ARKANSAS METHODIST.

\ Devoted to the Interests of the Methodist Episcopal Church, South, in Arkansas. \

REV. A. R. WINFIELD, D. D. Editors, REV. JNO. H. DYE,

"Speak thou the things which become sound doctrine."

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VOL. 3.

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NO. 35

General News.

England.

Premier Gladstone has enough to engage his mighty brain in the management of the complex affairs of Her Majesty's government. Indeed affairs are somewhat critical. The Irish problem is no nearer solved than it was many hundred years ago, and it is deemed to be a vexatious question for many centuries to come. The Nile expedition threatens to be a failure, and Egyptian affairs are gloomy indeed, and there is considerable comment in political circles. Old England has been snubbed by Prince Bismarck on the African Colonization question, and the leading papers of London declare that the snubbing was just and richly deserved. A very awkward attempt has been made to blow up London bridge with dynamite. It was a puerill attempt, and could hardly be viewed as anything serious.

France.

Has entered into an alliance with Russia, and these two old deadly enemies are now seeking the aid of each other in the day of their very great extremity. One cursed with Communism, and the other nearly ruined with Nihilism. Russia is exceedingly anxious to help quarter Africa, and France is determined to have the lion's share of China, so they really need eachother, and fellow-suffering makes them wondrous kind. Russia has not tergot the open insult of Old John Bull in sending his war steamers up the Bosphorus when the Russian fleet was in full view of Constantinople, and it seemed certain that she would occupy that great capitol, France is making slow work with her war on John Chinaman, and is still attacking the outposts; and it will be a long day before she can make any headway into that country.

Is still troubled on the monetary question, and a new union of the Reichstag has been formed to consider England the protection of German answer, or procrastinated, and now Germany has undertaken African colonization, and in turn, snubs Her Majesty's government, by refusing protection to English vessels and merchants.

Switzerland.

ished from her bounds the apostles of Mormonism.

Spain.

Has rather retrograded, and established a free university for Roman Catholicism.

Our Own Country.

Ratification meetings have passed away-crowing chickens have all died -and now the order of the day is to make up the cabinet of Gov. leveland. All the newspapers and politicians are busy, and if our newly elected president is not made of very stern stuff, they will take care of him; and. in their hands, he will be the veriest puppet. But should he escape this Scylla, then Charybdis is in full view, with a world of office-seekersthat; like a hungry sett of mortals long denied food, will beseige and clamor, till it will be one of the greatest wonders if we are not called upon to record the death of our chief magistrate. But we turn from State to Church:

CHRISTMAS CONFERENCE.—Our Centenary threatens to be a failure all the be made, and her honored servant way through. The very idea of celebrating such an epoch in American done. Of course we rejoice with the Methodism on the 9th, instead of the securities that they are relieved from 24th. We confess that we lost our interest in the whole affair when we saw this. Another blunder was in allowing our local churches to make local ing our local churches to make local principal has done no wrong—which collections, to be reported as a Centen- his friends believe to be true.

nial offering. This was to encourage one of the very worst evils now threatening us-to-wit: The dissolving our Connectional bonds. Many of our leading city churches care nothing now for the connectional interests of the church. They are opposed to giving anything unless it is to be applied to their own local organizations—and many pastors are pandering to it.

State News.

After a few weeks of Conference work and Conference greetings, now we are again domiciled in our office, and we resume our accustomed channels of thought and action, and our paper again appears in its usual dress and everything arranged under appropriate headings, which will be observed till again interrupted by Conference sessions. There has nothing occurred of a very startling character to disturb the dull monotony of everyday life in our state, except here and there a robbery or murder. The train robbery in three miles of our capitol on Saturday night, December 6th, was among the most wonderful "coup d'etat" of this most wonderful and strange age. The very idea of a trainrobbery in three miles of Little Rock is perfectly startling; and it is still more so to think the robbers were citizens of the city-went from it to their awful work, and returned to it when they had finished it; divided their ill gotten espoils and endeavored to conceal it and hide themselves; but murder will out, and now they are in the hands of the jagged law. We notice our cotemporary, the Gazette, in the Daily of the 12tn inst., administers a very severe rebuke to the papers of New Orleans, and holds them responsible for the lawlessness of that cityaccompanied with frequent assassinations and murders of various degrees. The reasoning of our esteemed cotemporary is correct—but what of Little Rock? We have fifty-two saloons this vuestion. Over a year ago the running here day and night, Sunday great diplomat, Bismarck, asked of not excepted, and if our cotemporary has ever uttered one word of condemmercnants in her African colonies. nation, we have never seen it. All Lord Granville was either too busy to our Sunday laws are violated, and our neighbor is silent. Burglaries are frequent, and people are not safe after dark if it is known they have money. Our streets are hideous, and side walks no better, and our police courts are our standing disgrace, and we hope our neighbor will begin at once on our The land of William Tell has acted city authorities and the low state of wiser than our own country, and ban- public morals, and let us see if we cannot rid our city of train robbers, burglars, murderers, and all other bad elements who are damaging our city year to St. James, in Augusta. We Hamburg station. He is delighted. by their presence and stay. Will the Democrat, Free South and Mansion borer. join us, and let us make Little Rock an unhealthy place for all such characters. Come, gentlemen, we are the custodians of the public good, and we cannot afford to be silent. We must speak out.----Another note-worthy event of vast moment and interest to our entire people, is the fact that Chancellor Carroll has decided that the erasure of the names of Hanger | ing the Centennial Conference at Baland Radeliffe invalidates the first and third bonds of Ex-Treasurer Churchill. and releases the rest of the securities, and thus \$77,000 due the state, or ter have gone to New Orleans to atclaimed by the State, is settled. Of course this is only a legal settlement of the matter, and, as it has been claimed all the while that all these discrepencies could and would be explained, and that there was no real deficiency; the people have a right to expect that this explanation will exculpated. By all means let this be

Personal.

Rev. J. J. Ranson called on us a few days ago, en route from the White River Conference to good old Charleston, S. C. He is one of our missionaries in Brazil, and is a great worker a very great traveller.

Rev. A. O. Evens has been over to the :'City of Roses" the past week. He took in the lecture.

Rev. DeWitt Talmage has again lectured in Little Rock to a very large, and for the most part, to a delighted audience. Of course some were disappointed, and others dissatisfied -We were too busy to hear him, and besides, we don't admire the new way of ministers hiring themselves to agents to become a travelling menagerie. It is a letting down of ministerial work and dignity, though no doubt it pays very well.

Rev. A. G. Haygood. D. D., is devoting himself entirely to administering the Slater Fund and writing pay all expenses of this office and the lives of Dr. Lovick Pierce and his gifted son, the Bishop. His report of per menth, we will make a "First-Emory College to the Conference was very fine and very gratifying.

Bev. W. D. F. Sawrie, of the Tennessee Conference, has lately passed away. He was one of the gifted men of that noble Conference, and was a great revivalist,

Rev. J. M. Clark, P. E. of Helena District, has called to see us. He looks well, and seems to be in good working order. We shall expect to hear a great report from that district this year.

Rev. Benoni Harris was in to see us, and looks well for such an old veteran. We hope Mountain View will agree with him, and that he will have a very pleasant and a very presperous

Bishop Wilson is reported as imof his speedy recovery.

Bishop Granberry presided at the North Georgia Conference, and really delighted everybody. We notice that he gave the Georgians the same grand thanksgiving sermon that he gave us. Well, it will do to repeat often, and to be preached anywhere.

cate, met with a very serious accident at poetry. Now, if our very zealous not long since, and it was reported Northern friend can explain all these that he was killed, but it was a mis- puzzles and a few more of the same inmost soul was made to rejosce. Contake, and he is now out again

Rev. C. Pope, formerly of our Conference, but now of North Georgia, we see has been returned for the third return and a very happy reception at congratulate our old friend and co-la-

Conference boy, has been returned to ry of ours a few weeks ago, when we Tuscaloosa, Ala., We are proud of our boys, and only wish they had remained at home; however, we have glaring historical mistakes. We said plenty such men. and we are glad to help those poor old Conferences.

Rev. A. Hunter and wife are attendtimore, and our Bro. Field is with

Rev. G. W. Cottingham and daughtend the Exhibition. Bro. Cottingham will place on exhibition his ironing machine. It is one of the wonders of this wonderful age, and we do not think there will be snything in this world-renowned Exhibition to surpass it. We call on our friends in my beloved. We love you too well New Orleans to help this worthy old brother.

