and beginning at four o'clock in the afternoon work until the cool of the evening. The colored laborer works from "six to six."

This is news.

It takes a man with a telescope mounted on Joseph Cook's Boston lectureship to see the poor white laborer "resting under the shade of the trees" from ten to four. No man ever saw that wholesale siesta of poor Southern whites with his "natural eye."

Every man on the ground knows that men who work by the day for wages in the South "work by the bell"—ten hours a day. And every man in the South knows that poor white people in the South directing their own labor work more hours and more days than do Negroes directing their own labor. The Negro farmer—land owner or tenant—works fewer hours and fewer days than a white man in similar relations.

But it is not worth while to go over Mr. Cook's "visions by telescope." The man who tells us of poor white men resting six hours a day and of Negroes working from "six to six" is independent—of facts.

* * *

MISTAKES IN THE MINUTES, AND NOT A DECREASE.

BRO. BENNETT:—I have made a discovery—not of a gold mine, neither a planet, nor yet the "mistakes of Moses"—but some mistakes in Minutes of the late Arkansas Conference at Conway. The chief mistake is made in footing up the numbers in membership from the Dardanelle District. The Statistical Secretary has unfortunately written at the bottom of the column 2,470, when it should have been 3,480. This explains the reported "decrease." See Minutes 1889. Counting the Districts severally as they appear in the Minutes of last year and the year just passed, the figures should be, as follows:

Minutes of last year:	Minutes of this year ('89):
4,054	4,503
3,384	2,984
3,487	3,480
3,672	4,103
4,263	4,029
3,291	3,284
Total 21,851	Total 22,383

Thus showing a net gain over last year of 532.

It will be understood, that no District of the present year was entirely correct in the addition. This will easily be seen by referring to the Minutes (Statistical Report). And the addition in the Clarksville and Dardanelle Districts of last year was incorrect. So that when the different Districts of last year and this are properly added the net gain of this year just passed is as stated above, 532. The reports of the preachers from the different charges are presumed to be correct; at least, we have no means of going back of the printed statements contained in the Minutes. But any one can see by counting up the different Districts, that the addition is at fault, the Dardanelle District by more than 1,000 names. A. H. WILLIAMS.

Springfield, March 3.

ANOTHER EXHORTATION.

BRO. BENNETT:—You called on me some time since to exhort. I was a licensed exhorter eight years before being licensed to preach, and was frequently called on by the preachers to exhort, and I even had regular appointments on Sundays, sometimes large congregations. I was frequently troubled to know just how to proceed without assuming the functions of a preacher. I took occasion one day to ask the circuit rider to define the difference between preaching and exhorting. He said: "My brother, as a preacher I am expected 1st to take a text, 2nd, stick to it. As an exhorter the only restriction on you is that you don't get outside of the Bible." You called on Bro. Baker to preach and several others, myself included, to exhort. Bro. Baker preached, some others exhorted and now if my exhortation is worth anything here it is.

The subject before us the circulation of THE ARKANSAS METHODIST; the secret of securing subscribers, &c. I have yet to learn of any secret in the matter. I make it as much a matter of duty to solicit our people to take a church paper as to pray in their families, baptize their children, bury their dead, collect missionary money, build churches, &c. I sometimes present the matter in this way: Every Methodist family needs a library, one that is indispensable: 1. A Bible; 2. A Discipline; 3. A Methodist Hymn Book; 4. A family religious newspaper. I always keep a supply of Disciplines, and usually of Hymn Books, and I urge the necessity of a paper. I have found that distributing sample copies is a very effectual way of obtaining subscribers. Where I have left a copy of the paper I have often found them anxious to subscribe on my return. I regard the circulation of church papers as indispensable to my success. I would expect to fail on all the lines on a circuit where our people did not read our literature. We are taking in the bounds of my work nearly one hundred copies of THE ARKANSAS METHODIST. I would rather have these one hundred papers to preach for me every week than to have two more preachers on the circuit. During the last three or four years I have received as premiums for subscribers to THE ARKANSAS METHODIST, the following books: Clark's Commentaries, Webster's Unabridged Dictionary, Ralston's Elements of Divinity, Jamison, Fausset & Brown's Commentaries, and many other good books. Owing to the meagre salaries paid me during these years I could not have bought and paid for these books. They are very valuable to me; but the greatest benefit derived from this work has been, first, the education of our people on the lines of duty; second, the circulation of the paper has helped me in my work. Show me a family that takes their church paper and reads it, and I will show you a family that attends church, supports the ministry and other institutions of the Church. Again we have in THE ARKANSAS METHODIST the cheapest religious paper on the Continent.

And now, brethren, the nice resolutions passed by us annually are all very good so far as they go; but if our paper does the work it ought to and meets the success it merits, we must work for it. May God bless the paper, its editor and business manager, its agents and readers.

Yours sincerely,

J. H. BRADFORD.

LITTLE ROCK CONFERENCE TRAINING SCHOOL.

EDITOR METHODIST:—While so much is being written and published concerning the various schools in our growing and most important State, it must not be forgotten that among the chiefest of these is the "Little Rock Conference Training School," located at this point. It is no mere flattering adjective we use when we say this is "among the chiefest" of the splendid schools in our State. It is so, at least in *importance*, and only asks time and opportunity to be so in fact. The school is steadily increasing its patronage, and is attracting attention throughout all this section, and our people are constantly coming and settling here to get the benefit of the school—attracted here by the school alone. This is the important institution of our rapidly growing town, and of all the surrounding country.

It is no fulsome praise, or high sounding twaddle either, to say of Prof. Clary, that as a thorough, conscientious, hard working, capable instructor and Principal, he has no superior in our land. If a student does not learn under his tuition, then he is a hopeless case. His discipline is rigid, but reasonable, fair, firm and *must be regarded*, by all alike, without fear or favoritism— a most admirable quality, and one as every posted individual knows, that obtains more and more in all the best regulated institutions of our country. Not least among the very admirable qualities of Prof. Clary, by any means, is the fact that he is a thorough Methodist, and a high toned Christian gentleman, and makes the matter of moral and religious culture among his pupils a point of special emphasis. He trains the heart as well as the mind. This writer has had some *little* opportunity to observe the operation of schools that rank high, and after a study of the institution for two months past, does not hesitate to say, that so far as the limited opportunities surrounding the school work here will permit, in all essential particulars ours will compare favorably with the best. Prof. Clary may not have the "guarantee of having come from a family of teachers," but he is a *teacher* and manager hailing from the source where they manufacture a *first class article*.

Mr. G. L. Byram, the first assistant is a young gentleman of sterling worth, well fitted for his position, and is a strong support to the principal. Miss Oglevie, the teacher in the Primary Department is an accomplished young lady of talent and tact for her work. She seems to have perfect control of the little folks—both head and heart. Miss Webb is the accomplished teacher of Art and Music. This scribe makes no pretention toward any considerable knowledge of either of these very desirable branches of study, but those who are competent to judge pronounce Miss Webb a superior teacher of these branches. Our new school building has just been begun and will be pushed as rapidly as possible to completion, and which, when completed will be large, commodius and well arranged, and hence the work will be easier and more satisfactory.

Prof. Clary is laboring faithfully to establish a good library and I hereby take occasion to invite your readers, one and all, to help us in this very laudable enterprise, by a book or contribution to buy one. I am moved to give your readers this extended account of our School and Faculty, for two reasons; First, our people should know of what they have and what we are doing here; secondly, some of your correspondents but more especially the assistant editor of the Southwestern Methodist, and the Committee on Education's report in our Minutes, from some unaccountable reason have seen fit to make invidious distinction in reference to our School. Let "the truth, the whole truth and nothing but the truth," be known, and we are willing to bide the consequences.

L. M. KEITH,

Fordyce, March 5.

NOTES FROM HOT SPRINGS.

The last session of the Little Rock Conference was a most pleasant and I trust profitable one. The Minutes show that there was advancement along all lines of church work, Missions, Church Extension, and especially in church and school building.

Bishop Hendrix did good work, but the especial feature I would emphasize was his address to the class on being received into full connection. The doctrinal statement of sanctification was well made—clear strong and Scriptural.

The election of delegates to the General Conference resulted in the election of three clerical and three lay delegates, that we are all proud of, and willing to trust as ecclesiastical legislators. No truer delegates will be sent from any Conference.

I see some pens are busy with the Presiding Elder's office, and some are objecting to it from various causes. After studying that office for years in the Cabinet and out of it, I feel it is one of the most important parts of our machinery, and I hope and pray that no radical Uzza will be permitted to put his hands upon our ark, by changing, and thereby crippling this important part of our economy. Put into this office our best men, men *all have confidence* in, men of administrative ability and pulpit power, men of personal piety, and you will have felt power, momentum and grand results.

I see some are nervous because the Publishing House is making money and giving a little to the superannuates. It seems to me our books and papers are cheap enough, and no one need to get alarmed about the House making money. It *should* make money—and not only that, a fraction of the surplus earnings of the House should be invested each year, thereby creating a sinking fund, that in case of misfortune by fire or otherwise, we might rebuild. It seems to me that this would be a sound financial policy, and the residue of the surplus earnings should be distributed among the Conferences to help out the meager pittance to the old superannuates and the widows and orphans of deceased preachers.

Hot Springs is growing and pushing out her streets in all directions. More than a million of dollars was expended here last year in the way of improvements, and all this winter houses have been going up in all parts of the city. You just ought to see some of our hotels. The Eastman is a wonderful structure. It now has more than five hundred guests, and still they come.

I am glad to say that our new and beautiful house is nearly completed; we hope to occupy it about the first of April. We have some noble men and women in this Church. They have wrought faithfully, and this church will be a monument to their liberality in the years to come. Your paper, THE ARKANSAS METHODIST is doing good work. It is one of the important factors in our aggressive work; its friends are out spoken and numbered by the scores.

C. C. GODDEN.

March 5.

STANDING ARMIES.

Those who live under the shadow of the American flag, enjoying the blessings of peace and prosperity, can scarcely realize the burdens under which European nations struggle because of the expenses of standing armies. A dispatch to the New York Herald from Berlin says:

Statistics are published here showing the military expenditure of the great Powers during the past three years. France spent 5,082,000,000 marks, Russia 3,254,000,000, Great Britain 2,475,000,000, Germany 2,430,000,000, Austria-Hungary 1,352,000,000, Italy 1,254,000,000. [Divide these sums by four to reduce to dollars.]

When Minister Wallace visited the Shah of Persia, he was asked how large a standing army the United States maintained. Mr. Wallace answered, "Twenty-five thousand," whereupon the Shah responded, "No much country." And so it is in the Old World the strength and importance of a country is estimated by the standing army. A few years ago European nations, under the pressure of fear, increased their standing armies, and now they cannot disarm. "They are like the man who held the dog by the ears." The tripple alliance between Germany, Austria and Italy binds each nation to immediately put into the field 300,000 men if either be involved in war. This would place in the field, prepared for active work at a day's notice, an army of 900,000 men. Such a standing menace will preserve the peace of Europe, but at the same time it is draining the resources of the countries and leading them on to bankruptcy. Many of the shrewdest diplomats of the Old World have been struggling with the question for years, "How to disarm?" and yet are no nearer solution than when they first began. Many think war will furnish the solution. The writer said two years ago to an Italian officer: "War would be cruel and bloody, with the improved arms." "Yes," said he, "it would be bloody, and might cost 300,000 lives in three months, but it would be soon over, and a blessing nevertheless, for it would bring peace and disarmament." In explaining to him the peace policy of our nation, he expressed the opinion that, should we be involved in war with a foreign power, we would be overwhelmed before we were ready to defend ourselves. We then explained our militia system, and said we could call out 500,000 men in one week to repel an invasion; that this body is composed of the flower of our young men, who are engaged in all the industries of our prosperous country.

This is in strange contrast with the conditions in Europe. There the armies are made up of the young men of the nations, who are not only withdrawn from the producing classes, but are withdrawn from home influences and those associations that educate them to develop the resources of their country. Being under a species of military slavery, they become machines and not independent actors in life's struggles and triumphs.

What this will lead to it is hard to predict, but it must tend to develop the physical at the expense of the intellectual in the individual, and make soldiers instead of citizens at the expense of the toiling multitudes who are not able to bear arms.—Herald and Presbyter.

AN IMPORTANT MATTER.

I suppose that several thousand are lost to the M. E. Church, South, every year by members moving from one place to another, and either neglecting to take their church certificates, or keeping them in their pockets and failing to deposit them in the Church where their new home is. I have never failed to find many such persons in every town or city where I have served a Church, and the large proportion of these become lost to the Church; for after living out of the communion of the Church for several months they grow indifferent and finally drift into the world. I suppose that in this city of Little Rock there are several hundred just such back-slidden Methodists; for I meet them every day in my pastoral rounds, and in many cases I find that they do not even attend Church. Some of them have been stewards, class-leaders and prominent church workers in their old home, but their invariable excuse is that they "have been waiting to get settled," though in some cases they have been living here for ten years.

Now what is the remedy for this? Sometimes a preacher is to blame for he will say to parties removing from their old home, "just let your membership remain here; for you may return and we want to feel that you still belong to us." I hope there are no such preachers in Arkansas, but I have met them elsewhere.

I suggest that the General Conference pass a law that church certificates be sent to the pastor of the Church in the town, city or neighborhood where the transferring member is removing to, instead of being delivered to the parties themselves, said persons indicating to what particular church they wish to be transferred. At least every six months the roll should be called in Church Conference, and it shall be the duty of the pastor to inquire into absentees who have removed, ascertain their whereabouts, write to them and send their certificates to the particular charge with which they wish to unite. While this might not remove all the evils, and while some difficulties in the proposed plan will readily suggest themselves, it would go far toward stopping this leakage in our church membership and would save many valuable people.

I hope that any pastors throughout Arkansas or elsewhere knowing of any of their members who are in Little Rock, will not only write me with regard to them, but will also write to the parties themselves urging them to join at once one of our three Churches in this city.

M. B. CHAPMAN.

Little Rock, March 7.

ARKANSAS METHODIST.

WEDNESDAY, MARCH. 12, 1890.

AN EFFECTUAL CALL.

I accept the call made upon me in this paper of Feb. 12, by the Rev. J. C. Williams, pastor of the Presbyterian Church at Arkadelphia, Ark., and shall undertake to comply with his request, establishing beyond a reasonable doubt that the Confession teaches the doctrine of infant damnation. When controversy is conducted in a Christian spirit, it is always educational.

The challenge contained in my communication is the repeated challenge of the Rev. Charles A. Briggs, D. D., professor in the Union Theological Seminary, New York, and one of the most learned men in the Presbyterian Church.

Whether Presbyterians, as a body of Christians, or as individuals, believe the doctrine of infant damnation, is a question I have not raised and will not discuss. I shall not attempt to prove what Presbyterians believe, but only what their Confession teaches as the doctrine of their Church. The Confession has but one sense, and can have but one sense. The words of the Confession are to be taken in their ordinary and proper sense as defined by the best authorities at the time the Confession was framed. If there is still any doubt as to its meaning, let the different parts of the Confession be compared with reference to the light they shed on each other. If opinions still differ as to the sense of the Confession, let the writings of the authors of the Confession not repudiated by the writers themselves, before the Confession was made, be brought to bear on the subject. Also let the writings of their contemporaries of the same school be compared with reference to the light they shed on the subject.

