

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."

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NO. 28

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These offers are made purely as a favor to our patrons, for whom we will cheerfully order other books and papers on the most favorable terms.

FORDYCE TRAINING SCHOOL.

DEAR BRO. BENNETT:—Our Little Rock Conference Training School, located at Fordyce, was destroyed by fire on the night of the 17th inst. No insurance—quite a loss to us. The school was moving off grandly. Our dear Bro. Clary knows no failure. Another house was secured and the school went right on without missing a recitation. We have called the Board of Trust and it is determined to re-build at once, and to build of brick.

Our people at Fordyce have done nobly and still they are willing to do. They need help, and if any one seeing this will send them help, it will be highly appreciated by all. Send it to Dr. A. S. Holderness, Fordyce, Ark. H. H. Watson, Stephens, Oct. 29.

REV. STEPHEN BUZBEE.

The subject hereof was born first, April 28, 1817 in S. C. When he began to be about thirty years of age he was "born again," was shortly afterward licensed to preach by the M. E. Church, South. In the capacity of an humble but strong preacher he served his God and Church with fidelity. Possessed with an intellect strong and vigorous, it goes without saying that he was an original thinker, and often gave exegeses of Scripture differing from many others commonly received. And as with all advanced thinkers his theories and views were often controverted. Wherever his views confronted the teachings of his Church his actions were made subservient to the Church, for said he, "The combined wisdom of the Church is more to be trusted than my fallible judgment." He was a preacher for forty-three years, was Elder for many years, and served as a supply several works in the L. R. Conference, notably Lonoke and Maumelle c'ts. He died in the triumph of faith, Oct. 17, 1890, and was buried by the writer next day; his funeral being preached from 1st Cor. 11: 54-8. He lived right—walking by faith and as a natural sequence died right—and in the "home beyond" has doubtless met many of his spiritual children. May our God sanctify his life to the good of widow and children.

C. A. BAYLESS, Pastor.

Resolutions concerning Rev. Stephen Buzbee, L. E., deceased, passed unanimously at the 4th Quarterly Conference of Bryant circuit:

WHEREAS, Our God has removed from us Rev. Stephen Buzbee, a local Elder of the M. E. Church, South, and a member of this Quarterly Conference;

Resolved 1, That this Quarterly Conference recognizes in the death of Rev. Stephen Buzbee, a loss to the Church at large throughout this section; to the cause of Christianity of which he was an able exponent; to the commonwealth of which he was a worthy son; to his family, to whom he was all that could be reasonably expected of husband and father.

2, That we accept in Christian resignation this bereavement, feeling he is removed from the Church militant to the Church triumphant.

3, We offer the sympathy of the entire membership of Bryant charge to his widow and children.

4, That these resolutions be spread on our Quarterly Conference

record and also furnished The Arkansas Methodist, for publication. Respectfully submitted,

C. A. BAYLESS,
V. D. LAFFERTY,
JAS. A. ORR,
JAS. CROWSON,
JOHN M. GREEN.

ARMINIAN METHODISM.

In an address on this subject before the recent session of the Kentucky Conference Rev. Dr. B. M. Messick said (as published in the Nashville Advocate):

Such the genius and history of Arminian Methodism, and now to its future in the earth. And it requires no prophet's eye or tongue to foresee and tell that future. Arminianism's future is quite well assured, we think. Arminianism, God and man, in their respective sovereignties and mutual relations. Arminianism the creed of the future, even its enemies themselves being judges. The modern movement on Calvinism, the ominous cry, "Revision!" What does it mean? Man, man's place in one word? Man, man's place in Calvinism, man an organic part of the creed of Calvinism. Calvinism no longer God alone, but God and man. The solar system, not the sun only, but the sun and the planets; the sun in the center, and the earth in its orbit round the sun. And the movement cannot be arrested—the revolution from within, Calvinism in revolt against itself. Can you turn back the tides of the ocean, stay the stars in their courses? Bind Aroturus, Orion, and Pleiades? Calvinism revised is the decree. Calvinism Arminianized. Arminianism the creed of the future, the theological motor of the future, turning every wheel on land and filling every sail on sea. Arminianism the only theological craft sea-worthy, and sailing the sea of the future to the far-off shore of a world redeemed. And what the Church of the future? Organized Arminianism, call it by what name you may. Arminian Presbyterianism, Arminian Episcopalism, Arminian Baptistism? Very well. Arminian Methodism? Why not? Methodism is the Church of the present. Only a hundred years old, its centennial fires still burning, and yet the first Church in America. The last of the great sisterhood of Churches, and yet the first. The last first. Other Churches two or three times as old, Methodism entered the race at a disadvantage, the odds all against it, but at the end of a century, what? The dust of the stadium not in Methodism's face. With more preachers, more members, more churches, more schools and colleges than any other Church. And here we would disabuse the public mind of an erroneous impression, that somehow or other Methodism is unfriendly to education. Methodism was born in a college, has been nourished by colleges, the nourishing mother of colleges, from Oxford to Kingswood, to Cokesbury, to Vanderbilt. One of the first acts of the famous Christmas Conference of 1784, to project an educational scheme for the Church, to lay the foundation of a college, its successors innumerable crowning every hill and beautifying every valley of our native land. Methodism with more schools and colleges under its patronage than any other Protestant Church, not to say than any two or three Protestant Churches put together. Methodism unfriendly to education indeed! its *alma mater* education. Methodism the only Church at all able to compare and cope with Romanism, that formidable power, so hostile to, so destructive of, civil and religious liberty. And Protestantism may well betake itself to its walls and towers in view of the encroachments of this deadly power. And Methodism, as champion against this dread Goliath, deserves well of its sister Churches, deserves well of all good citizens, of all that love their country. The pyramids of Egypt are still among the wonders of the world, modern progress standing uncovered before them. All of them great and towering amid the desert sands, but one of them towering far above the rest, and known in history as the "great pyramid." And so Methodism is the Church of the present by all external signs and tokens. An apologist for the early Christians to a persecuting Roman Emperor, said: "We are but of yesterday, and we fill the land." So Methodism fills the land. But a hundred years old, and five millions strong in America. And Methodism's pre-eminence is not the result of chance, but, under God, of potent second causes, of one potent second cause, man. Methodism honors man and man honors Methodism. Manhood responsive to Methodism as the waters out of the rock-mouth of the mountain responsive to

the rod of Moses. Methodism the Church of man, and so the Church of men. Methodism the Church of the people, you may say, "the Church of the poor," and we receive it with thanks. But not specifically of the poor, nor of the rich, but of man, rich or poor, peasant or prince.

And as the masses of men are poor, Methodism's millions would necessarily number multitudes of them—and they are more than welcome—the poor have the gospel preached unto them." Take the ancient Greek States styled democracies, take the Athenian Republic, the most democratic of all, and in its palmy days under Pericles, and of a population of 500,000, only 15,000 or 20,000 enjoyed the elective franchise even, while more than half the population was in abject slavery. "The poor ye have always with you." And Methodism like ancient Thebes, is open in all its hundred gates to the world. Methodism, like the New Jerusalem, its gates open day and night, and all the world welcome. Balaam, called to curse Israel, looking down from Moab's heights on its countless tents in the valley below, cried out in admiration, "What hath God wrought!" And from its Centennial heights, looking down on the hosts of Methodism, its white tents spread in every land, its white sails o'er every sea, admiration cries out, "What hath God wrought!" and to God be the glory.

MEMPHIS METHODISM.

First Church. Dr. W. G. Miller, has done an excellent year's work. Prayer meetings well attended and spiritual. Have not room enough to accommodate the Sunday-school under the leadership of J. R. Pepper. This, however, will soon be arranged as the new church will be ready in a few months. It is a magnificent stone house, worth about \$80,000. The corner stone shows the "M. E. Church" has made quite an advance here. 105 members received this year.

Central. Dr. Alonzo Monk has impressed this Church as few men can. Many say "he is without an equal." They claim one of the best Sunday-schools in the connection, though it is not large. The interest in prayer meetings unusually good. They have no material work to do as their house is complete. They are able to build a \$5,000 house every year in addition to their current expenses, and the opportunity is here to show their zeal. 140 members received this year.

Bro. R. M. King has worked South Memphis well. He has been aided in this by a noble layman C. L. Morrison, who comes nearly every day and takes the preacher in his buggy and together they visit and pray with the people. The results are seen in the prayer meetings, Sunday-school and the regular preaching service. 155 received into the Church. They had a good revival. Hernando Street, the best located Church in the city, is encouraged. The congregations are good. She sees the mistakes made years ago and proposes soon to enlarge the present building. The plan is selected and when it is completed, this will be one of the most commodious and beautiful churches we have. It will be 90 feet long, two stories high. Have received 148 members this year.

Through the united efforts of the Churches, Chelsea church has been rebuilt (it is now a beautiful frame house), and a lot in Greenwood purchased. There are great possibilities at these points. Rev. A. L. Prevett served this charge about seven months. H. B. Johnston, Memphis, Oct. 29.

THE PASTORATE.

On this subject Rev. Dr. John J. Tigert has in the St. Advocate an article from which we quote:

Let us remember that secretaries, editors, professors, and bishops themselves are appointed to their respective places to contribute to the efficiency of the pastorate; that is, to promote the success of the Church as a divinely established institution for saving the souls of men. So far as they do this, their withdrawal from the pastorate is justifiable. So far as they fall short of this end, they are failures.

Southern Methodism has something like five thousand pastorates. The bulk of our preachers are and must continue to be pastors. Their posts are not usually conspicuous. One Conference a year is about all they can command the time or the means to attend. Yet they supply the sinews of war. They collect the assessments upon their several charges. They make up the subscription lists for the Church papers. Above all, they take into the Church from the world those thousands of members who make up the "net increase" which our General Minutes

annually show. By their labors, Southern Methodism has grown to be the Church of 1,200,000 members, to which we so often now refer with pride. Without these pastors, the occupation of bishops, secretaries, editors and professors would be gone.

Thus it is evident that the pastorate is the most important office in the Church. We shall not call it the highest, for it is unbecoming in ministers of Christ to raise the question of rank. Whosoever would be chiefest among us, must become the servant of all. If pastors are thus the direct agents of the Church, in her great work of the universal proclamation of the gospel and of saving the souls of men, it is easy to infer how great and numerous should be the qualifications of those men whom the Church thus honors. The Church has never had a man too good or great for the responsibilities of the pastoral office. She has never made too close inquisition with regard to the intellectual and religious qualifications of those whom she makes her heralds and door-keepers. No man can earn a greater reward at the hands of the Master than the faithful pastor; and no man has larger claims upon the thoughtful consideration of the Church and her officers. Toil on, brethren. The Master's eye is upon you. It may not be yours to dare great things in the high places of the field; but your solid column carries the work of the enemy and will yet plant the Redeemer's standard upon the ramparts of a conquered world.

ORIGINAL PACKAGES DEAD. STATE LAWS BINDING.

Last week sitting in chambers in this city Judge H. C. Caldwell of the U. S. Circuit court rendered a decision of great interest to the law-abiding people of this State and nation. From Judge Caldwell's elaborate opinion we quote liberally, omitting the authorities cited.

"The facts in the case are admitted, and are as follows: The Excelsior Brewery Company, a corporation of the State of Missouri, shipped from that State to Pella, in the State of Iowa, consigned to the petitioner, who was its agent at that place, a wooden case containing two dozen quart bottles of beer manufactured by the company at St. Louis, Mo. The case containing the bottles of beer was substantially made out of wood and securely fastened with a metallic seal and constituted an unbroken or original package.

This case of beer, in its original form, the petitioner as agent for the Brewery company, sold at Pella. For this sale he was arrested, tried before a Justice of the Peace, convicted and sentenced to imprisonment. On these facts he claims his imprisonment is illegal and in violation of the Constitution of the United States. This claim is rested on two propositions. Stating them in the reverse order from that in which the learned counsel for the petitioner presented them, they are:

First, that the act of Congress approved August 8, 1890, commonly known as the "Wilson Bill," is unconstitutional and void; and, second, that the laws of the State of Iowa under which the petitioner was tried and sentenced to be imprisoned, are unconstitutional and void.

In discussing the first question it is important to have a clear conception of what the law was, and on what it was grounded, before the passage of the act, and what change the act makes in the old law.

Before the passage of the act of Congress, the right to transport liquor from one State to another, included by implication, the right of the importer to sell it in the original package in the State in which the transit ended.

By the act of Congress, the right which the importer previously enjoyed of selling the liquor in the original package, in the State where the transit ended, regardless of the laws of such State, is taken away, the act declaring that the liquor "shall upon arrival in such State or Territory be subject to the operation and effect of the laws of such State."

The constitutionality of the act in this form can scarcely be treated as an open question. The constitution declares that "the Congress shall have power . . . to regulate commerce . . . among the several States." . . . It was early decided that commerce among the States was subject only to regulations imposed by Congress, that the States could not interfere with or regulate such commerce, and that until Congress enacted regulations on the subject, it was free and unrestricted.

These repeated and deliberate utterances of the Supreme court estab-

lish the proposition, that it is competent for Congress, under the grant of power to regulate commerce among the States, to determine when a subject of that commerce shall become amenable to the law of the State in which the transit ends. Congress has exercised the power under the Constitution, and has declared that liquor transported from one State to another, "shall, upon arrival in such State or Territory, be subject to the operation and effect of the laws of such State, or Territory, enacted in the exercise of its police powers, to the same extent, and in the same manner, as though such liquors or liquors had been produced in such State or Territory, and shall not be exempt therefrom by reason of being introduced therein in original packages or otherwise."

It will be observed that by the terms of the act the original package, "upon arrival" in the State, is put on the same footing with liquors "produced in such State." The original package when it arrives within the State where its transit terminates, is at once reduced to the rank of domestic liquor, enjoys no privileges not enjoyed by domestic liquor, and is "subject to the operation and effect of the laws of such State . . . enacted in the exercise of its police powers to the same extent and in the same manner "as domestic liquor."

