

THE ARKANSAS METHODIST

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

"Speak thou the things which become sound doctrine."

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VI.

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NO. 37.

THE ARKANSAS METHODIST.

We wish to say that the paper has been an issue, but will have editorial supervision, and be changed in any of its details except in the editorial chair. It is to be edited by the loss of our lamented chief. In due time, as soon as such be elected, new editorial arrangements will be announced, and the readers of the ARKANSAS METHODIST can upon it that only a true and tried and loyal Methodist with efficient ability to do credit on the church be placed in the position so nobly filled by Dr. Winfield.

We are sure will pardon a word here. The ARKANSAS METHODIST was the labor of Dr. Winfield's untiring service. Day and night, at all hours, in all weather, with no resting activity, he has traveled to and fro, building up a great paper to do service for the right, through the years to come. This was his ambition, and a noble one, and his success as a man, in three short years, is a noble one, and his success as a man, in three short years, is a noble one, and his success as a man, in three short years, is a noble one.

The ARKANSAS METHODIST is, in a sense, a legacy to Arkansas Methodism, and it behooves everyone who honors the memory of the valiant soldier who has fallen as he would have done, to make practical showing by giving earnest, hearty, ungrudging and untiring work to the paper for whom he expended his strength.

There will not forget the invention of the State Prohibition of Ark., which came at Morrilton on 10th inst. Chief has gone; we must work of which he was Prof. A. A. Hopkins of 1 be in attendance, and go that can.

ENGLISH CORRESPONDENT.

We mourn one of the losses that has befallen Methodism for many years. Following his friend James William McArthur, K. has gone to his reward. railway carriage, on the 16th Nov., he received news, and in his case there

donations and wise counsel he aided Irish Christian workers in many departments of service.

In the midst of his activities, he was an eminently spiritually minded man, carefully reading devotional literature, and carrying in his pocket-book a solemn form of covenant with God. His contributions to the cause of God were manifold; but he did not seek to condone lack of personal service by gifts of money. His business skill, robust common sense, and personal co-operation were freely placed at the service of the church; and his genial, wise, helpful presence will be sorely missed in the many committees of which he was an active member. His devotion to duties of a directly spiritual nature was conspicuous. A few years ago, after a journey around the world, he returned to London on the late Saturday evening; early on the following morning he was in his place as Superintendent of the Sunday School. This may be regarded as an unimportant circumstance to chronicle, but it was thoroughly characteristic. His sympathies were broad, and he was a prominent member of the Evangelical Alliance; but he specially loved the church of his father and his choice. He was closely identified with all the great forward movements of Methodism during the last half century, as the Thanksgiving Fund in England and Ireland, the Metropolitan Chapel Building Fund and the Methodist Extension Fund. At the time of his death he was Treasurer of the Foreign Missionary Society. Few men, if any, have rendered such service to Methodism.

Methodism, and few Methodist laymen, if any, have been so widely known and honored beyond the pale of their own church. "A prince and a great man has fallen" in our Israel. His "works do follow" him and his memory will be cherished for many years to come.

In addition to the loss of Sir Wm. McArthur, which of course overshadows all others, we have also to record the deaths of Revs. Robert Bond, of York, in his 86th year; and A. Puddicombe, of Buckingham, who was last conference elected into the Legal Hundred; also of Messrs. John Gittens, of Wrenham; John Bassett, of Sheffield; George Grundy, organist of Grosvenor St. Chapel, Manchester, for 50 years; and of Mrs. Fielding, of Southampton, and of Mrs. Reach, of Tottenham; who all rendered good service in their respective places.

Temperance Sunday was widely observed in England on Nov. 27th. At the West Central Mission the Rev. H. P. Hughes preached a characteristic and effective sermon from the text, "Take up the stumbling-block out of the way of my people." On the 28th, as a sequel to the services of the previous day, a large meeting was held under the presidency of the Bishop of London. Addresses were delivered by the Chairman of the Congregational Union, the Vice-Chairman of the Baptist Union, and Representatives of the Presbyterians, Wesleyans, Methodist New Conversion, Primitive Methodists, United Methodist Free Churches and Bible Christians. The Temperance cause is steadily advancing in this country. Ministers and laymen, of the highest position, are joining its ranks and advocating its principles. Public opinion in favor of total abstinence is undoubtedly growing. A mighty work, however, has still to be accomplished, ere England's great reproach is swept away.

The Autumn Foreign Missionary campaign seems to have been generally successful. Many subscribers, it is said, have responded to the appeal of the Committee to double their subscriptions, for this year only,

in order to liquidate the debt of £10,000. The President of the Conference has issued a circular, urging the setting apart of a week for special prayer on behalf of Foreign Missions. Last evening an impressive service was held at Aston Villa, Birmingham, in connection with the ordination of the Rev. Dennis Kemp, who is about to proceed to the West Coast of Africa. The Rev. Dr. R. N. Young, Ex-President, presided; and the charge was delivered by the Rev. John Hartley, Governor of Hondsorth College, who counselled the young missionary to give special attention to his bodily health, mental culture and spiritual life. The Rev. M. C. Osborn, General Secretary, who took part in the service, announced that for the three vacancies on the dead West Coast, there were from the various colleges no fewer than eleven volunteers. Verily, the age of the missionary enthusiasm and heroism is not passed.

The Rev. E. H. Sugden, B. A., B. Sc., who has been transferred from the British to the Australian Conference, to take charge of an important College in Melbourne, left Bradford on Nov. 23rd. Before leaving, Mr. Sugden was presented with a handsome testimonial by some of his friends and admirers. In acknowledging the present, Mr. Sugden said that though the ties that bound him to the old country were very strong, yet he felt "convinced it was his duty to go to Australia to point the young men studying in the colleges to a saving knowledge of the truth, and to urge them to bind themselves firmly to the Methodist body there."

Many in England share the anxiety felt in Berlin respecting the Crown Prince of Germany. "There seems no doubt but the growth in the throat is cancerous, and sooner or later it will interfere with respiration, and necessitate the dangerous operation of tracheotomy. The growing infirmity of the aged Emperor, and the serious illness of the Crown Prince cause serious apprehensions.

A terrible collision took place in the English Channel on Nov. 19th. The *Scholton*, bound from Rotterdam to New York, ran into the *Rosa Mary*, a German vessel lying at anchor. Of the 210 souls on board the former vessel, it is feared that 130 were drowned. Dec. 1st, 1887.

LAST WORDS OF DR. WINFIELD.

Though his illness was short and exceedingly painful, he spoke frequently of Christ, his Master, and his faith never for one moment faltered. The first days of his illness he moaned a little, and his daughter who was with him, said: "What is it papa? Are you suffering?" "Yes!" he replied, "I feel as if the machinery is all worn out." "But papa, if God has more work for you He can strengthen you and make you well again." "Ah!" he said, "I know that, and it is all right with me either way."

One night (Saturday perhaps), he said to his beloved wife, "Christ in us the hope of glory! Isn't that a grand thought, Christ in us?" On another occasion he said to her, "My wife, you have always loved to work for Jesus—keep on working for him, no matter what people say about it." Even after days of intense suffering he would plead with God to give him "souls for his hire." He was taken sick—or we should say was confined to his bed, for he had not known a perfectly well day for months) on Wednesday night, Dec. 21st, and the Dr. being summoned early Thursday morning, pronounced his disease acute pneumonia. This trouble was soon to a great extent relieved, but other complica-

tions arose which baffled the skill of the best physicians. He grew constantly worse. Monday morning the Drs. said, "Send for his son, though we think he will live several days longer." At 11 o'clock Monday morning Dr. Hunter came to see him. His daughter taking him into the room said, "Papa darling, do you know who this is?" Opening his eyes he looked up and said, "Yes! Dr. Hunter!" Dr. H. taking his hand said, "Brother Winfield, you are in the hands of the Lord now." "Yes," he replied, "good hands! Safe quarters!" These were the last words he ever uttered. A few hours later, the tired hands were folded. The busy brain—busy to the last—was resting; and the heaven-born spirit was forever with the Lord.

All that tender sympathy could do has been done for his deeply afflicted family. Telegrams and letters from all over this and neighboring States have told them that mingled with their tears were the tears of thousands of people who knew and loved him well. Even the grave was robbed of its accustomed gloom, some loving hand having lined it with evergreens. May God in his mercy bind us all to those "God-built mansions in the skies" where sorrows tears can never be shed, and separation is unknown. M.

Our people have received us here at Charleston in good Methodist style. They took possession of the parsonage on the evening of our arrival, had it well warmed, a bountiful warm supper and a supply of good things to eat. The kitchen furnished with new cooking stove, etc. God bless the kind people here. We feel at home. My greatest desire is now to make them a good, humble faithful pastor. God bless the METHODIST. W. H. MATHEW.

PREACHERS OF LITTLE ROCK CONFERENCE, M. E. CHURCH, SOUTH.

DEAR BRETHREN:—At Conference several of you asked me to visit and preach for you, during this Conference year. Said brethren will now please write me. All other brethren wishing me to go and preach one or two weeks for them, will also please write me. I have just held a very precious, soul refreshing meeting at Magnolia. God was indeed present and abundantly blessed his people. All the glory be to God! Whilst trying to feed the souls of those good people, my own poor soul was richly fed and grew fat and happy. God bless beautiful, dear Magnolia! I really fell deeply in love with that people; they treated me so kindly in various respects. I promised to return and preach two weeks for them during this winter or next spring. I look forward to that occasion with much pleasure and prayer. All the meetings I expect to hold during this Conference year, will be after the manner of that one just held at Magnolia. Brethren wishing to know that plan will please write Dr. John Goode, at Magnolia, Ark. He was present, and will cheerfully give all desired information about that line. I regret that the pastor, Rev. H. H. Watson, had not arrived. I predict for him a happy year among the dear Magnolians. I shall have no new trap to draw and catch—I detest anything of that kind. I shall come unto you with that simple old story of the Cross: "For I determined not to know anything among you, save Jesus Christ, and Him crucified." "For the love of Christ constraineth us." I shall attempt nothing without Christ, who said, "Without me ye can do nothing." Everywhere I may go I shall encourage the people to stand to their pastors—I shall be the pastor's friend. Wherever I go I shall put myself under the pastor's wing. Financially I shall not hurt the pastors. I think others have done harm on

that line. Brethren, do not give me the "cold shoulder." Receive me into your hearts—love me. I will do you no harm; but will try to do you some good. Pray for me. Wherever I go I shall preach one sermon specially to the children. I now ask all the dear children and their fathers and mothers to pray earnestly for me in my humble efforts for the Saviour's Cause. My address is Benton, Saline county, Ark. Dear brethren, God bless you all.

Yours in Christ,

JAMES M. CLINE.

THE WATSON-PETTIE DEBATE.

The following article taken from the Arkansas Baptist with Bro. Watson's reply will place the whole matter in its proper light before the public:

In the ARKANSAS METHODIST of Nov. 26th the editor undertakes to say that I published the Watson-Pettie debate with out the consent of Bro. Watson. Bro. Winfield, will you testify on the stand that Bro. Watson did not consent to the publication of that debate? Will any one else do so? Now Bro. Winfield, you ought to be careful how you say such things, for God says, "He that uttereth a slander is a fool." Prov. 10:18. It is known by more than myself that Bro. Watson knew that the debate was to be published, as Bro. Forbes announced it publicly more than once in his hearing, and there was never an objection raised until it began to appear in the paper. Bro. Watson saw me when I was taking his speeches, and agreed once to give me his quotations as Pettie did; afterwards Pettie gave me his and Bro. Watson never would do so. He said it was not convenient and he was too busy. Now, Dr. Winfield, I would suggest that you "Go slow" about making such charges unless you can prove it. Why do you kick so about it? Does it hurt you because your champion failed to sustain your cause? He could not help it. He did valiantly, and would have been victorious, no doubt, if he had had the facts to sustain it; but it was his misfortune to be on the side of the discussion that opposed the truth; so you ought not to have expected or even desired a victory. —Ark. Baptist.

EDITOR ARKANSAS METHODIST:—I see in a recent number of the Arkansas Baptist a letter addressed to Dr. Winfield by Bro. Permenter in which he would make it appear that he was greatly misrepresented. He asks this question: "Bro. Winfield, will you testify on the stand that Bro. Watson did not consent to the publication of that debate? Will any one else do so?" I answer, Yes, I will do so in any court of justice in the State. I never consented to its publication in the form in which it appears in the Ark. Baptist and that I repudiated the whole thing. Bro. Permenter knows this and so must the co-editors. I was willing and so expressed it to them to a fair and equitable publication of the debate. But I was never willing and never gave consent to its publication as reported by Bro. Permenter. My reasons for this was given to them in a letter written in a Christian and courteous spirit which they refused to make public; also my note of repudiation, thus suppressing facts and not letting them come to light. I consider desperate any cause that has to resort to such subterfuges for support.

E. N. WATSON.

From the above will be seen that the facts are about these: Bro. Permenter, who is not a short hand reporter, undertook to report the speeches in the Watson and Pettie debate. He failed to get Watson's quotations and many of his arguments. The report did not even profess to be a full report of the speeches. An examination of the Arkansas Baptist shows that more space was given to Pettie's speeches than Watson's. Bro. Permenter con-

fesses that he did not have Watson's quotations. The arguments without the quotations were meaningless. He tries to lay the blame on Watson for not furnishing him with the quotations. His idea seems to be that if Watson would not furnish him the quotations, he would make Watson's speeches for him. If Bro. Permenter was not able to correctly report the debate, justice to himself demanded that he acknowledge the fact.

DR. R. P. WRIGHT.

