The Arkansas Methodist.

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

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

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THE CHURCH AND THE STATE.

NO. 5.

Here is a fourth false assumption. Speaking of Gov. Eagle, Rev. J. S. Thomas says: "At this very moment he could consistently be the pastor of any Baptist Church desiring his services." I have wondered at that statement very much. Was it made thoughtlessly? or recklessly? or in good earnest? Could Gov. Eagle be pastor of a Church in Lake Village or in Eureka Springs? Could he be pastor of a Baptist Church in Omaha or in Boston? Mr. Thomas says, "Yes, he could, and that consistently." Consistently with what? Consistently with his duty as Governor of the State of Arkansas, he could do his full duty as pastor of a Baptist Church in any one of the places named—or anywhere else. Evidently the "services" required of and rendered by the pastor of a Baptist Church are very few and very unimportant.

Possibly he will say that it is inconceivable that any of these Churches, much less all, should "desire his services," or indeed that any Church would desire the services of a pastor who is at the same time Governor of the State. No, he does not mean that, for he censures the Methodist Church because it declines to put such a man in charge of a Church. It may be, that he means that no Church desires the services of Gov. Eagle—though he had just said that that had not a feather's weight in the matter; but if so he need not be a preacher, and his case is not what we are supposed to be considering.

Now I affirm positively that a man cannot be a true and faithful Governor of Arkansas, and at the same time a true and faithful pastor of a *Christian* Church; no, not even of one in Little Rock. If Gov. Eagle was pastor of a Church when he entered upon his canvass for the gubernatorial chair, he was in duty bound to resign his pastorate; because his duty to that Church was bound to be neglected. If he was under contract to serve a Church as pastor, and leaving that Church without his care, he wandered abroad to seek worldly honor or power for himself, he violated his contract with that Church. If they consented that he should neglect them and abandon his pastoral work, they were partakers with him of the crime of failure to supply a preached gospel and pastoral oversight to the families dependent upon that Church. If he was called of God to the work of the ministry, if the Lord had hired him and sent him into his vineyard, if as a servant of the Lord he has forsaken his work, deserted his post, betrayed his trust, laid up his pound in a napkin, and gone away to seek ease or glory or power or wealth for himself, if the Lord may say of him as was said of Demas, he "hath forsaken me having loved this present world"—his Master must judge him and not I. Christ may judge him, his Church may censure him; it is no business of mine. Let his Church condemn or justify, censure or applaud, it is no concern of any one beside.

And with all this the State has nothing to do. If he makes a good Governor—and he does—the State ought to be content. It is no business of the State whether he is a preacher or a plowman, a lawyer or a blacksmith, a Baptist or a skeptic. The State simply wants an honest and capable man, diligent and faithful in his office. But the Church has somewhat to do with the matter. It is a concern of the Church whether ministers be her servants, or simply serve themselves, serve the State and serve the world for "filthy lucre," "the praise of men," and the like. The Baptists may be indifferent as to whether their ministers attend to their work or not, but the Church of Christ can never afford to be indifferent about it.

Could Paul "consistently" have been procurator of Judea or proconsul of Asia? Could Titus have been governor of Crete, or Timothy of Ephesus? Could Jesus "consistently" have consented to be governor of all the kingdoms of the world "and receive the glory of them?" Consider the following charge which the apostle Paul gave to Timothy when he appointed him to the pastoral charge of the Church at Ephesus: "Neglect not the gift that is in thee which was given thee by prophecy with the laying on of the hands of the presbytery. Meditate upon these things, *give thyself wholly to them*, that thy profiting may appear unto all. Take heed unto thyself and to the doctrines; *continue in them*; for in so doing thou shalt both save thyself and them that hear thee." 1 Tim.; 4, 14–16. Perhaps no such charge was ever given to a Baptist preacher, and perhaps he would resent any hint that his "chief minister" had any right to give him such a charge; but this is a charge given to a minister of the Church of Christ by his father in the gospel. Hear him further in another charge: "I charge, therefore, before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; *be instant in season and out of season*; reprove, rebuke, exhort with all longsuffering and doctrine." 2 Tim. 4, 6. Could Timothy hold secular office, or make active canvass for one without violating his charge? Neither could Bro. Fizer. But Timothy was not a Baptist preacher, nor do I mean to make any application of it to Baptist preachers. I am not concerned at all about Baptist preachers or Baptist Churches. Their methods of administration are nothing to me, nor do I propose to "suffer as a busybody in other men's matters." 1 Peter, 4, 15. Yet I do insist that men entrusted by the Church with the care of souls and the care of Churches have no time to strive with the potsherds of this world, or to busy themselves in seeking for a "corruptible crown."

J. H. Riggin.

Pine Bluff.

DITZLER AND HALL DEBATE.

I promised several weeks ago to give your readers the gist of the Ditzler and Hall debate; I now endeavor to redeem that promise. As I wrote you I have been engaged in the greatest revival I have ever witnessed and had to defer this work until that closed.

The debate began on the 8th of December and continued the entire week—closing late Saturday evening. Hall led off in the first proposition, namely: "Missionary Baptist Churches are the only Scriptural Churches and have descended from the day of Christ." The Scriptures which he adduced to establish this were, first, Dan. ii: 44, "And in the days of these Kings shall the God of heaven set up a kingdom;" 2nd., Luke xvi: 16. "The law and the prophets were until John, since that time the Kingdom of God is preached and every man presseth into it;" 3rd., Math. xvi: 18. "Upon this rock I will build my Church, etc." I thought *mirabile dictu*! Are these all they have to support their exclusive claims? That was all the Baptist champion had to prove that Christ organized a Church and that a Missionary Baptist Church. Nor in three days on that proposition did he ever adduce any other showing that Christ organized a Church.

His next point was that Christ and John demanded repentance as a condition of admission to the Kingdom, and the Baptists were the only people on earth that made this requisition! ! His next step—altho he had positively refused to discuss the mode of baptism as a specific proposition—was to assert that the Missionary Baptists were the only people on earth who had Scriptural baptism. His fourth argument, or rather assumption was that restricted communion was essential to a Church and the Baptists alone had this mark. These are the principal points made by Mr. Hall.

Dr. Ditzler replied by giving first a definition of the word Kingdom, which Hall had failed to do. It denotes the sphere of God's rule, especially the realization of his saving purposes. The Kingdom is primarily salvation—a reign of grace. The following Scriptures were quoted to sustain first, the idea that God is a King: Psa. cxlvi. "The Lord shall reign forever and ever, even thy God, O Zion unto all generations." Dan. vi: 26. "For he is the living God and steadfast forever and his Kingdom that which shall not be destroyed and his dominion shall be even unto the end." Psa. ciii. "The Lord hath prepared his throne in the heavens and his Kingdom ruleth over all." Math. v: 3. "Blessed are the poor in spirit for theirs is the Kingdom of heaven"—not the Church as organized. Matt. vi: 33. "The Kingdom of heaven suffereth violence and the violent taketh it by force"—not the Church. Matt. xii: 38. "Then is the Kingdom of heaven come unto you"—Matt. xviii: 1, 4. "Who is greatest in the Kingdom of (grace) heaven?"—not the Church. Matt. xxi. "Verily I say unto you that the publicans and the harlots go into the Kingdom of (grace) God before you."—not the Church for the Pharisees were already in the Church—"For John came unto you in the way of righteousness, and ye believed him not, but the publicans and the harlots believed him," and therefore have entered the Kingdom of grace before you;—"and ye when ye had seen it repented not afterward that ye might believe"—that ye might also enter the Kingdom of grace. Mark xii: 34. "Thou art not far from the Kingdom of God,"—not the Church. "The Kingdom of God is preached and every man presseth into it—not the Baptist Church—for after 1800 years of preaching, out of the hundreds of millions of Christians, only about 3,000,000 have pressed into the Baptist Church. Luke x: 9. "The Kingdoms of God is come nigh unto you"—How hardly shall they that have riches enter the Kingdom of (grace) God—not the Baptist Church. It is the easiest thing in the world for a rich man to enter the Baptist Church. Luke xvii: 21. "Behold the Kingdom of (grace) God is within you"—not the Baptist Church. Matt. xxv: 21. "The Kingdom prepared for you from the foundation of the world"—not the Baptist Church. "Seek ye first the Kingdom of God"—not the Church. No trouble to find the Church.

Next Dr. Ditzler proceeded to give an exegesis of Dan. ii: 44 and Matt. xvi: 18. The Hebrew word—qum—which is rendered set up in Dan. ii: 44—is the same that is translated confirm, establish, make permanent in the following Scriptures: Isa. xlv: 26 "Establish—qum—confirm, this second letter, Dan. ix: 12. "Hath confirmed—qum—his word." Gen. xvii: 21. "My covenant will I establish—qum—with Isaac." It therefore means—"In the days of these Kings will the God of heaven confirm, make permanent, establish his rule and Kingdom among men. The word used in Matt. xvi: 18. "On this rock I will build—oikodomaso—my Church. Kremer gives this definition: The New Testament use of the word can be explained only by the Hebrew of the O. T. where banah—to build—is used to denote the advancement of anyone's welfare or prosperity. Mal. iii: 15. "They that work iniquity are set up—banah Hebrew—advanced—Greek anoikodomountai. Pro. xxxviii: 9. "He shall destroy them and not build—banah—oikodomaseis—them up." Jer. i: 10. "See I have this day set thee over the nation to build—banah—advance—develop and to plant." Jer. xlii: 10. "If ye will still abide in the land then will I build you—banah—oikodomatheese—prosper you and not pull you down." It is therefore plain that the word is used to denote prosperity brought about by God. In the New Testament it is an activity brought to bear upon the Christian state and tending to the advancement of the work of Jesus Christ, to the development of the inner life, especially within the Christian community. This word oikodomese translated build in the text and "on this rock I will build"—is the same word that is translated edify in 1 Cor. viii: 1. "Knowledge puffeth up, but love—okodomei—edifieth." x: 23. "All things are lawful for me, but all things oikomei—edify not. 2 Cor. x: 8. "For tho I should boast somewhat more of our authority which the Lord hath given us for oikodomen—edification." Eph. v: 16. "Maketh increase of the body unto the okodomeite—edifying of itself in love." 1 Cor. xiv: 3. "But he that prophesieth speaketh unto men to oikodomen—edification." Many other similar passages might be given. Then the meaning to be given to the Saviour's words is plainly this: On this rock I will edify, develop, advance my Church.

Then Dr. Ditzler made a telling speech on the oneness of the Church. On this rock I will edify my Church—not Churches. Hall in his reply quoted Act ix: 31. "Then had the Churches rest." Dr. Ditzler exposed his ignorance in a most humiliating manner, but few of his people could see it. He showed that no reliable Greek copy had the plural form in that verse and that the new version had rendered it in the singular. "Then had the Church rest." Hall also got another humiliating expose on the Greek word ecclesia. He affirmed most emphatically and with vehemence that the LXX never in a single instance translated the Hebrew word which means congregation or house of Israel into the Greek work Ekklesia. Dr. Ditzler showed instance after instance where the word was so translated and Hall had to publicly say he was not prepared to meet him on that point. This article is already too long and I must close. I will give the successive arguments in the next. Hall tried every way to dodge the succession position, but Ditzler forced him into it, and never was a man so completely demolished.

J. C. Hooks.

MANY CITIZENS TESTIFY.

We, the undersigned members of the Methodist Church at Antioch and citizens of the community, hereby testify that we heard the debate between Dr. Jacob Ditzler and Rev. J. N. Hall, and no such concessions were made by Dr. Ditzler as were published in the Baptist Gleaner over the signature of Edward A. Glover. They are false in toto. And we, the members and friends of Methodism, declare ourselves delighted with Dr. Ditzler's able defense of our cause and the Christian spirit manifested by him throughout the debate.

R. L. Norman, pastor Union City circuit; J. A. Douglass, J. A. Cloar, J. F. Williams, W. J. Johnson, official members of Antioch M. E. Church, South; T. A. Covington, J. G. Covington, A. T. Cloar, J. H. Evans, J. L. Mosier, H. B. Stiles, E. L. Williams, M. D., J. E. Williams, R. M. Hunter, T. D. Council, S. B. Evans, W. R. Waller, M. E. Church; T. B. Underwood, S. M. Hampton, Cumberland Presbyterian; J. R. Mosier, Baptist; J. M. Berry, Methodist; H. T. Briggs, L. B. Doubleas, no Church; J. C. Hooks, Pastor Union City station; W. H. Evans, P. C. Pinson Circuit, Memphis Conference.

Thus you see, Mr. Editor, that my statement as to falsehood published by the Gleaner, is not unsupported. The foregoing are the very best citizens in the vicinity in which the debate was held. I deem this necessary as I have received letters from various parts of the country in regard to this matter, Ky., Tenn., and Ark.

J. C. Hooks.

FOR SPECIAL MISSIONARIES.

To whom these lines may concern in the White River Conference:—I am in receipt of this note from our Missionary Secretary, Rev. H. C. Morrison, Atlanta, Ga., Jan. 22, 1891: "Dear Bro. Noe: I am instructed from Nashville to have the money sent in for special missionaries as fast as I can. So when you have as much as fifty or a hundred dollars on hand, you can send it to the Treasurer at Nashville. I hope it will all come in by the time agreed upon, the 1st of April."

Will all who took shares in sending out a new missionary at the call of Dr. Morrison at Marianna, when remitting me please state what it is for. I have the names and amount of all who took shares. The first response is from Rev. R. H. Grissett, Walnut Hill, and the second is from Rev. R. S. Kirkman, Heber. Who will be next? Let them come.

F. R. Noe, Treas.

Salem, Ark., Jan. 27.

ATTENTION, HOT SPRINGS!

We clip the following from the Nashville Advocate of Jan. 31:

"The Committee appointed to select a place and make arrangements for holding the next session of the General Conference were instructed to give due consideration to all offers of gratuitous hospitality that might be made upon the part of different communities in the Church. At the request of Col. E. W. Cole, the chairman of that Committee, we state that the whole matter will be closed up by the first of April next. Whatever offers are to be made must, therefore, be put in shape and presented speedily."

COCHRAN AND RIGGIN AGREE.

To Rev. J. S. Thomas:—Dear Bro.: Here is what I said: "The Church of Christ is a kingdom and not a republic. Jesus Christ is Head and King, and his laws are binding and imperative." Here is what Dr. Riggin says: "In subjection to Christ as King, and the recognition of his sole authority as teacher and ruler, and head over all things to the Church: thus far indeed it (Methodism) is a monarchy." Yet you are shameless enough to say he pitches into me. No, sir; Dr. R. and myself are in perfect agreement. I do not wonder you were scared when you saw Dr. Riggin coming. I do not blame you for dodging; but don't dodge behind me. That's cowardly.

S. L. Cochran.

Marianna, Jan. 30.

LAW AGAINST SABBATH-BREAKING.

SENATOR TILLMAN'S BILL.

A bill for an Act to be entitled an Act to prevent Sabbath Breaking, and to repeal an Act entitled an Act to amend the law relative to Sabbath Breaking, approved Feb. 15, 1887.

Be it enacted by the General Assembly of the State of Arkansas:

Section 1. That any person who shall on the Sabbath or Sunday be found laboring, or shall compel his apprentice or servant to labor or perform other services than customary household duties of daily necessity, comfort or charity, on conviction thereof shall be fined in any sum not less than one dollar nor more than twenty-five dollars. (This was amendeded allowing bakers and butchers to keep open till 8 a. m. on Sunday. Ed.)

Sec. 2. Every apprentice or servant compelled to labor on Sunday shall be deemed a separate offense of the master.

Sec. 3. That an Act to amend the law relative to Sabbath breaking, approved Feb. 15, 1887, be and the same is hereby repealed.

Sec. 4. That all other laws or parts of laws in conflict herewith are hereby repealed, and this Act shall take effect and be in force from and after its passage. Tillman.

The foregoing is the Bill against Sabbath Breaking, introduced by Senator Tillman of Washington county, and ably advocated by him till its passage in the Senate last Friday morning by 15 to 10, losing several votes by reason of absent members. We heard only part of the discussion, chiefly by Senators opposed to the measure, but in our judgment they did not make a single unanswerable or even strong argument against its passage. Their speeches were short, and the chief objection was made in behalf of the Seventh-day Adventists, who are estimated at 3,000 in Arkansas, and who it was argued would be prosecuted and oppressed by the passage and enforcement of the proposed law; that such a law would drive Seventh-day Adventists out of the State and retard immigration; that under the law the bill seeks to re-enact, Seventh-day Adventists were indicted, and fined, &c.; but as Senator Tillman pertinently replied, it was not because they observed Saturday, as a day of rest and worship, but because they defiantly violated the State's laws by working on Sunday.

Now we assume, that patriotic Christian citizens should not demand exemption from the operation of general State laws—which are necessary to the common welfare and designed to promote the greatest good to the greatest number—on the ground of religious toleration. Such exemption in the case under consideration would be a discrimination in favor of one denomination, and therefore special or class legislation. Further, it should be kept in mind, that the Seventh-day Adventists are opposed to *all* Sunday laws—'are against every Sunday law that ever was made in this world from the first enacted by Constantine' to the present time—so declared one of their distinguished leaders, Prof. A. T. Jones before the U. S. Senate committee on the Sunday Rest Bill, in December, 1888. And this same leader on that occasion proclaimed his people 'opposed to all laws against blasphemy, cursing and swearing, because these are violations of the law of God, for which civil government should not punish any one.'