Now there never was any question but what the laws of Iowa prohibited the sale of liquor "produced" in the State, and that the laws for this purpose were constitutional.

These laws were in full force at the date of the passage of the act of Congress, and that act having in legal effect abolished original packages, on their "arrival" within the State by placing them on the same footing with liquor "produced" within the State, they are as much amenable to the State law as if they had never existed in the form of original packages.

Congress has abolished the right of the original package to claim exemption from the operation of the State laws by abolishing in effect, the original package itself, upon its arrival in the State where the transit terminates.

The petitioner's allegation, therefore, that the beer he sold was manufactured, bottled and boxed by the Brewery company in St. Louis, and shipped to him at Pella, for sale as the agent of the Brewery company, has no more legal significance under the act of Congress than would be an allegation that the beer was brewed, bottled and boxed in Pella.

The legal effect of the two averments in respect of the operation of the Iowa law on the beer and its sale in Pella would be identical.

But it is said the act is void, because it is a delegation of legislative power to the States to regulate interstate commerce, and for want of uniformity in its operation. It must be observed that the act does not deal with the liquor after its "arrival" in the State. Congress may regulate interstate commerce but not intra-State commerce. It may regulate commerce "among the States," but not in the States. The State may regulate purely internal, but not inter-State commerce. The act is drawn in view of these settled principles. It protects the interstate transportation of the liquor until its arrival in the State where the transit is to end, and no longer. Upon its arrival in the State the act of Congress declares it shall be subject to the laws of the State enacted in the exercise of its police powers.

Such laws are not regulations of inter-State commerce, but have relation to the local and internal concerns of the State. The right of the States to pass such laws is not derived from the Constitution of the United States, or any act of Congress; it antedates both.

Nor does the act of Congress confer, or attempt to confer on the States, the right to regulate the liquor traffic within their jurisdiction. It terminates the privileges previously attaching to the inter-State commerce transportation of liquor upon its arrival in the State to which it is consigned, instead of protecting these privileges until after the package is broken, or sold by the importer. It does this by declaring the liquor shall, upon arrival in the State, be subject to its laws, not as regulations of commerce, but as police regulations.

It is said the Supreme Court declared these laws to be unconstitutional, in so far as they prohibited the sale of liquor by the importer or his agent in the original packages, and that Congress could not in the language of the learned counsel "vivify a dead statute." There are two answers to this contention. The

first is, the act of Congress relegates the original package of liquor, on its arrival in the State, to the laws of the State passed in the exercise of its police powers; and there is not now, and never has been, any doubt of the validity of those laws. It is not the laws of the State, but the original package that is "dead." No part of the Iowa law is "dead." What was decided by the Supreme Court was this: That the Iowa law was broad enough in its terms to embrace all liquors and all sales of liquors by every person; but that this law, under the Constitution of the United States, was in-operative on liquor imported into the State, as long as it remained in the original packages, and could not be applied to the sale of liquor in the original package by the importer "in the absence of Congressional permission to do so;" and that any application of the law to original packages in the absence of Congressional permission was unconstitutional, and an invasion of the constitutional rights of the importer.

There is, therefore, no foundation for the broad statement sometimes made, but not made by the learned counsel in this case, that "the Iowa liquor law was declared to be unconstitutional and void."

The Court did not declare the statute of Iowa "void," but in legal effect declared its extension or application to liquor in the original packages in which it was imported, in the absence of Congressional sanction, was unconstitutional.

It was always competent for Congress to invest the State with authority to apply its police regulations to liquor upon its "arrival" in such State for sale or consumption, or what is the same thing to declare, as the act of Congress does, that such liquor shall upon arrival in the State be subject to the operation and effect of the laws of the State enacted in the exercise of its police powers.

It is not essential that the act of Congress should have been passed before the act of the Legislature.

What Congress can authorize to be done it may ratify after it is done. It is said by the Supreme Court of the United States that "a legislative ratification of an act done without previous authority is of the same force as if done by pre-existing power and relates back to the act done."

United States vs Arredondo, 6 Peters, p. 714.

Such consent or ratification is equivalent to an original authority, and operates precisely as though authority had previously been given.

It is familiar learning that by-laws and ordinances of cities and towns, which were inoperative, or "void," for want of legislative power to enact them, are rendered valid and effectual by a subsequent legislative approval or ratification.

Dillon on Municipal Corporations, 4 Ed. Sec. 79.

An act of the Legislature, passed in the exercise of the police power of the State, inoperative on liquor in the original packages, when passed, for want of Congressional license, is rendered operative and effectual by a subsequent act of Congress declaring such liquor shall be subject to the State law. Such an act removes the impediment to the enforcement of the law against such packages, and has the same effect as a precedent authority of Congress to pass it. Such a law does not of course give to the State law a retroactive operation so as to punish a violation of its provisions before its adoption or ratification by Congress.

But it is said that the State laws referred to in the act of Congress are laws to be hereafter passed, and not the laws in force at the date of the passage of the act of Congress. It is a notorious fact, and part of the public history of the country, of which the Court is bound to take judicial notice, that the decision in Leisy vs. Hardin led to the opening up in the States which prohibited the traffic in liquor, or imposed a high license tax on the traffic, of what were popularly called "original package houses."

Liquor imported in packages of all forms and sizes, but all original packages, was sold in these houses.

In this way the retail traffic in liquor was practically established, and in many cases by the most irresponsible and unsuitable persons who were not citizens of the State and were indifferent to its welfare.

Peaceful and quiet communities from which the sale of liquor has been banished, for years, were suddenly afflicted with all the evils of the liquor traffic; the seats of learning were invaded by the original package vender, and the youth of the State gathered there for instruction were corrupted and demoralized, and

(Continued on fourth page.)

ARKANSAS METHODIST

WEDNESDAY, NOV. 5, 1890.

PRACTICAL SABBATH OBSERVANCE.

Many books and essays have been published, the purpose of which has been to prove the divine origin of the Lord's Day and to show that as the Sabbath of the former dispensation was as binding on every true Israelite as the 7th or 8th commandment, so now the Lord's Day, the divine successor of the Sabbath, is none the less sacred and binding upon all the Lord's Israel. These books and pamphlets and essays are to be found upon almost every preacher's book-shelves and in many of our Sabbath-school libraries and reading rooms, and so it would be well nigh superfluous to go over that ground again. This would certainly not be to meet a long felt want. The writer has something to say, however, and he wishes it to be distinctly understood that he is speaking to those who, before congregations or church officers or both, once came and made the great confession of devotion to the Lord Jesus Christ, and recorded a solemn vow to love and keep the commandments of the King. He is not speaking to those who never even so much as called upon the Lord. They have never admitted their need of him or of his salvation; they do not love him, and so it is scarcely to be expected that they will bow to any of his commandments, except such as selfish interests prompt or the civil law compels them to observe, till they have entered his kingdom.

Speaking to Christian people of all branches of the Church, the writer affirms that the Lord's Day is not only not remembered in the State of Arkansas, but it is willfully and constantly robbed of its God-given glory, and cast down into the world of business and pleasure and compelled to take its place among other days of the week, which were avowedly given us for the work of our hands. Yes this Day of days, given us as a badge of heaven and as a foretaste of that everlasting rest from this world's toil, and of that eternal kingdom of righteousness in which this people shall one day be permitted to sit and reign, this Day, I say, is counted as an unholy thing, and that too by the children of our King, members of Christian Churches. For many of you who have promised to shield that Day with prayers and careful conduct of life, select that day as a day for bodily recreation and pleasure. Buggy driving, walking, loitering and sauntering, reading the Sunday newspaper, visiting these and such like are the frequent methods of entertainment for many of you on that holy Day. It is now getting to be so common a practice for members of Churches to be found on our railroad trains on that Day, that it has well nigh ceased to be noticed, save by the "straight laced". Now the writer thinks he is not more "straight laced" than the Lord Jesus. When a fellow being or even a brute of the field needs our aid there should be no Pharisaic adherence to the letter of the law, while the spirit of it is entirely forgotten. Whatever necessity and mercy demand, let it be done and done heartily as unto the Lord; and he who is the Lord of the Sabbath will approve. But when there are six days given us for our work every week, and a business Christian man deliberately and with planning thereto, or with no planning not to, steps aboard the train and spends several hours of the holy Day speeding over prairie or plain to another city or town he is as certainly and as flagrantly a transgressor as if he opened his house of business and stood soliciting trade, or as if he took his horse from the stall and spent the Day in quietly plowing his cotton. No man can ride upon a train upon that Day or any part of it without becoming a partner of that great system of Sabbath desecration. How? Does he not sit quietly as he would in a church or at his own fireside? Where is the harm? Let us see. A business is dependent upon patronage. If no body were to patronize a certain bar room in your town, that bar room would soon close out. So of any other business. But when men patronize the bar room, they of course mean that it is a good thing to have in a community, and the bar-keeper will naturally be encouraged to pursue his occupation, because it is profitable and because the respectable men of the community daily encourage him to do so, and he will, with right on his side, console himself with the thought that he is at least not much worse than many others in the community. A rail-road is not essentially different from other lines of business in this one respect, that it is dependent upon patronage to enable it to run. But if every man and woman in the State of Arkansas were to keep off the trains on the Lord's Day, would that stop said train on that Day? It would undoubtedly exert a mighty influence upon the owners, and would be the wisest step that could be taken toward inducing said owners to refrain from their wholesale violation of that Day. But suppose every

Christian man and woman and all who could be brought under their influence should refuse to travel on the Sunday trains and all Christian business men should refuse to permit goods of any kind to be shipped to them on that Day; under such a quiet protest as this many an engine would halt at midnight on Saturday, and it is safe to predict that more good would be accomplished in the right direction than all the petitions that can be spread before Congress by our Sabbath Associations. But suppose your single example would effect nothing. Let us suppose the train will go whether you ride on it or not, why not take advantage of it? Now in the name of your King and your vows to him, are you going to have a hand in violating his laws, just because his enemies are going to violate them whether you do or not? Are you going with his enemies? If a midnight assassin break into your father's home and with bludgeon in hand assault your father and mother and you see that it is a hopeless case; you cannot prevent it, do what you will, the awful deed is going to be committed, even if you interpose your own body; will you, therefore, turn and take a hand in murdering your own father and mother in order that you may share a part in the spoils of the household? If the enemies of our blessed King are determined that he shall not rule over them; that when he says remember and keep holy this Day, they will not do so, unless it happens to be convenient, are you, can you be content to have a hand in the shameful deed?

Sometimes it requires the valor of a true soldier to be true to our King. The writer knew a young lady in the city of Little Rock. She was a member of the Church (the Presbyterian). Her father was a professing Christian, with strong Baptist proclivities. He wanted his daughter to take the cannonball at 6 o'clock one Sabbath evening and go to St. Louis. It suited his arrangements. She went. She ought to have refused to go; not stubbornly and sullenly, but giving as her reason that she must obey her father in heaven first. Two young ladies traveling together found themselves in St. Louis on Saturday night. Their destination was Arkansas. One of them wanted to take the early train on the Lord's Day morning and come South. The other, a Christian woman and a member of the Baptist Church, wanted to stay there and attend church and spend the Day as becomes a Christian. One came on Sabbath morning and the other waited and came on Monday morning. The one who came on Monday was a guest to the other, and when the two met on Monday evening it was a cordial meeting and the visit was a delightful one to both of them, but that one act of obedience was a more effective sermon than all the goody, goody talks that we have heard on many warm occasions in church meetings. In my next I shall have something to say to ministers of the Gospel and Church officers about their observance of this Day.

OBSERVER.

"SANCTIFY YOU WHOLLY."

"Please discontinue my paper. I wish you would get converted and then seek and obtain sanctification." Signed—"Saved and Sanctified."

The above note addressed to the editor of a Methodist paper, is certainly very strong evidence "that the heart is deceitful above all things," &c.

Now, Bro. Bennett, I do love that pure old Scripture doctrine of sanctification, embraced in the command of the Master, "Thou shalt love the Lord thy God, with all thy heart, mind, with all thy soul, and with all thy strength." And I bless the Lord that in boyhood, I heard the gospel trumpet calling loud and often upon believers to press toward the mark for the prize of our high calling of God in Christ Jesus." and as Paul expressed it "to go on to perfection."

It is truly mortifying to any lover of the pure and holy principles of religion, as taught by our blessed Savior and his apostles, to hear such language as we quote above, from one who claims to be "Saved and Sanctified." How different this spirit from the description given of that love by St. Paul in 1 Cor. 13:4, "vaunteth not itself, is not puffed up," &c. I do not think any child of God sees so clearly the depth of his own depravity, and is so conscious of his own nothingness, as the Christian who is sanctified—set apart to God's service, crucified to the world, and daily going on to perfection. A merely theoretical sanctification may be puffed up and so behave itself unseemly; but the stamp on the genuine coin is described God's word—"in meekness and lowliness of mind, let each esteem other better than themselves."

There never was a time in the history of the Church, perhaps when there was more need of holding up the standard of holiness, and urging the children of God to seek to be "wholly sanctified" than now. And, my dear brethren, in the name of the Master, "do not give place to the devil," by neglecting to preach and press this matter of "Christianity in earnest" upon the Church as a matter of pressing, vital, importance. Let us, one and all, preachers and people, wake up on this subject. Let the

watchmen upon the walls of Zion "cry aloud," hold aloft the standard of Prince Immanuel, and let the Israel of God, His true children, rally around it, never letting it trail in the dust, and thus shall we show by our daily lives, that we are indeed dead to the world, and filled with the Spirit of Jesus, not of self. And be assured when the Church comes up to the Bible standard on this point, and we carry out the great mission of Methodism, "spreading Scriptural holiness" over our heaven favored land, we shall have no need to fear that any will be deceived by the spurious, inflated coin; but we shall carry out literally the command of our Master—"Be not overcome of evil, but overcome evil, with good." We shall hear more enquiring after the "old paths," more self examination, deadness to the world, and not so much trouble on the score of darning, theatre-going and all kinds of worldliness. The Lord hasten the time when all who are called by his name, shall glory that name by a holy life, and be as "epistles, known and read of all men."

