

The Arkansas Methodist.

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

BY BENNETT & THORNBURG.

"Soak thou the things which become sound doctrine."

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MRS. AMELIA TOWNSEND McTYRE.

[Substance of the remarks of Bishop O. P. Fitzgerald at the funeral of Mrs. McTyre, Jan. 15, 1891.]

Mrs. Amelia Townsend McTyre was born in Mobile, Ala., Nov. 12, 1827; was married to the late Bishop Holland N. McTyre Nov. 9, 1847; was converted in early life; joined the Methodist Church, and died at Nashville, Tenn., Jan. 14, 1891. Her last illness was protracted and painful, but it was borne with unflinching patience and submission to the Divine will. Her end was peaceful, as her life was pure and beautiful.

This funeral service links itself to another. Little more than another month would have brought the anniversary of that sad wintry day, when from this house of mourning was carried to his grave the mortal part of him, who many years ago united his destiny with that of the Christian lady whom we bury by his side to-day. During the long months that have since passed half her heart has been with him in his grave, while the other half clung with a mother's tenderness to her children here. The anniversary of that saddest day of earth to her will be celebrated by them in the land of life eternal. The love that hallowed and brightened their existence here is now immortal. Whoso doubts it misreads the teachings of the Word of Life, misreads the prophetic instincts and yearnings of the human soul, misreads the heart of our heavenly Father, who has implanted no sinless longing in our natures, without providing for its satisfaction.

I speak of them thus together, because their lives were complementary each to the other. She was in the fullest best sense of the word his helpmate. She did him good, and not evil, all the days of their married life. While he stood in the full glare of publicity, she kept their home where he found rest, comfort, and an atmosphere warm and bright with holy affection. And more than this, he leaned on her for support. Her excellent judgment, fine womanly intuitions, and clear perception of ethical principles in their application to practical questions, made her a safe and trusted counselor to the great and busy servant of the Church, who carried for so many fruitful years the burden of labors and responsibilities too heavy for ordinary men, and under which at last his great strength gave way. Had she been different he never could have been what he was, nor done the work he found to do. If the visible results of his life-work are his monument, they are scarcely less hers. The pen that shall trace his grand career for the generations to come will be unfaithful to the facts, if her image be not reflected from the page. Her influence, like a thread of gold, runs through all his life from the day of their union until its close. Measured by fidelity to duty, who will say that her reward will not be as great as his? Measured by results as God only measures, and eternally only reveals results, the loving, patient, wise, devoted, self-forgetting, home-keeping wife and mother, equally faithful in her quieter sphere, will wear a crown as bright. The words I have just used describe her: she was loving, patient, wise, devoted, self-forgetting, a Christian woman of the best type. She made a happy home, shedding over it the light of a consistent Christian example, and diffusing the fragrance of her own Christ-like spirit. No higher eulogy

than this can be bestowed on any Christian woman; no better work than this can any Christian woman do in this world. That home is broken now, but her precious memory will be a blessed bond of cohesion among its surviving members wherever scattered, and her translation of the city of God will draw their hearts more strongly thitherward. Mother in heaven draws heaven closer, and makes the purpose and the hope of getting there stronger and sweeter.

THE CHURCH AND STATE, NO. 3.

Rev. J. S. Thomas assumes secondly that the Baptist Denomination is in harmony with the political system of the United States which he says is "called a republic." "Baptist Church having a form of government in perfect harmony with the American Government." This assumption is as unfounded as the first.

The Baptist Denomination has no republican form of government. What is a republic? It is a system of government by representatives chosen by the people. Who and where are the representatives elected by the Baptists to administer the government in either its legislative, executive, or judicial branches? Is the government of the United States republican in form? If so, the government of Baptist Churches is not republican in form. For they are as dissimilar as possible. The one is no more like the other than either is like the government of the Russian Empire.

Where is the man in the Baptist Denomination who occupies a relation to the Church like that which the President of the United States holds to the American government? Where is the Baptist law-making assembly that corresponds to the American Congress? Who are the officials among the Baptists similar to the Governors of the States? Where the Baptist councils that are like the State Legislatures? When did the Baptists elect their President, or Bishop, or whatever they call him who presides over the whole denomination, as Harrison does over the United States? When did they elect the members of their Congress, or of their State Legislatures? The Supreme Court, as well as the lower courts, is an essential department of the American Government. Where is the Baptist Supreme Court? Who is their Chief Justice? and who are his associates? and where are the inferior courts? and are the judges elective as in some of the States or appointed by the Executive as in the U. S. Government? The constitution of the United States guarantees the right of trial by jury. Does the Baptist Church do this? The bill of rights forbids any law prohibiting the free exercise of religion. Will the Baptist Church permit one of its members to exercise the religious right of participating in the communion with another Church? No; something "stands in the way," as Thomas says, "of a full exercise of the privilege of citizenship, and the bill of rights falls to the ground in this particular." Thomas says further, "I believe a man sins against God and his own manhood when he subjects himself to a law that impairs his own citizenship and destroys his individuality." Such reflections he makes in the "spirit of love," but I disclaim any such reflection upon the Baptists.

But if there is a system of Baptist government anywhere similar, in any respect, to the United States Government, I have never heard of it. Some shallow writers have asserted that the U. S. Government was framed on the model of the Baptist government! A more silly conceit can hardly be imagined. To model the government of the country after the Baptist system would be to do away with the U. S. Government, and the government of every State, and permit every school district or neighborhood [French commune] to form a democratic State by itself entirely independent of every other, without any chosen men to administer justice, but deciding every question of equity or personal guilt and measure of punishment by the vote of the crowd that chanced to assemble, every man, woman, and child having the right to vote in the matter. In politics, this would be called government by the mob. I believe every candid man will concede this statement to be true. It is a system of government which may suit the Church (I am not arguing about that), and I cheerfully concede to the Baptists the right to adopt it if they choose; but it would not do as a system of national government. Nor is there a civil government organized on such a model.

The points of similarity are many more, and much more striking between the organic polity of Methodism and the U. S. Government, than

between this government and the Baptist system. I claim not a particle of credit or applause for Methodism on that account, but it is a fact that the similarity to the American Government is with the Methodists and not with the Baptists.

Mr. Thomas insists that where there is such dissimilarity there is incompatibility and antagonism. This is a third false assumption which I will consider in my next. In the meantime I defy Mr. Thomas to point out any similarity between the Baptist and the American systems of government. J. H. RIGGIN.
Pine Bluff.

GERMINAL IDEA OF METH- DOIST EPISCOPACY.

St. Paul, writing to Titus, says: "When I shall send Artemus or Tychicus unto thee, be diligent to come to me to Nicopolis." Tit. iii, 12. Mr. Wesley, in commenting on this text, says, "Titus was properly an evangelist, who, according to the nature of that office, had no fixed residence, but presided over other elders wherever he traveled from place to place." &c. Notes in loco. From this we get the idea that Paul was a General Superintendent, having the care of all the Churches and jurisdiction over all the lower orders of the ministry. Next to him came evangelists, as described above, having no fixed residence but traveling from place to place by the appointment of the Superintendent, and exercising jurisdiction over other elders, "setting in order things that were wanting" in the bounds of his appointed district. Next to the evangelist came the regular and immediate pastors of the people.

Here we have three orders in the ministry in apostolic times: 1. The General Superintendent, 2. The evangelists appointed to their office and work by the Superintendent, and was in his rank, or order, as the learned say, *primus inter pares*, the first among equals, being an elder and presiding over other elders by virtue of his office, and 3. The order of elders who were appointed to the pastoral work of the Church.

Now the question is, How does this system apply to Methodist Episcopacy? It is not necessary for any one to think, in this connection, of any iron-bound apostolic succession, by divine right, from Peter, Paul, or any one else, from apostolic times down to the present; for no such succession is in existence, nor ever has been. I know it is claimed by Roman Catholics; but, if they ever had it they have long since forfeited it by their idolatry and superstition. The claim of the English Church to it is null and void, being, as it is, an offshoot of the mother of harlots; and the Anglo-American branch is too weak and inefficient to claim any attention in this connection. Mr. Wesley was as well qualified to judge of it as any man of his time, and he said, "As for the apostolic succession, I know it to be a fable which no man ever did or can prove." And he also said—in view of his action in ordaining Dr. Coke a Superintendent for American Methodism—"I regard myself as much a spiritual Bishop as any man in England or Europe." This is a *primal* and *fundamental* fact.

In view of this fundamental fact John Wesley was raised up by the providence and grace of God as the General Superintendent, or spiritual Bishop, of his people called Methodists, both in England and America; and in this capacity he ordained Dr. Thomas Coke a Superintendent to represent him in American Methodism, and under his administration the Christmas Conference was called to meet in the city of Baltimore, Maryland, U. S. A. at which Francis Asbury was first elected and ordained Deacon, 2. He was elected and ordained Elder, and 3. He was elected and ordained Superintendent or Bishop, as afterwards called, but of the same ecclesiastical import. Under the administration of Bishop Asbury grew up the office of Presiding Elder, by his appointment, answering to Titus as evangelist under Paul's appointment, having no fixed residence, but traveling from place to place, and presiding over other elders, a veritable *primus inter pares*, or first among equals; equal in ministerial order, but different in office. Next below the Elder comes the Deacon, as the immediate pastor of the people. The Presiding Elder does not constitute an order in the ministry, but an office, for the time being, in the order of Elders. Hence it appears that we have three orders in our ministry, the Bishop constituting the third order, not by divine right, in the prelatial sense, but by virtue of a third ordination to a specific work, for the purpose of spreading the gospel, by an effective itinerancy, to the ends of the earth.

I know that my conclusion is in

opposition to the popular teaching, that we have but two orders in the ministry, Deacons and Elders, "and that the Bishop is an Episcopal graft on a presbyterial stock—two things as far apart in nature as possible—and that, in relation to the body of Elders he is simply the first among equals. That is true of Presiding Elders among their brother Elders, but is in no sense true of our Bishops. The Bishop is elected and called to a higher order, or office, no matter which; there is no difference in the two words in Methodist terminology, and ordained to do specific work which can not be done by an Elder, and hence there is as much difference between the order of a Bishop and an Elder as there is between the order of Deacons and Elders. My time and space will not allow me to elaborate this view of the subject, but any one wishing to pursue the subject fully, can find it clearly and ably set forth in Raymond's *Systematic Theology*.

This view of the subject shows that the germinal idea of our Methodist Episcopacy is found in the time of St. Paul, the General Superintendent, and Titus, Evangelist, P. Elder—presiding over other Elders, and superintending all the interests of the Church in his district, and the pastors of individual Churches. It was wonderfully efficient then, and none the less so now; and the Church should be careful to maintain it in its simplicity and spiritual power. I believe the General Conference has never made a very serious mistake in choosing these head men of the Church, and they have very seldom, if ever, transcended their authority, or used it, to the injury of the Church or any member thereof; and they never will so long as they are upheld by the prayers of the Church and the sanctifying power of the Holy Ghost.

T. L. BOSWELL.

Macon, Tenn.

THE POPULATION OF THE UNITED STATES.