That a day of rest is absolutely essential to the general welfare of society will not be denied by any person worthy of respectful consideration; and we contend, that the civil or legal day of rest should be uniform—the same that was recognized in the formation of our government and is still held sacred by the great majority of American citizens. We have not heard any argument denying, that the first day of the week and not the the seventh, is recognized now and has been from the beginning, as the true Sabbath, the legal day of rest, in the administration of our government, both State and Federal. Under our Federal Constitution Sunday is not counted in the ten days in which the President may return a bill; sessions of Congress are not held on Sunday, and provision is made by act of Congress for Sunday observance in the army and navy; Federal courts and government offices are closed on Sunday, and the service of the Post Office is restricted; State courts and legislatures are not held on Sunday; contracts made or for service on Sunday are invalid; commercial paper may not be collected or dishonored on Sunday, and the issuance of legal processes on Sunday are forbidden. In short, Sunday is the legalized Sabbath of this government, and of its citizens probably not more than one in five hundred professing Christians regard it otherwise than the divinely appointed Sabbath.

Now while we believe it is the duty of the State to protect its citizens in their religious freedom, this can not be righteously done where individual choices encroach upon the public freedom, which the State must preserve by enacting and enforcing wholesome laws. A citizen should not plead religion or conscience in favor of actions, which injure the public freedom and outrage public sentiment, as would be the case in prosecuting the ordinary pursuits of labor on Sunday; and if individual conscience must be respected to the extent of allowing secular work on Sunday, then by parity of reasoning, it would be wrong to require a Seventh-day Adventist to perform jury or witness service on Saturday, to acknowledge the service of any legal process on Saturday, or to pay for the support of Public schools, in which it is taught that Sunday is the Christian Sabbath. Again, the Seventh-day Adventist, who has a store and closes during Saturday as a matter of conscience, must per force of law remain closed through Sunday; while his brother Adventist may perform any kind of manual labor, haul along the public roads, or run his blacksmith-shop (as at Springdale, Ark.), cotton gin or saw-mill on Sunday. (The exception which would stop these on Sunday, would operate likewise in protection of Seventh-day Adventists on Saturday.) In other words the existing law protects the Adventist farmer, teamster, blacksmith, ginner, or miller in his secular work on Sunday, but the Adventist merchant, with as much religious conscience as his neighbors, must close his store on Sunday, though it may really be no more of a public place than the shop, gin or mill owned by his neighbors and brethren.

But it has been urged with more bombast than discriminating thought, that 'the Tillman Bill has in it the spirit of intolerance, which drove the Pilgrim fathers from the old world.' To such objection we reply, that the said Pilgrim fathers 'before disembarking solemnly bound themselves to obey such laws as should be enacted'; that in the old world they cheerfully observed Sunday, as the 'Christian Sabbath'; that after arriving in the new world the honored Pilgrim fathers required men and women to attend church on Sunday and "to listen attentively" to sermons of two hours or longer, and they punished 'persistent absentees by putting their feet in stocks or stretching their necks in a pillory;' that they did not exempt one class of citizens from Sunday laws binding upon other citizens; and, finally, that neither the Seventh-day Adventists nor their apologists can find much comfort in the principles and practices of the venerated Pilgrim fathers.

(Continued on 4th page.)

ARKANSAS METHODIST.

WEDNESDAY. FEB'Y 4, 1891

RECOLLECTIONS OF MY ITINERANT LIFE. NO. 21.

April 18, 1862. Prevented from reaching my appointment at Moro by high water, I returned home, stopping for dinner with my old school chum George H—s. His wife is a most amiable sweet-spirited Christian woman, and a member of our Church. I tried to talk to him about his soul; think he felt, but was unwilling the subject should be pressed home. 21. My first case of immersion—Mrs. Vesta Phillips—[illegible] with it, the services at the water's edge were impressive, and a good religious spirit prevailed throughout.

2[illegible]. In the evening, I was sent for to visit Uncle Isaac Holmes, as he was thought to be dying. The old veteran was more than ready, his faith strong and his sky was without a cloud; his taking leave of his children and servants was a most touching scene. He revived and talked with me and his pastor, Rev. Jesse S. McAllister, freely; mentioned several of the old preachers—McKendree, Bruce, Lee, Drumgoole and Douglas. Holy triumph filled the soul of this prince in Israel as he anticipated reunion with hosts of his old friends and loved ones. This sacred, joyous hope was realized May 5, and if ever the words "Know ye not, that there is a prince and a great man fallen this day in Israel?" were appropriate, they are now. Here is a Christian man, measuring up to the Scriptural standard, at all times; everywhere a man of mark, solid, strong and influential, a very pillar in the Church of God, having served his generation well, he has "come to his grave in a full age, like as a shock of corn cometh in his season;" revered, honored and loved by all who knew him, he sleeps in the old family burying ground beside his loved companion, lovely and pleasant in their lives, and in their death they were not divided. My journal adds, "Bro. Hunter is to preach his funeral at Princeton, and Bro. McCadden is to hold a similar service at the same time in Zion, Mecklenberg county, Va., where Uncle Isaac held his membership previous to his removal to Ark., 1847." No marble slab marks the place of his repose, but his holy, useful life, and calm, triumphant death, has embalmed the name of Isaac Holmes in the affectionate remembrance of all who knew him. His only surviving child, H. G. L. Holmes, an efficient and useful member of the Methodist Church on this (Tulip) circuit, is following in the way his father trod. May you, my dear brother Lea, and your children, be as true and devoted friends of God, the Methodist Church and the preachers as was your honored father.

22. In company with Howel Taylor, on my way to Hunter's Chapel, called on my old friend Gen. Nat. G. Smith, a good time socially and religiously; had prayers and rode on to my appointment. Here is another Baptist of the broad guage, mentally and morally the peer of any man we ever met in any Church; he was perfectly at home in Methodist meetings, would often give most instructive lectures in prayer meeting, and when it came to taking care of a Conference at this place, Gen'l Smith's doors were as wide open as any one's, and his greeting as cordial and his hospitality as abundant, as his ample means and his great big soul, full of religion pure and undefiled, could make it.

June 7. "At Rock Spring, after preaching twice and meeting the class, spend the night with mother Holloway; she is sick, and somewhat distressed in mind about her absent boys. "Her son, who was in the battle of Shiloh, had five balls shot through his hat and clothing, fought through both days and came out unhurt; he is religious and writes to his mother most cheeringly about his religion, and says, Let us meet in heaven, if we meet no more on earth." Mother and sons are all in heaven now, two daughters only survive, and they are pressing on to that blessed family reunion on the beautiful shore.

14. Large congregation at Tulip to-day; preached the funeral of two young brothers, who died in the army. Old Uncle Jimmie Williams gave a most touching exhortation. When this venerable old preacher speaks, all delight to give him audience.

21. Drove to Col. Charles Bullock's, met a soldier there, talked to him about religion, gave him a tract which he received with many thanks. Col. B. is an Elder in the Presbyterian Church and a mighty strong one; no "revision of the Confession of Faith" with him; while all that, his heart beats in unison with Christians of all names, and he and his most excellent family, several of whom are Methodists, extend welcome and a bountiful hospitality to all true ambassadors of Christ. Pleasant indeed are our recollections of this Christian family.

22. At Bethlehem. Bro. S. had committed an offense, acknowledged it with marks of genuine penitence, and asked the Church to forgive him. Another brother, who, just at that time, didn't have too much of the forgiving spirit, took occasion to make some very harsh and bitter personal remarks against and to this brother; in a moment they were both furious, and serious trouble was imminent. I got between them and called the congregation to prayer; rising from my knees, I remember to this day the feeling of distress that possessed me as I retired, expecting every moment the outburst of war in miniature. Jesse Harris, Chas. Blacknall and one or two other old stand-bys interposed and this shameful affair was silenced, at least for the present. Both these hot and hard-headed brethren in after years saw and lamented their extreme folly and madness, and I trust, asked and obtained forgiveness of their Savior. I was with them both in their last hours. It takes a cool, level-headed, warm-hearted man to maintain his moral equilibrium these war times. Thank God, there were those that did it, and they deserve to be had in in everlasting remembrance.

J. E. Caldwell.

JUDICIARY OF OUR CHURCH.

The first step looking towards an indictment of a traveling preacher at Conference, is not necessarily an accusation. Any information of existing rumors or reports is sufficient. The general subject to which they relate may or may not be explained. Without any inquiry the matter goes directly and immediately to a Committee of three for investigation.

2nd. This committee does not judge of the guilt or innocence of the party, only of the necessity for a trial. They do not, like a Grand Jury, express an opinion as to guilt or innocence. A trial may be deemed necessary in order to vindicate a wrongfully accused person. It is an inquest for both sides.

3rd. If the finding be that a trial is necessary, it must be had. The party is at least officially if not judicially suspected. The inquiring committee does not report its reasons for a trial. But it amounts to a suspension.

4th. "If the Conference differ in judgment from the committee, a new committee may be appointed to inquire into the facts and report." This can apply only where "no trial" is reported. Otherwise you make the Conference vote about nothing, that is, about that of which they know nothing. To be told of the general subject matter of the complaint gives them no information as to its merits. These merits, at this stage, may be trifling, or they may be capital. The testimony to show their character is yet undivulged. No one knows what it is. A Conference could not object to a finding of "trial necessary," for the reason that it could not possibly know the grounds of it.

5th. But if the investigating committee report "no trial," there may still be abundant knowledge in the Conference to justify a demand for a trial; hence, a new committee, and quite likely, additional testimony before it.

6th. Moreover, what would be the condition of a preacher without a trial and with an official indictment hanging over him? Where would the Bishop send him? The Sioux Indians of the "Bad Lands" would not have him.

7th. Who appoints the committees? The presiding officer of course. This parliamentary rule is invariable. Exceptions rise out of peculiar conditions. The assembly never has the right to appoint them. Our law denies the right of a committee of trial to appoint its own chairman or secretary, and the more so for the Conference to appoint its own committee.

8th. We have no law authorizing or permitting a vote of the Conference on a question of the guilt or innocence of a member. This question, when it arises, is determined by a court of its creation for that purpose. The Conference does not even approve or disapprove such finding.

9th. The necessity for a trial of a preacher grows out of the fact of unfavorable reports or rumors, not the truth of them. The truth and character of such alleged facts is for the courts of trial to determine.

10th. An innocent man never objects to a trial, but seeks it, and may even demand it. It is his only means of redress. To evade or stave it off is presumptive evidence of guilt.

11th. The meaning of "refusing to attend the work assigned him," is contumacy against the law of the Church. He had abundant opportunity to decline the appointment before it was made. This breach of contract, with its consequent embarrassment and intent to break down our itinerant system, is by our law regarded a high immorality, and must be tried by a judicial body.

R. Abbey.

Yazoo City, Miss.

The popular notion is that the French are the most volatile of men. It slowly dawns upon our prejudiced vision that they are among the most industrious and frugal. Their payment of the German exactions after the war of 1870-71 was a revelation of recuperative force. This month the Government invited a loan of 869,000,000 francs, about $173,800,000, at three per cent, and gave the preference to small investors. The result is most gratifying. Peasants, small artisans, and traders were eager takers, crowding out the bankers and speculators. A nation is secure and stable when its creditors are the mass of the common people. It becomes a commune indeed.—Western Advocate.

THE ARKANSAS MINUTES.

A copy of the Minutes of the last session of the Arkansas Annual Conference was received last night and examined with pleasure. The improvement in the arrangement of the statistical tables is considerable. It is to be lamented that so many of our people care but little, some none, whether they have a copy or not. I have each year bought a goodly number and had to give them away to get rid of them. Sometimes I could not get Methodists to take them home after giving them to them. It is also unjust to the Publisher to require him to publish the Minutes at his own expense or risk, and then some of us preachers will not purchase them or try to sell them. Bro. Harlan is required by our Conference to publish the Minutes and we furnish to him no funds with which to pay the printers. His only method or chance to secure the means to pay the cost of their publication is the sale of them to the preachers. To save him from financial loss some of the preachers take more of the Minutes than they need, and more than they can pay for with justice to their other claims. If there is a preacher in the Arkansas Conference, that has not taken 2 dozen copies, let him at once write to Bro. Harlan for at least that number. It is due Bro. Harlan and due to our Conference, that we do not allow our Publisher to lose in obeying our orders. J. S. Clower.

Quitman, Jan. 28.

THE FIGURES.

We desire to call attention of the preachers and people of the Fort Smith District to some revelations of the statistical tables or the Minutes of the Arkansas Conference, just from the press. While there are evidently some inaccuracies, be it understood that we blame no one for these. We presume all did their best. The work of the Statistical Secretary is the most laborious and annoying work of the Conference session; that of the Publisher of the Minutes is not much less so. A fruitful source of error lies in the fact, that some brethren sometimes give in one set of figures to the Boards, and another set to the Secretary.

The table shows additions to the Church in Fort Smith District of 538, removals by death and otherwise, 300, and yet the table records not decrease for the District of 322. It ought to be said that the lines of the territory were the same.

The table shows decrease in valuation of the churches $14,225, while $5,343 was put into churches, and none were lost. In this case a correct addition of the column would show that present valuation of churches in the District is $48,600 instead of $30,700 as the table has it, giving an increase $3,675, which still does not represent the work; for we did well in this department last year.

The financial table shows that the salaries of the preachers increased something over $300.00. Leaving Fort Smith out, this shows a decrease for the country charges.

Concerning the collections. The net decrease on the six collections was $107.59. Only two, Church Extension and Ministerial Education, show an increase. It will be said we had a short crop. So we did—a very short one. On the other hand let it be remembered, that year before last the District had no Presiding Elder during the last quarter of the year, the financial quarter. Bro Babcock had gone to the Galloway. We attribute the decrease to two causes: 1st. Short crop. 2nd. Change of method in collecting. Few public collections were taken. The Presiding Elder did not take more than two that he remembers. We used the plan of private collections by private circular and committee. We expected the plan would cost us something, and that we would show a slight decrease, even though there had been a good crop of corn and cotton. We think, under the circumstances, that the decrease was a very small one. We submit that the facts show the wisdom of a change in the plan of collecting. 1st. Two years ago the District had a fairly good crop of cotton and an abundant crop of corn. It had a Presiding Elder, the equal certainly of the present incumbent, moving along the usual line of public collections for nearly three-fourths of the year, leaving the preachers and people to work remaining one-fourth. 2nd. Last year the crops were unusually short. The Presiding Elder did practically nothing in the direct work of collecting. He simply pushed what he believed a more thorough plan than had ever been operated before in the District. 3rd. We know that a great part of what was paid came from parties who had hitherto paid practically notging; and if the whole District had moved in the matter early in the year, as the plan contemplated, we would have come out with an increase, in spite of a short crop. Will the brethren take notice?

After all, however, looking at these tables makes me ashamed. The deficits are a disgrace. We feel like saying we must do better and we will do better. We are on the circular plan again. We intend to stick to it. We want some plan which lets no member of the Church escape. We are not working simply for money; we are working to develop the souls of men. If a man has hitherto done nothing in supporting these institutions of our Lord's Kingdom, he is the man, above all others, whom we are after. We owe it to him to be after him. But let us not be bound by any plan. Let us collect the money! If the people do not pay up every cent of the Domestic Mission money in January, as our plan contemplates, push out your committees in charge. If they do not get the money by the time of the next appointment there, beloved, you have done all you can do with the circular plan on that item, so take a collection for the deficit. Treat all other funds the same way. If you don't get them after having tried the plan we are using, try some other plan. Let us collect the money.

Your Servant,
Jas. A. Anderson.

Greenwood, Jan. 28.

ANNOUNCEMENT OF S. S. BOARD.

ARKANSAS CONFERENCE.

I desire all the brethren who intend making application for help from the Sunday-school Board to read the following resolution:

"Resolved, That the Secretary and Treasurer of the Sunday-school Board of the Arkansas Conference be authorized to make disbursements of money to needy Sunday-schools during the interval of the Conference to the amount of five dollars ($5.00) to each, provided such schools are Methodist schools and agree to run during the winter season, and, also, that they are really in need of help."

Signed, J. M. Cantrell,
A. H. Williams.

All Sunday-schools making application for aid must comply with the above resolution before the application will be accepted and the money given. We have on hand sixty-five dollars ready for distribution.

B. C. Matthews,
Sec'y and Treas.

Ozark, Jan. 29.

MORRILLTON DISTRICT.

Bro. Bennett:—I have completed my first round on the District. The preachers are all well received, and are at their work with cheerful hearts and bright prospects of a successful year. Bro. Massey at Morrillton fills the eye of his noble people as a first-class station preacher. They have a model Sunday-school, with Bro. Garland as superintendent.

Dr. Peebles is giving eminent satisfaction on his nice compact work.

Bro. Harlan at Conway has his work well in hand, and is being felt for good by his generous, appreciative people. He does not allow any one to excel him in looking after the interests of the Church.

Our young Bro. Hill on Conway mission is hopeful of building two churches. He is consecrated to the Lord and will do good.

We have an excellent supply in Bro. Brown for Perryville mission. He is in favor with his brethren, and if he duplicates his last year's report, he will do well.

The devoted and witty Harris has made a fine impression on Perryville circuit. He advertises to fill every appointment, regardless of weather.

Bro. Cullum at Opelo is faithfully doing his duty; has had one protracted meeting with some good results.

Bro. Ray at Springfield and Hill Creek, is like the old corn of Egypt, they call him "The Old Reliable." I think he and his people will be satisfied to let the appointment stand for four years.

Father Graham says he is doing his last year's work. He wants it to be the best. He is happy and hopeful. God bless the old veteran. His people love him.

The brave Hamilton on Mt. Vernon C't will hold his ground against all odds. I think he has a bright future.

Bro. Smith had a good report from Cleveland. He is one of our rising young men.