M. W.

Washington, Oct. 26.

A MATRIARCH GONE HOME.

Mrs. Eliza Simmons, wife of Rev. A. W. Simmons, superannuated member of the Little Rock Conference, was born in Cape Girardeau Co., Mo. in the year 1817, and died at the residence of her son near Atlanta, Tex., Oct. 16, 1890—aged 74 years 9 months 27 days. She was the daughter of Jas. and Hannah Alexander. She made a profession of religion when about fourteen years old. Her experience was clear and distinct. It was under a ministry and in an age that produced powerful convictions and unquestionable conversions. It is not strange then when the young and gifted Chas. T. Ramey, then a member of the Mo., Conference asked her to be his wife and share with him whatever might be the joys or sorrows of an itinerant life, she consented. Soon after their marriage they transferred to the Arkansas Conference and her first husband died at Batesville during the first session of the Conf. after its organization. He was 200 miles from his home and was buried at Batesville and his wife never saw him again. This was about the year 1835. In 1837 she was again married to Rev. A. W. Simmons, a member of the Ark., Conf. and one of the three young men transferred from the Tenn. Conf. by Bishop Morris, and that came with him across the almost wilderness country on horseback to Batesville the place where the first Conference was held. Bishop Morris gives a graphic description of this perilous trip with those three young men. A. W. Simmons still survives.

By comparing the dates you will see it has been nearly 57 years since this elect lady first began to itinerate; and it is a link in the chain that connects us away back yonder when Arkansas was a wilderness—when the settlements were wide apart, and when bear meat, deer and wild turkeys constituted the greater part of a preacher's rations. There were some deeds of daring; almost incredible labors performed, hardships endured by this little woman, that justly entitled her to the name of Christian heroine. I don't very much wonder, any of our missionaries in foreign lands have ever suffered more, and breasted more formidable obstacles than she and her contemporaries did in planting the gospel in the western wilds. She often said in those early days her home was in her trunk Bro. Simmons traveled circuits that spread over hundreds of miles and she often went with him the entire round and for an entire year on those immense charges, exposed to all grades of bad weather, sleeping in log huts and board shanties, sharing with the pioneer his crude fare, and going from house to house with the gospel message to a population many of whom scarcely knew that there was a Savior or a Church.

The second appointment they filled required a move from Harrisonburg circuit, La., to Lewisburg, Ark., north of Little Rock. The distance was nearly 400 miles. This move was made on horseback. Sister Simmons carried their first babe this entire distance in her arms. The ride of Mrs. Baker, the wife of the great African explorer across the great desert, all things considered, was no more heroic than this 400-mile horse-back ride in bleak winter over frightful and unbridged streams, through slash and mud, nearly impassible with a babe on the lap. It does seem to me a misfortune that the name of the early circuit rider's wives should be permitted to be forgotten. Their lives, their self-sacrifice, their devotion to their husbands and Church and God, is a legacy too rich to be lost to the present generation. Such an artist as Bishop Fitzgerald could find among the men and women that first came to the great West, the trans-Mississippi and brought with them the standard of our divine Lord and Master, and planted it here where it waves in triumph today just as striking and worthy subjects as California ever

produced, and if such a collection of life pictures should ever be made the subject of this memoir, deserves to stand among the first. She was always proud her faith never wavered from the time God said to her thou art my child, until he called her to rest.

She was quite domestic, full of life, full of energy, and was raised on a farm. When she gave her heart to God and her life to the Church, it was a great sacrifice to tear loose forever from home, never again to have a home, was like tearing her very heart strings; but when the Rubicon was crossed it was crossed. She was thenceforth the property of the Church, the servant of God, the help-mate of her husband.

As a wife she was affectionate and devoted to her husband's interest and comfort. As a mother she was always kind and indulgent. She was strangely attached to home. Her heart clung even to the rude cabin in the forest. She was never the occupant or mistress of a parsonage but once, and she died without a shelter to cover her head. But, thank God, she has a mansion in the skies. It is superfluous to say such a woman was ready for the Masters call. It could not have been otherwise. It would invalidate all the promises of God, to question her now glorified state.

I said to her myself a short time before her death, "Sister Simmons, you are old and poor and harmless; if you had your life to repeat with your present experience, would you marry an itinerant preacher and devote yourself to the Church?" "O yes," she replied "in preference to anything else in this world." She told her daughter Nannie, (Sister Wright) "when the time comes, I am ready to go. Weep not for me, I am going to rest." I think it proper to say that she neither wanted for anything nor attention during the residence near Atlanta. Their son Thomas furnished them a home. It was not a palace, but a cottage; but they knew it was a welcome place of rest to their tottering frames. Her daughter Sister Wright and her son-in-law Woodward Wright out of their limited resources, were to the old people angels of mercy by day and night. The small amount the Financial Board sent them was a benediction.

Sister Simmons was buried in the Atlanta cemetery and as this writer approaches the sacred spot he feels like he ought to take off his shoes and veil his face, that it is sacred ground. Missouri was her mother. Arkansas the field of her heroism; but Texas is the vault that contains the precious dust and will be the honored spot of her resurrection.

Wm. A. EDWARDS, P. C.

Atlanta Station.

LIGHT STILL WANTED.

DEAR BRO. BENNETT:—Can you give me any information of my good friend and brother, Rev. Dr. John H. Higgin? Some time since I wrote for further light on some, to me, very bold assertions, with reference to Christ and his apostles baptizing—or rather not baptizing—and so far no ray of light—not even the slightest scintillation, has ever dawned upon my dark and bewildered understanding.

Now, I have been trying to indoctrinate the people on the subjects and mode of baptism for twenty or thirty years, have consulted not less than fifteen or twenty different authors, and after all had no better sense than to admit that Jesus made and baptized (by his apostles) more disciples than John.

So from the effort the Doctor had made I had supposed that it was he who should deliver us completely from the professions of the immersers, when lo, I was made astonished beyond measure, to learn that I was in an inextricable dilemma, only as I am an open and public recantation. Whereupon I immediately threw myself at the feet of our Gamaliel praying him to turn on the light.

Again, I beseechingly ask, turn on the light, Doctor; turn on the light. I have before me now five different authorities, and as many more in my possession, all of whom seemed to have never dreamed of such wonderful light; hence admit he baptized, or his apostles. Now the Conference year is nearly at an end, please wake up, Doctor and let us hear from you once more.

W. J. STONE.

Lamar, Oct. 27.

BISHOP'S SUPPORT.

According to the action of the General Conference, lately in St. Louis, all money collected on account of the salaries of Bishops must be paid to the Treasurer of the Joint Board of Finance of each Annual Conference, and he will forward it to the Book Agents of the Methodist Episcopal Church, South, who will pay it out in monthly installments to the several claimants upon this fund. This law took effect November 1, proximo, therefore we respectfully request the preachers to take the collection for Bishops at the beginning of the year. The importance of this must be obvious to all, and it is earnestly hoped that every preacher will attend to the matter immediately upon taking charge of his new field of labor. Very respectfully, BARBEE & SMITH, Agents.

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FROM BISHOP GALLOWAY.

I had the pleasure, some weeks ago, of examining the educational publications of E. H. Butler & Co., copies of which were sent me by my esteemed friend, John W. Paullett. The examination satisfied me of their superior merit. They are thoroughly abreast with all modern developments in the profession of teaching, are issued in the best of style, and at most reasonable prices. The house of E. H. Butler & Co. has been in the publishing business for fifty years, and is not behind the foremost in reputation for enterprise, the best work, and fair dealing. Mr. Paullett, the Southern agent, is an excellent gentleman, a thorough business man, and entirely reliable.

CHAS. B. GALLOWAY,
Jackson, Miss., Aug. 30, 1890.

I would be pleased to hear from school officers and teachers throughout the South, in regard to the school-book publications of E. H. Butler & Co. Please write to me for price-lists and sample copies for examination. JOHN W. PAULETT,
Knoxville, Tenn., Sept., 1890.

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Wide Awake. For the older young people. \$2.40 a year.

Wide Awake for 1891 will contain Five Little Papers: Brownie, by Margaret Sidney, which all the world of the popular family will go with over Cab and Caboose, by Kirk Munroe; Marietta's Good Times by Marietta Ambrose; Hon. John D. Long will furnish some delightful and instructive papers on Our Government, and Mrs. John A. Logan in Dining with Gladstone. Brilliant short stories and interesting sketches by famous writers, beautifully illustrated prize problems, ringing ballads, etc., etc., make up an unusual list of attractions.

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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, NOV. 5, 1890.

REDUCED RATES TO ARKANSAS CONFERENCE.

The St. Louis, Iron Mountain and Southern Ry., also the "Frisco" Ry., makes us a rate of one and one-third fare for round trip to the Arkansas Conference at Eureka Springs. Delegate will pay full fare going and 1 cent per mile returning, provided he secures a certificate from the agent at starting point that he paid full fare going. This certificate must then be signed by me at Conference. Tickets not to be purchased more than five days before Conference meets.

The Eureka Springs Railway Co. will give the round trip from Seligman to Eureka Springs for one way fare, but Delegates must get a certificate at Seligman; otherwise they will be charged full fare returning.

V. V. HARLAN.
Morrliton, Oct. 31.

Read all the Conference notices on page 8, and observe carefully the requests of Rev. J. P. Caldwell, our pastor at Eureka Springs, and the kind offer of entertainment at Russellville.

Our State liquor laws are ample for the prosecution of original package dealers, none of whom should be allowed to escape punishment. They deserve no sympathy from law-abiding people.

Thousands of our readers will appreciate the large space devoted in this issue to Judge Caldwell's opinion in the original package case from Iowa. Should there be an appeal, we do not think that decision will be reversed by the U. S. Supreme court.

The Western Advocate printed a characteristic letter from Chaplain McCabe of the M. E. Church to Col. Robert Ingersoll, as follows: "Dear Colonel: Ten years ago you made the following prediction: 'Ten years from this time two theaters will be built for one church.' The time is up. The Methodists are now building four churches every day—one every six hours. Please venture upon another prediction for the year 1900."

The Nashville Advocate has promised to give a review of the case of Rev. Dr. C. C. Kelley by himself and by one, who favored his trial and suspension. We have thought it advisable to see that review before attempting to answer several questions concerning Dr. Kelley's case. But in reply to an aged brother at Washington we now state, that the law of our Church does not require an Annual Conference, as a whole, to vote on the "bill of charges," when a traveling preacher is tried by a committee. The committee of trial represents the Conference and its verdict is final, except as to the right of appeal by the accused.

Recently a preacher wrote asking about an obituary, which he had sent about a month before, and which had been lost in transit or in our office—the latter not at all probable, though possible. We wrote him promptly we did not remember receiving it, and requested him to write another, which he did in time to appear in our last issue. About six months ago another preacher sent an obituary which we do not remember seeing at all, but (after complaint was received from the bereaved and explanation made to both) he did not send another obituary in lieu of the one lost. The paper going to the bereft and offended family was ordered stopped, no explanation appeared satisfactory, and from the preacher for whom we have ever entertained brotherly esteem, we have thus far failed to get any reply to either of four letters about the case. We simply state the two cases without comment.

In a private note, Oct. 31, Rev. V. V. Harlan, P. E. of the Morrliton District, says: "First final settlement today and Cadron C't pays every thing in full." We would be delighted to know, that every charge in that District and in the Arkansas Conference, and also in the Little Rock and White River Conferences, will "pay every thing in full." In many cases the painful deficits reported are either evidence of incompetent and unfaithful stew-

ards, or a shameful reflection upon the lack of liberality in supporting the institutions of the Church. Surely, the time has come for the Church to set the world a worthy example in paying debts promised in good faith, especially in the "allowances" for ministerial support; and the time should come, that when the pastor is clearly responsible for the deficits, the fact should be publicly made known in open Conference. May our Church in Arkansas clear its Conference records of the humiliating deficits heretofore reported. And to this let all the preachers and people say Amen!



NOTICE TO SUBSCRIBERS.

The date printed with your name each week on this paper (or wrapper), shows to what time your subscription is paid. If there be an error, let us know it at once. In most cases duplicate subscription lists have been sent to our pastors, who are all authorized to collect both for arrears, renewals and new subscriptions. It will be far more convenient for many of our subscribers to pay for this paper through their pastors, before they start to Conference. On many we have waited long and patiently, and we hope they will not fail to settle their accounts promptly before the sessions of their respective Conferences. The scarcity of money has kept many from renewing for another year, but we trust they can and will renew during this month. We have had a hard year financially, and now we look to our subscribers to show their appreciation of the faithful service we are rendering them, by prompt remittances for arrears and renewals.



ORIGINAL PACKAGES DEAD. STATE LAWS BINDING.

(Continued from first page.)
disorder, violence and crime reigned where only peace and order had been known before. The invaded communities were powerless to protect themselves. They could neither regulate, tax, restrain nor prohibit this traffic.

The courts held, and rightly so, that the importer and vendor of original packages was not subject to the State law, and that any application of the State law to him would be an invasion of his rights under the Constitution of the United States, until Congress in the exercise of its power to regulate commerce should withdraw the protecting shield of that instrument, from original packages that had reached the State where they were destined for consumption or sale.

Congress was appealed to for relief. Petitions flowed in upon it praying for immediate action. It acted promptly and with more celerity than ordinarily characterizes the action of so large a deliberative body, and the President approved its action.

In the light of these facts it is absurd to say, that Congress did not intend to subject original packages to the operation of the existing State laws, but only to laws thereafter to be passed. Why should forty States be compelled to call together Constitutional Conventions or Legislatures, or both, merely to re-enact verbatim these existing laws, for it is conceded a verbatim re-enactment of the existing laws would remove this objection.

The obvious design and intention of Congress was to withdraw at once the protecting shield of inter-State commerce from original packages of liquor the moment they entered the State where their transit was to end, by placing them on the footing of liquor "produced" in the State and declaring they should be subject to the same laws.

This is what the Supreme Court, as I construe their opinion, had said Congress might do, and it is what it did do, in language that admits of no evasion or discussion.