From the Census Bulletin, Dec. 12 last, we learn the official count shows the population of the United States in 1890 to be 62,622,250. We make the following quotations:

The population of the United States on June 1, 1890, as shown by the final count of persons and families, exclusive of white persons in Indian Territory, Indians on reservations, and Alaska, was 62,622,250; including these persons the population will probably reach in round numbers 63,000,000. In 1880 the population was 50,155,783. The absolute increase of the population in the ten years intervening was 12,466,467, and the percentage of increase was 24.86. In 1870 the population was stated as 38,558,371. According to these figures the absolute increase in the decade between 1870 and 1880 was 11,597,412, and the percentage of increase was 30.08.

Upon their face these figures show that the population has increased between 1880 and 1890 869,055 more than between 1870 and 1880, while the rate of increase has apparently diminished from 30.08 to 24.86 per cent. If these figures were derived from correct data, they would be disappointing. Such a reduction in the rate of increase in the face of the heavy immigration during the past ten years would argue a diminution in the fecundity of the population or a corresponding increase of its death rate. These figures are, however, easily explained when the character of the data used is understood. It is well known, the fact having been demonstrated by extensive and thorough investigation, that the census of 1870 was grossly deficient in the Southern States, so much so as not only to give an exaggerated rate of increase of the population between 1870 and 1880 in these States, but to affect very materially the rate of increase in the country at large.

The increase of the white between 1860 and 1880 was 50.67 per cent. or at a uniform rate for each ten years of 22.75 per cent. The increase of the colored between 1860 and 1880 was 45.43 per cent. or at the rate of 20.6 per cent. for each ten years. Applying these rates of increase respectively to the white and colored population in 1860, their results as the approximate white population, in 1870, 7,815,128, and for the colored, 4,691,885. These results are in excess of the figures as returned by the census of 1870, in the case of the white 747,915, and in the case of the colored 512,163, a total of 1,260,078, which may be assumed as approximately the extent of the omissions by the faulty census of 1870. The total population in 1870 was, therefore, approximately 39,818,449, instead of 38,558,371.

Arkansas has continued to grow at a rapid rate, having increased 41 per cent. in the last ten years. Texas also has increased with great rapid-

ity, the numerical increase of its population being 643,774, or 40.4 per cent.

FROM TEXAS.

BRO. BENNETT.—Bro. J. A. Walden's curious inquiry in THE METHODIST about items concerning the Minutes of the Arkansas Conference, and "any body, including Jerome Haralson," as much as to say, "it's he though it may be some one else," calls for this note.

As to Hickerson's whereabouts I know nothing. And as to the trunk and buying of the printed Minutes, I only remember the incident in the session at Lewisburg in 1875. Bro. I. L. Burrow was Secretary and I was assistant. The fact of a blank or gap in the Minutes was mentioned and inquiry made concerning it, and no satisfactory information could be obtained. And to push the investigation it was decided to send to the Publishing House and get the printed Minutes covering the period in question, and I think a collection was taken to buy them; but who received the money I know not; neither do I know whether the books were obtained or not. I know I did not. During the time covered by the gap, the character of J. M. P. Hickerson was involved and he was Secretary. And it was supposed that he did not record the Minutes, at least in full, during that period. I think that accounts for the missing link. And it will never be found.

The idea of having a trunk was suggested in order to the better preservation of the papers. I had no more to do with the Secretaryship after that and do not remember whether it was ever bought or not. Bro. Walden himself was Secretary for some time soon after the time mentioned. It seems that he should know more than any other about these things. I never had any of the papers of the Conference in my possession. J. W. Boswell, W. H. Metheny, I. L. Burrow and J. A. Walden were the Secretaries along since 1873 to date. I am not the man wanted. But I remember these things.

You see by this letter head I am at college work again, building up Vernon Wesleyan College, an institution on a broad basis. I promise to write more soon. Love to everybody in the old home land. Thine ever,
J. HARALSON.
Vernon, Texas, Jan. 15.

RESCUE THE ORPHAN.

Writing briefly of Gen. Booth's book, "In Darkest England," Bishop J. S. Key says in the Texas Advocate:

"All this leads to this thought: the wreck and misery of sin to be remedied must be attacked by organized agencies. Individual effort is insufficient; scattered and straggling hands will waste their resources and lose hope and sooner or later surrender. The Church, raised up, commissioned to 'destroy the works of the devil,' can alone, in the strength of God, grapple with the vast and desperate problem of sin and suffering with any hope of success.

Let me illustrate by the widespread and deplorable fact of orphanage. In this new, wide and prosperous country, we have not the crimes and calamities of older civilizations, except it be in our larger cities. But orphanage meets us everywhere. Perhaps in its severest aspects it is found in this Western country, where the population is restless and changing, and the death of parents throws helpless orphans upon the charity of strangers or into the clutch of vice. The peril and woe of orphanage who can tell? The numbers are far beyond the average estimate. The ignorance and helplessness of the victims make them an easy prey to selfishness, cruelty or crime. The damage done the State and society by the increase of paupers and criminals is beyond reckoning. The wreck of virtue, ruin of manhood and loss of souls is appalling. No school of vice so large, no gateway to destruction so crowded, and they are at our doors. We touch them on our streets, and the cry of their want pierces our hearts and enters into the ears of the Lord of Sabaoth. What Christian or lover of his race can be indifferent while confronting this well nigh universal calamity?

But what can be done for the relief of these sufferers and to arrest this blight and curse? The same general conditions exist here which have obtained with all unfortunate always and everywhere, viz; great numbers and desperate evils to be relieved, with scattered forces and ungathered resources. As in "Darkest England," with its pauperism and vice and crime, so in America, with its darkest orphanage. The very magnitude of the work and its

desperateness necessitate a coming together and an organization of Christian forces. The Church can meet the demand, and the Church only. Individual effort may save here and there a single child (and surely this is worth doing), but like the gleam that reveals the surrounding darkness, we are made more conscious of the wretchedness that remains. Local efforts may in some degree relieve local needs; but what of the vast stretches around unaided? Some mighty combination must come to this relief. The Church of Christ, bought with his blood, endowed with his wealth, and energized by his presence, is alone adequate. But it will take her utmost effort and draw mightily on her possessions. For success she must get under conviction on this account. Her mother-heart must be wrung with the agony of the orphan's cry. Comprehending the greatness of the work to be done, and her human insufficiency, she must cry to God for help. Then will come ways and means. I am glad the heart of the Church is touched. At the last session of Northwest Texas Conference a commission was appointed to consider and act. Let us hope for something substantial in the near future."

FROM THE MISSION ROOMS.

The Missionary Secretaries met in council Jan. 15, and made careful examination into our missionary affairs.

In view of the financial condition in portions of our connection, the results achieved have been beyond our anticipations. There has been a general advance in the collections under the assessments. The response to the special appeals for new missionaries and enlargement, has been most encouraging.

With this cheering outlook at home, there is still greater encouragement from our mission fields. The work is expanding. From every mission calls come in for re-enforcement. The Master is leading us on.

The field Secretaries will continue their work on the line of enlargement. We need, to meet the present and pressing wants of the field, 40 new missionaries in addition to those already provided for. The Annual Conferences have responded. The Sunday-schools are falling into line. Many Churches and individuals in our connection, in addition to their regular assessments, are well able to send out and support a missionary in some of our missions. Will each pastor take this matter on his heart? Will he, with his congregation, take it to the throne of grace?

The Secretaries have planned a general canvass of the Church. They are expecting the Great Head of the Church to move on the hearts of both pastors and congregations that they may co-operate cordially in the work of extending the Kingdom of Christ among the nations.

H. C. MORRISON,
W. H. PORTER,
I. G. JOHN.

One of the best writers speaking of an article he was preparing for the Review, in a letter to the editor said: "I gave it all the time I had for two months making notes on different points of the subject. I then gathered up my notes and wrote an article, submitting it to two or three friends. I spent three and a half days in re-writing it. Before it goes to press I want to write it once or twice more." We quote this to show that those who write well take pains. You can no more be a good writer without long continued and careful practice than you can be a skillful performer the first time you touch the piano. And even a practiced writer must take time and pains if he produces any thing worth reading. An article dashed off in an hour is usually fitter for the waste-basket than the press.—Cumberland Presbyterian.

Dr. Parker of City Temple, London, has taken to plain talking about his own denomination. He has just said: "Congregationalism must either do more or it will be compelled to do less. The opportunity is great and urgent. A nineteenth-century Church must avail itself of nineteenth-century appliances. Congregationalism must re-read the Bible of its own history. A Church of heroes, martyrs, and revolutionists must not drop into a Church of bazaars and tea-meetings. The exodus of snobbery must complete itself, to make room for the incoming of intelligence, conviction, and sincerity."

It is but a fair and kind comment to say of this body, that there is no Church in America so well equipped to do so much, that really achieves in spiritual results so little. Congregationalism is weakening in this vicinity. It is atrophying for lack of apostolic spirit, zeal and labor.—Zion's Herald (Boston.)

ARKANSAS METHODIST.

WEDNESDAY, JANUARY 21, 1891.

AN URGENT APPEAL.

GALLOWAY DAY.

To the Traveling and Local Ministers and Methodist people in the three Annual Conferences in Arkansas:

It is right and proper for you to know the real financial condition of Galloway College. We owe now in round numbers sixteen thousand dollars (\$16,000.) This amount is now due, and parties holding our paper want their money. We have reached a point, when something must be done. At the suggestion of Bishop Fitzgerald and other friends of the College the Board of Trust determined to appoint the fourth Sunday in January 1891, as Galloway Day, and urge each preacher in the three Annual Conferences to preach a sermon on Christian Education, and take up a collection on that day to help pay off the indebtedness on the College; but for reasons deemed wise the date has been postponed to the second Sunday in April next. When the money is collected, send it to Rev. F. A. Jeffett, Searcy, Ark.

C. C. GORDEN,
Pres. Board of Trust.

The foregoing appeal presents briefly to all the members and friends of our Church in Arkansas the financially embarrassed condition of Galloway Female College. Much of this heavy debt must be paid soon, that the balance may be safely provided for, or serious consequences will follow, the contemplation of which must be painful to every loyal member and true friend of our Church. Our people can and should be fully equal to the imperative demand upon their liberality, and we hope the second Sunday in April may be observed in every charge as so earnestly recommended by the Trustees of Galloway College.

SUPPORT OF THE MINISTRY.

It is difficult to discuss the subject of ministerial support without including the support of all the institutions of the Church; for while the priests were supported from the fund created out of the tithes, first fruits and offerings of the people, it does not follow that the whole of this fund was consumed by them, for it seems to have been used for church purposes generally. When Hezekiah came to the throne in Jerusalem, the sacred temple had been much neglected and greatly corrupted, so he commanded that it be cleansed, and that the people should render to God true worship, (2 Chron. 29:1-11.) He then proclaimed a solemn passover which was faithfully observed by the people. (Ch. 30.)

"Now when all this was finished, all Israel that were present went out to the cities of Judah, and brake the images in pieces, and cut down the groves, and threw down the high places, and the altars out of all Judah and Benjamin, in Ephraim also and Manasseh, until they had utterly destroyed them all," and when the King saw this demonstration of their great zeal for God, he perceived that they had religion enough now to pay what they owed to the cause of God, and so he commanded; "And as soon as the commandment came abroad, the children of Israel brought in abundance the first-fruits of corn, wine, and oil, and honey, and of all the increase of the field; and the tithe of all things brought they in abundantly." (2 Chron. 31:1, 5, 6.) Then Hezekiah appointed officers over this great store to dispose of the tithes and chambers were prepared in the house of the Lord, and the tithes and offerings were stored in these chambers until needed for church purposes. (v. 11-15.) When the house of the Lord was to be repaired, "They delivered the money that was brought into the house of God, . . . and they put it in the hand of the workmen that had the oversight of the house of the Lord, and they gave it to the workmen that wrought in the house of the Lord, to repair and amend the house. . . . to buy hewn stone, and timber for coupling, and to floor the houses which the kings of Judah had destroyed." (2 Chron. 34:10, 11.) Many other passages might be cited to show that the tithes were not consumed by the priest, but enough on this point.