Clinton is a nice little inland town; some excellent people there. Methodism has a monopoly. They give a good account of their pastor Bro. Culpepper. He is building a nice church on Culpepper mountain.

Dr. Thomas will take good care of Bee Branch. His brethren are delighted to have him; he has served them for several years in the local ranks.

No preacher perhaps is doing better than Bro. Clower on Quitman circuit. His was a delightful Quarterly Conf. Reports full. He makes a speciality to circulate good books and papers. *Do you see* anything in this? Is not a good book or religious paper as much a necessary of the family as a ham or a sack of flour? Does not the mental and spiritual man need food? Brethren of the District, try to place The Arkansas Methodist in every Methodist home.

President O. H. Tucker and Quitman seem to have been made for each other—an elect man in one of the best communities in Arkansas. They gave me the largest congregation on the round. They have a graceful way of doing the work of the Church. We had a real spiritual Quarterly Conf. I was delighted with Quitman. Ours is a school and college District. Springfield, Perryville, Clinton, Scotland and Greenbrier High Schools, Hendrix, Quitman and Morrillton Colleges. Professors Tocus and Murray are in favor at Morrillton. Our denominational Colleges, Hendrix and Quitman, are worthy of our patronage and cordial support. Of Hendrix I know more definitely from personal observation. The inside work is strictly first-class. President Millar and his corps of faithful teachers are worthy and well qualified educators. The Spring term is just opening. Now is a good time to enter.

Respectfully,
D. J. Weems.

Conway, Jan. 29.

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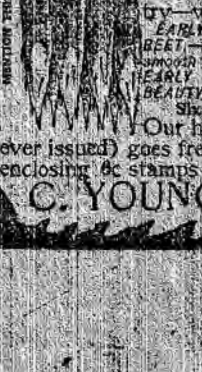

ARKANSAS METHODIST.

WEDNESDAY, FEBY 4, 1891

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FIELD NOTES.

SPRINGDALE.—We are moving on gladly, joyfully, gratefully in our little city of Springdale. You doubtless remember your visit here last Spring, but you did not see our little city at its best then, for it was so rainy, but we who claim it as home, think it a pleasant place to dwell. Our people are industrious and honest, and on the alert for improvement on all lines. Our merchants are solid and prosperous, leaders and supporters in good works generally. Our public school, under the conduct of Prof. C. G. Cole, is doing good work. Health is very good, and apples plenty. Last but not least our Church is greatly blessed and refreshed under the ministry of our young pastor, Rev. Arthur Marston. He is truly the right man in the right place. We esteem him very highly for his works' sake. He teaches like a Methodist, and works like a Presbyterian; don't you think that a fine combination? I do. I have wonderful respect for our faithful working Presbyterian brethren. Our P. E., Rev. K. S. H. Johnston, is doing faithful work on the District. He is a true man in every department of Christian work. In ministering to the sick and afflicted he has few equals, as I can testify in his tender and faithful visits to my husband in his last illness. He has been a benediction in the family of Bro. and Sister Vincenheller, with whom he has made his home (when he is at home) for the last year. Their children love him very much, and when a man's Christianity will bear home inspection it will do anywhere, and if it will not, there is something radically wrong. I little thought years ago, when I saw a beautiful little girl on a steam boat at Little Rock, on her way with her mama and the other children to Ark., to meet papa, who was teaching at Lewisburg, that some day her husband would be my P. E., but so it is; but the sweet face rests now beneath the coffin lid, while the pure spirit rests with its God, where there are no more tears, no more lonely bleeding hearts. God grant that we each one may be faithful in our place, and at last we shall with Lizzie, gather at the beautiful river. ANNA M. GRANADE.

HOT SPRINGS.—I have been at work for a month on my charge, Glenn St. and Malvern Avenue, and I find my work a pleasant one, and full of possibilities.—They received me right royally and I am beginning to feel like an old itinerant. God bless these loyal Methodists, who know how to make a preacher feel good and at home. I have seen so much indifference on this line, that I was prepared to enjoy it. Pray for me, brethren, that I may be the humble instrument in building up these charges, and in co-operating with my experienced co-workers, Brothers C. C. Godden of Central and W. R. Harrison of South Hot Springs, in fortifying against the evil influences of this City of Vipers. I now see as I have never seen before, the value of our church paper, and I am willing to co-operate with you in any way in its general diffusion among our people. Yours,

JAMES THOMAS.

Jan. 27.

WALNUT RIDGE.—There are several things I wish to speak of in brief. First to express my hearty approval of the plan you suggest for putting THE METHODIST into the hands of indigent widows and disabled and aged veterans of our Church, who have not the means to pay for it. I send herewith a small contribution for that purpose, and will send more from time to time. We have notified our Sunday-school that we would ask them for an expression as to how many shares we will take in the Missionary stock, and hope to be able to report a handsome little contribution. We have about all our literature paid for for this year.

We are highly pleased with both Brother and Sister Skinner. Besides his preaching ability, they are both such earnest, consecrated workers. We (with you, Bro. Thornburgh,) have long prayed for a revival in our Church and town, but we fear the Church has not worked for it as it should; and as God works through the Church, uses us as instruments, we should not expect such results as long as we are unwilling to be used; in other words, to work heart, hand and soul for the accomplishment of the desired end. May this be the year, when our prayers may be answered.

The Presbyterian Church at this place has a faithful, zealous pastor now, Brother Patterson. Our District Stewards' meeting was held at this place Jan. 28. Our P. E.'s salary was raised from $1,000 to $1,100, as a partial evidence of our appreciation of his faithful and zealous work. Quarterly Conference was held here 24th and 25th. Some able preaching by Bros. Taylor, Skinner and Bishop; and an old-fashioned love feast on Sunday afternoon with the good spiritual feeling prevalent, common on these occasions.

We also made a raise in our pastor's salary. Our greatest need now is a parsonage. Expect there will be a move made toward building one before the year closes. We often say, God bless you in your work, brothers. If you could see all the good done by THE METHODIST, no doubt you would be continually rejoicing. T. J. W.

Feb. 27.

MELBOURNE CT.—We are cosily ensconced in the parsonage on the Melbourne circuit. It is only partially furnished at present, but I think the good people will have everything necessary for the preacher's comfort for another year. Owing to the delay in the arrival of some of our household goods we did not move in until Tuesday evening of Jan. 7. The next day wife and I were busily engaged in arranging and setting things in order, as is usual for new-comers. After supper was over, we were sitting by a nice warm fire congratulating ourselves over our comfortable home for the present year, when some one rapped at the front door. Of course it was promptly opened, when a brother entered bringing something very carefully, which he deposited upon the dining table. The thought struck me in a moment, "storm." It was too late, however, to seek "refuge," and we concluded to "stand the storm," as best we could. Then came the rush of sisters and brethren, old and young, little and big, with broad sweet smiles playing over each face, and bringing the good things of this life, depositing them upon the table until it was filled to overflowing. Bro. Bennett, I thought of the Scripture "And there shall not be room to contain." Well after awhile a "calm" succeeded, which is usual after a storm. The crowd seemed to enjoy themselves much, but this scribe was thinking and meditating somewhat, for he knew his action in the "drama" would come presently. And sure enough it did come. As a matter of course I had to say something. Well I took up my Testament and turned to the 16th Psalm. I tried to talk but my heart-felt gratitude was almost too great to give an intelligent utterance to my feelings. I then read the above Psalm, and sought relief in prayer. I will not attempt to itemize. Suffice it to say the result of that "storm" will be a "feast of fat things" to us for many days to come. God bless the good people of Melbourne and help me to "study to show myself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." The outlook I think is encouraging. There seems to be a willingness on the part of the Church to co-operate with the pastor all along the line, and I am sure if we will work together in love, and let the salvation of souls, and the upbuilding of Christ's kingdom be the motive power, "victory will flash along our ranks and perch upon our banners." I pray that this may be the most successful year of my life in the Lord's vineyard. God help us to "put on the whole armour that we may war a good warfare, and having done all to stand." In contemplating the future I am constrained to cry out, "And who is sufficient for these things?" My confidence is stayed on the Lord, who is able and willing to "make all things work together for good to them that love him."

R. M. MANLY.

Melbourne, Jan. 28.

A SAD MISFORTUNE.

On the morning of Jan. 13, at 11, the daughter of Mr. Staten, Antioch, caught on fire and was burned so that she died at 5 p. m. She was six years old. And a bright six year-old girl she was. The writer was there on Sunday and hearing of the misfortune, returned Tuesday only to see her suffering under the intense agony. I returned again in the evening but arrived just after her death. Under the many sobs of which I could not help taking part, I sang to cheer the father two verses of "Sweet Bye and Bye." The father said, "The little thing was saying, Lord, have mercy." The Lord did have mercy and took it so quick out of its great pain. The Lord does right always; I am reconciled to Him. It may be for the best. The child has gone to meet its mother. Let the father resolve to meet them both. PASTOR.

Social Hill, Ark.

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The greatest good for the greatest number is the mark aimed at by all reformers, and to reach it secures the greatest acclaim of fame that can be had. It is a good thing for the consumer, for the manufacturer, for the newspapers, when an article of merit is put upon the market, is made known by newspaper advertising, and, through a series of years proves its worth to lessen labor in millions of homes, profits the newspapers, and gives its makers a fair living. Pearline, the great washing powder manufactured by James Pyle & Sons, New York, have done all this. If it is not making labor easier in your home, it is your fault. Something of its history in made plain in an advertisement in another column.

We are not ignorant because we do not learn, but because we forget so much.

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 costive or bilious. For sale in 50c and $1.00 bottles by all leading druggists. Jan. 14-1m.

Electric Belt Free!

To introduce it, the undersigned will give away to those who are sick or ailing or suffering from weakness or disease, and who would be likely to make good agents, if cured, one of our German Electric Galvanic Belts (regular price $5 (U. S. Patent 357,847), invented by Prof. E. H. Van Deweyse, M.D., of N. Y. Electrical Society and late Professor of Chemistry of N. Y. Medical College. $500 Reward for any Belt we manufacture that does not generate a genuine Electric current. They are daily making most marvelous cures in cases of Rheumatism, Liver, Stomach and Kidney Diseases, Lung Troubles, Nervous Debility and many other ailments in which medicine fails. Address at once,

German Electric Belt Agency, Brooklyn, N. Y.

D. E. WING. C. E. STEPHENS. J. S. EGGLESTON. C. M. WING.

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FOR LADIES and GENTLEMEN

CORNER MARKHAM & LOUISIANA STS.,

LITTLE ROCK, ARK.

IRON FENCE.

SIXTY STYLES FOR Cemetery and Lawns

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J. W. RICE, Atlanta, Ga.

"Seeing is Believing."

Do you want to buy a Lamp?

And the best lamp ever made, like Aladdin's of old, "a wonderful lamp!" A lamp absolutely non-explosive and unbreakable, which gives a clear, soft, brilliant white light of 85 candle power! Purer and brighter than gas light, softer than electric light, more cheerful than either! That lamp is

"The Rochester."

And with it there is no smoke, no smell, no broken chimneys, no flickering, no sweating, no climbing up of the flame, no "tantrums" nor annoyance of any kind, and it never needs trimming. Its founts (oil reservoirs) being tough rolled seamless brass, with central draft, it is absolutely unbreakable, and as safe as a tallow candle.

Only five years old and over two million of these lamps in use. It must be a GOOD lamp to make such a telling success. Indeed it is, for lamps may come and lamps may go, but the "Rochester" shines on forever. We make over a 200 artistic varieties,—Hanging and Table Lamps, Banquet, Study, Vase and Piano Lamps—every kind, in Bronze, Porcelain, Brass, Nickel and Black Wrought Iron.

Ask the lamp dealer for it. Look for the trade-mark stamp, "THE ROCHESTER." If he hasn't the genuine Rochester and the style you want, or if no lamp-store is near, send to us for free illustrated catalogue (and reduced price-list), and we will box and send you any lamp safely by express, right to your door.

ROCHESTER LAMP CO., 42 Park Place, New York.

Manufacturers, and sole Owners of Rochester Patents. The Largest Lamp Store in the World.

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Making Direct Connections in Union Depot, St. Louis, with all Through Trains for the

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EXCELLENT DOUBLE DAILY SERVICE Between

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POPULAR BALD KNOB ROUTE

The Tourist's Favorite,

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Elegant Day Coaches, Finest Free Reclining Chair Cars, Luxuriant Pullman Sleepers on all Through Trains.

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Write to us for your Sewing Machine Needles, OILS, ETC., ETC.

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CARL & TOBEY CO.,

WHOLESALE GROCERS,

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

LOG CABIN SCHOOL SHOES

They Have No Superior.

Keep the head cool, the feet keep them warm,
The understanding protect from dampness and harm;
There is nothing that can do this so well
As our *Log Cabin School Shoes*, which *always excel*.

There's Rollicking Tom, Wild Bill and Big Joe,
As coasting on the hill they laughingly go;
Or sliding along on the slippery street,
Protection demand for their huge feet.

We have just the thing, our *Log Cabin School Shoes*
Were expressly made for these saucy galoots;
They are strong and heavy and thick in the leather,
To kick Jack Frost and beat the rough weather.

Our *Log Cabin School Shoes* are *unexcelled*;
They are made heavy for boys and medium for girls;
We make them of the *best leather*, *rivets* and *screw wire*,
Still they will *burn* if put into the *fire*.

I do not say, like so many nowadays do,
That we alone on earth have the *best School Shoe*,
But I do say that the *whole earth can't produce*
A better Iron-Clad School Shoe for your children's use.

I am, yours truly,

ANDREW J. DREAS,

Or WALDEN-PARCELS-JORDAN SHOE CO., St. Louis.

ARKANSAS METHODIST.

Rev. Z. T. BENNETT, Editor.

WEDNESDAY, FEB'Y 4, 1891

IMPORTANT--LAST CALL.

We again call the attention of our readers to the annual meeting of the State Prohibition Alliance to convene in this city next Tuesday at 7 p. m., in the chapel of the First Presbyterian Church, corner of 5th and Scott streets. It is very important, that there should be a large attendance of Temperance workers from various parts of the State. It is now understood, that all the railroads will give the usual convention rates, one and one-third fare for the round trip. Delegates will pay full fare coming and take from the agent selling the tickets receipts for the same; on presentation of these receipts to proper R-R. Agents return tickets will be sold at one-third fare.

An Epworth League has been organized in our Church at Wynne—so reports our pastor there, Rev. F. C. Sterling.

We commend to our readers Rev. Henry Crockett's excellent thoughts on Psalmody on page 6, where they will also find "a remarkable Jewish defense of Christianity."

"Sunday laws for protecting the worshiping day of the prevailing religion from disturbance, are vindicated as belonging to society's laws of self-preservation."

"Nine-tenths of the people who have tested the personal and the political value of the American Sabbath have rights, which the other tenth are under moral obligation to respect."

Justice McLean of the U. S. Supreme Court once said: "Where there is no Christian Sabbath, there is no Christian morality; and without this free institutions can not long be sustained."

In free America there are to-day 2,000,000 laborers engaged in needless Sunday labor. National and State laws enforcing a cessation from unnecessary work on Sunday, are demanded in the interest of the laboring people of this country.

"The State has a right to protect the morals of the community. It may not punish a citizen for refusing to believe the observance of Sunday is required by the Bible, but it may and should punish him for acts, which will permanently injure Christian society, by destroying Sunday as a legal day of rest from manual labor."

We hope the General Assembly will enact a new law regulating actions for libel against newspapers, and we think Senator John J. Sumpter's bill on this subject is clearly in the right direction. No action for libel should be sustained, unless after written demand by the plaintiff the editor, proprietor or publisher has refused or failed to make retraction or correction; and in all actions for libel the correspondent or author of the libelous matter should be made a co-defendant in the suit. In justice to newspapers, in common equity, let the old law be repealed and a new one enacted.

For several issues our "field notes" have given cheering reports of the cordial receptions extended to our itinerant preachers in this State. It is probable many others not mentioned have been as heartily welcomed and as generously 'pounded.' We have been gratified to learn of these expressions of appreciation and Christian liberality; but now we suggest the importance of paying in full the assessments for ministerial support for the first and the second quarter of the Conference year. After a short time money will become, as usual, very scarce until another crop is made and sold. If possible money should be raised now and paid, or set aside ready for monthly payment, to meet half of the yearly "allowance" for ministerial support. In the end it would generally be easier and more convenient for the members, and certainly far better for the preachers, who should be very prudent about buying on a credit, and who are often embarrassed by the necessity of asking credit among comparative strangers. In most cases this can be avoided by timely and special effort on the part of stewards and becoming liberality on the part of the members, who will generally find such a plan as agreeable to themselves as it will be helpful to their preachers. Try it—now.

In the Texas Advocate Bishop J. S. Key reports from our Sunday-schools in Texas $1,205 subscribed for the support of a missionary (married person) in China, and $65 subscribed towards the support of a missionary in Japan. He says: "This closes up our subscription for our missionary to China; but we have scarcely made a beginning. Not one-tenth of our Sunday-schools have been heard from yet. Fortunately, we have a good start on our second subscription."

We have not yet abandoned hope, that the Sunday-schools of our Church in Arkansas will subscribe at least $750, enough to support a missionary (single person) in China. The call is left with our preachers, Sunday-school workers and scholars, and we shall be happy to report responses from all Sunday-schools helping to raise the desired amount.

STATE LUNATIC ASYLUM, AGAIN.

