The Arkansas Methodist.

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

BY BENNETT & EMONSON.

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BISHOP McTYEIRE--IN MEMORITER.

[Read by Bishop Keener in the Chapel of Vanderbilt University, May 5, 1889.]

In estimating human character, we wait upon the last hours of men to see how they round up. The unrelenting force of a great spirit will bear it firmly to the end. "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day, and not to me only, but unto all them also that love his appearing." As he approaches the hour his confidence rather increases; he touches his mantle that he may arrange its folds; when, in an instant, lo, the Saviour has come!

Bishop McTyeire died at home in his own bed, and in his own family circle, and in his right mind. Happy privilege to the itinerant servant of God! One may live as a minister, or as a magistrate, but he dies as a man. His son held his hand, and caught the last words of the dying father. The life which had widened to take in Conferences, territories, missions—well-nigh a world—had now narrowed to the chamber where the cares and finishing touches of parental solicitude had often mingled with the breathings of a higher fellowship. It was not easy for the still vigorous mind to pass from that large outer to this innermost circle of thought. But the time had come. He must needs transfer to the care of a wise Providence those labors and plans which had so long rested upon his heart. "The time has come for me to let go, and let some one else take hold."

The care of God's house had become his fortune, and it was not easy to part with it. Only twenty-four hours remained, but happily the yet more momentous affairs of his own eternal being had not been neglected. The evening of this very day he was feeling out toward those vast realities into which he was so soon to be introduced. Doubtless there was a holy instinct which guided him to the means of grace the Saviour had instituted upon the eve preceding his own death. With "desire" he approached the Passover, and gave the cup to his people, that ever after they might pledge him in his sorrow, and find in his death the shelter of the atonement. So the dying servant of his Lord said to the dear ones about him: "I have long desired to take this sacrament with you, having been cut off for months from the privilege of the sanctuary." Having received it, he repeated the Lord's Prayer, and pronounced the benediction himself. Doubtless he found "the cup" to be a cordial to his spirit. It was of this "peace" he whispered, when dying, "made through the blood of the cross, by which God has reconciled all things unto himself," and of which the Holy Spirit gave him so precious an experience. By the Passover the Lord Jehovah was pleased to institute all his people into distinct families, and to bring annually to every separate household the sacred symbol of a lamb slain, to be offered by the head of the house, so that God might be forever known as the God of the families of the earth.

It was soon after this that death set in; but he was conscious to the last, though much with God. By and by, in the early morning, about the time that Jesus stood on the shore, he disappeared, as did Simon Peter, in company with his Lord.

So that at the time of his death he had made the full circle of life, as an arctic sun in midsummer, returning in the integrity of his soul to the original purpose and covenant of his youth. He that was the author was now also the finisher of his faith. The talents he had received from the Master he now returned with the demanded increase.

It was when but a boy he was sent to Cokesbury. There he found a new conscious personality, and pardon for his sins. His conversion was in his early manhood again greatly revived at Randolph-Macon College, and of the latter experience he usually spoke. He could not tell, he used to say, exactly, "but within two miles of the place, and two weeks of the time," when he was converted. The time and the space were none too much for one who was marking well the bulwarks and palaces of Zion, "that he might tell it to the generations following."

When he returned home from Cokesbury he found his father removed to Alabama. There, to use his own words, he "was dug up again by another Methodist preacher and sent to college;" and he attributed the good fortune of his early education not so much to parental ambition as to the urgency of the preachers that he should be sent to Methodist schools.

He was singularly fortunate in his preceptors. The Chancellor of this University gave him his first diploma, and has lived to see him graduate for the skies. Of his distinguished scholar it may be said that, if he ever had better material, he never did better work. There was a thoroughness and steadiness of application in all the after-life of the student that must have reflected the teacher. The "Methodist Latin and the Methodist Greek" of Randolph-Macon, as well as the Methodist preaching, left its impress upon all the habits of his mind until the day of his death. Who can fail to see it in the very trees and walks about this *campus*?