Before considering how much we owe to the cause of God, it may be well to notice some of the excuses made by some for not paying any thing into the treasury of the Lord, and others make similar excuses for not paying as much as they owe. A common excuse is, "I am in debt, and I have no right to give to the cause of God that which justly belongs to my creditors. I have promised to pay my debts, and I must do that before I pay anything to the Church." Now the services of the doctor, lawyer, or

school teacher brings us in debt to them; the protection and benefits of the government brings us under obligations to pay our taxes; but what about the services of God's ministers, and the great blessings and benefits of the Church, and the constant care and blessings of Him from whom cometh "every good and perfect gift"—do they bring us in debt to God's cause? What about the solemn promise we made to "support the institutions of the Church"? Is not that as binding as the promise we made to pay our secular debts? If accommodations and benefits from our fellowmen bring us in debt to them, then surely the greatest debt is to Him who gives the greatest benefits and blessings. Let us be done with such excuse, and "render to Caesar the things which are Caesar's; and unto God the things that are God's." But another says, "I do not like some things the preacher said in his sermon, and I determined that I would pay nothing to the cause of God long as he stays on our work." Now, brother, would it not be a grand arrangement if you could pay all of your debts so easily? Just find some fault with the doctor, and that settles your doctor's bill; object to something done by the teacher, and that pays the tuition of your children; find something in the conduct of the tax collector that you do not like, and that settles your taxes! Now, let us hope that these, and similar excuses, are made by very few, and that few will soon learn that the only honorable way to get rid of a debt is to pay it squarely like an honest man. In my next paper I will consider how much we owe to God. It is a Christian duty to support the cause of God; it is reasonable to expect that duty to be laid down in the Bible, and if God speaks on this subject, it is our duty to hear and heed what He says. But if God has given us no law in regard to this duty, but left the matter to our conscience, he may as well leave all other Christian duties to our conscience. So I think,

JNO. H. NICHOLS.

FUN AND FINANCE.

DEAR BRO. BENNETT:—I have just read a little book called "Fun and Finance" written by Rev. Newton Wray, published by McDonald, Gill and Co., Boston, and sold by our Publishing House at (I believe) 35 cents. This book ought to be read by every member of our Church. It ought to be read now.

In Arkansas Winter is the time to prepare for the great ingathering of souls during the Summer meetings, and if we would succeed then, we must prepare now, by getting the mind and heart in readiness.

I have not read a book of its kind, that will be more suitable to read in that line than "Fun and Finance" and I have written these words in the hope that our people will get it and read it and lend it to their neighbors. Send orders to Barbee & Smith, Nashville, Tenn.

FRANK RUTTER.

Clarendon, Jan. 13.

THE INDIANS AND THE INDIAN FIGHTERS.

The papers are teeming with news from the seat of the war. The Indians are on the war-path and the brave soldiers are going out to meet them. These brave soldiers have now a chance to make a name. They seem determined to clothe themselves with glory. It concerns them little, as to how many of the "young bucks and their families" are killed.

The daily Democrat of Little Rock, Jan. 1, 1891, is very frank. Col. Mitchell looks below the surface in this as in many other matters. "When all the facts as to the origin of the trouble between the whites and the Indians are brought out, it will be found that the greed and cruelty of the white man is more directly the cause of the outbreak than the bad conduct of the Indians."

The developments of the past week have all been in this direction. The telegrams, sent out by the whites, show in themselves the cloven-foot. In the fable the Lion said, "The lion is on the bottom because the man painted the picture. If the lion were to paint it, the man would be under and the lion on top in the contest." It is high time we were getting telegrams from the Indians. Can't something be done to stop the slaughter of the "young bucks and their families"? Be we Christians and suffer such dishonor? A brutal drunken father snatched a crust of bread from his hungry child, and because the child cried for bread, he struck it blow which killed it. Do you wonder that the community felt enraged. These Indians are wards of the U. S. There is a better way to treat them than to kill them. In a former Indian trouble it cost the U. S. government \$5,000 for each Indian killed. It costs the Church \$500 for each one Christianized. It costs less, to say the least, to Christianize the Indian. Don't kill them; save them.

After writing the above, I find in the Democrat of the 12th the following editorial: "In the late 'battle' with the Sioux, near the Little Big Horn, quite a number of babies, little children

and women were killed. Babies less than a year old were found dead with their little bodies pierced with Winchester bullets. Is this a civilized country?"

Comment is superfluous.

H. W. BROOKS.

Hope, Jan. 13.

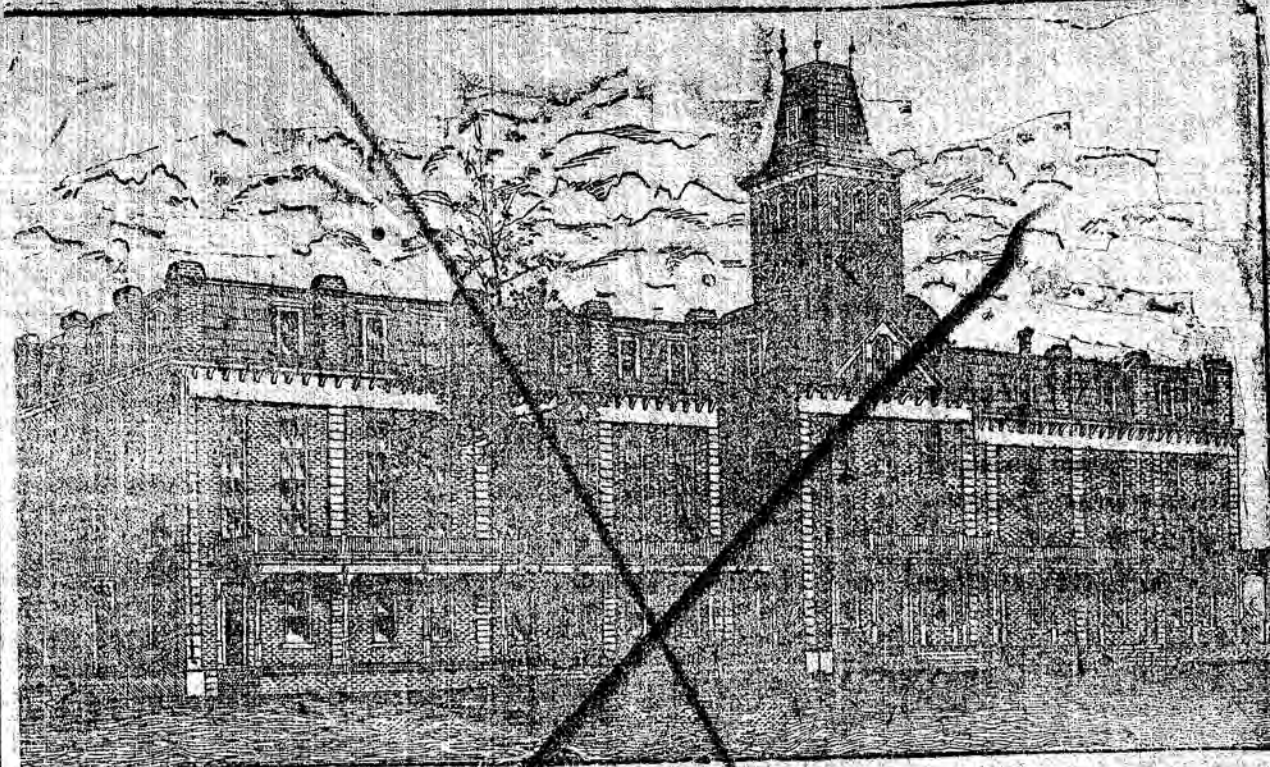
GENERAL AND SUNDRY FROM OLD PRINCETON.

DEAR BRO. BENNETT:—The New Year's issue of THE METHODIST has just been received and perused with intense interest. Two whole weeks without a visit from the dear Methodist makes it very reliable indeed, especially when one is "laid in" by that terrible "Grippe" that knows no mercy. I was too sick yesterday evening to go to the P. O. for my paper, and I could not wait for breakfast this morning until I went for it. It comes this week well freighted. It serves up a "square meal" with delicate and delicious dessert for one hungry "through and through." La Grippe for a week has pretty effectually taken my appetite, both corporeal and intellectual, and THE METHODIST seems to be about the best appetizer we have found.

That article of Dr. Higgins' is a "Keen Kutter." He hits from the shoulder straight out and drives the nail square on the head every blow. He will certainly "rebuke this sinner sharply, etc.," before he gets through with him. He needs it. And then that "Ditzler and Hall Debate" by J. C. Hooks, is so strait-forward, and so very different from the account of the same event given by W. S. Roney of Fulton, Ky., in the Arkansas Baptist of Dec. 25th. Knowing and having heard Dr. Ditzler as I have, and having met and heard Dr. Hall, also, I regarded this Baptist report of the debate one of the most unscrupulous documents I had read, before I read Bro. Hooks report in THE METHODIST. I do love truth and veracity, and love to read a paper that is reliable in its utterances. Bro. Hooks says his statement of the case "can be substantiated by the most reliable citizens of Obion Co." I am anxious to see Bro. Hooks promised articles embodying the points made by the disputants.

Bro. Nichols paper on "Support of the Ministry" is "No. 1." Much on this line, reinforced by such earnest exhortations as that contained in Bro. B. A. Few's "Field Note" is what our people, at least many of them need. And such can but do good. Every now and again we hear a great hue and cry raised about laying so much stress upon the collections, and yet everybody recognizes and admits the fact that where people are religious they are liberal and ready to "honor the Lord with their substance and with the first fruits of all their increase." Then what affords a more accurate gauge of the piety of any people than the way the collections come up, provided that people have a pastor who does his duty in trying to bring them up. By no means let the Methodist ministry deteriorate into a mere set of "tax-gatherers," but let us in the future as in the past lead the van of the marching hosts of God in promoting revivals and spiritual development; but meanwhile let us be constantly calling upon the people we serve to "show their faith by their works" by bringing up a liberal salary for the support of the ministry and paying the other claims of the Church upon them. If every pastoral charge in our connection would determine to do this the grandest forward movement would have been made that ever has been made. And who will dare say that they can not do it easily and with great spiritual and temporal profit to themselves, and greatly to the promotion of the Lord's cause if they would only fall into line with the revealed will of the Lord and with the Lord's plan of Christian liberty, as set forth so clearly throughout His Holy Book and outlined in Bro. Nichols' "No. 1" article. If the Tithe system is not yet in force, who can tell us when and by whom it was repealed. It strikes me that a law once enacted by a proper authority remains ever in force unless it is repealed by the same proper authority. That the Tithe Law was enacted in a very early age of the world's history, no sane person will question. That it was enacted by the great Law-giver of the universe no believer in Inspiration doubts. If it had been repealed surely so great and important a transaction was worthy of a note of record. But no record is to be found. The beauty of this system is that it lifts the responsibility, as to how much I am to pay, off my shoulders and leaves it to the Lord. If He blesses me with little I pay but little, if He blesses me with much I pay proportionately. Let preachers and people all come to the Lord's plan and witness the glorious results. Consult in connection with the references given by Bro. Nichols, Gen. 28:16-22, Lev. 27:30-34, Num. 18:20-32, 2 Chron. 31:5-10, Neh. 10:37-38, Prov. 3:9-10, and Mal. 3:8-12.