Last week we gave our readers some facts we had recently learned concerning the State Lunatic Asylum. We expressed great pleasure in the conviction, that the greatest care is exercised in keeping the buildings and inclosures; that cleanliness and strict but kind discipline are maintained in all departments of the Asylum, and that the hundreds of patients have both humane protection and approved treatment; that the percentage of recoveries was 24, and since the opening of this institution 233 patients had been discharged *recovered* and 108 improved; that the rate of cure of those insane three years or longer ranges *below one* per cent, and hence the importance of early treatment, from considerations of economy as well as merciful humanity; that the Asylum has not capacity to accommodate more than the present number of patients, 410, and according to reliable reports there are now in this State probably 250 insane persons guarded in their homes or confined in county jails; and that the State pays $120 ($10 a month) each for the number of patients—for their food, clothing and medicine, and for the food used by about 75 officers and employes, who are paid for their services out of a special appropriation. While many patients do not require any free clothing, and that which is furnished, is of a cheap quality, we express the opinion that the per capita appropriation for the patients should be increased (say to $12 per month), or an additional appropriation made for the food supply of the officers and employes—that the patients might have better fare by frequent addition of delicacies, &c.

But we are fully convinced, that the General Assembly should now make an appropriation large enough to add at least building capacity for three wards, say for 125 additional patients. By enquiry of Sup't Dr. Hooper and Col. John G. Fletcher, Pres. of the Board of Trustees, we learned that the present plant—embracing bakery, kitchen, laundry, lighting, heating and water power—is ample to meet all the demands of many more patients; hence, the chief need just now is for additional rooming capacity, which is clearly demanded by reasons of economy and humanity. As previously remarked, insanity is no respecter of persons—no conditions of society being exempt from this terrible affliction; for it is a disease, and like other diseases it is co-extensive with the habitations of the human family. As insanity is a disease, and an insane man seldom, if ever, admits that he is "crazy," would it not be proper, and in some cases better for the patients, to change the name from Lunatic Asylum to Hospital, the name used in some States. Many patients never learn they have been declared insane, until they are assigned rooms in the Asylum, and by requirements of the Sup't the departing attendant (perhaps parent, husband or brother) makes the startling, painful revelation, 'you are to be left and confined here, because you are deranged!' In many cases the insane discern quickly and remember tenaciously—and to all around, to visitors coming and going they often protest with tears, "I'm not crazy; it's wrong to keep me here." So we heard from an old man and a small boy—from an extremely feeble and aged woman and a beautiful young wife and mother, who otherwise should be in the very prime of lovely womanhood. Then change the name to State Hospital; no harm could result, much good might ensue.

In this connection we insist a change should be made in our divorce laws with reference to the insane. Writing from the standpoint of political economy, we will not say the State should not grant divorce in cases of incurable insanity; but we do say it is shame upon our boasted civilization, that the establishment of the *fact* of the insanity of the husband or wife is under our statutes sufficient ground for the one or the other to secure a divorce just as early a lack of affection may suggest, or varying public opinion may tolerate. From Dr. Hooper we learned, that wives do not demand divorces from their insane husbands; but that three-fourths of the women in the Asylum are grass-widows, and more than half of them divorced since their confinement there! Further, he said that in the *early* enquiries made by some husbands concerning their insane wives, he could discover between the lines their purpose to secure divorce in order to marry again, in less time perhaps than decency would sanction, if these unfortunate, miserable wives were dead and buried! Thought along this line convinced us of another argument, from reason and justice, in favor of a literal hell for any man, who has wantonly driven his wife into insanity—worse often than death itself—and then remarrying while the once dear companion of his bosom and the mother of his children is confined among strange maniacs and supported at the public expense! If in the unmeasured hereafter just retribution follows the sins of this life, then such a man must be precipitated hellward by the inherent force of his devilish spirit and fiendish inhumanity.

After the foregoing was partly in type, we were pleased to hear in the House the recommendation of the visiting Committee, that appropriation should be made to enlarge the Asylum. We sincerely hope ample appropriation will be made.

THE REASON WHY.

The editor (J. N. Hall) of the Baptist Gleaner says: "THE ARKANSAS METHODIST publishes a scurrilous report of the Crystal debate from J. C. Hooks, and then refused to publish a line of Bro. Roney's reply to him."

We did decline to publish Rev. W. S. Roney's reply to Bro. Hooks, and wrote him, that his mere contradiction of several statements in Bro. H's letter did not clearly disprove them; and we requested him to forward his reply to Bro. H., that he (Hooks) might correct any possible errors over his own name. After reading Rev. W. S. Roney's letter in the Arkansas Baptist of Dec. 25, we candidly thought his report of that debate was clearly partial and partisan; for he represented the Methodists as very greatly disappointed in the result, and among other things said that Dr. Ditzler "put in the entire six days in dodging the issue, and trying to throw fog, mud, dirt and dust. He is light weight, and utterly unscrupulous in his assertions and historical references." In the minds of most readers such language is enough to discredit Rev. W. S. Roney as an altogether impartial and reliable reporter of a debate in which he was peculiarly interested. Our readers may decide whether what we did publish from Bro. Hooks was "a scurrilous report," after reading on first page the testimony of many citizens concerning that debate.

"RATTLED" AND DODGING.

In the Arkansas Baptist of Dec. 11 last, Rev. J. S. Thomas said: "Methodism has been a factor in politics for years. The sentiment that led to our late war was largely manufactured by that denomination. It divided on a political question into two great bodies, etc."

To this we replied Dec. 17, he "would find it very difficult if not impossible, to prove that there were in 1844 proportionately more Methdist than Baptist abolitionists. The anti-slavery struggle in the Baptist Church culminated in the division of the denomination in 1845, and in the organization of the Northern and Southern Baptist conventions. The M. E. Church, South, was organized in 1845, under a plan of separation adopted by the General Conference the year before; but there were slave holders in the M. E. Church until the proclamation of emancipation, and its unequivocal rule against all slave-holding was not finally adopted until 1864! Again, the members of the Southern Methodist and other Southern (white) Churches have alike and generally been Democrats in politics for the simple and clear reason, that Southern white citizens generally were Democrats; but nothing in the constitution of our Church can be at all construed against its members belonging to different political parties, in each of which it has had honored and useful members, and will have just as long as good citizens differ honestly upon political issues."

While he has *not* denied what we affirmed in the foregoing, including the cause or occasion of the division of the Baptist Church in 1845, he has the temerity to say in the last issue of the Arkansas Baptist: "Bennett's denial will only excite a smile, while an effort to prove that politics is the separating element between the two branches would justly insult public intelligence."

Now we are not at all surprised, that his various "reply notes" in his last effort are as scattering as his assertions at some points have been reckless; for in parlance more expressive than elegant, he is a "badly rattled" man, in consequence of severe criticisms justly applied for interference in matters, which did not concern him or his Church. In the outcome he will certainly be wiser, though much "disfigured" in his literary pretensions.

INTERESTING DEDICATORY SERVICES.

Although our First Church in this city has been built for some ten years, various circumstances have prevented its dedication up to this time. It struggled for several years under a heavy debt, and then soon after that was paid, the annex consisting of the Lecture room, parlors, etc., was projected, and it was thought best to defer dedication until that was paid for, or provision made for the payment. This having substantially been done during the past year, it was determined to have the house formally dedicated on last Sabbath, and Dr. Andrew Hunter was selected to preach the dedicatory sermon. The day was bright and balmy and an immense congregation filled the large auditorium. After the introductory services and some inspiring music, the pastor, Dr. Chapman, made a brief statement regarding the Church, and Dr. Hunter then announced as his text, Jude, verses 21, 22: "But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, Keep yourselves in the love of God, looking for the the mercy of our Lord Jesus Christ unto eternal life." The sermon was a most appropriate and spiritual one and aside from the strong and forcible words of the preacher, the large congregation felt that his very presence was a benediction. It was very fitting that the largest and most influential church of our denomination in the State should have been dedicated by the recognized leader of Arkansas Methodism.

At the conclusion of the sermon, the members of the Board of Trustees came forward and presented the house for dedication; it was formally set apart "from all unhallowed or common uses, for the worship of Almighty God."

A few words regarding the condition and prospects of this Church may not be out of place. For the past four or five years, it has enjoyed very great prosperity. Under the four years' pastorate of Dr. W. G. Miller, it rapidly advanced to leadership among the strongest congregations in the State, and when Dr. M. B. Chapman was appointed to succeed Dr. Miller in December 1889, he found it prosperous and harmonious. Last year was perhaps the most prosperous in its history as an organization, 135 members having been received into its membership and large contributions having been made for all the enterprises of the Church. The present year begins under the most favorable auspices, and the congregations at every service fill the large auditorium. There are additions every Sabbath, and no Church is more fully organized for effective Christian work. The membership now numbers 513, 27 having been received since Conference in December.

The congregation has recently, at a cost of $2,275, put in a magnificent pipe organ, which was used for the first time at public service on Sunday. It was built for this Church by the Farrand & Votey Organ Co. of Detroit, and is perhaps the finest and most complete pipe organ in the State. Its dimensions are as follows: Height, 22 feet; width 18 feet; depth, 8 feet. The great organ has 7 stops, 394 pipes; the swell organ has 6 stops, 348 pipes; the pedal organ has one stop, 27 pipes. There are three couplers, three mechanicals, three pedal movements; total speaking pipes, 769. It is pronounced by competent musicians an exceptionably sweet-toned instrument, and is a great addition to the church.

We most earnestly hope and pray, with the thousands of Methodists throughout Arkansas, that First Church may continue to advance in its great work of leading men to Christ and building up the Redeemer's Kingdom

The Ladies' Aid Society of our Church at Rogers are struggling to get their church edifice complete and ready for dedication at the approaching session of the District Conference to be held in Rogers, and therefore they would be glad for all who received cards asking a small contribution to respond at once.

LAW AGAINST SABBATH-BREAKING.

SENATOR TILLMAN'S BILL.

(*Continued from First Page.*)

We here quote and commend to our Honorable Representatives several extracts from an article in this paper by George H. Sanders, Esq., by common consent one of the ablest lawyers in Arkansas, and as far removed from the intolerance of religious fanaticism as any man we know. Judge Sanders says "the Christian Sabbath was established as a religious and divine institution long before the Constitution of the United States or of any of the States was ever dreamed of, and Judge Story in rendering the opinion of the Supreme Court of the United States in the celebrated Girard will case declared that Christianity was a part of the common law of England as adopted in America—thus showing that its institutions had the sanction of the law long before it was recognized by constitutional or statute law in this country. Now it is not contended that because it was engrafted into the common law that therefore it must stand as a part of our own system of laws, but it being a religious institution it was entitled to the respect and recognition of our government under the strong language found in our State Constitution, viz: "Religion, Morality and Knowledge being essential to good government, the General Assembly shall enact suitable laws to protect every religious denomination in the peaceable enjoyment of its own mode of public worship." That the legislative power to recognize a day set apart by Christianity as its day of worship and as one of its institutions, and enforce its respect and recognition by the subjects of the government, exists upon the highest constitutional grounds there can be no question. Now bear in mind the distinction; there is no contention that the Legislature can establish a day and compel men to worship on that day, or even on any other day, but it being a day of worship observed by the great majority of Christians in this country, the highest constitutional warrant obtains that they shall be protected in their devotions and that all others shall recognize and respect their right to worship undisturbed, and out of this protective police power springs the compulsory recognition which the law exacts and enforces."

Again, Judge Sanders says: "The Constitution has reposed the power in the Legislature to determine just what laws are suitable and expedient to protect the worshippers in the enjoyment of their own mode of worship, and so long as the personal liberty and individual right of the subject is not invaded, there can be no claim that the requirements of the law are beyond constitutional authority. To say that because some other religious sect observes some day other than the Christian Sabbath as a day of worship, and that therefore, they have the constitutional right to pursue their daily avocations on the Christian Sabbath, is at once to make them the law-makers and legislators to determine what protection is suitable and proper for any set of worshipers and divest the Representative body of the power confided to them to determine what laws should be enacted and enforced.

The argument in support of the recognition of the Christian Sabbath was well stated by Judge Scott in delivering the opinion of the Supreme Court of Missouri upon the question of the Sunday law:

"Those who question the constitutionality of our Sunday laws seem to imagine that the Constitution is to be regarded as an instrument formed for a State composed of strangers collected from all quarters of the globe each with a religion of his own, bound by no previous social ties nor sympathizing in any common reminiscences of the past; that unlike ordinary laws it is not to be construed in reference to the state and condition of those for whom it was intended, but that the words in which it is comprehended are alone to be regarded without respect to the history of the people for whom it was ordained. It appears to have been made by Christian men. The Constitution on its face shows that the Christian religion was the religion of its framers * * * They, then, who engrafted in our Constitution the principles of religious freedom contained therein, did not regard the compulsory observance of Sunday, as a day of rest, a violation of those principles. They deemed a statute compelling the observance of Sunday necessary to secure a full enjoyment of the rights of conscience. How could those who conscientiously believe that Sunday is hallowed time to be devoted to the worship of God, enjoy themselves in its observance amidst all the turmoil and bustle of wordly pursuits, amidst scenes by which the day was desecrated, which they conscientiously believe was holy."

Like the Seventh-day Adventists the Jews also believe Saturday to be the holy Sabbath; but as a rule citizens of the Jewish faith are not clamorous for the abrogation of Sunday laws and the overthrow of the Christian Sabbath. "The only nations that have not mobbed and robbed the Jews, are those which have forbidden them to trade on the Christian Sabbath." "The Jews today enjoy the greatest benefits in countries, where the people live the nearest up to the teachings of Christianity,' which requires the observance of Sunday as the Christian Sabbath, or day of rest from manual labor, and for religious teaching and worship. The abrogation of Sunday laws—laws against amusements, trading, unnecessary work, etc., on Sunday—would mean the ultimate abolition of the American Sabbath, as a day of rest. The exemption from general laws to allow a small part of the people to pursue their usual work on Sunday, because they observe some other day for rest and worship, is a partial abrogation by special legislation, and is a step in the direction of abolishing all laws for the protection of the American Sabbath.

HENDRIX COLLEGE--$1,000 NEEDED.

To carry out the wise plans of the Board of Trustees, we will need $1,000 by Feb. 20. Will not the subscribers and friends of the College send me that sum *at once?* Please be prompt. Remember the date, *Feb. 20.* Yours Very Truly,

V. V. HARLAN.

Conway, Ark., Jan. 26.

THE GENERAL ASSEMBLY.

Our legislators are making good progress, and by next week the passage of a number of bills may be reported. Our reporter of the Senate proceedings was unexpectedly prevented from furnishing the same; hence, we can give only a report from

THE HOUSE.

From the beginning of the present session of the Legislature up to the present time there have been introduced into the House 173 bills.

These bills take a wide and varied scope extending from bills of local import to constitutional amendments and constitutional conventions. Many of these proposed laws cover the same points, in which case the respective committees to which they are referred select what in their opinions seem the best bills, and recommend their passage while all other bills covering the same proposed changes are returned with the recommendation that they do not pass. To illustrate: On the single subject of separate coaches there were introduced into the House five separate bills, all of which were referred to the committee on railroads. After due consideration, the committee returned all but one with the recommendation that they do not pass. The lucky bill was introduced by Mr. Russell, of Pope coutny, and seemed to cover more fully than any of the others the changes so much desired. At this point it will not be improper to remark that the indications are that the Tillman bill will be the one that will be placed on the statute book for our guidance and protection. It has passed the Senate and also its second reading in the House.

The bill prohibiting mortgages being given on growing or ungathered crops will be defeated.

Senate bill No. 11 to prevent unjust preferences of creditors, and bill No. 62, to prohibit the sale of lottery tickets, will very likely be enacted into laws.

That old hobby of the county politician, the road law, is coming in for its share of consideration. Quite a number of bills have been introduced on that subject showing that the popular mind is not yet satisfied with our present road system; but the proposed changes are so numerous and some of them so quixotic that it is difficult to foretell the result of the movement just yet.

Yesterday a bill was introduced by Mr. Coffman, of Johnson county, providing for the appointment of a Railroad Commission for the purpose of regulating freight and express charges on railroads. This is an important measure and will receive careful consideration at the hands of the House.

A bill to prohibit prize fighting and sparring matches has been introduced and will be placed on the statute book with but little opposition.

The chairman of the Judiciary Committee, on behalf of Judiciary Committee, yesterday introduced a bill providing for the calling of a Constitutional Convention. The bill appropriates $100,000 out of the State treasury for defraying the expenses of a Constitutional Convention and provides that one shall be held in Little Rock in September of the present year. It names the 17th day of August as the time for electing delegates to said convention, and fixes the number of delegates of each county the same as the representation of the county in the House. There is quite a spirit in favor of a new Constitution, but the time fixed and the manner of holding the convention seems to meet with some opposition even among those who favor such a convention. Just what the fate of the bill will be is at the present writing difficult to surmise with any degree of accuracy. Suffice it to say for the present it will find in the House some warm supporters and also some vigorous opposition.

February 3.

Mr. Windom, Secretary of the U. S. Treasury, died very suddenly last week in New York City, immediately after responding to a banquet toast.

ARKANSAS METHODIST

WEDNESDAY, FEB'Y 4, 1891

PERSONAL AND OTHER NOTES

Rev. B. C. Matthews, P. C. of Ozark station, has been sick and unable to preach for two Sundays. Hope to hear soon of his entire recovery.

Judge Franklin Doswell died at his home in Newport last Saturday. He was a native of Virginia, a graduate of its great University, and had been for many years widely known in this State as an eminent lawyer and highly respected citizen.

The pounding given Rev. J. D. Rutledge and family on the Gainesville circuit, reported by him last week, was chiefly by young people (not church members). This omission was, perhaps, caused by the necessity of condensing some of the field notes in our last issue. There as in every case young people deserve commendation for their kindness to preachers.