Rev. J. M. Cline has commenced work already, and says he is good for fifty subscribers this year—will have them or break a chain.

such an enerous burden, but we desire that they go out of court, not covered by a legal quibble, but by full and sufficient proof furnished that their the Unabridged Dictionary. We hope every preacher will get one of our pre-

Field Notes.

Once more we resume our weekly reports and talks with our dear brethren, the field hands of Methodism in Arkansas! We hear the most reliable information from our readers that our people were generally delighted with these "Field Notes," with the exception of a few who found fault with our oft repeated references to the ARKAN-SAS METHODIST and calls for subscribers. Well, our brethren must bear with such weakness, and remember that our whole soul and heart is in this paper, and that out of the abundance of the heart the mouth speaketh. and besides this we had a corpse to galvanize, and it required much electricity to make it move and put in new sinews and muscles. Now we see signs of returning life, and we will not need such continued references and duns, and we are willing to make this offer now, to-wit: If any person will give the junior and myself \$50 each class Weekly," and there shall not appear a single dun for subscribers or money. Will anybody take the offer? Please don't all speak at once.

The first man entitled to a hearing in this newly reorganized department, is a very particular friend and wellwisher in the extreme borders of our widely extended circulation in the "Great Empire State" of New York, who wises to enter into arrangements with us to furnish a Puzzle Department to our rapidly improving and advancing paper, the ARKANSAS METHODIST. Well, now, we are very favorably impressed with this offer; but unfortunately for our friend (and for ourselves, too, as to that) we have several departments already of that character, which neither editors or Bishop Wilson is reported as im-proving, and strong hopes entertained ers, they won't even try. First of all, the great puzzle with us is to know how to run a first-class Christian paper without money. Second. How to make delinquents pay. Third. How to dun without giving offence, Fourth. When to use the waste basket. Fifth. How to keep all correspondents in a good humor. Sixth To teach all preachers how to write Rev. Dr. Johns, of the Temas Advo- obituaries, and to leave off all attempts sort, we may employ him. his answer.

Rev. L. M. Keith writes of a joyful Of course he is, and we know the people are too. Our brother invites our Rev. A. Monk, another Little Rock attention to a little piece of pleasantwere replying to a good natured criticism he indulged over one of our "If our brother only knew how we were protecting him from the lion of the South, he would rejoice with trembling." Now we only referred to a criticism of a brother of another denomination of our brother's field note which we declined to publish. But some dear brother saw some awful allusion in it. We certainly could not under any circumstances make an unkind fling at a brother in our own paper. We do not permit anything personal to appear in our paper, and we certainly would not indulge it ourselves. No unkind allusion at all, for that, and once for all, let all undersstand that we never will either permit or indulge anything in these columns damaging to the personal reputations of our brethren. No insinuation or the remotest inuendo can enter. Brethren may attack each othby the same rule. "Verbum sat."

Dr. R. C. H., of one of our best towns renews his subscription with \$1.50. and says; "My wile takes the New York Observer, I the Oashville Advocate, she reads both, but says she prefers the ARKANSAS METHODIST to either. Cannot and will not do with out it." Ah my old friend, like myself, you are very fortunate in having such a sensible woman for a wife. Many, very many thanks; and we will still improve more and more. Hat off. Doctor!

Rev. Frank Naylor writes from the Fort Smith circuit, as follows: "I am on my work by the grace of God. Am well pleased, find a good Methodist people who give us a cordial welcome. As yet no very extensive donations. We are pleased, however, to state that some of our brethren did not forget we were coming. Dr. P. B. Coker and "Uncle Frank" Daman (Father of G. W. Daman of Arkansas Conference, and a Methodist of fifty years) came round with, not a wagon load, but a wheelbarrow load of "necessaries of life." which aroused our gratitude. Also "Uncle Frank" brought us a fine turkey for a Christmas dinner. We accept the donations and bless the donors. Have not seen the METHODIST for three weeks. Please send it. We love the paper partly because we were raised in Arkansas, and because it merits esteem. We hope to do work for the Master this year on Fort Smith circuit.

Rev. J. P. Hillburn weites from Missouri: "We are in the midst of a glorious revival. This town is being moved by a tidal wave of Divine power from the ramparts of glory, to the delight of heaven, and the astonishment of hell. Thirty-nine have professed conversion and still the good work goes on. Pray for us."

Rev. O. H. Tucker writes from Yellville: "I reached my work ten days after Conference. My first quarterly conference was held last Saturday. Have been kindly received. Had two penitents Sunday night. Expest a revival soon."

Rev. W. T. Venable sent this before Conference It is good now: "Perhaps ome of my brethren desires to know something of my present condition. As to my health, I am very proud to say that there has been an improvement. Though quite feable yet at times. I have tried to preach twice since I left my work with considerable effort; yet my ference is now at had and the preachers are going from their respective fields of labor, and many are rejoicing in a glorious success during the year, while I must suffer the afflictions and disappointments common to men, I am very much grieved that I cannot meet the brethren at the Annual Conference, and especially those of the third yeard-my class mates. But I calmly submit to the rulings of Divine Proidence. I hope the brethren will remember me and breathe a prayer. to our heavenly Father for my delivery from the ravages of disease. If I am never permitted to join your work of labor and love again, I will be with you in spirit for my heart is in the work. May our Lord preside over your deliberations and visit you with a glorious out-pouring of his Holy Spirit.

Dr. Lafferty says we are nodding. Well, Doctor, four Conferences in three weeks are enough to make any man nod The editor and printers were all off that time. Thanks for the correction. The old Richmond is a live paper. Bro. Lafferty, can't you help us in Arkansas? Have you any receipt for bringing up delinquent subscribers, and any plan that will please or pacify irate correspondents? If so, please give them to us.

Covetousness is the great sin of the church and the greatest part of the ers arguments, but not each others miricle of pentecost was the convercharacter, and the editors will abide sion of men from this sin to the grace of Christian liberality.

ARKANSAS METHODIST

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DYE & WINFIELD.

SATURDAY DECEMBER 20, 1884

Science and Religion.

ART. II.-NO REAL CONFLICT BE TWEEN SCIENCE AND RELIGON.

Having endeavored to clear our way through the products of superficial minds, and reach some solid ground where truths have taken their stand on principles, firm and steadfast; we are now prepared to make the assertion: "There is no real conflict between a true system of Science and a pure Religion." Truths never really conflict with each other; their seeming conflica comes from a want of knowledge of the truth. Nothing seems clearer than the hypothesis that a true and perfect system of Science my be in conflict with an imperfect and erroneous system of Religion. and on the other hand, a true theology and a perfect systm of Religion may e and is in conflict with imperfect and erroneous systems of Science. Yet each unperverted, in its fundamental principles, is in most perfect harmony with the other. The nearer these systems approach perfection, the more intimate becomes the relation between them.

Man is a scientific being, and endowed by his Creator with an innate religious nature. These are the facts as attested by universal consciousness. Theories are made to account for, and explain facts, and not to pervert or contradict facts.

Any theory that omits facts, (facts given in consciousness as real) is fundamentally imperfect and may lead its reckless way to erroneous conclusions.

We maintain from the evidencies of nniversal consciousness that man is imbude with an inate religious nature which universally expresses itself in a system of outward manifestations. This all true scientists must admit; and, in point of fact, it might be admitted further, that the religion of any nation is the most dominant force in the development of the peo-

That these religious systems have gathered about them, and even incorporated into their creeds, many myths, traditions of men and superstitions we do not deny.

But these errors can never overturn the fact that man has such a nature. Error in theory will not dispose of facts. Truth is a stern thing.

Facts are the test masters of theories. Science is mad and unreasonable when she undertakes to force spiritual things into her own contracted testtubes. Religon is dogmatic when it rules forever out of the question the reasoning faculties of man, and with her iron rod forces men to submit to that which is unreasonable and uninst. (We do not consider it unreasonable that God should do miracles, but the most reasonable of living truths.) Religion has a right to ask our belief in many things that we do not, nor cannot fully understand. Science makes the same demands. Science takes more things for granted than religion does. Yet we would never think of demanding of Science proof for self-evident facts, Science teaches conclusively there is a God, but revelation introduces us to his moral attributes, nature speaks loudly of his power and wisdom. Theology tells in unmistakable terms of his love and goodness.