The meaning of a Confession when it is made remains its meaning forever. The Confession of Faith was formulated by the Westminster Assembly, which sat from 1643—1652, in the Jerusalem Chamber of the Westminster Deanery, during the reign of the Long Parliament.

Infant damnation is an old doctrine. Augustine (354-430) was the inventor of the scheme of unconditional election and reprobation and its cognate doctrines. He says: "It may therefore be truly said that INFANTS dying without baptism, WILL BE IN A STATE OF DAMNATION of all the most mild. But, *greatly does he deceive* and *is he deceived* who affirms that they WILL NOT BE DAMNED."—*Augustine De Peccat Merit et Remiss, Lib. i., c. 16.*

Again, in his sermon on baptism, he says: "We affirm that they (infants) *will not be saved and have eternal life*, except they be baptized in Christ."—*De Baptismo Parvulorum Contra Pelagianos Sermo D.*

After showing that infants are admitted to the kingdom of God by baptism, Augustine says: "Whosoever does not belong to the kingdom of God, must, without doubt, belong to the number of the damned. The Lord will come, and, about to judge the living and the dead, will, according to the gospel, make two divisions, the right and the left. To those on the left he will say: *Depart into* EVERLASTING FIRE *prepared for the devil and his angels.* To those on the right he will say, *Come, ye blessed of my Father, inherit the kingdom which was prepared for you from the foundation of the world.* The one he calls a kingdom, the other damnation with the devil. THERE IS NO MIDDLE PLACE LEFT WHERE YOU CAN PUT INFANTS. Behold, on the right is the kingdom of heaven. *Inherit*, he says, the *kingdom*. He who is not there is on the left. What will happen on the left? *Depart into everlasting fire.* On the right an eternal kingdom; on the left everlasting fire. He that is not on the right, will indisputably be on the left. Therefore, *he that is not in the kingdom*, IS DOUBTLESS IN ETERNAL FIRE. Certainly he cannot have eternal life, who is not baptized; he will not be on the right, that is, he will not be in the kingdom.

"Behold, he [the Lord] has explained to you what is the kingdom, and what is everlasting fire, so that when you confess that an INFANT will not be in the kingdom, you may allow that HE WILL BE IN ETERNAL FIRE.

"I feel that this question is a profound one, and I owe that my powers are not sufficient to fathom its depths. I must here be content to exclaim with Paul, *O the depth of the riches!* AN UNBAPTIZED INFANT GOES TO DAMNATION."—*Ibid 14, Capp. 2, 3, 4, & 7.*

Augustine was compelled by the fixed faith of the Church to acknowledge that all baptized infants are justified, and original sin remitted to them in baptism. The ancient Augustine school was a unit here, but they divided on another point. Augustine held that God could take the pardon back, and did take it back in the case of reprobate infants. Cornelius Burgess, the vice-president of the Westminster Assembly, wrote a book on "Baptismal Regeneration of Elect Infants." See Whither, by Dr. Briggs, page 180. The doctrine of infant damnation prevailed in the Church from Augustine to Calvin, a period of more than a thousand years. Calvin lived 1509—1564. His Institutes and other writings are full of the horrible doctrine of infant damnation. I here record four extracts from his Institutes, Vol. 2. "They are not all created with a similar destiny; but eternal life is foreordained for some, and eternal damnation for others." p. 145. —"Whom God passes by, therefore, he reprobates, and for no other cause than his determination to exclude them from the inheritance of his children." p. 163.—"All things being at God's disposal, and the decision of salvation or death belonging to him, he orders all things by his counsel and decree in such a manner, that some men are born devoted from the womb to certain death, that his name may be glorified in their destruction." p. 169. —"I inquire again, how it came to pass that the fall of Adam, independent of any remedy, should involve so many nations with their infant children in eternal death, but because such was the will of God. Their tongues, so loquacious on every other point, must here be struck dumb. It is an awful decree, I confess; but no one can deny that God foreknew the future final fate of man before he created him, and that he did foreknow it because it was appointed by his own decree." p. 170.

From Calvin down to the meeting of the Westminster Assembly in 1643, the doctrine of infant damnation prevailed not only among Presbyterian divines, but in the States of Holland the Calvinists came together at Dort in 1618, from nearly all the Calvinistic Churches of the world to crush out the doctrines of Arminius, including the doctrine that Christ died for all men, and the salvation of all who die in infancy. The Arminian preachers were driven from Holland for preaching the doctrine that Methodist ministers preach to-day. The whole body of ministers of Geneva, fifteen in number, Calvin heading the list and acting as prosecutor, condemned Dr. Servetus to death, and he was burned alive on a hill near Geneva, Oct. 27, 1553. One of the charges against him was his unbelief of the doctrine of infant damnation. Calvin and Beza both wrote books in favor of religious persecution, and in justification of the burning of Servetus. See "Infant Salvation in the Calvinistic System," by Rev. Dr. C. P. Krauth, p. 52. Also "Creed Revision in the Presbyterian Church," by the Rev. Dr. Phillip Schaff, 1890, p. 7. Rev. Dr. William Twiss, president of the Westminster Assembly, taught clearly and distinctly the doctrine of infant damnation. He says:

"Many thousands, even all the infants of Turks and Saracens, dying in original sin, are tormented by Him (the Deity) in hell fire: is he to be accounted the father of cruelties for this? Again: 'Touching punishment in hell, it is either spoken of infants or men of riper years: of infants departing in infancy, if guilty of eternal death, 'tis no injustice to inflict it; and though he be slow to anger with some yet it is not necessary he should be so to others.' Again: It is true many infants we say perish in original sin only, not living to be guilty of any actual sin of their persons.' Once more: 'Every man that is damned, it is for original as well as actual sins, and many thousand infants only for original!' The riches of God's love, unto the vessels of mercy, consistent with his absolute hatred or reprobation of the vessels of wrath.—Fol. ed. 1653, pp. 39, 135, 136."

Cornelius Burgess, vice-president of the Assembly that made the Confession of Faith, and Stephen Marshall, Samuel Rutherford, Robert Baylie, and many other Westminster divines are quoted by Dr. Briggs in Whither, as teaching the doctrine of infant damnation. See Whither, pp. 123-132. Dr. Briggs challenges any one to produce a Westminster divine who did not teach the doctrine of infant damnation. See Christian Union of Oct. 31, 1889. Dr. Kranth in his "Infant Salvation in the Calvinistic System," p. 79, "requests any and all defenders of Calvinism to produce a solitary standard or divine from the first Helvetic Confession to the Westminster Confession, or from Calvin to Twiss the Prolocutor of the Westminster Assembly, in which, or by whom, it is asserted or implied that all who die in infancy are certainly saved."

The writings of the Westminster divines, and of the earlier school which followed in their footsteps, sustain the sense I have given the Confession of Faith in regard to infant damnation. Dr. Philip Schaff, of New York, read a paper before the Pan-Presbyterian Council held in the city of Edinburgh in 1877, on "The Consensus of the Reformed Confessions" in which he said: "The scholastic Calvinism of the seventeenth century mounted the Alpine heights of the eternal decrees with intrepid courage, and revelled in the reverential contemplation of the awful majesty of God, which required the damnation of the great mass of sinners, including untold millions of heathen and infants, for the manifestation of his terrible justice."

The Rev. Dr. Michael Wigglesworth, of Massachusetts, once a tutor in Harvard College, died in 1775, published a popular poem, The Day of Doom, in which he assigns reprobate infants "the easiest room in hell." Johnathan Edwards appointed president of Princeton College, New Jersey, in 1757, then as it is to-day the leading Presbyterian College in the United States, taught the doctrine of infant damnation with a precision and force of language not to be misunderstood. He says: "We may well argue from these things, that INFANTS are not looked upon by God as sinless, but that they are by nature children of wrath, seeing this terrible evil comes so heavily on mankind in infancy. But besides these things, which are observable concerning the mortality of infants in general, there are some particular cases of the death of infants, which the scripture sets before us, that are attended with circumstances, in a peculiar manner giving evidences of the sinfulness of such, and their just exposedness to divine wrath. As particularly,

"The destroying of the INFANTS in Sodom, and the neighboring cities; which cities, destroyed in so extraordinary, miraculous, and awful a manner are set forth as a signal example, of God's dreadful vengeance for sin, to the world in all generations; agreeable to that of the apostle, Jude, verse 7."

The text to which he refers, is in these words: "Even as Sodom and Gomorrah, and the cities about them, in like manner giving themselves over to fornication, and going after strange flesh, are set forth for an example, SUFFERING THE VENGEANCE OF ETERNAL FIRE."

To show that these poor infantile victims found no relief in the future he adds: "To say here, that God could make it up to those infants in another world, must be an insufficient reply. For so he could as easily have made it up to Lot, or to ten or fifty righteous if they had been destroyed in the same fire: Nevertheless it is plainly signified, *that this would not have been agreeable to the wise and holy proceedings of the judge of all the earth.—Edwards' Works, vol. 6, pp. 252-3-4.*

The Rev. Dr. Joseph Bellamy, the intimate friend and disciple of Dr. Johnathan Edwards, died 1790. He puts himself on record as a teacher of infant damnation in these words: "It was at God's sovereign election,—to give every child of Adam born in a Christian land, *opportunity by living*, to hear the glad tidings, or only to grant this to some, while *others die in infancy, and never hear.* Those who die in infancy, may as justly be held under law in the next world, as those that live may in this. God is under no more obligations to save those that die, than he is to save those that live; to grant the generating influences of his spirit to them, than he is to these." Bellamy's Works, vol. 2, pp. 369,370.

Hon. Charles K. Tuckerman heard the Rev. Dr. Lyman Beecher, father of the late Henry Ward Beecher, preach a sermon in Boston in which he taught the doctrine of infant damnation in these words: "that child who might have been an angel in heaven, is now, through the negligence of its parents in the matter of baptism, a tenant of hell. See North American Review for January 1890. The nurse had let the infant fall from her arms and fractured its skull from which it died in a few days. Let some man rise up and tell Mr. Tuckerman that Dr. Beecher did not preach it. Tuckerman seems not to have enjoyed the doctrine as well as did a divine of the last century who wrote in his diary: "Enjoyed some hours' comfortable meditation on the infinite mercy of God in damning little babes."—Littell's Living Age, Aug., 1849.

The Confession shall speak for itself.

CHAPTER III.

OF GOD'S ETERNAL DECREE.

God from all eternity did by the most wise and holy counsel of his own will, freely and unchangeably ordain whatsoever comes to pass; yet so as thereby neither is God the author of sin; nor is violence offered to the will of the creatures, nor is the liberty or contingency of causes taken away, but rather established.

II. Although God knows whatsoever may or can come to pass, upon all supposed conditions; yet *hath he not decreed any thing because he foresaw it as future*, or as that which would come to pass, upon such conditions.

III. By the decree of God, for the manifestation of his glory, some men and angels are predestinated unto everlasting life, *and others fore-ordained to everlasting death.*

IV. *These angels and men, thus predestinated and fore-ordained, are particularly and unchangeably* designed; and *their number is so certain and definite that it cannot be either increased or diminished.*

V. Those of mankind that are predestinated unto life, God, before the foundation of the world was laid, according to his eternal and immutable purpose, and the secret counsel and good pleasure of his will, hath chosen in Christ, unto everlasting glory, out of his mere free grace and love, without any foresight of faith or good works, or perseverance in either of them, or any other thing in the creature, as conditions, or causes moving him thereunto; and all the praise of his glorious grace.

VI. As God hath appointed the elect unto glory, so hath he, by the eternal and most free purpose of his will foreordained all the means thereunto. Wherefore they who are elected being fallen in Adam, are redeemed by Christ, are effectually called unto faith in Christ by his Spirit working in due season; are justified, adopted, sanctified, and kept by his power through faith unto salvation. Neither are any other redeemed by Christ, effectually called, justified, adopted, sanctified and saved but the elect only.

VII. The rest of mankind, God was pleased according to the unsearchable counsel of his own will whereby he extendeth or withholdeth mercy as he pleaseth, for the glory of his sovereign power over his creatures, to pass by, and to ordain them to dishonor and wrath for their sin to the praise of his glorious justice.

VIII. The doctrine of this high mystery of predestination is to be handled with special prudence and care, that men attending the will of God revealed in his word, and yielding obedience thereunto, may, from the certainty of their effectual vocation, be assured of their eternal election. So shall this doctrine afford matter of praise, reverence, and admiration of God; and of humility, diligence, and abundant consolation, to all that sincerely obey the gospel.

CHAPTER X.

OF EFFECTUAL CALLING.

All those whom God hath predestinated unto life and those only, he is pleased in his appointed and accepted time, effectually to call by word and spirit out of that state of sin and death in which they are by nature, to grace and salvation by Jesus Christ, enlightening their minds spiritually and savingly to understand the things of God, taking away their heart of stone and giving unto them a heart of flesh, renewing their wills, and by his almighty power determining them to that which is good, and effectually drawing them to Jesus Christ; yet so as they come most freely, being made willing by his grace.

2. This effectual call is of God's free and special grace alone, not from anything at all foreseen in man, who is altogether passive therein until, being quickened and renewed by the Holy Spirit, he is thereby enabled to answer this call, and to embrace the grace offered and conveyed in it.

3. Elect infants dying in infancy, are regenerated and saved by Christ, who worketh when and where and how he pleaseth, so also are all other elect persons who are incapable of being outwardly called by the ministry of the word.

4. Others not elected, although they may be called by the ministry of the word, and may have some common operations of the Spirit, yet they never truly come unto Christ and therefore cannot be saved; much less can men not professing the Christian religion be saved in any other way whatsoever, be they never so diligent to frame their lives according to the light of nature, and the law of that religion they do profess; and to assert and maintain that they may, is very pernicious and to be detested.

1. The decree of election is from eternity.

2. It is not founded upon the foreknowledge of God.

3. It is without any condition whatever on the part of the elect. Faith and works are set aside as worthless, and the election is not conditioned on anything but the all-powerful will of God.

4. The number elected is so certain and definite that nothing in heaven, earth, or hell can increase or diminish it.

5. The elect God has appointed unto glory and not one can fail of heaven. For these and these only did Christ die. None other are redeemed by Christ.

6. The rest of mankind God passed by and left them without any means of salvation, to dishonor and wrath. "For their sin," a thing decreed by the God of Calvinism. That over which they had no control whatever is charged to them. Doomed to hell before they breathe their first breath. The only damnation in the Confession is infant damnation. "Elect infants." Here is infant damnation for you, Bro. Williams.