Of His Ministry. He was licensed to preach in Virginia. He joined the Virginia Conference in 1845, and was appointed to Williamsburg. In 1846 he was at the session of the General Conference—looking down from the gallery—then being held at Petersburg—"The most impressive sight I ever looked upon." I may add, by way of passing, that I too, as a visitor, was there from Alabama to receive its inspiration. He was transferred at the end of the year and appointed to Mobile. Afterward he was appointed to Demopolis and Columbus. He remained, in all, three years and a-half in Alabama. Then he was sent to the Louisiana Conference, where he remained ten years. Then in 1858 he was transferred to Tennessee, where he continued to reside until now, excepting some four years—from 1862 to 1866—when he was stationed at Montgomery. The detail of his time and work has been so frequently stated that it need not be repeated. He had filled out at his death forty-four years of consistent ministerial labor.

In New Orleans. It was at his own suggestion made to me, and by the appointment of Bishop Paine, that he was sent to New Orleans and stationed at the "Elijah Steele" charge. The various reverses which Methodism had up to this time suffered in New Orleans, and the frequency of the epidemics of that city, one would have thought, constituted by no means an attractive field for a young preacher, then filling one of the best appointments in the Alabama Conference. But it so was—the Lord had turned his mind that way, which, as events showed afterward, was in the line of his whole subsequent career.

Providence arranges long in advance for answers to prayer, and did we know how long, we should not doubt that before the words of prayer were framed, oftentimes, as St. John says, the answer is ready. So the Lord was preparing two young people for blessing the world long before either knew the other. But by and by they were united in that sacred covenant which in its strength reaches to the foundations of the earth, and in its joy and beauty to the paradise of God. This "golden link" united ultimately the fortunes of Southern Methodism with the princely Vanderbilts, father and sons, and gave to our Church the largest foundation for Methodist educational training and culture now in the world.

Henceforth, by the way of New Orleans, this design was to be developed. The steps of it were the pulpit of Felicity Street Church, the charge of the colored churches there, and the editing of the New Orleans Christian Advocate. Directly after the General Conference at St. Louis, its delegates from Arkansas, Mississippi, Alabama, and Louisiana Conferences appointed a committee, of which Dr. Hamilton was chairman, to publish an Advocate in New Orleans. This was done only so far as a specimen number. The publication failed for want of subscribers. Six months afterward Bishop McTyeire and a colleague started the publication of the present paper on their own financial responsibility, and offered it and its profits to the Conferences of the South-west, but only the Alabama and Louisiana consented to recognize it as a Conference paper. Six years, after several other Conferences adopted it as their organ. This he continued to edit for eight years. It proved to be the foundation of his Connectional influence and position. He developed at a very early period in his ministry to the full proportion of his ability. His first sermons were nearly as good as his last. So it may be said of his editing. As a writer, he was one in a thousand. He could say exactly what was proper and demanded by the times, and he had the courage to say it. His style was full of thought, of facts, clear, sparkling, yet quiet and cumulative to the very last sentence. This period of the Church was itself formative. The providential disruption of Methodism had ended a few years before in two Methodisms, North and South, but we were yet in the courts resisting the action of the General Conference of the M. E. Church of 1848. Without knowing it, both Methodisms were being firmly crystallized, so as to hold harmless at the North and at the South all that had been secured by the devoted labor of Asbury, Coke, McKendree, Soule, and their noble coadjutors in the valleys of the West and on the slopes of the Atlantic. The country too was drifting steadily by the pressure of fanaticism, native and imported, into the terrible vortex of war. Constitutional checks and legislative methods were being borne down and swept away by the irresistible forces of passion, until presently the country stood helpless on the edge of the greatest conceivable folly—the killing of a million of her best citizens in order to effect Negro emancipation. The South was at first comparatively helpless, but became strong in the righteousness of defending her altars and firesides. This was the atmosphere in which the young editor was perfected. Every thing and person toward the last became more or less martial, but many were prayerful. We cannot be surprised that his style was crisp, that he spoke straight on and out. Then words told when the gloves of courtesy were the gauges of battle.