Science is not one truth and Religion another rival truth, "they are both one big truth," and need only to make friends, and go hand in hand recognizing the right of each other, and how helpless the one would be without the other. True science is a friend and not a foe to religion. She has indeed stood out with her torchlights to save us from a religious credulity. She it is that has helped to build our walls of defense. She humbly bows to things that are above reason, but never to those things which which I do not think it would be in glory; it is sown in weakness, it is contradict facts and dethrone reason. profitable to make special reference. She is a triend to God and his righteous cause; yet a deadly foe to ecclesiastical tyrants and bigots.

about its God.

Old and Modern Circuit Riding, or Circuit Work.

EDITOR METHODIST: - You often hear it said, "Well it ain't now like it used to be, the circuits used to have The same body changed in its condi- you with these eyes, made spiritual. 28 and 30 appointments-four weeks circuit preaching every two weekstwo preachers on a circuit—an old man and a young one and if we would go back to that plan we'd have better times, &c., &c." This is often said by old men and old women who lived in those good old days, and they really believe it. But I must respectfully enter a plea against this claim for old time circuit work.

Methodism don't mean going backward, it cannot go back, and be true to its principles and great doctrines. It means directly the opposite, its movement is forward, and its battle cry is onward, victory or death. Methodism in our own Arkansas can't go back to the days when the immertal Burrell Lee had to ride from Helena to Fayetteville on horse back to hold a quarterly conference. No, never. I have heard this sainted man say he had done this. Think, my aged fathers and mothers of this: that Methodism grows and spreads, and gets thicker as it widens. Look at the White River and Arkansas Conferences now in the territory of one Presiding Elder's district forty or fifty years ago. It would not do to go back to those old days of big districts, and ditto circuits. We grow and our preachers increase and they must have some where to work.

2nd.—We don't need nor want to go back to those old slow days. Our holy religion must board steamers. and trains, and go on after the headless world crying unto sinners, "stop, think, repent, believe the gospel and be saved in heaven at last." And our religion can be just as holy on a train as on horseback; in fact I can read my bible better while riding on the train than I can on horseback, and I have tried them both. Grand old soldiers and soldieresses don't say go back any more, but come join us with your prayers, tears, shouts and money, and help Methodism to go on where its author (God) intended in its beginning it should go—to the whole world. I have no objection to two preachers on a circuit, if you will support them, no; but let us not go back forty or fifty years to get hem there. Go down in your old long pockets, and hunt up that gold or silver and say, "come on old and young man on a circuit with only four appointments even, and give us preaching every two weeks, and we'll support you." I would like to be a Junior, but it will take as much to feed me, a Junior, as a Senior P. C.; age don't always change the appetite or capacity—a Junior P. C., can eat as much as a Senior P. C., and generally more because he has better teeth. I will say this in conclusion, that if we had the zeal of our old veterans coupled with our present momentum, we woul soon take the world. That is the mission of Methodism. I as much believe it as I believe there is a God. And for those who oppose it to ridicule it, and say hard things about it and us, is to be loosing time more precious to them than their intended injuries are to us. Yes, Methodism means the world for Christ, and Christ for the whole world. JAS. F. JERNIGAN.

Vanndale, Ark., Nov. 14, 1884.

Resurrection Rejoinder.

EDITORS METHODIST:-I am very willing that the allegation of "flying offata tangent, and plunging into the mists of error, should be relegated to the more impartial judgment of our readers. Each, no doubt, will do as I have done, decide for himself. Also the charge of misapplying Rom. 8, 11. That stands thus, Editor versus Wat-

This whole question of the resurrection of the dead must quadrate with a spinitual body." "So it is written the resurrection of Christ. "But now the first man Adam was made a Religion is in many respects above is Christrisen from the dead and be-living soul, the last Adam was made reason, but never contrary to reason. come the first fruits of them that a quickening spirit." "For as the very good.

The Christian religinn applies to the slept. Christ the first fruits after Father raiseth up the dead and quickintellect as well as to the heart of ward they that are Christ at his com- eneth them, even so the Son quickman. It ever encourages true knowl- ing." 1 Cor. 15, 20-23. If I under-eneth whom he will." Jno. 5, 21. edge and loves wisdom; yet it hates stand editor, these are the points of "Who shall change our vile bodies, reckless and erroneous speculations difference. He thinks Christ did not that it may be tashioned like unto his take the same body to heaven he took | glorious body, according to the workout of the tomb. I think he did. Editor thinks our bodies we bury are things unto himselt." not taken to heaven. I think they are. Though changed from mortal might darken counsel. Yes, thank to immortal, from natural to spiritual. God, I think I shall be there and see tions. I am asked what becomes of the scriptures: "Flesh and blood cannot inherit the kingdom, etc." That has been answered im my other letter. See Oct. 25. I am asked, "Why did Christ for-

bid Mary to touch him?" Saying, 'Touch me not, for I am not yet assended to my Father, etc." "Touch me not," Clark says, the original justifies this rendering: "Cleave, cling, stick, or be glued to." I am not going immediately to heaven, spend no time with me now; you will have other opportunities of seeing me. "Go tell my disciples, &c." We see in Matt, 58, 9, that other women did hold him by the feet, and worshiped him. You must see this does not help your view. Let us take a closer look together into the scriptures: "For thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy one to see corruption," Psal. 16, 10. This is prophecy. Here is the fulfillment. Acts 2, 29, 30, 31. Acts 18, 35 to 37. For David after he had served his own generation by the will of God. fell on sleep and was laid unto his fathers, and saw corruption. But he whom God raised again saw no corruption." From the above we are to conclude Jesus' body never saw corruption. David's did. Ours will. The spirit of him that raised up Jesus from the dead, preserved his humanity; he saw no corruption, and glorified his bodywhen he brought it out of the tomb. It is now a spiritual body—not a spiriit—a body spiritualized. Hence we notice at two several meetings with the disciples the doors being shut for fear of the Jews," he goes into them like a spirit, walls and barred doors not obstructing. After he had given them sufficient proofs of his resurrection, and had schooled them in the things of his kingdom, in the sight of over 500 of those following him, he stepped on a bright cloud which bore his same body back to heaven. I know his 'entrance into the Celestial City was grand;" too triumphal for any part of his humanity to be left behind for the boast of death. 'Say, Live forever wonderous king

Then ask the monster, where's thy

And where's thy victory hasting grave?

What of our bodies? "I know that my redeemer liveth, and that he shall stand at the latter day upon the earth and though, after my skin worms destroy this body; yet in my flesh shall I see God, whom I shall see for myself and mine eyes shall behold and not another, &c." If a man die shall he live again? All the days of my appointed time (in the tomb) will I wait till my change comes, (my change from corruption to incorruption.) He shall appoint me a set time, (for waking) and remember me. He shall (from above) and I will answer him, &c." (from beneath.) Job: "Thy dead men shall live, together with my dead body shall they arise. Awake and sing ye that dwell in dust, and the earth shall cast out the dead." Isa. Comment is not desired, for it is not needed. So plain that "he that runeth may read." Paul's first letter to

Eh! So it does. "How are the dead raised up?" Then he proceeds to give some reasonings from analogy, after showing thus the resurrection of the dead as a verity, he gives the process. So also is the resurrection of the dead. "It is sown in corruption, (what is referred to here by the first it-our bodies?) It is raised in incorruption." (What is son (E.N.) and Clark. I am willing referred to in the second 1t? Say ye to be left in such company. Some not to the same body!) It is sown in other questions, assertions, etc., to dishoner, it (same pronoun) is raised raised in power. It is sown a natural body, it (same "it" through) is raised

the Correnthians settles this question,

ing, whereby he is able to subdue all

Comment on the above passages E. N. WATSON.

Prescott, Ark., Nov. 1, 1884.

Agricultural.

Manuring Fruit Trees.