Rev. F. A. Ross, D. D., late pastor of the Presbyterian Church, South, Huntsville, Ala., in his book, Reprobation, 1881, commenting on the phrase "Elect Infants," says: "Here the Confession says in so many words, there are elect infants, and of course reprobate infants." "It follows logically, therefore, that to say there are non-elect infants in hell is fairly part of the reprobation." "Reprobates die in infancy, like the elect; and, of course, go instantly to everlasting fire." "I have heard, indeed, that this fact is denied by some who sustain our book, on the ground that reprobates never have died in infancy! But I am unwilling to believe that sensible Presbyterians have assumed such ground: for aside from its monstrous absurdity, it makes the doctrine the more horrid. How so? Why, the doctrine that reprobate infants not a span long are in hell, shows that the men who conceived the idea of reprobation, had after all, some gleam of compassion; since these children are in damnation solely for the first sin of man, and of course, being without sense of any kind, save the feeling of fire, they have no remorse of conscience."

The Dr. heads the twelfth chapter of his book, "Reprobation—Infants in hell not a span long." Rev. Phillip Schaff, D. D., LL. D., professor of Church History in the Union Theological Seminary, New York, a most learned minister of the Presbyterian Church, in his Creed Revision, 1890, p. 17, heads a section "Non-Elect Infants," and says: "Elect infants plainly implies, in the Calvinistic system, 'non-elect' or reprobate infants." "If the Confession meant to teach the salvation of *all* infants dying in infancy, it would have said "all infants," or simply "infants." To explain "elect" to mean "all," is not only ungrammatical and illogical, but fatal to the whole system of a limited election, and would make it universal. If "elect infants" is equivalent to "all infants," then "elect adults" would be equivalent to "all adults."

Rev. Dr. Briggs says, "The chapter on effectual calling is the one that gives the greatest difficulty at the present time, because it teaches the damnation of non-elect infants and the entire heathen world. Dogmaticians have endeavored to avoid the plain meaning of the passage by teaching that "elect infants" means all infants, or that infants are elect as a class—going over to the Arminian doctrine of election for babes, while they cling to Calvinism for adults." If we can not tolerate in the Confession these doctrines of the damnation of the heathen and non-elect infants, now that none of us believe in them, there is no other way than to blot out these sections altogether."—Andover Review, Jan., 1890.

Dr. Briggs in Christian Union, Oct. 31, 1889, says: "There can be no doubt, to any one who studies the Westminster standards in their grammatical and in their historical sense, that they do not admit of the salvation of any of the heathen or of any infants except the elect infants from among the children of the Church."

"It is clear that the heathen and their babes can not be saved in accordance with the Westminster scheme of salvation. I renew my challenge for any one to produce a Westminster divine who did not believe in the damnation of the heathen and their infants."

Hon. Henry Day, an elder in Dr. Hall's Church, New York, and one of the ablest lawyers of the city, in a communication to the New York Evangelist, a leading Presbyterian paper, referring to the phrase "Elect Infants," says, "the fair and necessary inference is that there is another class of infants, not elect, and that are not saved."—July 11, 1889.

Rev. Dr. Henry J. Van Dyke of Brooklyn, N. Y., in the Evangelist of June 27, 1889, says: "I am in favor of amending the Confession at this point by striking out the word *elect*, and substituting the word *all*, so that the section would read thus: 'All infants dying in infancy are regenerated and saved by Christ through the Spirit, who worketh when and where and how he pleaseth. So also are all other elect persons who are incapable of being outwardly called by the ministry of the Word.'"

Prof. Briggs in his great speech before the Presbytery of New York, in favor of revising the Confession of Faith, said: "Every good thing is a compromise. The Confession itself is full of compromises from beginning to end. I have gone over the whole minutes of the Westminster Assembly in the original manuscript in London and I know what I am saying. I have been much interested in this debate by the sighs and tears with which the minority have enforced their arguments. What are they crying about? Has anybody proposed to interfere with their liberty of belief? All we have proposed to do is to blot out from the Confession five things: Reprobation; the damnation of infants; the damnation of the heathen; the classification of Roman Catholics as idolators; the statement that the pope is anti-Christ."

The majority for revision was overwhelming. Infant damnation is a pervading thought of the Confession, and inheres in the creed, and is a positive element of the published faith of the Presbyterian Church. Individual ministers and members may not believe it but their disbelief only proclaims the fearful discord that exists between their private and personal opinions and their public and published Confession of Faith. The fact that infant damnation is taught in the Confession is, upon the testimony of its own expounders, established. Clearer or stronger proof cannot be demanded by the friends or desired by the opponents of the system. The Presbyterian Church of England has made a new creed, leaving the doctrine of infant damnation, which is the backbone of the Calvinistic system, out of its Confession. And now, Bro. Williams, may God bless us, and bring us and our readers to that world where the truth shall shine as the light forever.

JAMES A. ORMAN.

Murphreesboro, Tenn., Feb. 25.

LETTER FROM MRS. SUDDARTH.

MR. EDITOR:—The unkind eastern winds have borne into our midst that insidious, mysterious disease familiarly known as "La Grippe" which gives abundant evidence of its power to prostrate its victim long after the first attack has to all appearance yielded to prompt and vigorous treatment; and just here lies the danger. The patient regarding himself as convalescent, ventures out ere he is aware a relapse has occurred, and other forms of disease more dangerous and often more fatal, attack a system so impaired from recent illness as to become chronic and necessarily fatal. I am grateful to record, however, that although the larger number of my pupils were sufferers from this malady, and I myself was detained from school more than a week with the same affection, there has been no death to record and all are well and at study once again. Medical science must needs keep a ceaseless vigil over the many ills to which flesh and bone are subject, else new symptoms arise and deeper intricacies occur to baffle the skill and defy the power of the healer's art. It is a grand and exalted privilege for the mind to search out the hidden causes of dire effects and by native talent and dint of research evolve an antidote to the baleful breath of pestilence and woo back to life and health the wasted frame and feeble life current.

The weather has been a frequent and fruitful to pic for discussion the winter long. Each one has styled himself a prophet and with due gravity proclaimed that the climate had changed and there would be no more piercing cold weather, when in a trice the thermometer falls, the ground freezes and discarded winter wraps rise to a premium, while fuel and fire become the greatest need of the occasion. 'Tis wonderful, this complacency of man in his ignorance, and amusing to note how widely his theories differ from actual facts. The new and accepted theory that the Gulf-stream is approaching so very near the coast of the Southeastern States as to prevent a lower temperature, was seemingly correct until the present cold snap which compels us to pause until some other expert will come forward to explain the difficulty. In the mean while, we are profoundly grateful for *any weather*, and trust the higher, wiser Power that directs the storm clouds and appoints the sun his daily round, will shield and shelter under the shadow of his wing all who trust him, and give to all of his helpless dependent children seed time and harvest, with the early and the later rain. We may not know whether pestilence or fire or flood shall engulf our hopes, our joy and our life; yet, if we have found Christ, and he doth reign within our heart, and our faith fail us not, there is no need of fear or gloomy doubt; for he whom God loveth is safe whether there be life or death.

The South has been sadly bereaved in the death of Henry W. Grady. The apostle of the New South, with a warm heart, an able mind and an unblemished Christian character, he was a bright spirit of peace from the ashes of our "Lost Cause." He plead for the poor, the needy and the destitute. He stood a chosen champion of his sunny Southland, in the august presence of his Northern compeers, and plead with tender pathos for his country. With firm and noble effort he maintained her cause and defended her people and her institutions. He plead for the freedman, and interlaced his destiny with his former owner so tenderly and touchingly, that we feel a sacred charge is ours, which we dare not neglect. Grand, peerless man! Thou art not dead; thy life work was short, but complete. Thy noble task is the nobler now, that thy home is above and beyond us. Like an angel in the noontide sun, thou didst breathe blessings and peace upon thy stricken Southland, and then with the drapery of a nation's love around thee, embewed with a nation's tears, and embalmed in a nation's great heart, thou didst go to thy rest, to awake in the bliss and the beauty of Heaven. May the God of all grace pour the vials of his love upon the bereaved mother, the stricken wife and the orphaned babes of Henry Grady's household. May the Lord protect our loved and suffering Southland, and bring peace and joy to every hearthstone where death hath sat with drooping, sombre wing.

The Race Problem must be solved in the spirit of Christian charity, and God will yet make the way clear for the South, who, for lo, these many years, has waited and watched for the dawning of a brighter day. The politician cannot decide this question. The Church, the Christian ministry, the Sunday-school, hand in hand with the Christian parent and the Christian teacher are to solve this, the most perplexing problem that has ever troubled the hearts and minds of the Southern people. Let the Christian, with prayer and faith, commit his cause to God, who will yet bring order out of all confusion.

Bro. Peebles has impressed his members with his earnest, heart-reaching sermons, and we anticipate much benefit from his regular appointments. Bro. Anderson is doing noble work as Presiding Elder, stirring up the hearts and pocket-books of his people, and pleading earnestlo and eloquently for a more liberal outlay for the support of the ministry, as well as a higher spiritual life. Just here allow me to add, that the great need of the Church is *consecration to Christ and faith in prayer* more than all else; for that we *love best* we are most willing to support, and entire consecration will devote our *money* as well as our *time* to the glory of God.

MRS. FANNIE E. SUDDARTH,
Principal Public School,
Cavanaugh, Ark.

LIKENESS TO GOD COMES BY PRAYER.

Prayer sets the soul particularly near to God in Jesus Christ. It is then in His presence, and being much with God in this way, it is powerfully assimilated to Him by converse with Him; as we readily contract their habits with whom we have much intercourse, especially if they be such as we singularly love and respect. Thus the soul is molded further to the likeness of God, is stamped with clearer characters of Him by being much with him, becomes more like God, more holy and spiritual, and like Moses, brings back a bright shining from the Mount.—Archbishop Leighton.

The Peacemaker—"Don't you know it was very wrong to fight, little boy? What does the good Book say?" Tommy (who has just polished off the class bully)—"I dunno. I ain't read it no urther than David an' Gerlire."

ARKANSAS METHODIST.

WEDNESDAY, MBRCH 12, 1890.

PASTOR'S REPORT ON SUNDAY-SCHOOL.

DEAR BRETHREN:—Concerning our Sunday-school I report the following facts, viz: Our roll shows officers 4, teachers 9, scholars 97, total 110. The average attendance by these upon the school are as follows respectively: Officers 2 1-2, teachers 6 1-2, scholars 64 1-4, making a total average attendance of 73 1-4. The smallest attendance of officers was on 1st Sunday in January, only 1 being present; the largest attengance was on Feb. 23, all four being present. The smallest attendance of teachers was on 1st Sunday in Jan, only 3 being present; the largest number on 4th Sunday in Jan., all 9 being present. The smallest attendance of scholars was on 1st Sunday in Jan., only 53 being present; the largest attendance was on 3d Sunday in Feb'y, 76 being present on this occasion, which was "Children's Day."

Teacher of class No. 3—the larges, in school—has been present but *once* this year. Teachers of classes No. 5 and infant class have been present but twice each during the year. These are the next two largest classes in school. Teacher of class No. 7 has missed but once this year and teacher of class No. 6 has not missed a single meeting of the school this year. The best average attendance has been in this class—No. 6. There has been a gain of one each in the Bible class, and Nos. 2, 6 and 7, and 2 in class 5. The Bible class contributes most money in collections.

Thus it may be seen, from this summary, in some measure, what the "state" of our school is. While our school will compare favorably with the average schools generally, it is not what it should be, or what it could be made. Our attendance is not what it should be as compared with our enrollment, nor is our enrollment what it ought to be. There is not sufficient system, enthusiasm and earnestness in our work. We are lacking in promptness, thoroughness and energy. We need better equipage and appliances for our work. A change in some instances in officers and teachers might benefit us, and a deeper consecration to the work, upon the part of us all, would doubtless be of great benefit to the school.

Fraternally submitted,

MAR. 1, 1890. A PASTOR.

Everybody Knows

That at this season the blood is filled with impurities, the accumulation of months of close confinemnnt in poorly ventilated stores, workshops and tenements. All these impurities and every trace of scrofula, salt rheum, or other disease may be expelled by taking Hood's Sarsaparilla, the best blood purifier ever produced. It is the only medicine of which "100 doses one dollar" is true.

Truth, like the sunbeam, can not be soiled by any outward touch.

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 psper, 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.

The Peacemaker—"Don't you know it was very wrong to fight, little boy? What does the good Book say?" Tommy (who has just polished off the class bully)—"I dunno. I ain't read it no further than David an' Gerlire."

TIBBEE, MISS., Oct. 16, 1886.
Messrs. A. T. Shallenberger & Co.
Rochester, Pa. Gents.—The bottle of Shallenberger's Pills sent me in February last I gave to W. G. Anderson of this place; a long standing case of chills and fever. He had tried everything known without any permanent good. In less than ten days after taking your Antidote he was sound and well, and has gone through the entire season without any return. It seems to have effectually driven the Malarious poison from his system.
Yours truly,
V. A. ANDERSON.

"I have nothing but my heart to give you," said a spinister to a lawyer who had concluded a suit for her. "Well," said the lawyer gruffly, "go to my clerk. He takes the fees."

My back aches! I am so tired! and similar expressions are often heard from women who could save themselves much suffering by the timely use of Dr. Dromgoole's English Female Bitter's. Don't wait until your trouble becomes chronic.

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.

While desperate politicians in the North are picturing the South as a pandemonium let loose, the cool-headed business men of that section are investing their money in Southern enterprises by the million, with the confident expectation of good dividends. If the professional politician would either be quiet, or have an occasional interval of lucidity and veracity, all our "problems" would be peaceably solved, and our Great Republic would go bounding along in the van of the nations, peaceful within and respected abroad.—Nashville Advocate.

Almost all the Athletes of the 9th Regt., have for some time been using Pond's Extract, and find it of great benefit in relieving Sprains, Bruises and Strains, as well as for easing the muscles before and after competing in any event. Wm. Seward, 3d, Ord. Sergt, 9th Regt, New York, Nov. 22, 1889.

Suitor—"Perhaps, sir, you don't think I'm good enough to marrry your daughter!" Father—"Perhaps I do." Suitor—"Well, sir, I'd have you know that I have been refused by some of the finest young ladies in the land."

Clergymen, lawyers, public speakers, singers and actors, all recognize the virtues of Ayer's Cherry Pectoral. One of our most eminent public men says: "It is the best remedy that can be procured for all afflictions of the vocal organs, throat and lungs."

He may well be contented who needs neither borrow nor flatter.

Take good care of your beard and keep it clear of gray hairs so as to retain your young looks by using Buckingham's Dye for the Whiskers.

He that has no shame has no conscience.

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

Hood's Sarsaparilla is on the flood tide of popularity, which position it has reached by its own intrinsic, undoubted merit.

What it is our duty to do we mus do because it is right, not because an one can demand it of us.

