

The Arkansas Methodist.

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

BY BENNETT & THORNBURGH.

"Seek thou the things which become sound doctrine."

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GALLOWAY COLLEGE DAY.

EDITOR METHODIST:—Please include me briefly, as I desire to secure the co-operation of all our preachers, traveling and local, in keeping Galloway College Day before our people, that every member of every pastoral charge in Arkansas may have the just claims and urgent necessities of that magnificent property and grand institution, intelligently and forcibly presented to them on that day. It is earnestly hoped that the collections that day will be liberal and large, at least in the aggregate, that the mortgage on the property now due may be paid at once. Brethren and Sisters, one and all, please agitate this matter and let us relieve our school from this financial pressure. This debt must be paid, or trouble to us and the College must inevitably ensue.

F. A. JEFFERT, Agent.
Feb. 16.

FROM BISHOP FITZGERALD.

MY DEAR BRO. BENNETT:—The reports from the brethren in the Conferences in Arkansas make good reading for me in the weekly issues of THE ARKANSAS METHODIST. A special interest attaches to every place and every preacher. Great activity and a hopeful spirit seem to prevail in all three of the Conferences, with here and there the slight friction or misadjustment inseparable from all large operations carried on by fallible human agencies.

The mildness of the winter has been favorable to revival work, and I am glad to see that so many of the pastors have had special services, which have resulted in many conversions and accessions to the membership of the Church. Let the good work go on. A revival in every charge, should be the aim of all our pastors, as it is the will of the Lord. Seek a mighty baptism of the Spirit, wait with one accord until it comes, and then the breath of power and tongue of flame! Have faith in the gospel you preach. It is the power of God unto salvation to every one that believeth. It is the savor of life or of death. Its proclamation is solemn work. Let every preacher seek now to be recommissioned, re-anointed, re-equipped for the work of saving souls. Let every pulpit burn with heavenly zeal, and then the congregations will kindle. Are you ready, brother pastor, to lead in revival work? or would the breaking out of a revival find you unprepared and surprised? Suffer this word of exhortation prompted by a profound conviction of the necessity of reminding ourselves as Methodists that our sole function is that of soul-saving, and that upon us, under God, largely devolves the responsibility of evangelizing the people of this country. A revival in every charge in the Arkansas, Little Rock and White River Conferences! Is it a possibility? Nay, it is a certainty, if all concerned will but test the power of the gospel by the proper use of the divinely accredited agencies of the gospel. Make this a personal matter, each one of you, brethren beloved in the Lord.

Here in Nashville, where I am stopping for a little while before turning my face toward the West, several of our pastors have been holding special services, and the Lord hath greatly blessed them and their charges. The voice of contention has been hushed or drowned in the sea of holy song; the preaching has been pointed, unpointed, and effective in an extraordinary degree;

convictions have been pungent and conversions clear. "The best meeting I have seen for thirty years," said one of the oldest members of Tulip Street with a glow in his honest Methodist face.

This revival among our Methodists in Nashville is particularly opportune, and there is need that it should go still farther and strike still deeper. (Vide, a recent sermon by Dr. Steel at McKendree on "Gambling and Other Social Vices.") O for revivals that will heal and church divisions, weed out worldliness, break down the barriers of unbelief, reclaim the backslidden, and arrest the tides of vice that are sweeping our young people to destruction! I had other things to say but will wait.

O. P. FITZGERALD.
Nashville, Tenn., Feb. 11.

THE CHURCH AND THE STATE NO. 7.

Rev. J. S. Thomas says, "Methodism has been a factor in politics for years," and again, "The Methodist Church has become a factor in politics, North and South." Let us examine a little this false and slanderous statement. The Churches are made up of men and women from the communities in which they have organization, and their membership are likely to partake the political sentiments that prevail in society. Hot-headed politicians may get into the Churches, and in times of great excitement these imprudent men may lead the Church into intemperate and ill-advised measures. I believe it was in evidence in the courts in Little Rock two years ago, that certain Baptist Churches in Pulaski county had degraded their ministers and withdrawn fellowship from their members, because they voted the Democratic ticket. I have heard it said also, that a Church in—dealt in summary way with their pastor, because he sought and obtained the office of Post Master from a Republican administration. I do not know positively the truth as to these things, but similar occurrences are likely to happen from time to time. I would not mention them to the reproach of the Baptist Church. They do not indicate that the Baptist Church is a factor in politics. No man of honor would say so. But no stronger political action has ever been known in Methodist history. If Mr. Thomas ever heard of that Baptist preacher, who lost his pastorate, in grasping for the office of Post Master, why does he mirror over a Methodist preacher who loses a pastorate in seeking to be governor? Was it worse in the Methodists than it was in the Baptists?

The animus of Rev. J. S. Thomas towards the Methodist Church is unmistakable. He displays an unusual readiness to misrepresent and traduce Methodism—her history, her polity, her relation to national government, and the character of her individual ministers. But we are a little undecided as to what his purpose is. What is it all for? The editor of the Baptist tells us, that he is giving us "some good reading on church government." I did not know until then that he was writing on church government. I thought he was merely defaming the Methodist people for whom he professes "great love and co-operation." But what is the motive? Many believe there is an effort in this State and elsewhere to make the Baptists "a factor in politics." Is it true? This part of a policy, which some suspect to have been inaugurated by some ambitious and designing leaders among them, to whoop up the Baptists to vote for one another and put Baptists only in office? Consider the trend of these papers of Rev. J. S. Thomas. Consider statements made here and there, from time to time in their periodicals, in their Conventions and Associations, that Baptists have, in their Denomination, men competent to fill every office in the land from the President down. Consider what applause they bestow upon Baptists who happen to be in office; how attention is called again and again, in their publications and in their Assemblies, to the fact that these men are Baptists—how they hold office in the State, how they reflect luster upon the Denomination; and confer glory upon the State. Consider how it is dinned upon the ears of their people, "You must elect Baptists to office, Baptists are competent to fill every office, Baptists can consistently hold office, Methodists can not consistently hold office, it is a danger to our government to put Methodists in office, let the Baptists stand together and they can elect their own men, Baptists make the best governors, the best legislators, the best judges, Baptists in office reflect honor on the Church," and so on. For what purpose is all this din?

It must be in this interest that

Rev. J. S. Thomas is writing. He may want an office himself soon. He expresses much concern about Birmingham, Ford, et al., but he did not want them elected. He thinks such a result would be inconsistent and dangerous. He was distressed about Bro. Jeffett being elected chaplain, though he is "frank to say that no living man can fill the place more acceptably than he, a gentleman and a Christian of the highest type. But those laws!" How can a Methodist preacher be chaplain? "If being absent from his work six days in a week makes no material difference, all we have to say is, his job is a light one." So he speaks, Jeffett being P. E. and chaplain at the same time. But when it is a Baptist preacher, he can be Governor of the State and at the same time consistently pastor of any Baptist Church!

There may be such a Baptist conspiracy—and Mr. Thomas may be in its interest. But no one need be greatly concerned about it. There is no such hatred of Methodists by the mass of the Baptists as J. S. Thomas displays, nor any such distrust of Methodists as he would foster. The Baptists can not be massed politically. The suggestion only provokes a smile. No Methodist need be restrained from voting for a Baptist, because of utterances like these by J. S. Thomas. Baptists will continue to vote for Methodists and Methodists will be sure to vote for Baptists. The Methodists do not want their traveling preachers to run for office, but they have no objection to Baptist preachers. That is the business of the Baptists, and we have no right to put in a word. We object to Methodist preachers, because the Church needs their services. If the Baptists can spare their preachers for the State, all right; we want good men. Those Baptist preachers who hold office in Arkansas, as far as I know them, are good men, safe men. I greatly prefer a Baptist preacher in the Legislature to a "cussin' colonel" or a saloon keeper. I am glad we have Baptist preachers in the present legislature. Methodists put them there, and will put others there from time to time.

I am glad the Methodist Church is not a factor in politics. I am glad there is no disposition among the people to vote for a man simply because he is a Methodist or to vote against a man because he is a Baptist or of some other Denomination. We want men of intelligence, who hate bribes, hate falsehood, hate the saloon business, no matter what their church affiliations, or if of none at all. We don't want a man of opposite character no matter how loud his professions, nor of what Church he is a member.

Political papers are expected to misjudge, misrepresent, caricature, censure and ridicule the opposite party—its measures and its men. But I am glad our Methodist periodicals are not partisan sheets, seeking to misrepresent the doctrine and polity of other Christian bodies, to revile or ridicule their usages, their worship, their solemn beliefs and sacred sacraments, to disparage their ministry and membership or bring them under reproach by seeking to parade something that may be construed or misconstrued to their hurt and damage. Whenever Methodism can not live except by making war upon other Churches, I want it to die. Whenever THE ARKANSAS METHODIST can not live except by stirring up contention and strife, I want it to die. J. H. RIGGIN.
Pine Bluff.

Mr. Stead, the London writer, who was once editor of the Pall Mall Gazette, is now posing as the author of the successful book, "In Dark-est England, and the Way Out." General Booth, of the Salvation, gave the facts, and Mr. Stead furnished the drapery for the facts—or, to use Mr. Stead's phrase, he "pulled the material into shape." Having done this, Mr. Stead has faced an interviewer who easily extracted from him his views in regard to "The Church of the Future." "Yes, sir," said Mr. Stead, "yes. Well in the first place, my Ideal Church will include atheists; it will run a theatre; and it will be the proprietor of a public house." This was not a joke; it was not a satire on present tendencies; it was as earnest as a man of towering vanity, and "cock-sure" of everything, could make his speech. It is, of course, grotesque in its caricature of "the Church which is of God the Father." Yet we have ourselves seen a faint adumbration of this "Ideal Church." Two theatres in a city block, eight saloons lining both sides of the street, dark alleys running from it, swarming with evil women, and Colonel Ingersoll round the corner haranguing a jeering crowd on the "Mistakes of Moses."

No, Mr. Stead, if ever your "Ideal" becomes "real," then will a voice be heard, saying of your Church, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

HENDRIX COLLEGE. STUDENT MISSIONARY VOLUNTEERS.

DEAR BRO. BENNETT:—In many respects this is the brightest day in the history of Hendrix College. Last night Y. M. C. A. Secretaries Caldwell and White met the Christian workers of the College, and talked about Bible study and personal work, arousing much interest. This morning, after our regular morning exercises, Secretary White, a noble specimen of young Christian manhood, described the progress of Y. M. C. A. work among the colleges, and explained the "Student Missionary Volunteer movement." After his address, ten of our most promising and consecrated young men quietly and deliberately signed the following pledge: "It is my desire, if God will open the way, to give myself to foreign missionary work."

This is no momentary impulse. Most of these dear boys have been considering this question for months, and this is the result of long cherished purpose in many, and was merely brought out at this time by the visit of this representative of the movement. It is my belief that one by one, as they are prepared and the way opens, these noble young men will redeem their pledge.

This places a grave responsibility upon the Christian wealth of Arkansas. (There is such a thing, is there not?) Many of these students are preparing themselves at their own expense and propose to give their lives to the Master's cause. Are there not many Christians who cannot go, but whose duty it is to equip and send those who can and will go? Should an appeal to a truly Christian pocket-book be necessary? Just as naturally as water flows downward and sparks fly upward, so should money pour into the college treasury to aid these chosen messengers to the lands of darkness.

Has the wealth of Arkansas Methodism a conscience? Fraternally,
A. C. MILLAR.
Conway, Feb. 12.

DEATH OF SISTER RICHARDSON.

DEAR BRO.:—Sister Richardson, wife of the Rev. Z. W. Richardson, who died a few days ago, died this afternoon at 3:30 o'clock. She leaves three children, the eldest of whom is ten years old. May the Lord care for them. Yours in Christ,
L. H. McSWAIN, M.D.
Emmet, Feb. 15.

REV. Z. W. RICHARDSON.

DEAR BRO. BENNETT:—I have just read in THE METHODIST the news of Rev. Z. W. Richardson's death. My heart is sad. My acquaintance with him began in the summer of 1878. I was assisting the Rev. Geo. R. Brooks in a meeting at Hayes Avenue Church, Jackson, Tenn., which meeting continued three weeks, resulting in 82 conversions, and Bro. Richardson was one of them. I shall never forget my first conversation with him. In company with a young friend of his in Jackson, he approached me one morning, and these are about the words he spoke: "I am very much interested in the question of personal religion, that you are so earnestly discussing day and night in this meeting. But I have read Thomas Paine and Hume until I have become very skeptical. Tell me something that will relieve me. There must be something real about this thing, for I see unmistakable evidences." Being but a boy and in my second year as a preacher, I hesitated to say anything, but requested him to return for the night service, which he promised to do. That night great power fell upon preacher and the congregation. When penitents were invited, "Zach" Richardson was among them. O, how he played! Shall I ever forget it? He went away without the witness. Next morning before preaching an opportunity was given for experiences from converts. Among the first to rise was this skeptical young man. Said he: "I have been miserable all night. On my way to this service this morning, an inexpressible peace filled my soul—my soul is all love to God. I cannot see Him, but my faith saves me and Christ's blood cleanses me. I am His now and forever." We had no preaching that morning, for that was Gospel, and mourners crowded the altar and many more rejoiced in the same forgiveness. Thank God for his conversion from skepticism and sin, and for his ministerial life. He became a traveling preacher, and removed to

Arkansas. I have watched him; faithful and true have we found him. He has finished his course and gone up to his reward. God bless his widow and children and raise them up from suffering. "Servant of God well done! Rest from thy loved employ." His friend sincerely,
G. T. SULLIVAN.
Covington, Tenn., Feb. 13.