Now to conclude with an appended Field Note: I have finished my first



Galloway Female College,

SEARCY, ARKANSAS.

SECOND YEAR.

Enrollment, Two Hundred and Fifty-eight. Number in Faculty, Seventeen. The chairs of Mathematics, Science, Literature and Languages are filled by competent instructors. Music, Elocution and Art in charge of specialists. Comfortable rooms. Excellent dining-room service. One hundred and Thirty Music Pupils—Seventeen Pianists—One Hundred and Fifteen Girls board in the College. Their health is good—and 90 per cent of them are religious. The second five months session begins Jan. 21st. Send for catalogue to

S. H. BABCOCK, President.

round on the charge since Conference. I have met all my appointments, and have been greeted by good and attentive congregations, and a very cordial welcome back to the work for a second year. I have had some substantial tokens of loyalty and love. Our necessities have been met so far and will be no doubt all the year, as we serve a large hearted and liberal people. We are not able to report the meretricious (?) poundings of which many of the preachers boast, but we receive the cash and furnish our own poundings as we need it. Our Board of Stewards met a week ago and made our assessment the same as last year, and an assessment on the Princeton circuit with these liberal-hearted people and the efficient Board of Stewards means 100 cents on the dollar. I doubt if a more efficient or better organized Board of Stewards can be found in the bounds of the L. R. Conference than we have here. God bless Stewards, people and preacher, and help us all to do our whole duty this year.

Princeton, Jan. 9.

Queer world! Queer people! Here are men and women by thousands suffering from all sorts of diseases, bearing all manner of pain, spending their all on physicians and getting no better, but rather worse, when right at hand there's a remedy which says it can help them because it's helped thousands like them. "Another patent medicine advertisement," you say. Yes—but not of the ordinary sort. The medicine is Dr. Pierce's Golden Medical Discovery, and it's different from the ordinary nostrums in this:—

It does what it claims to do, or it costs you nothing! The way is this: You pay your druggist \$1.00 for a bottle. You read the directions and you follow them. You get better, or you don't. If you do, you buy another bottle, and per-haps another. If you don't get better, you get your money back. And the queer thing is that so many people are willing to be sick when the remedy's so near at hand.

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Forboys, Ark.

A School to prepare boys and girls for College, thoroughly in every respect. Our buildings recently destroyed by fire will be replaced early in the Spring term beginning January 19, 1891. Send for circular of testimonials.

J. D. CLARK, Principal.

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The college is within a few hundred yards of the famous White Sulphur Spring. The healthfulness of the town and the moral tone of the community are unsurpassed. Board in private families or in college with teachers. For further particulars send for catalogue.

JOHN T. HICKS, Sec'y. of B'd. W. H. THARP, President of Faculty.

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Tuition, \$1.25 to \$2.00 per Month. BOARD in good families, \$7 to \$8 per month. For further information address

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July 16-90

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FIVE SPECIAL OFFERS.

1. For \$2.00 from any new or renewing subscriber we will send this paper one year and the Peerless Atlas, Pub.'s price \$1.00, advertised on page 2, Oct. 22.
 2. For \$2.00 from any new or renewing subscriber we will send this paper one year and the Complete Housekeeper, Pub.'s price \$1.50, advertised on page 3, Oct. 22.
 3. For \$2.00 from any new or renewing subscriber we will send this paper one year and the "3 Model Books," Pub.'s price \$1.50, liberally advertised in this paper in 1888 and '89. During that time, we furnished our subscribers probably 1,000 or more sets of the 3 "Model Books."
 4. For \$2.50 we will send the paper and Atlas and Housekeeper, or either of them and the "3 Model Books," or for \$3.00 the paper and all the books named.
 5. This paper and the Arkansas Weekly Gazette are clubbed at \$2 for both papers one year; also this paper and the Arkansas Weekly Democrat will be clubbed at same price.
- We prefer that subscribers order through their pastors, who will be allowed the usual commission on all subscriptions for this paper.
- 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.

HENDRIX COLLEGE NOTES.

The Christmas holidays have passed and the boys are hard at work again. But few who went home to spend the holidays failed to return. New students are coming in nearly all the time. We are delighted with our new location. From the second story of Tabor Hall we can get our poetic (?) imaginations fired as our eyes sweep over the beautiful landscape that greets our vision.

We like Conway. Conway is a good moral, thriving town. We believe that it is destined to be the leading town of central Arkansas. Why not? New residences are springing up in every direction. And the work will still go on. Many persons desiring to locate here find it almost impossible to get houses. As fast as they are built they are occupied by those who have been patiently waiting for their completion. Tabor Hall and those beautiful dormitories on either side present quite a neat appearance now. When the main building is completed all will show up quite an imposing appearance.

We hope to see our halls filled to their utmost. If the Methodist Church, South, in Arkansas only knew what it had in Hendrix College, it would be so now. But alas! too many of us are blinded by a desire to see some little local school, in which the teachers perhaps are charged every year, build up and prosper. Or, worse still, some become so broad hearted (?) that they had as soon build up a Presbyterian or a Baptist or an undenominational college in Kentucky or Virginia or Tennessee as to build up their own worthy Hendrix and Galloway in their own noble and unsurpassed Arkansas. We say, Arkansas colleges for Arkansas boys and girls. Give Hendrix and Galloway the patronage they deserve and soon will these praiseworthy institutions not only raise their heads above the roaring billows of a cold sea of enviousness, but will bless the State; yea, the nation, by sending out those who will prize nobility of character above wealth, and a place at the side of the Nazarene above a chief seat in the feasts of Belshazzar. Send us your boys. Come with us and we will do these good.

A STUDENT.
Conway, Jan. 12.

Have you suffered long by reason of Malaria, tried everything, and finally come to the conclusion that "all men are liars?" Send one dollar to Dr. A. T. Shallenberger, Rochester, Pa., and get a bottle of his Antidote for Malaria. If not cured in a week, say so, and the money will be immediately returned to you.

BARGAINS IN ORGANS!

We have one Parlor and two Chamber Organs for sale at low prices to cash. A short time ago we sold a Methodist preacher a Parlor Organ at \$20 less than the manufacturers asked him for the same organ. The organs we have are paid for in advertising. Write for particulars.

An Attractive Combined POKET ALMANAC and MEMORANDUM BOOK advertising BROWN'S IRON BITTERS the best Tonic, given away at Drug and general stores. Apply at once.

EGGS FANCY POULTRY IN VARIETIES. Ten years experience. Price List Free. Write to J. L. MOSE, 1008 N. 1st St., COLUMBUS, O.

WISE AND NOBLE PURPOSES.

DOCTOR ARKANSAS METHODIST.—It has been some time since I wrote anything for our paper, and I do not doubt that with others would like to hear from us and how we do in these parts. We are here with our family and effects comfortably housed in the parsonage, and have opened a vigorous campaign against the whiskey traffic with other evils, but this in particular.

We are working for a special act by the Legislature to prohibit the sale of all intoxicants within ten miles of the Public School building located at Nashville, Ark., and are hopeful of success, albeit the better elements of society are with us in this movement. All of the Churches of the town have combined to down the whiskey traffic. The schoolmen are doing all in their power to defeat us by combining the baser elements against us, but we are confident of success because we have a large majority on our side.

The people have shown their appreciation of us in a substantial way by looking after our temporal wants and necessities. The stewards have devised liberal things for us in making the assessments for our support \$800, and have gone to work to collect it. One of the principal things to be done in collecting the preacher's claim is to begin early, and pay the larger part of it in the beginning of the year. We have received 3 members by letter since we took charge and are planning for a large gathering of souls during the year. We have planned the following as the end to be attained on the circuit during the year: First, Put THE ARKANSAS METHODIST in every Methodist home; 2nd, Have a family altar there; 3rd, Baptize all the children there; 4th, Pay all of our assessments in full; and 5th, Add one hundred as a net gain to our membership. I will report by field note to you as the year goes by how we are succeeding in attaining the end above mentioned. Pray for us that we may succeed in doing the Master's service in our new field. Yours in the field, A. TURKENTINE.

Nashville, Jan. 13.

SCROFULA

Is that impurity of the blood which produces unsightly lumps or swellings in the neck; which causes running sores on the arms, legs, or feet; which develops ulcers in the eyes, ears, or nose, often causing blindness or deafness; which is the origin of pimples, cancerous growths, or "humors," which, fastening upon the lungs, causes consumption and death. It is the most ancient of all diseases, and very few persons are entirely free from it.

How Can It Be CURED

By taking Hood's Sarsaparilla, which, by the remarkable cures it has accomplished, has proven itself to be a potent and peculiar medicine for this disease. If you suffer from scrofula, try Hood's Sarsaparilla.

"Every spring my wife and children have been troubled with scrofula, my little boy, three years old, being a terrible sufferer. Last spring he was one mass of sores from head to foot. We all took Hood's Sarsaparilla, and all have been cured of the scrofula. My little boy is entirely free from sores, and all four of my children look bright and healthy."

W. B. ABBINGTON, Passaic City, N. J.

Hood's Sarsaparilla
Sold by all druggists. Price, six for \$1. Prepared only by C. I. HOOD & CO., Apothecaries, Lowell, Mass.

100 Doses One Dollar

The Methodist missionaries laboring in China have formed "The China Methodist Union." All branches of the Methodist Church are represented, and the intention is to attain a closer fellowship both of spirit and of service as brethren. The officers are: Rev. D. Hill, English Wesleyan, President; Rev. H. H. Lowry, Methodist Episcopal Church, Vice-President; Rev. C. F. Reid, Methodist Episcopal Church, South, Secretary. The Executive Committee is made up of a representative from each branch of Methodism in China. The Union has under consideration the propriety of adopting the original rules of the Methodist Societies issued by John and Charles Wesley, as the rules of Church membership throughout China, one common course of study for native preachers, one common hymn-book in Chinese, one United Methodist periodical, and one common name for the Methodist Church in China. We regard this Union with interest as a prophecy of the future Methodist Church of China.—Central Advocate.

Tutt's Pills
CURE CONSTIPATION.

To enjoy health, you should have regular evacuations every twenty-four hours. The pills both mental and physical, restoring to normal.

HABITUAL CONSTIPATION
is a very common and serious ailment, the cure of this common trouble, Tutt's Liver Pills has effected a permanent cure. Sold everywhere.

DR. MAHON'S CATECHISM.

The following was reported by the Sunday-school Board, at the last session of the Memphis Conference, and adopted by the Conference: "A copy of a very excellent catechism, prepared by Rev. R. H. Mahon, D. D., and now passing through our Publishing House, was before us. The methodical and logical treatment of fundamental Bible doctrines gives great value to this work, and furnishes matter which can be used in our schools with much profit, especially as supplemental lessons to the current lessons studied from Sabbath to Sabbath; therefore, Resolved, that we most heartily recommend it to our Church and Sunday-schools, and hereby request our General Conference Sunday-school Committee to place it in 'Our Sunday-school Workers' Series,' now being published by said Committee."