Peculiar

Peculiar in combination, proportion, and preparation of ingredients, Hood's Sarsaparilla possesses the curative value of the best known remedies of the vegetable kingdom. **Hood's** Peculiar in its strength and economy, Hood's Sarsaparilla is the only medicine of which can truly be said, "One Hundred Doses One Dollar." Peculiar in its medicinal merits, Hood's Sarsaparilla accomplishes cures hitherto unknown, and has won for **Sarsaparilla** itself the title of "The greatest blood purifier ever discovered." Peculiar in its "good name at home,"—there is more of Hood's Sarsaparilla sold in Lowell than of all other blood purifiers. Peculiar in its phenomenal record of sales abroad no other **Peculiar** preparation ever attained so rapidly nor held so steadfastly the confidence of all classes of people. Peculiar in the brain-work which it represents, Hood's Sarsaparilla combines all the knowledge which modern research in medical science has **To Itself** developed, with many years practical experience in preparing medicines. Be sure to get only

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ARKANSAS METHODIST.

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

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

Rev. Z. T. BENNETT, Editor.

WEDNESDAY, MARCH. 12, 1890.

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 10 a. m. in our office, Room 103, in the Allis building in this city. Respectfully,

BENNETT & THORNBURGH.

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.

REV. H. M. GRANADE VERY SICK.

DEAR BRO. BENNETT:—I have just returned from a visit to our friend and brother, Rev. H. M. Granade, and am sorry to state that there is almost no hope of his recovery. He has suffered for several months; treatment has given no relief. He has gradually grown worse until his entire system has become more or less involved. The past three weeks, he has been quite sick.

He is wonderfully sustained by the grace of God. He said to me, "I feel that I am camping on the last river and ready for the crossing at any time." Let prayer be made for him. F. S. H. JOHNSTON.

Springdale, March 4.

WILLING WORKERS.

We have received from our willing workers the past week as follows: B. A. White, $5.00; J. H. Myers, $3.00; J. A. Biggs, $1.50; J. M. D. Sturgis, $1.50; L. D. Worsham, $1.50; J. D. Whiteside, $1.50; Geo. W. Logan, $2.75; A. M. Robinson, $1.00; P. B. Hopkins, $1.50; J. A. Walden, $1.50: D. J. Weems, $3.50; L. W. House, $5.00; Jno. H. Gold, $7.50; A. S. Blackwood, 2.00; S. W. Whitson, $2.50; W. F. Evans, $6.40; M. B. Corrigan, $3.00; N. E. Skinner, $6.50. J. S. Clower, $2.25; W. W. Hendrix, $5.00; E. M. Pipkin, $3.00; F. Loving, $3.00; D. M. Evans, $1.50; P. B. Hopkins, $1.20; J. C. Ritter, $7.40; B. W. Aston, $3.50; J. B. Hickman, $7.05; A. D. Jenkins, $5.20; J. C. Moore, $3.00; T. A. Long, $3.00; R. M. Manley, $1.50; F. R. Noe, $2.00; W. R. Harrison, $5.00; J. H. Callaway, $5.00; Geo. W. Logan, $1.00; W. J. Davis, $3.50; G. W. Matthews, $5.00; E. M. Davis, $3.00

On our second page Rev. Dr. J. A. Orman replies at length to the recent letter from Rev. J. C. Williams of Arkadelphia. Bro. Williams will be cheerfully given ample space for rejoinder to Bro. Orman's article.

According to their appointment the Trustees of Hendrix College are to meet in this city on Wednesday, March 19, to determine upon the permanent location of that important institution of learning. May their action be such as to command the approval of our Church at large in this State, and to promote the growing interest in the cause of Christian education.

The Methodist Times (London) says truly: "The real reason why the Church of Rome has acquired an amount of influence in this country out of all proportion to her numerical importance is her ecclesiastical unity. That kind of unity is maintained at a tremendous cost. To maintain it she does not hesitate to curse such men as Dr. Döllinger. But she gains her end. For purpose of self-defence and ecclesiastical aggression the whole Romish community moves as one man. As a French bishop said some years ago, each diocese is a regiment of soldiers, and when the bishop says "March!" it marches."

How are the mighty fallen! Here is an extract from a speech of George W. Bain, in Chickering Hall, New York, which ought to make every Kentuckian blush: "Down in Kentucky, some time ago, young Henry Clay, the grandson of our great Southern statesman, lay bleeding to death from a wound inflicted upon him in a drunken brawl by a liquor seller. In the same city, at the same time, the grandson of John J. Crittenden, one of the brightest men who ever graced the United States Senate, was also dying from injuries received while drunk. And at the same hour the great grandson of Patrick Henry was in a cell, brought thereby drink. Look at those great men off there on the summit of fame and look at their offspring, disgraced by drunkennses. My friends, this is not evolution but devilution."—Central Methodist.

AN ORIGINAL DISCOVERY.

Under this heading our esteemed brother of the Southern Advocate protests rather indignantly against the suspicion implied in the following from this paper, Feb. 26: "In closing this article we wish we knew this controversy has not grown partly out of objections to our present Book Agent. We are not set for his defense, but we must say we regard some strictures upon his management as not only very unjust, but unworthy of the Christian gentlemen making them. He is the servant of the Church, acting under rules and regulations prescribed by the Book Committee, who have full power to suspend him at any time for mismanagement or misconduct in office, and to appoint another in his stead during the intervals of the General Conference. While the strictures to which we refer may secure his removal from the Publishing House, they may land him in an office to preside later over his unjust critics."

In reply to Dr. Kirkland's remarks upon this paragraph we request him to observe: 1. It is from one of several articles discussing our publishing interests, but *not* confined to the discussion of the surplus and the sixth Restrictive Rule. These were not even alluded to in our letter to the Nashville Advocate, which was so badly misquoted and sharply criticised by Dr. Kirkland. 2. We did not say the unjust strictures upon the management of the Book Agent were "made *in this discussion*" of the surplus and the sixth Restrictive Rule, as Dr. K. seems to think, nor that they came alone from persons opposed to using the surplus for the Conference claimants. 3. We did not say that "Drs. Potter, Fitzgerald, Carter, Haygood," or even Dr. Kirkland had objections to the Book Agent and had made unjust strictures upon his management; yet our dear brother jumps up and cries out, as if we had hit some innocent person without cause.

We did indicate suspicion that "this controversy" about our publishing interests (not about the disposition of the surplus) "had grown partly out of objections to our present Book Agent;" but we did not say or imply, that all who have taken part in "this controversy," or all who oppose the policy of the House in reference to the surplus, have objections to the Book Agent. Not at all. Further, we meant and we repeat, that in our opinion strictures have been made upon the management of our Publishing House, with unjust complaints or thrusts at the Book Agent, but *without* any express reference to the Book Committee, under and by whose rules and regulations the Book Agent must *act and be governed*. If Dr. Kirkland thinks this charge unjust, we promise here and now, that we will prove it, or withdraw it; provided, he will secure for us (express charges at our expense) the temporary use of the files (for one year) of a few papers—we think the Southern and Richmond Advocates would be sufficient—that we may quote utterances of editors and correspondents bearing directly upon our charge.

FORMAL FRATERNITY NOT ENOUGH.

Referring to our editorial on "Methodism demands more than formal fraternity," the Pacific Methodist of Feb, 27 said: "The Arkansas Methodist wants the General Conference to adopt some plan by which the M. E. Church and the M. E. Church, South, may co-operate more effectually to secure harmony of action, especially in foreign and domestic missions. There is no good reason why two Methodist Churches should be established side by side in foreign fields, neither should they be established side by side at home, except where there is ample room for both to grow and prosper."

The Montana Methodist, another witness from the West, said on the same subject: "To those on the border there is plain evidence that a better state of things is needed between the M. E. Church and the M. E. Church, South. We can but think that Bro. Bennett in his editorials in the Arkansas Methodist of Feb. 12th, has given us the better plan in this matter. We do not copy what he says for lack of space, but refer the readers to the paper in which he refutes most satisfactorily to some of us, the position of Dr. Fitzgerald in the Advocate of Feb. 8th when he says: "Fraternity is a fact, a settled fact. Let the matter rest there now, etc."

We should go beyond mere formal fraternity in all our missionary fields at home and abroad. The spirit of co-operation in the mission work of the two Churches in Japan is what is needed everywhere. In Montana, for quite a while in years past, the two Churches were very near equal in force of preachers, property and members. It was known to both Churches that it was the shearest farce. It has been dropped, and where the Churches have their representatives they have their own choice and judgment in co-operative effort. Some of us have common sense and divine grace enough to do right and others of us have not. In this town the two Churches move along finely together—in that they fight and devour each other. Generally it is with the preachers to control the matter to break down or to build up. The sin is not all on one side the house. If we were under definite agreement of some kind in this border work, how much more desirable it would be. For our part we hope the General Conference in St. Louis will not be silent on this matter. We hope Bishop Keener will not repeat that eloquent speech of 1886."

BAD TEMPER FOR ARGUMENT

In his last issue the editor of the Methodist Herald displayed much bad temper. He seemed excited and angry, really mad, because of our recent article on the work of the M. E. Church in the South, especially in this State. He declared he is "not afraid of the facts," but did not give nor promise to give the definite statement we suggested in order to "let the facts be known." He asserted "the amounts appropriated are published every year in all our church papers," but so far as we have seen the report in the official papers did not show how much was appropriated to each or any Conference in the South. Surely he did not think his readers would believe the "several hundred copies of the Conference minutes" in this State, will "let the facts be known" very extensively.

He said the pastor of Main street Church in this city "does not receive $400 nor $500 neither from our mission fund." The Annual Report of the Missionary Society for 1888, page 407, shows this appropriation to be $400. If this was less last year, some received more.

He seems offended because we sent sample copies of our paper to the Little Rock Conference (colored) recently held in Fort Smith, and asks "Was it not for the purpose of disaffecting our colored brethren and to sow seeds of discord in our Church in Arkansas?" We think we sent sample copies to his white brethren in Conference session at Hot Springs; at least, we intended to do so. Why complain about the compliment to his colored brethren? We imagine they appreciated that paper—one of the best we have yet published, containing articles on subjects of great concern to all Methodists in this country—and that they were at least interested in one editorial on "the color line in the M. E. Church," as it gave such a long quotation from an eminent colored preacher and teacher in that Church. These colored brethren might have felt seriously offended, even insulted, if we had quoted the language used by the editor of the Methodist Herald in a newspaper controversy in 1884, just after he had joined the M. E. Church, South, for the second or third time. At that time said editor very harshly censured the policy of the dear "old mother Church," as we may later show from his articles.

This reminds us, that our previous and modest allusion to his change of church relation was unintentionally offensive to the editor of the Methodist Herald, and he warns us to 'touch this question lightly,' or he will show up the intolerance, proscription and persecution he suffered from our people on account of his political views. Really we never heard of his political views till last Fall, and if he has not changed his party affiliation since then, we can very positively assure him, that some most excellent members of our Church have belonged to the same party ever since we knew them. As we have never known any preacher or respectable layman to be treated as he indicates, and as he does not say such bad treatment was in this State (which we do not believe), we will just suppose it was really not from our people, but from the naughty and untamed cowboys of Texas before he left our Church on another occasion. But hold! As we do not discuss politics, it may be that we have gotten the editor and the cowboys mixed up politically; if so, we beg pardon of the former, and will try to keep out of the way of the latter.

THE M. E. CHURCH IN TEXAS.

DEAR BROTHER BENNETT:—In the last issue of THE METHODIST you quote from Dr. W. A. Spencer, a Secretary of the Board of Church Extension of the M. E. Church to the effect that the M. E. Church, South, has not the money or men to occupy one tenth of the open doors in the great State of Texas. There are five English speaking conferences there, numbering something near 130,000 members, besides the German Conference, which however extends into Louisiana, but the bulk of it is in Texas, and the Mexican Border Conference. Allow the Baptists, Presbyterians and other branches of Christ's Church a reasonable proportion of members, I ask where are the nine-tenths for the M. E. Church? Again, I lived nineteen years and nine months in Texas, left less than four years ago, and during my residence there I never heard but one M. E. preacher preach, never saw but that one, and he was the P. E. of the Scandinavian work. He was out of his territory then, hunting for a lost horse and came to my house. I entertained him cheerfully, got him a congregation and had him preach (he could speak the English language fluently). Further, I do not remember to have ever seen a church building belonging to the M. E. Church. During my ministry in Texas I saw an ex-M. E. preacher. He came to our Conference (the Texas) and joined it. I preached in thirty-four counties, in a number of county seats, traveled in between fifty and sixty counties. Not that there were no M. E. preachers and churches in Texas, but I mention these facts to show how scarce they are out there. In all that country where I was acquainted it would be difficult to find any county that did not have two, three four and five pastors of the M. E. Church, South, and local preachers in abundance. In one P. E. district in which I traveled there were seventytwo local preachers. Let all concerned take notice that the M. E. Church, South, is occupying the great and prosperous State of Texas and giving the people a pure gospel, and it is keeping pace with the increase of population and material prosperity. True the M. E. Church invigled the colored members largely and a number of our German members from us.

Let us have fraternity in fact.

J. S. CLOWER.

Quitman, March 3.

THE RACE PROBLEM.

As quoted by the Alabama Advocate, Rev. Dr. W. M. Leftwich says in the Nashville Daily American:

"As the Northern people have the money and claim to have the philanthropy let them have the negro also at their doors and in their homes, and whensoever they will they can do them good. Let the negro crowd the Northern cities and spread over the Northern and Northwestern States by the million, claim admission to the schools, churches, factories, stores, shops, hotels, offices, clubs, banks, railroads, kitchens and parlors, and no one at all acquainted with the sentiment of the Northern people could for a moment doubt their warm reception and rapid elevation to civil and social equality with the white race. The negro would then be with his friends who could do for him what they have so roundly abused others for not doing. * * * Put about 200,000 negroes in Boston, the companions of Joseph Cook and his applauding crowd in Tremont Temple, and the mild platitudes of this great champion of the oppressed "man and brother" would grow sublime with eloquent fervor and fire the Northern heart as it has never been fired before with holy sympathy for a people who have long sighed and groaned for Boston sympathy and beans. With these they could tread in the very footprints of the Pilgrim Fathers and sniff the breath of liberty that floats down from the Bunker Hill monument. It is entirely too much to require Mr. Cook to spread his brilliant sympathies over the vast area of the Southern States, enter into every cabin and touch every negro heart. That is too exhaustive. He will not live long at that rate. And his eloquent invective and blunt denunciations of the Southern people have too long a range to be effective. The ablest men cannot hold up long or level at a range of a thousand miles. But let the negroes crowd into Boston until Mr. Cook can press the objects of his dying love to his manly bosom, wipe all tears from their eyes and bid them welcome to the hearts, the homes, the schools, the churches and the cultured life of the "Hub." This would clearly be a wise economy. Besides, it is a thousand pities that men of such brilliant genius and profound philosophy should be all their lives deprived of the opportunity of putting into practice their philanthropic theories, thus depriving the world of the demonstration, by practical experiment, of the benefit of their great wisdom and skill in settling race problems for other people. And so, fill New York, Brooklyn Philadelphia, Pittsburg, Cincinnati, Chicago, Minneapolis, and all the great cities and centers with negroes; let them swarm over the whole country north of the Ohio River as they do now in the Southern States. If the negro is a good thing to have around, the Southern people are not selfish enough to want to keep him all to themselves, especially when our Northern brethren clamor for him and claim him as a special client and ward. We are just generous enough to want to share a good thing with our neighbors, that blessings may be somewhat equally distributed, and responsibilities also. And if heaven can be made brighter and happier to Mrs Canfield and her sort by having "black heels on white necks," by all means let them have the black heels.