STATE PROHIBITION ALLIANCE.

The Convention of the State Prohibition Alliance of Arkansas met Tuesday evening at 7:30 o'clock in the Chapel of the First Presbyterian Church of this city and was called to order by the Chairman of the Executive Committee, Maj. J. L. Palmer.

After devotional exercises conducted by Rev. Andrew Hunter, D. D., Maj. Palmer stated that his health was too feeble to allow him to do much talking, and requested Mr. George Thornburgh to set before the meeting the purposes and objects intended to be furthered by the Convention, which was done by Mr. Thornburgh, briefly and clearly. Maj. Palmer then declared the Convention to be opened and ready for business, whereupon Col. John Hallum, President of the Alliance, came forward and took the chair. In the absence of Secretary C. T. Bill, Esq., J. B. Suttler was elected Secretary pro tem. Upon motion it was agreed to dispense with a committee on credentials and proceed at once with the enrollment of delegates which being done, the following were found present:

Arkansas county, Maj. J. L. Palmer, proxy. Benton county, Hon. W. D. Gould. Carroll, Hon. George C. Christian. Clark, Revs. H. D. McKennon, B. E. Key. Cleburne, Rev. Frank Barrett, J. L. Teague, Esq. Cleveland, W. C. McKinnis, Esq. Craighead, Rev. W. D. Matthews. Dallas, Maj. J. L. Palmer, proxy. Draw, Rev. A. N. Rhodes. Faulkner, Hon. John Dunnaway. Franklin, C. C. Colburn, Esq., Rev. B. C. Matthews, Dr. H. H. Turner, Mrs. J. D. Berry. Greene, Rev. Ezra Warren, Rev. C. H. Ford. Hempstead, Rev. T. H. Ware, Rev. H. W. Brooks. Hot Springs, Rev. J. R. Harvey. Howard, W. J. Lee, Esq. Jackson, Rev. W. D. Matthews. Jefferson, Rev. J. H. Riggin. Johnson, Rev. W. J. Stone, O. C. Ludwig, Esq. Lafayette, Maj. J. L. Palmer, proxy. Lawrence, Rev. H. L. Bugg. Lonoke, Rev. John McLaughlin. Rev. S. N. Burns. Miller, Hon. John Hallum. Pope, Arthur Erwin, Esq. Prairie, Hon. M. M. Erwin, Hon. John R. Johnson. Phillips, James R. Turner. Pulaski, Maj. J. L. Palmer, Esq. Thornburgh, Esq., Rev. Dr. T. C. Barrett, D. L. Bourland, Esq., Mrs. Mattie Bourland, Mrs. Lydia M. Chace, Mrs. Anna W. Harris, Mrs. M. C. Davis, Rev. J. R. Howerton, Rev. J. R. Moore, B. F. Stoffer, Esq., Mrs. Jarrett, Mrs. J. L. Palmer, Rev. E. M. Pipkin, Rev. R. R. Moore, H. E. Erwin, Esq., J. B. Suttler, Esq. Saline, Rev. Andrew Hunter. Sebastian, J. C. Rye, Esq. St. Francis, Hon. O. B. Rollage. Washington, T. B. Green, Esq., Johnson Crawford, Esq., J. P. Carnahan, W. F. Dowell. White, Rev. Horace Jewell. Woodruff, W. W. Folsom, Mrs. W. W. Folsom.

On motion of Bro. Turner it was agreed that all members of the General Assembly who attend and take part, be declared members. On motion of Maj. Palmer the same rule was made to apply to members of the W. C. T. U. On motion of Bro. Folsom, Mrs. Lydia M. Chace, State President of the W. C. T. U., was invited to a seat on the platform.

Bro. Turner moved that the Secretary be instructed to notify the General Assembly of the action of this Convention taken as above, and also to invite their attendance. Maj. Palmer stated that he had already invited them. After some discussion, Bro. Thornburgh moved as a substitute, that the Secretary be instructed to invite all members of the General Assembly to attend upon our deliberations. The substitute prevailed. Maj. Palmer moved the appointment of a committee of five on resolutions. Carried, and the Chair appointed Rev. Andrew Hunter, D. D., Rev. W. D. Matthews, Geo. Thornburgh, Esq., W. W. Folsom, Esq., C. C. Colburn, Esq.

Bro. C. C. Colburn moved that a committee of three be appointed on programme. Carried, and Bros. D. L. Bowland, H. H. Turner, H. W. Brooks appointed.

By request Hon. M. M. Erwin of the Senate, and Hon. J. R. Johnson, C. H. Ford and W. D. Gould of the House of Representatives, spoke as to the status of Temperance legislation in the General Assembly. General remarks were made in this connection by Bros. W.

D. Matthews, C. C. Colburn and others.

At request of Bro. Ford, a committee of three, consisting of Bro. Palmer, Mrs. Davis and Bro. Brooks, was appointed to examine a Temperance bill that had been referred to him.

On motion of Bro. Bourland, a committee of three was appointed on memorials—committee consisting of Bros. Bourland, Colburn and Christian.

Convention then adjourned to 10 a. m. Wednesday morning, Feb. 11. Convention met at 10 a. m.; Rev. H. W. Brooks of Hope, conducted the opening devotional services. Minutes of the first session read and approved.

Dr. Hunter requested to be relieved from the chairmanship of the Committee on resolutions, in order that one of the younger and stronger members might do the work; the request was acceded to, and Bro. Colburn appointed in his stead.

On motion, it was ordered that all resolutions be read by the Secretary and then referred to the Committee without debate. Bro. Palmer moved to take up the election of officers for the ensuing year. Bro. Brooks moved to amend by making 3 p. m. as the hour for election of officers; Bro. Christian moved to amend Bro. Brooks' amendment by making 10 a. m. Thursday the hour for election. After some discussion the vote being taken on Bro. Christian's amendment, it was lost. Vote was then taken on Bro. Brooks' amendment and it prevailed, so the hour for election was set for 3 p. m. Committee on Programme reported through the chairman, Bro. Bourland, that the morning hour was "What do we Temperance people want." Discussion to be led by Bro. W. D. Matthews. Bro. Matthews then took the floor and made an inclusive speech of some 50 minutes. At the conclusion of Bro. Matthews address Bro. Bourland moved that other speeches be limited to five minutes, which was lost. The Convention then heard a most happy and instructive speech of ten minutes from Bro. Christian, who by request of

(Continued on page five.)

THE SURPLUS AND PENSIONS.

In the February Forum Senator John G. Carlisle discusses the vanishing surplus and makes the following statements concerning the vast sums paid by the United States in pensions:

"It is the boast of this country that it maintains no large military establishment, and that its people are exempt from the charges upon the people of other countries for the support of great standing armies in time of peace. It is a proud reflection that our citizens are not conscripted for military service, and that our cities and towns are not garrisoned and patrolled by professional soldiers; but in regard to the mere matter of expense we have no cause for congratulation. No standing army in the world costs the people so much as our army of discharged soldiers. Great Britain, with a regular army of more than 225,000 officers and men, and a total force, effective and non-effective, of 618,000, pays annually less than \$75,000,000; and France with a regular force of 580,000, besides an enormous reserve, pays \$111,000,000. The army of the German Empire, the best-appointed and best-equipped military force in the world, consisting on a peace footing of 492,000 officers and men, costs annually less than \$92,000,000; while the actual field force of Russia, numbering 814,000, is estimated at an expense of less than \$94,000,000. These are the annual charges to which the people of four great European nations are subjected in order to maintain a constantly available and effective force for their own defense in case of war, and for the preservation of the "balance of power" which their Governments consider necessary to guarantee their independence. Although we are at peace among ourselves and with all the world, and have no foreign or domestic policy to make such an expenditure necessary, we are paying more than \$135,000,000 annually to the soldiers of a war that closed twenty-five years ago. The payment of reasonable pensions on account of wounds actually received and diseases actually contracted in the military or naval forces in time of war, is just and right in itself, and is, moreover, the wisest policy that can be adopted by a government which relies for its defense almost exclusively upon the voluntary services of its citizens; but the gratuitous distribution of public money among certain classes of the people is neither just nor consistent with the character of our institutions."

ARKANSAS METHODIST.

WEDNESDAY, FEB. 18, 1891

INFANT BAPTISM.

OBJECTIONS ANSWERED.

"Baptism has some reference to the covenant of grace, and infants are wholly incapable of understanding any thing of the nature of a covenant; therefore, infants have no right to the sign of a covenant." Now if we can show, that God did make a covenant with men, women, children, fowls, cattle, and every beast of the earth, and that he gave a sign to that covenant, and that the babes, fowls, and cattle have the same right to the sign as men and women, then this objection must fall. To the law and to the testimony. In Gen. 9:8-17, we read, "And God spake unto Noah, and to his sons with him, saying, and I, behold, I establish my covenant with you, and with your seed after you; and with every living creature that is with you, of the fowl, of the cattle, and of every beast of the earth with you; from all that go out of the ark, to every beast of the earth. And I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of the flood; neither shall there any more be a flood to destroy the earth. And God said, This is the token of the covenant which I make between me and you and every living creature that is with you, for perpetual generations: I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. And it shall come to pass, when I shall bring a cloud over the earth, that the bow shall be seen in the cloud: and I will remember my covenant, which is between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh." Now if, as God says, this covenant was made with the fowl, and the cattle, and with every beast of the earth, and if the bow in the cloud is a token of that covenant, it is as much a token to the fowl, the cattle, and to all beasts of the earth, that God will no more destroy them with a flood, as it is to man that God will not destroy him. But the "fowl," "cattle," and "all beasts of the earth," have not the most remote idea of a covenant, a token, or even of God, and have they, therefore, no right to look at a rainbow? Are the fowl, the cattle, and all beasts of the earth likely to be destroyed with a flood because they do not understand any thing in regard to the covenant? Will not God keep this covenant as faithfully with them as he will with man, though they do not know such a covenant was ever made, and though man understands all about it? Who will undertake to say that the rainbow is not the same to a calf that it is to a man; the same to a new-born babe that it is to the parents; and that a calf and a babe have not the same right to look upon the beauties of the rainbow as the philosopher? If, then, ignorance of the nature of the rainbow covenant, and of the design of the rainbow, cannot deprive the fowl, cattle, and beasts of the earth of the benefits of that covenant, nor debar them from the privilege of looking upon the bow, the token of the covenant, what must come of the sophism, that infants should not receive baptism, because they do not understand the nature of the covenant of grace, and the design of baptism? Some things break down with their own weight, but this objection breaks down for the want of weight.

"But baptism has some reference to the faith of the subject receiving baptism, and infants are incapable of Christian faith; therefore, they are improper subjects for baptism." Now if we can show that God did make a covenant with his people, and gave a sign to that covenant, the sign having some reference to the faith of the subject receiving it, and yet show that this sign was given to babes of eight days, this objection must fall also. What says the Scriptures? In Gen. 17:9-12, we read, "And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations. This is my covenant, which ye shall keep, between me and you and thy seed after thee: Every man child among you shall be circumcised. And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you. And he that is eight days old shall be circumcised among you, every man child in your generations." Here we see that God gave Abraham and his seed a covenant, and he gave circumcision as a token of this covenant, and commanded Abraham to give this token to "every man child" that was "eight days old;" but what did a babe of only eight days know about a "covenant" or a "token"? Nothing whatever. In Gen. 17:24-25 and 21:4, we read, "Abraham was ninety years old and nine, when he was circumcised." "And Abraham circumcised his son Isaac being eight days old, as God had commanded him." Here was a father circumcised at the age of ninety-nine years, a son at thirteen years, and a babe at eight days. But who will say that circumcision was not exactly the same to Isaac that it was to Abraham and Ishmael, though they understood well the nature of the covenant, and the design of circum-

cision, while Isaac knew not one syllable of the whole matter?

We have seen that ignorance in no way affected the right of the fowl, cattle, and all beasts of the flock to look upon the rainbow, nor did it deprive them of the benefits of that covenant. We have seen also that ignorance did not take away the right of circumcision from a babe of eight days, nor any of the benefits of the covenant. Now, is there something peculiar about the covenant of grace which gives babes all the spiritual benefits, but denies them the right to the sign of the covenant? But did circumcision refer in any way to the faith of the person receiving it? In Rom. 4:11, Paul says of Abraham, "He received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised." Here it is plain that Abraham's circumcision had some reference to his faith, but Isaac could not exercise such faith at the age of eight days; therefore, Isaac was not a proper subject for circumcision, by the same logic that proves that infants are not proper subjects for baptism, because they cannot believe.

But the facts are these: Isaac, at the age of eight days, could not possibly have the most remote idea of a covenant, a token, a sign, a seal, righteousness, or faith, and circumcision in some way had reference to all these things; yet Isaac's ignorance in no way affected his right to circumcision; but the argument of the opponents of infant baptism is, that the same ignorance in infants now wholly disqualifies them for baptism! Wonderful argument.