EDITOR OF THE METHODIST:—We notice in your paper of Dec. 17 a criticism from the pen of the above named person, on modern Christians, for unwittingly spreading the doctrine of spiritualism. To prove this, he quotes and criticizes, a paragraph from the Sunday-School Times. Now, extremes are very difficult things to avoid, and much more difficult to deal with. While the Dr. very justly criticizes an extreme teaching of the doctrine of the personal presence and co-operative agency of disembodied spirits in the salvation of men, does he not place himself on the other extreme, and teach the doctrine of Christadelphianism, or Soulsleeping, which repudiates the idea of disembodied spirits by teaching that man has no immortal soul—that his body,—his corporal self, is all there is left of him after death until the resurrection? We grant that the Dr. may have "unwittingly" placed himself before the reading world in this light. He adduces the following passage of scripture against (as we suppose) Spiritualism. "Put not your trust in princes nor in the son of man, in whom there is no help. His breath goeth out, he returneth to his earth, in that very day his thoughts perish." Ps. 146: 2-4. "For the living know that they shall die, but the dead know not anything." Ecc. 9:5. "There is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest." Ecc. 9:10. Then the Dr. adds: "It would thus appear that the Bible authority is against the idea, that the dead possess any knowledge until called from their long sleep in the bright resurrection morn." The sacred writers in the above passages of scripture evidently refer to the corporeal being, and agency of man, and not to his immortal spirit—his true, essential self. The Dr. admits that "the Christian world believe that there is existence beyond the grave." But the passages of scripture brought forward and his deduction from them, leave very clearly the impression that this "state beyond the grave" is absolutely a past resurrection state. He says that Scripturalists "believe that the dead sleeping in the cold damp vault of the grave are rational in the spirit," and he can say the same of all evangelical denominations. Spiritualists may believe some things which Christians believe. Did the Dr. understand the paragraph quoted from the Sunday-School Times to refer to the bodies of the dead? Now he can set himself right by avowing his belief in the doctrine of the immortal and disembodied spirits of men at death. Otherwise we must set him down a soulsleeper. Now Mr. Editor, we are not a Spiritualist, and there are some other things which we are not. Respectfully,

W. H. W. BURNS.

Dardanelle, Ark., Dec. 17th, 1887.

Discoveries only lead to questions. Every new truth discovered will start other new questions, and will only move out a little the dark line of the unknown, and in moving it out its are is lengthened. But be sure of this, every legitimate question that is started by science will in time by science be solved.

ARKANSAS METHODIST.

SATURDAY, JANUARY 7, 1888.

PALMORE LETTERS.

Westward—Around the World. From the Waters of Gennesaret to Merom and Dan.

NO. XLVII.

Notwithstanding the poverty and squalor of the present village of Magdala, it is in the midst of the most fertile spot in all Galilee, the "Land of Gennesaret." This plain is about a mile wide and three miles long. It is now called Little Ghor, or the Valley of Flours or Gardens of the Prince. The greater part is overrun with weeds, cactus and oleanders, but the cultivated parts supply the markets of Damascus and Beyrout with the finest melons and cucumbers grown in Palestine. Josephus calls this place "the ambition of nature, when it forces those plants that are naturally the enemies to one another, to agree together. It is a happy contention of the seasons, as if every one of them had a claim in this country; for it not only nourishes different sorts of autumnal fruits beyond men's expectation, but preserves them also a great while. It supplies men with the principal fruits, with grapes and figs continually during ten months of the year, and the rest of the fruits as they become ripe together through the whole year; for besides the good temperature of the air, it is also watered from a most fertile fountain."

By this fountain, gushing from under the hill of stone near the northwestern point of the lake, we found our tents pitched, which the pack-mules had brought around the shore while we were traveling over the water. Like the great spring of Huntsville, Alabama, by its own force, it once lifted the water up the hillside into a large aqueduct, out into the solid stone around the hill or mountain, thus conducting the water for miles and irrigating the entire plain. This aqueduct is an indestructible monument of the former glories, broad enough for a procession on horseback. Most of the water now runs to waste, producing a rank, luxuriant vegetation. A small quantity is conducted to a mill on the edge of the lake, owned by a man in Safed, the only one in five that is in working order. These mills are small towers to the top of which the water is brought by aqueducts, and falling down turns the machinery at the bottom. The spring creek, flowing directly into the lake, abounds with fish, and Dr. W. G. Miller, of Little Rock, Arkansas, with a hook and line, covered himself with laurels in a few hours. Our whole party was supplied with a splendid mess.

The present name of this place is Kahn Minyeh, the traditional site of Capernaum or Bethsaida, no one seems to be very positive which. Our camp is at the foot of a cliff, on the top of which is a plateau, which was doubtless included as a part of the original city. There seems to have been an upper and a lower town, and that this elevated plateau was the Acropolis, on which stood the Governor's palace, and a citadel, and a temple to the gods, or whatever might show forth the Imperial splendor; such is the opinion of Doctor H. M. Field. Perhaps the Lord had this literal elevation in his eye, as a type of the haughtiness and pride of the city, when He said: "And thou Capernaum, which art exalted to Heaven, shalt be thrust down to hell!" The silence of the night's long hours is now only broken by the mournful cry of the jackals, that seemed to give voice to the mighty desolation. This city is the center of trade and commerce on and around this lake, the entrepot of the overland trade between Memphis and Damascus, to which caravans of camels brought the rich products of the Nile and Euphrates valleys, is now a howling wilderness of ruin.

Two miles east of this our boats landed at Tell-Hum, on the northern shore, two miles west of where the Jordan flows into the sea. Many think this is the ancient Capernaum, and that Khan-Minyeh is Bethsaida. We went ashore to find the ruins of a splendid city covered with thistles and weeds; scarcely one stone left upon another. The only stones in original position and left one upon another above the thistle tops are the substructure of an old building near the waters edge, on which a group of young Englishmen were sitting and standing when we photographed it. The principal ruin is that of the "White synagogue," built of splendidly carved white marble, 75 by 57 feet. Captain Wilson says: "If Tell-Hum be Capernaum, this is without doubt the synagogue built by the Roman centurion, and one of the most sacred places on earth, where our Lord gave the well-known discourse on 'The Bread of Life'; and it was not without a certain strange feeling, that our turning over a large block we found the pot of Manna engraved on the face, and remembered the words, 'I am the bread of life. Your fathers did eat manna in the wilderness and are dead.'"

Connected with this are the remains of an old basilica, described by Antoninus as enclosing the house of Peter. These general ruins occupy a space about a quarter of a mile broad and a half mile long, through which some have traced a main street leading out towards Chorazin, two and a half miles to the north. To the east of the mouth of the Jordan and on the north-east of the lake is a small plain called El Batihah, now much frequented by wild boar. They might find a fit habitation here now in the very streets where the Saviour lived and loved and performed so many of His wonderful works.

Our northward departure from this region was attended with sadness and retrospections akin to those with which we looked back on Jerusalem on our final exit. After hours of climbing over the monotonous rocks, we came to a halt for a long lingering gaze on the sacred little sea, which, through the rarefied air, seemed still at our feet. Almost every spot around it consecrated by the three years activities of the public life of our Lord; and now his blessed words seemed to float up from the waves on which he walked, and from the shores where he fed the multitude, healed the sick and chose his Apostles. Green spots of cloud shadows were floating over the surface; fleecy white cloud like a procession of angels were journeying towards Damascus along the great of the Bashan Mountain. Far down the vista of the Jordan Valley, south of the sea, were dark clouds, like restless spirits of huge camels, moving onward to the summits of Tabor and Hattin. What a boon is silence in the presence of such a scene, where speech is an impertinence. And turning our horses we rode silently away.

We soon reach the "Khan of Joseph's Well," a tradition which is much ridiculed rather unjustly, we think. The plain of the upper Jordan valley is now the great pasture ground of the Bedouin. The brethren may have driven the flocks two days farther on when Joseph missed them at Shechem. This too, is exactly on the route of the merchants from Damascus to Egypt. If there be any good reason for calling this place Dotham, there is no ground for ridiculing the tradition.

The most accomplished member of our party is a Holland lassie of forty summers, whose intellectual affluent, skill in sketching and effusive Backsheesh is the admiration of both pilgrim and peasant. Here in our camp in the vale of Merom, on the bank of a rushing stream, she sits in front of her tent sketching a "Diamond in the Rough." The subject sitting on the green sward is a ragged, bronzed little Bedouin girl, whose jet black, unkempt hair stands, falls and waves into wild confusion of crimps and curls, whose earthly estate was a string of coins about her neck. In the immediate background across the stream was a wild fantastic Arcadian group of land pirates with spears and guns; some dancing and singing while others were gazing upon the Dutch artist and her charmed subject. Back of them, across the plain, Mount Hermon striped with snow, lifted its head in weird splendor. A more unique and enchanting picture it has seldom been my lot to behold.

This valley of Merom about five miles wide and twenty long is next to Esdraelon in fertility and beauty. Very little of the rich soil is cultivated, for here the wandering Bedouin encamp, spending their time in herding fishing and shooting, which is abundant all around the neighborhood of the lake, a triangular body of water from three to four miles on a side. Pelicans and wild ducks abound with storks and wild boars, which also may be found in the jungle which forms almost an impassable barrier. This was a very admirable place for Joshua to swamp the chariots of the confederate Kings of Canaan, and to "hough their horses." "And the Lord delivered them into the hands of Israel." Many unwary pilgrims since the days of Joshua have been swamped in the quagmire of these shores.

What we lack in Arabic vocabulary we make up in reiteration. Our explosive and continuous greeting: Marhaba! is only equalled by their vociferous refrain: "Backsheesh howajil!" Even little children beginning to talk can close the refrain with "sheesh!" The very dogs seemed to yelp and the goats to bleat "Backsheesh." At noon we lunched on the old site of Dan, the northern boundary of Palestine, under a grand old Terebinth-tree by one of the fountains of the Jordan.

W. B. PALMORE.

MEMPHIS LETTER.

For the last five years Memphis has been rapidly advancing in the line of improvement in every direction. She has railroads radiating in almost every direction, which make the whole country and all markets tributary to her in one way or another, and help to make her streets present an active appearance the whole year through. The branch road from the Iron Mountain road, Arkansas, is the latest acquisition, which has just been completed, and will cross the river at the Kadis City road incline.

But the year 1887 has marked the greatest progress in Memphis perhaps of any year of her history. The beginning of the year saw the completion and equipment of three street railways, which have added much to the convenience of the people in passing from one part of the city to another. These railways traverse many miles of street, and bring the extremities of the city in every direction into easy and quick communication with each other.

During the summer and autumn two extensive dummy railway lines have been put in operation, extending in one direction to Nonconiah creek, a distance of five miles, and in another direction to the race course, about the same distance. These bring the remote suburbs and the immediate country into hourly access to the center of the city, thus accommodating large numbers of people hitherto debarred from cheap and convenient city traveling facilities.

The Tennessee Midland railroad, now in course of construction, will be completed to Memphis at no very distant day, which will open a way of access to and from a large district of wealthy and prosperous country, and be of great benefit to this city, as well as the country traversed, in many ways.

While writing this the following in the Public Ledger is just observed, which is an item of intelligence not only of much interest to the people of Memphis in particular but also to the general public, as the thing therein mentioned, if it shall terminate in an accomplished fact, will be one of the nineteenth century, if indeed it might not be considered the very climax of wonderful accomplishments:—

"There is good reason to believe that a bridge will be built across the Mississippi river at Memphis, under what is known as the Ford charter, at no distant day. The Messrs. Ford, of New York, Col. Rues B. Edmonson of Washington City, C. P. Huntington of Greenville, Miss., W. Van Benthuysen of New Orleans, and others interested, regard the scheme as possible and practicable. Their idea is for the company to build the bridge, and give all railroads coming to Memphis an equal chance, the privileges to be merely a matter of uniform tolls and regulations, subject to the secretary of war. No railroad is to have any stock in the bridge. This is the plan now. Satisfactory surveys have been made. The charter, we are given to understand, is not for sale."

Such a bridge, if built, will of necessity doubtless be the grandest and most stupendous feat in engineering and architecture of the kind in the world. Its benefits to the nation as such, to commerce and to all the people of our broad land would be simply inestimable. When such a structure is dedicated to public use Memphis will witness the most glorious day of her existence.

Rev. Dr. Mahon, pastor of the First Methodist church, preached his farewell sermon on thanksgiving day. He goes from here to the charge in Brownsville, Tenn.

TIM HARDIN.

November 28, 1887.

FROM EVENING SHADE.

We have just closed our first quarterly meeting. We had a good time. Rev. H. T. Gregory was on hand and did his best. He was in the spirit of his Master; preached well and put in some good words for the ARKANSAS METHODIST. We are all pleased with your efforts to build up a good religious journal in this State. May God bless you in your efforts to do good in your prayer.

R. D. MOON.

SINLESS PERFECTION.