ABOUT MANY THINGS.

BRO. BENFETT:—You said to me at Searcy during the session of our Conference to "write something for the paper." What shall I write is what puzzles me. You have such a goodly number of excellent correspondents who fill the columns of the paper from week to week with many interesting articles, that I am almost afraid that you can not find room for me to come in. But I will make the venture and now give notice that this communication will be like a great many of my sermons a good deal of scatterment and uninteresting to many who may perchance read it.

I want to say before I forget it, that I did feel really sorry for Bro. J. C. Brown after reading Dr. Abbey's and Gilderoy's articles. It would have been better for Bro. Brown if he had given us a lively field note instead of that article; but he is young and will no doubt learn to study authors more closely than he had Dr. Black before he undertakes to criticise them.

Some of your correspondents are muchly exercised over the Presiding Eldership, owing to the friction there is growing out of it. Let me say candidly that I have never been able to find that friction after eighteen years, service, as pastor and Presiding Elder. I have served in both positions, and if there was any friction between my P. E's and myself, or between the preachers and myself while I was P. E. (which was three years), I never knew anything of it. Brethren, let the Presiding Eldership alone; you cannot improve it, neither can the present machinery of Methodism be run without it. And then just to think, if the General Conference should do away with the office, why many of you who have never been P. E's would stand no chance; but as it is, only wait your your time in patience until your aspirations be made known to the appointing power and you may get there! I am reminded of a remark I once heard a brother, who was P. E. one year, make which was this: "If any man's aspirations were so strong that he would seek the office of P. E. in Arkansas, he doubted that man's ability to fill the office if he had it." Presiding Elders in Arkansas receive less salary than any of our preachers considering their additional expenses and the work they do. Take as proof of the above asssertion an instance: A P. E. on a large District with a wife and six children; salary received $431.15 no parsonage for the P. E.—house rent $90.00—paid out on traveling expenses $43.00. But some one is ready to say that this case was an extreme one. The printed minutes of the Conferences in Arkansas for several years back prove that this is not an extreme case. There is not a District parsonage within the bounds of White River Conference. Why is this? The Minutes of 1888 show 35 parsonages for the use of the preachers on circuits and stations.

I felt like exhorting after reading your editorials on our Publishing House interests in the paper of the 5th and 26th of last month. In my humble opinion that Restrictive Rule ought to remain just as it is. The appropriations made by the Publishing House to our Conference claimants will never decrease the general collection for this purpose, as some seem to think. There is no collection which we as preachers have to take to which the people respond more cheerfully than this, when it is presented to them. There is one point of danger to this collection, which our Annual Conferences must be more careful about; and that is the custom we have adopted in most all of our Conferences of granting supernumerary and superannuated relations to men who under the disciplinary rule are not entitled to such relations. An able bodied man wants to evangelize, another wants to look after his store or newspaper (some little county sheet of which he is editor), another wants to travel and lecture, another has become to be what is known as a gum-log. The cabinet has him on their hands; his P. E. has no place for him, and none of the other P. E's want him, so his name is referred to the Committee on Conference Relations for supernumerary relation and of course the report is adopted and he is put on that list. There he stays for years and the next step is to put him on the superannuated list and he become a claimant. Be assured he always claims every cent the Board will allow him. A preacher who was a supernumerary member of an Annual Conference and also a merchant with a large trade, remarked to me "that he would not think of leaving his business and taking work in the Conference, unless he had a guarantee of at least an eight hundred dollar salary." Such action on the part of a Conference is an injustice to the old worn out, faithful men, and we ought in justice to the men who give their whole lives to the work, and go where ever appointed, be more careful and grant no man a supernumerary or superannuated relation, who does not come under the strict letter of the law.

Now an item or two of field notes and I close. I tried to preach to my people on yesterday at 11 o'clock the first time since January 26. I am slowly regaining my strength, not able as yet to do any pastoral work. The Church here is in a healthy condition. Six accessions by letter since Conference. Bro. Garland may have the best Sunday-school in Arkansas, but I doubt. We have a fine school here. No. enrolled, 202; 187 scholars and 15 officers and teachers. We reported 180 scholars at Conference. Since then the Cumberland Presbyterians re-organized their school and twenty-six of the 180 reported, went there; now we have 187, an increase of thirty-three. We have a Juvenile Missionary Society with 80 active members and 13 honorary members. Last April we organized them with 31 members. They paid to Annual Conference W. M. Society $28.40 last year, and have between eight and nine dollars on hand now. Each member is required to pay monthly dues of five cents. The officers elected for this year are all children, with Miss Annie Davis as lady manager. Miss Mollie Thompson, President; Nannie Pounds, Vice Pres.; Eckie Davis, Sec'y; Effie Nash, Treasurer; Master Oscar Knight, Cor. Sec'y.

Dr. Hunter and Bro. Jernigan are booked to be here March 30, fifth Sunday to commence a series of meetings. Come up and see us.

WM. D. MATTHEWS.

Jonesboro, March 10.

Many of our subscribers have thus far neglected to remit amounts due on this paper. We need the money and hope all in arrears will pay up and renew.

IN MEMORIAM.

Thou shalt not to the grave descend,
Without a tribute from a friend.

Died Feb. 5, 1890, at the home of her daughter, Mrs. M. E. Turner, in Brinkley, Monroe Co., Ark., Mrs. Eliza J. Lynch, aged seventy-five years, six months and twelve days. Mrs. Lynch was born in Lebanon, Tenn., July 23, 1814; professed religion at the age of seventeen; she was united in marriage to Wm. J. Cain in 1833; was left a widow in a few years. Was married the second time, to Wm. B. Lynch in 1844. After a few years residence in their native State, they removed to Arkansas, to the place that was home to her, until the death of her husband some years ago, since which time she has lived with her daughters, dividing her time as suited her best. She was the mother of twelve children, seven of which have preceded her, five still living, two daughters in Brinkley, Ark., Mrs. M. E. Turner, and Mrs. Sallie E. Vaughan, wife of Col. Milt. Vaughan, Mrs. Tillie McMurtry, of Little Rock, Mrs. Belle Ammen, of San Jose, Cal., and Robt. L. Lynch, of Cotton Plant, Ark. Ten grand-children living. How precious in the sight of the Lord is the death of his saints. As mother in Israel has fallen. She was a woman of exalted Christian character, exemplifying in her every-day life the blessedness of all heroic virtues. Always a tower of strength to those who needed assistance, she quietly identified herself with all reforms that really bless and purify. The advancement of women and the suppression of intemperance were always themes of interest to her. To her daughters she will ever remain an ideal, their brave mother. No matter what troubles came up—what trials to be endured, she, with that greatness of soul which was so characteristic of her, still bore a serene front, still was a hope-inspirer, the heart-strengthener of the house. Her life was the best evidence of her religion.

She is true to God who's true to man wherever wrong is done,
To the humblest or the weakest 'neath the all-beholding sun;
That wrong is also done to us, and they are slaves most base,
Whose love of right is for themselves and not for all the race.

Those who had the pleasure and privilege of her friendship will always feel grateful for having known her. She was exceptionally happy in a number of respects, having experienced life's pleasures and pains, its joys and sorrows, and becoming the victor over the flesh through the grace of the Lord Jesus Christ. The greatest eulogy that can be given her, is to know and say that the world is better by her having lived in it. She enjoyed the anticipation of entering a glorious country, where she might without selfishness, share the glory of her risen Lord, feeling that her work here was done. Thus calmly as she had lived, urging her children to know the Lord as she had known him, serenely and happily, without an hour's painful sickness, and but two or three hours warning that the end was nigh, peacefully passed away this pure and beautiful life. The machinery of life's clock gave a whirr, the pendulum a few quick strokes, then stopped forever. Heart failure was what the physicians said. After a long life of caring for a family who tenderly loved her, and in turn cared for her in her years of feeble old age, she has gone to her reward and has heard the blessed words of the Master, saying, "Well done, thou good and faithful servant," which will ever be the welcome given to those, who, like her, will be the humble followers of the meek and lowly Jesus. Patient when tried as if by fire, seeking no other way to the kingdom of heaven only by the way of the cross, which she daily asked to be kept near, where she watched and waited till the summons came for her to cross the river, then

"She folded her hands together,
And the word on her lips was rest."

FANNY L. CHUNN.

ARKANSAS METHODIST.

WEDNESDAY, MBRCH 12 , 1890.

PERSONALS.

Bro. W. F. Snow of Carlisle, who has been a regular subscriber to THE METHODIST for the past six years, called Saturday to pay another year in advance. That sort of a man brings joy to the newspaper office.

Rev. W. P. Hamilton, P. C. of Mt. Vernon C't, gave us a pleasant call last Friday, returning from a visit to his parental home in Dyersburg, Tenn.

Rev. I. L. Burrow, P. E. of the Oklahoma District, Indian Mission Conf., gave us a hurried call last Saturday. He seemed to be enjoying splendid health.

Dr. R. N. Ross of Lonoke made us a very pleasant visit last week, and reported the new church there about completed.

Our dear brother, Bishop Galloway, was bereaved March 1, by the death of his brother, Dr. W. A. Galloway, a prominent citizen of Jackson, Miss.

ROBERT J. LEA, ESQ.

In our paper to-day Robt. J. Lea, Esq., announces himself a candidate for circuit Judge. Having served this judicial district two terms as Prosecuting Attorney, he is well known to most of its citizens. The Arkansas Democrat says: "He is one of the best known and most popular attorneys in the district and enters the canvass with a strong following. His record as an officer has never been assailed, and his general conduct has been a source of gratification to his friends. Earnest and aggressive in the pursuit of his profession he has attained a standing of which any man might feel justly proud, and should he be selected by the Democratic convention to the position to which he aspires the Sixth judicial district will be in safe hands."

SPECIAL AND SUNDRY.

Rev. L. M. Keith sends a model Field Note from his charge, and reports among his collections what he has done for this paper.

Rev. B. C. Matthews, P. C. of Ozark station, writes March 8: "We are in the midst of a revival—souls are getting saved."

We expect our paper to receive better service from Rev. W. R. Harrison at Hot Springs, as there is a pretty, new daughter at his house.

The D. Lothrop Co., of Boston, have an adv. of new publications in this issue. They stand in the front rank of the best publishers in the United States, and our readers may order of them with assurance of fair dealing.

Read again the Prospectus of the Arkansas Building and Loan Association, and note the names of its officers and the following composing its Board of Directors: John D. Adams, capitalist; J. T. W. Tillar, capitalist; D. G. Fones, president Fones Bros. Hardware Co.; Geo. R. Brown, president Press Printing Co., W. H. Halliburton, Wholesale Drugs; W. S. Dunlop, Auditor of State of Arkansas; Frank Carl, of Carl & Tobey, Wholesale Grocers; A. W. Files, Real Estate Dealer; J. B. Suttler, president Arkansas Investment and Loan Co. As we said last week, we think this Company will fill a long felt want in Arkansas, and we hope the magnitude of its business will be fully equal to the expectation of its officers and directors.

The annual statement of the Mutual Life Insurance Company of New York shows the remarkable progress made by this institution during twelve months. The record made by the Mutual eclipses its own best efforts, and naturally exceeds that of any other financial institution in the world. The new business written amounted to $151,602,483.37, an increase of $48,888,222.05 over the new risks assumed in 1888, and a gain of $82,144,015 over the business of 1887—showing a continuous and phenomenal advance. The assets of the Mutual Life now aggregate $136,401,328.02, indicating a gain for the year of $10,319,174.46. The Company has now an outstanding insurance account amounting to $565,949,933.92. Its total income from all sources is reported at $31,119,019.62. It paid to its members during the year for death claims and endowments and other obligations $15,200,608.38. Up to date the Mutual had 182,310 policies in force, showing a gain in membership for the year of 23,941, thus forming the biggest army of policyholders in any regular Life Insurance Company in the world. The surplus fund was increased $1,717,184.81 in 1889, and the Mutual now has $9,657,248.44 over and above every liability. See the itemized statement at the top of our 6th page.

Now, Give Attention

To the purification of your blood, for at no season is the body so susceptible to the benefits to be derived from a good medicine as in March, April and May. Hood's Sarsaparilla is the people's favorite spring medicine. It stands unequalled for purifying the blood, curing scrofula, salt rheum, etc., regulating the kidneys and liver, repairing nerve tissues, strengthening and invigorating the whole body, as well as checking the progress of acute and chronic disease, and restoring the afflicted parts to a natural, healthy condition. If you have never tried Hood's Sarsaparilla for your "spring medicine" do so this season.

Send 45 cents for a sample pair o our fine Embroidered or Lace Pillow Shams; full Bed Set for $1.50. Samples of our Cards can be had for 4 cents. Address AMERICAN CARD CO., A. W. Hackley, Manager, Canton, O 2-5-4t.

ANNOUNCEMENTS.

CIRCUIT JUDGE.

THE METHODIST is authorized to announce Robert J. Lea, of Pulaski County, a candidate for Circuit Judge of the Sixth Judicial Circuit, subject to the action of the Democratic Convention.

MARRIED

At the residence of the bride's mother, in Lockesburg, Ark., Mar. 5, 1890, by the Rev. J. M. G. Douglass, Mr. Lewis Norwood, Jr., and Miss Mary B. Innes.

At the residence of the bride's uncle, T. C. Kavanaugh, Humphrey, Ark., Feb. 25, 1890 by Rev. B. A. Few, Mr. O. H. V. Dawson of Hairnsville, La. to Miss Ethel Kavanaugh of Farmouth, Ky.

At the residence of the bride's father, Rev. J. E. Caldwell, at Tulip, Dallas Co., Ark., Feb. 20, 1890, by the Rev. G. W. Matthews, Mr. Richard Martin and Miss Mattie Caldwell.

March 4, 1890, at the residence of the bride's father, Mr. F. J. Smith, of Texas to Miss Lizzie Mills, of Independence Co., Ark. by Rev. T. A. Craig.

In Logan's Chapel by the undersigned, Mr. S. W. Wilson of Camden, Ark to Miss Anna Palmer of Magnolia, Ark.
GEO. W. LOGAN.

At the residence of Mr. Henry Webb in Ozark, Ark., March 6, 1890, by Rev. B. C. Matthews, Mr. W. S. Garner to Miss Samantha Laninham, all of Ozark., Franklin Co., Ark.

At the residence of the bride's father, Sunday, Feb. 23, 1890, by Rev. J. S. Nicholson, Mr. W. A. Gentry and Miss Permelia H. Stockton, All of Grant Co., Ark.