Rev. W. H. Dyer, P. C. of Elm Springs C't in a private note Jan. 31, writes the sad information, that Mrs. Greathouse, mother of Rev. B. H. Greathouse, is very low. The doctors think she can live but a few days longer.

Rev. T. B. Manly, P. C. of Mineral C't, writes that he is pleased with his charge and the people received him kindly, that he is expecting glorious things and rejoicing in full salvation.

Col. John L. Hughes of Benton honored our office with a brief and helpful call Monday morning.

That excellent layman Dr. T. J. Wilson of Walnut Ridge contributes again to our Helping Fund, as he has done on several occasions, and says we may expect a response from his Sunday-school to help support a missionary in China. See his note on page 8.

Rev. John M. Clayton, Neosho, Mo., reports his heart cheered by warm words and $3 in money from Rev. Dr. T. G. Welch of Viney Grove, Ark. On page 5, Bro. John Miser, one of our best laymen, makes urgent appeal in behalf of Bro. Clayton.

Hon. J. S. Anderson of Jonesboro orders this paper sent one year to the aged preacher in Washington Co., (mentioned in our last issue) and says: "I am following close along in age after the old brother, and should I become unable to pay for THE METHODIST I know I would be very grateful to any one who would pay for me"

Bros. D. S. Cargile and W. T. Tapley of Quitman were pleasant visitors last Wednesday.

Last Wednesday Bro. Penn W. Arnett of Batesville gave us a cheerful call, making very favorable report of Rev. R. S. Deener's labors in Batesville. Bro. Arnett informed us of the recent deaths of two mothers in our Zion—Mrs. Leah Maxfield, aged 72 years and Mrs. Caroline Joblin, aged 74 years. For many long years they had been light bearers in that charge, and now that they rest from their labors their works will follow them.

Bro. J. J. Kimbrough and wife of Ennis, Texas, left for their home last Wednesday after a month's visit to the family of their daughter, Mrs. Dr. R. M. Enders of this city. Our paper will go to them one year, sent by Dr. Enders, a successful physician and one of the most affable Christian gentlemen we have ever known.

Speaker E. W. Rector, we are told, displays dignity and grace in the honorable position which he occupies—seldom met with in legislative bodies. We are glad to hear it, for at some future time the people of this commonwealth will say, "Colonel, step up higher;" and at the same time our able senator, Col. J. J. Sumpter, will be found at all times guarding the interests of the people he represents, always voting on the right side of each measure that comes before that honorable body for their consideration.—Hot Springs Bulletin.

Referring with pride to the speech of Hon. J. M. Brundridge seconding the nomination of Rev. F. A. Jeffett for the chaplaincy of the House, the Quitman Monitor says: "Mr. Brundridge is a representative of whom Cleburne county should be proud. No other county of Arkansas is better represented, no other county is better recognized and respected in her claims than is Cleburne through her able representative, Hon. J. M. Brundridge."

Rev. and Mrs. R. S. Deener of Batesville spent a few days last week in this city. Bro. Deener's new residence in the suburbs of this city had burned on Monday night; loss partially covered by insurance taken out by his agent on Saturday previous.

Rev. W. H. Metheny, P. C. of Waldron C't, sent us last week two new subscribers and one renewal, the latter for Rev. F. A. Taff, a venerable superannuate of the Arkansas Conference, long held in tender esteem by all who knew his faithful and effective service for the Master, in perilous times of the war period. With Bro. Metheny we fully agree, that such men ought to be furnished, free of charge, what periodical literature they need—at least, their General and Conference organs. For this among other reasons we have solicited money for a Helping Fund.

DEATH NOTICE.

Bro. James C. Copeland has just passed away. He was born in Williamson county, Tenn., May 16, 1802, and died January 30, in great peace. Was a member of the Church sixty-one years. He was one of the oldest and most honored members of our charge. Bro. Caldwell will furnish an obituary in due time.

O. H. KEADLE.

Delark, January 31.

An Only Daughter Cured of Consumption.

When death was hourly expected from Consumption all remedies having failed and Dr H James was experimenting, he accidentally made 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 slight sweats, nausea at the stomach, and will break a fresh cold in twenty-four hours. Address Craddock & Co., 1032 Race street, Philadelphia, Pa., naming this paper.

CONFLICTING STATEMENTS.

Rev. A. B. Forbess, pastor of the C. P. Church in Brinkley, writes, January 27, affirming the correctness of the statement we quoted from the Cumberland Presbyterian in our issue of January 21. He says the M. E. Church, South, in Brinkley, "had a day to spare, and certainly did refuse the [C. P.] committee the privilege of organizing in the M. E. Church, South;" and that the committee "will testify to the fact" of such refusal.

But Rev. T. H. Howard, for many years a leading member of our Church in Brinkley, writes, January 31, that "he cannot find anyone that refused the C. P.s the privilege of preaching or organizing in our Church in Brinkley;" that Rev. A. B. Forbess was preaching in it on 5th Sundays, our pastor, Rev. C. H. Ford, on 2nd and 4th Sundays, Bro. Reed (Presbyterian) on the 1st Sundays, and Rev. T. J. Brickell and himself (H.) on 3rd Sundays; that the trustees say they did not refuse the C. P.s the use of our house, when not occupied by us,' etc.

After reading both letters mentioned above, Rev. C. H. Ford (now a member of the Legislature, but pastor of our Church in Brinkley at the time referred to) says that Bro. Howard's statements are correct; that he (Ford) and the official members of our Church did tender the use of our house to Bro. Forbess, who was then expecting to hold a meeting to embrace one or more of his (Ford's) days.

BRO. CLAYTON'S APPEAL.

MR. EDITOR: Sometime since Bro. J. M. Clayton appealed to the Christian generosity of the temperance people of Arkansas, especially the Methodists of the Arkansas Conference, and to any others who might feel disposed to assist him, for help in his hour of distress. Those who are not acquainted with his circumstances might feel that his "appeal" had no claim on them, or that the circumstances did not justify such an appeal; but to one who knows Bro. Clayton and the inside of his affairs, it is but the spontaneous outburst of deep necessity. I have known Bro. Clayton twenty years, and no one was ever more true, humble or devoted than he. He has given his life to our beloved Methodism. He has been unswerving in his support of the true and the good. He has had the task of supporting a large family from an itinerant's income. Methodists know what this means. I know Bro. Clayton to be a worthy man. His condition is truthfully pictured in his "appeal." Brethren, let us help. A pittance from all of us will help a worthy brother in this time of worthy necessity. If you feel disposed to assist, you can send direct to him at Neosho, Mo., or to me, and I will see that your wishes are carried out. Yours,

JOHN MISER.

Pea Ridge, Ark.

MARRIED.

At the residence of the bride's father, near Augusta, Ark., January 21, Mr. Edwin Bonner and Miss Minnie Conner, all of Woodruff county, Rev. F. C. Sterling officiating.

January 29, 1891, at the residence of the bride's father, Rev. B. F. Mills, by the Rev. J. H. Myers, Mr. A. J. Clemmons and Miss Tillie Mills, all of Johnson county, Ark.

December 4, 1890, at the residence of the bride's father, J. M. Harkey, Esq., Ola, Arkansas, by the Rev. N. Futrell, Mr. James F. George, of Dardanelle, and Miss Ola Harkey.

January 21, 1891, at the residence of the bride's father in Dardanelle, by the Rev. N. Futrell, Mr. Felix R. Holmes and Miss Maggie J. Adams, both of Dardanelle.

In the Church at Dumas, Ark., January 28, 1891, by Rev. B. A. White (P. C.), Thos. H. Bowles, M. D., and Miss Belle Dolahite.

January 25, 1891, at the residence of the bride's father, Mr. J. E. Dickson, Mr. A. S. Koonce, of Lick Mountain, Ark., and Miss M. C. Dickson, of Cleveland, Ark., Rev. John H. Smith officiating.

January 25, 1891, at the residence of the bride's brother, W. A. McDougal, by Rev. W. W. Hendrix, Mr. Louis Walker and Mrs. Lou Elder, all of Wheatley, Ark. May God bless the union of the widower and widow. They take THE METHODIST.

Married, at the residence of the undersigned, December 21, 1891, by Rev. N. P. Hudson, Mr. George W. Harlan, of Johnson county, and Miss Margaret L. Smith, of Newton county, Ark., all of the M. E. Church, South. May peace and prosperity crown their pathway.

At the residence of the bride's father in Pulaski county, Ark., January 29, 1891, by Rev. H. M. Cryer, Mr. J. M. Merritt and Miss M. J. Farris.

At the residence of the bride's father in Pulaski county, Ark., February 1, 1891, by Rev. H. M. Cryer, Mr. J. D. Blazer and Miss Mary M. Peters.

At the bride's stepfather's, W. D. Hodges, January 18, 1891, by Rev. N. E. Brady, Dr. W. M. Ellis and Miss Delia Hinkle, all of Elmo, Independence county, Ark.

ORGAN CONCERT.

Last Thursday night at our First Church in this city, a delightful organ concert was given to an immense audience, the following being the program:

1. Organ Voluntary, Rev. Palin Saxby.
2. "All Hail the Power of Jesus' Name," by Congregation.
3. Prayer—Rev. F. A. Jeffett.
3. Solo, by Miss Cohn.
4. Quartette, by First Presbyterian Choir.
5. "Nearer my God to Thee." Congregation.
6. Solo, "Hear ye, Israel," Mrs. Lyman.
7. Quartette, First Methodist Choir.
8. "My Ain Countree," Mrs. T. B. Martin.
9. Organ Voluntary, by Prof. Winey.
10. Quartette, by First Methodist Choir.
11. "Sullivan's Lost Chord," Geo. W. Martin.

Remarks by Pastor.

Doxology.

No one doubts that Dr. Sage's Catarrh Remedy really cures Catarrh, whether the disease be recent or of long standing, because the makers of it clinch their faith in it with a $500 guarantee, which isn't a mere newspaper guarantee, but "on call" in a moment. That moment is when you prove that its makers can't cure you. The reason for their faith is this: Dr. Sage's remedy has proved itself the right cure for ninety-nine out of one hundred cases of Catarrh in the Head, and the World's Dispensary Medical Association can afford to take the risk of you being the hundredth.

The only question is—are you willing to make the test, if the makers are willing to take the risk? If so, the rest is easy. You pay your druggist 50 cents and the trial begins. If you're wanting the $500 you'll get something better—a cure.

The Jenkins Famous Tennessee Gold Dust Cotton beat 52 varieties at one whack at South Carolina Experiment Station in 1889. Earliest and best all-round cotton yet known. Seed, $1 per gallon, or $5 per 100 pounds. Send stamp for circular to JENKINS & TROBAUGH, Proprietors, Brunswick, Shelby Co., Tenn

BIG SEED CORN.

14th year of experiment and improvement. Largest ears, longest grains, most prolific and best stock and ensilage corn ever known in the South. Produces well on thin land and 100 bushels per acre can easily be raised on good land. Shells more to the bulk than any corn known. Plant early. Send now 25cts for 4 oz sample package, 50cts for 12 oz. or $1.00 for 2 1-2 lbs. by mail prepaid. 1 pk $1.00, 1-2 bu $1.75, 1 bu $3.00, 100 lbs $5.00, 4 bu $10.00, not prepaid. I. N. SHANNON, Goodlettsville, Tenn.

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The Male College of the M. E. Church, South, in Arkansas.

Classical, Scientific, Preparatory, and Commercial courses. Type-writing and Short-hand. A full Faculty of specialists; Location, healthful, central, moral; Buildings, new and convenient; Library, Reading-room, Apparatus—in short, superior advantages at lowest rates. Send for Catalog.

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$8.50 FOR A Double Breech-Loader

Shot Guns from $3.25 to $50. Winchester Rifles, $10.25, $11 & $12. Breech-Loading Rifles, $3.00 to $12.00. Self-cocking Revolvers, Nickel-plated, $1.00. Send 5c. stamp for 50-page Catalogue and save 25 per cent. GRIFFITH & SEMPLE, 510 & 512 W. Main, Louisville, Ky.

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

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Quinine, per oz.	60 cts.
Cinchonidia, per oz.	25 cts.
Quinine Pills, 1 grain, 100 in bot, at	40 cts.
" " 2 " " " " "	65 cts.
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Iron Bitters, regular price $1, at	75 cts.
Syrup Sarsaparilla, with Potash, regular price $1, at	75 cts.
Emulsion Cod Liver Oil, regular price $1, at	75 cts.
Syrup Hypophosphites, Comp., same as Fellows, at	100 cts.
Seidlitz Powders, 10 doses in box, per box	25 cts.
Manitou Spring Water, per bot	20 cts.

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But in the case of a remedy it is in using it and finding out that it cures Torpid Liver, Biliousness, Indigestion, Dyspepsia, etc., tones up the system and aids the Liver and Bowels to healthy action. Such you will find

RAMON'S TONIC LIVER REGULATOR.

It and [illegible] the system in perfect health. Its enviable reputation of Ramon's Tonic Liver Regulator has caused unscrupulous parties to put up imitations and claim them to be "as good," or "just the same." Do not be deceived but ask for the genuine article, having same as below

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

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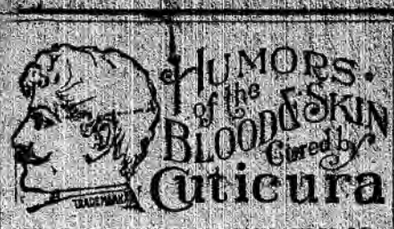

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Sold everywhere. Price, Cuticura, 50c.; Soap, 35c.; Resolvent, $1. Prepared by Potter Drug and Chemical Corporation, Boston, Mass.

Send for "How to Cure Blood and Skin Diseases."

Pimples, blackheads, chapped and oily skin prevented by Cuticura Soap.

Backache, kidney pains, weakness, and rheumatism relieved in one minute by the celebrated Cuticura Anti-Pain Plaster, 25c.

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We guarantee satisfaction in the use of the Charm Remedies. We make them in our own laboratory, and their merit has been proved by many years experience. The Charm Chill Cure, Tasteless; the Charm Liver Pills, Vegetable; the Charm Diarrhœa Cordial; the Charm Worm Expeller; the Charm Arnica Liniment; the Charm Bladder Remedy; the Charm Iron Tonic. All pleasant to the taste.

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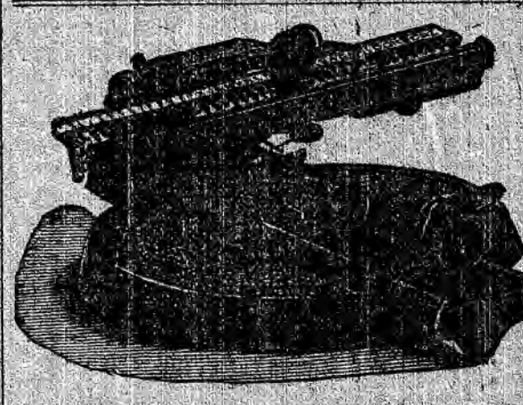
Opposite State House, LITTLE ROCK, ARK



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Write us definitely—we can send ANYTHING to be had in our great market, and on the best terms that the largest dealers and the most honorable men can sell for cash—Piano, $250; Organ, $50; Farm Wagon, $43 to $50; Spring Wagon, $80; Buggy, $70, $85, $100, $125; Carriages, $185 and up; Shoes, $2, $2.50, $3; Watches, $18 and up; Clocks, $1.50 and up; Suits of Clothing, $7.50 and up. Send for our circular.

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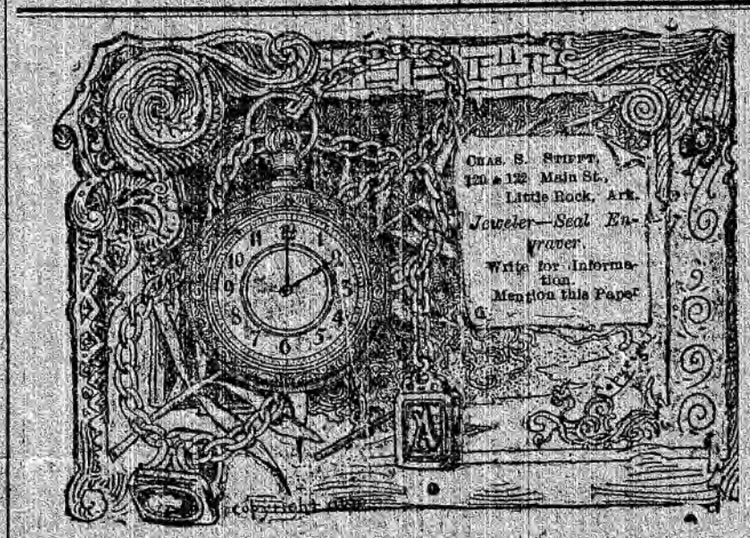

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GENT'S FURNISHING GOODS

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W. G. HALL & CO., Successors to W. A. ROYSTON & CO.

113 WEST MARKHAM ST., LITTLE ROCK, ARK.

WARNING ORDER.

REBECCA KIDDS, Plaintiff, vs. Doc KIDDS, Defendant. } Pulaski Chancery Court.

The Defendant, Doc Kidds, is warned to appear in this Court within thirty days, and answer the complaint of the Plaintiff, Rebecca Kidds.

Jan. 4, 1891. I. J. HICKS, Clerk. W. S. BROOKS, D. C.

A true copy from records.

Attest, I. J. HICKS, Clerk. W. S. BROOKS, D. C.

WARNING ORDER.