I have an address by the Southern Holiness Association on "Christian Perfection," in which they profess to stand by the standards of Methodism: Wesley's "Sermons," Fletcher's "Checks," Watson's "Institute." They say, "If any man speaks according to these, he has authority among us. If he speaks otherwise he is only a man." They propose to show first, what the standards do not teach: "They never taught absolute perfection. (2) They never taught sinless perfection. (3) They never taught angelic perfection. (4) They never taught Adamic perfection. (5) They never taught a perfection that puts man where he could not sin." Had they taught such doctrine, they would have placed man out of the reach of temptation and superior to Christ. "He was tempted in all points like as we are, yet without sin."—Heb. iv, 15. Temptation is not sin, neither is it any evidence that there is any sin in the heart. Christ was tempted—he was without sin. Adam was tempted—he was without sin prior to the transgression; for he was "made in the image of God." It appears difficult for some to discriminate between temptation and indwelling sin. Where there is indwelling sin there is no indwelling Christ. "What concord hath Christ with Belial?" or what part hath he that believeth with an infidel? Why reject the use of "Sinless Perfection"? Is it not taught in the Bible? Has not such objection weakened the faith of the church, and hindered the cause of Christ? Who saves us? Christ. Do we not read: "He is able to save them to the uttermost that come unto God by Him."—Heb. vii, 25. If that does not mean salvation to the fullest extent, I do not understand language. Then why not say "sinless perfection"? as it is salvation from all sin, and its consequences. The Bible should be the "standard" of Methodism. Hear St. John in First Epistle, iii, 4, "Whosoever committeth sin transgresseth the law: for sin is the transgression of the law." (6) "Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him: neither known him." (9) "Whosoever is born of God doth not commit sin: for his seed remaineth in him: and he cannot sin, because he is born of God." Hear the eighth verse: "He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil." Why set aside the doctrine taught by St. John and accept that taught by Mr. Wesley and others. St. John is represented to us as an inspired writer. The others scholars, and we believe good men, but they lived near two hundred years ago, therefore, they had not the light and experience of men of the present day. The people were not prepared to receive the truth as they are now. Why object to "sinless perfection," as though it were some great evil? It is true we do not find the word in the Scriptures; but we find as strong language: such as, "Whosoever is born of God doth not commit sin." "Whosoever abideth in Him sinneth not." He must be perfect if he sinneth not and doth not commit sin. Mr. Wesley says, "Love is the highest gift of God." To attain perfect love we are to add to faith, courage, knowledge, temperance, patience, godliness, brotherly kindness and charity. For if these things be in you and abound, they make you that ye shall neither be idle nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things, (he that fails to add to faith, &c.,) is blind and cannot see afar off and hath forgotten that he was purged from his old sins.—II Pet. i, 9. Therefore he has need to be born again the "second" time. Not because there was sin remaining in the heart at regeneration, but because he neglected to cultivate the grace of the Spirit. He failed to give all diligence, add to faith, &c. I asked a brother who professes sanctification, why object to "sinless perfection"? His answer was, "We cannot make the people understand what we mean by it." Do not the people generally understand "sanctification" as used by the advocates of it: at the present day, to mean purity, holy, sinless. The most of persons who profess sanctification at the present day profess to have realized in the second blessing that the blood of Jesus Christ, His Son, hath cleansed them from all sin, and that is what it proposes to do. It is to be feared that many are expecting to be saved from hell, and not from sin. Christ's mission into the world was to save the people from their sins, and not in them. Is He able to do it? Yes, if we are

workers together with Him, and receive not the grace of God in vain. If we are not saved from sin in this life, can we be saved from hell in the life to come? "The wages of sin is death." Let the pulpit and the press encourage the church to have faith in God. All things are possible to him that believeth. Even salvation from all sin in this life.

W. J. BONNER.

Tyler, Texas, Dec. 19, 1887.

MISSISSIPPI LETTER.

DEAR METHODIST.—I believe I promised you to write a letter now and then to the children of Arkansas. You see, I have just made a change of two hundred miles by rail, and I have had my hands full of all sorts of work. I have been too busy and too tumbled up in mind and every other way to write to the children or any one else.

Did you ever move with a wife and six children, mostly boys and girls, to look after? We had six live chaps—four boys and two girls—in our gang this time, and one girl who claims to be a young lady, making seven in all. We had to move in the night and change cars twice in the rain. My wife and I had to keep a sharp lookout all the time to keep from losing some of our children in the crowd and press when we changed cars. We have none to lose. About all of this world's goods we have is our children, and we hold on to them with a tight grip. I kept counting them up and counting them down and counting them around to see if we had them all on hand. Every now and then I'd ask, "Wife, how many did we start with?" and she would answer, "Seven, my darling, seven." Somehow it seemed to me we did not have our full quota. You see, the last two or three moves we made before this one we had nine children—six boys and three girls. One of my boys is grown and another thinks he is, and they are out in the world on their own hook.

When we got to Sanatobia, a little after daylight, and friends met us at the depot and divided us out around the town for breakfast and for a day or two until the passage was ready for us. We were too many for any one family or home except our own. After breakfast I sat out around town to look up the children. When I got back, my wife asked, "Gilderoy, how many did you find?" "Six," I answered. "What," said she, rather frustrated like, "there should have been seven of them." "O, yes," said I, "sure enough: I forgot to look up and count our grown-up girl." We are all here, at least all that started from Starkville. When I have to move I feel like bundling my children—particularly my boys; but boys are so hard to keep in a bundle. Boys and young mules are alike in this respect—both are full of mischief. They are everlastingly picking at each other. You can hardly get them out of one piece of mischief before they are into another. The fact is, boys will be boys in spite of all you can do. Well, I won't mind all this much if my boys will make good men when they are grown. I wish they were not so mischievous; but they are brim full of life, and it will leak out of them in one way or another.

Yours,

GILDEROY.

FROM BELL BUCKLE.

DEAR METHODIST.—As you did not put my letter of a few weeks ago in the waste basket, I will tell you something more of the news in our little town. We have been quite fortunate during the last two weeks; have had a number of lectures and sermons by eminent divines and prominent logicians.

On the 18th Gov. Taylor and Prof. Smith, the school superintendent, addressed a large and attentive audience. The young gentlemen of the Webb school furnished music upon harps, guitars and banjos. It was very pretty and added much to the occasion. Prof. Smith told us of the "good old times" in the log school houses, and the methods of teaching used in those days. Then entertained us with a number of incidents very amusing to us, accustomed as we are to the newer and superior mode of teaching. After telling us of the rude log huts and teachers employed then, we felt very grateful we have the privilege of enjoying that the comforts of elegant school buildings, instructed by teachers of high culture and education.

At the conclusion of Prof. Smith's remarks, Gov. Taylor followed with a concise and elegant address, in

which he complimented the music of the evening, and paid a glowing tribute to the art of music, a strain of eloquence fitted for the "silver-tongued orator" of Homer, on the other with encouraging words to the youth who had high and noble purposes, to life, and assuring them that labor and toil was the only sure way to success.

On the following Sabbath Dr. Hoss of the Vanderbilt University preached in the Methodist church in the morning, and lectured in the afternoon. Dr. Hoss is a learned man, and from his lips fall words of truth and wisdom.

Dr. Atchinson, one of the most prominent physicians of Nashville, delivered an interesting lecture on Friday afternoon at the Webb school on Hygiene. The Dr. is a very pointed speaker, and very seldom says anything that has not learning as weight in it.

Dr. D. C. Kelley, an eminent vine of Nashville, preached an instructing sermon for us last Sabbath and lectured in the afternoon on the inclemency of the weather. Not a very large crowd was present at the lecture.

In addition to these learned lectures, we must now tell you of the young ladies of the school, and of the young men who may wish to join, have organized a literary society. It is its infancy yet, but it is believed will be made a valuable and interesting society.

As there is nothing more to tell except we have had several cases of severe sickness, I will bring matter to a close; for I have already taken too much of your able space. Yours truly,

MAN.

MARRIED.

BRANSON—UZZELL.—At the residence of the bride's grandmother a P. A. man Bayou, Dec. 14th, 1887, Rev. M. R. Branson, of Augusta, Ga., and Miss Annie Uzzell, of Frenchburg, Ark., Rev. M. M. Smith officiating.

The elegant home of Mrs. Branson was exquisitely decorated, and the grounds were illumined of the approaching nuptials. The after 8 o'clock the fair bride, accompanied by the noble man of her heart's choice, entered the parlor and in the family and a few friends simple yet solemn marriage ceremony was performed by the Methodist church, and happy lives "for ever" were joined for all time.

We unite with their hearts in wishing them unhappiness.—Osceola Times.

Bro. Branson and his wife arrived here on Saturday, and after a trip, and were warmly welcomed by his many friends, who in tendering him and extending a hearty welcome and accomplished bride she may find a pleasant home town.—Woodruff County

FROM PORTIA

The weary itinerant is pleasantly domiciled in the kind and appreciative people is a pleasant and thriving place and moral proclivity has but one church edifice white and one for the education. The Methodist church ascendency.

Last evening about 8 were invited to the church place we repaired, and for company surrounding a "with many of the delicate stantials of life. A song was prayer was offered, followed by appropriate speech by the former informing the "new preachers" these good things were for him actually poured out. No boon, or injury to our persons their is internal derangement of the organs are yet unaltered, and we only hope continue strong and active expectation of this kind perfectly realized.

We are happy and ready Wife sings cheerfully, and sings play gleefully, with satisfaction.

"The Lord is my shepherd not want." "Thou hast a table before me in the presence of mine enemies."

"Bless the Lord, oh my soul, all that is within me, bless his name."

I wish the Methodist a long, peaceful and prosperous life. Very truly,

Wm. T. REA

FROM MORRILTON.

EAR METHODIST:—As I left my this morning to go for the first in many Sabbaths, up to the use of the Lord to worship; I glance around me and above, and I was struck at the peaceful aspect of the sky, for there had been no sun for many days—but cloud and wind and

withstanding the absence of sun, the sky was intensely blue, with wifful white cloudlets piled like w-drifts. My heart, which is alys cheered at the sight of the beau-ly, was peculiarly touched with a ang of coming good. And it seems at Providence was indeed smiling, Bro Bowwell gave us a sermon, ex-ay suited to our needs, and at its inclusion I, at least, felt spiritually enlivened.

After the sermon, when the large ongregation poured forth and we gain saw the open sky, the sun look-ly forth gloriously and the smiling sky med as a token for good promised. Our Thanksgiving was spent in the al way. The churches united in e services at the Presbyterian church here Bros. Robertson, Hill, Hart and rwell gave us entertaining talks and o the point.

We have been especially blessed of te, with the best preaching in the d. First the Baptist Convention, n the Presbytery, and then the mberland Synod—all convening at is place. How any one can live ere and not be religious is a mystery ome.

We have been blessed in our own church for many years. Of late we ave been under a serious cloud, how-er; but there is no reason why we ould not look up now, and enjoy re-igion more than ever.

This we cannot do if we allow our ngues to move on any subject per-ting to our late troubles.

Let us keep our lips sealed, our eyes ward the mark, our hands to the ork, and our faces straight forward.

Yours truly, COLUMBIA.

FROM PRINCETON.

At our last Annual Conference here was organized a Holiness As-ation, the object of which (d by its votaries), was a rev-oid Methodist doctrine o- for entire sanctification, and o- promotion of the same through lands.

Whether this was a wise move or remains to be seen. I, for one, the propriety of the move.

This may be because I de-ally understand the whole mat-ter. I am a strong believer in the line of holiness, and do not be-ieve that one can be a Methodist in a full sense of the word unless he believe in the doctrine.

will not dispute about the sec-essing, but have th to say: e one is not right with God, let e not rest day or night until they right, and then, by God's assist-ace, let them keep right.

ut the question with me is s move in organizing a Hol- association the best or only mea- f o-moting holiness among our

? It seems to me our church o-ers all the help necessary for a bet-er. If not, it is high time that e change our doctrine, and so it may do it. I, for c-

the very best the church ords, and if there is anything out- f the church that is better than t-

hurch, I want it, and let's all ha- but if there is nothing better ou- le, let's all stay on ne inside u- lek to the church.

Now I would like to ask a- a simple question of those w- of the movement, and will son- of them who kn- please a-

? Does the Holiness Associat- Arkansas recognize the M. P- ch, South, as a "only church?"

why? What relation hip does t- church?

Does the m- fact of a member o- the church e membership in the asso- are the con- of members-

of members-er to the foreg- ng is earnestly- since my retu- he same, and I- uld not give it

because I did o-

know. Will the president, or some member of the Association, please answer?

A. TURRENTINE, Princeton, Ark.

QUARTERLY MEETINGS.

MORRILTON DIST.—THIRD ROUND.

G. W. Hill, P. E.
Springfield and Hill circuit, Dec. 24, 25.
Plumerville circuit, Dec. 31, and Jan. 1.
Morrilton station, Jan. 7, and 8.
Oppo circuit, Jan. 14, and 15.
Cadron circuit, January 21, and 22.
Perryville circuit, January 28, and 29.
Mount Vernon circuit, February 4, and 5.
Quitman station, February 11, and 12.
Quitman circuit, February 18, and 19.
Bee Branch circuit, February 25, and 26.
The District Stewards will please meet me at Conway, Dec. 17th, at 2 p. m.
GEORGE W. HILL.

BATESVILLE DIST.—FIRST ROUND.

H. T. Gregory, P. E.
Batesville station, Dec. 24, 25.
Bethesda circuit, Dec. 31, Jan. 1.
Jamestown circuit, Jan. 7, 8.
Sulphur Rock circuit, Jan. 14, 15.
Mountain View circuit, Jan. 21, 22.
Melbourne circuit, Jan. 28, 29.
Ask Flat circuit, Feb. 4, 5.
Newburg circuit, Feb. 11, 12.
Viola mission, Feb. 18, 19.
Salina circuit, Feb. 25, 26.
Mammoth Springs mission, Feb. 25, 26.
State Line mission, March 3, 4.
The District Stewards will please meet me at Barton Fork, (Dry Town) on Wednesday, January 18th, 1888, at 2 o'clock p. m.
Henry T. Gregory.

JONESBORO DIST.—FIRST ROUND.

M. M. Smith, P. E.
Paragould circuit, Dec. 21-22.
Jonesboro station, Dec. 24-25.
Osceola circuit, Dec. 31 and Jan. 1.
Big Lake mission, Jan. 4-5.
Chickasawba circuit, Jan. 7-8.
Paragould station, Jan. 14-15.
Gainesville circuit, Jan. 17-18.
Boydsville circuit, Jan. 21-22.
St. Francis mission, Jan. 28-29.
Buffalo Island circuit, Feb. 1-2.
Tyrone mission, Feb. 4-5.
Jonesboro circuit, Feb. 8-9.
Harrisburg circuit, Feb. 12-13.
Vandale station, Feb. 15-16.
Wynne circuit, Feb. 18-19.
The District Stewards Meeting at Jonesboro, Dec. 27th, 1887, at 2 o'clock p. m. Pastors please see to it that the District Stewards of your charge attend this meeting.
M. M. Smith.