—Nashville Advocate.

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Manufacturers of all kinds of Bells, Church Bells, School Bells, and Alarm Bells. Catalogue with price sent on request.

THE ARKANSAS METHODIST.

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WHAT THE DOCTOR SAYS:
"A PROMINENT NEW YORK PHYSICIAN SAYS: 'There is nothing better to relieve the PAIN and ITCHING, and CAUSE RETRACTION OF PILES, than POND'S EXTRACT and POND'S EXTRACT OINTMENT.'

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"For 40 years I have been an indescribable sufferer with the PILES. First attacked with BLIND PILES, which annoyed me for years; BLEEDING PILES followed, which frequently confined me to the bed. Within a few days they have attacked me in full force, and that most excruciating of the hemorrhoid family, the ITCHING PILES, superadded to them. Having become possessed of some POND'S EXTRACT, I applied it freely, undiluted. I never dreamed of a cure. Three times only have I resorted to POND'S EXTRACT, and the ITCHING PILES vanished as if by magic. I am fully convinced that it is the only known remedy in the world for the ITCHING PILES. My statement is unqualified."—THOMAS S. MURPHY, Olmstedville, N. Y.

Be sure you get POND'S EXTRACT, not some worthless substitute. All Druggists.
POND'S EXTRACT CO.,
76 Fifth Ave., New York.

The Best Cotton in the World.

The Wise Improved.

The above statement may seem extravagant to those unacquainted with the Wise Improved Cotton, but there are hundreds of the best farmers of the South who by actual experiment have come to the same conclusion. We place it upon record and defy the world to produce an equal in the yield of lint, or a superior in the yield from the field. It has been thoroughly tested in this State by many of the best farmers, and we are willing to stand upon their decision. While we have testimonials enough to make a pamphlet, we have room in this for only a few of the best known. Read every word they say:

From Col. James T. Henderson:
Anvergne, Ark., Dec. 26, 1890.
Mr. W. L. Thomas, Little Rock, Ark.
I have been growing the Wise Cotton for some time. It is a very fine cotton, and the yield is very large. I have planted it on one acre, and it has made 110 pounds of lint, and 400 pounds of seed. The other that was weighed made over 42 lbs. of lint per 100 pounds seed cotton. We never had any cotton in this section that turned out so well. It also had a nice staple. Respectfully,
James T. Henderson.

From Mr. W. H. Eagle:
London, Ark., Dec. 26, 1890.
Dear Sir:—Replying to yours of the 10th, I planted 5 acres of the Wise Cotton Seed, which made about 100 lbs. of lint, and 400 lbs. of seed. The last batch of seed we put in 100 lbs. seed cotton, which made a 600 lb. bale of lint per 100 lbs. seed cotton. I am very pleased with it. Yours truly,
W. H. Eagle.

From Mr. R. S. Booth:
Beechey, Ark., Dec. 26, 1890.
Mr. W. L. Thomas, Little Rock, Ark.
Dear Sir:—In reply to yours, concerning the Wise Cotton, I will say I have planted it for two years and unhesitatingly say it is by far the best I ever saw. I planted 4 acres this year of ordinary seed, and had but 100 lbs. of lint, and 400 lbs. of seed. I planted 4 acres of the Wise Improved Cotton, and it made 110 lbs. of lint, and 400 lbs. of seed. I have published this statement for the benefit of the farmers of the State if you like. Yours truly,
R. S. Booth.

Takes the Premium Every Year.
We the undersigned, do certify that in the contest for the premium offered by the Clark County Fair Association, for the largest yield of lint from one hundred pounds of seed cotton, the Wise Improved Cotton made the best yield—(44) Forty-four pounds of lint from one hundred pounds seed cotton.
J. A. Ross,
President Clark Co. Fair Association.
Attest: C. E. NEELY, Clerk Clark Co. Fair.

A Voice From Mississippi.
Mr. Robert T. Jones of Yazoo City, Miss., writes: "I have planted the Wise cotton seed for the past two years on my farms in the delta; and am delighted with it. It made 100 lbs. of lint per hundred seed, and 400 lbs. of seed. The yield of lint was between 40 and 45 lbs. per hundred of seed cotton. Will plant all my plantations with this seed."

Chief Characteristics.
Seed very small. Plant very strong, healthy and has the best without needing, fertilizer, and open wide. Will not rot out of boll owing to the silken texture of the lint. It produces more cotton per acre than the old varieties, and more lint cotton per hundred than any seed in the known world. It makes a nice staple. It withstands droughts better than any variety we have ever known. It produces a clear, net profit of from five to twelve dollars per acre, on good land, over any other variety.

PRICES.—Cash must either be sent with every order, or the money deposited with some bank or responsible merchant, subject to our order upon delivery of the seed.

PRICES.—One bushel, \$1.35; Bales of 3-4 bushels, \$1.25 per bushel; 10 to 25 bushels, \$1.20 per bushel; 25 to 100 bushels, \$1.15 per bushel. Cash, lot, made known on application. We are now prepared to fill all orders as they are received.

Address,
W. L. Thomas, Gen'l Ag't.,
LITTLE ROCK, ARK.

GLEASON'S HOTEL
FOR LADIES and GENTLEMEN
CORNER MARKHAM & LOUISIANA STS.,
LITTLE ROCK, ARK.

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ARKANSAS METHODIST.

Rev. Z. T. BENNETT, Editor.

WEDNESDAY, JANUARY 21, 1891.

The State Prohibition Alliance will convene in this city, at 7 p. m. Feb. 10.

Just before going to press we received the neatly printed Minutes of the Arkansas Conference, too late for proper notice.

The readers of this paper will be sad to learn of the death of Mrs. Bishop McTyeire, Jan. 14. We give on our first page the remarks of Bishop Fitzgerald at the funeral services, which were attended by all our Bishops, except Bishops Granberry, Wilson and Hargrove (who was sick at the time), and many of the connectional and other leading men of our Church.

We republish on page 2 the urgent appeal of the Trustees of Galloway College for the observance of the second Sunday in April next in the interest of Christian Education, and for collections in every charge to pay the heavy debt hanging over Galloway College. The subscriptions taken on that day will be cause for joy or sad disappointment in our entire Church in Arkansas. Our denominational pride and liberality will be tested before expectant millions in this prosperous Southland. May the test demonstrate our hearty commitment to the cause of Christian education and our determination to sustain the enterprises of our Church.

The Christian at Work, New York, Joseph Newton Hallock, editor and proprietor, will during this year publish a large number of articles, by the most eminent religious writers of America and Europe, on living religious problems, as reaching the masses, country evangelization, Church and socialism, Bible study, Foreign missions, Sabbath question, preaching, &c., &c. Its long list of eminent contributors, new departments, illustrated articles and other attractive features place it in the foremost rank of the higher class of American journalism. Its subscription price is \$3.00 a year, not too high for a paper of such great literary excellence.

In its church news department the Cumberland Presbyterian recently said: Rev. A. B. Forbess organized a Church at Brinkley three years ago, with eighteen members. Being refused the use of the Methodist Church, the little band built a house of their own, etc."

Supposing the M. E. Church, South, was meant, and believing the impression sought to be made unjust, we wrote to Rev. Frank Ritter, who has lived in Brinkley many years, and he assures us the statement is not true, so far as the M. E. Church, South, is concerned. We have never known our Church to refuse Cumberland Presbyterians any reasonable fraternal courtesy.

From present indications the institution of the Epworth League in our Church will be favorably received by our preachers and active laymen generally. A correspondent of the New Orleans Advocate says: "This wise plan, arranged by the committee to interest and utilize the members, especially the younger portion of our Church, is destined to move Methodism closer to her great work of evangelizing the world than any step recently taken. It means complying with the motto, 'All at it, and always at it.' This effort, if rightly used, will bind our people more piously and intelligently to our doctrines, so that losses by our young people joining other Churches will lessen year by year, because this important class of our membership will be thoroughly taught our doctrines, and introduced practically into Christian fellowship and work."

As quoted by the Richmond Advocate, Rev. Dr. Landrum (Baptist) thus tells in the Religious Herald how he wisely regards denominational literature, especially his church paper: "We have a day at the Second church when the pastor commands from the pulpit our Baptist literature in general, and especially our State paper. I regard it as an essential part of every pastor's duty to care for the reading of his people. We know how it bears directly on their happiness and usefulness as servants of Christ. Given the reading matter of a congregation, and it is not difficult to forecast what they will do for missions, education, the orphanage and the cause of Christ generally. I see the Herald names the first Sunday in January as a time for the pastors throughout Virginia to call for sub-

scriptions to the paper. Let this day be agreed upon and used if the weather be clear and the congregation large, or, if not, the first fair Sunday thereafter. Would it not be wise to appoint a vigilant and zealous committee of laymen to continue the good work during the remainder of the year? Really, while I have not the slightest pecuniary interest in the Herald, I am somewhat selfish in fostering its circulation among my people, because every member of the Second church who subscribes to it is a first-class contributor to the pastor's salary."

STATE PUBLIC SCHOOLS.
We are indebted to Hon. Wood E. Thompson, late Superintendent of Public Instruction, for a neatly bound copy of his Biennial Report on the Public Schools of Arkansas. In the first pages of the volume he gives summaries year by year showing the progress of the public schools from 1869 to June 30, 1890. For the year ending June 30, 1869, the scholastic population (persons from 6 to 21 years of age) reported was 176,910; with a gradual increase each year it reached 247,547 in 1880, and in 1890 the total was 405,587. The increase in the enrollment of pupils was proportionally larger than the increase in scholastic population, advancing from 67,412 enrolled in 1869 to 216,152 in 1889. The exhibit of school-houses erected and teachers employed each year is so defective as to be of small value. The financial exhibit for the years given shows a very gratifying increase, the total on hand, from all sources, June 30, 1890, being \$1,622,510.28.

Prof. Thompson recommends a number of amendments to our school laws, and favors county supervision, free text books, township organization of school districts, &c. He recommends the use of certain funds to increase the school revenues, and thinks the total then would reach almost \$2,000,000. On Oct. 1, 1890, there was in the State treasury to the credit of the school funds \$823,248.92, of which over \$200,000 should, by amendment to existing law, be apportioned to the several counties. For granting license to teachers he recommends a State and County Boards of Education; that State license should not be granted to any teacher of less than three years' experience, two in the State, and in no instance until the teacher had been a citizen of the State one year, and that the granting of third-grade license to the same applicant more than twice should not be allowable.

The Reports of the County Examiners were usually brief, but some of them contained valuable suggestions. Prof. R. H. Parham, Co. Examiner of Pulaski, thinks that school directors should be allowed 2½ cents a name for reporting the enumeration of their districts, that county treasurers should be allowed commission only upon sums paid out on warrants issued by directors, and that a training department to at least one high school in every county where such a school is maintained, would help to supply qualified teachers, the essential and supreme necessity for good schools.