One of the leading contributors to the London Garden makes the following good practical remarks in favor of a practice which fruit growers in this country are finding of great import-It is singular how long some falla-

cies retain their hold, even after they have been disproved by facts, and of these, one of the most mischievous is the belief that fruit trees and bushes are liable to injury rather than benefit from the application of manure. All sorts of diseases, such as canker and other ailments to which truit trees are liable, are set down as the results of applying manure to the roots; whereas, in inne cases out of ten, it arises from poverty of the soil, causing the roots to run down into the bad subsoil. I am continually hearing complaints from owners of fruit trees as to their unsatisfactory condition, and on examination have invariably found scarcely any surface roots or fibres of any kind, nothing but large, thong-like roots, that run right down into the sub-soil. On inquiry I found that manuring or top dressing had not been practiced for many years, their owners having come to the conclusion that such practices are dangerous. I do not say that manure will prove to be a cure for fruit-tree ailments of all kinds, but I will briefly detail a few facts that have come under my observation at various times to prove that starvation of the roots is a far more prolific source of injury than abundant feeding of the surface roots, both with solid and liquid manures, and growers must from their own conclusions as to the best course to pursue. The fruitful or unfruitful state of orchard trees in nine cases out ten is entirely dependent on the attention which they receive as regards manuring. In the fruit-growing parts of Kent, where large orchards of standard trees planted on grass land is the rule, it is a well-established fact that if the grass is cut for hay and carried away, the trees soon become unfruitful and die out; while, on the contrary, if the grass is fed off, so that the nutriment is returned to the roots in the shape of manure, the trees keep fruitful and healthy. I have seen some of the most moss-grown, miseraale specimens of starved orchard trees restored to fruitful condition by making the ground beneath them the winter quarters of sheep and pigs, feeding them the same time as it they were in the farm-yard with roots and corn. The finest old specimens of apple and pear trees are generally those in an orchard next to the homestead that is used as a run for calves, sheep, pigs and poultry the whole year round. In these orchards the turt is short, and, being full of nutriment, the trees keep healthy and prolific for an indefinite period. Ashes, garden refuse, or any kind of road scrapings. or even scavengers' rubbish may be utilized for increasing our supply of orchard fruits. They should be spread roughly on the surface in winter, and in spring harrowed and rolled down firmly. The result will soon be a marked improvement in the size and quality of the crop. Difference of opinion prevails as to pruning or nonpruning trees, some adopting one system and some another; but, be that as it may, I never knew fruittreees continue to yield good crops for any length of time unless the roots were supplied with manure in some or other.-New York Observer.

Soft soap reduced to the consistency of a thick paint, with the addition of a strong solution of washing soda. makes one of the most lasting washes for fruit-trees. A solution of one pound of commercial potash in from two to four gallons of water is also

OUR SCHOOLS.

M. C. F. INSTITUTE. Jackson, Tenn.

The Fortieth Collegiate year begins September 1st, 1884, with additional buildings and increased advantages. For further information, address Prof. G. C. Jones, M. A., or the President.

A. W. Jones. aug2-1y

Searcy College MALE AND FEMALE.

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EMORY AND HENRY COLLEGE

EMORY, VIRGINIA.

This college for young men, still enjoying an increasing prosperity, will begin its 47th session the 1st day of September, 1884. In point of location, grounds, building, equipments, thorse oughness of instruction and cheapness of cost it chellongs correction. cost, it challenges comparison with the best schools in the land. Owing to the temporary absence of President Sullins, all correspondence should be addressed REV. E. E. HOSS, A. M.,

Vice-President.

MESSRS. WEBBS' SCHOOL.

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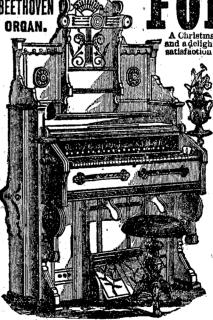
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SATURDAY, DECEMBER 20, 1884

CONFERENCE GREETINGS. Our sessions are over and we are al

starting out on another year's work.

is the same with you as with other life. We are the architects of our own destiny and the builders of our own fortunes. We have but little confidence in what the world calls good or bad luck. We assure you that luck is a very unlucky word, and a very unfortunate one. We all make our luck, among ministers as well all classes who are sitting quietly then let your faith comprehend that fai h without works is dead, and still realize that works without faith will accomplish nothing. Let all enter upon their work with a cheerful courage, and a determined heart. Do not go despondent, or gloomy, but try to be p'eased and make every one satisfied with your staying, even if they were dissatisfied with your coming. Seek to impress the people with your earnestness, and your great desire to do them good. Say to them in your every word, "I seek you not yours;" my aim and only aim is to be a blessing to all, build up the Church and save souls. Of course, brethren, you will have trials and be beset with difficulties-your very work and occupation-will beget these. You are to come in contact with every man's conscience, and if you preach and talk right to combat his apetites and reprove him for his sins. You are to probe the heart and search the verv souls of your hearers. As it is impossible for the surgeon to probe the wound of his patient without pain, so it is impossible for a minister to do his work in a faithful way without wounding his people. But let all be done in love. Avoid harshness, and let all your words be sweetened with the loving spirit of your dear Master, "who when he was reviled—reviled not again." "Soft words turneth away wrath, but grievous words stirreth up wrath." Do not try to imitate either Sam Jones or T. De Witt Talmage, for you cannot do it and you will do injury. Be yourself. An unnatural man is no man at all, but a mere parrot. Call no man master. Imitate no one either in matter or manner. Be a student and never get too old to learn. Read much but study more. Particularly read and study the Bible. Deal largely in Lible incidents for your illustrations. and study the art of making those old incidents new, novel and entertaining. Learn the art of circulating books and papers, and all the details of Methodist work. We congratulate you al on your new fields of labor, and wish you a year of great prosperity. We shall endeavor to help you every week and we will need and expect your help in return. We only seek to aid not to usurp. We only ask to be junior preacher on your works. We want to preach to your people every week on their duties, and while we come freighted with the very latest news and words of encouragement we will not shun to declare all the counaim at a revival on every charge, and cision and pains taking. The Con- man or locate him.

to see that every charge shall bring ference adopted our paper unanimous. Appointments of the Memphis. up its assessments in full. Then let ly and with great enthusiasm, though us see how many Churches and par- it is only just to say that one of the sonages we can build, and how many preachers was opposed to the organ we can improve. You pour in the business, and intended to speak, but subscribers and cash on us and we will see that the stewards and people a talk, gave them our terms. and left support you. Thank God that we are all, we think, in first rate humor and permitted to enter upon an other year's work under such fevorable auspices. Surely our God will bless us and cause his face to shine upon us, and we will return at the end of the year with great rejeicings.

REJOINDER.

Doubtless many of you are disappoint-Our space is too limited for a ed. Some very agreeably so-others lengthy reply to our brother, E. N. Watson, nor is it necessary. We sum Bishop Keener was elected and orthe reverse. Still the flat has gone forth, and all true itinerants will acup in a nut shell the argument. Christ cept their appointments in good faith. "Our vile bodies shall be says: and as made in the providence of God, changed and made like unto his gloand enter on their fields of labor with rifled body." Paul says: "It is a fixed determination to do a better changed from corruption to incorrupyear's work than they have ever done tion-mortal to immortal; from natural to spiritual." If changed at all, and make success. Remember, my brethren, that your success, in a very then it is not the same—for one thing great degree, depends on yourself. It cannot be two things-and nothing can remain the same and be changed. people, in the every day routine of "Flesh and blood cannot inherit the kingdom of God." The resurrected or raised body of Jesus Christ was flesh and blood for he said, "handle me and see, for a spirit hath not flesh and blood as ye see me have." And as flesh and blood cannot inherit the kingdom of God, then, as a matter of course, he did not take that body into as all other callings and professions. heaven. Do you understand that ar-There are a great many belonging to gument. Our bodies are to e spiritual bodies-if spiritual, they are not down and waiting for something to natural. They are changed bodiesturn up instead of going to work with then it is not the same body. Spiritall their energy and turn something url vision is not natural vision. Body up every day. Be a man of pluck and and spirit cannot be identical: still. purpose. Plan and execute and let with all the changes, we are the same all your people see and teel that you in identity; but not in fleshy particles. are a malot affairs. Work as if every Our Saviour never saw corruption. thing depended on your exertions, and | but his body was transformed, as our's will be, from the natural to the spirit-

> ual. The identity of his body was tully proven after his resurrection, but the raised body was a natural one, but the ascended body a spiritual one. "It is sown a natural body, it is raised a spiritual one." Now, my brother, you may have all the good company you want, such as Dr. Adam Clark and all the Watson's, including E. N.. and still you cannot change a body from a natural to a spiritual one, and let it be the same; if so, what do you mean by sameness?

SENIOR. P. S.—Job waited for his change.