ARKADELPHIA DIST.—FIRST ROUND.

C. C. Godden, P. E.
Hot Springs circuit Dec. 24-25.
Hot Springs station Dec. 31 and Jan. 1.
Arkadelphia station Jan. 7-8.
Murfreesboro station Jan. 14-15.
Amity circuit Jan. 21-22.
Mt. Ida Jan. 28-29.
Crystal Springs circuit Feb. 4-5.
Clark circuit Feb. 11-12.
Gardner Feb. 18-19.
Okolona Feb. 25-26.
Tulip March 3-4.
Princeton March 10-11.
Alvern station March 17-18.
Alvern Hill March 24-25.
Alvern March 31 and April 1.
The District Stewards will meet me at Arkadelphia Jan. 4, A. D. 1888, to make the assessments on the District.
C. C. Godden.

DARDANELLE DIST.—FIRST ROUND.

G. W. Boyls, P. E.
Appleton, et alit, Dec. 24, 25.
Atkins circuit, Dec. 31 and Jan. 1.
Dardanelle station, Jan. 7, 8.
Prairie view circuit, Jan. 14, 15.
Marvinville circuit, Jan. 21, 22.
Walnut Tree, Jan. 28, 29.
Danville circuit, February 4, 5.
Gravelly circuit, Feb. 11, 12.
Rover circuit, Feb. 18, 19.
Dardanelle circuit, Feb. 25, 26.
The District Stewards will please meet me at Dardanelle, January the 7th, at 2 o'clock, in preachers office. Brethren please all attend as the business to be attended to is very important. So let every man come.
G. W. Boyls.

PINE BLUFF DIST.—FIRST ROUND.

Thos. H. Ware, P. E.
Pine Bluff station, Dec. 24-25.
Pine Bluff mission, Dec. 31, Jan. 1.
Toledo, Jan. 7-8.
Sheridan, Jan. 14-15.
Pastoria, Jan. 21-22.
Old River, Jan. 28-29.
Leitch, Feb. 4-5.
Red Field, Feb. 11-12.
Auburn, Feb. 18-19.
New Edinburg, Feb. 25-26.
White River circuit, March 3-4.
De Witt circuit, March 10-11.
Stuttgart, March 17-18.
The District Stewards will please meet me in Pine Bluff, on Wednesday, January 11th, at 10 o'clock a. m. Also the Commission on Dist. Finance will please meet at the same time and place. Let all parties who subscribed to the Dist. Parsonage send up the installments now due, to me at Pine Bluff. Please be prompt.
Thos. H. Ware.

CLARKSVILLE DIST.—FIRST ROUND.

L. L. BURROW, P. E.
Clarksville station, Dec. 24, 25.
Ozark station, Dec. 31 and Jan. 1.
VanBuren station, Jan. 7, 8.
VanBuren circuit, Mount Vernon, Jan. 14, 15.
Ozark circuit, at Gar Creek, Jan. 21, 22.
Chester circuit, at Chester, Jan. 28, 29.
Dyer circuit, at Mt. Olive, Feb. 11, 12.
Altus circuit, at Nichols Chapel, Feb. 18, 19.
Parthenon mission, at Gaither Mountain, Feb. 25, 26.
Ozone circuit, at —, March 3, 4.
The District Stewards will please meet at Altus, Dec. 22, 1887, at 12:30 o'clock p. m.
L. L. BURROWS.

HARRISON DIST.—FIRST ROUND.

P. B. SUMMERS, P. E.
Yellville circuit, Dec. 24, 25.
Big Flat circuit, Dec. 31 and Jan. 1.
Mountain Home circuit, Jan. 7, 8.
Lead Hill circuit, Jan. 14, 15.
Bellefonte circuit, Jan. 21, 22.
Elk River mission, Jan. 28, 29.
Carrington circuit, Feb. 4, 5.
Berryville circuit, Feb. 11, 12.
Kings River circuit, Feb. 18, 19.
Eureka Springs station, Feb. 25, 26.
The following named District Stewards will please meet me at the Methodist Church in Harrison, Jan. 20, at 1 o'clock, p. m.: T. J. Bentley, James Bratton, F. A. Robertson, R. W. Bussey, J. P. Sims, J. A. Willes, C. C. Marshall, A. J. Vance, J. H. Ruble, Chas. Fryson, W. McBrady, and T. B. K. Patrick. Brethren, please do not fail to attend in person or by letter. This is a very important meeting.
Nov. 28, 1887.
P. B. SUMMERS.

NEWPORT DIST.—FIRST ROUND.

Geo. M. Hill, P. E.
Walnut Ridge Ct., Dec. 24, 25.
Corning Ct., Dec. 31, Jan. 1.
Portia Ct., Jan. 7, 8.
Powhattan Ct., Jan. 8, 9.
Smithville circuit, Jan. 11, 12.
Walnut Hill circuit, Jan. 14, 15.
Warm Springs Mission, Jan. 21, 22.
Siloam circuit, Jan. 28, 29.
Pocahontas circuit, Feb. 4, 5.
Oil Trough circuit, Feb. 11, 12.
Tuckerman circuit, Feb. 18, 19.
Calamine circuit, Feb. 25, 26.
Lorado circuit, March 3, 4.
Bates circuit, March 10, 11.
District Stewards will please meet at Walnut Ridge Dec. 23d, at 2 o'clock p. m.
Geo. M. Hill.

HELENA DIST.—FIRST ROUND.

Frank Ritter, P. E.
Howell circuit December 24-25.
De View circuit do 31 Jan. 1.
Wheatley circuit January 7-8.
Forrest City station do 14-15.
Helena station do 21-22.
Taylor's Creek circuit do 28-29.
Forrest City circuit Feb. 4-5.
Spring Creek circuit do 11-12.
La Grange circuit do 17-19.
Brinkley and Clarendon do 25-27.
Cypress Ridge cir. March 3-4.
Holly Grove circuit do 10-11.
Brinkley mission do 17-18.
The District Stewards will meet at Brinkley, Ark., on Wednesday, Jan. 4, 1888, at 11 o'clock a. m. and we hope to have a full attendance.
Frank Ritter.

WASHINGTON DIST.—FIRST ROUND.

J. H. Riggins, P. E.
Richmond and Rocky Comfort, Dec. 31-Jan. 1.
Little River mission, Jan. 2.
Peytonville, Jan. 4.
Fulton at Saratoga, Jan. 7-8.
Center Point, Jan. 11.
Nashville, Jan. 14-15.
Prescott Jan. 21-22.
Emma at Moscow Jan. 24.
Hope Jan. 28-29.
Lockesburg at Lockesburg, Feb. 2.
Core at Wesley Chapel Feb. 4-5.
Dallas New Hope, Feb. 11-12.
Salina at Henry's Chapel Feb. 11-12.
Washington at Washington Feb. 18-19.
Missouri mission Feb. 25-26.
Chapel Hill at Mason Hall Mar. 3-4.

CAMDEN DIST.—FIRST ROUND.

Laple circuit Soule's Chapel Dec. 31 and Jan. 1.
Magnolia station Jan. 7 and 8.
Lorado at Eldorado Jan. 14 and 15.
Forrest City station Jan. 21 and 22.
Stephens Killgore's Lodge 28 and 29.
Atlanta at Christie's Chapel 29 and 30.
Carolina at Senter Feb. 4 and 5.
Quachita at New Hope Feb. 6 and 7.
Buckner at Buckner Feb. 11 and 12.
Bearden at Fautin Feb. 16 and 17.
Hampton at Hampton Feb. 18 and 19.
Bright Star at Concord Feb. 25 and 26.
Texarkana at Texarkana Mar. 3 and 4.
Camden station Mar. 10 and 11.
Camden circuit at Len Springs Mar. 17-18.
The District Stewards will meet at the Methodist Church in Camden on Wednesday Jan. 4th at 7 p. m.
J. J. JENKINS P. E.

FORT SMITH DIST.—FIRST ROUND.

SIDNEY H. BARCOCK, P. E.
Greenwood circuit, Dec. 17, 18.
Fort Smith circuit, Dec. 31 and Jan. 1.
Charleston circuit, Jan. 7, 8.
Paris and Roseville circuit, Jan. 14, 15.
Boonville circuit, Jan. 21, 22.
Magazine circuit, Jan. 27, 28.
Cauthran circuit, Feb. 4, 5.
Alderson circuit, Feb. 11, 12.
Black Rock mission, Feb. 18, 19.
Mansfield mission, Feb. 25, 26.
Hackett City and Huntingdon Mar. 3, 5.
Hackett City circuit, March 10, 11.
Webb City, March 17, 18.
The preachers will please inform me as to the place of your first Quarterly Meeting and send me the name of your District Stewards.
District Stewards will meet at Fort Smith, Dec. 20, at 9 A. M.
To the Preachers of the Fort Smith District of Arkansas Conference,
DEAR BRETHREN:—As Christmas occurs this year on Sunday, I suggest that on that day you ask your people to make a Christmas offering to the cause of missions.
It is my earnest prayer and hope that this year every dollar of every assessment on Fort Smith District will be paid. You will find Christmas day a good time to begin. Which charge will make that memorial day the gift of its full missionary assessment.
SIDNEY H. BARCOCK.

"Did n't Know 't was Loaded"

May do for a stupid boy's excuse; but what can be said for the parent who sees his child languishing daily and fails to recognize the want of a tonic and blood-purifier? Formerly, a course of bitters, or sulphur and molasses, was the rule in well-regulated families; but now all intelligent households keep Ayer's Sarsaparilla, which is at once pleasant to the taste, and the most searching and effective blood medicine ever discovered.

Nathan S. Cleveland, 27 E. Canton st., Boston, writes: "My daughter, now 21 years old, was in perfect health until a year ago when she began to complain of fatigue, headache, debility, dizziness, indigestion, and loss of appetite. I concluded that all her complaints originated in impure blood, and induced her to take Ayer's Sarsaparilla. This medicine soon restored her blood-making organs to healthy action, and in due time re-established her former health. I find Ayer's Sarsaparilla a most valuable remedy for the lassitude and debility incident to spring time."

J. Castlight, Brooklyn Power Co., Brooklyn, N. Y., says: "As a Spring Medicine, I find a splendid substitute for the old-time compounds in Ayer's Sarsaparilla, with a few doses of Ayer's Pills. After their use, I feel fresher and stronger to go through the summer."

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A. G. MOORE, Little Rock, Ark.

The Youth's Companion

Will publish an article in 1888, written for the Companion, by the

Right Hon. W. E. Gladstone.

AMONG OTHER EMINENT CONTRIBUTORS ARE:

Professor Tyndall, Gen. Lord Wolseley,
Gen. George Crook, Justin McCarthy, M. P.,
Archdeacon Farrar, Louisa M. Alcott.

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JAN. 1.

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ARKANSAS METHODIST.

Office, Cor. Markham and Scott Sts.

Entered at the Post-Office at Little Rock, Arkansas, as second-class mail matter.

SATURDAY, JANUARY 7, 1888.

Religion and morality form the basis of all true values of home and country. Who would inquire the price of corner-lots in the city of Sodom, or purchase at the lowest valuation?

"Visiting the transgression of the parents upon the children to the third and fourth generation." A Russian proverb says, "In one age the devil enters men, in the next he enters children." If the parents are devotees to the world in this generation, their children will be besotted in the next. Be sure it will be so.

Gov. JOHN S. MARMADUKE, of Missouri, died at Jefferson City, Dec. 28. Gov. Marmaduke will be remembered by many in Arkansas as a brave soldier and gallant officer. As a soldier he was greatly respected, both by friends and foes. As a Governor he was very popular in Missouri, and his death is mourned by all classes of citizens without reference to party affiliations.

A witty woman says, "Young people take scepticism as they do chicken-pox." In our observation there is just by this a kindred truth. Chicken-pox is very soon cured if the patient is protected a little, and does not scratch or rupture the pustules. So if the little sceptics will only keep their lives pure, go into no sin, the time will soon come when they will see more clearly and then they will believe. The only thing to be dreaded is that they may become so corrupt that they dare not believe, for now they hate the light and do not come to it for fear of its reproaches.

Throw away all that fanaticism by which you believe that your conscience is your best guide. Use your rational powers and the light of God's word and you have the true guide. The world has been filled with old conscientious scoundrels. Philip II of Spain, who never told the truth, had been the cause of a hundred thousand butcheries, sacking and burning cities by the hundred, with no repentance, grows earnest in his religion and charges his illegitimate brother, a priest, to take care for his soul, and dies a good Catholic, and very conscientious. God's word is our all sufficient rule, both of faith and practice.

"PRAYING always with all prayer and supplication in the spirit and watching thereunto with all perseverance and supplication for all saints." A poor, sick woman was being watched by her affectionate daughter. She found her mother's hand out from under the cover and replaced it under the cover, but soon found it out again and again recovered it, but it was soon again uncovered, when the daughter asked her, "Mother, why do you keep uncovering your hand?" The mother whispered, "I am too weak to pray, but Jesus will see my empty hand stretched out and will know what it means. What more eloquent or efficient prayer was ever offered?"

BEAUTIFY your graves. The people of any community may be fairly estimated as to moral development and esthetic culture just as well from their cemetery as from any other point of their lives. O, the graveyard—that half-way house between the living and the dead. How sacred it ought to be to us all—second only to the church, the place of worship. On it should be the softest turf of beautiful grass, with flowers and evergreens. In the calm of the afternoon of soft summer days, we like to linger there as the shadows lengthen, and there hold communion with our lovely dead; there where the cold, hard, material world shall relax its grasp upon the spirit. How elastic that sod, whence thought and hopes bound beyond the stars. We can almost feel the air stir under angel wings, and their voices of love calling us to a higher and a better life. Yes, make the homes of the dead beautiful till it reminds you of their home beyond.