In the Texas Advocate Bishop J. S. Key reports cheering progress in the missionary subscriptions by our Sunday-schools in Texas, and says: "We have nearly reached the support of our first missionary. In a few days I go to Nashville and will confer with our authorities there as to the choice of the man. Will report results when I return. Meantime let the good work go on. What we have already accomplished is but a beginning. This amount of \$1,117.50 has been contributed by seventy-two Sunday-schools. Only seventy-two out of more than a thousand Methodist Sunday-schools have been heard from. How long before we hear from every one? This is a grand effort we are making by the Sunday-schools of this grand State. And if every school will rally, and do as well as those who have already reported, we shall be represented by a missionary of our own in every foreign mission field occupied by our Church. And why not? Brother pastors, give every school a chance."

We are very desirous to be assured, that our Sunday-schools in Arkansas will join soon and heartily in an earnest effort to raise at least enough (\$750) to support one single missionary in China. To this end we hope all our pastors, who favor the suggestion recently made in this paper, will commend to their respective Sunday-schools the propriety of helping liberally in so grand a movement.

Referring to the general departments of the Epworth League, the Alabama Advocate says truly: "This seems to us to be wisely plan-

ned. The preacher who enters at once upon the work of organization will put himself promptly in close association with the youth of the Church, and will be enabled to direct in the development of the character of the young in the most practical and effective way. Many of our preachers are now distressed by the ignorance of our young people of the Holy Scriptures, and the doctrines and polity of Methodism; their indifference as to the general benevolent work of the Church; and their proneness to seek pleasure and recreation in forbidden fields. Many, doubtless, are striving after the holiday dissipation, to win back to the Church those who have gone astray. What pastor has not been made sick at heart, as he has witnessed the periodical lapses into worldliness and folly, of so many of our young people? Yet, what has been done in any systematic way to bring the young people into active and responsible co-operation with the work of the Church? What has been done, except in the most general way, to furnish them either with Christian work or innocent recreation?"

DELEGATES TO THE ECUMENICAL CONFERENCE.

From the press reports of last Saturday we learn our Bishops in special meeting appointed the following delegates from the M. E. Church, South, to the Ecumenical Methodist Conference to convene in Washington, D. C., Oct. 21, 1891: "Bishops J. C. Keener, A. W. Wilson, J. C. Granberry, R. K. Hargrove, W. W. Duncan, C. B. Galloway, E. R. Hendrix, J. S. Key, A. G. Haygood and O. P. Fitzgerald. The other clerical delegates are: J. C. Simmons, George Needham, D. T. Watkins, J. O. Keener, C. B. Riddick, Horace Jewell, J. A. Anderson, E. E. Hoss, R. H. Whisner, Joseph Anderson, E. L. Southgate, C. W. Carter, J. W. Lewis, R. H. Mahon, E. H. Monger, J. D. Hammond, S. W. Crawford, F. L. Reid, W. B. Murrah, W. A. Candler, W. P. Harrison, James Campbell, J. H. McLean, W. W. Pinson, I. G. John, S. B. Jones, J. C. Morris, B. M. Messick, J. M. Wright, P. A. Peterson, J. S. Wade, C. F. Reid, Frank Richardson, A. Coke Smith, W. H. Potter, W. V. Tudor.

The lay delegates are as follows: Gov. Thomas Seay, Asa Holt, A. D. Bright, E. B. Prettyman, Edward Mays, Gov. Jarvis, A. H. Colquitt, J. H. Carlisle, W. B. Hill, L. C. Garland, F. H. Smith, Dr. J. W. Brown, C. E. Nelson, S. P. McCutcheon, W. L. Nugent, John A. Carter, R. E. Vance and G. Clarke.

While we have the pleasure of a personal acquaintance with most of the foregoing delegates, it is probable some of the names are not printed correctly. So far as we know them we are pleased with their selection as representative preachers and laymen of our Church. From Arkansas we have vigorous young manhood in Rev. J. A. Anderson coupled with the conservatism and wisdom of age in Rev. Horace Jewell, backed by sturdy loyalty and prudent counsel in our princely layman, Dr. J. W. Brown.

OBSCENE LITERATURE.

It is quite probable many of our readers have not thought seriously about the extent to which obscene literature is published, and therefore they have not been alarmed or even aroused by the appalling danger to the millions of the young in this country. The means for averting this danger and the remedy for counteracting this contagious poison will require more than the legal and forcible destruction of whatever obscene literature may be seized. The millions of our young people should be supplied with, and encouraged to read papers and books, which are chaste in style, pure in thought and elevating in their tendency. To this end all Christian men and women, yes all lovers of morality, should aid as far as they reasonably can in the circulation of literature, which never darkens any home but makes brighter and happier the lives of its inmates.

We are led at this time to make these remarks by the following from the N. Y. Advocate: "The Society for the Suppression of Vice during the past year has brought 156 cases to trial and secured 153 convictions, besides seizing and destroying over three tons of obscene matter, two tons of which consisted of obscene pictures. Besides, it has seized 200,000 lottery tickets and a quarter of a million pool tickets. We hope that the seventeenth anniversary, which is to be celebrated in Association Hall, in this city, Tuesday evening, Jan. 20, and to be addressed by Dr. David H. Greer, of this city, and Dr. H. L. Wayland, of Philadelphia, will be numerously attended and the society liberally supported. There are twenty millions of children in this country liable to be infected by obscene literature, which is certainly more to be dreaded than contagious diseases. All the attacks upon Mr. Comstock fail. He is plainly the right man in the

right place. If he has any faults they are the excesses of his virtues. A man of ordinary mold would long ago have been driven from the field or assassinated in hot or cold blood."

COMFORT IN SORROW.

BRO. BENNETT:—I write you from the margin of the last river, where we have gone with our youngest sister. On the last day of Sept. 1890, our oldest sister, Mrs. Maggie Hogan, was taken from this earthly abiding place to a permanent home in heaven. On the 15th day of Jan. at 9:10 p. m. our youngest sister, Mrs. Lena Laten, in her nineteenth year, crossed the last river.

We go to the last river with our loved ones and stop, because we can go no further. The scenes on the other side are not visible to us. "The veil thinly intervenes between the fair city and me"; but faith leads me to believe that if we could only see clearly "face to face" and not "through a glass darkly," and witness the meeting of loved ones on the other shore, the scene would be indescribable and the glory inexpressible. With this faith I can imagine my dear sister Lena, who went to heaven last night, and over whose body we this day weep, as already in company with our father, two other sisters and three brothers. They are far beyond the conflicts and sorrows of earth, where no storm-cloud will ever cast a shadow across the firmament that forever shines with resplendent glory above that "far away home of the soul."

When our heavenly Father shall gather all his children in "the Home overthere," in algrand reunion that shall last forever, I then and there expect to meet dear ones again. Delightful thought, inspiring hope, "I'll be there." Sister leaves a husband and sweet little babe; may they meet her in heaven.

My mother, well advanced in life, still lingers on this side of the last river, and feels keenly the severest strokes that are falling upon her, but having been a follower of Christ for many long years and knowing the sustaining grace of God, which she has tried and tested so many times, she can wait with Christian patience until she shall be gathered home to her loved ones and to God. Pray for us. M. M. SMITH.

Tuckerman, Jan. 16.

THE GENERAL ASSEMBLY.

We give below the titles of most of the bills introduced up to Monday p. m., Jan. 19:

IN THE SENATE.

By Senator Tillman—To promote the comfort of passengers on railroad trains and providing separate coaches for whites and blacks. The bill is a modified copy of the Mississippi statute.

Also by Senator Tillman—A bill requiring railroads to put up bulletin boards in conspicuous places where there is a telegraph office.

By Senator Hamby—A bill providing for separate railroad coaches for whites and blacks, similar to the Tillman bill. Both bills except street railways.

Senator Washburn introduced the Legislative Appropriation bill, providing for the appropriation of \$60,000 to defray the expenses of the General Assembly. Amended by inserting \$100,000, and the next day passed unanimously.

By Senator Sumpter—To regulate actions for libel against newspapers. The bill provides that "there shall be no presumption of malice, express, actual or legal, from the mere fact of the publication of the alleged libelous matter."

By Senator Crawford—To prevent unjust preference of creditors.

By Senator Hamby—A bill to fix the salary of the Judge of Nevada county at \$400.

By Senator Kinsworthy—A bill to fix the salary of the Judge of Clarke county at \$600.

By Senator Williams—A bill to make conviction for misdemeanor in a Police Court a bar to further prosecution.

By Senator Williams—"A bill for an act to be entitled an act to amend certain sections of Mansfield's Digest in reference to forcible entry and unlawful detainer and to extend the provisions thereof and to regulate proceedings in such cases."

By Senator Casey—To regulate the compensation of Jury Commissioners, fixing their per diem at \$3.

By Senator Sumpter—A bill looking to the incorporation of turnpike companies.

By Senator Hamby—A bill requiring insurance companies doing business in this State to give bond in the sum of \$50,000 as an indemnity to policy holders.

By the same—A bill abolishing the crop mortgage law, to take effect May 1. The purpose of the bill is to abolish giving mortgages on future crops.

By Senator Harkey—A bill requiring the establishment of a State Board of Pharmacy.

By Senator Clement—A bill restricting the sale of intoxicating liquors.

By Senator McElroy—To prevent pools, trusts or combinations tending to fix the price of commodities.

By Senator Oyler—To amend sections 2371 and 2592 of Mansfield's Digest, relating to the widows' dowers.

By Senator Sumpter—To protect Montgomery county from camp hunters.

By Senator Harkey—Regulating

telegraphic tolls.

By Senator Clement—Making it larceny for an attorney to fail to turn over money collected for a client.

By Senator Hamby—The following joint resolution: That no person shall be eligible to or entitled to hold the office of State Treasurer, County Treasurer or Sheriff more than two terms in succession and the election of the same person for the third term in succession for either of said offices shall be null and void."

IN THE HOUSE.

By Mr. Adams—A bill for an act to repeal an act establishing a Bureau of Agriculture, Mining and Manufacture.

By Mr. Berry—A bill to regulate the running of trains in this State. This bill provides for the placing on each road separate coaches for white and colored persons.

By Mr. Bellamy—To prohibit the exportation of fish and game from this State.

By Mr. Brundridge—To provide for the inspection of the accounts of the State Treasurer by two accountants to be appointed by the Governor.

By Mr. Owens—Providing for the appointment of county attorneys.

By Mr. Coffman—Making it a misdemeanor to sell, remove or otherwise dispose of mortgaged property or of property upon which a lien exists by operation of law, and fixing the penalty therefor.

By Mr. Crabtree—To define the jurisdiction of mayors and police courts.

By Mr. DeBois—Providing that the mortgagor or grantor in any mortgage or deed of trust, shall if he desires, have the right of appraisal of mortgaged property.

By Mr. Dunaway—A bill in reference to mortgages.

By Mr. Greer—To limit the fees and emoluments of county officers. This bill limits the fees and emoluments of Sheriffs and Collectors to \$3,000; those of County and Circuit Clerks to \$2,000 per annum.

By Mr. Evans—To work public roads by taxation.

By Mr. Head—To regulate tax sales and to make sale of such lands as have been forfeited to the State, while such forfeiture is void or voidable.

By Mr. Jackson—To abolish county boards of equalization.

By Mr. Johnson of Prairie—To prohibit the sale of liquors within seven miles of a public school house at Des Arc.

By Mr. Jones of Calhoun—To amend the law in relation to cities of the first class.

By Mr. Jones of Union—A bill to pension ex-Confederates.

By Mr. King of Louisa—A bill to provide separate coaches for whites and blacks.