JNO. H. NICHOLS.

Unionville, Tenn., Feb.

WHAT IS A SCRIPTURAL BISHOP?

The term Scriptural, as used above, has the same signification as if applied to a person holding any other office, either in Church or State. It would be just as proper and no more so, to inquire what is a Scriptural Deacon, Scriptural pastor, church warden, trustee, sexton, steward, leader of singing, or Sunday-School teacher, or a Scriptural Justice of the Peace, Probate Judge, legislator or Governor. What has Scripture to do about the office or functions of a Bishop more than those of any other officer?

The Bible says a Bishop should be a good man, and the same of other officers, and indeed of all men, but the peculiar functions of a Bishop are no more particularly described, as distinguished from other ministers, than those of Deacon or Presiding Elder or missionary. All the officers above named and more were in vogue in apostolic times and countries, and while all were required to be just and upright men, the duties of none are particularly defined. So it is not easy to see that the adjective, Scriptural, could apply to any only in the general sense, that such office did not contravene any Scripture precept.

In this connection I was very glad to read in *The Methodist* of January 21, the very sensible, just and liberal views of my old friend, the Rev. T. L. Boswell, on Methodist Episcopacy as a third order of ministry. How "the popular teaching of two orders" came about is a question not so easily answered. Several writers on the subject say we have just two orders and no more in the Methodist ministry; but none of them, so far as my reading goes, give any reason for the assertion. But there are two things that I will mention presently, that declare the contrary. It is a point in Methodist law and usage that ought to be settled. I can see no motive or reason for the two-order doctrine other than that high-church Episcopalians claim to have three; and the supposition seems to be that we cannot afford to have the same number they have, but why or for what reason I am unable to see. We ought to differ with high-church men only where they are wrong; and furthermore, where the error leads to bad results in practical Christianity. But the unmistakable sanction of logical truth testifies that the two-order doctrine is just as much high-church as the three-order. High-church at this point consists not in having three ministerial orders, but in claiming any particular number of orders; for the holding of two as well as three supposes a Christy or apostolic fixing a certain number; that is, of organizing a *jure divino* Church for all future time. The question is not how many orders, or offices the Church has, or that a legal distinction between order and office, was put into this newly organized Church, but was there any new Church at all? All low church, or real church theology, declares there was none. Let it be shown that a new Church was made at all, and it will be time enough to inquire into its form of government. Until then the question about orders is about nothing.

I respectfully suggest to any fair minded man to read Dr. Boswell's argument on the "General Idea of Methodist Episcopacy," in *The Arkansas Methodist* of January 21, and this sort of appendix thereto, and I will venture to doubt if he ever again says "two orders" in our Church.

I said above that there were two things that testified against the two-order doctrine; first, we have no

well defined rule against terminology, either of the language generally or our well known technicalities that distinguish between the functions of an order and an office. Then what distinction is there in the difference? May not all the official functions of an order of ministers perform also to a ministerial office? Secondly, it is unmistakably declared, in terms, in our law, in some of our most solemn and formal deliverances, that we recognize "divers orders of ministers in the Church." Divers is an indefinite number more than two. The two-order theory is, therefore, as pertaining to our Church, a flat contradiction of our well known law. Now where is "two orders" and an episcopal office? Moreover, it could be easily shown if need be, that a Church of any considerable magnitude or extent of pastorate could work with two and only two orders of ministers. And still we have books among us, some of recent origin, circulated by us declaring the two-order!

Yazoo City, Miss.

PULPIT AFFILIATION.

MR. EDITOR:—Under the above caption appears an article in the last issue of the *Arkansas Baptist*, by Elder A. A. Andrus, in which the author betrays an unpardonable spirit of ignorance, or else is guilty of unmitigated falsehood.

1st. He says, Baptists have seven distinctive features, etc. First, they acknowledge Jesus Christ as their founder and head, while King Henry was the founder of the Episcopal system, Wesley the head of Methodism, etc. This is not true; no Methodist ever claimed that John Wesley was the head of the Church. We believe and teach that Jesus Christ is the head of the Church, and we honor Wesley as the founder of that part of the Church of Christ, called Methodist, and we believe that a true Church of Christ is known by the fruit it produces. Jesus said, Matt. 7:16-20, "Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit. But a corrupt tree bringeth forth evil fruit, etc. Wherefore by their fruits ye shall know them." What kind of fruit does the Methodist Church produce? The Baptists acknowledge it good, by gladly receiving into their Church the converts of Methodist revivals, and thus contradict the plain words of Christ, by declaring that a corrupt tree (the Methodist Church) does bring forth good fruit, and to-day our Baptist brethren have thousands in their Church that were converted to God through the instrumentality of Methodist preachers. And we rejoice to know that under God's blessing we have grown and prospered, and of the seals that God has given to our ministry, we have been able to give them by the thousands to our Baptist brethren, and still live and grow and prosper, as no other Church on the face of the earth.

Again, Bro. Andrus says, Methodists preach apostasy, contrary to the teachings of the Bible and of Baptists, therefore are not Bible preachers. Wonderful logic! Let us see; Ezek. 18:24, "But when the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? (Baptist answer yes—God no.) All his righteousness that he hath done shall not be mentioned; in his trespass that he has transgressed, and in his sin that he hath sinned, in them shall he die." See verse 26, and chapter 33:12-13. Also I Tim. 1:18-19; Heb. 6:4, 5, 6, and 10:26-29; Rom. 1:16-22. And Paul tells in I Cor. 1:1-12, of three and twenty things that fell in one day. But our Baptist brethren say they were never converted; yet Paul says that they were all baptized unto Moses in the cloud and in the sea, and did all eat the same spiritual meat, and all drank the same spiritual drink; for they drank of that spiritual Rock that followed them; and that Rock was Christ," etc. Again, I Cor. 9:27, "But I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway." Yes, my brother Methodists preach apostasy. So does the Bible—but Baptists deny; therefore Methodists are Bible preachers, and are the heralds of God's truth.

Second—Baptists take the Bible alone as their rule of faith and practice. These acts are governed by human laws; therefore, are opposed to the Bible and to Baptists. This charge is as false as ever fell from the lips of mortal man. There is not a Protestant Church on the face of the earth, that is governed by human laws, and opposed to the Bible and to Baptists, and the author knows it, unless he is an idiot. All Protestant Denominations take the Bible as they understand it as their only rule of faith and practice. Our 1st Article of religion says: "The Holy Scriptures contain all things necessary to salvation; so that whatever is not read therein, or may be proved thereby, is not to be required of any man, that it should be believed as an article of faith, or be thought requisite or necessary to salvation."

Again he says: "Methodists are a wheel within a wheel (right, Sir), their Bishops are absolute rulers, and often tyrants in the exercise of

their power; therefore, their laity are not the Lord's freemen." This charge is false in toto. Does he know what absolute means? Webster says, "freed or loosed from any limitation or condition; uncontrolled; unconditional; as absolute authority, and absolute monarchy," etc. I commend the author of this false and slanderous charge to the tender mercies of a merciful God, and would ask him to remember the definition that he gives of persecution, when he says that Baptists have never persecuted, but have always been subjects of persecution. Persecution does not mean simply to put to death, or to physical torture. To malign, traduce and falsify is persecution. By the author's own mouth he stands condemned before the bar of God, and of enlightened people; and I would not be surprised if he does not meet with the same fate of a certain preacher of his Denomination, who not 12 months ago charged Methodist preachers with being hypocrites, and in less than six months, had charges preferred against him for lying, by the Church, of which he was pastor; was proved guilty, and to keep from being expelled from the Church, made his acknowledgments, was pardoned, and dismissed from the pastorate of the Church. And I can give the name of the Church and preacher, if it is necessary. May the good Lord deliver me from ever affiliating with that class of preachers, of any Denomination. The only part of an apostolic spirit that such men have, is the spirit that says, "Master, we saw one casting out devils in thy name, and we forbade him, because he followeth not us." S. L. COCHRAN.

Marianna, Feb. 9.

OUR NASHVILLE LETTER.

Dr. W. P. Harrison has been on the sick-leave for two or three weeks, but is improving and will be out again in a few days. Dr. Tillett has been sick also, but is at his work again. No one surpasses Dr. Tillett in the faithfulness with which he performs his work. He is always on hand at the appointed time. Dr. Hoss will deliver the annual address at the Wesleyan Female College, Macon, Ga., in June. The Doctor lectured to the young ladies at Potter College, Bowling Green, Jan. 30. Dr. Morton is in the city and will preach at our West End Church at eleven to-morrow. We shall hear him gladly, especially since hearing him tell at the centennial love-fest how he struggled against the call to preach, and even started to end his life rather than do it, when at Owensboro, Ky., to join the Conference.

Tulip Street Church has just enjoyed a very great revival. Dr. Erwin was assisted by Major Blanton. The meeting began Jan. 1, and continued for about two weeks before any interest was manifested. At the end of that time, however, interest began and continually increased till the meeting closed, Feb. 4. It was the best revival that any Church in the city has enjoyed for a good many years. There were more than 100 accessions to Tulip Street Church and many have joined and will join other Churches.

North High St. Church under the pastorate of Rev. T. J. Duncan is now enjoying a very gracious revival. It has been going on for two weeks and there have been near 40 conversions and the interest continues unabated. Bro. Duncan has been assisted by some of the Vanderbilt boys. The meeting will continue all next week and probably longer.

These meetings have awakened considerable interest among the members of our various Churches in the city. They all rejoice in the victories achieved by their sister Churches, and are yearning to see the same thing in their own congregations. The success which has crowned the efforts of these two Churches will no doubt cause many more earnest attempts to be made to win souls to Christ. There are indications already that they will not be in vain, for when Christian people get really in earnest about the salvation of souls God always honors their work. These meetings show very clearly two things: that it is not necessary to wait till Summer to have a revival. Tulip St. Church was crowded to overflowing after the interest began until the meeting closed. Of course, it would be quite inconvenient to hold meetings during the Winter in the country, but in our towns and cities it can be done very easily. Indeed, if the town and city pastors would hold their protracted meetings in the Winter months it would give them better opportunity to help the country pastors in the Summer, and thus to take recreation in doing good. Then again, a meeting ought not to be closed if interest is not shown immediately. For two weeks the congregations at Tulip St. were small and there was very little interest. The Christians were almost ready to give up in despair, but they held on and their perseverance was rewarded by the conversion of more than a hundred souls. After the long and exhausting work, Dr. Erwin will go to Florida Monday, to remain two weeks and recuperate.

Prof. Martin and Dr. Coke Smith have undertaken the publication of a journal to be called *The Wesley Hall Missionary*. The purpose of this magazine is to spread missionary in-

formation over the Church and especially to let the Church know what the Wesley Hall boys are doing in the missionary cause. We have meetings once a week and frequently have papers which would be read with interest by the members of our Church. Unfortunately the office where the paper was to be printed was burned last month, but we are assured the first issue will be out this month.

I have mentioned before that the American International Missionary Alliance will meet at Vanderbilt next October. The Executive Committee met here this week to arrange the program. Last night we had the privilege of listening to an earnest and able address from Mr. Wishart, of Allegheny, Pa., a member of that committee. He discussed our duty with regard to foreign missions and the world's need. Mr. Wishart is one of the foremost spirits in the great Students' Volunteer Movement, which is the marvel of modern missions. We look forward with great expectations to the meeting of the Alliance. Representatives from all the leading institutions in the United States will be here, missionaries fresh from the field and fired with zeal which experience and full realization of the need will be here; such men as Drs. A. T. Pierson, Joseph Cook, Wm. M. Taylor, will be invited to address us. It will surpass in character and importance any convention that young men have ever held in the South. The colleges of the South ought to take advantage of this and send delegates. The delegates from colleges not connected with the Alliance will be welcomed gladly and allowed to sit as associate members in the convention. I hope our colleges in Arkansas will be represented in that body. It will be a very great blessing to those who attend and they will impart their enthusiasm to those who do not.

Dr. Walter R. Lambert, Supt. of our Japan Mission, is in Nashville with his wife and will remain until May. His wife came to visit her father, Dr. D. C. Kelley, and he with him awhile, after the death of her mother. Dr. Lambert looks like he was over-worked. There are so few laborers in Japan when compared with what are needed that those who are there are compelled to do more work than they ought to. The Doctor gave us the first of a series of lectures on the founding and progress of the Mission to-night. He is very interesting and instructive. He tells in plain, conversational style what was done and how. He was there almost at the beginning of the work, and is thoroughly acquainted with it. Japan consists of about a thousand islands. Four of these are large and important. The Baptist Church is doing a noble and successful work among the aborigines of the most northern island, while in the southern part of the Empire the M. E. Church has the field. Our work lies in the central portion of the Empire on the Inland Sea. Methodist Churches in Japan do not erect altar against altar, but work in perfect harmony. When a member of the M. E. Church moves where our church is, he goes into it at once without any friction, and vice versa. This is as it should be. It ought to be that way in America. Denominationalism in this country, looked at from the most material point of view, costs more than it is worth. It is estimated that if the members of all evangelical Churches were divided up into congregations of 280 communicants each, and the attendants upon public worship so distributed as to give an average congregation of 200 to each preacher, it would turn loose for foreign work 100,000 men and 100,000,000 annually. When such facts as these stare us in the face, it takes a strong stretch of faith to believe that denominationalism, at least to the extent to which it is carried in America, is a blessing rather a curse. I will write more about Dr. Lambert's talks in the future.