The death of Dr. Winfield makes it necessary for some one to take the editorial oversight of the ARKANSAS METHODIST until such time as the proprietors can make satisfactory arrangements for the future conduct of the paper. When the lamented Colburn died, it will be remembered that the present writer took charge of the paper until the proprietors could make satisfactory arrangements, which they did by selling the paper to Drs. Winfield and Dye. This arrangement proved a great blessing to the church. The success of the paper under the management of Dr. Winfield has been almost unparalleled in the history of religious journalism. From a few hundred subscribers the list has increased to more than eight thousand, and is constantly improving. The intention of the proprietors is to continue the paper and make it worthy of the patronage of the church.

In order that there may be no break in the issue of the paper, the present writer has consented to take control of the editorial department until such time as the proprietors can make arrangements that will be satisfactory to the church. They desire time to deliberate with caution so that there may be no mistake in the selection of an editor. The desire of the writer is to preserve the paper to the church without damage to its usefulness. Brethren, this is your paper. We confidently expect your hearty co-operation. For a time you will greatly miss the pungent paragraphs, the strong editorials and the animated discussions of the lamented and gifted writer whose death we mourn. But remember the paper is yours, and we confidently expect your aid and cordial sympathy.

To the editorial fraternity, we say deal leniently with us for a time, at least. Remember that our experience as editor of a newspaper is very limited; that we are only temporarily in the editor's chair, and will vacate as soon as another man can be found. Our duties as presiding elder of a large district will occupy so much of our time that we cannot give the paper that constant attention its importance demands.

To our brethren we say, our aim will be to give you a sound religious journal. We are in perfect sympathy with the doctrines and usages of the church. Dr. W. G. Miller has kindly consented to aid us in this work.

HORACE JEWELL.

CRIME ON THE INCREASE.

We will not allow ourselves to take a pessimistic view of any subject if we discover the slightest tendency in that direction. We cannot afford to be a croaker on any account. We have constantly affirmed our confident belief that this country, indeed the world, is getting better, steadily but surely. But when we saw in a trustworthy journal the following table showing the increased ratio of prisoners—that means criminals—to the whole population of our country, we were surprised—very much surprised, not to say alarmed. Look at and study this table closely; it is amazing:

Year.	Prisoners.	Ratio to Population.
1850,	6,737,	one out of 3,442
1860,	19,086,	" " " 1,647
1870,	32,901,	" " " 1,021
1880,	95,258,	" " " 837

Can it be possible after all, that our boasted progress is a wholesale delusion, and that we are retrograding? If not how are these statistics to be explained? We have wrestled with the problem in agony of spirit, and we offer the result of that effort and confess we are not wholly reassured by the conclusion reached.

Our police and constabulary forces are so efficient, and means of detecting and arresting criminals so perfect, that a much smaller number of criminals escape than in former years. Doubtless there is here a very satisfactory condition of things, and while much has come out of it, very much is still to be expected.

But after all the mitigation of the state of affairs which we have found, there is still a large increase of crime, and we must account for it so that the cause or causes being known may be corrected or their result averted.

Among other fruitful sources of this increase of crime I suggest the following: The vast increase of foreign population, and that of a most mixed and heterogeneous character, many of the most disreputable classes, such as paupers, old hardened criminals, malcontents, socialists, communists, and anarchists are among them. This great increase came about in this way: Our government made very large appropriations of lands to railroad corporations, to aid in the construction of roads; this brought vast bodies of land into market. Now, railroad corporations finding these lands on their hands must find purchasers. To do this they opened immigration offices, not only in this, but in foreign countries, and that resulted in this vast influx of a most undesirable class of foreign population. They come, many with no adequate means of support, and many already thoroughly debauched, in character, and they have poured in upon us like the ocean tide. Our country has been made the receptacle of this vast hord of wrecked humanity from the worst elements of European population. Of course, we have received many good and desirable citizens by immigration, but also much that is very bad. In our humble judgment, we have had a vast ocean current, a sort of gulf stream, of moral, social, and political disease and death flowing in upon us. Many, very many of our criminals come from this source.

Another source of crime is incidentally conjoined with this first; we refer to the large increase of the whiskey, or to make it broader, the saloon element. This element is greatly on the increase from two sources: first, direct importation with the incoming immigrant, and secondly, by its being cultivated by the aggressiveness of the saloon interests. It comes about in this way: the brewery and the distillery produce large quantities of liquors, which if they can dispose of, will be a source of almost fabulous wealth. They produce it fast enough, and cheap enough; now if there be no market for it a market must be created. Now comes the greatest atrocity of saloons and their abettors; they allure the youth of the land into their dens, and by every artifice induce these victims to drink and thus create the ruinous appetite, that makes the market for their liquors. Thus are liquors sold and drunkards made to demand their vile beverage. Now one more step and the drunkard is the criminal.

Another frightful source of crime is the unfaithfulness of parents to the duty of control and instruction of their children. So many parents treat their children as if they were never to be responsible either to God or country. These children are all "Topsy's," nobody has reared them they "jes groved." A parent has no more right to turn out upon society an uncultured and uncontrolled and uncontrollable child than they have to perpetrate any other nuisance on society. Nobody would claim the right to breed and disseminate small pox, or scarlet fever, or cholera, but a bad child, an uncultivated savage in society is worse than either, yet parents constantly indict bad children on society, whom they cannot control and they go out while their very presence is an intrusion on society. But this is our country, and we must charge ourselves with its moral and social development, with even greater care than we seek to develop its agricultural and commercial interests. We have a common interest and a common duty.

TO CORRESPONDENTS.

In taking the temporary control of the editorial columns of the ARKANSAS METHODIST, we have a word to say to our correspondents. Such will be the stress upon our time that we must ask your attention to the following requests:

Write as distinctly and correctly as you can. We will have but little time to decipher hieroglyphics or correct errors in orthography or grammar. Take time to write correctly. A badly-written, indistinct manuscript will be certain to find its way to the waste-basket, however

great its merits may otherwise be. A manuscript containing unpleasant personalities will receive no attention. Where brethren controvert what they suppose to be grave errors, the language must be dignified and courteous to an opponent.

We want brief notes from the field. Our purpose is to treat our brethren with kindly courtesy. The humblest brother will receive as much consideration as the most favored ones. If at any time your communication should not appear as promptly as you desire, be patient and it will appear in due time if proper to be published. Some excellent communications may not appear at all. There may be others on the same subject in advance of them, or they may not be proper at that special time, or there may be some circumstances unknown to the writer that render it improper. Every brother shall receive respectful attention. All communications for publication should be addressed to Editor ARKANSAS METHODIST.

ONE of the most talented Southern actors of twenty years back was George Middleton. He played for years with Clara Morris. A few weeks ago Miss Morris was walking on Broadway when a greasy, ragged man, whose coat was buttoned up to his chin to cover the absence of a shirt, and whose shoes hardly concealed his toes, lifted his hat and made her a cavalier-like bow. The fellow was George Middleton, who for several years had been a tramp, brought to his ruin by whiskey.—Ex.

We may say just what we like, but the one most stubborn fact in human history is that we die, all die. We see the long line of humanity from Eden down to to-day, and they are all marching with steady step to the tomb. With pale and quivering lips the question passes along that line, Shall we die—shall all die? In answer there lies cold, pale, speechless humanity. But down across the ages comes the word of life, they shall hear the voice of the Son of God and shall live.

THE acquittal of Arensdorf at Sioux City for the murder of the Rev. George C. Haddock, and the subsequent scenes when Arensdorf gave a banquet to the jury that acquitted him, and one of his counsel drank a toast to the man who removed the preacher, cannot be surpassed in the history of corrupt proceedings since the creation of man. The New York Tribune has a dispatch saying that the twelve men "were but the mouth-pieces of Sioux City's business men, who, while not yet ready to throttle the law by advising the reopening of saloons, would make no strenuous efforts to close saloons, were any now running wide open. The liquor traffic is the mother of every abomination, and has the power of corrupting whatever it touches, directly or indirectly."—N. Y. Advocate.

Words of sympathy and encouragement for the Methodist are coming in from the brethren, preachers and laymen, from all quarters. For this we are profoundly grateful.

REV. A. R. WINFIELD, D. D.

REV. W. H. BROWNING.

When I landed at Camden, Ark., with my family, twenty-one years ago, Dr. Winfield and wife opened their hearts and doors to us until the stewards could make temporary arrangements for us. For four years he was my presiding elder. Since then, as agent for Vanderbilt, and Ark. Female College, at District and Annual Conferences, etc., I have been associated with Dr. Winfield and think I have studied him thoroughly.

1. Next to Christ, as his Saviour, he loved and adored the Southern Methodist Church. He not only believed in her doctrines and discipline, but he could not brook the slightest heresy in the church or contradiction from without. Always ready to defend the doctrines and usages of his church and the enthusiasm and ardor that he necessarily exhibited, he often appeared harsh, but no one was more ready or willing to extend a helping hand to those who differed from him in theology. No erring layman or minister

ever appealed to Dr. Winfield to defend his case in vain.

2. His next most prominent trait of character was his love for his adopted state. His old Virginia notions of superiority of clime and race were all transferred to Arkansas. For her welfare he was ready to "speak and be spent" to the utmost of his time and means. For Arkansas Methodism, for Arkansas education, for Arkansas emancipation from the demon of intemperance, he literally wore his life out. If any man ever worked himself to death for the good of his race, that man was A. R. Winfield.

3. Another marked characteristic of Dr. Winfield was his indomitable, unceasing activity. He was "never unemployed" except when asleep, and he often denied himself needed rest to accomplish a large amount of work. He was as near ubiquitous as any man who has lived in this busy age and of rapid transportation.

4. His last and most enthusiastic love was the ARKANSAS METHODIST. For this every energy of heart, mind, and body had been drawn out. With the failures that had gone before, the foreboding predictions of some, and total indifference of others of his brethren, he was unawed, for he knew no such word as failure. Such activity, such zeal, such courage, could not fail. And it did not, for his success almost phenomenal, and certainly unexcelled in the history of any of the sisterhood of Advocates.

Nor was his success entirely the result of persistent begging, for the ARKANSAS METHODIST made friends for itself. And right here I venture the assertion that there never was a newspaper published in the State whose weekly issues were sought and read with a greater interest than this one. It had its angularities, and these were often rough and sharp; but these seeming defects were the very means, often, of accomplishing good. But it was not all cutting and grating protuberances, for there was not a number that did not contain enough of the milk of the gospel to lead a sinner to Christ, if only taken hold of.

But his work on earth is done, and I doubt not that he has already entered upon his eternal work in the Kingdom above, for he could no more sit down to a listless, inactive life in heaven than he could upon earth. Sometime to do, some work for Christ, to see the fields of Paradise, and study the unfolding glories of God, will be his employ. And if there is a mission field where Christ may be preached, and salvation offered to perishing souls by a disembodied spirit, his name will be among the applicants for the position.

C. C. I. ENTERTAINMENT.

Friday evening, Dec. 22d was marked by a notable entertainment, given by the young ladies and gentlemen in joint session, at the Central Collegiate Institute. The chapel was beautifully decorated, and there was a large attendance.

Mr. Blakeney, President of the S. P. S. Society presided, and the following proceedings were very interesting:

Music, Piano Duet—Bonte en Tram, Mrs. Brooks and Mrs. Key.
Prayer by Rev. M. V. Adney.
Music, Vocal Quartette—Come, Birdie Come, Misses Ophelia McGee, Addie Drake, Fannie Brooks, and Maggie Moseley.

Reading, Wreck of the Hesperus, Miss Harwood.
Essay, Truth, Miss Moseley.
Music, Organ and Piano Duo, Fantasie from Martha, Mrs. Brooks, and Mrs. Key.

Oration, Eloquence: Mr. Blakeney.
Essay—*Restigia nulla retrosum*, Miss Tomlinson.
Music, Piano Duet—Silvery Echo, Misses Fannie Brooks and Ophelia McGee.

Debate, Resolved that party wield greater influence in the formation of children's character than teachers, O. E. Goddard and S. Goddard.

Music, What are the wild wa'ging, Mrs. Brooks and Miss McGee.

After the literary exercises, Mr. Blakeney presented President Miller, with a large Bible, in behalf of the society, as a token of their esteem and gratitude.

President Miller replied with kind feelings and a very eloquent response, declaring his appreciation

of the token, and the encomment it gave him in the discharge of his duties, and expressing deep concern for the welfare of the student, and a determination to do all in power to advance their interests.

Why should not such holy ministrations lead to success? Mr. Supreme Being inspire the faithful while endeavoring to instruct a good.

B. P. Sr.

Altus, Ark., Dec. 23, 1887.

FROM BRADFORD.

MR. EDITOR:—We are housed in the Cleveland Hotel, the town of Bradford, while our son William D. Rawlings, who has been proprietor. We came down from the Powhatan work on the 14th, arrived on the 10 p. m. train, and fore we could get out of the car we were accosted by Bro. S. Welch, and politely informed by him that we were wanted at the Cleveland Hotel, and when we were taken out of the coach we found some men, women and children, and all clammering as to who should hold of the culprit first, and so wife and I was marched off across the street, over to the hotel, when we got there we found a hundred people there, and took us into the dining room, then they commenced pounding. They pounded us with bread, with meat, and of course with a few chickens, as they supposed Methodist preachers could stand it, and they kept on for an hour. They threw around at us and others, p. cakes, preserves, pickles and ey molasses, and coffee, until we all enough of it, and so now that it over, and we have had time to of ourselves, we have come to conclusion that we rather like the sort of an interest and that sort of pounding, and we have come to conclusion that the people of Bradford are not only good but clever heart, we shall take it that way, I think I had good evidence on the part. When my P. E. Bro. T. on came up and held our first Meeting, when the S. P. S. with great unanimity assented to support, four hundred and recommended the association to raise the same. We are maintaining Quarterly Meeting.