The act of Congress is a remedial statute, and the rules for the construction of such statutes declare they are to be liberally construed and everything is to be done in advancement of the remedy, that can be given consistently with any construction that can be put upon it; and that in construing a remedial statute which has for its end the protection of important and beneficial public objects, a large construction is to be given, when it can be done without doing violence to its terms.

The petition for discharge is denied, and the petitioner remanded to the custody of the State authorities, in execution of the sentence imposed upon him.

A commercial age sneers at the "support" squeezed out to the ambassadors of God. The man of the

street with his sharp eye detects the pretense of the Church ranking religion as more to be desired than "much fine gold," while paying the cashier that watches the "much fine gold" five thousand a year, and the custodian of the "Pearl of Great Price" the hire of a dray-driver.—Richmond Advocate.

A CORRECTION.

We have just received a letter from a young brother, who regards himself the one recently referred to, without name, by Rev. O. H. Keadle. He feels assured Bro. Keadle was not correctly informed. He says he did carry and use his church letter, placing himself at once under the care of the Church, from which on returning from college he received another letter which he expects to put in the Church soon—the delay for reasons; and that while he was indifferent for a time, he was not half so skeptical, etc., as Bro. Keadle was informed, and that he is now as obedient to his Maker as he has ever been and expects to continue so as long as he has his right mind.

We hope the foregoing statement will be satisfactory to all concerned, as a personal controversy can do no good and would not be at all edifying to our readers.

ABOUT CHURCH LETTERS.

Ought a pastor to grant a certificate of membership to a member who entertains such feeling against other members, that said member refuses to commune with them, and also refuses to follow Scriptural directions in order to secure reconciliation?

There are doubtless many lamentable cases such as this. We can only state once more the principle which must govern the action of the pastor. If this person is tolerated as a member and no proceedings are instituted against him, the case is not altered when he applies for a certificate. Any member in good standing is entitled to a certificate upon application. Any member is technically in good standing when there are no charges against him. If the pastor refuses a certificate, he can only justify his action by preferring charges or seeing that this is done.—Nashville Advocate.

In "many lamentable cases" it may perhaps be expedient to grant a certificate of membership, without any reference to the motive in applying for the same; but as we understand the subject, our Discipline does not contemplate or provide for furnishing certificates of membership except to persons removing to, or changing their membership to, another pastoral charge. Any member in good standing—and every "member is technically in good standing when there are no charges against him"—may at his own pleasure withdraw from our Church, after which he is no longer subject to its authority. But the act of withdrawal, or ecclesiastical expatriation, is not the same as a dismissal from a given pastoral charge, on a certificate of membership. Any person having a certificate of membership and presenting the same for recognition, before it becomes void by limitation, must be recognized as a member of our Church in the charge to which application is made, and then he is responsible to that charge for his conduct during the whole time he held the certificate of membership.

The following from the Manual of the Discipline, page 73, is pertinent, and so far as we know has not been reversed by the General Conference:

In 1860 a member applied to his pastor for a "certificate." It did not appear that he intended to remove his membership to another circuit or station, and he declined to say what use he intended to make of the certificate. Whereupon the pastor declined to give it. The Presiding Elder overruled the pastor's decision. The case coming before the Bishop presiding over the Conference, he sustained the pastor.

We copy the following from the N. Y. Advocate, because of the encouraging lesson it contains: "The honors conferred on Von Moltke on his ninetieth birthday are impressive because deserved. Well may the youthful emperor humbly address him, for without him his domain might have been but small and his title less proud; his dynasty might not now exist. In 1866 Von Moltke said: 'I but did my duty. What would have been the consequence if success had not crowned our efforts? Would not this undeserved homage have been turned to undeserved blame?' Von Moltke had no opportunity for distinction till he was nearly sixty years old; but he toiled, studied, traveled, visiting every spot which might be related to a German war. When the opportunity came he was ready for it. As the Public Ledger, of Philadelphia, says: The brilliantly successful wars with Austria and France were fought on

his carefully prepared plans. He was sixty-six years of age before his name became generally known to the world. When he was seventy-one he was recognized as the greatest military strategist of the age, but more than fifty years of his life had been devoted to preparation for his war practice.

Let every student, mechanic, clerk, preacher, lawyer or doctor, even farm laborer, toll on, whether recognized or not. When the opportunity comes you will be ready for it."

The Christian Guardian says: Mr. Stanley's opinion of missionary prospects in Africa is of considerable value as coming from a man who has been over much of the ground, and knows well the character of the difficulties. He has a hearty hatred of the Mussulman and the Arab slave-trade. It is cheering to note that he predicts a speedy decline of Mohammedan influence in Africa. He says: "I do not think there is any possibility of Mohammedanism ever raising its head again in east Central Africa; and as for the west of Africa—well, I know enough of what is transpiring there, only I cannot tell it in public. But I can tell you, sufficiently, this: I will guarantee there will not be a Mohammedan south of the Equator in the whole of Central Africa within five years from now."

Sixteen years ago in a country school taught by Miss Mollie H. Bennett of sacred memory, we first saw the polite and aspiring youth, whose name we learned was George C. Naylor. In later years we have observed with pleasure his gentlemanly bearing and every token of success achieved by his personal merit and commendable energy. He is now vice-president of the Arkansas Democrat Co., and has been city editor of its Daily for several years. He has been twice honored by election as assistant Journal Clerk of the House of Representatives, and his service was both approved and complimented. He is now a candidate for Journal Clerk, in line of promotion well deserved in the opinion of his many friends. For this position—a difficult one to fill—he is well qualified by reason of his former service as assistant and four year's experience in reportorial work. We understand he has no opponent, and this notice is written without his request or suggestion.

THE BAPTISM OF JESUS.

From an article on this subject by Rev. Angus Dowling in the Texas Christian Advocate we quote:

"St. Matthew says, 'Then cometh Jesus from Galilee to Jordan unto John to be baptized of him, but John forbade him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering, said unto him, suffer it to be so now, for thus it becometh us to fulfill all righteousness. Then he suffered him. And Jesus, when he was baptized, went up straightway out of the water; and lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove and lighting upon him.'"

The language of this historical record of the baptism of Jesus Christ cannot be explained, without admitting that the "baptism" of Christ was the "washing" required by "the law" of Leviticus. This admitted the whole passage becomes plain and easy. "And Aaron and his sons thou shalt bring unto the door of the tabernacle of the congregation and shalt wash them with water." Ex. xxix: 4. "And Moses brought Aaron and his sons and washed them with water." Lev. viii: 5. "And he poured of the anointing oil upon Aaron's head and anointed him, to sanctify him." Lev. viii: 12.

This priestly washing took place "at the door of the tabernacle," and therefore, could not be by immersion. Christ was washed (baptized) at the door of his ministry. Upon the head of Aaron the "anointing oil" was "poured." Upon the head of Christ "the Spirit of God descended." At the age of thirty years Aaron was "washed" and "anointed." About the age of thirty Christ was baptized.

Now let us examine the passage from Matthew more carefully. Where was Christ baptized? Upon the banks of the Jordan. "Then cometh Jesus (apo) from Galilee (epi) to Jordan." The preposition (epi) means upon, and not down to or into. "Jesus being wearied with his journey, sat thus (epi) on the (pege) well." In Greek pege means a spring or fountain of water, as also well. But Jesus did not sit on the water. The water was at the bottom of the well. As Jesus was upon the well and not in the water, so he was upon the Jordan.

"When he was baptized he went up straightway out of the water." "Out of" is from the Greek word apo, and properly means "from." Christ no more came "out of the water" than he came "out of Galilee." The same preposition occurs in both cases: "From (apo) Galilee," "From (apo) the Jordan." When baptized upon (epi) the Jordan, Jesus went from (apo) the water, and this without delay—straightway.

All of this was "suffered" by John

the Baptist "to fulfill all righteousness." "Fulfill" means to complete, to perfect. What the law required, therefore, had to be observed exactly. The law required the washing or baptizing of him who was about to be inducted into the priesthood. Christ was about to be thus inducted and therefore must needs be washed, baptized, according to the law, by pouring of water upon him—hence was not immersed."

CURRENT NEWS AND NOTES.

During October the national public debt was decreased \$8,668,013.

The Miss. Constitutional Convention closed its labors and adjourned sine die at 11:45 p. m. Nov. 1.

Cady's machine shops near Pine Bluff were burned last Thursday. Loss \$18,000 and no insurance.

The Dummy railway in this city was sold last week to the Capital Street Railway Co. for \$60,000.

The Medical Department A. I. U. opens to-day in its new quarters on Second and Sherman streets in this city, with prospects of a large attendance of students.

Last week several cases of small-pox were reported at Redfield, on the L. R. and Pine Bluff road. Due care was taken to prevent its spreading.

At the Camden Fair last week Fred Boyer was killed and Miles Murphy was fatally injured by a falling pole, as a balloon was cut loose for its ascension.

Original package dealers had already begun to invade Arkansas, before Judge Caldwell's decision. They ought to be prosecuted to the extreme limit of the law.

For the killing of Tim Toomey in this city several months ago, Boone Faulkner was last week found guilty of murder in the second degree, and by the Court sentenced to ten years in the State penitentiary.

According to press reports the War Department will expend \$11,000,000 in fortifying Boston as a military port.

For their monthly report for October Hill, Fontaine & Co., Memphis, had 142 responses from North Arkansas:

42 report the weather during October as having been favorable and 100 unfavorable; 30 report it more favorable than last year, 100 less favorable and 12 about the same.

102 report light frosts, between the 14th and 22d, and 38 report no frosts; none report any damage from this cause.

According to these responses the average amount picked was 28 per cent, and the average increase in the yield was 7½ per cent.

Commissioner Raum of the Pension Bureau, says that there have been received into the office up to October 1, 1890, 460,282 claims for pensions in addition to those already being paid. 100,000 of these were granted. No wonder Sam Jones hit so hard at this business. He told them up North, if we of the South had known when we surrendered, that we had wounded "so many" the Southern army would have made another rally."—Wesleyan Advocate.

The annual report of the Commissioner of Indian Affairs states that the system of education for the Indians and the breaking up of their tribal relations is proving very valuable and acceptable to all parties concerned. A public school system for Indian children is being rapidly pushed forward, and its value is now recognized by very many of the Indians, they asking for more schools. The system of allotting lands in severalty is also proving valuable and acceptable, and many Indians are clamoring for the right to have homes of their own and become citizens.

At the Government schools the flag is respected, and national holidays and patriotism are recognized. The Government training schools, with the improvements now being made, will be able next year to care for 3,500 students. They are located in Pennsylvania, Virginia, Oregon, Nebraska, Kansas, Oklahoma, New Mexico, Nevada, Colorado, Arizona and North and South Dakota. The cost is about \$170 per annum for each student. There are also sixty-three Government boarding schools on the reservations. The Commissioner favors distributing Indian children among the public schools of the United States in order that they may obtain, not only the knowledge taught in the schools, but be brought by contact with civilization. He also favors compulsory education for Indian children. The total enrollment in all the Indian schools during the year, aside from the New York Indians and the five civilized tribes, is 16,377 pupils.

Legislation is urged to prevent the sale of liquor among Indians, and the Commissioner specially calls attention to the demoralizing effect of the "Wild West" shows, both upon the Indians who are permitted to go with them, and also in inculcating a false idea among civilized people of the Indians. The employment of Indians of good character as police in their own agencies and reservations is commented upon at length and the number of Indian police is given at 770. The Indians are being encouraged in farming by all practical methods, and are making fairly satisfactory progress in this direction though not very rapid.

HAVE YOU READ THIS SPECIAL NOTICE?

To new subscribers at \$1.50 cash THE ARKANSAS METHODIST will be sent till January 1, 1892. The paper will be started to new subscribers under this offer as soon as their names are received. The earlier they subscribe the longer they will get the paper for \$1.50. Pastors, please tell your congregations of this offer at once. Names sent in by pastors, who have the money in hand, will be entered promptly and the paper started without delay.

Special subscribers, whose time expired Tuesday, October 14, may have the benefit of this offer.

All subscribers under this offer and all renewing subscribers may have the Peerless Atlas or the Complete Housekeeper or the "3 Model Books" for only 50cts additional, or all these books for \$1.50 additional.

MEETINGS FOR FINAL SETTLEMENTS.

I will meet the Stewards of the following churches at the times and places named below:

Cadron C't, at Mississippi S. House, Oct. 31, 11 a. m.; Quitman sta, at Quitman, Nov. 3, 9 a. m.; Quitman C't at Sulphur Springs, 3, 11 a. m.; Mt. Vernon C't at Union Valley, 3, 7 p. m.; Morrliton C't at Solgohatchie, 10, 3 p. m.; Springfield C't at Plumerville, 12, 11 a. m.; Morrliton sta, at Morrliton, 13, 9 a. m.; Conway miss, at Conway, 13, 2 p. m.; Conway sta, at Conway, 13, 7 p. m.; Perryville miss, at Perryville, 15, 2 p. m.; Oppelo miss, at Oppelo, 16, 7 p. m.

Let every Steward be present and ready to report his assessment paid in full.
V. V. HARLAN, P. E.

IMPORTANT NOTICE.

The General Conference made some changes in the Statistical Reports to the Annual Conference. The Blanks are now ready, and may be obtained at the Publishing House at 5cts each.
J. R. MOORE.

INDIAN MISSION CONFERENCE APPOINTMENTS.

CHEROKEE DIST., M. A. CLARK, P. E.

Vinita station, L. W. Rivers.
Vinita circuit sup. E. M. Leming.
Cato ss " W. B. P. Haddy.
Clarendon ct. C. W. Burks.
Chelsea " J. S. Lamer.
Afton " A. M. Belcher.
Chouteau " J. T. Hall.
Ozypus " F. M. Suttle.
Paw Paw " Bear Timpon.
Tahlequah sta, J. J. Lovett.
Tahlequah ct. " N. Bittling.
Plint " A. C. Pickett.
Prairie Grove ct. sup. C. H. Thompson.
Spring Creek ct. Thompson Muskrat.
Cherokee Orphan Asylum J. F. Thompson.
District Interpreter, W. F. Folsom.
Galloway College, L. W. Rivers, Agent.