J. M. HAWLER.

Vanderbilt, Feb. 7.

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Vanderbilt, Feb. 7.

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JAMES C. COPELAND.

Another glorious old veteran of the cross has received his honorable discharge, and from our long and intimate acquaintance with the man, we wonder not that a shout of victory pealed from his lips as he went up to join the grand army of victors. James C. Copeland was born in Williamson Co., Tenn., May 16, 1802, and died at his daughter's—Mrs. Sarah Ross—near Dalark, Jan. 30, 1891. He first joined the Presbyterian Church, but by far the most of his life was spent in the Methodist Church. For nearly sixty-two years he steadily maintained a most enviable character as a model Christian gentleman. I never heard of anyone imitating the slightest reflection upon his moral character. In the prime of his manhood he was a public-spirited and energetic citizen, and whatever interest may have been placed in his hands were guarded and preserved with scrupulous care. His religious life sprang from "the washing of regeneration, and the renewing of the Holy Ghost," he knew, by faith in Christ, that he was a new creature, alive from the dead. His was a lively, precious faith, and it made him a lively member of Christ's body—the Church. He was for several years previous to his death entirely blind, but he lived just the same, "seeing Him who is invisible." He made good use of God's word, and his quotations from it were always accurate and to the point. He was never ashamed of his religion or of his Church. His life has been a blessing in the various relations he has sustained. I am certain he never said, "excuse me," when called upon for any service within his power. Up to within a few months of his death he was a regular attendant at Church, and though the weight of near fourscore years and ten were upon him, he was nothing abated in his zeal for Christ, and personal enjoyment of religion; ay, that grew stronger and more precious with him as he drew nearer the end; and when the supreme moment came, old Simon like, I imagine his triumphant soul shouted, "Lord, now lettest thou thy servant depart in peace." Here we must leave the old veteran—how happy his release! Who met him and what the Captain of his salvation said to him as he crowned him victor, we can but faintly imagine. His children, three daughters, and a son, who is a minister of the gospel in the Baptist Church, are following in the way of their sainted parents. You will, my dear friends, hardly be able fully to appreciate the great good that came to you in this world through your honored father and mother, until you participate in a family re-union in heaven.

Blessed be God for such a man and member of the Church as was James C. Copeland. Truly the righteous are had in everlasting remembrance. J. E. CALDWELL.

Who rules in this town? Depends on the question up. The lamp-chimney question—what sort do you break? Whatever sort your dealer deals in.

How, do you think, he selects his chimneys?

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ARKANSAS METHODIST

WEDNESDAY, FEB. 13, 1891

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FIELD NOTES:

MELBOURNE C.T.—Bro. Bennett, I would like to see you. I use you to see you at old Oakland Camp-ground, when you were a little boy, but of course you do not recollect anything about it. I use to know all of your people your father and mother and grandparents, and your dear aunts; they and myself were girls together. O what happy times we have had at old Oakland camp-ground, and how often I have thought of those precious days. Your aunts, all had splendid voices for singing, and after evening service was over we would gather at the tent and we, (or they rather) would fairly make that old tent ring with their melodious voices. That is one of my ways of worship when I can go about my daily business singing, (or trying to sing) one of the sweet songs of Zion with my heart uplifted in praise and adoration to God; these are my happiest moments. Bless God, for religion, that makes us happy at home. It lifts our minds far above the sordid things of earth, and enables us to set our affection on heaven and heavenly things, and go on our way rejoicing.

Bro. Bennett, I always thought it must be the most trying thing on earth, and it would require more grace, for a mother to die and leave her little children; therefore it was my daily prayer to God, to spare me to rear my children. I promised the good Lord, if He would only spare us we would raise them for Him, by his help. Blessed be His name, He heard our prayers, and now what shall we do for our blessed Savior, where begin His praise! I do hope there is not a mother, who reads The Methodist, that does not pray daily for her children. There is a goodly number on the Melbourne C.T. who take The Methodist and we hope to get a great many more subscribers, before the close of this year. Bro. Bennett, we do like the people of Melbourne C.T. so much; they are so very kind, and we want, and expect, by the grace of God, to do a good work this year. We are expecting glorious times. Pray for us, that we may be the means of gaining many precious souls to Christ. Our daily prayer is, Lord, teach us that we may teach others, by our example, as well as precept the way to God.

MAGGIE G. MANLY.

Melbourne, Feb. 7.

PERRYVILLE C.T.—We serve a good people in the Perryville C.T. and we are in love with them. We have just closed a meeting of fifteen days at Perryville. The Lord was in the work. There were 17 who professed religion and 15 additions to the Church and more to follow. We have received 24 into the Church this quarter, 19 of them in our meeting at the close of which almost all the congregation and young pledged themselves to use their influence, both by precept and example, against drink-drinking, social card-playing, circus-going, theater-going, dancing and snappings. This is a strike in the right place and by standing firm and our pledge we will wield a good religious influence over all with whom we associate. We are expecting a powerful religious uplifting in the Perryville C.T. this year. O how we want to see the entire membership come forth fair as the moon, clear as the sun, and terrible as an army with banners.

IRVIN F. HARRIS.

ASH FLEET C.T.—Methodists, Baptists, Campbellites and people of no Church, conspired together and at 8:30 p. m., Jan. 29, rushed upon the Methodist parsonage, as sudden as a visit by Elijah in ancient times. They were led by our own familiar friends, Dr. F. M. Cox and Lady, and came 45 in number, every one armed with the substantial of life. There were representatives I believe from every family in town. They were conducted to the dining table by Sister Cox, and there deposited their gifts until the table was loaded to its utmost capacity. While the heavier articles were deposited in other places. Quite an enjoyable time then ensued, in singing good songs and social conversation. After which under the direction of Dr. Cox the writer laid in prayer and the doctor and his little family (as he pleasantly named them) bid us good night. On inspecting the bundles left we found ourselves in possession of almost anything you could mention in the way of edibles and soaps, thread, hand-towels, ribbons and such like. Mr. Editor, we could not fall down on our knees and acknowledge our unworthiness to the good Lord. May the good Lord bless these good people.

J. R. EDWARDS.

COTTON PLANT AND HOWELL.—I send you some subscribers. I am well satisfied with my appointment; indeed I would be hard to satisfy if it was not so—good people, good parsonage, good churches and large attentive congregations; those coupled with a first-class preaching and a liberal salary should go very far toward making a preacher happy. We have had two accessions since Conference

and a growing revival spirit manifested among the people. Last Sunday at class meeting we had a rich blessing and indeed all day from morning service for that matter. "Glory be to God on high" I am praying for a marching, shouting year of victory. We expect to open a protracted meeting at Cotton Plant on the first Sunday in March, and by the help of God, we will bombard the enemy until he vacates this town. Pray for us. Our prayers are with you in your labors and with every other interest of our beloved Zion.

Your Bro.,
M. B. CORRIGAN,
COTTON PLANT, Feb. 11.

CRYSTAL SPRINGS C.T.—We reached our work Dec. 20, and was made glad by a welcome into the hospitable home of Bro. J. W. Henderson and also a pounding by the good people of Oma. We soon secured a comfortable house, at reasonable rates, and now have a committee at work to secure a parsonage for the next preacher. I am making my second round and find a noble-hearted good people all over the Circuit. We are trying to do the work our good Bro. J. A. Henderson laid out for us. We have one new church just about completed and hope to build two more this year. Pray for us that we may have success and that many souls may be converted to God on our work this year.

DAVID BOLLS,

Oma, Feb. 6.

WILEY'S COVE C.T.—Who have lately seen glowing accounts of the poundings given the preachers in various places, but of all we have yet seen I believe Wiley's Cove takes the lead. We were spending a few days with Bro. Watts on his circuit and on the evening of Feb. 4, these big-hearted people began about dark to gather into the church near the parsonage. Finally all having assembled we started for the parsonage, arriving at the door of the dining-room. We appointed the dining table to become the immediate custodian of all the valuable things that had been brought, except a little purse, the contents of which was no mean expression of the great esteem those people have for their preacher. Mrs. Butler presented the purse in a graceful manner. The intrinsic value of this poundage was not merely dollars but tens of dollars, and I am sure that if this may be taken as an index of their liberality no preacher need be afraid of that circuit. The writer has a few times had the pleasure of being the beneficiary of such storms, but never before had the opportunity of showing the benefits accruing to the benefit. The preacher and family were drawn closer to the people and every participant realized spiritual as well as social pleasures on the occasion. Fathers Leslie, Potter and Ruff were present and enjoyed the occasion very much.

We have good reports from most of the preachers of this District. Our esteemed P. E. is leading the hosts of Israel on victoriously. The Harrison District High School is reaching greater prominence every day and with the helping energies of all our preachers and other friends to the institution we feel sure of its great and future usefulness.

Ere this reaches your readers, Bro. Cantrell and I myself will be engaged in a series of meetings at Yellville. Brethren, when you have prayed for others more worthy, will you remember us at this time especially?

D. E. ROSS.

Yellville, Feb. 7.

Be Sure

If you have made up your mind to buy Hood's Sarsaparilla do not be induced to take any other. A Boston lady, whose example is worthy imitation, tells her experience below:

"In one store where I went to buy Hood's Sarsaparilla the clerk tried to induce me by their low instead of Hood's, he told me their's would last longer; that I might take it on ten days' trial; that if I did not like it I need not pay anything, etc. But he could not prevail on me to change. I told him I had taken Hood's Sarsaparilla, knew what it was, was satisfied with it and did not want any other. When I began taking Hood's Sarsaparilla I was feeling real miserable with dyspepsia, and so weak that at times I could hardly stand. I looked like a person in consumption. Hood's Sarsaparilla did me so much good that I wonder at myself sometimes, and my friends frequently speak of it." Mrs. ELLA A. GORR, of Terrace Street, Boston.

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NOTICE OF CONFIRMATION OF TAX TITLES.

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 irregularity or illegality connected with such sales, are notified to show cause at the court room of Pulaski county, Ark., which begins at the court room of said county in the city of Little Rock, Arkansas, on the first Monday of 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, to-wit:

The undivided N 1/2 of Section (18) Eighteen, Township 2 North Range, 15 West, 135 acres, sold on the 26th day of June, 1875, for non-payment of taxes of 1875, not redeemed in the time required by law, and a deed executed under said sale to the undersigned on the 18th day of March, 1876, by E. W. Worthing, County Clerk of Pulaski county, Arkansas. Amount paid for said tracts, the sum of Forty-five and 2/10 Dollars. Title is held under said deed.

The undivided 1/2 S. E. N. W. Sec. 22, Township 3 North Range, 14 West, sold on the 12th day of April, 1876, for non-payment of taxes of 1875, not redeemed within the time required by law, and a deed executed under said sale to the undersigned on the 12th day of May, 1886, by Ham O. Williams, County Clerk of Pulaski county, Arkansas. Amount paid for said tract, the sum of One Dollar and Forty-four cents. Title is held under said deed.

The North-east quarter of the North-east quarter of Section Thirty (30), Township Two (2), North Range, Fourteen (14) West, sold on the 20th day of May, 1876, for non-payment of taxes of 1874 and 1875, not redeemed within the time required by law, and a deed executed under said sale to the undersigned on the 22nd day of October, 1880, to W. H. Rowland by Ham O. Williams, County Clerk of Pulaski county, Arkansas, and on the 27th day of September, 1881, W. H. Rowland and wife conveyed said land by deed to the undersigned—amount paid for the said tract under said tax deed the sum of Four Dollars and Eighty-two cents. Title is held under said deed.

Also the S 1/2 of N. W. of Section 29, Township 2 North Range, 15 West, 100 acres, amount paid \$200—W. 1/2 S. E. quarter Section 17, Township 3 North Range, 15 West, 30 acres, amount paid \$100—also the quarter Section 17, Township 2 North Range, 15 West, amount paid \$60—all being forfeited for non-payment of taxes of 1877, not redeemed in the time required by law, duly certified to said Commissioners, docketed and sold by W. P. Field on the 28th day of April, 1887. Title is held under said deed.

Also the S 1/2 of the NE and SE 1/4 of NE of Section 14, Township 1, South Range, 11 West, 120.82 acres, forfeited for non-payment of taxes of 1875, not redeemed within the time required by law, duly certified to the Commissioner of State Lands of the State of Arkansas, and amount of purchase certified by him to the Auditor of State who executed a deed therefor to W. P. Field on the 26th day of October, 1876, amount paid \$22.16—Afterwards conveyed by said W. P. Field and wife to the undersigned by deed bearing date the 1st day of December, A. D. 1888. Title is held under said deed.

Also the W 1/2 of N 1/4 of North-west quarter Section 13 T. 1 S. R. 11 West, 47.80 acres, forfeited for non-payment of taxes of 1877, not redeemed in the time required by law, duly certified to Commissioner of State Lands for State of Arkansas, and by him conveyed to Richard Hudgins on the 25th day of December, 1887. Amount paid, \$50.50. The said Richard Hudgins conveyed same to the undersigned by deed bearing date the 15th day of March 1890. Title is held under said deed.