By Mr. Lambert—A bill to regulate the sale of shoddy goods.

By Mr. Low—To provide for the unlawful employment or detention of minors.

By Mr. Mehaffey—To repeal the act prohibiting the sale of tobacco to juveniles.

By Mr. Neal—To prohibit the organization of trusts.

By Mr. Newton—House bill No. 32. Providing for the removal of the State Penitentiary.

By Mr. Otay—House bill No. 33. Being an act entitled an act to better enforce the criminal laws of the State.

By Mr. Owens—House bill No. 34. To prohibit the construction of barb wire fence in certain cases.

By Mr. Park—House bill No. 35. To amend the act establishing a Court of Common Pleas in Arkansas county.

By Mr. Parren—House bill No. 36. To regulate hawking and peddling.

By Mr. Poe—House bill No. 37. To require railroads to furnish separate coaches for white and colored persons.

By Mr. Quinney—House bill No. 38. An act amending section 1643 of Mansfield's Digest. The bill makes it a felony for any officer having the custody of any State or county funds, to loan or misappropriate the same in any manner.

By Mr. Russell—House bill No. 39. To require railroads to provide separate coaches, etc., for white and colored persons.

By Mr. Sevier—House bill No. 41. To promote the independence of voters at elections, etc., the bill being a copy of the Australian law, and is very much similar to the one now in operation in Missouri.

By Mr. Rhodes—House bill No. 42. To amend an act in relation to persons working on roads.

By Mr. Short—House bill No. 33. Giving laborers a first lien on property for services rendered.

By Mr. Taylor—House bill No. 44. To amend sections 3 and 4 of Mansfield's Digest. It regulates the disposition of estates valued at \$500 and less.

By Mr. Vogel—House bill No. 45. To amend sections 6479 of Mansfield. It provides that a defendant may obtain a change of venue in a circuit court by filing affidavit supported by the signatures of two competent citizens.

By Mr. White—House bill No. 48. To amend the election laws, being almost the same as the Australian ballot law.

By Mr. Williams of Lincoln—House bill No. 49. To amend the act in relation to forfeited lands.

By Mr. Williams of Washington—House bill No. 50. To establish

a State Board of Pharmacy.

By Mr. Woolfork—House bill No. 55. To prevent taking off scale in the weighing of cotton.

By Mr. Sellers—House bill No. 46. An act to regulate attorneys to practice law. It gives Circuit Courts the power to enquire at any time into the moral character of an attorney, etc.

By Mr. Hoyt—House bill No. 57. To provide for the comfort of travelers, another separate coach bill.

By Mr. Jones of Pulaski—House bill No. 58. To enable public schools to obtain text books at the lowest prices.

By Mr. Lee—House bill No. 60. To prescribe the manner of appointing road overseers.

By Mr. Dickinson—House bill No. 51. To provide for the more efficient settlement of State officers.

By Mr. Hardison—House bill No. 62. To require railroads to set up blackboards at each of their stations.

By Mr. Holman—House bill No. 63. To provide for the payment of claims for property taken from citizens of Arkansas by the State Militia. The bill provides for the appointment of a commissioner to examine such claims now on file in the Auditor's office.

TO ALL TEACHERS OF ARKANSAS

I will hold an examination for State licenses at my office on Thursday, Friday and Saturday, the 5th, 6th, and 7th, of February, 1891.

JOSEPH H. SHINN,
Superintendent Public Instruction.

PERSONAL AND OTHER NOTES

Our esteemed brother, Dr. J. W. Wells, druggist of Russellville, was a cheerful visitor last Wednesday.

Bros. M. A. Harrison and J. D. Stead of Saline Co. gave us pleasant calls Tuesday to renew their subscriptions.

Rev. E. C. Castleberry of Beebe and Bro. W. M. Clark of Jacksonville were pleasant and helpful callers last Friday.

The Ozark Methodist Sunday-school presented its superintendent, W. W. Jennings, a silver-headed walking cane, Jan. 4, 1891, as an evidence of its appreciation of his zeal and efficiency as superintendent. Rev. B. C. Matthews presented the same with an appropriate talk. The superintendent thought it an unusual thing for such an officer to be gifted by a Sunday-school, but he was grateful for the giving.—Ozark Democrat.

Our beloved and venerable brother Rev. F. M. Paine, Zenobia, Ark., renewing his subscription says: "Can't well do without THE METHODIST. Have been a field hand since 1840. Rather shelled now, relegated to the shade, but I want to hear the voices of the reapers, in morning, at high noon, and at 'dewy eve,' till we are all called to 'shout the harvest home!'"

Rev. Dr. R. H. Mahon, Sec'y, will please accept our thanks for a copy of the neatly printed Minutes of the last session of the Memphis Conference.

On last Wednesday we had pleasant calls from Dr. Henry Owen of Jacksonport and Mr. L. Hirsch of Newport. Dr. Owen will soon remove to Poplar Bluff, Mo., and thus our State will lose one of its best physicians and a Christian gentleman of eminent worth to any city.

Mrs. C. L. Douthat of West Point—one of this world's noblest Christian characters—in renewing her subscription for this year, says: "We need your most excellent paper now more than ever as we are greatly in need of spiritual counsel."

Mrs. W. E. Barton, a cultured Presbyterian lady of Seaway, has been paying for this paper for Rev. B. F. Ferrill, Saundersville, Tenn., and now orders it continued for this year. In this case neither the donor nor the beneficiary has been advised of the name of the other. Mrs. B. saw the statement two years ago, that an aged Methodist preacher regretted his inability to pay for this paper longer, and she promptly ordered it continued, without mention of her name.

The Richmond Advocate, Jan. 15, says: Bishop Granberry, who found it necessary to spend a short time at St. Luke's Home, in this city, recently under care of Dr. Hunter McGuire, has returned to his home at Ashland, and is getting along comfortably and well. The operation for the removal of a bony excrescence upon the jawbone was successfully performed, and there is every reason to believe that he will suffer no more inconvenience from it. His many friends rejoice in his relief without greater suffering and without necessity for a use of surgery more dangerous and more extensive.

After leaving this State Bishop Fitzgerald was quite sick from a gripe. We are glad to learn of his recovery, and hope our readers may be highly favored with a promised letter from him once a month.

In the Southern School Journal of this city the editor, Prof. J. H. Shinn, Supt. of Public Instruction, thus speaks of a noble Christian gentleman: "John W. Paultel is one of nature's noblemen. He has a heart and he makes you feel it. His warmth impresses you as does the sunshine. We wish him no ill luck, but, with all sincerity, may his sun never set nor his step grow slow. Real men should live forever."

Last Saturday we had a very cordial visit from Dr. John McLaughlin, who made a cheerful report of his excellent charge, Lonoke station, and having just returned from Arkadelphia, he reported that charge greatly delighted with their new pastor, Rev. H. M. Whaling and his wife, who are winning golden opinions.

While Rev. E. L. Massey of Atkins was in this city last week, we showed him in part how THE METHODIST is made—the process of stereotyping and the printing from metal plates—the

John S. Braddock,
REAL ESTATE DEALER

ARKANSAS METHODIST.

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GEORGE THORNBURG, Business Manager.

WEDNESDAY, JAN., 21 1891



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"Listed," as the brokers say, at "100 Doses One Dollar." Hood's Sarsaparilla is always a fair equivalent for the price.

WARNING ORDER.

IDA MILLER, Plaintiff, vs. JAMES MILLER, Defendant's Court. The defendant, James Miller is warned to appear in this court within thirty days and answer the complaint of the Plaintiff, IDA MILLER. J. J. Hicks, Clerk. By W. S. Boone, D. C. Dec. 20, 1890. A true copy from the records. Attest: J. J. Hicks, Clerk. W. S. Boone, D. C. Vaughn & Collins, Sols.

As Only Daughter Cured of Consumption. When George was a child, he was expected from Consumption, all remedies having failed, and he was a preparation of Indian Hemp, which cured his only child, and now gives this recipe free on receipt of two stamps to pay expenses. Hemp also cures night sweats, nausea at the stomach, and will break a fresh cold in twenty-four hours. Address Craddock & Co., 1013 Race street, Philadelphia, Pa., naming this paper.

WARNING ORDER.

A. H. HEMAN, Plaintiff, vs. HANNAH HEMAN, Defendant's Court. The defendant, Hannah Heman is warned to appear in this court within thirty days and answer the complaint of the Plaintiff, A. H. HEMAN. J. J. Hicks, Clerk. By W. S. Boone, D. C. Jan. 3, 1891. A true copy from the records. Attest: J. J. Hicks, Clerk. W. S. Boone, D. C. Sanders & Watkins, Sols.

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WARNING ORDER.

JOHN D. WILBERT, Plaintiff, vs. GEORGE MARON, MARY E. LEWIS, ET AL. Defendants. The defendants, Arthur Lewis, George Maron, Cecelia Maron and Mary Lewis, are warned to appear in this court within thirty days, and answer the complaint of the Plaintiff, J. D. WILBERT. J. J. Hicks, Clerk. By W. S. Boone, D. C. Dec. 31, 1890. A true copy from the records. Attest: J. J. Hicks, Clerk. W. S. Boone, D. C. Blackwood & Williams, Sols.

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DOES CURE CONSUMPTION
In its First Stages.

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FIELD NOTES.

UNION CITY STA.—Am in a glorious revival. We are taking Union City for Christ. Rev. Geo. S. Inge is drawing crowds, that no house here can fill. Will write fully when we close. Also will have to wait to write up the debate. The Lord is with us in mighty power. Fraternally, J. C. Hooks.

Union City, Tenn., Jan. 12.
OSCEOLA C'T.—"Shares." Sulphur Rock circuit paid \$10.20 and Osceola circuit \$10.05, and ready to report to Bro. Nos. We are moving off well, slowly, in the mud, literally. I think Frenchman's Bayou and Osceola will each build a church this year. Will boom THE METHODIST. A good paper is a good preacher; goes rain or shine, hot or cold, and talks sense when he gets there, and don't tell any long winded yarns. God bless our papers, printers, readers and membership, all over these lands. Very Truly, JAS. F. JERNIGAN

Osceola, Jan. 17.
CALAMINE C'T.—We are on the Calamine work very comfortably situated in the house which the Stewards had secured for us. We call it the parsonage. We left our home in Clay Co., New Year's morning. The people gave us a hearty reception here. Last Saturday, the 10th, we had our Steward's meeting. The Stewards came in with meat, corn and flour, and we are now at home. I reached my first appointment. We are serving a good people this year, and we are praying for a gracious revival all over the work this year, and for a wider circulation for our paper, THE ARKANSAS METHODIST.

W. C. TOOMBS, P. C.
Calamine, Jan. 12.

TRINIDAD, COL.—I shall leave for Galveston, Tex. this week. I go to benefit Mrs. B's health. The doctors think she must have a much lower altitude than this. My little girls have, at last, recovered from the measles, but we thought for two weeks that we should lose the younger. We have had much fatal sickness here this winter, but health is now improving. We had a foot of snow last week, and sleighing is being enjoyed by many. Church work moves very slowly here. It is the only slow moving machine in this part of the country, but may be it will mend its gait after a while—"So mote it be." We must occupy here, but it will be a long time ere it develops self-supporting. Love to all the brethren. A. S. BLACKWOOD.