March 2, 1890, at the residence of Captain Belote, Corning, Ark., by Rev. DeJalma Leake, Mr. D. C. Brown to Miss Alice Bobo, both of Clay Co.

Wednesday evening, March 5, 1890, at Green Hill Church by Rev. J. A. Sage, Mr. J. B. White to Miss Ollie Burks, all of Drew Co., Ark.

STRAWBERRY PLANTS.

Michels Early. An Arkansas Seedling, the Earliest of all. A perfect bloomer, a profuse bearer—fruit large to very large, a vigorous grower. Stock limited. Refer to the editor of this paper. Orders solicited. By mail, $1 per 100; $7 per 1000 per express, securely packed. Address, H. M. POPE, Garner, Ark. 3-12-2m

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.

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.
{SEAL} A. W. GLEASON, Notary Public.

Hall's Catarrh Cure is taken internally and acts directly upon the blood and mucous surfaces of the system. Send for Testimonials, free.
F. J. CHENEY & Co., Props., Toledo, O.
☞Sold by Druggists, 75c. 3-5 1m

Sheffield, the iron city of North Alabama, has the inside track of the booming towns. Is *below* Mussell Shoals and has just shipped 5,000 tons of pig iron to Pittsburg on barges on the Tennessee river. Five big blast furnaces, other great industries, and three rail-roads. Residence and business lots will never be as cheap again.
Write to J. H. ARDIS, Attorney & Real Estate Agent, Sheffield, Ala. Refers to Dr. A. G. Haygood. 5-12-4t

Consumption Surely Cured.

TO THE EDITOR:—Please inform your readers that I have a positive remedy for above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy FREE to any of your readers who have consumption, if they will send me their Express and P. O. address. Respectfully,
T. A. SLOCUM, M. C.
181 Pearl St., New York. Jan. 25 6m

MANY PERSONS **FOOLISHLY Suffer Untold Agony From** Headache, Sick-Headache, Constipation, Sour Stomach, Dizziness, Bilious Attacks, Dyspepsia, Indigestion, and from many other troubles arising from a Torpid Liver and derangement of the Bowels.

STOP Stop such Foolishness AT ONCE and TAKE **RAMON'S TONIC LIVER REGULATOR.**

It is a perfect remedy. It contains no mineral substance, but is Purely Vegetable, and may be used by children or the most delicate people.

☞ It is a specific remedy for all of the above troubles. Price, only 50cts. & $1.00. Ask your druggist for it.

If you will SEND us your name and address on a postal card, we will send you FREE sample & handsome picture.

BROWN MFG CO., Proprietors of RAMON REMEDIES GREENEVILLE, TENN.

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

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

PROSPECTUS

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

A Purely Home Association, Confined to Arkansas Only.

AUTHORIZED CAPITAL, $2,500,000

President, John D. Adams: Vice-President, J. T. W. Tillar: Secretary, J. B. Suttler: Assistant Secretary, Ben J. Tillar: Treasurer, E. T. Reaves: Attorney Geo. H. Sanders. Office 117 Center St.

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 starting 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.

PINE BLUFF DIST:—Second Round: J. H. Riggin, P. E:—Redfield, at Redfield, March 29, 30; Sheridan, at New Hope, April 5, 6; Lakeside, 12, 13; Toledo, at Waffords, 19, 20; Pine Bluff, First Church, 26, 27; Pastoria, Jones' ch., May 31, June 1; Stuttgart, 7, 8; Dewitt, at Dewitt, 14, 15; Lehi, at Prosperity, 21, 22; New Edinburg, at Good Hope, 28, 29; Kingsland, at Camp Springs, July 1; White River, 5, 6; Arkansas Post, at Ruffin's, 12, 13; Auburn, 17; Old River, 19, 20; Dist. Conference at Rison, July 23—26.

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; Wiley'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; Rev-noe ct, 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:—G. W. Boyle, P. E. Russellville sta, Mar. 15, 16; Atkins c't, at New Hope, 15, 16; London 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, 28, 29; 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.

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Feb. 18, 1890.

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A story for girls, pure, sweet and full of encouragement, and calculated to exert a wide influence.

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"Mother's Bible will be worth a fortune to my children," Mrs. Selmser said. So it was, and almost literally. But, probably, the best things it did were just those any other Bible would have done—in driving away temptation, inspiring heart-bravery and a forgiving spirit.

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The little girl, whose simple story is here told, was called 'God's little servant' by her grandpa, because of the faithful work she did for her Master in her own innocent way. It is a dainty conception of the possibilities for good in child life, tenderly told.

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This sprightly story of the good work done in a somewhat listless and disorganized Sunday-school by a Young People's Society cannot fail to act as a spur to all youthful Christian endeavor.

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The current number of *Wide Awake* contains the opening chapters of "Bony and Ban," a new serial story by Mary Hartwell Catherwood, and a number of pleasant surprises. Look out for them. Our other magazines, *Babyland, Pansy,* and *Our Little Men and Women,* are as bright as ever; yes, brighter than ever, for Progress is our watchword. Copies of bound volumes for 1889 are still in stock. *Babyland, 75 cts; Pansy, $1.25; Our Little Men and Women, $1.25: Wide Awake, 2 vols. $1.50 each.* Those who desire to secure them should send early orders. For sale at the bookstores, or sent, post-paid by D. LOTHROP COMPANY, Publishers, Boston.

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JOHN S. BRADDOCK'S Real Estate Column.

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Two acres adjoining the old Fair Ground addition; fine growth of young shade trees; small stream of water crosses one corner. Will be suitable for a fine suburban residence. Price $1000, in payments of $200 cash and $200 per year.

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One-fourth interest in a 20 acre tract in Sec. 15, South side. Price $200 per acre on long time payments. Discount for cash.

NO. 36.

7 lots, West end, on Braddock street between 18th and 19th streets; high and dry. Choice building lots. Price $150 per lot, on long time payment. Large discounts to any one taking all 7 and an additional discount for all cash down. A big bargain if sold before March 20, will be given.

NO. 37.

5 acres, South side, 5 blocks from street car line. Choice tract for subdividing into lots; fine growth of young shade trees. Will make 24 lots. Price $2,500 on payments to suit purchaser.

NO. 30.

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.

NO. 33.

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

NO. 23.

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

NO. 25.

Wanted—To purchase choice suburban tracts at reasonable prices.

NO. 29.

Farm—360 acres—4 miles from the corporation of Little Rock; known as the Hammie plantation; half mile from Neimeyer, a station on Little Rock and Memphis Railroad; 125 acres under cultivation, capable of producing one bale of cotton or 75 bushels of corn to the acre; one large house and three cabins; 235 acres heavily timbered; oak, cypress, ash, hickory, &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.

NO. 18.

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

NO. 3.

Lot on Markham Street—Old house within three blocks of State House, Post-office and Court House. This 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. 5.

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. 15.

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

JOHN S. BRADDOCK,
113 CENTER STREET,
LITTLE ROCK, ARK

ARKANSAS METHODIST.

WEDNESDAY, MARCH. 12, 1890.

CHRISTIAN LIFE.

THANKS GIVING OFFERING; OR PAYING INTO THE STORE HOUSE OF THE LORD.

It is remarkably strange how little thought we give this important obligation and duty. How few of us realize the great importance resting on us. Could every individual feel, as the old patriarch Abraham felt, bound to pay a tenth of all we have, some of us who only pay a few dollars or a few dimes, would pay large sums of money into the store house of the Lord. If like this Christian guide who paid a tenth of all his substance, some of us would pay yearly hundreds of dollars. Through neglect of this duty, I fear there is a curse resting on many of us. We find in the reading of Malichi, 3:7 which reads thus, "Even from the day of your fathers, ye have gone away from mine ordinances, and have not kept them; return unto me and I will return unto you, saith the Lord of hosts. But ye said wherein shall we return? Will a man rob God? Yet ye have robbed me. But ye say, wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse, for ye have robbed me, even this whole nation. Bring ye all the tithes into the store house that there may be meet in mine house, and prove now wherewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it."

How many under the sound of my voice can congratulate themselves with having paid a tenth of all their income or substance? Then if we can not say we have paid a tenth, what other conclusions can we arrive at, than that we have robbed God. This being the case, is not this a lamentable state of affairs? What a dreadful thought to haunt us, robbed God. Ah, indeed, Rob God, and spurn the very thought of robbing man; zealous to pay our dues to man, even to the utmost farthing, yet neglect to pay God all due him. Let's have a reconing of this matter; often count our dues to God, examine ourselves and see if we are indebted something we should have paid. Let us consider the requirements God has assigned each and every one of us. Service rendered to our Lord and Master is our duty; this should be rendered cheerfully, and this may be placed among the offered tithes. We may receive reward for acts of charity counted to us as actual money: for many who have scanty purses have large and liberal hearts, ever ready to alleviate the sufferings of others, in visiting the sick, comforting the distressed, trying to raise the fallen, in helping the weak, in giving to the poor, when ever we can. These are the requirements assigned to each of us. Charitable funds, self-denial, missionary, thanksgiving money paid into the store house of the Lord, will be rendered to us as a sure reward awaits us for every good we do. Yet let us be sure we do not take to ourselves credits more than are due us, and excuse ourselves of any duty and withhold any thing in tithes and offerings or service. Now let's see the promise in verse 9: "Bring ye all the tithes into the store house, that there may be meet in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open the windows of heaven and pour you out a blessing that there shall not be room enough to receive it." Then upon whom are these blessings to be lavished? Can we feel that these blessings are for us? Surely not if we have been neglectful of these requirements. We can not feel that they are due us. Let us pray that our Master will enlarge our hearts, wills and energies, and help us to do more in the vineyard of the Lord, more in the extension of his word. Let us daily examine ourselves and try to understand more fully our duty and obligation to God and each other, that in the morning of our of our Lord's second coming, we may be able to rejoice in having done all we could, and have not withholden any thing from him and feel that we have paid the uttermost farthing. When the last trump shall sound, let us be ready.

In the dawning of the morning,
When the light breaks through the east;
When our missions here have ended
Let us join a heavenly feast.
Will we hear the voice of Jesus
Sounding forth upon the land,
Come higher up for pleasures
You mission working band?

When the sheaves have all been gathered
And we've done just all we could,
Then our Savior will reward us
For deeds which have been good.
When he's gathered up his jewels
From the east and from the west,
Will we be among the chosen,
Among the number blest?

Be faithful, Christian workers,
Be courageous and bold;
Come with your tithes and offerings,
Your dues do not withhold.
As stewards for the Master
Be honest, brave and true,
Bring all into his treasury
All offerings that are due.

MATTIE KING MOORE.
Humboldt. Tenn.

SUGGESTIVE TEMPERANCE FACTS.

The State of Ohio has a population. of 4.500,000, who have $14.-000,000 in savings banks. The population of Maine is 660,000 people, who have $41.000,000 in savings banks. Reason: Ohio puts a tax upon liquor and has many saloons; Maine is a Prohibition State and has no saloons. The average amount in the savings banks per head of the population in Ohio is a little over $3.00; in Maine over $62,00.

In many places in the United States it was the custom to have post-offices in saloons. Since the new postmaster-general, the Hon. John Wanamaker, took office all this has been changed. He says there shall be no more saloon-keepers in post-offices, and no more post-offices in saloons. It does make a difference who is in power. Let the people send good prohibitionists to Parliament.

According to the Christian Weekly of Tokyo, Japan, prohibitory liquor laws existed and were rigidly enforced in China three thousand years ago. Prohibition is not a modern movement.

The amount of rum exported from Boston to Africa in the last six years has been 4.138,284 gallons—an average of two-thirds of a million gallons annually.

Cardinal Manning said in 1884, as quoted by the Alliance News, that it was quite within the mark to say that from 100,000 to 120,000 persons die every year from the effects of intoxicating drink (in the United Kingdom). The same gentleman says it is the testimony of physicians who practice in lunatic asylums that one-third of the insanity is traceable to intoxicating drink. In Great Britain, in 1860, there were $84,000,000 of money invested in the liquor trade; there were 68,000 cases of drunkenness, and 255,000 accused of crime. In 1874 the capital had increased to $141,000,000; the cases of drunkenness to 185,000, and the convictions for crime to 468,000. In 1875 the capital increased to $152,000,000; the cases of drunkenness to 203,000, and the crimes to 512,000. In 1876 the capital went up to $147,000,000; cases of drunkeness to 205,000, and the convictions for crime to 526,000. In 1887 the capital fell to $152,000,-000; the cases of drunkenness to 194,000, but conviction for crime went up to 528,000. In 1879 the capital fell to 128,000,000; cases of drunkenness to 178,000, and conviction of crimes to 506,000. Increased drunkenness shows increased crime.

The American consuls in England reported to their Government, and their Government have printed that report, that the habit of intemperance and intoxication in England has deprived the manufacturers of that country of one-sixth of the time, because the Monday is lost.

It is a well ascertained fact that in the large mills of Manchester, England, accidents from machinery are more numerous on Monday than on any other day of the week. Also, more work is spoiled and more poorly done on Monday than any other day.—Cor. in Christian Guardian.

WHY NOT AN INFIDEL?

"I once met a thoughtful scholar," said Bishop Whipple, "who told me he had read every book he could which assailed the religion of Jesus Christ, and he said he should have become an infidel but for three things: First, I am a man. I am going somewhere. To-night I am a day nearer to the grave than I was last night. I have read all such books can tell me. They shed not one solitary ray of hope or light upon the darkness. They shall not take away the guide and leave me stone-blind. Second, I had a mother. I saw her go down into the dark valley where I am going, and she leaned on an unseen arm as calmly as a child goes to sleep on its mother's breast. I know that was not a dream. Third, I have three motherless daughters. They have no protection but myself. I would rather kill them than leave them in this sinful world, if you blot out from it all teachings of the gospel."

FOR SEASICKNESS

Use Horsford's Acid Phosphate.

Dr. Price, of the White Star S. S. Germanic, says: "I have prescribed it in my practice among the passengers traveling to and from Europe, in this steamer, and the result has satisfied me that it taken in time, it will in a great many cases prevent seasickness."

OUR YOUNG FOLKS

THE BOY WHO HELPS HIS MOTHER.

As I went down the street to-day,
I saw a little lad
Whose face was just the kind of face
To make a person gald.
It was so plump and rosy-cheeked,
So cheerful and so bright,
It made me think of apple time.
And filled me with delight.

I saw him busily at work,
While, blithe as blackbird's song,
His merry, mellow whistle rang
The pleasent street along.
'Oh that's the kind of lad I like!"
I thought, as I passed by.
"These busy, cheery, whistling boys
Make grand men by and by."

Just then a playmate came along,
And leaned across the gate,
A plan, that promised lots of fun
And frolic to relate.
"The boys are waiting for us now,
So hurry up !" he cried
My little whistler shook his head,
And "Can't come," he replied.

"Can't come? Why not, I'd like to know?
What hinders?" asked the other.
"Why, don't you see?" came the repiy,
"I'm busy helping mother.
She's lots to do, and so I like
To help her all I can;
So I've no time for fun just now,'
Said this dear little man.