EDITORIAL CORRESPONDENCE

Leaving home on Tuesday at 4 p. m., we arrived in Newport at 7:20; and in comdany with our good brother, J. B. Sutler, we were soon in good quarters at our triend and brother's, H. A. Remmell. He and his good wife are experts in dispensing an elegant hospitality. Wednesday morning we were off on the Batesville branch of the Iron Mountain railroad for Batesville, the seat of the White River Cenkansas improves with age and grows men, called the boys of the conference. ference. This old town of North Arn beauty and permanence with advanced years. It is really renewing its youth, and surpassing it; an is becoming one of the best cotton markets in the State. It is surrounded with a fine country, and its mountains and springs indicate health and comfort. We found the White River Conference had met, organized and dispatched much business. Our first business was to celebrate the bands of matrimony between Mr. Weld, of Palestine, Ark., and Miss Annie Granade, daughter of the indomitable and hard working Presiding Elder. Rev. H. M. Granade; he and his most estimable wire surrendered their only daughter with great grace and confidence to the noble young man who claimed her as his attlanced bride. The train was two hours late, and we had to hurry up the ceremonies, but they did not go without many blessings and prayers. At 3:30 we heard a good sermon from Rev. C. H. Ford, and at 7 p. m., the Centenary sermon by Dr. Anderson. Such an occasion with such a theme were well calculated to call out the powers of the learned Doctor, and he was fully up to his best. We spent two days with the brethren and had a most delightful time. Bishop Hargrove had the business well in hand and was carry- Bishops ought to take him in hand sel of our God. Now, beloved, let us ing forward its work with great pre-

was a little too late. We made them with a fixed determination to work for us and for themselves. Of course Geo. Thornburgh, Esq., was the secretary, and Sutler and Hanks were there full of work. Friday we took our departure for the Bluff City of Tennessee to meet with the Memphis Conference—our old Methodist Alma Mater. Entering the Conference room of old Wesley Chapel, where the Gendained. we found this body of ministers in the very midst of their work and everything moving delightfully: not the least disorder, and yet there was no studied effort to keep order. There is a great contrast between Bishops K. and H. The former is a fine presiding officer, always preserving order and keeping to business, and still he loses no time in a continued call to order. Bishop H. loses much time in a constant effort to preserve quiet, and in what we think unnecessary explanations of the business routine of the Conference. One aims at order for business and the other for quiet for the sake of quiet. One prevents the conference of members for business so essentially necessary, the other prepares for it, and by his easy way of presiding courts it. If Bishop Hargrove will permit us to say so, we really think he hinders business by too much quiet and stiffness. It is really painful. There was another contrast. At one Conference we were only allowed to bring in a very mild report on temperance endorsing the church's action, when at the Memphis Conference the report was bold and strong in denouncing intemperance and in endersing prohibition and Bishop Keener approved. Bishop Hargrove is a strong prohibitionits, but objects to Conference actions on purely administrative grounds. We hope the next meeting of our Bishops will settle this administrative question and let us know what are the prerogratives of Annual Conferences. We dislike to take a bold step at one session and be silent at the next. Will our Bishops please settle it once and forever. We are in the midst of a death struggle and our beloved Methodism should give no uncertain sound on this great question. We cannot afford to be conservative. It is like an epidemic, cursing and destroying the land and demands extraordinary treatment. We must be for or against. Let the Church say which. We found a few old veterans still among this able body of Christian ministers. In the front stands Revs. Wm. McFerrin. Randle and Boswell, close after is Drs. Amos and Guilford Jones; then comes in a third class of young men who would do honor to any conference, and then still another class of our paper, which we very highly appreciate. Our visit was a pleasant and profitable one. Thanks to every one. Dr. Talmage broke in on the memorial service and scattered nearly all the congregations, or rather consolidated them at Court Square Cumberland Presbyterian church. The Orator of Brooklyn draws well, but our brother, W. H. Evans got off the best. He sent a message of thanks to the celebrated man for drawing of his surplus crowd. Only one Evans! and he is a living host! Our Central folks stood their ground well and we had a good hearing. Hope Mr. Talmage will strike no more Confernces. He is a great man and a grand preacher, but not on our line. A good Sunday-school Superintend-

ent is one who is always on time, has perfect system. keeps perfect order. and is always aiming to bring the children to Christ. Such a man nevor fails.

The preacher who fails to build and improve churches is himself a great failure, and our Presiding Elders and and either teach him to be a work

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They are active and progressive, and this old conference is full of activity and life. They gave us many subscribers and a good endorsement of currence which we very highly and the conference which we very highly and the conference is full of activity and life. They gave us many subscribers and a good endorsement of currence which we very highly and the conference.

They are active and progressive, and Union City Circuit—S Weaver. Center Circuit—S Weaver.

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Cottage Grove (ircuit—C A Yates.
Lynville (ircuit—J H Cole.
Camden Circuit—A J Anderson.
Medina Circuit—W C Waters.
Colporteur for Imerican Bible Society H H Johnson. J F Cash transferred to the North Texas Conference.

Murray Circuit-TJ McGill; BB Ri-

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For 25, with the cash, "Webster's Dictionary," and "Watson's Institutes" or "Ralston's Elements of Divinity," price of both, \$16 00, and your paper.

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Above will be found the offers made to the Arkansas Annual Conference, and we now extend them to all the Conferences in this State-preachers and laymen alike, with one exception, we cannot give laymen their papers.

All must understand that they must notify us what number they are aiming for, and what books they expect to receive-and under no circumstances will we send any books unless the money is in the office, as we cannot run these accounts from one Conference to another.

Let our preachers begin the canvass at once. Now is your time to work. Money can be had for the paper for the next two or three months, and then there will be no more, or very little at least, for the next eight months. Push the work, and remit the money with the subscribers. Hurry up. We earnestly lesire to enlarge the paper. Heip us to do it. Don't listen at complaining people. We do, and will, give as much reading matter as any paper in the Church of the same size and at our price. Try us and see.

Who will be the first to send us a list from his new field? We send you some of our old accounts. Brethren, will you please collect for us, and remit at once?

P. S.—Our preachers in the Arkansas Conference will see that we have changed our terms somewhat, in raising the num ber of subscribers in every offer except the two last. We were forced to do this or to lose money; and we know our brethren do not wish us to do this. They are certainly the best offers ever made to our preachers by any paper in the Connection; and we hope our brethren will anpreciate it and show their appreciation by continued and unremitting efforts in our behalf, and theirs too.

Work! Work! Work! by now, and work all the while, and you will rest after awhile.

"A live dog is better than a dead lion." So wrote the wise man many centuries ago. It is a truism. Men will not trifle very much with live dogs, but they are not afraid of dead lions. And this reminds one of the great courage of some writers in attacking even the writings of the late Dr. Albert Taylor Bledsoe. During his life they never chirped, now he is dead, they attempt to kick the dead lion. How very courageous!

"Blessed are the peace makers, for they shall be called the children or God." Christ, God's only Son, was a peace maker, and came to give earth peace. We must all imitate his example and remember, as we make peace, we ourselves will enjoy peace. Never stir up strife, but make peace.

"Bear ye one anothers burdens, and so fulfill the law of Christ," How important this is! We all have our burdens of heart and life. Every spirit has its tale of griet. and every soulits inward smart. These burdens are almost intolerable. He p to bear them by kindly sympathy and loving words.

THE ARKANSAS METHODIST.

SATURDAY, DECEMBER 23, 1884.

Missionary Department

BRAZILLIAN NOTES.

The Rio Girl's College.

To the women, the value of our Centenary Monument will be manifold.

They have heretofore undertaken nothing on so large a scale. It is more than thirty per cent larger in value than their largest yearly ingathering, the revenue of 1883-4. It will be an inspiration to them for the future to attempt yet larger things. It will be a heritage to coming years, this rich harvest of the faith and liberality of the women of our Church. It will be the measure of their capacity, at least until a larger measure displaces it.

It will give a dignity to th ir enterprises such as the work of our women never possessed before. It will be the largest educational scheme of the Churches at work in South America. It will place us in a position that no one can contest as leaders in the education of women in Brazil. It will go far toward a solution of the educational crisis of the Empire; for the Rio Girl's College will, in a few years be a supply not only for Church Schools, but for those large demands that government will shortly make in connection with the educational reforms of Brazil.