G. B. MITCHELL, Plaintiff, vs. W. F. MITCHELL, Defend't } Pulaski Chancery Court.

The Defendant, W. F. Mitchell, is warned to appear in this Court within thirty days, and answer the complaint of the Plaintiff, G. B. Mitchell. I. J. HICKS, Clerk.

Jan. 5, 1891.

A true copy from the records.

Attest, I. J. HICKS, Clerk.

Moose & Reed, Solicitors for plaintiff.

Renew your subscription.

WARNING ORDER.

C. S. COLLINS, vs. T. M. GIBSON. } In Justic Court of W. W. Wilson, Justice of the Peace Big Rock Tp. Pulaski county, Ark.

The defendant T. M. Gibson is warned to appear in this court within thirty days and make answer to the complaint of the plaintiff C. S. Collins. T. W. WILSON, J. P.

WARNING ORDER.

L. W. CHERRY, as Assignee, of R. J. POLK, vs. T. M. GIBSON. } In Justice Court of T. W. Wilson Justice of the Peace of Big Rock township, Pulaski county, Ark.

The defendant T. M. Gibson is warned to appear in this court within thirty days and make answer to the complaint of the plaintiff L. W. Cherry as assignee of R. J. Polk. T. W. WILSON, J. P.

Happy and content is a bride with "The Rochester;" she lives in the light of the morning. To Geo. Worrell, write Rochester Lamp Co, New York.

J. S. BRADDOCK'S REAL ESTATE COLUMN.

NO. 80.

House and 4 lots, corner Cross and Thirtieth and corner Ringo and Thirtieth streets. Price $700; on payments of $50 cash and $10 per month. Why do you pay rent? That is the question!

NO. 79.

Renters, attention! I will build nice cottages on as fine lots as Little Rock affords and sell on payments of $100 cash down and remainder at $10 per month. Why pay rent, when you can have your own home for what the rent would be.

NO. 88.

Lumber—Wanted 100,000 feet of first-class lumber, suitable for building fine residences, in exchange for city lots or farm property. Call immediately.

NO. 74.

$185 will buy a choice vacant lot on Pulaski street, on payments of $10 cash and $5 per month. Young man, save the 20 cents per day you are now squandering, and buy a home!

No. 75.

House and 1 1-2 lots on Rock and Twenty-second streets, three blocks from Main street car line, house contains 4 rooms, stable 12x24, excellent cistern, good fence, shade trees, etc. Price $1275—one-third cash, balance one and two years.

NO. 76.

Farm—800 acres—4 miles from Little Rock on good road, quarter mile from railroad station; 3 houses and 9 cabins; 400 acres under cultivation and well fenced; 400 acres of fair timber. This is a productive plantation, well located and will produce a bale of cotton or 60 bushels of corn per acre. Price $25 per acre—one-fourth cash, remainder in one, two and three years. A bargain.

NO. 77.

Choice vacant lots on Izard, Chester, Ringo, Cross and Pulaski streets, at prices ranging from $110 to $185 each, on payments of $10 cash and $5 per month. Why pay rent when you can get a home for what the rent would be?

NO. 78

Farm—380 acres—four miles from corporation of Little Rock, on a good road; 120 acres heavily timbered with oak, ash and hickory; 80 acres with heavy cypress; one large house and three cabins. This farm can be bought for $20 per acre, on payment of $1500 cash and balance to suit purchaser. Will sell all or part of it.

NO. 69.

Knoll—comprising all of block 10 in Braddock's boulevard addition. This block is bounded by High, Bishop, Twenty-fifth and Twenty-sixth streets; slopes every direction, and makes a fine suburban residence site; convenient to street car line. Price $300 per lot on payments to suit purchasers; discount for all cash down. A bargain.

NO. 70.

Corner lot on Twenty-fifth street, 3 1-2 blocks from street car. Price $300, on payments of $10 cash and $10 per month.

NO. 65.

Three lots, corner Twenty-seventh and Bishop streets. These three lots are excelled by none and equalled by few in Little Rock for beauty of location and fine view. Two blocks from proposed Belt Line railroad. Covered with nice shade trees. Gravel subsoil, making it self-draining, and consequently a healthful location, fine suburban residence site. Price $900, on payments to suit purchaser.

NO. 60.

Two nice lots, corner Sixteenth and Pine streets, three blocks south of the Dummy line extended. Price, $500 for the two, on payments of $20 cash and $10 per month. Save your money, young man, and buy a home.

NO. 52.

Lots on Chester street, at $125 per lot—$5 cash and $5 per month. Near proposed Belt Line railroad.

NO. 43.

Granite lands—160 acres—at the base of Granite Mountain, two miles south of Little Rock, on Arch street pike. Many acres covered by one continuous, unbroken, solid rock, that requires no surfacing; conveniently located on proposed Belt Line railroad for loading on cars by derricks. The rock at the base of the mountain is a white or gray syenite, susceptible to high polish, and especially valuable for building and monumental purposes. Higher up the mountain is dark blue, pronounced by geologists and expert quarrymen the best type of granite in the United States. It stands a pressure of 23,010 pounds to the square inch, and possesses the element of breaking easily in two directions with smooth surfaces, thereby reducing the cost of manufacture to the minimum. The blue is also a fine building stone, and is especially adapted to paving purposes. The quantity of both white and blue is simply inexhaustible, and the whole can be purchased for $10,000, and will make the party having the capital to work it more than two million dollars.

NO. 45.

280 acres in Fourche bottom, within one mile of Little Rock. Small portion under cultivation; crossed by Arch street pike; ten acres on edge of mountain, affording a splendid building site. This tract will make a fine stock or dairy farm. Price $30 per acre—will bring $100 per acre before five years.

NO. 38.

Before you buy lots go and see Braddock's boulevard addition without fail. This addition has just been opened up, and affords some of the finest building sites to be found in the city at low prices. This boulevard will be the court end of the city, and choice blocks can now be secured at nominal prices. The view alone will repay the examination even if you do not buy. Go and see.

John S. Braddock,

REAL ESTATE DEALER

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ARKANSAS METHODIST

WEDNESDAY, FEBY 4, 1891

CHRISTIAN LIFE.

PSALMODY.

This branch of Christian literature cannot be too highly regarded, or too carefully watched.

From the beginning, the gospel has sung its way into thousands of hearts, that could not have been otherwise reached. "It gives wings to the theology and the thought and the life of the Church.

"Psalmody is the calm of the soul, the repose of the spirit, the arbiter of peace. It is the Church's voice. Is there a blessing to be named which here resides not? The splendors of theology beam effulgent; Jesus is predicted; the resurrection is announced; judgment is proclaimed; the sword of vengeance is unsheathed; crowns of glory glitter; speechless mysteries astonish."

Rhetoric might exhaust its affluence, and yet fail to do justice to the amplitude and sacredness and power of the language of song, with which the Church has enriched and enlivened, stimulated and sustained her pilgrim march through all the centuries. This sacred language, in which the thoughts and feelings of the devout of every age have found grateful utterance, must not be concealed, but only effectively conveyed by art to the very soul of the living present.

Music is sufficiently honored by the dignity of such service. The melody is for the psalm, and not the psalm for the melody. It cannot be denied that music in itself, without the aid of words, has a peculiar power, which may be, and should be, consecrated to religious uses. Else why was there so much instrumental music in the worship of the tabernacle and of the temple? Why did harp and psaltery, and all the inarticulate instruments speak for the soul, and to the soul of the sweet singer of Israel? But when sacred words are committed to song, it is not that they may serve the music but that the music may serve them. If they are concealed with redundancies of art, then they are desecrated; art is dishonored, and religion is profaned. This point is vital. Music is welcomed to the sanctuary, not to gratify artistic tastes, not to relieve the monotony of the services, but to honor God by aiding the souls of the worshipers in rendering unto him the choicest expressions of their love and homage. The music should be worthy of such exalted service. It should be faultless in conception, and in tune and time and style. Only the lamb without spot or blemish should be brought to the altar of our God. "The lame and halt" will not do for the sacrifice. But the soul of the people must breathe life and power into the music, and the music must be calculated to react upon and elevate their soul.

It is preeminently the right and the privilege and the duty of the people to take part in this service, and to so educate themselves and their children, that they can worthily sing the praises of him who has said: "Whoso offereth praise, glorifieth me." "The intent of singing is by a musical pronunciation of affecting truth, to render it still more affecting." There must be cultivation and refinement; there must be instruction. But the process of culture must be carried on under Christian influences, and with a Christian purpose; and the end must be, that "everything that hath breath," that "all the people" may unite in truly praising God. It will not do to plead, as an excuse for silence in the sanctuary, the lack of native talent. The power of speech and of song go together. Whoever can speak can be taught to sing. The responsibility rests upon all. All cannot become artists; but all may, and therefore should learn to share, in some humble measure, in the exalted privilege of praising God.

There have been so many difficulties with choirs in our Churches that this subject of praise in the sanctuary has come to be generally regarded as one of the most delicate and difficult and embarrassing ones with which the Church has to do. The blame is generally laid upon the singers: we are told that they are headstrong, jealous, quarrelsome, and unreasonably sensitive. There is doubtless too much ground for such charges. But the fault is not chiefly with the choir. The Church does not sufficiently feel her responsibility in this grave and important matter; and what she suffers is not so much the arbitrary infliction of troublesome choirs, as it is the natural and deserved penalty of her own shameful neglect of duty. Singing in the sanctuary is a part of the worship; and should be regulated with at least as much care as any other part of the worship. It should not be farmed out for the purpose of securing such talent in the choir as will furnish concerts in the Church, to supplement the insufficient attractions of the pulpit, and so to aid in filling up the pews. The praise should be under the immediate direction of the pastor, who should seek to dignify and exalt the service. The pastor, during the singing, should not be consulting with the sexton or with anyone; he should show, by his attentive and reverential manner, and, if possible, by actual participation in the service, that he is truly seeking to praise God. He should be an example in this regard. Every minister of Christ should learn to sing as well as to pray. If he has not been instructed, he is wanting in one of the most important qualifications for the full work of a Methodist preacher.

There should be a choir. A precentor will prove a failure, and for the reason, that there is a musical instrument of some kind in almost every home and all our people have learned to follow them. The leader of the choir should be a devout man, knowing what it means to prise God. And the choir should not be made up without reference to the spiritual dignity and importance of the service in which they are to lead. The young people who gather in the choirs need to be supported and balanced by others of calmer and maturer age. The pastor and people should attend upon the rehearsals of the choir; nor is there a better time for this meeting than just after the weekly prayer-meeting. Let all the people sing. Stimulate them to the discharge of this sacred duty.

A "Hymn-Tune Book," such as our Publishing House now furnishes, is an invaluable help to secure singing in the congregation. Its very presence in the pew is a direct invitation to the occupants to join in the worship. Occasionally, invite the congregation to remain after the service, to rehearse together, both for their improvement in singing, and for devotional enjoyment. I think when we get to heaven and join the unnumbered choir, we shall wonder, not that we had so many meetings for prayer, but that we had so few meetings for praise.

Let me say, get the "Hymn and Tune Book of the M. E. Church, South." Dr. Barbee deserves great credit for bringing out this book in so many styles, and so cheaply that all may have it. Its use will secure many important ends. It will secure the proper adaptation of the tune to the hymns, it will prevent choirs from singing that in which the congregation cannot join; it will speak continually to the people concerning their responsibility to aid in the praises of God; and its tendency will be to make the music of the home the same with that of the Church.

I love Methodism, but I both love and glory in the Methodism that sings—sings when others can only weep. The mother of the Wesleys, when dying, said to her weeping children gathered around her: "Children, when I am gone, sing a psalm of praise." What relief, alleviation, and comfort in lifting the soul toward God in song. The pilgrim quickens his footsteps with the hymn of hope and heaven. Song quickens the pulses of Christian living, lightens its burdens, alleviates its sufferings, soothes its sorrows, allays its fears and stimulates its hopes. Let every Methodist Church be resonant with those true heart-melodies, which are sweeter to the ear of the Father than the songs of angels, because they connect with that sacramental hymn which Jesus sang just before he went to the Mount of Olives.

HENRY CROCKETT.

Dickson, Tenn.

JEWISH DEFENSE OF CHRISTIANITY.

Under this heading the Religious Telescope quotes from the Brooklyn Eagle what it calls a remarkable Jewish defense of Christianity. The Telescope says:

It is the deliverance of Messrs. Myer Rodefeldt, Israel Posner, and Marx Levy, who compose a committee of the American Hebrew Freethinkers' Association, and is in reply to a letter published in that paper by Rabbi Sparger.

Let our readers notice the points made by these learned Jews (who are called freethinkers by the orthodox Jews, because they incline to accept Christ as the Messiah) in favor of Christianity; and then ask themselves how skeptics and agnostics are going to get around them fairly. To our mind it is a most hopeful indication that the time is near at hand when this remarkable, heaven-preserved people will accept Christ *en masse*; and then being in all the nations of the earth, and throwing, as they will, all their religious fervor and loyalty into proclaiming him as the prince of Peace, there will be ushered in that period, long since prophesied, when "the knowledge of the Lord shall fill the earth as the waters fill the sea."

The following is the paper referred to:

"If the Eagle will give us a little of its valuable space, we will give the views of a considerable number of liberal-minded Jews—not orthodox, not Jews who look backward, but men who look at things as they appear at the present time. The first question we considered was, Could a fraud or delusion have stood the trial and tests which Christianity has stood, and have held its ground in every instance, and gone forward with giant strides till it is now the most liberal and progressive religion that the world has ever seen—a religion adapted to every country and every people on this globe? Other religions are and have been always sectional, each having its own special district and country (Judaism alone excepted); and although we Jews do not believe the Christians are right, we must, nevertheless, wonder at the rapid progress and the gigantic proportions to which the Christian religion has grown. What would this world have been if the Christian religion had not come into it? Judaism would certainly not have developed into such a grand and sweeping system. We Jews were but a handful of the world's population; and we were always a secluded people, keeping to ourselves and looking at all other nations as inferior, not trying to raise others above paganism, but shunning them and despising them. Christianity, on the other hand, is seeking out every nation and people, converting them and making them better; and we Jews to-day enjoy the greatest benefits in countries where the people live the nearest up to the teachings of their leader, Jesus Christ. Be he a myth or a reality, his teachings, without doubt, improve all who follow them. Then the Christian religion to-day shows no sign of weakness, but is stronger than ever, and is gaining in strength, while all the other religions are on the decline, receding before the rapid advance of Christianity. Judaism alone remains immovable, we might say a fossilized monument of God's truth, a religion with a glorious past record, but with little hope for the future. We Jews plod along the well-beaten tracks of our forefathers, and make no advance. What did all the elaborate ceremonial law given to our forefathers mean? Was it simply a meaningless ceremony to be performed year after year? We think not. It must have certainly pointed to something to come. Then all through the prophets' time what do the prophets mean? We modern Jews are apt to explain the prophets' meaning to suit ourselves, and place great reliance on what our Rabbis say. But our forefathers did not think so. They either disbelieved the prophets, or looked for the fulfillment of the prophets' predictions at some future time; but we Jews of the present day do not look for the fulfillment of anything. Since the time of Christ there has not arisen among us one prophet to oppose Christ as an impostor, which is now over eighteen hundred years. This we can not but believe to be circumstantial evidence that the law was fulfilled in Christ. Then one of our best authorities, the Targum, applies part of Isaiah fifty-second and all of the fifty-third chapter to the Messiah. So do our Pesekta and our ancient books, the Tanchuma and Siphre, all of which was fulfilled in Jesus Christ. It is a common thing for us to say that such a person as Jesus Christ did never exist, that he was a myth—only a fable made up by some Greek writer; but what proof can we bring to prove that he did not live on this earth, while there is very good evidence to prove that He did live, and that He came just at the time when the Jewish nation was looking for the promised Messiah. Concerning the death and reputed resurrection of Christ we say nothing. If Christ was God, then His death amounted to nothing, and His resurrection amounted to nothing, as God could leave His earthly body and again assume it at pleasure. With the light of nearly two thousand years shining on us, simple assertion will not do; we must have proof. Now we, as honest, freethinking men, admit that we are in doubt; and if anyone can prove that the Messiah is yet to come, we should very much like to hear from him."

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and weakened energy, is wonderfully successful.

OUR YOUNG FOLKS

BOYS AND BOOKS.

Charles Dudley Warner has a good article in the January St. Nicholas on the habit of attention and the reading of books that can be read with great profit. Among other things he says:

"An active minded boy or girl can find out a great deal about the world we live in by the habit of attention, by looking around; and he or she can get much inspiration from the example of good men and women. But this knowledge can be added to indefinitely by reading; and people will read if they have a genuine desire to know things, and are not, as we say, "too lazy to live." When I hear a boy say he does not know what to read, I wonder if he has no curiosity. Is there nothing that he wants to know about? Most children ask questions. It often happens that the persons they ask cannot answer the questions. Now, it is the purpose of books to do just this thing which the particular person asked cannot do. And that is about all there is in reading. Of course it must be borne in mind that curiosity is of many kinds—curiosity about facts, about emotions, about what happened long ago, about what is taking place now, about the people who lived ages ago and the people who live now, about others, and about one's self. So it happens that one wants to read science, and poetry, and history and biography, and romance, and the daily news.

"It is quite impossible to lay down rules for reading that will suit all children, and generally difficult to map out a "course" to be inflexibly pursued by any one. But nearly every mind is or can be interested in something; and a very good plan is to encourage reading concerning the subject the child shows some curiosity about. One thing will certainly lead to another; for nothing is isolated in this world. Try to find out all you can about one thing, one fact in history, one person, the habits of one animal, the truth about one historical character; pursue this, and before you know it you will be a scholar in many things.