Washington preached two interesting sermons on the practical duties of a Christian, as well also on the enjoyment of religion, which built up our people after the 11 a. m. sermon administered the sacrament, which was a joyous occasion. Also too collection for Bishop's Fund for missionary purposes, amounting to \$100.00, and I may say brethren have resolved that this shall be no longer a mission. Next Quarterly Meeting will be held at Bald Knob. We shall continue our meeting here at night for days, and we have prospects of successful conversions; have had a good interest up to this time.

T. RAWLINGS.

FROM HUNTSVILLE.

EDITOR, ARKANSAS METHODIST. But little seen in the Methodist from this part of the "moral yard." Huntsville has something worthy of mention write to his praise, and for the courage of others.

Circumstances—mainly bad weather, prevented me from moving till three weeks after conference (and just here I want to say that the Arkansas conference in the month of October. But those favoring the motion say loud enough for the Bishops. This delay, however, proved a good Providence, as it gave brethren here and more of the sisters a chance to improve themselves, which they did, being just before I arrived.

I found it newly papered and weather boarded without floors nicely cleaned, the neatly polished and in place, wood just ready to raise a "roust" fire, and other conveniences not necessary to mention. I had seen unloaded the agons containing,

household stuff, when we were attacked by two gentlemen and eight or ten ladies, armed with commissary stores enough to demand the surrender of a whole hungry family at once. The pony was soon loosed from the buggy and led away to be cared for until wanted again for active service, and this preacher earnestly solicited to draw on his half exhausted physical resources and attend the good meeting which had been in progress for several days which he did, and oh! how refreshing to the spiritual man to hear so many brethren and sisters talk of their love and joy in the Master's service, and to see so many young men and women at the altar as seekers of Divine peace and pardon. God grant them the grace for which they seek.

I ought to say before closing, that Christmas morning found the occupants of this parsonage with a broad smile of cheerfulness and gratitude, not only because we were again reminded of God's best gift to the world, but as we looked upon two large dressed turkeys and one other fowl of the more orthodox sort, with a whole box of culinary things, consisting of large iced cakes, jellies, preserves, candies, and some articles of clothing for the children, and the more substantial articles, such as sacks of flour, pork, beef, potatoes, onions, sugar and coffee, etc., etc. We thought surely we were "esteemed very highly in love for the work's sake," and so we were glad, and I asked a loving Father to enable me to give something in return.

As Christmas was on Sunday I could not enjoy the day with the family. So with my greatly esteemed brother and local preacher, B. C. McCurry, I put myself in motion for an appointment in the country four miles away, where I talked to a good congregation of intelligent men and women, about the "Coming of Christ, and of the abundant life which is the result of his advent."

The Methodist is popular here wherever taken. I shall do my level best to extend its circulation.

I am a great admirer of Dr. Withers as a preacher, but I fail to see much light in his defense of the Holiness Association. Think we better quit trying to explain the inexplicable. And let's "trust in the Lord and do good" and try to bring every body up to a high plane of living without disparaging the weak or inflating the strong. Fraternally,

W. H. CORLEY.

Huntsville, Ark. Dec. 29, 1887.

FROM ALTUS.

DEAR BRO. HANKINS.—Your telegram informing me of the death of Dr. Winfield just to hand. This news will carry a thrill of sorrow to the whole church. In my opinion he was the grandest man Arkansas Methodism has yet produced. During his long and active ministry he glorified God with a lustre and fruitfulness rarely excelled. He fought a good fight, finished his course and is now gone up to reward. Lift up your heads, oh ye gates, and be ye lifted up, ye everlasting doors, and let in an heir of glory to be crowned victorious in the kingdom of God. Let me die the death of the righteous and let my last end be like his. He has had my sympathy in his recent troubles, but I had thought of waiting until I saw him next month at the Prohibition Alliance before offering it. I am now glad that I did not, but wrote to him last week, and it would gratify me to know that he received my letter before his translation. ~~He is in the hope of immortality through Jesus the Lord,~~

THOS. M. C. BIRMINGHAM.
Altus, Ark., Dec. 28, 1888.

"ALL NATIONS WITNESSES."

The Wonderful Mistakes of Scientists and Educators.

"Prove all things" seems to be the guiding maxim of the people of this age.

This would be all right, were it not for the "know-alls" in every community, who are sure that every introduction of a new idea is a crank, and that every new invention is "utterly impracticable."

The astonishing fact is that in this class educated men and scientists are found. In the days of George Stephenson, the perfecter of the locomotive engine, the scientists proved conclusively that a railway train could never be driven by steam-power successfully without peril; but the rushing express trains all over the world show how mistaken they were. There went up a guffaw of laughter at Professor Morse's proposition to make the lightning of heaven his errand boy, and it was proved conclusively that the thing could never be done; but now all the news of the wide world by Associated Press, put in your hands every morning and night, has made all nations witnesses.

Rev. Dr. Talmage in one of his sermons says: "If ten men should come to you when you are sick with appalling sickness, and say they had the same sickness and took a certain medicine, and it cured them, you would probably take it. Now, suppose ten other men should come up and say, 'We don't believe that there is anything in that medicine.' 'Well,' I say, 'have you tried it?' 'No, I never tried it; but I don't believe there is anything in it.' Of course you discredit their testimony. The sceptic may come and say 'There is no power in your religion.' 'Have you ever tried it?' 'No, no.' 'Then await!' 'Let me take the testimony of the millions of souls that have been converted to God, and comforted in trial, and solaced in the last hour. We will take their testimony as they cry 'We are witnesses!'"

The proprietors of Warner's safe cure have received over 10,000 voluntary testimonials to the efficacy of that medicine. These have come from almost every civilized country, and they may fairly claim "it has made all nations witnesses."

The evidence comes from all classes. The highest medical authorities, like Dr. Robson late surgeon in the English navy and Dr. Wilson, editor of "Health," of London, Eng.; and clergymen of the highest reputation like Rev. Dr. Rankin, ex-chaplain of the U. S. senate, and Dr. Kendrick of the Rochester University, one of the international revisers of the new testament, are among the published witnesses.

Hundreds of these testimonials have been and are being published. They can be easily verified. A standing offer of \$5,000 for proof that any one of them is not true, so far as the proprietors know, is a fair guarantee of their genuineness.

If a man is suffering from any one of the ailments, of which there are so many, growing out of kidney derangement, is it not more than foolish for him to refuse to try Warner's safe cure when thousands testify they have been cured by it?

Think of it! The men who refuse to believe that anything can be valuable because it is in conflict with old ideas and methods are the men who "get left" in this world and go before their time to try another.

MISSIONARY DEPARTMENT.

A. D. JENKINS, Editor.

All Communications on the subject of Missions should be sent to Rev. A. D. Jenkins, Benton, Ark.

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The next meeting of W. M. Society will be held in connection with the Annual Conf.

"THE LORD HATH NEED OF HIM."

From the subjoined letter the reader can judge how urgent is the call for helpers in Japan. An appeal was made a short time since in the N. O. Advocate for money with which to send out and support for

one year a man in that mission. The editor, Dr. Carter, informs us that the money is in hand, and we are waiting for the man, equipped for the work. To say, "Here am I, send me." Miss Gaines in Hiroshima is waiting with anxious heart for another lady missionary to join her in that field, "white unto the harvest." Read Dr. Lambuth's letter. It may be "the Lord hath need of" you.

REV. I. G. JOHN, D. D.—My dear Doctor:—I have not written for some weeks, as my time has been so occupied. We have more than we can do, and more doors are being opened to us every day, which we cannot fill with the few men we have. A telegram was sent to you to-day for four men; two married. Can we not have them at once? We need them, and could occupy places very advantageous to us and our work if we had them. There are no less than eleven places open and wanting teachers at once; three or four of these we could occupy at once, which could be made the centers of Christian work. I am for the present in Kobe, while Dr. W. R. Lambuth is in Hiroshima. I have just opened a Bible-class in the city of Hiogo, which is connected with Kobe. There are fifty or sixty thousand people in the native city, and but one small church. I had about ten in the class, and five of these desire to become Christians. They promised to get a house if I would come and preach to them once on Sabbath and meet them twice in Bible-class during the week. I trust this will be the beginning of a great work there, which has been hitherto been considered a difficult place to introduce any Christian work. At our prayer-meeting to-day three young men gave in their names as probationers. The good work still goes on, and we feel greatly encouraged. The Lord is opening the doors more rapidly than we can fill them. Pray for us, and let all the Church hold us up in earnest prayer to God. J. W. LAMBUTH.

P. S.—I have a note from Brother Mosley, also one from Brother Waters; they are both greatly encouraged in their work. J. W. L.

Yama No. 2, Kobe, Nov. 17, 1887.

We would be glad to hear from any one who may feel moved to answer either of these calls.

I. G. JOHN.

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We see from the Huntsville Daily Mercury that the veteran educator, Rev. Dr. A. B. Jones has purchased the Huntsville Female College at Huntsville, Ala. The Mercury congratulates the people of Huntsville in the warmest terms at what it calls the "glorious news." Dr. Jones is one of the ablest educators in all the South.

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SUNDAY SCHOOL LESSON.

BY J. B. SUTTLER.
For January 15th, 1888.

JESUS, WALKING ON THE SEA.
Matt. xiv, 22-36.

HOME READINGS.
Mon. Walking on the Sea; Matt. xiv, 22-36.
Tues. Walking on the Sea; Mark vi, 45-56.
Wed. Israel Crossing Red Sea; Ex. xiv, 19-31.
Thurs. Israel Crossing Jordan; Josh. iii, 5-17.
Fri. Elijah Crossing Jordan; 2 Kings ii, 1-15.
Sat. Promise of Deliverance; Isa. xlii, 1-13.
Sun. Trust in God; Isa. xlii, 1-13.

TIME.—A. D. 32, immediately after our last lesson.

PLACES.—The Sea of Galilee and the land of Gennesareth, on the west side of the Sea.

TOPICAL OUTLINE.—Jesus walking on the Sea. Peter Sinking in the Sea. Jesus Healing the Sick.

GOLDEN TEXT.—"Be ye of good cheer, it is I; be ye not afraid." (Ver. 27.)

INTRODUCTORY.
Mark says Jesus sent the disciples to Bethsaida, which was the Bethsaida near Capernaum. He probably sent them there to remove them from the temptation which he so often repelled for himself and them, the temptation to assume the honors of the throne of David, and thus set up an earthly kingdom.

The multitude were now following Jesus for the loaves and fishes with which he had miraculously fed them, and they were determined to have him for their king. Twice he worked miracles to feed the multitude, "the five loaves of the five thousand" and "the seven loaves of the four thousand."

But the disciples even as well as the people were slow to comprehend or to be prepared for wonderful manifestations of his unlimited power, and so when they beheld the yielding waves become as adamant in their power to hold the human form of this wonderful Jesus, "they were sore amazed in themselves beyond measure and wondered."

ON THE LESSON.

I.
Why did Jesus leave the western shore of the lake? The news of the death of John the Baptist at the hands of Herod made it unsafe for Jesus to remain within Herod's jurisdiction, "for his time was not yet come;" also, the apostles had at this time returned from their first mission and were weary, so Jesus invites them to come apart from the multitude into a desert place to rest awhile. This desert place was the plain of Battha, near Bethsaida.

Why did he have to "constrain" his disciples to leave the eastern shore after the miracle of the loaves and fishes? The people arose with one accord to make him king; and lest his disciples in their human weakness should be overcome and led away by this prospect of earthly honor, he sends them out of the reach of temptation.

What did he do after the disciples left him? He sent the multitude away by the exercise of his divine power.

What did he do after the multitude was dismissed? He went up into a mountain apart to pray.

Where did he retire in the evening for prayer? Alone in the mountain. He remained until the night was far spent, praying.

Did our Lord often retire for private prayer? Yes.

Where were the disciples while Jesus was in the mountains? They were in the ship, on the sea.

What was said of their condition in the storm? They were toiling in rowing, and tossed with waves, for the wind was contrary.

At what time did he appear to them walking on the sea? In the fourth watch of the night; i. e., about three o'clock in the morning.

How did the disciples feel when they saw him? They were troubled, and cried out with fear.

What did they think he was? A spirit.

How did he comfort them? He spoke to them, saying: "Be of good cheer; it is I; be not afraid."

II.
What request did Peter make of Jesus? That he might come to Jesus on the water.

How did he succeed in walking on the water? "When he saw the wind boisterous he was afraid" and began to sink.

Why did he begin to sink? He allowed his thoughts to turn from his approaching Saviour to the difficulties of the wind and waves.

How was he rescued? "Jesus put forth his hand and caught him."

What reproof did Jesus give him? "O thou of little faith, wherefore didst thou doubt?"

Did Peter have faith in the Lord Jesus? Yes for he cried to him, saying, "Lord, save me;" but he had allowed a doubt to enter his mind.

How did the disciples receive Jesus into the ship? They received him willingly and worshipped him.

Did they worship him as God? Certainly; none but God could manifest such power, yet they were amazed at superhuman power dwelling in the form of a man.

III
Where is the land of Gennesareth? It is the plain on the west side of the sea or lake of Galilee (called also the lake of Gennesareth), and is near Bethsaida and Capernaum.

What did the people do when they heard that Jesus had come? They sent out into all the surrounding country and brought in the sick and afflicted to be healed by the Saviour.

What remarkable method of cure is here mentioned? If they did but touch the hem of his garment, they were healed of their disease.

What other instance of healing by touching his garments is recorded? A woman who had been diseased twelve years came behind him and touched his garment, and was made perfectly whole.

Has he not the same compassion and power now? Yes.

REFLECTIONS.