Its value will be lrgely lost if it do not furnish examples of Monumental Giving. It is very wonderful that so much is being done, that so much has been done, that so much can be done by small gifts, that in the majority of cases signify nothing by, way of selfsacrifice on the part of the givers. One grand lesson, sorely needed, is the lesson of Monumental Giving. Is this enterprise to be consumated without the bestowal of a single gift of \$500,-00, or of \$1000,00? Alas! there are women in our Southern Methodism whose Sunday-mornings attire costs more than the larger of those sums

In the New Testament there are two examples of Monumental Giving on the part of women. One, of 'a certain poor widow, and she threw in two DR. P. O. HOOPER. DR. A. L. BREYSACHER. mites which make a farthing." It was a Monumental Gift, and has defled the forgetfulness of more than 1,800 years; for though less than five cents in amount, it was "all her living." The other was the gift of the women who in the house of Simon anointed the Lord 'for His burial," the capacity of the murmuring disciples has informed us that it was the wages of a laboring man for an entire 18-1y year of three hundred days, or enough to have satisfied with bread 7,500 men "beside women and children." It was a Monumental Gift, and challenged the recognition of the Redeemer, so that He said: "Wheresoever this gospel shall be preached in the whole world, there shall also this that this woman hath done, be told for a memorial of her."

It cannot be that our Centenary Monument shall be erected unattended by the spectacle of Monumental Liberality.

J. J. RANSOM.

Pulaski, Tennessee.

The Woman's Missionary Society, Arkansas Conterence met at Fort Smith Arkansas, on Wednesday Nov. 19, 1884; but few delegates present, but the session was very pleasant and harmonious. Adjourned Thursday evening to meet at Booneville, Logan county, in June 1885, the following Hindrance from business. Names of parties cured furnished at office, corner parties cured furnished at office, corner ensuing year:

President-Wrs. O. H. Tucker.

Vice Presidents-Mrs. Beale, Morrilton Dist; Mrs. Judge Floyd Clarksville, Clarksville dis; Mrs. T. M. C. Birmingham, Yellville dis; Mrs. Williams. Rogers, Fayetteville dist; Mrs. C. F. Saddler, Paris, Ft. Smith dist; Mrs. Vardel, Dardanelle, Dardanelle dist; Mrs. E. A. Gray, New Hope, Indian Territory.

Corresponding Secretary-Mrs. M. L. Venable, Booneville.

Treasurer-Mrs. T. K. May, Clarks-

ville, Arkansas.

Auditress-Mrs. Pendergrast, Clarksville, Arkansas.

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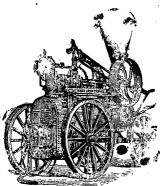
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ARKANSAS METHODIST.

SATURDAY, DECEMBER 20, 1884

Little Elelpers.

H. M. GRANADE, Editor.

Batesville, Ark.

No Excuse.

The old cry that no Sunday School can be held for want of a house will not hold good, for Bro. Rook has kept up one in a private house and under a brush arbor, for eight mouths; and several neighborhoods not far away with good Church buildi gs have none at all. "Where there is a will there is a way."

WRINKLES.

"Where do the wrinkles come from?" And the joyous little Grace Looked gravely into the mirror At her rose-tinted face?

"Where do the wrinkles come from? Why first, dear, I suppose The heart lets in a sorrow, And then the wrinkle grows.

Then anger comes a-tapping, And the heart's door opens wide; Then hasten naughty envy And discontent and pride.

And the wrinkles follow slowly, For the face has for its part To tell just what is doing Down in the secret heart.

"And the red lips lose their sweet ness.

And draw down, so," said Grace; And the levely, youthful angel Goes slowly from the face.

Watch the gates of the heart, my darling,

For the heart is the dwelling-place Of the magical angel of beauty, Whose smiles are seen in thy face.

-Indianapolis Sentinel.

BRO. GRANADE—I made four dollars from my missionary hen, intending to give it for Foreign Missions, but our preacher, Bro. Cochran has been so poorly paid and having lost his horse too, I would rather give him three dollars, and hope you will accept the other one to help pay for your horse. SADIE RANDLE,

Sulphur Rock, Ark.

DEAR BRO. GRANADE-I thought I would have written long ago, but I have neglected it so long that I am ashamed of my self.

I received three numbers of the AR-KANSAS METHODIST, and thank you very much for them. I like the paper real well.

There was a protracted meeting held here, commencing the 26th, of September, and continued until the 14th, of October. There were thirty-nine conversions during the meeting. Eddie and I were among the thirty-nine. Five different denominations united in the meeting and twelve preachers were present. I have joined the Meth odist and Eddie the Cumberland Presbyterian Church.

We often think of you and hope you will some time make us another visit. We all ask an interest in your prayers. I am very Respectfully Your Friend

JESSIE M. MOORE. in Christ.

Myrtle, Mo.

For Girls.

A gentleman who was well known for his liberality was besieged by many children who were selling tickets for a fair. A dozen filed into his office at once, and many more would 522 Main Street, - Little Rock come. He could not be expected to buy of all, yet he hesitated to refuse any without a good cause. Said he: -"I will buy tickets of all who can say the Ten Commandments"

Of the twelve not one could make the required recitation, and all belonged to the same Sunday-school and the same class. Another energetic young salesman made her appearance.

"How many commandments should you say there were?" he asked her.

"Sixteen." "You place the figure rather high

but let's hear what you know."
"Weli," she said, slowly, "I don't know but four."

"Say the four for me, then."

A moment's pause.

"I don't believe I know but two." "We will hear the two, then, if you No. 500 Main St., please."

"I've forgot them." said the vender of tickets; a member of the same Sunday-school and the same class before mentioned.

"Well, then, I guess I can't deal with you;" and she was diemissed.

As many as fifty applied at that time yet none could say the commandments except one little girl, of whom tickets were bought.

N. B. WILLIAMSON. 203 East Markham.

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For a clean, easy shave, practical hair cut, and splendid baths, Williamson's is the place to go. He has no superior. Sept. 13, 1y

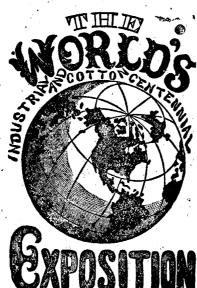
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Trains goin outh.
Mail & Express 12:30 a.m. 12:45 a.m.
Texas Express 11:55 a.m. 12:15 p.m. Memphis and Little Rock Railroad.

Arrive. Depart. 1:10 a.m. Passenger No. 1

11:40 a.m. 3:55 p.m. Passenger No. 2

Passenger No. 4 1:40 p.m. Little Rock, Miss. River & Texas Ry. (Daily, Sundays excepted.)

Trains going South Depart. Arrive. 4:30 p.m. 7:40 a.m. Mixed & Pass.

Trains going North, Mixed & Pass. 10 10:40 a.m. 4:36 p.m. Little Rock and Fort Smith Railroad. Depart. Arrive. 12:30 p.m. 3:55 p.m. Pass. & Express

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ARKANSAS METHODIST

SATURDAY, DECEMBER 20, 1884.

OBITUARIES.

ALEX EVANS.-Was born in Georgia, July, 16th, 1825. Moved to North Alabama, and from there to South Arkansas. He was soundly converted in his 22nd year. He died at this Church, Always true to the confidence reposed in him by his brethren. He has reared a family worthy to perpetuate his name and who are willing to imitate his virtues. One son now an honored member of the Little Rock Conference, and stationed at Lonoke. Rev. Olen Evans. He was a man of prayer, of faith and good works. He was a good farmer, very successful and provided for his own. He was rather marked for his common sense. A man of good views; a safe counsellor. He loved God, his Church, his family, his preacher, good men and good things He was versed in the scriptures, knew and could teach the doctrine of his Church. Much of this could not in truth be said of many Me hodist living and dead. For three years he was a great sufferer, but through it all his religion sustained him, I was with him in his last hours, while his feet yet dipped deep in Jordan his faith was firm, he was on the rock. His sun set peacefully. May it be so with the scribe and the reader.

E. N. WATSON. Prescot, Ark., Dec., 11, 1884.

E. J. GARRISON.—We are called upon to chronicle the death of E. J. Garrison, of the county of Pulaski. He was born in York Dis rict. S. C., April 16, 1829; moved to Arkansas in 1855, and died July 24, 1884.

He was a devoted (hristian and a member of the M. E. Church, South. He was a very kind husband and an affectionate father. His life was that of a good, consistent, Christian man, and his end was peace. He was a devoted Mason.