CANADIAN DIST., W. B. AUSTIN, P. E.

Muskogee sta., M. L. Butler.
Canadian ct. G. W. Atkins.
Webbers Falls ct. R. H. Grinstead.
Sallisaw ct. P. C. Atkins.
Mulrow and Paynes, L. S. Byrd.
Leas Creek ct. sup. G. W. Spoor.
Skullyville " J. A. Smith.
Cameron " J. H. P. m.
Bokoshe " L. M. Farris.
Pleasant Bluff ct. sup. R. A. Cowan.
Sams Bois " W. P. Pickett, W. Tobley.
Wagoner " to be supplied.
Ed Gibson " J. S. Williams.
Hanson " E. M. Hamlet.
District Interpreter, W. F. Folsom.
Principal Harrell Institute, T. F. Brown and Editor Brother in Red.

OKMULGEE DIST., C. W. MYATT, P. E.

Eufaula sta., F. M. Moore.
Eufaula ct. sup. D. C. Murphy.
Chicoct " J. A. Frick.
Choctaw " J. A. Edwards.
Okmulgee ct. Moses Ashbury.
Sapulpa " Noah Gregory.
Coweta " D. L. Berryhill.
Sallisaw ct. Wm. Jimbo.
Seminole ct. Thomas Little.
Arbuckle ct. J. Y. Bryce, Jr.
District Interpreter.

MOBILE DIST., M. A. SMITH, P. E.

Mobile and Krebs G. S. Yarbrough.
South Mobile ct. J. D. Whitehead.
South Canadian " F. E. Shanks.
Atoka and Caddo " J. O. Shanks, A. A. Wagoner sup.
Durant " sup. J. W. Davis.
Colbert " T. C. Ely.
Lehigh and Coal Gate ct. J. Y. Bryce, sr.
Boggy Depot " Miles Sturgeon.
Shawnee " J. Boyd.
Stringtown " T. O. Shanks.
Chickasaw " Gibson Grayson.
District Interpreter.

CHICKSAW DIST., W. M. KEITH, P. E.

Kulla Tuklo ct. sup. Jno Taylor.
Kulla Chitto " Karmabbi.
Kok Luska " Sumpton Colbert.
Clear creek " R. E. Frasier.
Kiamitia " Eastman Battico.
Boggy " J. W. Cobb and CW Arkby.
Weston " J. McElhannon.
Sugar Creek " H. T. Lykes and D. Miller.
Mashtatubee ct. sup. Wm. Watson, G. Battico.
Cedar Creek " C. E. Nelson.
District Interpreter.

ARDMORE DIST., J. N. MOORE, P. E.

Ardmore sta. N. F. Law.
Lone Grove ct. sup. J. W. Davenport.
Dixie " W. H. Hollard.
Duncan " J. H. Terral.
Beaver " M. H. Wagoner.
Red River " James A. Rowan.
Simon " sup. G. Green.
Lebanon " J. H. Hollard.
Overbrook " L. H. Stucky.
Thackerville " J. J. Lessenby.
Lebanon " A. S. Cook.
Manassville " D. O. Shaffer.
Washita " sup. Wm. Hawkins.
Chickasaw Orphan Asylum, W. S. Derrick Sup.

WYNNEWOOD DIST., J. L. KEENER, P. E.

Purcell and Wayne, Josephus Edwards.
Pauli ct. C. F. Roberts.
Wynnewood and White Bend C. M. Cope pedge.
Dougherty ct. J. E. Florence.
Mill Creek " J. L. Southward.
Arbuckle " J. F. Wagoner.
Beef Creek " P. M. Quinter.
Velma " J. C. Seavally.
Eaton " E. F. McElhannon.
Leeper " sup. A. M. Lusk.
Minco to be supplied.
Andarko ct. J. J. Mathvin and J. J. Marcardo.
Et. Still to be supplied.
District Interpreter.

OKLAHOMA DIST., A. J. WORLEY, P. E.

Oklahoma sta. Frank Naylor.
East Oklahoma ct. to be supplied.
West Oklahoma ct. D. D. Woorick.
Norman sta. A. N. Avery.
Moore ct. sup. D. W. Hughes.
Little River ct. sup. J. F. Lane.
Lexington " J. T. Farris.
Edmond " to be supplied.
Guthrie sta. J. B. Stevenson.
Guthrie ct. to be supplied.
Sallisaw ct. to be supplied.
Kingfisher and El Reno sta. H. J. Brown.
I. L. Burrow transferred to Ark. Conf.
J. W. McCrary transferred to North Ga. Conf.
J. L. Fretwell transferred to Columbia Conf. and stationed at Grant's Pass.

PERSONALS.

Our Nashville letter came too late for this issue.

Judge F. P. Laws of Beebe gave us a short call Monday and reported Rev. E. C. Castleberry quite sick.

Bro. A. M. Reinhardt and daughter, Miss Mamie, of Hickory Plains, were pleasant visitors at our office last Wednesday.

Rev. F. M. Moore has been transferred from the Florida to the Indian Mission Conference and appointed to Eufaula station.

Rev. Joseph Manuel, who served in the Indian Mission Conference for the year just closed, has gone to Boston to pursue theological studies.

Senator W. A. Clement of Yell county gave us a cheerful visit on Tuesday. We have heard, that his name will be presented for President of the Senate at its approaching session.

Rev. Dr. Andrew Hunter gave us a short visit Tuesday morning, returning from Beebe where he preached nine times consecutively. He thinks our pastor there, Rev. E. C. Castleberry, is dangerously sick.

Rev. Horace Jewell, P. C. of Searcy station, spent one day in this city last week and gave us a cheerful visit. He and family had recently received special tokens of appreciation by the excellent charge he serves.

Since our last issue we have received pleasant calls from Revs. Dr. M. B. Chapman and W. A. Steel of this city—both reporting accessions to our Church and favorable prospects for splendid reports at Conference.

Rev. J. B. Chilpepper closed his services here last Sunday night, preaching his best sermons that day. We learn there were about 70 conversions during the meeting, which resulted in much good otherwise.

Bro. J. B. Suttler will visit many towns in this State in the interest of the Little Rock Exposition. Possessing superior business qualification and general intelligence, he will be an excellent representative of this great enterprise.

Rev. W. H. Dyer, Perryville, Ark., wrote Oct. 27, that his wife was still very low, had been sick with slow fever forty-two days, and asked that the Church pray for her recovery. May the Lord spare her life to her husband and the Church.

The Editor preached last Sunday morning and night in the growing town of Hazen and was pleasantly entertained in the home of Bro. Denton and at the Dyal hotel. Our pastor there, Rev. Wade Preston, reports that charge in good condition and nearly 20 accessions this year.

Last week we had a pleasant call from Bro. W. H. Rosa of Mountain View, returning from the meeting of the Ark. Grand Lodge of I. O. O. F. held at Rogers. Bro. Rosa was much pleased with the proceedings and the notable fact, that not a single member of the body was under the influence of intoxicants.

The young men of Emory College presented Dr. Candler, the other day, a purse of one hundred dollars, with the request that he take a month's vacation. Dr. Candler appreciates the kindness of the young men, but feels that he cannot rest now—the college needs all his time. If the Georgia Methodists would stand by the college as her gifted President does, we would make his heart glad sure enough.—Wesleyan Advocate.

The Pacific Methodist says: "If Bishop Fitzgerald ever had a doubt about meeting a warm reception at the hands of his old Conference that doubt has been dispelled. Never was a returning prodigal made more welcome." "On the other hand those of his brethren who doubted the fitness of Dr. Fitzgerald for the episcopacy, doubt no more. His looks are grayer than they were twelve years ago, but his step is as firm, and his face as bright as ever."

The Book Committee met on Saturday, 25th ult., and elected Dr. Jno. W. Boswell, of the Arkansas Conference, Editor of the Pacific Methodist, vice Rev. H. P. Walker resigned. Dr. Boswell is well known to the Church, having been for several years Assistant Editor of this paper. He is a true man, a good preacher, and a pains-taking and accurate writer.—Nashville Advocate.

We heartily endorse all the Advocate says of Dr. Boswell. We do not think the Book Committee could have made a better selection for the prudent and safe management of the Pacific paper.

SPECIAL AND SUNDRY

Rev. J. M. Talkington will preach the funeral of the late Dr. McHenry at Jacksonville on the third Sunday in this month, Nov. 16.

The publishers of the Peerless Atlas will now fill orders we have sent them for the new edition, which has been delayed to secure the late Census returns.

Note the change in the adv. of M. M. Cohn & Co., especially that part referring to clerical suits. Many preachers buy suits of this firm from year to year.

In a business letter Rev. H. T. Gregory, P. C. of Pochontas and Reno station, says we have had 8 conversions, 8 accessions, 5 adults and 10 infants baptized.

In a business letter Rev. C. C. Godden, Hot Springs, said Oct. 30: "Our meeting is moving on grandly. The volume of spiritual influence is wide and deep and saving. Bro. J. P. Lowery is doing nobly; he uses no vulgarity—no slang."

WANTED.

Agents for our New Holiday Books, now ready. Combination Prospectus showing three Books, mailed on receipt of 75c. If you would reap a harvest commence at once.

Circulars and special terms on application. J. H. CHAMBERS, & Co., 914 Locust St., St. Louis, Mo. Oct. 29-Nov. 26.

QUITMAN NOTES.

Quitman College, the oldest Methodist school in Arkansas and the only one under the exclusive control of the Arkansas Annual Conference, is moving on finely. Bro. Tucker, the faithful, vigilant, industrious president, is ever on the lookout for the interest of the school. He has a corps of well qualified teachers.

There are students from several counties, I am not informed as to the number. A preachers' meeting was organized the 28th ult., which promises to be both interesting and profitable. It is composed of the young preachers of the college and the ministry of Quitman and those adjacent thereto that desire to enter the organization. The meetings are to be weekly, and they give expositions of Scripture, discussions on preaching and other matters that pertain to the ministerial office. A Young Men's Christian Association was organized on the 2d inst.

The work on the new college building is progressing finely. The breaking of dirt with appropriate services conducted by President Tucker took place Oct. 22. The town of Quitman will pay for the building. The school is out of debt and does not intend to contract any debt in its enlargement and improvement. Quitman College has done a noble work and its work is not yet completed. There is an open field for a college for the co-education of girls and boys in the bounds of the Arkansas Conference. Quitman College draws a good deal of patronage from the Northwestern part of the State, from which but little patronage is at present extended to either Galloway or Hendrix.

The question of an endowment should now occupy the profound thought and earnest prayers of the Board of Trustees, the President and the Conference. No doubt it is now commanding their thoughtful attention. The Arkansas Conference ought to take some steps to provide for an endowment. The college is doing a noble and greatly needed work and needs help. The President is overworked. He is doing the work of two men.

J. S. CLOWER.

MARRIED.

Oct. 29, 1890 at Sardis Church on Bryant St., Mr. Wm. Ball to Miss Laura Tull, Rev. C. A. Bayless officiating.

Oct. 29, 1890 near Snapp, Woodruff Co., Ark., Mr. R. A. Bishop to Miss Annie Bolton—Rev. R. M. Manly officiating.

At the residence of Rev. H. M. Harris in Garland county Ark., by Rev. C. C. Godden, H. A. Kazzar Esq., to Miss Emma Harris.

At the bride's father Oct. 22, 1890, Prof. G. M. Smith and Miss Rose Finley, all of Miller Co. Ark., Rev. Geo. E. Parsons officiating.

Oct. 12, 1890, at the home of the bride, Mr. W. H. Cates to Miss M. E. Adney, Rev. M. V. Adney officiating—all of Yell county, Ark.

At the home of the bride Oct. 23, 1890, Dr. S. S. Few and Mrs. Martha Kirby, all of Miller Co., Ark., Rev. Geo. E. Parsons officiating.

At the residence of Col. Bishop, Oct. 29, 1890, by the Rev. E. L. Beard, Mr. John A. Johnson to Miss Beulah Bostic—all of Hempstead county, Ark.

At the residence of the bride's father Mr. C. B. Martin, Nov. 30, by Rev. W. W. Hill, Mr. J. R. Abenethy to Miss Louisa Martin—all of Calhoun Co., Ark.

At the residence of Mr. L. W. Kimbrell on Oct. 26, 1890, Mr. Henry Williams and Miss Minnie Stone, by Rev. Henry Sears—all of Powers, Johnson Co., Ark.

At the church, in Reyno Arkansas, Oct. 26, 1890, by Rev. Henry T. Gregory, Samuel A. Conner to Miss Salie C. Reynolds, both of Reyno, Randolph county, Ark.

At the residence of the bride's father, Oct. 23, 1890, Mr. W. P. Cockran, of Paris to Miss Ellen Cockran of Chismville, all of Logan county, Ark. G. W. Evans officiating.

Oct. 29, 1890 at the residence of Mr. Walter Otey near Snapp, Ark., Mr. L. H. Billingslea to Miss Jennie Eskew. Both of Woodruff Co.—Rev. R. M. Manly officiating.

At the residence of the bride's father Mr. Vace Murry in Bearden, Ouachita Co., Ark. Mr. Benj. Wood and Mrs. Savanna Clemans—both of Calhoun Co., Ark., Rev. C. L. Adams officiating.

At the residence of the bride's father, Dr. Wells in the town of Pochontas, Mr. H. P. Barrett of Calhoun, Ga., and Miss Laura Wells, were united in holy matrimony by Rev. G. A. Dannelly, Oct. 20, 1890, 9 a. m.

LATEST DISCOVERIES OF SCIENCE.

One of the most valuable and interesting Series of Papers ever published will be contributed to *The Youth's Companion* by Prof. Norman Lockyer, of South Kensington Museum; Sir Richard S. Ball, Astronomer Royal of Ireland; Prof. E. S. Holden, of Lick Observatory; Prof. C. A. Young, of Princeton University; Prof. Shaler, of Harvard; and Camille Flammarion, the famous French astronomer.