Also the undivided 1/2 N 1/2 of Section 16, T. 2 North Range, 12 West, forfeited for taxes of 1887, not redeemed within time required by law, duly certified to Commissioner of State Lands of State of Arkansas, and a deed executed by him to Martha Wilson on April 28, 1871, under donation laws, and conveyed to the undersigned by said Martha Wilson on August 23, 1874. Title is held under said deed.

All said lands in Pulaski county, Arkansas. THOMAS FLETCHER, Purchaser.

We will cheerfully send extra copies of The Arkansas Methodist to all preachers, who will notify us, that they can use the same to advantage in canvassing for new subscribers.

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WARNING ORDER.

RICHARD BATTLE, Plaintiff
vs.
MOLLIE BATTLE, Defendant.
The Defendant, Mollie Battle, is warned to appear in this court within thirty days, and answer the complaint of the Plaintiff, Richard Battle, Feb. 7, 1891.
A true copy from record. I. J. Hicks, Clerk.
Ratliffe & Fletcher, Sols.

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Rev. Z. T. BENNETT, Editor.

WEDNESDAY, FEB'Y 18, 1891

ATTENTION SECRETARIES!

It will greatly aid in preparing the annual report of the Board of Missions if each secretary of the Conference Boards will send us, without delay, a copy of his annual report. Please give the number of missions and missionaries in the domestic field of your conference; also the number of members in each mission with number of Sunday-schools and Sunday-school scholars. Also, if you can furnish it, the net increase in members in the domestic missions in your Conference. We wish to give a full and accurate report of the domestic missions of our Church. We must rely on the secretaries of the Conference Boards for this information.

We will be grateful, in case the Conference minutes are published, if each secretary will send two copies to the Mission Rooms. It will aid greatly in our work.

I. G. JOHN,
Sec. B'd of Mis., M. E. C. S.

Gracious revivals have been and are now being enjoyed in many charges in Arkansas. The Lord grant that they may multiply in number till revival power and joy may be felt and heard throughout the State. The promise is "Ye shall receive power, after that the Holy Ghost is come upon you."

In compliance with the urgent request of the Board of Trustees, the claims of Galloway Female College should be faithfully presented in every pastoral charge in this State on the second Sunday in April next. To that end due preparation and arrangement should be made in advance, that the Christian liberality of our people may be shown in the largest possible collections to relieve this grand institution from peril.

Many of our readers will learn with painful sadness of the death of Sister Richardson, wife of Rev. Z. W. Richardson, whose death was reported in our last issue. Let fervent prayers be offered to our loving Father to provide in tender mercy for the three little orphan children. Shall they beg bread? We think not; the Lord, through his servants, will provide for these dear children. David said "I have been young and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread."

We have received and hurriedly examined the "Doctrinal Catechism" prepared by the Rev. Dr. R. H. Mahon, of the Memphis Conference, "for the use of Sunday-schools, Bible classes, families and young men making ready for license to preach." It contains 112 pages of good print by our Publishing House, and is sold at 15 cents a copy, with the usual discounts. We hope it may have a large sale, as we consider it a valuable catechism, sound in doctrine clearly stated, with copious Scriptural proof-texts following the questions and answers. It is well adapted to the uses indicated in its title, and would serve well in the course of study for our Epworth League.

"Systematic Giving" is the title of a small 31-page pamphlet by J. C. Galt, 1319 North Market street, St. Louis, Mo. The author discusses his subject in plain, but forcible language, drawn from the teachings of the Bible, showing (1) "The Holy Duty," (2) "The Biblical Rule," and (3) "The Divine Blessing." The pamphlet is for gratuitous distribution only. He requests that "all ministers of the gospel apply to him for as many copies as will enable them to reach every head of a family and each single member of their congregations. Other Christian friends of the laity who wish to do the same among their acquaintances may likewise apply."

More than a thousand Jews have passed through the Barge Office in this city since Jan. 1. In four months of last year 20,000 came to this port, and during the whole year \$2,321. The prospect now is that the number will be greatly increased, as 400,000 or 500,000 are ready to come as soon as they can get the means. Baron Hirsch gives \$10,000 a month toward their expenses, and \$2,500,00 in bulk. In Boston and Philadelphia there are not many Jews. In Chicago, 12,000; in San Francisco, about 10,000; New Orleans, 8,000; and in this city considerably more than 75,000. Most of them are both able and willing to work. Those that come from Russia have been under such oppression that many of them do not understand trades, but are extremely anxious to learn. Investigations have been made by the Jewish Philanthropists in the Argen-

tine Republic, Brazil, and Mexico, but the Jews prefer this country, giving some reasons which should make us constantly thankful: "We have a fixed Government, and are not troubled with revolutions and civil wars, and are giving the Jews what they cannot find elsewhere in most other countries, political equality."—N. Y. Advocate.

DORA RICHARDSON.

It is not often, that you are called upon to publish the obituary of a preacher and his wife in two successive issues of THE METHODIST. Last week bore the sad intelligence of Bro. Z. W. Richardson's death; this week the wife has gone. Dora Richardson, the faithful wife, sowed the seed which resulted in her death, by her devotion to her sick boy and her husband in his last illness. The day after his death she was stricken with pneumonia. It was only ten days until the weary body ceased its labors and the imprisoned soul was set free. The joyful re-union of husband and wife will last forever.

Dora Newton was born and reared in Madison Co., Tenn.; married to Bro. Z. W. Richardson in 1879. She became religious when quite young; died at the early age of thirty-three. The three little children bear marks of a wise mother's care and a father's faithful training. The little son Sammie was the first taken with pneumonia. He is now rapidly improving. Relatives have offered homes to these precious children which will likely be accepted. If not they will be taken to good Christian homes in this community.

Looking at this from a human standpoint, it is one of the saddest scenes that I have ever witnessed. But the Lord does all things wisely. We confidently claim the prayers of the whole Church for these little ones.

H. W. BROOKS.

STATE SCHOOL FOR THE BLIND.

We think our readers generally appreciate the great interest we feel in the proper maintenance and continued prosperity of our State's charitable institutions. If they do not, it must be from lack of information, both as to the imperative demands for such benevolent institutions, and the incalculable blessings they have already afforded to so many unfortunate, afflicted and dependent persons of this State. On several occasions we have written of the Arkansas School for the Blind, whose management has been repeatedly and deservedly endorsed in words of highest commendation by committees from various representative bodies, benevolent, religious and political, as well as from the General Assembly.

In their last Biennial Report to the Governor, the Board of Trustees say: "The public have pronounced the Arkansas School for the Blind an unqualified success. It is meeting the reasonable expectations of the people by fitting the blind for useful and honorable citizenship. While its curriculum is as broad as any similar institution in the United States, and broader than most of them, its greatest forte, perhaps, is in fitting the blind for the every-day practical duties of life. There is no school for the blind anywhere, of which we are aware, in this or any other country, where there are so many useful trades taught, as in our school. This multiplication of trades multiplies their sources of income and assurance of self-support. All who are apt and willing to learn, and have the time and inclination to remain in school, and will apply themselves, will receive liberal education; but all may remain long enough to receive the practical education which our Departments of Handicraft afford, that they may go out in the world and earn an honorable competency." "The wisdom of the management will appear in the system and order that everywhere prevail. The principal factors at work in the government of the school are those that obtain in all well-regulated and properly disciplined homes and schools, to-wit: firmness and kindness, decision and love, fidelity to the State, and to the pupils. It is to all intents and purposes a home for the blind children the Superintendent and his wife striving always to be a father and mother to them, and encourage them to feel the utmost freedom in approaching them and making known their many wants." "We believe it is due Mrs. Dye, the Matron, to make special mention of her services as Matron, generally, and her care of the sick, particularly. In every case of dangerous illness, of which there have been many, she insists upon giving almost every dose of medicine, day and night, and however cold the weather, she will cross the bridges to the wings, seeking the sick, sometimes at the risk of her health, if not at the peril of her life. She is also with the oculist when difficult operations are to be performed, and ether administered."

In his report, the Superintendent Rev. Dr. J. H. Dye, says:

"Our teachers have been prompt, diligent, earnest and faithful, and have not only earned their salaries, but a hearty 'Well done, good and faithful servants' from the blind, their families and friends. Great

care is always taken by our Board in the selection of our teachers, looking not only to their ability and aptness to teach, but for morality and integrity of character, as well as love and sympathy for the blind. It is a great pleasure to me to attest the excellence and genuineness of their work." "Particular attention is called to the report of the Steward and to his books as well. They tally to a cent, and also with the Auditor's. He has a voucher for everything purchased, from every paper of pins or postage stamp to a steam boiler or piano. We are glad the State allows us to publish an itemized statement of our general and special expenses, and show when and how every dollar appropriated has been expended. His system of book-keeping is such that any one of ordinary intelligence can soon find an answer to any question he may ask touching any item of expenditure. He invites the closest scrutiny of the account he renders of his stewardship, which embraces every article purchased and every dollar expended by him. I am persuaded that an investigation of his books by the Legislature will win from them, as it has from me, an endorsement both creditable and complimentary to him." "Our excellent and faithful physician, Dr. W. A. Cantrell, has made hundreds of visits to the school within the past two years, many of them in inclement weather, as well as in the night. He has had some exceedingly critical cases, but through his skill and faithful attention all of them recovered except one. Dollie Franklin, of Jackson county, aged 12 years. She was taken violently of congestion and died in a few hours." "Dr. T. E. Murrell, our skillful oculist, makes tri-weekly visits to the school, treating the eyes of all who can possibly be benefited by treatment. I have the pleasure now, as also in my last report, of announcing many cured, or sufficiently restored to sight to return home and attend seeing schools, or engage in their usual pursuits, no longer a care upon the State, but who might have become permanently and totally blind if they had not been admitted here, being too poor to procure the service of an oculist themselves."

STATE PROHIBITION ALLIANCE.

In this issue, beginning on first page, we give a rather lengthy report of the proceedings of the State Prohibition Alliance—first, because temperance workers generally will expect a full report in this paper; and second, because we understand the Minutes of the meeting will not be printed in permanent form as heretofore. The large space devoted to the report of the meeting deprives us of the privilege of expressing at this time some views concerning the work and the possibilities of the Alliance; but we now say the members in attendance last week recognized the importance and necessity of more aggressive efforts in the cause of prohibition. It is confidently hoped the officers for the ensuing year will display wisdom in planning and zeal in prosecuting the work committed to their leadership. Of the new President of the Alliance, the Gazette of Feb. 13, said:

"Rev. H. W. Brooks was born in Lexington, Tenn., Nov. 4, 1858; moved to Jackson, Tenn., in the Fall of 1865; was educated at the Southwestern Baptist University, graduating 1876, and came to the State of Arkansas, Dec. 1877. He has been connected with the Prohibition Alliance ever since its organization, and for the past few years a very prominent member of said body. Mr. Brooks is a leading minister of the Little Rock Conference of the M. E. Church, South. And it is confidently believed, by those who know him best, that he is well qualified for the place to which he has been called. He is a young man, full of vigor and energy, identified with the cause of temperance, and thoroughly in earnest. All the elements necessary to qualify him for the leadership of this enterprise are possessed by him. Educated, possessing broad views, consecrated to the cause, aggressive, and yet sufficiently conservative to prevent extreme measures which would damage, if not defeat the end in view, and well known over the State, he having been intimately connected with the educational enterprises of this Church for the past several years. With the push, pluck and enterprise possessed by the President, together with his ability to organize and plan wisely for systematic work, it would be a matter of surprise, if the Alliance did not receive new life and move forward with an energy hitherto unknown in the history of its organization."

Outward circumstances change. Plausible theories spring up and go down. Beautiful cities rise in the wilderness. Culture and art take the place of barbarism. But human nature remains essentially the same; and so does God's remedy for the wants and woes of men. Notwithstanding all the discoveries of science, the speculations of philosophy, and all results of modern criticism, it is just as true as it ever was that men are guilty and need forgiveness, unholiness and need renewal

and sanctification, and weak and need divine strength. It is also as true as ever that there is no way of deliverance from these evils but by coming in repentance and faith to Christ, trusting fully in him, and yielding ourselves up to do his will.—Christian Guardian.

WHAT DOES IT MEAN?

The announcement that the Methodist Episcopal Church, South, has fixed upon two episcopal residences in California, will strike the general Methodist as well as Christian public as a strange allotment. But it has been authoritatively decided by that body that Bishop Attridge G. Haygood shall make his residence at Los Angeles, and Bishop O. P. Fitzgerald at San Francisco. We are pained to record such a fact, because we are confident that our own denomination will put only one interpretation upon such a peculiar procedure. Many of us, too, who have sought so persistently to bring about a more sincere and hearty state of Christian fellowship between these two great branches of our Methodism, fear that we are embarrassed by this action, and had no good warrant for the charitable construction which we have endeavored to put upon other movements of our sister Church.—Zion's Herald (Boston).

Granted that Bishops Haygood and Fitzgerald may soon make their residences in the cities named, why should a leading journal of the M. E. Church be pained to record the fact, and to characterize it as "a strange allotment", "such a peculiar procedure", "inimical to a sincere and hearty state of Christian fellowship" with "our sister Church". In the estimation of Zion's Herald it was, of course, not at all "strange and peculiar," that the M. E. Church should authoritatively decide, upon an episcopal residence in California, then another each in Tennessee, Louisiana, and Texas! O no; that was neither "strange" nor "peculiar," and furnished no warrant whatever for any but the most "charitable construction."