J. B. GRAY.-Another, from the same neighborhood, has been call d away. Joseph B. Gray departed this life on the 13th of October, 1884, in the 40th year of his age. He belonged to one of the best families of the country, and was himself one of our best citizens-he lived an honored and respected one, and died regretted by all who knew him., He was a zealous Mason, and he ever delighted in the mystic rites.

We received long preambles and resolutions in relation to both these brethren, and would love to publish them, but our space is too limited, and we might as well say now, as at any other time, that we cannot afford to publish this kind of matter for any lodge or order, for churches or Sunday-schools. Our space will not allow it; all we can do is to publish brief obituaries, till we can enlarge.

MRS. FATHA ANN CLOWER-was born in Bibb County, Alabama, Oct., 14th, 1818. Her father Phillip Coker, and family moved to Shelby county, Alabama, when she was but a child. She was converted at Cedar Creek Camp Ground, in Talladega county, Alabama, and joined the M. E. Church in her fourteenth year, and continued a faithful member of the same 'till her death which occurred in Drew county Arkansas, Nov., 23rd, 1884.

She was married to Rev. J. L. Clower in Shelby county Alabama, February 5th, 1835; lacking but two months and thirteen days of living together fifty years. They moved to Drew county Arkansas, in the Fall of 1852, where they remained 'till after the late war. They moved to Fannin county Texas in 1866, where their house will be remembered as the Itinerant preacher's home, They remained in Fannin county, 'till the Fall of 1877, when they moved back to Drew county, hoping her health (which was very bad) would thereby be improved; but they were disappointed. She was the mother of ten children, four sons and six daughters, three of whom (two sons and one daughter) have crossed the river before her; the remainder of her children are all faithful members of the M. E. Church, South. She was the subject of very great affliction for the last 27 years; for the last six

Yet in all her afflictions her faith was still strong, she knew in whom she trusted. Her condition for some days before her death was such that her aged husband and her children were denied the blessing of her dying council vet her past life, pious precepts and example, gives perfect satisfacplace Nov., 20th, 1884. For thirty tion as to her state of preparation for years was an officer in the Methodist a brighter world. She bore her long and great affliction with patience, having never been heard to murmur or complain; but expressed herself as willing to suffer the Lord's will patiently, and thus sweetly passed away to the heaven above.

Nashville and Texas Advocates please copy.

QUARTERLY MEETINGS.

ARKANSAS CONFERENCE. Clarkesville District--First Round. V V. Harlan, P. E.

Alma et, Alma, Jan 3, 4. Van Buren sta, 10, 11. Ozark station, 17, 18. Ozark station, 17, 18.
Clarksville station, 24, 25.
Cabin Creek et, Cabin Creek, 31, Feb 1.
Ozone mission, East Mt Zion, 14, 15,
Mulberry et, Mulberry, 21, 22.
Ozark et, Gar Creek, 28, March 1.
Altus et, Altus, March 7, 8.
Mountainburg et, Pleagant Grove, 14, 15
Van Buren et, New Bethel, 21, 22,

The District Stewards will please meet at Altus, Friday, December 26, at 10:30, a.m. Let every member of the board be present if possible.

Fayetteville District --- First Round. Jas. A. Anderson, Presiding Elder. Bentonville and Rogers, Dec 13, 14 Maysville, 20, 21

Center Point eircuit. Jan 10, 11 Clifty mission, 17, 18 Bloomfield circuit, 24, 25
Wedington circuit, 31, and Feb 1
Boonsboro circuit, 7, 8
Prairie Grove circuit, 14, 15 Goshen circuit, 21, 22 White River circuit, 28, and March 1 Brentwood circuit, 7, 8
Favetteville station, 14, 15
District Stewards will receive due no-

fice by mail of the time and place of their meeting

Dardanelle District---First Round. Wm. D. Matthews, Presiding Elder.

Danville circuit, New Hope, Dec 6, 7. Dardanelle circuit, Oak Grove, 13, 14 Walnut Tree circuit, Egypt, 20, 21. Dover, circuit, Dover, 27, 28. Dardanelle station, Jan 3, 4 Atkins circuit, Atkins, 17, 18

Perryville station, 24, 25
Russeliville station, 31, and Feb 1
Rover circuit, Hunt's Chapel, 7, 8
Gravelly Hill, Gravelly Hill 14, 15
Opelo Mission, Liberty, 21, 22
Oakland, mission, Shady, Grove Oakland mission, Shady Grove, 28, nd March 1

Chichalan mission, Chichalah, 7, 8 Prairie View, Prairi- View, 14, 15 The District Stewards will please neet at the Methodist Church in Dardanelle, December 18 at 1 o'clock p. m.

Fort Smith Dis rict---First Roude. M. E. Butt. P. E.

Charleston, Dec 13 14 Paris, 20, 21 Fort Smith Cuircuit, 27, 28 Waldron, 10, 11 Fourche, 17, 18 Cantham, 24, 25 Booneville, 31, Feb 1 Greenwood, 7, 8 Witcherville, 14, 15 Hackett City, 21, 22 National Springs, 28, Mar 1 Magazine, 7, 8

Yellville District .--- First Round. T. M. C. Birmingham, P. E.

Yellville and Harrison sta, at Yellville, December 6. Mountain Home, Dec 13 Big Flat circuit, at Big Flat, Dec 20. Copeland ct, Shady Grove, "27. Wiley's Cove circuit, Meguiar Chapel; Jan 3 Valley Springs, at Valley Springs, Jan-

uary 10. Wilcocson, Mt Zion, Jan 17. Lead Hill at Lead Hill, Jan 31. Carrollton, at Carrollton. Feb 7. Berryville, at Dry Fork, Feb 14. Huntsville. at Huntsville, Feb 21.

Eureka Springs sta, Feb 28.
District Stewards Meeting at Yellville, December 5th, at 11, a. m.

LITTLE ROCK CONFERENCE.

Pine Bluff District. --- First Round. J. H. Riggin, P. E .-- P. O., Pine Bluff. Toledo, Mt. Carmel, Dec 13 and 14. Flat Bayou, Flat Bayou, 20, 21. Pine Bluff Station, 27, 28. Old River, Bethany, Jan 3, 4. Pine Bluff Mission, sulphur Springs,

DeWitt, 17, 18. Arkansas Post, Malcolmi, 24 25. Auburn, Pea Ridge, 31, Feb 1. New Edinburg, New Edinburg, 7, 8. Sheridan, Concord, 14, 15. Lehi, Mt Olivet, 21, 22. The district stewards will please meet

years she has been confined almost entirely to her room. She was deprived of Church services for a number of years, by her sore afflictions, by the sore afflictions have faith was to seen to see the solution of the services afflictions and the services afflictions have faith was to see the solution of the services afflictions and the services afflictions have faith was to see the services and the services afflictions and the services afflictions and the services are services as a service services and the services are services as a service services and the services are services as a service services and the services are services as a service services and the services are services as a service services and the services are services as a service services and the services are services as a service services and the services are services as a service services and the services are services as a service services and the services are services as a service services and the services are services as a service service service services are services as a service service services are services as a service service services are services as a service service service service services are services as a service service service service services are services as a service service service service services are services as a service service service service services are services as a service service service terson.

> Little Rock District --- First Round. C. C. Godden, P. E.

Lonoke, Dec 6, 7. Benton Station, 13.14. First Church; 20, 21. Monmelle, 27, 28 Austin, Jan 3, 4 Spring Street and Little Rock City Mis-

sion 10 11 Des Arc, 17 18 Hickory Plains, 24, 25 Collegeville 21, Feb 1 Liberty and Tleasant Grove, 7, 8 Benton Circuit, 14 15

Carlisle, 21, 22 White River, 28, Mar 1

Hazen, 7, 8 Galloway, 14, 15 The district Stewards for the Little Rock district, will meet me at First Church, on Saturday, Dec 20, at 1 o'clock, to make the assessments for the ensuing Conference year

Monticello District--First Round Thos. H. Ware, P. E.

Monticello sta, December 6, 7. Hamburg sta, 13, 14. Selma et, 20, 21. Mt Pleasant et, 27, 28. Arkansas City sta, Sanuary 3, 4. Lake Village and Luna, 10, 11. Holly Grove ct, 17, 18. Collins ct, 24, 25. Lacey, 31, Feb 1. Bartholomew ct, 7, 8. Hamburg et, 14, 15. Warren et, 21, 22. Palistine ct, 28, March 1. District Stewards will please meet me in Monticello on Wednesday, Dec 31, at 11 o'clock, a.m.