WANTED.

By a young man of good habits and qualifications, who has had several years' experience in the Mercantile business as buyer and seller and as a teacher; a position for next year, in a school or other business. Good plain pen-man. Present position expires about the middle of November. Refer to editor of this paper.

Address

Care ARKANSAS METHODIST.

THE YOUTH'S COMPANION

Announcements for 1891.

Only a few of the many Remarkable Announcements of Authors and Articles engaged for the Sixty-fourth Volume of THE COMPANION can be presented in this advertisement. The Publishers will be pleased to send the Complete Prospectus together with Specimen Copies of THE COMPANION on application.

Illustrated Serial Stories.

The Serial Stories to be published during the year will be of unusual interest and variety. They will be Finely Illustrated.

Nepigon: Vivid, realistic, full of bright incidents and stirring Adventure; by Through Thick and Thin. A stirring story of Boy Friendship; by Suleika. How an Arabian Horse was won and saved; by Kent Hampden. A Boy's Effort to clear his Father's Reputation; by The Heygood Tea Service. A Picture of Life in the South; by

C. A. Stephens.
Molly Elliot Seawell.
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Army Life and Adventure.

By Generals of the United States Army.

A Phenomenal Scout; Gen. O. O. Howard, Com. Div. of the Atlantic.
Reading Indian "Signs;" Gen. John Gibbon, Com. Dept. of the Columbia.
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By Admirals of the United States Navy.

Adventures of a Middy in San Domingo; Admiral David D. Porter.
Powder Monkeys and their Peculiarities; Rear-Admiral S. B. Lucie.
A Chat about Samoa; Rear-Admiral L. A. Kimberly.
Overland in a Man-of-War; Rear-Admiral J. H. Gillis.

Some of the Eminent Contributors

Lord Coleridge, Chief Justice of England.

Hon. Hannibal Hamlin.

Gen. Oliver O. Howard.

Admiral David D. Porter.

Carl Lumholtz.

Pres. Seth Low.

Jules Verne.

Marquis of Lorne.

Lady Constance Campbell.

C. A. Stephens.

Madame Albani.

Justin McCarthy.

"Jenny June."

J. Norman Lockyer.

Theodore Roosevelt.

Camille Flammarion.

Rev. Lyman Abbott.

Walter Besant.

Max O'Rell.

College Athletic Sports.

By Harvard, Princeton and Yale Captains.

College Boat-Racing; by the Capt. of the Harvard crew, R. W. Herrick.
Foot-Ball at Princeton; by the Captain of '89, Princeton, E. A. Poe.
Base-Ball: Strange Ways in which Matches have been Lost and Won; by the Captain of the Yale Nine, A. A. Stagg.

How to Choose a College

Four Articles of great value to any young man desiring a College Education:
The President of Columbia University, Pres. Seth Low.
The former President of Cornell University, Hon. Andrew D. White.
A former Professor in Oxford University, Prof. Goldwin Smith.
The President of Amherst College, Pres. Merrill E. Gates.

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This Series of Papers is designed to explain in as simple a manner as possible the results of the most recent researches of the greatest Specialists in Science. They will be fully illustrated.

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THE OCEAN; by CAMILLE FLAMMARION, the French Astronomer.
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Trades and Occupations.

A Series of Papers describing the characters of the leading Trades for boys and Occupations for girls. They give information as to the apprenticeship required, the wages to be expected, and the qualities needed to ensure success in the trade or occupation.

Marquis of Lorne, Princess Louise.

The Marquis of Lorne has contributed an extremely interesting account of Life among the Highland Peasantry of Scotland, illustrated by drawings made expressly for THE COMPANION by Her Royal Highness the Princess Louise.

The Editorials each week will give a comprehensive View of the important current Events at Home and Abroad.
The Children's Page contains charming Stories, Pictures, Anecdotes, Rhymes and Puzzles, adapted to the youngest Readers.
Household Articles will be published frequently, giving useful Information in the various Departments of Home Life—Art Work, Fancy Work, Embroidery, the Decoration of Rooms, the Care of Plants, Cooking, and Hints on Housekeeping.

Free to

New Subscribers who send \$1.75 now, will receive the paper to January 1, 1891, FREE, and for a full year from that date. This Offer includes the FIVE DOUBLE HOLIDAY NUMBERS and all the ILLUSTRATED WEEKLY SUPPLEMENTS.

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Jan., 1891.

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Our Line of Clerical Suits is Complete.

As to our standing, etc., we refer to Bros. Z. T. Bennett and George Thornburgh.

Send Us Your Orders for Clothing, Dry Goods, Hats, Etc.

Special Attention Given to Sending Out Samples.

When in the City Give Us a Call.

M. M. COHN & CO., LITTLE ROCK, ARKANSAS.

"STRICTLY BUSINESS."

Many of our friends can easily and frequently render this paper kind and helpful service in a way some may not think of. When they are dealing with or writing to firms having their advertisements in this paper, if they will mention the fact of seeing the adv's in this paper and their appreciation of the patronage thus given, it will be of decided advantage to our advertising business. Our Methodist merchants and retail buyers can make THE ARKANSAS METHODIST more popular with the best advertisers, by occasional kind words in our behalf.

WARNING ORDER.

STATE OF ARKANSAS ss.

In the Supreme Court.

Tragar Cannon & Co appellants, v. appeal from Sebastian Circuit Court; J. E. Grady, Appellee.

The appellee J. E. Grady, is warned to appear in this court and defend this cause within thirty days. A true copy from the record.

attest W. P. CAMPBELL, Clerk.

By P. D. ENGLISH, D. C.

J. H. Herrod Attorney for appellants

SELLERS' LIVER PILLS

Over 100 gross sold by our druggists, which shows that they have no equal for curing Biliousness, Headaches, Constipation, Malaria, Liver Complaints, Fever and Ague, Indigestion, Nausea, Sleeplessness, and all Liver and Stomach troubles. They never fail. Sold by all druggists and country store keepers. Send for circulars. R. M. Sellers & Co., Proprietors, Philadelphia, Pa.

DONALD KENNEDY

Of Roxbury, Mass., says

"Don't write to me when taking the first bottle of my *Discovery*. I know how it makes you feel, but it's all right. There are certain cases where the *Discovery* takes a hold sharp, but it is the dearest spot in you it has taken hold of, and that's what you want. The *Discovery* has a search warrant for every humor, from backache to scrofula, inside and outside, and of course it makes a disturbance in your poor body, but the fight is short, you are better by the second bottle; if not, then tell me about it, and I will advise. I will, however, in the future, as in the past, answer any letter from a nursing mother. Sincerely yours, DONALD KENNEDY, Nov 5-Bm, ROXBURY, MASS.

ROOFING

GUM-ELASTIC ROOFING FELT costs only \$2.00 per 100 square feet. Makes a good roof for years, and anyone can put it on. Send stamp for sample and full particulars.

GUM ELASTIC ROOFING CO.,

29 & 41 West Broadway, New York.

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WANTED—Young men and ladies to study Shorthand at home, complete Mail course including outfit, \$5. Perin Universal Phonograph, simplest, most legible and rapid shorthand. Success in three months. "Perin's" Shorthand Institute, Louisville, Ky.

BOND'S PHARMACY,

PLEASANT MEDICINES.

(Not Patented.)

The Charm Chilli Cure, Tasteless.

The Charm Liver Pills, Vegetable.

The Charm Diarrhoea Cordial.

The Charm Worm Expeller.

The Charm Arnica Liniment.

The Charm Bladder Remedy.

The Charm Iron Tonic.

All pleasant to the taste.

COR. 5TH & MAIN, LITTLE ROCK, ARK.

Manufacturers and Dealers in All

FAMILY MEDICINES AND MEDICAL SUPPLIES

We guarantee satisfaction in the use of the

Charm Remedies. We make them in our own

laboratory, and their merit has been proved by

many years experience. Write for further

information or call on us at the old stand

THE JOE P. QUINN

DRY GOODS COMPANY

Head the Line in LOW PRICES.

New Goods, New Prices and New Inducements. The Knife applied to some departments and prices cut in twain.

All Departments Filled with New Goods at Lowest Prices. Fall and Winter Stock of

Dry Goods, Boots and Shoes,

CLOTHING AND MILLINERY GOODS

NOW ON SALE

SPECIALTIES IN SILKS AND OTHER DRESS GOODS. CLOAKS AND

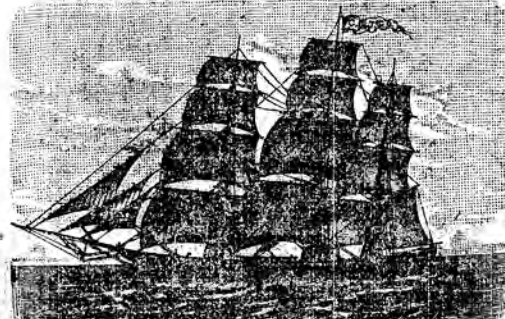
WRAPS FOR EVERYBODY. COUNTRY ORDERS SOLICITED AND SAMPLES

Sent on Application.

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Little Rock, Arkansas.

CARL & TOBEY CO.,



WHOLESALE GROCERS,

Nos. 406 and 407 E. Markham St., LITTLE ROCK, ARK.

ARKANSAS METHODIST.

WEDNESDAY, NOV. 5, 1890.

CHRISTIAN LIFE.

WOMAN'S WORK.

The interest of the Church at home has not kept pace with the success of the gospel abroad. The masses are still indifferent to the Macedonian cry of the nations. It is simply amazing that intelligent people should know so little about the work of God in the world. Those of us who read the interesting letters in the Woman's Missionary Advocate can see what grand and glorious work the missionaries have done and are doing in China, Brazil, Mexico and other heathen lands, enveloped in darkness and superstition. It has been truthfully said the hand that rocks the cradle rules the world. Woman's true relation to the work of God in the world is one of vast importance. Look at what she is doing for the cause of Christ in this bright, sunny South of ours. We find even in our Sunday-schools more women teachers than men. Why is this? Simply because she has a greater and purer love for Christ and the advancement of his kingdom on earth than man. Statistics show that the Church membership of the women is greater than that of the men, because it is her nature to be more religious, more humble, more self-sacrificing and, therefore, holier, purer and nobler than man. My lady friends, do you hear that? God has given us the ability by means of which we can be the instruments of bringing to Christ souls who know him not in the forgiveness of their sins. How many women and children are there in China, Japan and other places, who can only be reached by women? And therefore if we cannot go ourselves we can send our money and in this way be the means of sending the gospel to places surrounded by wickedness and heathenism. When Jesus addressed rugged fishermen of Galilee, saying, "Ye are the light of the world," thank God He did not leave us women out. Let us illuminate with a visible splendor the little sphere in which God in His providence has placed us, and when we have done that well, He who knows we are able and qualified to fill a higher will say, "come up higher." Every figure used to describe a Christian indicates his or her duty to christianize. I thank God that many of the noble women have begun to recognize the Divine command, "To go forth and christianize others." Being made a Christian their first function is to go forth and let their light so shine, that others seeing their good works may glorify, not them, but their Father which is in heaven. A good woman once said: "My mother taught me when quite a child you must be womanly first, after that what you will." To even the casual reader of the Old Testament it must be plain that women occupied a prominent place in the primitive Church. Miriam not only led the women in the song of triumph at the overthrow of the hosts of Pharaoh, but she was also a distinguished religious teacher. Deborah not only led the armies of Israel to victory but judged the people for many years. Josiah called for Huldah to expound the Book of Laws which had been found in the temple. Anna, the aged prophetess, as her eyes fell upon the infant Christ, burst forth in a glorious recognition of His Messiahship. The first command to spread the tidings of His resurrection was given by Christ to the women, who had kept their faithful vigil of affection about his tomb. A burning love for Christ will break through all selfish bounds and pour itself out in gladness and benediction upon the world. The present organized movement for the salvation of heathen women, furnishes a channel through which every Christian woman can manifest her love for her Lord. If she can only partially apprehend the need, her heart will be stirred into sympathy for her dying sisters beyond the sea. The condition of heathen womanhood is indeed pitiable; she is in the midnight darkness of ignorance and degradation. The highest type of heathen womanhood is to be found in Japan; there her social equality with man is more nearly recognized. Nine women have ruled over the empire. In the third century the Empress Jingū led an expedition into Korea and brought back the literature, philosophy and civilization of China. An eminent scholar says that many of the Japanese women have done some of the very best literary work. A Hindu woman said to a missionary, "Surely your Bible was written by a woman." Why? "Because it says so many kind things for women. Our pundits never refer to us but in reproach." The light of Christ shining into their hearts will cause them to desire more knowledge and His grace will make them brave to go against any long established custom that is sin and degradation. This light we desire to give them and are using every means in our power to bring it to their notice, that they may accept it for only Christianity can elevate womanhood; only Christianity can elevate the human race and make them fit beings to inherit that bright world above. A love of labor for souls will not suffice without the love for Christ and for souls, which is the

life secret of such labors, and while the spirit of missions is lacking, no machinery will be adequate. May that noble band of missionary women have God's speed in the grand and glorious work in which they are engaged; and may the God of truth weave for their brows chaplets of virtuous renown, whose bright color will endure forever.
Genoa, Ark. MAGGIE SEWELL.

SMALL PLEASURES.

The delights of life, like pleasant days through the year, are scattered all along the way; and unless we enjoy them as they come, the opportunity, once past, never returns. It is all very well to provide for a rainy day, but that man who should allow himself to be soaked by drenching rains, that he might save his umbrella for some possible future storms, would be considered by most folks very foolish. Why should we live more in the future than in the present? We live poor that we may die rich. We get all ready to be happy and when we are quite ready, infirmity or disease or death steps in, and the chance to take comfort in this life is gone.

If we could be content to enjoy the little pleasures that lie within our daily pathway, they would make a large sum total at the end of the three-score and ten. We are apt to scorn pleasures that are cheap and near and within our grasp, and complain because we cannot have such as are costly and remote and inaccessible. If we would magnify the little things that make life pleasant as we do those that make it unpleasant, the cup of our joy would continually overflow.