"Do not forget that reading is a means to an end. The indulgence of it is good or bad according to the end in view. The mind is benefited by pursuing some definite subject until it is understood, but it is apt to be impaired by idly nibbling now and then, tasting a thousand things, and swallowing none—in short, by desultory reading."

THE LIGHT BEARERS.

BRO. BENNETT:—At special service held for the children yesterday afternoon, we organized a Juvenile Missionary Society with thirty-six active and five honorary members.

It would have done you good, could you have seen the earnest interest manifested by the children, and the cheerfulness with which they entered into the entire service. There is no work connected with the pastorate in which I get more real religious enjoyment than when I am among the children, and trying to lead them to Christ. Why is it that so many of our preachers never make any special effort in their behalf? Brethren, wake up; bend your energies to save the children. They are the only hope for the Church of the future.

The following are the officers elected: President, Miss Lena McDonald; vice-President, Miss Mattie Stafford; Secretary, Miss Minnie Jones; Treasurer, Master Willie Caruthers; Corresponding Secretary, Miss May Ward.

The name of the society is the "Light Bearers." The Rosebuds, at Jonesboro, are the banner Society of our Conference, and I love every one of them; but I love the Light Bearers at Newport for the short time I have been here, as much as I do them. And I now give notice, that I shall labor with all the energy I have to make the Newport Light Bearers the banner.

We feel encouraged with the outlook here at Newport. Everything moving off smoothly. Large congregations at both services on yesterday. Four received by letter and six dismissed up to date. My health is not good.

WM. D. MATTHEWS.

Newport, Jan. 26.

WHY SIXTY SECONDS MAKE A MINUTE.

Why is our hour divided into sixty minutes, each minute into sixty seconds, etc.? Simply and solely, replies Max Muller, in Fortnightly Review, because in Babylon there existed by the side of the decimal system of notation another system, the sexagesimal, which counted by sixties. Why that number should have been chosen is clear enough, and it speaks well for the practical sense of those ancient Babylonian merchants. There is no number which has so many divisors as sixty; it being divided without a remainder by 2, 3, 4, 5, 6, 10, 12, 15, 20, and 30.

The Babylonians divided the sun's daily journey into 24 parasangs, or 720 stadia. Each parasang or hour was subdivided into sixty minutes. A parasang was about a German mile, or a little more than four and a half English miles; and Babylonian astronomers compared the progress made by the sun during one hour at the time of the equinox to the progress made by a good walker at the same time, both accomplishing one parasang. The whole course of the sun during the 25 equinoctial hours was fixed at 24 parasangs, or 720 stadia, or 360 degrees.

This system was handed on to the Greeks, and Hipparchus, the great Greek philosopher, who lived about 150 B. C., introduced the Babylonian hour into Europe. Ptolemy, who wrote about 140 A. D., and whose name still lives in that of the Ptolemaic system of astronomy, gave still wider currency to the Babylonian way of reckoning time. It was carried along on the quiet strain of traditional knowledge through the Middle Ages, and, strange to say, it sailed down safely over the Niagra of the French revolution. For the French, when revolutionizing weights, measures, coins, and dates, and subjecting all to the decimal system of reckoning, were induced by some unexplained motive to respect our clocks and watches, and allowed our dials to remain sexagesimal—that is, Babylonian—each hour consisting of sixty minutes.—Exchange.

Ask Your Friends.
Who have taken Hood's Sarsaparilla what they think of it, and the replies will be positive in its favor. One has been cured of indigestion and dyspepsia, another finds in indispensable for sick headache, others report remarkable cures of scrofula, salt rheum, etc. Truly, the best advertising which Hood's Sarsaparilla receives is the hearty endorsement of its army of friends.

We are not ignorant because we do not learn, but because we forget so much.

Two great evil—headache and constipation, afflicting nearly every human being, are relieved by BAILEY'S SALINE APERIENT.

1888 1889 1877 1883 1884 1880 1881 1890 1886 1885 1879 1882 1887 1878

See it grow! You won't have to look back far. 1877 was the year when *Pearline* started in to take charge of washing and cleaning. It was a new idea; people didn't know about it; when they did find out, they were afraid of it.

But look at it now. Every year has been a big advance on the year before — and 1890 a bigger advance than ever. It's the biggest year, against the biggest opposition—smooth-tongued peddlers to fight against, cheap prices and poor quality, prize packages, imitations of all sorts. But *Pearline* started ahead and has kept there—and now it's farther ahead than ever.

A poor thing can't grow like this. A dangerous thing can't. Find out for yourself why *Pearline* grows. Ask about it of some one who is using it.

Beware of peddlers and imitations. 303 JAMES PYLE, New York.

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ARKANSAS METHODIST.

WEDNESDAY, FEB'Y 4, 1891

OBITUARIES.

MILLER.—Mrs. Pocahontas Miller, wife of W. R. Miller and daughter of Eld. J. M. and Mrs. L. V. Hill, was born Nov. 15, 1862, in Sharp county, Ark., and was married to W. R. Miller, August 15, 1878; died Jan. 17, 1891, at her home in Black Rock, Lawrence county, Ark.

Sister Miller professed religion and united with the Baptist Church in September 1884, and was baptized by her father. She was an active Christian from the time she united with the Church; devoted to her Church and faith.

She was a devoted wife, making many sacrifices for the comfort of others. She was a warm hearted mother, tender to a fault—the sunshine of her home.

During the last year of her earthly existence she bore her affliction with much Christian fortitude. After speaking of her hope beyond the dark grave, she was stricken with heart failure, only living about 30 minutes. She had been in good health the past few weeks.

Her last words were "Glory! Glory!" She leaves a father, four sisters, one brother, husband, six children, and a host of relatives and friends to mourn her departure.

May God graciously smile on us all in this sad affliction and help us to sorrow not as those who have no hope, and may we all say: "Let my last moments be like hers."

Sister Miller will be missed, for her seat shall be vacant in society, church and home. May the Holy One comfort and sustain our brother and all the relatives in this hour of trial and enable all to say "she cannot come to us, but we can go to her."

W. P. KIME.

BURLESON.—Mrs. Doscha Burleson, daughter of J. M. and Ruth Atkins, was born July 25, 1847, in McNary county, Tenn. She was converted in Aug. 1865, and immediately united with the M. E. Church, South, and during the 26 years of her religious life she fully exemplified and adorned the doctrines of Christian holiness—always faithful to her Church vows, both in public and private life, increasing in all good words and works with the increase of faith. On Nov. 26, 1888 she was united in marriage to Dr. A. A. Burleson of Hartman, Ark. In this relation she proved to be what a consistent Christian is expected, thoroughly consecrated to her chosen lot. As daughter, sister, wife, she was exceptionally true and lovable and in society chaste, pure and altogether worthy. But the crowning period of her beautiful life was at its close. When the summons came she was entirely ready, with her lamp trimmed and brightly burning. On Jan. 21, the call was made, which she answered with actual joy. Some hours before the final end, she affectionately spoke to her husband about being fully ready, and requested her aged mother not to weep or grieve, and to her relatives and friends spoke calmly, entreating them likewise not to become excited nor be troubled, saying that it was so sweet to rest in the arms of the Savior as she was crossing the mystic river, expressing many times perfect satisfaction, mingled with delight. But her greatest desire seemed to be that her loving husband would meet her in the better land. At 1:30 p. m. Jan. 21, her pure spirit gently left its clay and quietly passed over to the other shore and doubtless entered rest forever more.

I. L. BURROW.

Altus, Ark.

SMITH.—Little Frankie Smith, daughter of W. F. and M. J. Smith, of Laconia, Ark., died on Dec. 18, 1890. Little Frankie was six years, a most beautiful and interesting little girl. She was unusually bright for one of her years, and we may truly say, she was a favorite of all who knew her. Her sickness was a malignant type of malarial fever and speedily did its work. She patiently and heroicly bore her sufferings, and manifested a degree of wisdom far beyond one of her age. Two days before she died she said: "Mama, if you don't do something, your little darling won't be with you long." She then sent for a lady friend, Miss Sue Blackburn, and requested her to sing "I am so glad that Jesus loves me," and other favorite pieces. This was exceedingly trying to the devoted parents and the uncle who idolized the little one; but now it occurs to them as the sweetest comfort that could be afforded them, for they look no longer upon her little beautiful mortality, but she appears to them as one of the sweetest little angels in Heaven. She is gone, but not forever, for the fond parents and loving ones may profit by the little one's example and join her in her eternal rest. Praise the Lord for the blessed sweet hope. Her loving pastor,

ROBT. H. POINTER.

RAIFORD.—Sister Clem Raiford, wife of James Raiford, was born Nov. 7, 1847; married Jan. 22, 1868; baptized and received into the M. E. Church, South, by Rev. H. H. Watson in the summer of 1870; died Jan. 18, 1891. Her death was sudden and unexpected. The high esteem in which this good Christian woman was held was fully demonstrated by the large attendance on the day of her burial at Moore's Chapel. Many will rise up and call her blessed at the last day. Quite a number of the preachers and a host of friends, relatives and neighbors will mourn the loss of this good sister, and will say God bless the sorrow-stricken husband and four motherless children. It was my good fortune to know this good sister for three years during my pastoral charge of the Hampton circuit, and we know whereof we speak when we say the Church, neighbors, acquaintances and all who were in distress always found her a true friend. May a kind providence overshadow her husband and four weeping children in their darkened home, where mother is so much missed. The Lord comfort their sad hearts with the blessed assurance that mother is now present with six dear children who preceded her to the good world.

J. H. BAIRD.

An unusual offer —the one that's made by the proprietors of Dr. Sage's Catarrh Remedy. Unusual, but made in good faith. It's a reward of $500 for an incurable case of Catarrh. If you have one, the money's for you. But you can't know whether you have one, till you've tried Dr. Sage's Remedy. What's incurable by any other means, yields to that. By its mild, soothing, cleansing and healing properties, it cures the worst cases, no matter of how long standing. That's the reason the money can be offered. There's a risk about it, to be sure. But it's so small that the proprietors are willing to take it.

The symptoms of catarrh are, headache, obstruction of nose, discharges falling into throat, sometimes profuse, watery, and acrid, at others, thick, tenacious, mucous, purulent, bloody, putrid and offensive; eyes weak, ringing in ears, deafness; offensive breath; smell and taste impaired, and general debility. Only a few of these symptoms likely to be present at once.

PEACOCK.—Thomas Ware Peacock, little son of J. P. and Bettie Peacock, was born in Drew Co., Ark., Nov. 5. 1886, and died October 8, 1890. He was a sweet spirited and a promising child, and gave evidence of future usefulness. His parents having dedicated him to God by baptism in infancy, and daily laying him upon God's altar and praying his blessings upon their child, they reasonably expected him to be a Christian and to give them joy and comfort through life. Their fond hopes have been blighted, but the child is safely housed in the beautiful mansions above. May God bless the sorrowing ones and bring them all together again in heaven.

L. C. WILSON.

HENLEY.—Sister Louisa F. Henley (*nee* Settle) was born in Robinson Co. Tenn., Feb. 22, 1831; moved to Arkansas in 1854; was married to E. M. Henley Dec. 23, 1858; died June 19, 1890. She professed religion in early life and joined the M. E. Church, South, in which she remained a true and faithful member until death. She leaves an affectionate husband, seven children, one sister and two brothers to mourn their loss; but thanks be unto Him who giveth us the victory, Sister Henley has lost nothing, but gained heaven, a home of many mansions. Then she is not dead but liveth; she has only quit a life of toil, sorrow, pain and death for a life of joy, peace and happiness. May God grant that her death may be the means of bringing all her children to Christ, and may heaven's richest blessing rest upon the bereaved family, brothers and sister.

W. W. H.

NELON.—Mrs. Annie Nelon, wife of J. R. Nelon, and daughter of Robt. Ford, died of pneumonia Dec. 19, 1890. The record of her life gave emphasis to the truth and beauty of our holy Christianity. She was a godly woman. Her influence was, and will be, as precious ointment poured forth. Her life, though unpretentious, was hid with Christ in God. Her experience of an indwelling Christ was distinctive, positive. Like Job she could say: "I know that my Redeemer liveth." With the beloved John she could exclaim: "I know in whom I have believed," and with the assurance of Paul she could declare; "If this earthly house of my tabernacle were dissolved, I know I have a building of God, a house not made with hands, eternal in the heavens." This positive experience brought with it joy and peace; a holy calm. Unwaveringly she bore life's toils, and unmurmuringly endured its ills, looking for a better country, a Beulah land, where no toils and ills are known. She suffers no more; nor with weary tread and flagging physical force journeys thitherward. The narrow stream is crossed, burdens laid aside, palms of victory she waves, crowns of glory she wears. Death had no sting; the grave could boast no victory. As from the dissolving chrysalis bursts the summer butterfly, wantoning in beauty in the summer air, so her enraptured, blood-bought spirit, disencumbered of its earthly load, sped its joyous flight to the far away home of the soul, ever more to look upon the King in His beauty, and to join in the rapturous refrain: "unto Him that hath washed us in His own blood and made us unto Himself kings and priests, unto Him be glory and honor and dominion and power, forever." She leaves an aged father, a sister, husband and three children. Two children preceded her to the heavenly inheritance. She spoke often and freely of her departure. By faith "she saw the heavenly city, just across the narrow flood." The symphony of angelic minstrelsy fell upon her listening ear, and bidding husband, children, father, friends adieu, and urging them to rejoin her in the elysian fields of the Paradise of God, she fell asleep. Will they meet her? Will they make her God their God? Will they lay up treasures in heaven, and finally go up and with her enjoy them forever? God in His infinite mercy enable them to do so!

K. W. DODSON.

Lonoke, Ark.

HOLMES.—Abercrombie Holmes was born in Desoto county, Miss., July 20, 1841, and died in Desha county, Ark., Nov. 19, 1890. He was educated in Miss., attending school at the State University, Oxford. He embraced religion and joined the Presbyterian Church in 1858; was married to Miss Alethia Pickett, Nov. 12, 1867. She died on the 1st day of August 1886, and he was married again to Miss Lundie Tillar, Jan. 22, 1889. There were born unto him by his first wife nine children, two of these preceding him to the better world.

He made a good soldier, during the late war; was an escort of Gen. Jackson, who was an officer under Gen. Forrest. He came to Ark. in 1867, and became a member of the Knights of Honor, also a member of the Masonic Order. While in Ark. he became a member of the Methodist Church, and for awhile seemed to enjoy religion, but finally going back to the world, and becoming very indifferent on the subject of his soul's salvation. But during the summer of the same year that he died, he was revived during a meeting, which the writer held, and he came back to the fold of Christ and died a happy man. The writer was with him in his last hours, and heard that he said on his dying bed, that he did not wish to get well, for said he, "I am ready and willing to go to be with God and the angels, and many loved ones that have gone on before." He had his faults, like many of us have, but he was a kind husband, an affectionate father, and a good neighbor. He was fond of the society of his friends, always amiable and inviting in his manners, and generally cheerful and pleasant. He has left a companion and seven children to mourn their loss. The bereft ones can see his face on earth no more, but they can meet him on the beautiful shores of immortality, where there is rest for the weary, and where the tree of life is blooming. May God's blessings rest upon the broken-hearted wife, and children, and his three brothers, and may they all meet him in that home, sweet home. He was laid to rest on the banks of the beautiful Walnut Lake, Desha Co., Ark. We hope to meet him again where the wicked cease from troubling and the weary are at rest.

A. M. ROBERTSON

Macbeth's "pearl top" and "pearl glass" lamp-chimneys are made of tough glass that costs four times as much as common glass; and the work on them costs a good deal more than the work on common chimneys, just as the work on a dress is proportioned to cost of stuff.

The dealer is right in saying he can't afford to sell them at the prices of common glass chimneys.

And what will become of his chimney trade if his chimneys never break? He is apt to be wrong there. He can afford to charge a fair price and give new chimneys for all that break in use.

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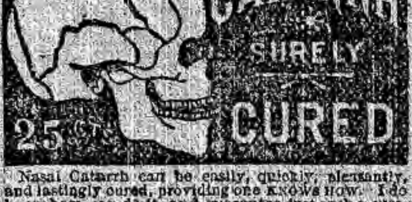

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From 18 States and Territories have attended
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Ninety per cent. of whom afterward secured good positions—some of them receiving salaries ranging from $900 to $1,800 per annum.
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NOTICE OF CONFIRMATION OF TAX TITLE.

All persons who can set up any right to the hereinafter described tracts and parcels of land, which have been purchased under sales for non-payment of taxes in consequence of any informality or any irregularity or illegality connected with such sales, are notified to show cause at the October term, A. D. 1891, of the Pulaski Chancery Court of Pulaski county, Arkansas, which begins at the court room of said court in the City of Little Rock Arkansas, on the first Monday in October, A. D. 1891, why the sales so made should not be confirmed—which said lands, the authority under which said sales took place—the nature of the titles by which said lands are held, and the amount paid for each, are as follows: The South-west quarter of South-east quarter of of Section One (1), containing forty (40) acres, amount paid two dollars and sixty-five cents ($2.65); the north part of the South-east quarter of North-west quarter of Section Nine (9), containing ten (10) acres, amount paid one dollar and seven cents (1.07); the quarter of the West half of the Nort-east of Section Fourteen (14), containing twenty (20) acres, amount paid, one dollar and thirty cents ($1.30); and the North half of the North half of the North-east quarter of Section Twelve (12), containing forty (40) acres, amount paid one dollar and ninety-seven cents ($1.97)—all said lands being in Township Three (3) North and Range Twelve (12), West in Pulaski county, Arkansas, each of the said tracts being sold on the 11th day of June, 1888 for non-payment of taxes of 1887, not redeemed in the time required by law, and a deed executed to the undersigned under said sale on the 17th day of January, 1891, by John Brodie, County Clerk of Pulaski county, Arkansas. Title is held under said deed.