THE GENERAL ASSEMBLY.

THE SENATE.

Monday morning the Senate passed, by a vote of 17 to 12 Senator S. H. Davidson's bill providing for a constitutional convention, to assemble in Little Rock on the first Monday in December, 1891, for the purpose of framing a new constitution and putting the same in force—election of delegates to the same to be held the first Tuesday in August next.

Last week the Senate passed a concurrent resolution ordering the Governor to proceed against ex-Treasurer Woodruff under the criminal laws of the State, but action on this resolution in the House was postponed till Tuesday at the urgent request of Mr. Walker, a member of the Joint Investigating Committee. It seems to be generally understood that Mr. Woodruff is short in currency to the amount of \$63,740.87, and it is claimed that his bondsmen are ready to pay over the deficit as soon as officially notified of the exact amount and assured of being given a "quietus."

In the Gazette of Tuesday Judge W. S. McCain concludes an article on "the law in the case," in these words: "If the State Treasurer shall pay over the balance he is due, when ascertained by a committee, this, it seems, will expiate his offense, or, to express it more accurately, this will prove that he is guilty of no offense. The Supreme Court, in the Govan case, says: 'The purpose of this act seems to have been to protect the revenue rather than to punish the offender. The evident design of the statute being to give the delinquent the opportunity to escape the severe penalty by reimbursing the public.'"

We expected a report of the Senate proceedings till too late for us to prepare the same; hence, we can give our readers only the report of the House proceedings kindly furnished us by an intelligent and able member of that body.

THE HOUSE.

For three weeks past, petitions numerous signed have been pouring in upon the Legislature from every section of the State, praying that some law be enacted that will prevent the nefarious jug traffic. On no other subject have petitions been so numerous. In partial compliance with this almost universal demand, a bill has been introduced to make the place of delivery of C. O. D. packages the place of sale. It is thought that this bill will to a limited extent at least, remedy the evil so much deplored. We think that there will be no difficulty in placing it upon our statute book as the law of the land.

Another subject on which numerous petitions have been received is that of pensioning ex-Confederate soldiers. Mr. Sevier of Lafayette, and Col. Asa Morgan, of Union, have each introduced bills looking to that end, the former providing for the pensioning of all ex-Confederates who received wounds in the late war; the latter providing for establishing a soldier's home for disabled ex-Confederates. Just what action will

be taken in the premises is difficult to conjecture, although we believe it safe to say, that the old soldier will receive some relief at the hands of the present Assembly.

Tuesday was Senate day in the House, and quite a number of Senate bills were considered. Senate bill No. 54 relating to the duties of presidents and secretaries of corporations in this State was passed. Senate bill No. 78, to prevent the sale of ardent spirits within 5 miles of Fourche Valley High School, passed. Senate bill No. 95, for the abolition of the crop mortgage law, was read a second time. This bill, it is safe to say, will meet with a speedy death at the hands of the House.

Wednesday some bills of minor importance passed the House, but as they were not of a general nature, we will not stop to discuss them here. Mr. Otey introduced House bill No. 228 to allow reasonable attorneys' fees in cases of attachment, replevin and injunction. Mr. White, of Nevada, introduced House bill No. 142, looking to the better protection of the public funds of the State. No roll call for the introduction of bills has been made this week, and such bills as have been introduced have been introduced under a suspension of the rules.

Thursday was taken up in the discussion of the proposed changes in the present road law, but a vote was not reached on the bill, and it went over until Saturday.

Friday was Senate day again. The Separate Coach bill was taken up and all amendments disposed of, and the bill was made a special order for to-day (Tuesday). It will pass with little opposition. The Pharmacy bill was taken up but defeated by a small vote.

Saturday was given to the consideration of the road law again, and after a discussion of nearly half the day, the bill was defeated by a vote of 25 to 48. It is safe to say that some change will be made in the road law as it now stands.

Yesterday (Monday) was again given to House business, but nothing of especial importance was transacted more than the passage of a few bills changing some of the sections of Mansfield's Digest. The greater part of the day was taken up in reading bills the second time.

Just before going to press we learn the Separate Coach bill passed in the House by 72 to 12.

STATE PROHIBITION ALLIANCE.

[Continued from first page.]

Bro. Bennett and others, continued his remarks a few minutes to make a brief review of the legal aspect of the jug traffic. After brief speeches by several of the members, Bro. Bennett moved that Committee be constituted to draft a bill to be presented through the Committee on resolutions at the afternoon session, which after acceptance by this body should be offered to the General Assembly for their consideration. The motion was discussed by Bros. Colburn and Christian, and withdrawn by the mover.

Bro. Bourland read order of devotion for afternoon session. Devotional exercises to be led by Bro. J. R. Harvey. Brief report of the state of the work; election of officers; opening and discussion of resolutions.

Convention then adjourned to 1:30 p. m.

WEDNESDAY AFTERNOON.

Convention called to order by President Hallum. In the absence of Bro. Harvey, devotional services were led by Rev. E. M. Pipkin.

Minutes of morning session read and approved.

County reports being in order, Bro. Colburn moved that we dispense with county reports for the present, and continue the discussion of the morning hour, which was agreed to, and a lively discussion, participated in by Bros. McKinnis, Erwin, Folsom, Suttler, Colburn and Harvey, consumed the time until 3 p. m., at which hour election of officers was taken up. Bro. Harvey moved that we proceed by nomination and ballot.

The election resulted as follows: President, Rev. H. W. Brooks; Vice-President, W. C. McKinnis; Res. Secretary, J. B. Suttler; Cor. Secretary, D. L. Bourland; Treasurer, O. B. Rollage; State Lecturer, Geo. C. Christian. Executive Committee—D. J. L. Bourland, J. B. Suttler, W. W. Folsom, Geo. Thornburg, Jno. Hallum, W. C. McKinnis.

Following resolution was read and referred to Committee on Resolutions without debate:

"We, the Woman's Christian Temperance Union of the State of Arkansas, do pray our brethren of the Prohibition Alliance that they do by resolution endorse the bill for the introduction of Scientific Temperance instruction into the public schools of Arkansas—also a bill for raising of the age of protection of young girls to the age of eighteen." Signed, Mrs. F. L. SUTTON, Cor. Sec. W. C. T. U.

Bill for printing minutes referred to Bros. Colburn, Folsom and Bourland for auditing.

On motion of Bro. Colburn, the thanks of the Convention were tendered the retiring officers for faithful and efficient service, and especially to Bro. J. L. Palmer, who has labored so long and earnestly

for the cause and whose feeble health now compels his retirement from active service.

Order of business for the night session announced. Religious exercises to be conducted by Rev. B. C. Matthews. Addresses by Geo. C. Christian, Esq., Rev. J. R. Moore, C. C. Colburn, Esq.

Convention then adjourned to 7:30 p. m.

WEDNESDAY NIGHT.

Convention opened with religious services conducted by Rev. B. C. Matthews.

The resolution from the W. C. T. U. was reported back from Committee on Resolutions with approval of a majority, and on motion adopted.

On motion of Bro. Folsom, in view of bad weather and small attendance, the regular order was dispensed with and miscellaneous business taken up.

Committee on Resolutions offered the following:

"WHEREAS, While the laws on the State Statute Books, restraining the liquor traffic, have accomplished much good in the direction of decreasing drunkenness and lawlessness, and increasing sobriety, improving morals and order; they can be so amended as to enhance and augment these grand results; therefore, be it

Resolved, That we, the delegates attending the Arkansas Prohibition Alliance, representing 65,000 voters, 100,000 women and 500,000 children, millions of dollars of property, all the educational institutions, and nearly all the religious institutions of the State, do most respectfully and earnestly request the Arkansas Legislature now in session to amend our temperance laws as follows:

1st. To prevent liquors from being shipped to prohibition districts C. O. D., and to prevent any scheme or device for accomplishing the same purpose.

2d. To prohibit whisky drammers from soliciting orders for liquors in prohibition localities.

AND, WHEREAS, In view of the question raised as to the validity of the prohibition laws of the State Statute Book, since the original package decision by the U. S. Supreme Court, we have deemed it wise to ask the Arkansas Legislature to re-enact them. Therefore, be it

Resolved, That the present Legislature be requested to re-pass all temperance laws now in operation."

The resolutions were discussed by Bros. Colburn, Brooks, Erwin and Christian.

Mrs. Chace requested time to extend a cordial invitation to the members to attend the annual meeting of the W. C. T. U., and also stated that she had a letter of greeting from Miss DeVelling.

On motion of Bro. Colburn the invitation was accepted, and Miss DeVelling's letter ordered spread upon the minutes. The discussion then continued upon the report of the Committee on Resolutions.

Bro. Christian offered as an amendment to the report the following: "That the three-mile law be so amended as to authorize the County Judges to cause to be taken a census of the adult population of any territory embraced in the petition not to grant license under said law, and if from such census the fact shall exist that a majority of such adults have signed such petition, then that the refusal to grant liquor licenses shall be mandatory upon such County Judge."

The amendment was accepted by the committee to be made recommendation No. 3.

Dr. R. N. Ross was called to the chair, and President Hallum offered an amendment striking out that part of the report recommending the re-enactment of the present laws. After a long and able discussion participated in by Bros. Hallum, Christian, Ross, Folsom, Suttler and Carnahan, a vote was taken on Bro. Hallum's amendment, and it prevailed.

The resolutions as amended were then adopted as a whole.

Upon invitation Miss Weidemann sang a solo, which was heartily received.

Committee on printing bill for minutes reported as follows: "We, your committee to whom was referred bill for printing minutes of last meeting of the Alliance, recommend that \$50.00 be allowed for same."

W. W. FOLSOM,
C. C. COLBURN.

Report was adopted.

Thanks of the Convention were upon motion extended the First Presbyterian Church, Mrs. Davis, who had so kindly presided at the organ, Miss Weidemann and the newspapers.

A brief but very entertaining talk was made by Bro. Christian.

After some discussion as to finances, Bro. Colburn moved as the best way to meet our liabilities and pay current expenses, that each county be requested through its Vice-President to remit \$5. The motion prevailed, and Bro. Hallum reported \$5 paid for Miller county.

After prayer by Dr. Hunter, the Convention adjourned sine die.

J. B. SUTTLER, Sec'y.

BISHOPS' FUND.

Notice to the Preachers of the Ark. Conference:

Brethren, please send collections for Bishops to W. M. Clifton, Treas. of Joint Board of Finance, Morrilton, Ark., by March 20. If possible raise the full amount at once.

E. M. TRAYLOR.

ARKANSAS METHODIST

WEDNESDAY, FEB'Y 18, 1891

CHRISTIAN LIFE.

THE SCARRITT BIBLE AND TRAINING SCHOOL.

For Missionaries and Other Christian Workers.

DEAR BROTHER:—"And I entreat thee also, true yoke-fellow, help those women which labored with me in the gospel." What more fitting time to obey Paul's injunction than in the glad Easter season with its precious message of a risen Lord first given to the disciples by "Mary Magdalene, and Joanna, and Mary the mother of James, and the other women that were with them, who came early to the sepulchre bringing the spices which they had prepared." God speed the noble women of our day as they prepare to tell their heathen sisters of their risen Lord!

After twelve years of faithful labor, the Woman's Missionary Society of the Methodist Episcopal Church, South, report the sum of \$500,000 raised for missionary work in China, Brazil, the Indian Territory and the Mexican Border. Valuable property has been secured in all these countries, and a company of faithful workers has been maintained in the field. Substantial progress has been made in reaching the women and children by means of the instruction given in the schools and by visitation in the homes of the people. As the work has begun to develop, the need of trained workers has become very urgent, and the last General Conference at the unanimous request of the Woman's Missionary Society ordered that "the Woman's Board shall have authority to establish and maintain a Bible and Training School under its auspices, control and management, for the education of missionaries and other Christian workers, provided, that the collection of this Society shall not be used for said school, except such as may be specially given for that purpose." This action properly maintains in tact, the funds collected for sending out and sustaining missionaries, and puts the Training School upon its own merits before the Church. Easter Sunday has therefore been selected by the Woman's Board, as the time to ask for such special collections throughout the Church.

The late Rev. Dr. Nathan Scarritt, tendered to the Board a choice location in Kansas City, Mo., and the sum of \$25,000 in cash, on the condition that \$25,000 additional be raised by the friends of the enterprise, and that a suitable building be erected to cost no less than \$50,000. His death the day after the acceptance of his offer, and his lifelong devotion to missions, led the Woman's Board to name the school "The Scarritt Bible and Training School for Missionaries and other Christian Workers." The Board of Managers have been duly incorporated under the laws of Missouri, and a bond for a deed has been given for the site of the Training School. The Agent, Miss Belle H. Bennett, assisted by Mrs. M. D. Wightman, has already in hand \$15,000, leaving only 10,000 more to be raised before the contract can be let for the building. By the terms of the charter no debt is permitted, and hence it is necessary that the funds be all in hand at an early day, so that work may begin on the building in time to open the Training School apt later than September, 1892.