We have in the case of Our Saviour walking on the water one of those startling episodes in his brief public career which proved to the eye witnesses that he was beyond doubt a God. But what strikes me as even more remarkable is the wonderful power of faith in Him as exhibited in the sick touching His garment. The slightest contact with Christ, the smallest disposition on our part to go to him in our distresses, meets with ready response on his part. And the proof of this is found in the fact that the mere touch of faith caused healing virtue to go out of him, and he became conscious of the touch not by his sense of feeling, but by that finer sense which made him know that some faithful soul had come in contact with His divine person. As then, so now; this divine nature, loving and compassionate, is always in a state that it needs only to be touched by the receptive nature, and sought-for blessings become at once blessed realities.

If the uninformed people of that day could acquire such faith as is here spoken of, does it seem too much that we, with the light of eighteen centuries of the workings of Christ's gospel shining upon our path, should muster faith strong enough to enable us to meet with courage the trials of life, and when our day is ended, go down into our graves strong in the knowledge that the Saviour who has sustained us here, responding promptly to our weakest efforts, will be there to receive us unto Himself, and give us an exceeding great reward for the small service given him here.

CHILDREN'S DEPARTMENT.

BY UNCLE ED.
LITTLE ROCK, - ARK.

My DEAR CHILDREN.—Many of you will have heard before this reaches you of the death of our dear Doctor Winfield.

While we who were constantly near him have a very keen sense of loss, and are grieved that we shall no more hear his genial voice, nor grasp his brotherly hand, there is great comfort in the fact that he has gone to that better country which for forty years he has kept steadily in view and labored so earnestly to induce others to join him in travelling the same road. Many of you know that like his divine Master he loved children, and most of you know that no one could equal him in talking to children. His love for children made him at home with them in a moment, and it did not take many minutes for them to get at home with him. While we love to remember these things about him, the particular points which induced me to write you this letter were his industry and his earnestness. He was one of the most industrious men I have ever known; he was literally never idle. When for a moment he was not engaged in doing actual work, he was planning how best to forward his work and in advocating the cause to which his life was devoted, his fiery earnestness was such that it moved the multitudes wherever he went. Faith, industry and zeal might well have been his watchwords, and now that he is gone from among us, I desire most earnestly to commend his examples to you. I hope that many, many children who read these lines will love God as he did, serve

God as he did, and when the time comes for you to lay off your armor and cross the dark river, you will surely meet him in that beautiful country where he now waits the coming of all of us who hold out faithfully to the end. Let us keep his memory green in our hearts by daily copying his noble example. Yours lovingly,
UNCLE ED.

UNCLE ED.—I collected \$1 and paid it over to our pastor and have 55 cts. more. I go to church when I can. Papa takes the ARKANSAS METHODIST and I like the children's department.

Yours truly, ANNA D. DAVIDSON.
Izard county, Ark., Nov 1st, 1887.

DEAR UNCLE ED.—I was sorry to hear that your office got burned up, but misfortunes will happen to any body. As I haven't written you a letter in a week or two, I thought I would write a few lines. I started to school yesterday morning to Mr. A. C. Thompson. Sunday-school and prayer-meeting are still going on and we are trying to do what we can to keep them from going into winter quarters. I don't think we will have any trouble now, as we have got the doors and windows in our new church, so we can be more comfortable. We need all the prayers of the Christian people to bear us up. I hope that God will bless you, Uncle Ed, and give you strength to fill your position in carrying on his work. Pray for me, Uncle Ed, that I may be a better boy and become a useful man. I will close. Yours as ever, FREDDIE RIBBE.

DEAR UNCLE ED.—Please allow me space in the children's column to report for one of my little missionary workers, little Nannie Tally of Saratoga, Ark. About a year ago she sent to Uncle Hervey for one of the mite boxes, which she received in due time. In February last she brought me her mite box, and on opening it I found it to contain \$1.05. After preaching at Saratoga last Sunday eve she again brought me her box, and this time I found it to contain \$1.10, making a total of \$2.15, which she has collected for missions this year. Might we not with proper effort find one thousand children in Arkansas who would do as well?

And while I am writing allow me to say, dear Uncle Ed, that I fear you made a mistake when you abandoned the mite box plan inaugurated by Uncle Hervey. Suppose we return to the mite boxes for 1888, and give that plan a fair trial. Sincerely yours,
J. A. SAGE.

DEAR EDITOR.—I see you have a column for the children. I suppose the object is for the improvement of the children correspondents, and as my papa is one of your preachers and attends all the Annual Conferences, I have concluded to ask you to let me write you one letter. I am fifteen years old, but have never had an opportunity to go to school, like some of the girls who write for you; but I am studying at home, and hope I will get to go to school after awhile. I have to be my papa's housekeeper, and of course do not have much time to study. My little sister Maggie is just the cutest little girl. She is only nine years old, but she is a great help to me, and so much company. When I am busy sewing or washing she gets dinner, and looks just like some old woman. My two little brothers, Tammie and Robbie, are also a great comfort, and my cousin, Lute Harper, is so kind. If it was not for them, I do not know what I would do in my loneliness, since my sweet mamma was burned to death last winter, while papa was at the conference. It was so hard to stand by and see my poor mamma burn to death. I cannot bear to think of it now. I wish some of my little cousins or correspondents would write to me. But I must close, or the editor will not publish this. MAMIE E. POYNTER.
Red Fork, Ark.

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OBITUARIES.

PRATOR—On the fifth day of November, it pleased our heavenly father to take to himself little Mand Prator. He was born March 14th, 1886, and died of whooping cough, Nov. 5th, 1887, being one year, seven months and twenty-one days old. Mandy was the child of Arthur and Crator. May God bless the parents of little Mandy and help them to bear their affliction with patience. Parents, soon you will go to your sweet little one if you will trust him who said suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven. O, may we all trust him who died that we might have eternal life. Let us live so that when we die we may go to Jesus. My friends be sure your little one is done suffering. Be sure she is in that happy, happy land where there is no more sickness, pain nor death. O, glorious day. O, blessed hope, our souls leap forward at the thought of reaching that bright world where darkness and gloom is not, and where sighing and weeping are no more. J. H. CALLAWAY.

LAYTON—Mrs. Ellen S. Layton, nee Scott, was born in Spotsylvania county, Va., July 31st, 1815. She was married to Augustin S. Layton, May 13th, 1835. Her death occurred Dec. 3d, 1887, at Yellville, Marion county, Ark., at the home of her son, Mr. Guss Layton; with whom she had lived a number of years previous to her death. She professed religion when young, and united with the M. E. Church, South, in which she lived a most consistent and exemplary member. Love for Christ, devotion to the church, and attachment to her children were the leading characteristics of her life. Her life was full of self-denial and consecration. Her mission was to do all the good she could for others. Sacrificing her own feelings for the comfort of others. She did all in her power to feed the hungry, clothe the needy and comfort the sick and sorrowing. Now her mission is filled here on earth and he was ready to go and receive her reward. She said there was no condemnation resting on her. Her way was clear. She asked Mrs. Berry, who stood by her bed-side to sing, "O, sing to me of Heaven," and then sang the first verse through herself. Yes, we have the blessed assurance that our darling mother is at rest. Her soul delighted in singing the "sweet songs of Zion." She thought a good deal of her paper the "St. Louis Christian Advocate," and has taken it ever since before the war, and said she wanted it still to come when she was gone. O, thank God for such a mother. Yes, thank God, there is a "beyond" where all are happy, and I know our mother is there. Dear brother George and Ossie, cherish your mother's religion. Make her life your life, and your mother's happy home shall be your home too. Mother, Mother, O, how many thrilling emotions does that precious word strike on the cords of a feeling heart.

How sad, how bitter the thought that the hand of death can with one fell stroke, sever the dearest ties which bind a child to a mother. O! the sad sad scene, when we looked for the last time on the calm sweet face of our saluted mother; but it was enough, that scene, that hour, will haunt me till I die, will be bright when all other visions fade. No voice near like thine could soothe my troubled soul to rest, and thou art gone, forever gone, and I know I will never feel thy loved presence again, may never hear thy voice's familiar tone, nor feel thy soothing care when sickness bows my form, for oh who can soothe the bed of pain like a mother. Yet thy spirit still lingers, its whisperings are heard in the morning and evening's breeze, "breathing" sweet memories of thee. I imagine it sometimes but a narrow space that shuts you from my sight, and I sometimes feel my soul longing to wing its way to thy blessed abode.

Dear brothers and sisters let us not repine as they who have no hope, but may we look up and say, "He doeth all things well," and realize the meaning of His words. "What I do thou knowest not now but thou shalt know hereafter." SADIE WILSON.

GOSS—Again our hearts are made sad and sorrowful by the death of our loved ones. We speak of Mrs. Olive N. Goss, who died at her home in Dardanelle, Ark., October 31, 1887, preceded by her husband (whose notice appeared in the METHODIST) on a few months since. In her death we have

lost a true and tried friend. While the loss to her four little helpless ones is beyond the power of words to express. She was the only daughter of the late Calvin and Almira Phelps of Van Buren, Ark., where she was born and lived until her marriage to Mr. G. E. Goss November 28 1881, when she removed with him to his home in Dardanelle.

Her life has been a peculiar one. Raised by strict Presbyterian parents, she was never allowed to mingle in the gay frivolities of the world, but was ever taught to fear and honor God. In her sixteenth year she joined the Methodist church and lived a devoted christian life, doing all she could for her church and ministers, and ever showing that implicit trust in God that made her life beautiful. She was just blooming into womanhood when her father and mother died, leaving her alone and lonely. Having been a member of the family for years I had learned to love her as an elder sister, and the fear of being parted from her at this time, knowing the family circle was now broken, seemed more than I could bear. But on entering her room she called me to her and said: "Mary we are left alone, you are all I have, stay with me and be my little sister still," and she has indeed been a dear loved sister ever since. Though I afterward married and left her, her kind sisterly letters followed me and made me glad to know I still had her love and friendship. Since her marriage she ever seemed happy and contented in the love of her family until the death of her husband last summer. This was more than she could bear. Grief for her loved one and the care and responsibility of her helpless family so undermined her frail constitution that she too soon followed him to that land of rest where sorrow is unknown. And while we grieve for our dear friend and sister, we grieve not as those who have no hope. Though she can never visit again the friends at her old home, and enjoy their pleasant company, we know that she is now with father and mother, sister and brother, loved one and friends, basking in the beautiful light of the Son of God.

She leaves behind four little helpless ones. May God be merciful to them, and give them as happy homes as He did the writer when she was left in like manner, is my humble prayer. MARY F. VANCE.

CARRUTHERS. Sister Julia Magnolia Carruthers, the subject of this sketch, was the daughter of Evans and Caroline Maddux. She was born in Cherokee county, Alabama, January 10th, 1855, was converted and joined the M. E. Church South in her ninth year, at the old Antioch church, in the State of Arkansas. She moved with her parents to Pope county, Ark. in 1870, was married to George Carruthers in August, 1873, and moved with him to Conway county, Ark. where they lived together happily until the day of her death, which occurred at her home December 3d, 1887. In the death of sister Carruthers there is great loss to the church of which she was a great friend. She possessed an amiable spirit; she was always kind to the poor, ever relieving their wants; she was affectionate to the rich, ever administering to their necessities with her own hands and her means. Sister Carruthers was a good woman; she lived right at all times. Though she was not permitted in the hour of death to tell of her acceptance with God, her very life was sufficient testimony to all her friends to prepare to meet her in heaven. Sister Carruthers was the mother of three children, two of which preceded her into the land of glory. She leaves a broken hearted husband, one son, seven sisters, two brothers, and a host of friends to mourn their loss; but let me say to you, bereaved ones, that your loss is your gain—that while you are mourning she is rejoicing, while you are weeping she is laughing, while your hearts are sad her's is happy. She is gone but you may follow. Let me commend to you the life that she lived, and in a little while you will be permitted to meet your loved one, where there will be no more parting, no more pain, sickness, suffering, no more sorrow, but all will be rejoicing. May God's richest blessing attend our bereaved brother, that little boy, and her brothers and sisters; and may they so live that they may be permitted to meet her in heaven, there to live together forever. A FRIEND.

Sunday, Dec. 14, 1887.

RAMSEY—Brother W. F. Ramsey was born in Lawrence county, Arkansas, November 23d, 1840, was married to Miss Mollie Fortenberry February the 19th, 1865, departed this life December the 6th, 1887.

Brother Ramsey professed religion and joined the M. E. Church South in 1866, in which he lived faithfully until the day of his death. He was a true man in all the relations of life. He served faithfully as a steward for several years, being indeed a Methodist, born and raised as such, and always knew and loved the doctrine and discipline of the church. He was always found on the moral side of every subject, and was uncompromisingly honest in every respect. He leaves a wife and six children to mourn his loss; but their loss is his gain. He is gone, but not forgotten; he is seen no more on earth, but he still lives. So cheer up, loved ones; your husband is not dead; your father still lives! Yes, beyond the beautiful stars, in the land of the pure, in the home of the good, in the arms of Jesus he now sweetly rests, and as you roam the distant plain he looks out through the windows of heaven and bids you come home. Cheer up and prepare to meet him in heaven. The Lord bless, comfort and save Brother Ramsey's bereaved family. W. E. RUTLEDGE.

COX—Grover C. Cox, son of Andrew B. and Rebecca H. Cox, was born in Paris, Arkansas, on the 24th of March, 1884, and died in Riverside, California, at ten minutes past seven o'clock p. m., on the 25th of November, 1887.

Brother Cox, with his promising little boy accompanying him, had but recently arrived in Riverside, where it was expected they would make their future home. On their arrival here the child was suffering from sore throat which rapidly developed into Laryngitis, and after a few days painful illness, death came to his relief, and his spirit winged its flight to the God who gave it.