"I like to hear you talk like that."
I told the little lad;
"Help mother all you can, and make
Her kind heart light and glad."
It does me good to think of him.
And know that there are others
Who, like this manly little boy,
Take hold and help their mothers.
—Golden Days.

OPENING THE HEART.

I knew a little boy whose heart was touched by a sermon on the words, "Behold, I stand at the door, and knock." His mother said to him when she noticed that he was anxious:

"Robert, what would you say to any one who knocked at the door of your heart, if you wished him to come in?"

He answered: "I'd say, 'Come in.'"

She then said to him: "Then say to the Lord Jesus Christ, 'Come in.'"

The next morning there was a brightness and joy about Robert's face that made his father ask:

"Robert, what makes you look so glad and joyful today?"

He replied joyfully: "I awoke in the night, and I felt that Jesus was still knocking at the door of my heart for admission into it. I said to him: 'Lord Jesus, come in!' I think he has come into my heart. I feel happier this morning than I ever was in my life. How ungrateful and wicked in me to keep him waiting outside so long!"—Selected.

"PAPA HOW MUCH DO I COST YOU?"

A little girl, 10 years old, lay on her death-bed. It was hard to part with the pet of the family; with her golden hair, her loving eyes and affectionate nature, how could she be given up? Her father fell on his knees by his darling's bedside, and wept bitterly. He tried to say, but could not, "Thy will be done." It was a struggle and a trial such as he had never before experienced.

His sobs disturbed the child, who had been lying apparently unconcious. She opened her eyes and looked distressed. "Papa, dear papa," she said at length. "What, my dear?" answered the father. "Papa," she asked in faint, broken accent, "how much do I cost you every year?" "Hush, dear, be quiet," he replied, in great agitation, for he feared delirium was coming on. "But, please, papa, how much do I cost you?"

To soothe her he replied, though with a trembling voice, "Well, dearest, perhaps 30 or 40 pounds. What then, darling?" Because, papa, I thought maybe you would lay it out this year in Bibles, for poor children to remember me by."

With a bursting heart her father replied, kissing her clammy brow, "I will, my precious child—yes!" he added, after a pause, "I will do it every year as long as I live, and thus my Lillian shall speak, and perhaps draw hundreds after her to Heaven."—Selected.

POND'S EXTRACT
VEGETABLE
PAIN DESTROYER

INVALUABLE FOR
ALL PAINS AND INFLAMMATIONS.

Sore Throat, Diphtheria. Use the Extract promptly. Delay is dangerous. Relief assured.

Sores, Sprains, Bruises. It is cooling, cleansing, and Healing.

Catarrh. Pond's Extract is unsurpassed for Catarrh, Cold in the Head, &c. (See page 11, in Book of Directions wrapped around each bottle.)

Rheumatism, Neuralgia. No other preparation has cured more cases of these distressing complaints than Pond's Extract. Try it!

Hemorrhages. Bleeding from the Lungs, Stomach, Nose, or from any cause, is speedily controlled and stopped.

Piles. Pond's Extract is undoubtedly the best remedy known for Piles. The use of Pond's Extract Ointment in connection with the Extract is highly recommended. (See p. 15, Book of Directions wrapped around each bottle.)

In Bottles only. Prices, 50c., $1, $1.75.
Note our name on every wrapper and label.
Prepared only by POND'S EXTRACT CO., NEW YORK AND LONDON.

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THE LONGEST DAY.

It is quite important, when speaking of the longest day in the year to say what part of the world we are talking about, as will be seen by reading the following list, which tells the length of the longest day in several different places. How unfortunate are the children in Tornea, Finland, where Christmas Day is less than three hours in length!

At Stockholm, Sweden, it is 18½ hours in length.

At Spitzbergen the longest day is 3½ months.

At London, England, and Bremen, Prussia, the longest day has 16½ hours.

At Hamburg, in Germany, and Dantzig, in Prussia, the longest day has 17 hours.

At Wardbury, Norway, the longest day lasts from May 21 to July 22, without interruption.

At St. Petersburg, Russia, and Tobolsk, Siberia, the longest day is 19 hours, and the shortest 5 hours.

At Torneo, Finland, June 21 brings a day nearly 22 hours long, and Christmas one less than 3 hours in length.

At New York the longest day is about 15 hours, and at Montreal, Canada, it is 16.—Selected.

EYES OPEN OR SHUT.

Two boys one morning took a walk with a naturalist.

"Do you notice anything peculiar in the movements of these wasps?" he asked, as he pointed to a puddle in the middle of the road.

"Nothing, except that they seem to come and go," replied one of the boys. The other was less prompt in his reply, but he had observed to some purpose.

"I notice that they fly away in pairs," he said. "One has a little pellet of mud, the other has nothing. Are there drones among wasps, as among bees?"

"Both were alike busy, and each went away with a burden," replied the naturalist.

"The one you thought doing nothing had a mouthful of water. They reach their nest together; the one deposits his pellet of mud, and the other ejects the water upon it, which makes it of the consistency of mortar. They then paddle it upon the nest, and fly away for more materials." And then, on the strength of this interesting incident, he gives this good advice: "Boys, be observant. Cultivate the faculty. Hear sharply—look keenly. Glance at a shop window as you pass it, and then try how many things you can recall that you noticed in it. Open your eyes wider when you stroll across the meadow, through the woods, or along the brook. There are ten thousand interesting things to be seen, noted, wondered at and explained. Animals, birds, plants and insects, with their habits, intelligence and peculiarities, will command your admiration. You may not become great men through your observations, like Newton, Linnæus, Franklin, or Sir Humphrey Davy, but you will acquire information that will be of service to you and make you wiser and quite probably better."—H. F. SAUFFER.

STATEMENT
OF
The Mutual Life Insurance Co. of New York,
RICHARD A. McCURDY, President.
For the Year Ending December 31st, 1889.

Assets. - - - - - - - $136,401,328.02.

Increase in Assets	$ 10,319,174.46
Surplus	9,657,248.44
Increase in Surplus	1,717,184.81
Receipts	31,119,019.62
Increase during year	4,903,087.10
Paid Policy-Holders	15,260,603.38
Increase during year	473,058.16
Risks Assumed	151,602,483.37
Increase during year	48,388,222.05
Risks in force	565,949,933.92
Increase during year	83,824,749.56
Policies in force	182,316
Increase during year	23,941
Policies written in 1889	44,577
Increase over 1888	11,971

THE ASSETS ARE INVESTED AS FOLLOWS:

Real Estate and Bond & Mortgage Loans	$ 69,361,913.13
United States Bonds and other Securities	50,323,469.81
Loans on Collateral Securities	9,845,500.00
Cash in Banks and Trust Companies at Interest	2,588,632.79
Interest Accrued, Premiums Deferred and in Transit, Etc	3,881,812.29
	$136,401,328.02

Liabilities (including Reserve at 4 per cent.), $126,744,079.58.

I have carefully examined the foregoing statement and find the same to be correct.
A. N. WATERHOUSE, Auditor.

From the surplus above stated a dividend will be apportioned as usual.

Year.	Risks Assumed.	Risks Outstanding.		Surplus.
1884	$ 34,681,420	$351,789,285	$103,876,173.51	$4,743,771
1885	46,507,139	368,981,441	108,308,967.51	5,012,634
1886	56,882,719	393,809,203	114,181,963.24	5,643,568
1887	69,457,468	427,628,933	118,806,851.88	6,294,442
1888	103,214,261	482,125,184	126,082,153.56	7,940,063
1889	151,602,483	565,949,934	136,401,328.02	9,657,248

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ARKANSAS METHODIST.

WEDNESDAY, MARCH. 12, 1890.

Taking Time By The Forelock.

As a general rule diseases do not spring upon us at once in all their virulence. On the contrary, they usually creep upon us stealthily, to take us off our guard. They steal upon us first as small ailments, to which we are apt to pay little attention. Slowly these ailments increase in numbers and in severity until, before we are aware of it, they have developed into serious affections and dangerous complications. Now the wise man and woman will not wait until this serious stage of affairs, but will destroy disease in the bud by taking PE-RU-NA from time to time. For sale by all druggists. $1 a bottle; 6 for $5. Manufactured by THE PERUNA MED. CO., Columbus, O.

OBITUARIES.

WETHERAL.—A. C. Wetheral was born in Pontotoc Co., Miss., June 20, 1840, and died of congestion in Phillips Co., Ark., Feb. 1, 1890. He was married to Miss L. H. Stephenson Oct. 3, 1865; professed religion and joined the Cumberland Presbyterian Church at New Bethlehem, Miss. in 1867. He was an elder in the Church when he died. The family altar was kept up by him when at home punctually, and other duties faithfully observed. His business called him away from home, much of his time, and his family was not with him in his last sickness. This was his only regret when dying. He was regarded as a good man in his community and his friends are confident he is at rest. D. T. HOLMES.

BRADFORD.—F. S. Bradford was born in Prairie Co., Ark., Jan. 13, 1854; died Jan. 30, 1890 near Bee Branch; professed religion and joined the Baptist Church at the age of 17, in which Church he lived a consistent member until death. Bro. Bradford had purchased a home near Clinton, Van Buren Co., Ark., and had moved his family and returned to his old home after a load of plunder; was taken sick on the way home, reached Bee Branch where he died. His remains were brought to Clinton and buried. He leaves a widow, four children, three brothers and four sisters to mourn their loss. One of the brothers is the Rev. J. H. Bradford of the Little Rock Conference. May God sanctify this affliction to the good of the family.

Clinton, Ark. T. A. GRAHAM.

THURMAN.—Susan J. Thurman (*nee* Morgan) was born Aug 28, 1866, and died at Lisbon, Ark., Feb. 21, 1890. She embraced religion September 1887 and joined the M. E. Church, South, and lived a devoted Christian until transported to the Church triumphant. She was married to W. F. Thurman Feb. 29, 1888. Her last sickness lasted for fourteen weeks, was borne with Christian patience. She told her husband and friends she was going home. She leaves a little babe, a broken-hearted husband, four brothers, other relatives and many friends; but thank God we do not sorrow as those who have no hope, we expect to see Janey again. Last Sunday was a sad day at Lisbon; we preached the funeral to a large congregation of weeping friends and laid her to rest in the cemetery. To know her was to love her. God bless the bereaved ones and give them a happy reunion in the sweet by and by.

J. H. BRADFORD.

TATUM.—William V. Tatum was born in Georgia, Dec. 11, 1815, and died in Union Co., Ark. Jan. 18, 1890. His parents moved to Alabama when he was quite young where he grew to manhood; was married to Miss Elcy E. Lawson Oct. 20, 1835. He embraced religion soon after his marriage. Three children by this marriage still live, one dead. He was married a second time to Miss Martha Traylor, Oct. 31, 1843; seven children by this last marriage, three of whom still live. He moved to Union Co., Ark., in 1844 or '45 and settled where he died. Bro. Tatum joined the M. E. Church in an early day and studied its doctrines and loved its discipline and usages. Prior to the war he was one of the wealthiest men in Unoin county and his liberality for the cause of God and the Church he loved was unbounded. His house was often the itinerant's home. Some of the preachers of that day still remember with gratitude his hospitality. He and his companion both had life membership in the Missionary Society of the M. E. Church, South, in the days of his prosperity. He was a steward and the preacher was supported. He was educated, had a good library of select books; he read them and remembered what he read. The war liberated his slaves and the country was forced to adopt a new method of labor. It seemed that Bro. Tatum never could adapt himself to the new order of things; his slaves gone, his large farm went down. He was soon left with but little of this world. In the evening of life he loved to talk of the better days he had seen, and it was a source of pleasure to him to refer to the by-gone days. He belonged to that class of men that are passing away—the old pioneers of our Southland and of our Church. He was a prominent man in this country. His companion preceded him a little over a year since. They are buried in the family grave yard on the old homestead. The children are scattered; may they be reunited in the home beyond. J. H. BRADFORD.

COOPER.—Alice Catherine Cooper, wife of J. E. Cooper, died Feb. 12, 1890, in her 27th year, of that dread disease, consumption. She had been a member of the M. E. Church, South, for about 12 years. She lived a Christian. Sister Cooper was bed-ridden for five months, and in it all maintained her Christian fortitude. She endured her afflictions without a murmur, submitting herself to the will of the Lord. This writer visited her several days before her death. She said she would like to get well, so she might have the training of her two children, but if it is not the Lord's will, I am ready to go. We hope to meet her where no wasting disease will mar her happiness. May her bereaved husband, sorrowing children, relatives and friends meet her in heaven. JOS. A. TRICKEY.

KING.—Mrs Ella King (*nee* Pitman) was born Jan. 26, 1862; converted at home in August, 1880. Sometime afterward she united with the M. E. Church, South, in which communion she remained a devout, consistent member until she "fell asleep" in Jesus, Feb. 2, 1890. It was not my privilege to know this good woman, but I learn from her neighbors and friends that hers was a beautiful, exemplary life; and as might have been expected, following such a life, a most triumphant death. She died shouting praises to God and the Lamb. She leaves a sweet little babe of some five months of age, and a broken-hearted husband, together with a host of friends to mourn her early departure. One little prattler had preceded her to the better land. "Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors; and their works do follow them." It is well with the dear departed, for she "is not dead, but sleepeth." God bless, sustain, comfort and save the bereaved, and bring all to an eternal reunion in the "rest that remaineth to the people of God."

C. M. KEITH, P. C.

Princeton, Ark.

BROWN.—Died near Glennville, Ark., Nov. 11, 1889, Miss Mary Sula Brown, daughter of Alex and Mary Brown, age 21 years and 1 month. Miss Sula had been afflicted for some time, so that her death was not a surprise to any. She bore her afflictions with a Christian spirit, was never heard to murmur or complain, but meekly submitted to God's will. The time of her departure arrived, and her spirit, tired of the afflicted body, left it, and rose to the heavenly city where it met the loved ones gone before. The parents lost in her a loving and obedient daughter, the brothers and sisters a devoted sister to whom they could well look for advice and guidance. The Church has lost a faithful member, but we believe heaven has received a jewel. She went up through great tribulations but these, no doubt, have "worked for her a far more exceeding and eternal weight of glory," and "heaven is nearer and Christ is dearer" to us than before. May our faith reach up beyond things that perish and live in the presence of God. May the parents, brothers, sisters and friends look to God in these our times of distress, and wait with patience for the revealments of God, when he shall give us more light by admitting us into the everlasting habitations which he has prepared for us, and to which our loved ones have already gone.

J. T. RASCOE, P. C.

MARSHALL.—Mary A. Marshall was born in Obion County, Tenn., Dec. 2, 1853. She moved when quite young with her parents to Dunklin Co., Mo. She professed religion about the year 1869, and she was married to Bro. J. H. Marshall June 4, 1872. She died in the full triumphs of the faith once delivered unto the Saints, May 15, 1889. Sister Marshall was a good neighbor, all who knew her loved her. She had many friends. She was a very devoted wife, a kind and loving mother. She was a very acceptable member of the M. E. Church, South. She was a devout Christian. She was what I call an every day Christian. She was always ready to welcome her pastor into her very quiet and pleasant home made so by her Christian influence. She was not sick many days, but she bore with her sickness very patiently, and when the time came for her to part with her dear husband and children, she was ready to go. Just before she died, she called the children to her bedside and told them that she was going to leave them and that she wanted them to be good children and also to be good to each other. After which she fell asleep in the arms of Jesus. Weep not, husband and children, for your dearest earthly friend has gone to rest; she cannot come back to you, but you can go to where she is.