The North-west quarter of the North-west quarter Section Twenty (20), containing forty (40) acres, amount paid, two dollars and twenty cents ($2.20); the South-west quarter of the North-west quarter of Section Twenty (20), containing forty (40) acres, amount paid, two dollars and twenty cents ($2.20); and the East half of the South-east quarter of Section Thirty-three (33), containing eighty (80) acres, amount paid, two dollars and sixty-five cents ($2.65)—all said lands being in Township Three (3) North and range Twelve (12) West, in Pulaski county, Arkansas, each of the said tracts being sold on the 11th day of June, 1888, for non-payment of taxes of 1887, not redeemed in the time required by law, and a deed executed to the undersigned under said sale on the 17th day of January, 1891, by John Brodie, County Clerk of Pulaski county, Arkansas. Title is held under said deed.

The North-west quarter of the South-west quarter of Section Sixteen (16), containing forty (40) acres, amount paid, three dollars and ten cents ($3.10); the South-west quarter of the South-east quarter of Section Three (3), containing forty (40) acres, amount paid, two dollars and twenty cents ($2.20); the West half of the South-east quarter of Section Five [5], containing eighty [80] acres, amount paid, three dollars and ten cents [$3.10]; and the North half of the North-east quarter of Section Seven [7], containing eighty [80] acres, amount paid, three dollars and ten cents [$3.10]—all in Township One [1] North and Range Thirteen [13] West, in Pulaski county, Arkansas, each of said tracts being sold on the 11th day of June, 1888, for non-payment of taxes of 1887, not redeemed in the time required by law, and a deed executed to the undersigned under said sale on the 17th day of January, 1891, by John Brodie, County Clerk of Pulaski county, Arkansas. Title is held under said deed.

Also the North-east quarter of the North-west quarter of Section Fourteen [14], containing forty [40] acres, more or less, amount paid, one dollar and seventy-five cents [$1.75]; the North-west quarter of the North-west quarter of Section Thirteen [13], containing forty [40] acres, more or less, amount paid, one dollar and seventy-five cents [$1.75]; the East half of the South-east quarter of Section Ten [10], containing eighty [80] acres, more or less, amount paid, three dollars and ten cents [$3.10]; the South-west quarter of the North-west quarter of Section Two [2], containing forty [40] acres, more or less, amount paid, one dollar and seventy-five cents [$1.75]; the South-west quarter of Section Thirty-six [36] containing one hundred and sixty [160] acres, more or less, amount paid, four dollars and forty-five cents [$4.45]; and the South-west quarter of the South-west quarter of Section Thirteen [13], containing forty [40] acres, more or less, amount paid, one dollar and seventy-five cents [$1.75]—all in Township One [1] North and Range Fourteen [14] West, in Pulaski county, Arkansas, each of said tracts being sold on the 11th day of June, 1888, for non-payment of taxes of 1887, not redeemed in the time required by law, and a deed executed to the undersigned under said sale on the 17th day of January, 1891, by John Brodie, County Clerk of Pulaski county, Arkansas. Title is held under said deed.

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We have a few copies of the $1.00 and $1.25 Round note Hymn and Tune books which we will send by mail and pay postage on receipt of price.

We value everything in this world by comparison. Water and air have no intrinsic value, and yet Jay Gould, if famishing in the desert, would give all his wealth for a pint of the former, and think it cheap; hence, life and health are the standard of all values. If your system is full of Malaria you will be very miserable; a few doses of Shallenberger's Antidote will make you well and happy. Is one dollar a high price to pay?

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The Ladies' Ice Cream Park and Parlor, adjacent to the railroad depot, facing 100 feet on Spring street, and running back 200 feet embracing two new cottages of 4 rooms each, ceiled throughout; most conveniently arranged with gardens, etc. A fine well centrally located; a store room and ice cream parlor 16x32 feet with ice cream factory and oyster kitchen attached and off room. Price $3000. Terms cash or its equivalent. The title is perfect. This property is pronounced among the best, if not the very best, property in Searcy, yielded a net profit of $50 per month, or 20 per cent on $3000, the price at which it is offered. If sold we will give $25 rent per month for said property exclusive of the two cottages now occupied and rented for $17 per month. J. F. RIVES, SR.

Searcy, Ark., Jan. 20.

Jan. 28-4t.

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A brilliantly told story of travels in the lands where "Ben-Hur" lived, by the wife of the author of "Ben-Hur," is entitled "The Repose in Egypt; An Orient Medley." Mrs. Wallace writes with a peculiar charm. There is a happy abandon and winsome cheerfulness manifest, that gives the narrative a character of its own. The volume is a handsome one, finely illustrated, such a book as commonly sells for $1.00 to $1.50; but, like other publications of this house, generally, the price is nominal—only 50 cents, plus 12 cents if by mail. Descriptive Catalogue, 132 pages, of popular and standard books, may be had free, by addressing the publisher, JOHN B. ALDEN, 393 Pearl St., New York.

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I take My Meals,
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AND I AM VIGOROUS ENOUGH TO TAKE ANYTHING I CAN LAY MY HANDS ON; getting fat too, FOR Scott's Emulsion of Pure Cod Liver Oil and Hypophosphites of Lime and Soda NOT ONLY CURED MY Incipient Consumption BUT BUILT ME UP, AND IS NOW PUTTING
FLESH ON MY BONES
AT THE RATE OF A POUND A DAY. I TAKE IT JUST AS EASILY AS I DO MILK." SUCH TESTIMONY IS NOTHING NEW. SCOTT'S EMULSION IS DOING WONDERS. DRUG. TAKE NO OTHER.

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MINUTES OF THE ARKANSAS CONFERENCE

The Minutes of our late Conference are now ready for delivery. Let those who have not already ordered a supply, do so *at once*, as we have printed only a limited number. The Minutes are fuller and cost more than heretofore. They also contain a picture of Bishop Fitzgerald. Prices, single copy, 10 cents; 1 dozen, $1.00; 2 dozen, $1.75; 100, $6.00. Please remember, brethren, that I have to pay the *cash* for printing and postage, and send money with order, or within 30 days.

Subscribers, who have not yet received the Minutes ordered, should notify me at once.

Yours Very Truly,
V. V. HAZLEN.

Conway, Ark.

W. M. SOCIETY, W. H. CONF.

DEAR SISTERS:—I want to call your attention to our Indian missions. They are our neighbors, lie on our borders and should be very near our hearts. As we had no representative to the W. B. M. meeting last Spring, we were not pledged to any special work as the other Conference Societies were. Now the needs of our Indian work are great. In answer to Mrs. M. B. Avant's appeal in the W. M. Advocate the Society at Atlanta, Ga., have bought and shipped an organ to the Anadarko school, but they need many, many things. Now if every one of our adult and juvenile Societies will raise some small amount and forward to our Treas., Mrs. P. A. Hobertson, Searcy, for the school at Anadarko, it will make glad the hearts of these sisters who amid privation are laboring to elevate and Christianize the wild tribes. Lately the policy of our government towards them, is "no good Indian but a dead Indian;" but we know that the religion which has made the South Sea islander a Christian man and a gentleman, can do as much for these poor Red-skins, if our government will keep firearms and whisky from them. Now sisters, what you do, do quickly, for at Easter you remember all our efforts are to be turned to our Bible and Training School. Yours in love to Christ and the mission cause,

MARY A. NEILL.

Batesville, Jan. 30.

FIELD NOTES.

MARIANNA STATION.—I arrived here with my family on Tuesday, January 6. We were met at the depot and conducted to the Christian and princely home of Bro. S. D. Johnston, where we were most delightfully entertained until our household goods arrived, and everything put up for housekeeping, which was the following Saturday. When we moved in, I found a box well filled with such things as a preacher needs, but not in such abundance as some of the preachers report. But one of my stewards handed me $50 in cash, and another said, "I have $100 on deposit at the store for you, that you can get any time you want it." Can any of the preachers beat that? Immediately after I was appointed to the station, my people bought a large lot (1 1-4 acres) with a very neat little house with four rooms, for a parsonage, for which they gave $1,100, and we are now making preparation to add two more large rooms, with a hall and front and back verandas, which, when completed, will make the property worth $1,500.

My congregations are large, and increasing every Sunday. So is our Sunday-school. On last Sunday, I organized a Woman's Missionary Society with 15 members, and a Juvenile Society with 29 members. So you see that we have gone to work in earnest, to do something for the Master. May the Lord bless our labors. Brethren, pray for us, that the word of the Lord may have free course and be glorified.

S. L. COCHRAN.

January 30.

WELDON CIRCUIT.—We arrived at Weldon January 16, and found a very pleasant reception of myself and family by the good people here. We had not finished arranging our little furniture when quite a number of persons came into our house, and all of them had something for their preacher and family, but it was not a pounding—that word has been obsolete with us ever since dear mother ceased her pounding of us. It was a very pleasant surprise.

Weldon is a pleasant little town, filled with a kind and generous people. There are two or three other appointments on the circuit. Tupelo is situated on the H. & B. railroad, and the good citizens of that part of our great commonwealth know just how to treat a Methodist preacher. Marvin's Chapel is located three miles west of the last named place, in the finest farming country in the State, and the people are alive to their moral and religious interests.

The people have treated us so kindly that we feel very much like we were at home. We hope and pray that our stay here may be pleasant and profitable to both preacher and people. The stewards have been very liberal in their assessment for the support of the pastor, for which we feel devoutly thankful.

So far as we have been able to learn, THE ARKANSAS METHODIST has a wide circulation. Several persons have already asked to have their subscriptions renewed. This is unquestionably the fruits of good predecessors. We hope to secure a good number of new subscribers. Fraternally,

JOHN W. PATTON.

HAYNES CIRCUIT.—You will find, as a matter of first importance to the Editor, cash and names of seven new subscribers. By the appointment of the Bishop and in the providence of God, I am on Haynes circuit, consisting of four R. R. appointments.

We left our mountain home, two hundred miles away, on the 2nd, and reached Haynes January 6. There being no parsonage on the work, that polished Christian gentleman and faithful steward, Henry W. Wood, and his estimable wife, opened to us the doors of their hearts and house and made us feel quite at home till present home was provided. While there has been no public demonstration on the part of the people of our being appreciated, yet we feel sure that God will and is opening our way to the hearts of this people.

At this Church we are numerically weak, and, of course, that governs the finance in a measure, but our religious friends, who are social and in many instances liberal toward the support of the pastor, aid us largely. Brethren, I feel toward this class as Paul felt toward the Romans—that my heart's desire and prayer to God for Haynes' circuit is that her unsaved sons and daughters might be saved during this Conference year. My daily prayer is, 'Lord use me; I am only clay in the hands of the great Potter; mold and fashion into such a vessel as will be of most use to God and accomplish the greatest good to the greatest number of His people." Pray for me, that I may be instrumental in introducing THE METHODIST into every home in the bounds of Haynes circuit. Yours in the work.

N. E. GARDNER.

Haynes, January 27.

COVE C'T:—After eight days' travel from Malvern with all the accidents and incidents one is subject to through western Ark., we landed in the bounds of our work. We met with a hearty reception at the hands of the good people of this (Cove) C't. I must say that the lines have fallen to us in pleasant places. We have as generous and kind-hearted people as there are in Ark. All of our necessities have been met. Although we were a little late in getting to our work, we have put in good time since our arrival. I have been all around the work, have visited about three-fourths of the members in our charge, and have prayed with nearly every family. I find that there is a great deal of work to be done on this C't, but with the help of the Lord I intend to do all that I can. I am praying for and expecting a gracious revival all over our work this year. I have not forgotten THE ARKANSAS METHODIST. Hope to do good work for our paper this year. Enclosed you will find a list of renewals and new subscribers. Pray for us.

J. J. COLSON, P. C.

JACKSONPORT:—We reached Jacksonport the last day of the old year. I have filled my appointments at Jacksonport and Tuckerman every Sunday since Conference. The attendance on public worship is growing. We are hoping for a successful year for our Zion in this quarter of our Master's vineyard. Well Mr. Editor the brethren are reporting "Poundings." Do you suppose they ever think of the pounding that Paul and Silas received at Philippi? Well we got pounded at Jacksonport the other night, but it was in an agreeable way, and I must here record my thanks to the good ladies of Jacksonport for the many valuable articles presented us as a token of their good will toward us, and this scribe hopes to be able to serve them faithfully this year. I will do all I can for THE METHODIST. Yours,

D. W. REID.

Jacksonport, Jan. 28.

CLEVELAND MIS:—It was with some reluctance that we left Archey. Those were good people that we served last year. May God bless them; they were very kind to us. When Bishop Fitzgerald read us out to Cleveland we knew we would have move, so to Cleveland we came on Dec. 18, 1890, and entered upon our work at once; preached twice the next day. God was with us. I have made my second round. We are serving a good people. Cleveland is a beautiful town with a population of 500 people. We have a very good school here and a good teacher. Bro. Brown knows what he is doing and is at home in a school-room. Our first Quarterly meeting was Jan. 24; our P. E. Bro. Weems was with us in the spirit of Christ and preached us a good sermon Saturday 11 a. m. Bro. Deen, a local deacon of Cadron circuit, preached at night and gave a good sermon. We had to leave on Sunday morning to marry a couple. At 3 p. m we arrived at the bride's father. Bro. J. G. Dickson and married Mr. A. S. Koonce and Miss Margarett O. Dickson. May God bless the new couple.

JOHN H. SMITH.

Cleveland, Jan. 27.

LARNE C'T:—After a long move of about 150 miles we reached the beautiful little town of Hillsboro, in time to fill our first appointment on the fourth Sunday in Dec; preached to quite an attentive and well behaved congregation, with our predecessor who concluded the services by singing and an earnest prayer for his successor, and the people whom he had served so faithfully for two years. Bro. Thomas leaves many warm friends here. God bless him in his new field of labor. We are gratified to say our lot is cast among a generous-hearted and clever people, who have received us very kindly, and we hope to do them a good faithful year's work by the help of the Lord and the co-operation of the brethren. We are learning to love these people who have manifested such an interest already in their pastor. God bless them. We are making THE ARKANSAS METHODIST a specialty. Hope to be able to send many new subs and renewals for THE ARKANSAS METHODIST. God bless you and Bro. Thornburgh in your arduous labors.

J. J. MENEFEE.

Hillsboro, Jan. 27.

ARKANSAS CITY STATION.—Sunday-school improving; prayer and experience meetings improving. Congregations increasing; serious audience and two accessions Sunday, and a good pounding Tuesday. I send herewith eight new subscribers. Yours in love,

A. T. GALLOWAY.

January 30.

HOW'S THIS?

We offer One Hundred Dollars reward for any case of catarrh that can not be cured by taking Hall's Catarrh Cure.

F. J. CHENEY & CO., Props., Toledo, O.

We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions, and financially able to carry out any obligations made by their firm.

WEST & TRUAX, Wholesale Druggists, Toledo, O.

WALDING, KINNAN & MARVIN, Wholesale Druggists, Toledo, O.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Testimonials sent free. Price 75c. per bottle. Sold by all druggists.

Jan. 21-1m.

We are not ignorant because we do not learn, but because we forget so much.

No other preparation combines the positive economy, the peculiar merit and the medicinal power of Hood's Sarsaparilla.

The easiest way to bear your own troubles is to try to lighten those of others.

ENTITLED TO THE BEST.

All are entitled to the best that their money will buy, so every family should have, at once, a bottle of the best family remedy, Syrup of Figs, to cleanse the system when costive or bilious. For sale in 50c and $1.00 bottles by all leading druggists.

Feb. 4-1m.

DONALD KENNEDY
Of Roxbury, Mass., says

My Medical Discovery seldom takes hold of two people alike! Why? Because *no two people have the same weak spot.* Beginning at the stomach it goes searching through the body for hidden humor. Nine times out of ten, *inward humor* makes the weak spot. Perhaps it is only a little sediment left in a nerve or in a gland, the Medical Discovery slides it right along, and you find quick happiness from the first bottle. Perhaps its a big sediment or open sore, well settled somewhere, ready to fight. The Medical Discovery begins the fight, and you think it pretty hard, but soon you thank me for making something that has reached your weak spot. Write me if you want to know more about it.

Sincerely yours,
DONALD KENNEDY,
Nov 5 6m ROXBURY, MASS.

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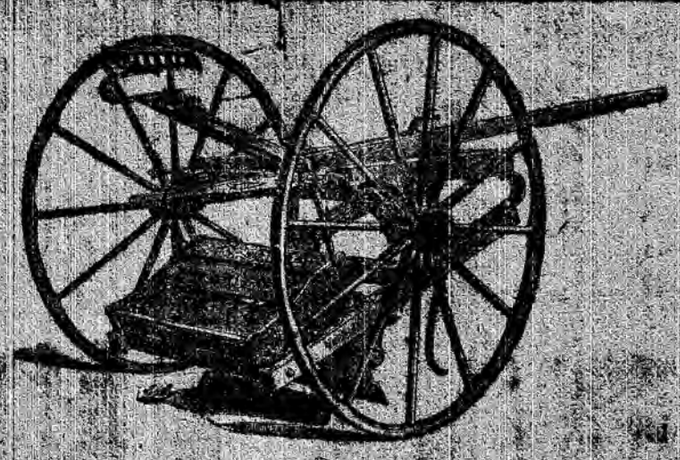

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