As the name denotes, special attention is to be given to the study of the Bible, book by book, including interpretation and Normal Bible-class work, so that each student will have experience in teaching the Bible, based on careful study of the history and contents of each book. Christian Evidences and Church History will receive much attention. The great mission fields and the best methods of access to the minds and hearts of the heathen women and children will be carefully studied. During the two years course ample attention will be given to Physiology, Hygiene, care of the sick, so that skilled nurses may take with them the proper knowledge of the human body, and the ability to minister wisely in the sick room, and thus secure better access to the homes for the religion of Jesus. Instruction will be given also in sacred song, and in the keeping of accounts, and actual experience will be had in missionary work, that the missionary may go out with a full knowledge of the work and the best ways of doing it.

With such a work in view, on behalf of the Woman's Foreign Missionary Society, and of the Managers of the Training School, I confidently ask the friends of humanity and missions for their generous aid, that this noble institution may be opened at an early day for the prosecution of its Christ-like work.

Let every pastor and Sunday-school superintendent co-operate on Easter Sabbath by securing liberal contributions from the congregation and the Sunday-school toward the building fund of the Training School.

E. R. HENDRIX,
Pres. Board of Managers.

Let all collections be forwarded to Miss Belle H. Bennett, Richmond, Ky., who will receipt for the same.

A FUTURE FULL OF HOPE.

Look where we may, the future seems full of hope. The great world, slowly and reluctantly, it may be, is still opening its eyes to the appalling spectacle of wretchedness, degradation and sin that lies so close to us on every hand. The cry of the afflicted and down-trodden is heard at last. We refuse to acquiesce in what selfishness and cowardice assure us, to be inevitable. The few who have taken upon their shoulders the burden of suffering humanity are beginning to find not only sympathy but help in their efforts to do battle with the evil power which now desolates so vast a portion of mankind. The struggle must be long. No schemes, however glorious, no devotion, however generous, can win a sudden triumph; for at the best human progress cannot be measured from year to year; its movements, though sure, are imperceptible; only by generations can loss or gain be reckoned. But when a new spirit enters into the world; when the ideal of the few becomes the enthusiasm of the many, and the vision once seen only by lone watchers on mountain heights is revealed in its glory to the toilers on the plain; when a faith once dim and faint begins to stir with a new fire and a new life, we cannot for long be unconscious of such a change. And such a change is surely coming on. The long night, with its darkness and silence, is passing away, and through the awakening world rings the trumpet sound, "Let the King reign!"—Sunday Magazine.

FACES IN THE CLOUDS.

In one of the German picture galleries is a painting called "Cloud-land." It hangs at the end of a long gallery; and at first sight it looks like a hazy, repulsive daub of confused color, without comeliness. As you walk toward it, the picture begins to take shape. It proves to be a mass of exquisite little cherub faces, like those at the head of the canvas in Raphael's "Madonna San Sisto." If you come close to the picture, you see only an innumerable company of little angels and cherubim. How often the soul that is frightened by trial sees nothing but a confused and repulsive mass of broken expectations and crushed hopes! but if that soul, instead of fleeing away into unbelief and despair, would only draw up near to God, it would soon discover that the cloud was full of angels of mercy. In one cherub face it would see "Whom I love, I chasten." Another angel would say, "All things work together for good to them that love God." In still another sweet face the heavenly words are coming forth: "Let not your hearts be troubled: believe also in me. In my Father's house are many mansions. Where I am there shall ye be also."—Cuyler.

THE TOUCH OF SYMPATHY.

It is one of the commonest events of everyday life to meet people whose characters have softened and sweetened under the heavy hand of trouble, until they are the loveliest of all persons to know and talk with. It seems hard, nevertheless it is true, that trouble alone is often the agent to develop strength of character and a realizing sense of what life means in its truest sense. With shrewd sense a writer says: "The fact is that trouble is a great educator. You see sometimes a musician sit down at an instrument, and his execution is cold and formal and unfeeling. The reason is that all his life he has been prospered. But let misfortune or bereavement come to that man, and he sits down at the instrument, and you discover the pathos in the first sweep of the keys." Sympathy, then, is born of trouble, and never can a nature be truly sweet or helpful until it is full of sympathy, the kindly willingness to share the sorrow and trouble of the world, at least to the extent of striving to soothe and to heal the countless wounds and bruises to be seen and felt on every hand.—Christian at Work.

John Wesley said in one of his last sermons, "After having served you between sixty and seventy years, with dim eyes and shaking hands let me add one word more. I am pained for you who are rich in this world. Do you give all you can? 'Nay,' may I not do what I will with my own?' you reply. Here lies your mistake. It is not your own. It can not be, unless you are lord of heaven and earth. Who gave you this addition to your fortune? Do not you know that God entrusted you with money for his work? 'But I must provide for my children.' Certainly. But how? By making them rich? Then you will probably ruin them. 'What shall I do then?' Lord, speak to their hearts else I speak in vain. Leave them enough to live on and in idleness, but honest industry. And if you have no children, upon what principal can you leave a great behind more than enough to bury you? What does it signify whether you leave ten thousand pounds or ten thousand boots and shoes? Haste! haste! Send all you have before you go to the better world!"

HORSFORD'S ACID PHOSPHATE

For Weakness.
Hysteria, and other diseases of the nervous system.

Renew your subscription.

OUR YOUNG FOLKS.

"AS WE HAVE OPPORTUNITY."

We have no need to visit the museum to find a collection of rare gems or coins. If we have eyes to see it, the words we use every day are rich curiosities—some of them coins worn almost smooth, some of them precious stones carved in strange patterns by our fathers. Take, for example, this word *opportunity*. Did you ever examine it closely? Evidently it is formed of two words: *op*, meaning "near," and *portus*, a "port" or harbor. So that the entire word opportunity used to mean "harbor nearness." We can well understand how old Roman sailors, tossed about on the Mediterranean Sea by many a storm, at last, with beating hearts and streaming eyes, sighted the familiar headlands of the harbor, and joyfully entered into quiet waters, finding in the harbor the end of anxiety and the supply for all their needs. We see that the word is full of joy. Every syllable pulsates with gladness. It is obligation that has forgotten its own name and calls itself happiness.

The glad days of "opportunity" to do something for our fellow-men and for God come to us all. There is a timeliness in genuine goodness which constitutes half its value. The ship does not unlade its cargo in mid-ocean; it awaits the day of "harbor nearness," and then the decks are suddenly alive with action. Peter was one of those men who are blunderingly good, and the work of the Master on that disciple was to give that noble nature steadiness and poise, and make it perceive the beauty of opportune goodness. When your day comes, when your harbor looms up close at hand, will you be ready for it? Keeping always ready—the heart full and the hand warm—and then letting God send the day and the need we were meant to supply—this is living a Christian life.—Epworth Herald.

FUSSY.

"Little Miss Fuss" they called her when she was a tiny thing, and though she is now known as Margaret, the old nickname is still deservedly hers.

"She has known one letter of the alphabet ever since she was born," said her father, when, as a child, she spoiled an excursion for a large party by fidgeting and complaints, "and that's the letter O!"

"O!" cried Miss Fuss, when the coach lurched, and "O!" again as the point of a sunshade touched her hat. She certainly did use that one exclamation with monotonous faithfulness.

Ten years have done a great deal for Margaret. At sixteen she is graceful, pretty and affectionate, yet her habit of complaining makes her a nuisance, even to the people who love her best.

"Keep Margaret out of the room," said her aunt, as she was recovering from a severe illness. "She is a dear girl, but her complaints of everything, from the weather up, make me very nervous."

"Of course the concert hall had to be burned just before I went to St. Stephen!" pouted Margaret, on her return from a visit. "Just my luck! I always wanted to hear the organ there!"

"I believe several people lost their lives at the fire," said her mother, gravely, but Margaret only retorted her complaint:

"It's just my luck! Why couldn't it have happened after ward?"

Margaret did not begin life as a selfish child, but she is fast making a selfish woman. The habit of dwelling upon one's woes leads to the habit of compelling other people to listen to them, and in the two are combined all the elements of fretful selfishness.—Youth's Companion.

A Hard Corner.

The age of 30 is a hard corner for a woman to turn, and 35 is still harder. She feels that she is fast leaving her youth behind her. But there is no reason why a woman should be faded and pass at 35, or even at 45. The chief cause of the early fading of American women is found in the fact that many of them suffer from some form of female weakness or disease which robs the face of its bloom, draws dark circles about the eyes, brings early wrinkles and sallowness, and stamps the face and figure with signs of ill-health. Dr. Pierce's Favorite Prescription will cure all these troubles, will bring back the lost bloom, and remove the pains and ailments which make women grow old before their time. Guaranteed to give satisfaction in every case, or price (\$1.00) refunded.

BARAINS IN ORGANS!

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

The most potent remedies for the cure of disease have been discovered by accident. The first dose of Dr. Shallenberger's Antidote for Malaria was given, as an experiment, to an old lady almost dying from the effects of Malaria, on whom Quinine acted as a poison. One dose cured her, and a single dose has cured thousands since. It is the only known Antidote for the poison of Malaria. Sold by Druggists.



No. 289.—Single Geographical Acrostic.

The chief town of a large country in the New World, founded by its conqueror and famous for its riches.

1. A town in the British Isles famous for having withstood a long siege.

2. A small island belonging to Europe which was once used as a burial place for kings.

3. The ancient capital of a country in Europe destroyed during a foreign invasion.

4. A seaport in Palestine famous in the time of the Crusades.

No. 291.—Zigzag Puzzle.

1. To keep. 2. A garment. 3. A heard. 4. A river. 5. A bird. 6. A wild plum. 7. A team. Zigzag—An American author.

No. 292.—Word Squares.

1. A rent. 2. An opinion. 3. To change direction. 4. An English postmark. 5. The summit. 6. Foot of an animal. 7. An officer on a vessel. 8. A bundle of sheep.

1. An annual plant of West India. 2. The principal timber in a strip. 3. Not artificial. 4. One related to another by any tie.

No. 293.—The Jumping Coins.

Place nine coins in a row of ten spaces.

1 2 3 4 5 6 7 8 9 10

0 0 0 0 0 0 0 0 0 0

How can these be formed into three piles, of three coins each, by jumping three coins at a time (as for instance 1 to 3), no coin being allowed to jump a second time? Two or three coins in one pile, of course, count as that number in the jumping.

No. 294.—A Wise Saying.

1. A man. 2. A woman. 3. A child. 4. A dog. 5. A cat. 6. A horse. 7. A cow. 8. A pig. 9. A sheep. 10. A goat. 11. A chicken. 12. A turkey. 13. A duck. 14. A goose. 15. A swan. 16. A peacock. 17. A parrot. 18. A crow. 19. A raven. 20. A magpie. 21. A jay. 22. A bluebird. 23. A robin. 24. A sparrow. 25. A wren. 26. A thrush. 27. A cardinal. 28. A goldfinch. 29. A chickadee. 30. A titmouse. 31. A nuthatch. 32. A blue jay. 33. A red wing. 34. A yellow throat. 35. A green heron. 36. A great egret. 37. A white egret. 38. A black egret. 39. A roseate spoonbill. 40. A pink egret. 41. A blue heron. 42. A green heron. 43. A black heron. 44. A white heron. 45. A roseate spoonbill. 46. A pink egret. 47. A blue heron. 48. A green heron. 49. A black heron. 50. A white heron.

No. 295.—A Diamond.

1. A man. 2. A woman. 3. A child. 4. A dog. 5. A cat. 6. A horse. 7. A cow. 8. A pig. 9. A sheep. 10. A goat. 11. A chicken. 12. A turkey. 13. A duck. 14. A goose. 15. A swan. 16. A peacock. 17. A parrot. 18. A crow. 19. A raven. 20. A magpie. 21. A jay. 22. A bluebird. 23. A robin. 24. A sparrow. 25. A wren. 26. A thrush. 27. A cardinal. 28. A goldfinch. 29. A chickadee. 30. A titmouse. 31. A nuthatch. 32. A blue jay. 33. A red wing. 34. A yellow throat. 35. A green heron. 36. A great egret. 37. A white egret. 38. A black egret. 39. A roseate spoonbill. 40. A pink egret. 41. A blue heron. 42. A green heron. 43. A black heron. 44. A white heron. 45. A roseate spoonbill. 46. A pink egret. 47. A blue heron. 48. A green heron. 49. A black heron. 50. A white heron.

No. 296.—A Mysterious Problem.

Can you find this mysterious right answer? Sometimes they say a number is even. And then assert fifteen coins are even. And two and fourteen are just eleven. While ninety-nine all told is ten. And say I must believe it when I'm told that three times three are four. And thirty-four is half a score.

No. 297.—Numerical Riddle.

My whole is one of the wonders of America, and is composed of 15 letters.

My 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

No. 298.—A Diamond.