We complain of cloud and storm, but are our rejoicings over sunshine and fair weather equal to our complaints? We grieve at the coldness of a friend, but do we value fully the cordiality of those who are true to us? We count the hours when sickness prostrates us, but how many days of health pass utterly unnoticed and without thanksgiving! We mourn passionately for the dead, while we neglect the living, whom to-morrow, being dead, we may yet more passionately mourn.

We are exhorted "in every thing to give thanks." If we cultivate a thankful spirit, if we count the mercies, we shall always have cause for abundant rejoicing.—Christian Advocate.

THE UNDISCOVERED COUNTRY.

A truth which is worth remembering, in this pushing age of invention, is that the nineteenth century has not pulled aside, even ever so little, the curtain that hides from us the invisible world. In all such attempts it is just as much baffled as was the darkest and most stupid century of the Middle Ages. We have never pushed the "gates ajar," except in a novel, and it is only a novelist who has attempted to go "beyond the gates," or "the gates between," or to fling the gate of the future "wide open." "Spiritualism is a fraud, and a vulgar fraud at that." Every second one enters the world of shadows, but since the stone was rolled away from Joseph's new tomb, no one has come back to us from the world of shadows. Ingersoll can see no further into the twilight than Cicero; both are hopeless and helpless at the graves of their loved ones. No Edison, even in these busy, inventive days, has found a telephone which can stretch its wire across a grave. No Ericson has built a monitor which can push its way into the unknown seas of eternity. Why is the future so jealously guarded? Why are not the prying eyes of to-day allowed to peer into to-morrow? Perhaps to keep man humble and reverent, waiting and watching, expectant and hopeful, but unsatisfied with the present. For these reasons we can understand in part, at least, why, in God's infinite wisdom, "it doth not yet appear what we shall be."—The Golden Rule.

FOR BRAIN FOG.

Use Horsford's Acid Phosphate.

Dr. W. H. FISHER, Le Sueur, Minn., says: "I find it very serviceable in nervous debility, sexual weakness, brain fog, excessive use of tobacco, as a drink in fevers, and in some urinary troubles. It is a grand good remedy in all cases where I have used it."

Nature and revelation are alike God's books. Each may have mysteries, but in each there are plain, practical lessons for every day duty.—Tryon Edwards.

STATE OF OHIO, CITY OF }
TOLEDO, LUCAS, CO., ss:
F. 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. 1890.

A. W. GLEASON,
Notary Public.

Hall's Catarrh Cure is taken internally and acts directly on the blood and mucous surfaces of the system. Send for testimonials, free.

F. J. CHENEY & CO., Toledo, O.
Sold by Druggists, 75cts.
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OUR YOUNG FOLKS

DARKENED HOMES.

It is said that nearly 40,000,000 women and girls are shut up in the zenanas of India. Zenana is the name for home in that land. The zenana of India is far more like a prison than a home. The women are shut within its walls. For a woman to let her face be seen by a company of men would be a disgrace so great that her husband would cast her off, her father and mother would drive her from home, her brothers and sisters would consider the touch of her hand a pollution, and her own children would shun her as they would a serpent. Shut up in their prison homes, the women can never go to the house of God, nor the girls to Sunday-school to hear the sweet story of the Savior's love. When can they ever hear the gospel? Only when Christian women go into their homes and read the Bible, and tell them about the Savior. Will not each little girl who reads these lines pray that the Lord will send out many missionaries to bear the light of the gospel into these darkened homes and to those weary, aching hearts?—Sowers and Reapers.

KEEP YOUR TEMPER.

"I never can keep anything!" cried Emma, almost stamping with vexation. "Somebody always takes my things and loses them." She had mislaid some of her sewing implements.

"There is one thing," remarked mamma, "that I think you might keep, if you would try."

"I should like to keep even one thing," answered Emma.

"Well, then, my dear," resumed mamma, "keep your temper; if you will only do that, perhaps you will find it easier to keep other things. I dare say, if you had employed your time in searching for the missing articles, you might have found them before this time, but you have not even looked for them. You have only got into a passion—a bad way of spending time—and you have accused somebody, and unjustly, too, of taking away your things and losing them. Keep your temper, my dear; when you have missed any article, keep your temper, and search for it. You had better keep your temper, if you lose all the little property you possess. So, my dear, I repeat, keep your temper."

Emma subdued her ill-humor, searched for the articles she had lost and found them in her work-bag. "Why, mamma, here they are! I might have been sewing all this time if I had kept my temper."—Exchange.

THE KITCHEN GOD.

The Chinese have queer notions about some of their gods. In every Chinese kitchen there is a god consisting of a picture of a man with a long black beard. It is fastened to the wall. They believe it hears all they say and is watching their actions all the time. On a certain day they believe their kitchen god must leave their house and go to the Chinese heaven. If anybody asks how a picture of a man fastened on a wall can travel all the way to the other world, they answer: "Burn him, and he will go in smoke."

As they think their kitchen god has been watching them all the year, they are very much afraid he will tell the other gods what mean, bad people they were who live in the house where he had been staying. He might tell the goddess of small-pox, and she will send the disease into the house, and some of them would die. So they prepare him a feast of rice and vegetables and other things they fancy he would like; and place it before him, and then the father and mother and boys and girls of the family stand before this paper god and bow down and knock their heads on the floor, thinking something to eat and their bows will put him in a good humor before he leaves. Sometimes they know they have been behaving very bad, and they fear he will forget the feast and tell their bad conduct to the other gods; so they take some very sticky candy and dab it over his mouth, and say that when it dries it will stick his lips together so that he cannot talk. Then they take their god down from the wall and burn some mock money before him, and then light some fire-crackers, and the god takes fire and goes away in smoke. All this seems very foolish, but we must remember that no one has told these people a better way. They need the missionary to tell them of the Savior.—Sowers and Reapers.

There are two things that never amount to much—a snail and a boy that is easy on his clothes.

The Great Majority

Of cases of scrofula and other blood diseases are hereditary and therefore difficult to cure. But we wish to state in the most positive, emphatic manner that Hood's Sarsaparilla does cure scrofula in every form. The most severe cases, too terrible for description, have yielded to this medicine when all others failed. If you suffer from impure blood in any way, take Hood's Sarsaparilla.



No. 336.—A Word of Two Syllables.
My first is bright, my second is bright, and my whole is bright, and consists of nine letters.
2, 3, 4.—A name for a sailor.
5, 6, 4.—The dwelling place of a wild animal.
1, 2, 3, 6, 4.—A means of ascent.
4, 7, 8, 9.—What all our actions ought to be.
8, 6, 7, 8.—The reverse of low.
7, 6, 5.—A small liquid measure.
1, 5, 6, 9.—A tear, a narrow opening.

No. 337.—A Rhomboid.
Across: 1. To shine. 2. A southern constellation. 3. A bower. 4. A vessel with one mast. 5. A city mentioned in the Bible.
Downward: 1. In Bangor. 2. An exclamation. 3. An epoch. 4. Tunes. 5. An old word, meaning to wrap the head of in a hood. 6. A portion of the day. 7. A perch. 8. A river in Italy. 9. In Bangor.

No. 338.—A Proverb Illustrated.



What the cat might have said.

No. 339.—Easy Diamond and Half Square.
1. A consonant; a hurt; to hasten; to attemp; a consonant.
2. A rascal; horn of the new moon; a reptile; abbreviation of an English title; a letter.

No. 340.—Chorus.
The first in the jungle makes his home;
The second is white as the ocean's foam;
And the whole during many a sunny hour
Sheds fragrance around my lady's bower.

No. 341.—Enigma.
A terrible fellow am I;
I speak, and people die!

Take me to pieces, cleave me asunder,
Then I'm a dog, and also a wonder.

Part me again in members three,
Then a well lined seat in church you see,
With a little word that's hard to speak,
And what will cure the ill and weak.

Scatter my letters again, my dears,
And you will find,
If you've a mind,
What a woman may be, and what she weans.

No. 342.—Numerical Enigma.
My whole, composed of twenty-seven letters, is a quotation from Cowper.
My 14, 19, 20, 5 is wickedness.
My 15, 16, 12 is a kind of grain.
My 23, 8, 1, 21 is a number.
My 9, 18, 3, 8, 14 is scanty.
My 11, 22, 10 is very warm.
My 17, 6, 4, 24, 21 is a set of steps.
My 25, 1, 7 is a plant.

No. 343.—Hidden Flowers.
1. Canada is yet but sparsely populated, considering its extent.
2. The proverb "The more haste the less speed" well deserves remembering.
3. The class is well up in knowledge of the use of the globes.
4. The fir is a very ornamental tree.
5. Wealthy men may sneer at poverty they have never known.
6. In the days of chivalry the knights had equiries to attend them.

No. 344.—Historical Transpositions.
1. Transpose a goddess of the Ephesians into a water nymph.
2. A famous garden into necessity.
3. An island visited by Paul into a certain boy's father.
4. A son of Noah into part of a net.
5. A reformer of the Tudor period into one who puts on.

A Young Hopeful's Pun.
A father said unto his hopeful son,
"Who was Leonidas, my cherished one?"
The boy replied, with words of ardent nature,
"He was a member of the legislature."
"How?" asked the parent. Then the youngster said,
"He got a pass, and held his life grim death."
"Whose pass? What pass?" the anxious father cried.
"Twice the monopoly," the boy replied.

How He Did It.
"You saved my life on one occasion," said a soldier to a captain under whom he had served.
"Saved your life?" cried the officer; "do you think that I am a doctor?"
"No," answered the man; "but I served under you in the battle of —, and when you ran away I followed."

Key to the Puzzler.
No. 336.—Numerical Enigma: Do good whenever you can, and forget it.
No. 337.—Word Squares:

(1)	(2)	(3)
EYE	PERIL	CAP
YEA	ERASE	APE
EAR	RISER	PEN
	A L E R T	

No. 338.—Floral Charade: Morning glory.
No. 339.—A Diagonal Puzzle: Diagonals, Quilp. Cross Words: 1. Query. 2. Pursa. 3. Glide. 4. Spill. 5. Scrip.

No. 340.—Cross Word Enigma: Siberia.
No. 341.—Final Charade: Roof-rook. Crown-crowd. Trait-trail. Mile-milit.

No. 342.—A Modern Weapon: Boycott.
No. 343.—Enigma: Mustard. Mud-Star. Dart-Sum. Mad-Rust.

No. 344.—Repeated Syllables: Lieben. Bonnet. Nether. Hermit. Mitten. Tennis.

No. 345.—Riddles: 1. A kitten's tail. 2. Parents. 3. Because he has such winning ways. 4. Because they are made to be kept on hand. 5. When it goes from mouth to mouth. 6. It is farthest from the bark. 7. Because it begins all clamor.

How many ladies are on the occasional sick list, but still mope about? How many are unable to attend to their household duties with any satisfaction to themselves? Nearly all of these chronic troubles could have been averted at the beginning, and they now can be cured by the use of Dr. BROWN'S ENGLISH BROWN.

A GREAT SALE OF PIANOS AND ORGANS.

The Hollenberg Music Co., 317 Main street, propose to sell a large number of Pianos and Organs, of the very best makes and latest styles, at prices that will allow everyone who ought to have a Piano to get one.

PRICES LOWER

Than such high grade Pianos and Organs have ever been sold, and on easy terms if desired.

Do you want a Piano or Organ?
Do you need one?
Ought you to have one?

If you do, be sure to consult us. We guarantee to sell better Pianos and Organs for less money than any house in the Southwest. Examine and write for prices on the following Pianos and Organs:

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W. W. KIMBALL CO.

YOU ARE REQUESTED to come in our warehouses and inspect our stock. We have them to be seen. You will find there all the latest styles, and all the woods, as Maple, Oak, Mahogany, Walnut, etc., etc.

CATALOGUES AND PRICES

will be mailed or given upon application. We pay particular attention to orders by mail, which are filled the day received. In buying from us, you not only get the best Pianos and Organs made, but also

SAVE MONEY,

Whether you want to pay cash, or whether you want to buy on easy payments.

THE HOLLENBERG MUSIC CO.,

317 MAIN ST. LITTLE ROCK.

F. B. T. HOLLENBERG, Manager.

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FINE DECORATED CHINA, GLASS AND QUEENSWARE,

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SEEDS AND FARM TOOLS.

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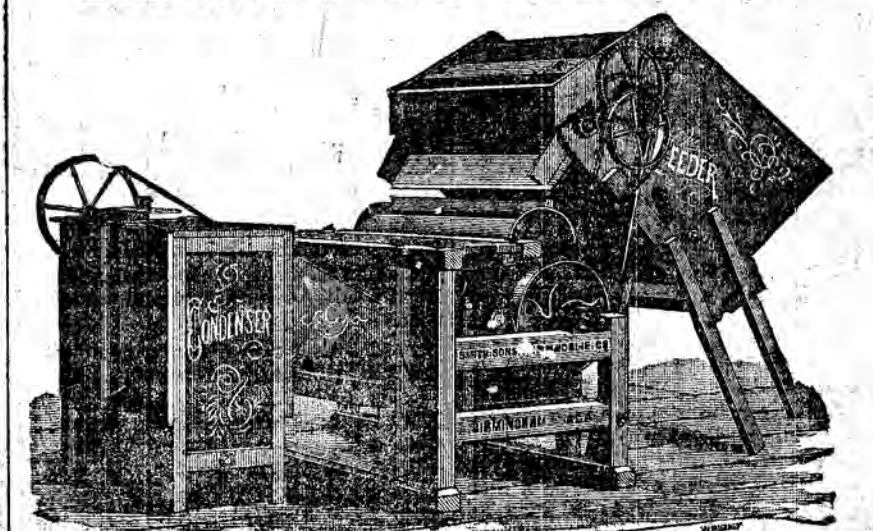
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HARROWS, CORN SHELLERS, FEED MILLS, ETC., ETC

It will pay you to write us your wants and get our prices.