If it were not for the light which radiates from the throne of God, and that shines through the blessed religion of Jesus Christ, the picture here presented would truly be a gloomy one to contemplate. Less than two years ago, May, the firstborn of this Christian family, a bright, affectionate little girl of four summers, obeyed the summons of the Master, and went home to Jesus. And a few short months, only, have elapsed since the wife of our brother, a pure good woman of rare Christian virtue, after a short illness, yielded up her precious life, and went to join the throng that live within our Father's House, eternal in the Heavens. Bereft of those to him most dear, whom he loved with all the impassioned fervor of a devoted husband and father, if he had no consolation but such as the world gives, the heart of Brother Cox would indeed be desolate. But looking away from this "vale of tears," into the "regions beyond," with that eye of faith which the Christian alone possesses, he can see his loved ones at home, in that abode where the storms of life come not, and where the agonies of death are unknown. How happy must these sainted spirits be! The mother and her only children, reunited on the shores of blissful immortality. Had these children been permitted to have grown to the years of maturity, they may have strayed off, despite Christian influences, into paths that lead away from God; but now they are safe within the fold, and the father has only to continue to walk as a Christian, for a brief space of time, when he too, will go home to join them.

It was my sad privilege to be at the bedside of little Grover, as well as that of his sister, much of the time, during their last illness, and I was deeply impressed with the beauty of Christianity, as it was exemplified even in the lives of these little children. It was their habit to say their prayers every night before going to bed, and so firmly was this parental training implanted within their pliant minds, that they would not forget nor neglect their worship when bodily suffering was most intense. On the night preceding his death, little Grover called his father to his bedside, and folding his hands on his breast, he repeated in an audible voice, the prayer he had so often said while bowed at his mother's knee. Who alone but God can tell of the glorious results to the human race that have been, and must be wrought by Christian parents, in thus training their little ones in the way they should go; for Solomon says when they are old they will not depart from it.

May God, in his infinite mercy, send his spirit to comfort, and console Brother Cox, in his lonely pilgrimage here below; and may he wait patiently and joyfully the time, when it shall be the will of our Heavenly Father to take him home to dwell eternally, with the loved ones who have preceded him, to "that better land."

T. D. NICHOLS.

Riverside, Cal., Dec. 12, 1887.

N. B.—Please request Clarksville and Paris (Ark.) papers to copy.

KELLEY—Sister Alice, wife of Brother John R. Kelley, and daughter of Warren and Mattie Smith, was born July 15th, 1862, was married in the year 1877, professed faith in Christ and joined the M. E. Church South in 1879. She lived a consistent member of the church until the day of her death, which occurred October 16th, 1887.

Sister Kelley was a pious, good woman, a devoted, obedient wife, a fond, loving mother. But alas! the dark winged Messenger, with unfeeling rapacity, has come and summoned her away, and the Angels of mercy have carried her gentle spirit to the house of many mansions, prepared by our Lord for those who love Him. The last year of her life she was very zealous for family worship. Her husband could scarcely read, but she told him that was not in the way as she could, and so she did, and thus they kept up family worship. God give us more such women.

She leaves a husband, two children and two step-children to mourn her death; but while they mourn, she rejoices, and their loss was her great gain. Pray on, father, and bring those children up right, and soon you will all meet where parting is no more. JEFF. M. HIVELEY, P. C.

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SATURDAY, JANUARY 7, 1888.

THE ARKANSAS METHODIST is under lasting obligations to Rev. Horace Jewell and Dr. W. G. Miller, who have kindly consented to the temporary charge of the editorial work of the paper.

Prompted by a Grateful Heart
And the belief that good can be done to others, the writer of the following could not resist forwarding this testimony. It came as all testimonials come to the Swift Specific Co.—unsolicited, and its frankness and earnestness speak better than volumes of labored and perfunctory praise. The lady is a prominent teacher in the public schools of Montpelier, Williams county, Ohio.

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J. R. MOORE.

MARRIED.

At Mabelvale, Ark., on Christmas 1887, by Rev. James M. Cline: Mr. L. H. Lemaster and Miss Alice Pritchard. A nice silver set was presented to the happy pair by Mr. W. L. Reaves of the firm of Messrs. Fones Bros. Arkansas Gazette please copy.

Dec. the 4th, 1887, at the Residence of the bride's father, Mr. H. M. Hays: Rev. C. L. Adams of the Little Rock Conference to Miss Cora Hays. Both of Lonoke County, Ark. Rev. J. A. Biggs officiating.

At the residence of the bride's father, Dr. R. A. Bethune, on Dec. 21st, 1887, by Rev. Hogan Allen, Mr. E. A. McMillan to Miss Hennie F. Bethune. Both of Snyder, Ashley Co., Ark. May heaven's richest blessings attend through a long life of unalloyed happiness.

At the bride's grandmother on Dec. 14th, 1887 by the Rev. M. M. Smith: Rev. A. M. R. Branson of Augusta, Ark., to Miss Annie E. Uzzell of Frenchman Bayou, Mississippi Co., Ark.

Dec. 22d, 1887, at the residence of Judge J. G. Connelly in Clarksville, Ark., by Rev. Wm. D. Matthews: Mr. Julian M. Eakin of Little Rock to Miss Laura Connelly of Clarksville.

Nov. 9th 1887, at the Parsonage in Dardanelle, Ark., by Rev. Wm. D. Matthews: Mr. Thos. Alley to Miss Mamie Dyer. Both of Yell County, Ark.

Notice to Subscribers. All remittances should be made payable to A. R. Winfield & Co.

Woman and Her Diseases
is the title of a large illustrated treatise, by Dr. R. V. Pierce, Buffalo, N. Y., sent to any address for ten cents in stamps. It teaches successful self-treatment.

NOTICE.

To Subscribers to Central Collegiate Institute. Dear brethren and friends: I would remind many of you that your subscriptions are now due. I have made good collections at the Confs., but many subscribers were not there. I appeal to you through the METHODIST. The money is urgently needed. Please send it to me at Altus, Ark. without delay. Send P. O. money orders, on New York or St. Louis exchange.

The recent large and liberal subscriptions at the three Confs. aggregating \$8265.85 make glad all our hearts. Let us now work with renewed zeal. Yours Fraternally,
V. V. HARLAN, Agent.
Altus, Ark.

NOTICE.

I am now prepared to supply any preacher in the M. E. Church South with blank church certificates, with stubs on which to record the name of the person to whom the certificate is given. They are put up in books of one hundred certificates each. Send me 35cts and get one. This covers cost of sending. A. D. JENKINS.
Benton, Ark.

DEAR BRO.—My precious wife died in the faith of the Gospel on Wednesday morning Dec. the 21st, at 7 o'clock. She said the Saviour was with her and she was going home. Pray for us. Your brother,
W. J. McANALLY, P. E.
Altus Circuit, Ark. Conf.

Our Baby.

"In March last, our baby when six months old, was taken down with what the physicians called 'brouchitis' (an ordinary cold) and was very sick for two weeks; she seemed to be filled deep in the chest with phlegm which we were unable to loosen; she could not lie down at all, but had to be held upright else it caused her to cough severely; the physician did not give her any relief, although the prescriptions were changed every day and sometimes twice a day; this treatment was continued about ten days and we finally determined to try a bottle of Chamberlain's Cough Remedy. We obtained a bottle and after giving a few doses she was relieved, breathing easier and throwing off the phlegm and getting to sleep, getting well in a few days, and we believe we own her life to the use of Chamberlain's Cough Remedy. Our oldest girl is subject to croup and has had several severe attacks but the Cough Remedy has brought her out all right with but two good doses and we would not go over night without a bottle in the house. We have great faith in it." Signed, Wilbur E. Wells, Lullie L. Wells, 1631 C street, Lincoln, Nebraska. Sold by all druggists.



Its superior excellence proven in millions of homes for more than a quarter of a century. It is used by the United States Government. Endorsed by the heads of the Great Universities as the Strongest, Purest and most Healthful. Dr. Price's is the only Baking Powder that does not contain Ammonia, Lime or Alum. Sold only in cans. PRICE BAKING POWDER CO.
NEW YORK, CHICAGO, ST. LOUIS.

Catarrh Cured.

A clergyman, after years of suffering from that loathsome disease, Catarrh, and vainly trying every known remedy, at last found a prescription which completely cured and saved him from death. Any sufferer from this dreadful disease sending a self-addressed stamped envelope to proof. J. A. Lawrence, 212 East 9th St., New York, will receive the recipe free of charge.

As the home remedy for throat and lung diseases, Ayer's Cherry Pectoral is invaluable. Druggists now have Ayer's Almanac.

THE New Orleans Advocate contains an excellent Christmas sermon from the Rev. C. F. Evans, D. D., pastor of Rayne Memorial Church, New Orleans, on "The Fullness of the Time." It will be remembered that Dr. Evans was for several years a member of the Little Rock Conference. His brethren will be delighted to hear of his success in the Louisiana Conference.

GRANTEEVILLE, S. C., May 13, 1887.
DR. SHALLENBERGER,
Rochester, Pa. Dear Sir: I have been using your Malaria Pills for two years and find nothing equal to them for chills and Malaria. We have had no doctor in our family, but when any of us feel badly we take the Antidote, and are soon all right. Would not be without the medicine for any money. Respectfully yours,
GODFREY GREEN.

From the handsome girl's head, lithographed in colors, nicely cut out, to the last slip of the pad, Hood's Household Calendar for 1888 is thoroughly artistic. Every month is beautifully engraved, and each slip as torn off presents a new and pleasing combination of color printing. Hood's Calendar easily leads the procession. It is nice enough for any parlor and has so many excellent points in arrangement and convenience that it must be seen to be appreciated. Copies may be obtained at the drug stores, or by sending six cents in stamps to C. I. Hood & Co., Lowell, Mass.

Kansas City, Memphis and Birmingham R. R.

The Aberdeen branch of this line is now completed. Amory to Aberdeen, Miss., and open for business. Distance from Memphis 144 miles, fare \$4.30; from Birmingham 134 miles, fare \$4.00; from Amory 14 miles, fare 40 cents.

QUARTERLY MEETINGS.

LITTLE ROCK DIST.—FIRST ROUND.

Fifteenth and Center.....Jan. 7-8
First Church.....Jan. 14-15
Hazen and DeVal.....Jan. 21-22
Carlisle circuit.....Jan. 28-29
Collegeville circuit.....Feb. 4-5
Des Arc circuit.....Feb. 11-12
Austin circuit.....Feb. 18-19
Watson circuit.....Feb. 25-26
Galloway circuit.....Mar. 3-4
Mauville circuit.....Mar. 10-11
Benton circuit.....Mar. 17-18
Liberty and P. G. circuit.....Mar. 24-25
District Stewards will meet in the Chapel of First Church Little Rock Friday Jan. 13 2 p. m.
HORACE JEWELL, P. E.

FAYETTEVILLE DIST.—FIRST ROUND.

Prairie Grove circuit.....Dec. 31-Jan. 1
Elm Springs.....Jan. 7-8
Fayetteville station.....Jan. 14-15
Illinois circuit.....Jan. 21-22
Bentonville circuit.....Jan. 28-29
Center Point circuit.....Jan. 21-25
Boonsboro circuit.....Jan. 28-29
Cincinnati circuit.....Feb. 4-5
Huntsville circuit.....Feb. 11-12
Kingston mission.....Feb. 18-19
Goshen circuit.....Feb. 25-26
The District Stewards will meet at Springfield, Wednesday, Jan. 11th, at 1 p. m. at the Methodist Church.
JAS. A. PERELES, P. E.

THOMAS W. BAIRD,

Successor to BAIRD & BRIGHT, Agent for

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J. T. BACON, Traveling Manager.

Dr. Winfield's Portrait.

We are informed by Prof. Slatter that he has a number of cabinet photographs from which the last life size crayon portrait was taken, that gave the Doctor so much satisfaction. He will furnish copies to any of his friends who will remit fifty cents in either stamps or postal note. To a number of friends clubbing together the Professor will furnish them at \$4 per dozen. We will vouch for the Professor performing his contract. Address him this office or 120, Main St., Little Rock.

Consumption Surely Cured.

To the Editor:—
Please inform your readers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy free to any of your readers who have consumption if they will send me their Express and P. O. address.

Respectfully,

T. A. SLOCUM, M. C.
181 Pearl St., New York.

LOOK OUT FOR IT!—Hoarseness is the first symptom of croup, by giving Chamberlain's Cough Remedy freely as soon as a child becomes hoarse, it will prevent the croup, which can always be done if the remedy is kept at hand. There is not the least danger in giving it.

School children will learn much faster if they are made comfortable and kept in perfect health. Very few escape severe coughs and colds during the winter months. It is an easy matter to avoid the discomforts and distress of coughs and colds by using Chamberlain's Cough Remedy. It is by far the best treatment ever brought into general use for coughs, colds and hoarseness. When the first symptoms of a cold appear, use Chamberlain's Cough Remedy, and the cold can be broken up at once.

Bas' Chicken Cholera Cure is the leading remedy of the kind on the market. We call attention to the advertisement.

MASON & HAMLIN ORGANS.

The cabinet organ was introduced in its present form by Mason & Hamlin in 1861. Other makers followed in the manufacture of these instruments, but the Mason & Hamlin Organs have always maintained their supremacy as the best in the world.

Mason & Hamlin offer, as demonstration of the unequalled excellence of their organs, the fact that at all of the great World's Exhibitions, since that of Paris, 1876, in competition with best makers of all countries, they have invariably taken the highest honors. Illustrated catalogue free.

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Stringer was introduced by them in 1885, and has been pronounced by experts the "greatest improvement in pianos in half a century."

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PLES FREE to men canvassers for
Dr. Scott's Genuine Electric Belts,
Brushes, &c. Lady agents wanted for
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for terms. Dr. Scott, 813 Broadway, N. Y.

Religious Visitor.

A monthly. 50 cents a year. All who
subscribe before January first, 1888, will
get it one year for 35 cts. Don't send
stamps. T. H. Granberry 125 Vance street,
Memphis, Tenn.

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MALARIAL AND SWAMP FEVERS

NEVER FAILS. Price, 50 cents. Five Bottles, \$2.00. For sale only by

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