Her pastor, JAMES H. CUMMINS.

St. Louis Christian Advocate please copy.

McCARRELL.—Sarah Ellen McCarrell (*nee* Fortner) was born in Madison Co., Ala., Dec. 29, 1835. She removed with her parents to Tishamingo Co., Miss., in the year 1848. She gave her heart to God in 1849, and soon after joined the Church. She was happily married to Benjamin R. McCarrell March 18, 1851. She removed with her husband to Benton County, Ark., in 1852, and thence to Johnson County Ark., in 1857. She fell sweetly to sleep in Jesus at her home near Lamar, Johnson County, Ark., Jan. 29, 1890. She was the mother of 11 children, 6 sons and 5 daughters. One little boy Johnnie, 14 months old, and two noble daughters preceded her to the better land. She was sorely afflicted for five long years and three years of this time at intervals her suffering seemed to be almost intolerable. But during this time her patience and resignation were quite remarkable—exemplifying the Christian's faith and sweetly anticipating the Christian's home. Just a few days before she died she called all her children to her bedside and interrogated them in reference to her maternal care over them and her religious life and example before them. Among her last words were, "A small space and I'll be over." She sang distinctly the old familiar song "What is this that steals upon my frame" and connected with the last stanza this change, "If this be death I soon shall be From all my pain and misery free. Glory Alleluiah, I shall with my Savior be. All is well. All is well"!! The writer first met this elect woman of God at their hospitable home nearly fifteen years ago. During these multiplied years he has never known a more consistent Christian. She was blessed with the rare gift of training her household well. She said to the writer more than once "I thank God I have lived to see all my children consistent members of the Church. Many itinerant preachers will read these lines with sorrow and feel in heart that they have lost one of their truest friends. Mother McCarrell leaves a sorrowing husband, weeping children and grandchildren and a host of friends in sadness and sorrow. The funeral services were conducted by the writer and the sermon preached by Bro. T. J. Reynolds, and her remains were interred in Lamar cemetery to await the resurrection morn. Lord comfort the bereaved. W. H. METHENEY.

Dyer, Ark.

PRITCHETT.—Catherine C. Pritchett was born in Ga. April 24, 1813 and died at the residence of her son in Franklin Co., Ark., Dec. 9, 1889. She was converted when eighteen years old and joined the C. P. Church, and after a brief period united with the M. E. Church, and at the division of the Church in 1844, became a member of the M. E. Church, South, in which she lived a consistent member until she was transferred to the Church triumphant. She was married to Seaborn J. Pritchett in the year 1836 with whom she lived happily until Jan. 21, 1865, when he was called from the labors of earth to the rest of heaven. She was the mother of nine children; eight of whom are living, one having preceded her to the spirit world. She has thirty-six grand-children and thirteen great-grand-children—thus leaving a large posterity to revere the name, and cherish the memory of one whose life was a benediction and whose death strengthened their faith in the divinity of the Christian religion. Her last afflictions were long and severe, but her faith was well founded; and having the spirit of submission she did not murmur, and when the end came she was ready. Truly she was a good woman. "Blessed are the dead who die in the Lord." Thank God for a faith that triumphs over death, and gives us the victory through our Lord Jesus Christ. B. W. ASTON.

New Orleans Christian Advocate please copy.

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"For years my blood was in an unhealthy condition. After having tried other medicines without success, I have lately taken Ayer's Sarsaparilla, and with the best results. I think this medicine is the only blood-purifier that can be absolutely relied upon."—Mrs. Oliver Valentine, 144 Quincy st., Brooklyn, New York.

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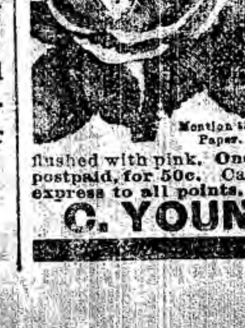

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ARKANSAS METHODIST.

WEDNESDAY, MBRCH 12, 1890.

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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.

SEND IN YOUR COMPLAINTS.

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

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.

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

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

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

FIELD NOTES.

ALVERGNE STA.—We are moving on allright. Never pastor served a better people than this. Am delighted with appointment and find it much better than I expected. Success to THE METHODIST and all concerned in the work of the paper.

Yours Fraternally,
March 7. A. M. R. BRANSON.

FORDYCE STA.—Reports for the first two months of the Conference year, 38 accessions, increase of 6 in Sunday-school. Paid for support of ministry, $202; for Foreign Missions, $77.60 ($21.60 over assessment); for incidental expense, $14.06; for Sunday-schools, $6; for Bishop, $8; for Bible cause, $3.90; for Education, $7.50; on THE ARKANSAS METHODIST, new subscribers and renewals, $22.50. Total for all collections, $346.81. The future seems to be full of promise for us, and we are encouraged to hope and work for good and substantial results. Our town is growing rapidly, and ours is *the* church of the place. Our first Quarterly Conference has just passed, and we had a good time. Bro. Watson came in on Thursday and remained till Monday evening, visiting, counciling and working wherever he had the opportunity. (mark that—I like it). He is surely trying hard to do his full duty, and is deservedly popular at his charge. No "friction" here, or occasion for it. *Note*, we have had neither *pounding* or *blowing* at this place. L. M. KEITH.

LACEY C'T.—Our first Quarterly meeting closed Sunday night, Feb. 23. A dwelling house near the church caught fire and burned down Saturday night, which broke up that service, but the meeting was a good one. Bro. McKinnon preached in his plain, pointed style, which we think did much good. We have made a very good start here this year. The stewards made a liberal assessment for their preacher and paid nearly one-fourth of it at the first Quarterly meeting. We feel sure that the entire asssessment will be paid. I hope to get all my collections this year, and what is due THE METHODIST. We have lost one by death, Sister — Spencer, and one dismission by certificate, and have had four accessions by certificate. Bro. Bennett, we have had no storm here at Lacey, neither have we been forced to call in the neighbors to save us from a severe pounding: but January 11th the good things began to shower into the parsonage, and still they come. The Methodists here are good to their preacher, and they are not alone; the first meat that was cooked in the parsonage after we came in was brought here by a Baptist brother. Another good Baptist brother sent us a bushell of meal. They are all good to us, Methodists, Baptists, and the world seem to be trying to make us comfortable and happy; and this preacher is happy; happy because the Bishop was influehced to read us out to the Lacy circuit; happy because the people have received us so kindly and are doing so much for us; happy in our anticipation of what the Lord is going to do for the Lacey circuit this year; and above all, happy because the Lord has taken up his abode in our hearts and enables us to sing—His blessed Holy Spirit, with mine doth now agree, He tells me I'm adopted, and that's enough for me.

You can't blame me for loving this people. By the help of the Lord I will try and be as good to them this year as they are to us. We have but one local preacher in the bounds of this work. He came to us at the Quarterly meeting from the M. E. Church, so we will not have many helpers in that line this year, but we have among the laity some good workers that will do all they can to help their preacher. Brethren, pray for me and my work, we may have a good time spiritually; that the Church may raise the standard of piety high and live up to it and that many souls may be born of God during this year. J. L. JOHNSTON.

Lacey, March 6.

JACKSONPORT STA.—If a thunderbolt had fallen from a clear sky this scribe could not have been more surprised than he was when the Bishop read him out to Jacksonport station. Not wanting to be thought "a baby and a gal baby too," we came with "fear and trembling" to our work and met a kind and loving reception from the good people. Thep certainly know how to make a boy preacher feel at home. I daresay, without fear of successful contradiction, that no better people are to be found anywhere than here. We are moving along very nicely. Praying hoping and trusting for a gracious work of the spirit this year. I say "of the spirit"; for man's work is worth nothing without the Spirit—a fact we are too prone to lose sight of in this fast age of the world. Our first Quarterly meeting came off on the 22nd and 23rd of last month, and was an enjoyable occasion. Our beloved P. E., Bro. Taylor was with us in the spirit and power of the Master, and delivered four soul-stirring sermons which were truly "good to the use of edifying." Brethren pray for us.

Yours truly, W. E. BISHOP.

March 6.

FROM OPPELO.—We arrived at the parsonage about Dec. 15, and found one of our stewards ready to assist us in putting our goods away. We soon discovered that we were in the midst of a clever, accommodating people, not-withstanding the diversities of opinions current among the residents of our town, Ada. "We found Parthians, Medes and Elamites," but most of them "speak in our tongues, the wonderful works of God." We have a small majority of members, some of whom need to join us in singing, "O for a closer walk with God." It is painful to see so many of our members "slothful in business," rather than "fervent in spirit." Our charge is not burdensome with appointments; we have only six appointments, but, only two houses of worship belonging to us; the others—like the land of Patagonia--belong to nobody. We have have two very country church-houses, each needing a little more work; one of them is worth $800 to $1,000; we are hoping that it will be painted this year. The house is the enterprise of Bro. Burke, who is much loved by this people. Paul may plant and Apollos water. "There are diversities of gifts," some can build church-houses, others cannot. So far, we have not been disturbed by cyclones, tornadoes or 'poundings.' We deprecate the first two and have no fears of the third. We feel that now is the time to work for our METHODIST and are urging its claims. We hope to send other subscribers. We have a wide-awake, stirring P. E., but desist further praise of him. When boys pat Presiding Elders on the back it usually means something; it sometimes means, "give me an important station next year." "Do good and thou shalt have praise of the same." Lest I be called a "notorious raphsodist," I close. PASTOR.

Ada, Ark.

WHO'S TO BLAME?

MR. EDITOR:—It is seldom that the writer criticises the work of his brethren, but he is fully convinced that an explanation is due from some one as to the imperfect condition of the statistics as published in the journal of the Arkansas Conference for the year of 1888-9. The person so fortunate or unfortunate as to have a copy of the sanie, by turning to the Statistical table will find that in the Fayetteville District, Bentonville station is omitted altogether. This was not the fault of the pastor, for his report was sent to his presiding elder and was received by him. It certainly was not the fault of the latter, for the report was handed by him to the Statistical Secretary and attention called to it.

Now some one is responsible for this ommission and the undersigned for one at least desires an explanation. Doubtless some would also like to know why the two Fort Smith charges are left out of the list of appointments as found on page 8, in answer to the question "where are the preachers stationed this year?" Others doubtless would like a reconciliation of the table of collections for Foreign and Domestic Missions as presented by the Board and as found in the Statistical table. See page 17 and table. Taken by Districts I failed to see a single agreement. The same is largely true of Church-Extension finances as presented by the Board and Statistical table. See page 18 and table. The Statistical table shows an increase of twelve churches, and a decrease in value of $5,035. Bentonville Church valued at $2,000 is left off. The table shows a gain of five parsonages and a decrease in value of $831, with the Bentonville parsonage valued at at $625 omitted. Another mistake appears on page 7, in answer to the question "how many adults have been baptized during the year? There it is stated 1,110 and in the table 1,704. I say mistake—I mean both numbers cannot be correct. I wonder which is the correct one?

Since writing the above Rev. T. J. Reynolds has written me that by some unknown cause Bentonville station was omitted in the Statistical table and profers to put the same on Statistical Book of the Conference if it is forwarded and also publish in THE METHODIST. I presume his proffer will be accepted. Accepting his explanation as to Bentonville station, still there are some other matters to be explained (as stated above) by some one. No one doubts, I suppose as to the proper use of all the funds collected, but the way the statements come out in the Minutes, suspicious persons might claim all the funds were not accounted for. Whatever may be the cost, even if it be the hiring of a special bookkeeper during one Conference session, we had better bear it and have our books and reports tally than to have such disagreement as are found in our present minutes.

I write with the kindest of feelings for all concerned in the making up and printing of our Journal, but what is the use of publishing when there are so many disagreements to be fonnd in the same? Respectfully,

Bentonville, Ark. H. J. BROWN.

"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 hsi shakes, ha, ha."
3-5-1m,

THE PAINE INSTITUTE.

At a called meeting of the Local Board of Trustees of the Paine Institute the following was adopted:

WHEREAS. At the session of the North Georgia Conference of 1889, the Commissioner of Education, Rev. W. C. Dunlap, was appointed to regular itinerant work, and

WHEREAS. Said appointment rendered the office of Commissioner of Education vacant, therefore be it

Resolved, 1st. That we highly appreciate the work Rev. W. C. Dunlap has done as Commissioner of Education and in parting from him tender him the thanks of the Board of Trustees of the Paine Institute and bid him Godspeed in the field to which he has been asigned.

Resolved, 2nd. That Rev. Geo. Wm. Walker, President of the Paine Institute, be requested to act as Commissioner of Education until the meeting of the General Conference in May next.

Resolved, 3d. That Bishop W. W. Duncan be requested to call a meeting of the Board of Trustees of the Paine Institute at the time and place of the meeting of the next General Conference.

J. O. BROWN, Ch'r Local Board,
C. G. GOODRICH, Sec. PRO. Tem.

January 4, 1890.

The action of of the Local Board of Trusteess of the Paine Institute, appointing the Rev. Geo. Wm. Walker Commissioner pro. tem. I regard as wise, and the best movement for the Institute until the ensuing session of the General Conference.

W. W. DUNCAN,
Pres. Board of Trus. of the Paine Inst.

Our senior Bishop writes: "I approve of your acting 'Commissioner' until the General Conference, or until some one suitable can be appointed."

J. C. KEENER,

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

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

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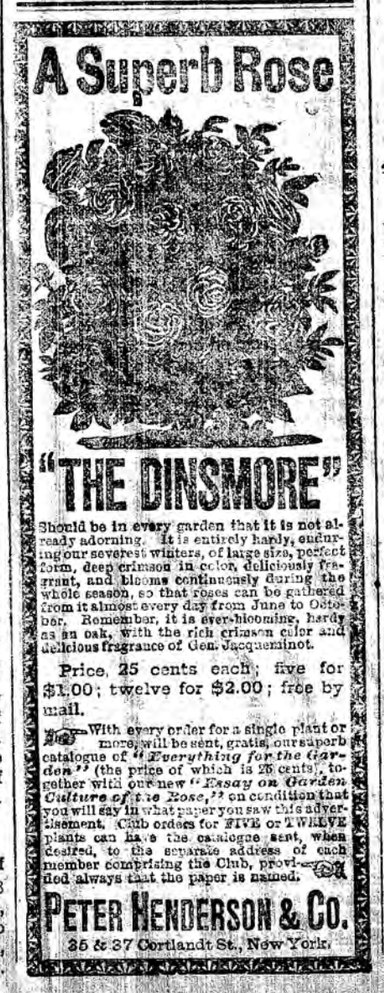

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