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SMITH IMPROVED COTTON GIN, FRONT FEEDER AND CONDENSER.

OUR PLAIN BREAST GIN FOR CLEAN PICKED, HULL AND SEED SEPARATING GIN FOR ROUGH COTTON.

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GREAT OFFER!

PIANOS + \$35. + ORGANS!

Direct from the Factory at Manufacturer's Prices. No such offer ever made before. Every man his own agent. Examine to your home before paying. Write for particulars. Address

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BEAVER FALLS, PENNSYLVANIA.

From Rev. Jas. H. Potts, D. D., editor of the Michigan 'Christian Advocate,' Detroit Mich.: "To say that we are delighted with the Piano does not express the fact. We are jubilant. If all your instruments are as fine in appearance, and as pleasing in tone as this one, your patrons will rise by the hundred."
From Hon. L. B. Cobb, Groesbeck, Texas: "The Organ bought of you for Methodist Sunday-school has been tried and is alright."
From Rev. H. P. Dudley, Pastor of E. Church, Des Moines, Iowa: "The Piano is in every way satisfactory. A thing of beauty, and we expect it will be a joy to us for many years. It is pronounced by musicians 'SPLENDID.'"
From Jas. B. Steele, Esq., Attorney-at-Law, Lookersburg, Ark.: "I have just received my Parlor Organ (7s) as highly pleased. It is all you claimed for it. Will take pleasure in commending it to my neighbors." April 26, 1888.
From Rev. J. M. Dennison, Warren Forks, Ark.: "We have organ in our church and are perfectly satisfied with it."
From Rev. J. C. Horn, President of McGee College, College Mound, Mo.: "Piano is excellent. We have it in a Chapel that will hold 1,000 people, and the volume is excellent. We have it in a Chapel that will hold 1,000 people, and the volume is excellent. Our music teacher thinks its touch and response perfect, and is especially delighted with the sweet, rich tones called forth by light touches."

This cut is one of the many of our choice stock of Watches both in Gold and Silver, for ladies and gentlemen. Our illustrated Catalogue will be sent free to any address; it contains illustrations of some of our best goods in all lines, giving prices that are as low as can be found when the quality and finish of goods are taken into consideration. Solid Silver Spoons, Silver Plated Ware, Rings, Chains, Jewelry, Etc. All orders shall have personal and prompt attention. Address,

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335 FOURTH AVENUE.

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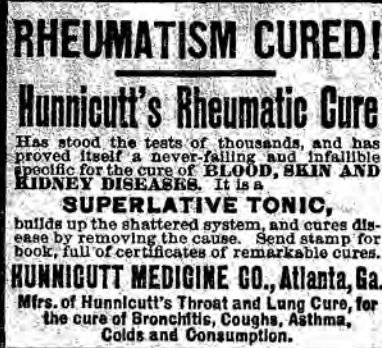


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Both the method and results when Syrup of Figs is taken; it is pleasant and refreshing to the taste, and acts gently yet promptly on the Kidneys, Liver and Bowels, cleanses the system effectually, dispels colds, head-aches and fevers and cures habitual constipation. Syrup of Figs is the only remedy of its kind ever produced, pleasing to the taste and acceptable to the stomach, prompt in its action and truly beneficial in its effects, prepared only from the most healthy and agreeable substances, its many excellent qualities commend it to all and have made it the most popular remedy known.

Syrup of Figs is for sale in 50c and \$1 bottles by all leading druggists. Any reliable druggist who may not have it on hand will procure it promptly for any one who wishes to try it. Do not accept any substitute.

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MADE ONLY BY THE
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LADIES who prefer NOT to wear STIFF and Rigid Corsets, are invited to try them. They are approved by physicians, endorsed by dress makers, and recommended by every lady that has worn them.

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ARKANSAS METHODIST

WEDNESDAY, NOV. 5, 1890.

OBITUARIES.

GOODNER.—Jesse, infant son of James D. and Linnie Goodner, age about 5 months, died near Frazier, Greer Co., Texas, Sept. 29, 1890. The bereaved parents had but recently removed from Arkansas to their western home, when death came and took their darling babe from them.

While we mourn with them in this, their great affliction we bow in humble submission to the will of God, who doeth all things well. We know that our darling little Jesse has gone to dwell with Jesus, who said, "Suffer little children to come unto Me, and forbid them not; for of such is the kingdom of heaven." GRANDPA.

SPARROW.—Mrs. Mary J. Sparrow departed this life at Center Hill, White Co., Ark., Oct. 9, 1890. Sister Sparrow had been a member of the M. E. Church, South, from her early childhood. In the midst of many sore trials she maintained her Christian integrity. After six weeks of suffering she yielded reluctantly to the grim monster. She often expressed strong desire, that the Lord would spare her to her little children, that she might raise them up to be religious.

She said to her friends, if it was the will of her Master to take her out of the world, "she was prepared to go." "His will be done." Her end was peaceful. How sad and desolate is that home without that mother. May God keep that husband and those five little children unto eternal life.
W. L. KING.

KELLER.—Mrs. Louisa F. Keller was born in Virginia March 23, 1829. In after years she moved to Tenn., where she united in marriage to A. E. Keller. She professed religion and joined the M. E. Church, South, in the year of 1859. Her life was that of a devoted Christian until death. For three years she was the subject of deep affliction, yet she suffered as seeing Him who was invisible. Her trust was in God. And she often said she had a bright prospect for heaven. And as she drew near the margin of the last river she said, "Farewell to all below. I will soon walk the gold-paved streets of the New Jerusalem." So ended the life of this good woman, entering the rest of God's people. May those she leaves behind follow her as she followed Christ, and meet again in the home of the redeemed. She died near Smyrna Church in White Co., Ark., Aug. 3, 1890.
W. L. KING.

NEAVILL.—Mrs. Mary Alice Neavill, wife of W. H. Neavill, died very triumphantly Sept. 20, 1890 in the town of Searcy, White Co., Ark. Sister Neavill was born in Williamson Co., Tenn., Oct. 8, 1849. She professed religion in White Co., Ark., and joined the Presbyterians at Gum Spring in the year 1867. Some time afterward she united with the M. E. Church, South, at Smyrna in the same county. Her life was one of devotion and consistency—consecrated to her Savior and devoted to her family. For several years she was the subject of much affliction. But she was submissive and supremely patient, trusting in Jesus. And during her last illness she reached the fullness of joy, such joy as removed the consciousness of bodily suffering, and her end was full triumphant peace.

After requesting her friends to meet her in heaven, and then in an audible and distinct voice she cried "Lord, receive my soul" and instantly her soul was dismissed from the house of clay, "to enter the house not made with hands in heaven." She leaves parents and husband, children and many friends to mourn her departure; but they "know where to find her," in the home of the redeemed, and there they expect to meet her.
W. L. KING.

TARPLEY.—George M. Tarpley was born March 13, 1848 in Alameda Co., N. C., and died at his residence, near Little Rock, Ark., Sept. 23, 1890. He professed religion in his native State at the age of 21; came to this State in 1870, and was married to Miss Emily Nelson, April 9, 1872. Brother Tarpley was a consistent member of the M. E. Church, South, and was loved and honored as a true Christian. His piety was of that solid and uniform character which inspired confidence in him, and respect for the religion he professed. Strong in faith, he walked with unflinching fidelity in the path of the just, and "his delight" was "in the law of the Lord." He was a man of integrity—honest, always attached to just and righteous principles. The writer of this notice knew him well, and has spent many pleasant hours at his home, where a warm welcome and cheerful smiles were always ready for those who visited him. Truly he was a good man, and nothing less can be said of him. He will be greatly missed by the Church and community where he lived and died, and by many friends and acquaintances in this city. He leaves a devoted wife to follow him to glory, and his bright and noble boy, Albert,

16 years old to fill his father's place in the Church and the home. The Lord will be kind to that home, and will sweeten the affliction there by His bountiful grace.
WADE PRESTON.
Little Rock.

ROGERS.—Brother James Madison Rogers, son of Oliver M. and Louisa Ann Rogers, was born in Marion Co., Tenn., July 4, 1856 and came with his parents to Lawrence Co., Ark. in 1859, and made a profession of religion at the age of twelve years, and united with the M. E. Church, South, having been baptized in his infancy by David Fleming of the Tenn. Conference; was married to Miss Rebecca Estes, August 12, 1880 by Rev. F. R. Noe of the White River Conference; and departed this life Sept. 21, 1889, in Fulton Co., Ark. Bro. Rogers was an obedient son and affectionate husband and an obliging neighbor and well liked by all that knew him. He was greatly afflicted for some time before he died, but he bore it like a Christian, and a short time before he died, his father was assisting him in walking across the house and he said, "Father, I feel like we were walking the streets of the New Jerusalem." Mad was a good boy and has gone to heaven. Sister Rogers, weep not for him as those that have no hope; he has gone to live with Christ and his mother. Relatives, your loved one is at rest. O just think how God's children are gathering home; let us all live religious and then when we meet our loved ones in heaven.
S. W. REGISTER.

KELLEY.—After a painful illness lasting three days, Hannah Georgetown Kelley departed this life, Sunday Oct. 12, 1890, aged 11 yr. 7 mo. 15 days. She was a bright and interesting child, daughter of Rev. Lewis Kelley and wife—our preacher in charge of Buffalo Island circuit, and her death is mourned by all who knew her. Her most prominent trait of character was cheerfulness; she was ever ready to comply with rules and requests, whether made by teacher or parents; her tasks in home and school seldom seemed irksome and she performed them with a fidelity and consciousness rarely seen in one so young. She had never made a public profession of religion, but when her mother and aunt "Tiny" asked her, if all was well with her soul, she answered "yes," and her tone and countenance left no room for a doubt on the part of those who witnessed it.

When it became apparent to her father that death was inevitable, he asked Bros. Jenkins, Fullen and Lamb and Sister Cunningham to unite in prayer. He said in life she always delighted in worship, and it was his wish that a prayer should be the last sound to fall upon her ear in death; they complied with his request; each led in prayer, and while thus engaged, the pinched, haggard and grimy expression so terrible to see in the dying, left her countenance, and in its stead came an expression of peace and happiness, easily imagined but never pictured or described. She passed away as calmly as an infant, falls asleep on its mother's breast—there was no death rattle nor convulsion.

In this case it is not necessary to offer words of condolence to the bereaved family; they have received it from a better and higher source—from Him who said: "Suffer little children to come unto me and forbid them not; for of such is the kingdom of heaven." God help us all, like practical Christians, to go straight to headquarters for help in the hour of need and affliction.
B. C.

PETER.—Bro. J. L. Peter was born at Gnadon, Ohio, April 3, 1853; was killed at Holly Grove, Ark., Oct. 13, 1890. On Monday, Bro. Peter met a drummer representing the firm he did business with, and told him to come to his house that night, and he would give him an order. During the day Bro. Peter made a memorandum of such things as he needed, but he left his memorandum in the shop. After supper he looked for it to give it to the drummer, but finding he had left it in the shop, he excused himself and went to his shop after it. Two reports of a pistol were heard, and Bro. Peter was heard to cry out "Oh, Laura, (that being his wife's name) I am shot!" Soon as possible friends ran to him but he was too far gone to recognize any one or to speak an intelligent word. Thus died one of the best and purest men I ever knew. Brother Peter professed religion at the age of 12 years; joined our Church at Holly Grove, Ark., Dec. 9, 1880; was a faithful member up to his death. He was secretary of our Sunday-school and a steward in the Church; always proved himself competent to any task the Church put upon him. Just a few days before his death, in a prayer meeting appointed for the men, he received such a rich blessing from heaven, he shouted and praised God aloud.

It was not necessary for me to talk to him just before he died, to know that he died in the faith; his life was sufficient, and upon this I unhesitatingly say, he was one of the best men I ever knew. The Church has lost a noble, useful man, the community a worthy citizen, the wife a devoted husband, two sweet little girls an affectionate father, one who desired to raise his children for God. God pity us, and help us to bear this sad, sad affliction. Should the eyes of him who committed this crime, fall on these lines (as I trust they will), let me inform you that you have without a cause killed one of the best men in this land. God pity you, and if possible, save you my prayer. Our brother has gone to a land, where there is no sorrow. He met death at an unexpected moment, but was ready. He did not die in his home surrounded with friends, but Jesus, his friend, was with him. God bless his wife, brothers, and sisters and friends. May we all meet in heaven.
THOS. WHITAKER, P. C.

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ROGERS.—Sister Louisa Ann Rogers, wife of Oliver M. Rogers and daughter of John and Catharine Robertson, was born in Bledsoe Co., Tenn., Dec. 5, 1826; made a profession of religion in 1847, under the ministry of the Rev. George Reade; and united with the M. E. Church, South, the same year; was united in marriage to Oliver M. Rogers in Dade county, Ga., June 19, 1851, and came with her husband to Lawrence Co., Ark., in 1859; and departed this life Sept. 3, 1890, in Sharp Co., Ark.

Sister Rogers was the mother of 2 children, both of whom made a profession of religion in early life, and the latter preceded his mother to heaven. It was my privilege to be intimately acquainted with Sister Rogers, having been her pastor in 1882 and 1883. She was a noble Christian woman. My pen falters here in undertaking to give a description of such a God-like woman. She was a loving wife, a good mother and kind neighbor and model Christian; and the preacher's friend. Many of the preachers in the White River Conference testify to that. She was never too weary to make them just as pleasant at her home, as she possibly could. She took great delight in attending Church when her health would permit; she would get happy often when I have spent a night with the family, around the domestic altar. She was a true friend to the preacher's family. She was very greatly afflicted for several years before she died and especially for several months before she passed away. For weeks she would beg those that waited on her not to try to keep her back from heaven; she was anxious to go. She was just waiting for the sweet message to come from God to bid her come home, and thus passed away one of the best women that it was my privilege to be acquainted with. Loved ones, dry up your tears; your wife and mother has gone on just a little before. Strive to emulate her example and meet her in the sweet by-and-by.
S. W. REGISTER.

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