Camden District-First Round. J. J. Jenkins, P. E.

Carolina and Mt Vernon, Jan 3, 4. Camden sta, 10, 11.
Magnolia sta, 17, 18;
amden circuit, Union, 24, 25.
Harmony Grove miss, Harmony Grove Jan 31, and Feb 1. Hampton et, at Chambersville, 7, 8. Lapile et, Oak Grove, 14, 15. ElDorado, at El Dorado, 21, 22. Atlanta et, Atlanta, 23 and March 1.
Magnolia, at Union, 7, 8.
Falcon et, Pleasant Grove, 14, 15,
Lewisville et, at Lewisville, 21, 22.
Bright S ar et, at Olive Branch, 28, 29. Ouachita ct, New Hope, April 4, 5.

The District Stewards will meet me at Magnolia, Jan 19, at 7, p. m. They are J. W. Brown, J. W. Beck, H. E. Head, H. L. Chandler, C. H. Lockheart, M. D. Justice, N. J. Gantt, R. B. Vaughan. J. R March, J. W. Haney, A. D. Wren, S. F. Farley, B. F. Sexton. Brethren, please attend the meeting. My address will be Camden.

Wasnington District--First Round D. T. Holmes, P. E.

Prescott sta, December 13, 14. Midway, 27, 28, Hope, January 3, 4.
Fulton circuit, 10, 11.
Texarkana et, 17, 18.
Mineral Springs et, 24, 25.
Center Point et, 37, Feb 1. Saline circuit, Feb 4. Murtreesboro ct. 7, 8, Dallas et, 14, 15. Cove mission, 18. Lockesburg et, 21, 22. Chapel Hill, 25. Little River ct, 26. Richmond and Rocky Comfort, March 1.

The District Stewards will please meet at Hope, January 3, 1885, at 2 o'clock, p.m., in the Methodist Church. A full attendance is very desirable.

Arkadelphia District-First Round. H. D. McKinnon, r. E.

Arkadelphia sta, Dec 13, 14. Caddo et, Cedar Bluff, 21, 22. Malvern sta, 27, 28. Malvern ct, Lowfreight, Jan 3, 4. Clark t, Hopewell, 10, 11. Social Hill et, Social Hill, 17 18. Gurdon et, Gurdon, 24, 25. Hot Springs sta, 31. Feb 1. Hot Springs et, Morning Star, 7, 8. . Tulip ct, Pleasant Hill, 14, 15. Amity et, Amity, 20, 21. Mt Ida, Black Springs, 28, March 1. Cedar Glades, Crystal Springs, 7, 8. Princeton ct, Mt Carmel 14, 15. District Stewards will please meet me

at the church in Arkadelphia, Tuesday, December 16th, at 7 o'clock, p.m. District Parsonage Committee will meet at the same time and place.

WHITE RIVER CONFERENCE. Helena District--First Round:

J. M. Clark, P. E. Marianna sta, Dec 13 14. Forrest City sta, 20, 21. Forrest City c'., 27, 28. Spring Creek ct January 3, 4. LaGrange ct, 10, 11. Helena sta. 17, 18. Marvel et, 24, 25. Wheatley ct, 31 and Feb 1.

Brinkley, Clare den and Holly Grove, Feb 7, 8.

De View ct, 14, 15;

Cypress Ridge ct, 21, 22.

The Recording Stewards will please see to it that the Quarterly Conference Journals are on hand at the Quarterly Conterences, as no business will be attended to without them.

The board of District Stewards will please meet me at Forrest City on Saturday, Dec 20, at 2 o'clock, p.m., to make the Presiding Elder's assessment, and distribute the collections ordered by the Annual Conference to the several pastoral charges within the district.

Batesville District--First Round. H, M. Granade, P. E.

Bethesda ct, Pleasant Valley, Dec 13, 14. Evening Shade et, Barren Fork, 20 21. Melbourne et, Bethlehem, 21, 22. Viola ct, Union Ridge, Dec 24, 25. Iuka et, Waylands, 26, 27. Newburg et, Pleasant Grove, Eunday & Monday, 28, 29.

Ash Flat ct, Bethlehem, Jan 34; preaching at Ash Flat, Monday, Jan 5, 11 a.m. Preaching at Sharp's Mill, Monday night, Jan 5; Mammoth Spring, Tuesday and Wednesday, 6, 7; Burke's Thursday, 8, at 3 p.m.

Q M., Mammoth Spring et., Wisdom Hill, Fricay and Saturday, 9, 10. Salem ct, Salem, Sun and Mon. 11, 12. Mountain View et, changed to Marcella, 17, 18.

Jamestown ct, at Jamestown, Tuesday day and Wednesday, 20, 21. District Stewards meeting, LaCrosse, Monday night, Dec 22.

Batesville sta, Thursday & Friday, 22, 23 Sulphur Rock et, Buck's Chapel, 24, 25. A full attendance of all officials is earnestly requested. Collectors for District Parsonage will please bring or send at least one-half their assessments to District Stewards meeting at LaCrosse, Monday, Dec 22.

> Searcy District-First Round F. A. Jeffett, P. E.

Searcy et, Dec 12, 14. Bebee ct, 20, 21. Augusta sta; 27 28. Gum Springs et, Jan 3, 4. Searcy sta, 10. 11. Judsonia et, 17, 18. Argenta sta, 24, 25. El Passo ct, Jan 31, Feb 1. Mineral et; 7, 8. Bayou Meto ct, 14, 15. Cieburne et, 21, 22. Union and Revels, 28, 29.

The District Stewards will meet at the Methodist Church in Bebee, Dec 20, at at 11 o'clock, a.m.

Jonesboro Circuit--First Ronnd.

S. L. Cochran, P. E. Wittsburg ct, December 20, 21. Gainesville et, 27, 28. Jonesboro et, January 3, 4. Lake City miss, 10, 11. Tyrongee miss, 17, 18. Marion et, 24, 2 Greensboro ct, Jan 31, Feb 1. Harrisburg, February 7, L'Angui e miss, 14, 15. Buffalo Islan, 21, 22. Osceola et, 28, March 1. Chickasawba et, March 7, 8. Boydsville ct, 14, 15.

Taylor's Creek et, 21, 22. District Stewards will please meet me at Jonestero on Friday, Jan 2, 1885, at 2 o'clock, p.m, for the purpose of making the assessments for the district.

Will the P. C's. on the Jonesboro District write to me imme intely, at Gainsville, and let me know the place for their Quarterly Conferences, also their post-S. L. COCHBAN, P. E.



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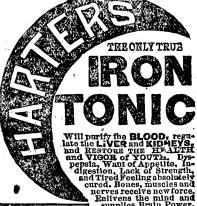


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MOTICE.

The Brethren of the Little Rock Conference will please write up a short notice each of their lives, where and when born; when united with the Church, when licensed, when and by whom ordained, and other matters of importance that may be couched in a short space. These items to be in the Editor's hands by the 20th of December, 1884, and will appear in the minutes of the last session of the Annual Conterence.

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Is your time out? Renew at ence. We don't want to loose a subscriber. Will our preachers and readers look after those whose time is out, or is about to expire, and get them to renew?

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We deeply sympathize with our breth. ren of the Memphis Conference. They have lost all the cash they had. He is gone to Texas.

Our Minutes.

Brethren, allow one more word. We desire to give you your minutes enlarged. We wish to put in a brief history of the Conference and some short biographies of the brethren. We can not do it with out 2000 copies are taken. Who will enlarge their amount at 5cts per copy. Please answer at once.

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Our lady friends are delighted with this magnificent sewing machine. Our Bro. Stockton, says it can, must and will lead every macfline in our country, and he knows what he says. With great pleasure we commend him and his great Leader to our readers. Remember the plaace Main, between 5th and 6th, and be sure to cail.

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> Newpo t District First Round. M, M, Smith, P, E,

Powhattan and Smithville, ct. Decem-

ber 27-28. Imboden ct, January 3 4 Calamine ct, "10-11.

resented.

Walnut Hill et, " 17-18.

Newport sta, March 7-8. Pleasant Valley ct, "14 15.

" 21-22. Oil Trough ct, District Stewards meeting at Walnut Ask your druggist for Dr. James' Can-Nabis Indica, and if they fail you, send us direct. Price \$2.50 per bottle, or three bottles for \$6.50. Pills and in-this meeting its importance and their this meeting its importance, and their duty to attend. Let every charge be rep-

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