1. A man. 2. A woman. 3. A child. 4. A dog. 5. A cat. 6. A horse. 7. A cow. 8. A pig. 9. A sheep. 10. A goat. 11. A chicken. 12. A turkey. 13. A duck. 14. A goose. 15. A swan. 16. A peacock. 17. A parrot. 18. A crow. 19. A raven. 20. A magpie. 21. A jay. 22. A bluebird. 23. A robin. 24. A sparrow. 25. A wren. 26. A thrush. 27. A cardinal. 28. A goldfinch. 29. A chickadee. 30. A titmouse. 31. A nuthatch. 32. A blue jay. 33. A red wing. 34. A yellow throat. 35. A green heron. 36. A great egret. 37. A white egret. 38. A black egret. 39. A roseate spoonbill. 40. A pink egret. 41. A blue heron. 42. A green heron. 43. A black heron. 44. A white heron. 45. A roseate spoonbill. 46. A pink egret. 47. A blue heron. 48. A green heron. 49. A black heron. 50. A white heron.

No. 2

SYRUP OF FIGS



ONE ENJOYS

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

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

CALIFORNIA FIG SYRUP CO.
SAN FRANCISCO, CAL.
LOUISVILLE, KY. NEW YORK, N.Y.

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Purchasing Agents and Dressmaker
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THOMAS W. BAIRD
LITTLE ROCK, ARK.

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And hand it to your Choir Leader, because it is
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A Monthly Magazine whose music pages are devoted to
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If this advertisement is sent to us, with ONE DOLLAR, we will send THE MUSICAL VISITOR TO ANY ADDRESS FOR ONE YEAR. Write for terms to clubs of five or more. Sample copies of "The Musical Visitor," 75 cents each.

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CATARRH
SURELY
CURED.

Nasal Catarrh can be easily, quickly, pleasantly and lastingly cured, providing one knows how. I do know how, and I can cure you. My Catarrh Cure (perfectly reliable) will positively and effectually cure you in a few days only any ordinary case not complicated with scrofula. There is no humbug and no deception about it. I know what I am talking about, and what I say is the TRUTH. If not, denounce me in this paper as a fraud. Send me ten cents and I will send you a bottle of my Catarrh Cure. It is perfectly reliable, and it is guaranteed to cure, clear the head without medicine, purify the blood, stop and drive every discharge from the nose, soothe the throat, and cure catarrh in all its stages. A package, enough to last two weeks, and more than enough to cure you, sent for only 25 cents by GEO. N. STODDARD, 1226 Niagara St., Buffalo, N. Y. I have been a druggist in Buffalo over 22 years. I have my own good reasons for offering this incomparable remedy at so low a price. Mention this paper.

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ARKANSAS METHODIST.

WEDNESDAY, FEB'Y 16, 1891

HARTSHORN'S
SELF-ACTING
SHADE-ROLLERS
NOTICE
AUGUST 1890
OF
THE GENUINE
HARTSHORN

OBITUARIES.

MILES.—Thomas Miller Miles, son of O. A. and Jennie Miles, was born April 9, 1890 and died Jan. 23, 1891. Little Tommie was sick nearly all of his life; nothing that medical skill or kind hands could do was spared in his behalf. Brother and Sister Miles were devoted to their sweet babe and were so anxious to raise him, but the good Lord had need of him, he was baptized by the writer Nov. 10, 1890. The parents were anxious to give him to God in baptism. It is well with the child. Sister Miles has no babe on earth, but thank God she has five in heaven. Look up, Papa and Mamma; your babe is not lost, but beckons you to come up higher. May God's grace comfort you and bring you home at last.

J. H. BRADFORD.

FORD.—Departed this life February 4, 1891 at her home in Lonoke Co., Mrs. Dixie Langford Ford, daughter of Joseph and Julia Langford, aged 28 years, 5 months and 6 days.

In her girlhood at her father's home in Austin, Lonoke Co., the subject of this brief memoir was well and favorably known to the writer. "Dixie" was truly a good girl, loved and esteemed by all who knew her. She was then a member of the M. E. Church, South, a consistent young Christian, a loving obedient child, and faithful in the discharge of all her duties.

During her long illness she trusted implicitly, and with child-like faith in Christ her Savior, and with full confidence resigned herself to his loving care and gently fell asleep. She leaves a fond husband and a dear child to mourn her loss.

M.

KNOTT.—Simie Rivers, daughter of Dr. S. J. and Mary W. Knott, was born Oct. 16, 1888 and died Jan. 31, 1891. Little Simie was a very sprightly child and was of an unusually amiable disposition. She was the idol of the parents hearts and was a general favorite in the family circle, and among all who knew her. Many holy memories linger in the hearts of our brother and sister as they think of the vacant chair and how she called to papa every morning to get up. In spite of our tears and our sighs a thrill of joy passes over our confiding souls as we think of Him who said, "Suffer little children to come unto Me; for of such is the kingdom of heaven." The bereft ones can see her face no more in this world, but thank God they can meet her on the beautiful shores of immortality, where together they can bask in the peaceful smiles of God and their Savior for ever and ever.

J. I. MAYNARD.

FOWLER.—Huey Lodge, No. 78 E. & A. M.

When, on the 26th day of Jan. 1891 it pleased the Almighty God in His infinite wisdom to remove by death from among us our worthy Bro. James F. Fowler; therefore be it.

Resolved, That while we deplore the sad event that took him from the bosom of his family and from the councils of his brethren we bow to the supreme Ruler of the universe.

2. That in the death of Bro. James F. Fowler the M. E. Church, South, has lost a faithful minister and an upright man, and the Masonic Fraternity a zealous Mason.

3. That the Lodge be placed in mourning and the members wear the usual badge of mourning for a period of thirty days.

4. That a copy of Resolution be spread upon the minutes of this Lodge a copy furnished the Family of Bro. James F. Fowler and a copy to THE ARKANSAS METHODIST, the Cleveland County Democrat, and to the Masonic Trowel for publication.

Z. T. McCANN,
W. F. MATLOCK, } Com.
T. J. CEMENTS,
Huey Lodge No. 78, E. & A. M.

COOPER.—Sister Rosalie Jane Cooper (nee Smith), was born in North Carolina, January—1833. In her early life her parents moved to Missouri, where she was united in marriage with John Wheeler. At his death she came to Arkansas, and on August 5, 1880 she again joined in marriage with James Cooper, with whom she lived sharing the joys and sorrows of this world until January 31, 1891, when death released her of the pain, anxieties and responsibilities of earth, at her home in Fulton Co., Ark. For many years she was a great sufferer, but always bore her sufferings with Christian courage and fortitude. Her death was one of triumph. After giving directions as to her burial, consoling her heart-broken husband, who by age and affliction, stands near the crossing, she bled farewell to the scenes of earth for the joys of the skies.

She professed religion and joined the M. E. Church, South, at eleven years of age, lived a consistent member until death. Doing all she could in all laudable ways for the cause she so much loved. She was a great friend of the preachers, always had a word of encouragement and consolation, and until she became too feeble she was the preacher's strong stay and support in time of revivals, singing, laboring in the altar and in prayer and exhortation.

Aunt Jane, as she was familiarly called, will be greatly missed not only by the sorrowing husband and relatives, but the weary itinerant will often pass the old home of Aunt Jane Cooper, now without the kind counsel and consolation she could so ably give. Let me say to the aged husband, sorrow not Uncle Jimmie; for if Aunt Jane

could step out on the balconies of heaven, and with her angel voice chant a note of consolation I think it would be, "Weep not for me, when I am gone," and to her brother, she would say all is well. J. C. EDWARDS.

SCOTT.—Sister Sarah J. Scott, wife of Bro. Henry Scott, was born in Louisiana, June 7, 1858; was married to Bro. Henry Scott, Nov. 19, 1876; joined the M. E. Church, South, in 1881, in which she remained a consistent member till death, which took place at her home in Askey Co., Ark., Feb. 4, 1891.

Sister Scott was a model Christian woman, exemplifying in her life the beauties of our holy Christianity. She was very much devoted to her Church, and always ready to do her part in Church work. Her deepest regret seemed to be, that she must leave her little children. She leaves a husband and a large family of children, besides a host of friends, and relatives to mourn their loss, but while it is their loss, it is her gain. Then let us not "grieve as those who have no hope," but yield submissively to the providence of God, who "doeth all things well," knowing that all things must work for our good, if we trust in God and "walk uprightly." Let us imitate her example, that we too may be ready when the Master calls.

"The sting of death is sin; and the strength of sin is the law. But thanks be to God, who giveth us the victory through our Lord Jesus Christ."

E. F. WILSON.

LOGAN.—Jonathan Logan, departed this life Dec. 28, 1890. He was one of the oldest men of our county, age 78 years; was born Nov. 28, 1817, in Wayne Co., Mo., and came to Ark., in 1834. He was married to Miss Sarah S. Sadler, and located in Yell Co., Ark., where he remained until the death angel called him home. He was the father 11 children 4 sons and 7 daughters; he lived to bury 9 of his children and leaves a wife and two daughters behind. Dora Hayner, the wife of Rev. M. B. Hayner, and Florence Nunn are the heart-broken children and only survivors of a large family of children.

Father Logan was a favorite man with the people of this county. In 1867 he professed religion and joined the M. E. Church, South, and lived a consistent member until his death. He was a Mason in good standing; was a true Confederate soldier, and did the South good service during the late war. He was a good citizen, a consistent Christian, an affectionate husband and father, a splendid neighbor. His house was a church house and his home was free to preachers of the gospel. We all miss Uncle Jonathan, but we cherish the fond hope of striking hands with the good old father in our heavenly Canaan. He fed the hungry, clothed the naked, visited the sick and afflicted, administered to the needy. He honored God and the Church with his substance, but now he is gone to receive his reward and to be with the good. Look up weeping ones, your loved one is in heaven and God will bring you to him in glory.

J. C. WEAVER.

RICH.—Joseph Vance Rich, who received his death wound, at the hands of some drunken men, while obeying the instructions of a peace officer, and trying to assist in enforcing the laws of our country, was born on Cane Hill, Washington Co., Ark., Sept. 7, 1860; was married to Miss Mattie A. Baggett, daughter of Rev. Bennett Baggett, of Tunnel Hill, Ga., and died at his home in Prairie Grove, Sept. 21, 1890.

A few years ago he engaged in the mercantile business here and was meeting with merited success. By industry and frugality he had secured a pleasant home; young and in robust health, with a genial and loving companion, and good business prospects, the future was bright with hope and promise. Two years ago he was happily converted and joined the M. E. Church, South, living a most consistent life. A year ago he was elected steward and took hold of the work in a business way that showed at once his fitness for the office. He was a delegate to our last District Conference and enjoyed the services very much, taking a lively interest in the business of the session. At the time of his death he was a teacher in our



A feeble woman is restored to health and strength, by Dr. Pierce's Favorite Prescription. If you're overworked, "run-down," or debilitated, you need it. It's an invigorating, restorative tonic, and a soothing and strengthening nerve, imparting tone and vigor to the whole system. It's a legitimate medicine, too—carefully compounded by an experienced physician, and adapted to woman's delicate organization. For all the chronic weaknesses, functional derangements, and painful disorders peculiar to the sex, it is an unfailing remedy. It's because it is unfailing that it can be sold under a positive guarantee. If it fails to give satisfaction, in any case for which it's recommended, the money paid for it will be promptly returned.

It is a legitimate medicine—not a beverage. Contains no alcohol to inebriate; no syrup or sugar to sour or ferment in the stomach and cause distress. As peculiar in its marvelous, remedial results as in its composition.

Sunday-school, and enjoyed the work very much. He rejoiced at this opportunity to do good. Ere long, had he lived, he would have taken his stand in the front rank of Christian workers. He talked freely about dying, and was perfectly resigned and ready, begging his father and brothers to be religious, and telling his wife how to raise their boy. So calmly did he talk, that it was more like going on a short journey, than into eternity. A devoted son, a loving husband and father, a kind and generous neighbor, a worthy citizen, a valuable church-member has thus passed from earth to heaven, leaving wife and son, father and mother, brothers and sisters in deep grief, and the Church and community in sorrow and sadness over the loss they have sustained. Bro. Rich died in peace, leaving a good name rather to be chosen than great riches or long life. His last words to his wife were: "Darling, I am going to heaven." May God answer the prayer of his heart, that at last there may be a happy re-union of the entire family in our "Father's House."

P. B. HOPKINS.

What a Change

Is wrought in people who suffer from rheumatism when they take Hood's Sarsaparilla. The acidity of the blood, which causes the disease, is neutralized, the blood is purified and vitalized, the aching joints and limbs rest easily and quietly, and a feeling of serene health is imparted. Hood's Sarsaparilla has accomplished wonders for thousands subject to rheumatism. Try it yourself.

NOTICE OF CONFIRMATION OF TAX TITLE.

All persons who can set up any right to the heretofore described tract and parcel of land, which have been purchased under sales for non-payment of taxes in consequence of any informality or any irregularity in the proceedings 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 sales, made by 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 tract as follows: The South-west quarter of South-east quarter of North-west quarter of Section Nine (9), containing ten (10) acres, amount paid, two dollars and seven cents (2.07); the quarter of the West half of the North-east of Section Fourteen (14), containing twenty (20) acres, amount paid, one dollar and ten cents (1.10); the quarter of the East half of the North-east of the North-east quarter of Section Twelve (12), containing forty (40) acres, amount paid, one dollar and ten cents (1.10); the quarter of the South-east quarter of North-west quarter of Section Nine (9), containing ten (10) acres, amount paid, two dollars and seven cents (2.07); the quarter of the West half of the North-east of Section Fourteen (14), containing twenty (20) acres, amount paid, one dollar and ten cents (1.10); 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