Jan. 14.
ROGERS STA.—We arrived here soon after Conference and found the people very anxious to know their new preacher was. They all gave me a cordial welcome. I have been putting in my time since and think the interest increasing; congregations are reasonably good, our prayer and class meetings are well attended, and good interest manifested. Our Sunday-school is far in advance of what it has been at any time in the past. Our Church is not complete yet, but hope to finish it by District Conference in the Spring. We have lots of work to do this year. The New Year came in with three open saloons. We are taking steps to get rid of them, and think we will in a short time. The citizens of Rogers gave me \$15.75 to purchase me a nice Bible for a Christmas present. This was an acceptable gift. I love THE ARKANSAS METHODIST and it is always a welcome visitor to my home. I hope to put it into a number of families this year. I ask the prayers of all the brethren. Yours, WILLIAM SHEARMAN.

WHITE RIVER C'T.—This scribe and his family landed here at Roe, Dec. 17, 1890, and received a cordial reception at the hands of the people of White River C't. We were treated to a pounding—I guess you could call it that. I will tell you how it came and then you can name it. It commenced on the next day after we landed and still continues; the good things that have come into the parsonage are too numerous to mention, pork by the whole hog, then hams, shoulders, sausage, lard, flour, coffee, sugar, pepper, spices, soda, butter, canned fruit of all kinds, other nice things for my children; and the preacher's wife was made glad by some nice presents and several dollars in cash. God bless these good people. I am determined to give this people the best year's work of my life, God helping me; and I want to put one hundred copies of THE METHODIST in families on this C't. I am well pleased with my work. Pray for us. Success to THE ARKANSAS METHODIST, Editor and Manager. GEO. E. PARSONS.

Roe, Jan. 13.

PERRYVILLE C'T.—We have begun our second round, on our new charge and thus far we have no cause to regret that we were sent to Perryville C't. We have received three appointments since we joined the Ark. Conference, and they have all been good—not easy but good—plenty to do in the Master's cause. The good people of Perryville received us kindly; many, especially of the young people, came to the parsonage one night and donated us many of the necessities of life, and caused us to be glad and thankful. Our first Quarterly meeting is just over. Our P. E., Rev. D. J. Weems, came in late Sunday evening and preached a good sermon at night. The reports were all short but we have hope that all reports will be better farther on. Bro. Bennett, this charge is due THE ARKANSAS METHODIST about \$50. There are a few subscribers who owe for two or three years' subscription, but they are all good and will pay up. I think I will be able to prove this confident statement soon, by sending in their back dues and their renewals. I think these good people love the Church too well to go back on their church paper. If every Arkansas Methodist would support and read THE ARKANSAS METHODIST, it would almost insure all Arkansas itinerant preachers an easy charge as well as a good one. Yours Faithfully, IRWIN F. HARRIS.

ARCHIE, Mo.—I am getting along pleasantly. I have held one very successful meeting since Conference, resulting in 24 accessions and 28 conversions; have received 30 persons

into the Church to date, with good prospects for a very successful year. My health is better now than it has been for years. I am serving a very appreciative people. They have given many expressions of their kindness in a practical way. The ladies of one of the Churches in this charge presented their pastor money enough to buy him a nice suit of good clothes during Christmas week. We have never been shown greater kindness by any people. Give my kindest regards to my friends in Ark. God bless you in giving the people so good a paper as THE METHODIST is. As ever your true friend and brother, J. F. PIKE.

MAGNOLIA C'T.—All is well on the Magnolia C't. I reached my work on Saturday before the fourth Sunday in Dec. The people did not send me away to a wrecked parsonage and then come and pound me for bringing a house full of wife and children, but as I came free from any such burdens I escaped the cruel treatment to which some of our poor preachers have been subjected. They took me into their own comfortable homes, and called me their boy preacher, and said "God bless you," and "I will pray for you and help you." May God bless this people through me this year for the kindness they have shown to one of the least of his servants. I have been over the work and have taken a bird's-eye view of it. I find that there is labor enough to keep me busy through the entire year. Indeed, I am sure that it will require the cooperative energies of preacher and people under God to accomplish the work that needs to be done here. Let us all work for Jesus.

W. P. WHEALEY.
Magnolia, Jan. 14.

VAN BUREN STA.—The first Sunday after the Arkansas Conference found us here at our appointment. We met a large and intelligent audience, and did our best to dispense to them faithfully the message of life. On the following Monday we were followed by our wife and children. Now after being here about six weeks we want to say for the people of Van Buren, that we never met a kinder and more appreciative people. The ladies since we came, have commenced to furnish and repair the parsonage, which is already a comfortable and commodious two-story building. The day after we arrived we were pummed from early dawn till late at night, and the good work still goes on. The Christmas holidays were passed with unusual quiet, and the entertainments at the different churches were conducted with due respect and reverence. This preacher and his family fared sumptuously every day; we actually got four turkeys; what preacher in this Conference hath been turkied more than we? We have a neat and commodious brick church. Our congregations are large. We have had some really spiritual times lately, and preacher and people are hopeful, and are working, praying, and expecting a gracious revival of religion.

Van Buren is in a business point of view a live, thrifty city of between four and five thousand inhabitants, and is marked by a steady and substantial growth. While we are cursed with the saloons, the Wallace fund guarantees to the city at some time not far distant in the future an institution of Christian education, that will be the pride and honor of the city, at home and abroad, and this will be the death knell of the saloon here. We have one of the finest sites for a college in the State, and it is at the junction of three of the leading railroads through the State. And we want to say further, if any of the readers of your paper are expecting to change their location, to one of thrift and great future prospects, we respectfully ask their consideration of our city. All the leading denominations have neat churches of modern structure, except the Christian Church, which has most of the money on hand, and will build soon. The Negroes of the city of the M. E. Church are putting up a brick church that would be a credit to any town in the State. We are sold that most of them are poor; but they are honoring God with their substance. It is nearing completion and will cost when completed (we judge from its looks) between four and five thousand dollars. "He that hath ears to hear, let him hear." Now, Mr. Editor, we are expecting you to pay us a visit soon, and we guarantee you as royal entertainment, as good church go to preach in, and as large and appreciative a congregation as you will find almost anywhere. Now what do you say? W. H. W. BURNS.

Jan. 15.
[We expect to spend one Sunday with you before May, at farthest, and to preach again to some friends beloved of former years.—Ed.]

HARTSHORN'S SELF-ACTING SHADEROLLERS
Beware of imitations.
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A COMMON SENSE CALENDAR.
The calendars that come in the fall are as numerous as the flowers that bloom in the spring. Many further resemble the flowers in that they come without being sent for, and fade after a very brief existence.

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Dr. Prices Cream Baking Powder
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CHRISTIAN ENDEAVOR SOCIETY.

Following is the very interesting programme of the Christian Endeavor Society of Arkansas, which will be in session in Little Rock two days, January 26 and 27.

FIRST DAY.

6:30. Reception and lunch to the visiting delegates by the Little Rock Union.

OPENING SESSION.

7:30 p. m. Devotional exercises and address of welcome by Rev. M. B. Chapman, D. D.

8:10 p. m. Address: "The Aims and Objects of C. E.," by Rev. B. F. Bolter, D. D., Sedalia, Mo.

8:40 p. m. Possibilities of C. E., General Secretary of United Society, J. W. Baer, Boston, Mass.

SECOND DAY.

Sun Rise Prayer Meeting 9 a. m. Devotional exercises.

9:15-10:45. Address, President State Union, F. C. Wheeler, Little Rock. Report of State Secretary, Address, "Christian Growth," Rev. I. O. Adams, Pine Bluff. Paper, "Daily Conduct of Christians," J. L. Green, Batesville. Address, Rev. J. R. Howerton, Little Rock. Paper, "Model C. E. Society," Miss Leone Paul, Bentonville.

11:00. Business.

AFTERNOON SESSION.

1:30 p. m. Devotional exercises.

1:45-4:20. Address, "How Can the Y. P. S. C. E. Help the Church?" Rev. M. B. Chapman, Pastor M. E. Church, South, Little Rock. Paper, "Needs of Arkansas," J. J. Dalton, Rogers. Address, Rev. E. M. Timmon, Fort Worth, Tex. Paper, "Personal Work," Miss Julia Fall, Pine Bluff. Paper, "The Pledge," J. H. Ganner, Russellville. Paper, "Our Associate Members," W. R. Hockaday, Little Rock. Paper, "Committee Lookout," E. F. Green, President Texas State Union, Fort Worth. "Committee Social," Miss Genevieve Dozier, Little Rock. "Committee Prayer Meeting," John Barrow, Little Rock. "Committee Music," Louis W. Dodge, Little Rock. Address, "District Work," J. W. Baer, General Secretary, Boston, Mass. Minute reports from societies.

EVENING SESSION.

7:00-8:30 p. m. Devotional exercises. "Question Box," J. W. Baer. "Pastor's Hour," Rev. Dr. Bolter, Sedalia. "Consecration," J. W. Baer.

Addresses will also be made during the convention as follows: "For Christ," by Rev. J. W. Ford, D. D., of St. Louis; "How the C. E. Meets the Needs of the Times," Geo. B. Graff, President of the Missouri State Society.

A PLEASING SENSE

Of health and strength renewed and of ease and comfort follows the use of Syrup of Figs, as it acts in harmony with nature to effectually cleanse the system when clogged or bilious. For sale in 50c and \$1.00 bottles by all leading druggists. Jan. 14-1m.

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All efforts to substitute worthless, non-advertised preparations under similar names have proved failures, as intelligent people when they wish Syrup of Figs will not accept any other than that manufactured by the California Fig Syrup Co. of San Francisco, Cal., Louisville, Ky., New York, N. Y.

DONALD KENNEDY

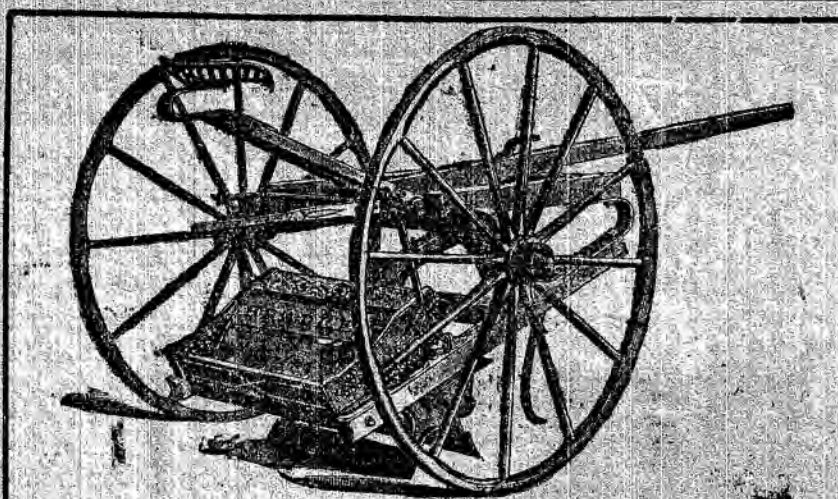
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The story of one of America's earliest and most important movements from its beginning to the present time; with valuable suggestions as to forming new societies, and the successful management of the same. A book that should be in the hands of every member of the Y. P. S. C. E.

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The Story of Visitation. By Reuben G. Thwaites. Latest volume of "Story of the States" series, edited by Ellbridge S. Brooks. 8vo., \$1.50 each. Fully illustrated.

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