The war was not the death of Southern Methodism. When it was all over, there were at least "seven thousand," who still abode. His years of editing were poorly remunerative—ranging from $250 to $800 per annum. His pastorate yielded, in those days of building and unifying, barely food and shelter. The several societies in his charge were at last harmonized into the one effective congregation of Felicity Street Church. The nine years that succeeded in which he was in New Orleans were remarkable for the perfect harmony which prevailed among our members and between the preachers. The fruit of peace was sown in peace, and Methodism grew stronger daily, as results show, for no city in all our Zion has sent out so large a number of men into the Southern itinerant ministry.

While he was building up a character for the paper, the Advocate in turn was giving emphasis and breadth to its editor throughout Southern Methodism, until in 1858 he was elected to the Christian Advocate in this city of Nashville.

During these years of pastorate New Orleans was visited by epidemics of cholera and yellow fever, but the pastor and editor stood firm, and passed the terrible ordeal, both he and his family. The pastor who preceded him had died of the fever. At that time his ministry was highly instructive and spiritual. His sermons were fresh, and of excellent quality—a sound exegesis of the word, and of faithful application to the hearer. None could more tenderly comfort the afflicted or guide the feeble; no one could track the sinner through all the windings of his heart, or lay open the depth of the carnal mind to its own consciousness more convincingly. He was greatly admired and loved by his people. The young were specially drawn to him.

As a speaker he seemed slow, but made fine progress in thought. He never allowed his words to get in advance of his ideas, no matter what time it took. He was remarkable for appositeness of illustration, for the exact word, and at times for a rare nicety of expression. Often there was deep pathos in the turn of his periods, and sometimes a quiet humor for which the hearer learned to wait.

In all attitudes in public he was never off guard. He always said and did the fit thing. His sense of propriety was the most uniformly correct and the most uniformly satisfactory of that of any public speaker I ever knew. He seemed always to be himself. Once only I remember an exception. It was at the Louisville General Conference, when the Report on Fraternity was recommitted. Even then few discovered it. His mind was extraordinary in its analytical power, and as much so in its power of arrangement. It worked at times with great rapidity. His power of gathering up for new positions and for reply is seldom surpassed. To carry his first line was by no means the assurance of victory; there was always a second line of defense, and after that a citadel from which he was hard to dislodge; so that in debate, right or wrong, he was a very formidable opponent. But he was as seldom wrong in judgment as most men.

His memory for words was exact, his power for grasping and managing details remarkable. He carried the affairs of Conferences, circuits, and preachers in mind without seeming effort, and was rarely at loss for a name. His convictions were strong. It troubled him sorely to see that those whose opinions he valued differed from him, though not so sorely to differ from them. He was always cautious, often politic, at times insolvable. Yet he not unfrequently turned out of the path to give room rather than engage in conflict. Probably no one man suffered more, gained more, or lost more from reticence. It had at an early period of life become a habit of his mind; afterward, like William of Orange, he learned the value of silence in all great campaigns.

At the General Conference of 1866, held in New Orleans, the world was thought to have about come to an end, and that our Church could only be maintained by being taken down and reconstructed. Dr. Green, of Tennessee, Dr Myers, of Georgia, and Dr. McTyeire, of Alabama, came to the Conference with much harmony of view on this subject, which contemplated the election of twelve or more bishops, the introduction of the laity into the Annual and General Conferences, the veto power of the episcopacy on constitutional questions, the doing away all limits to the pastorate and all probation to membership, all disciplinary obligations to attend class, the turning over all property held for our colored members to the A. M. E. Church, the introduction of District and Church Conferences. The name itself of the Church was to be changed, the Discipline was to be revised, and a Wesleyan liturgy to be prepared for Church service. It would seem as if only the the Articles of Religion were to remain intact.

Hitherto the government of the Church has been wholly in the hands of the traveling elders and deacons represented quadrennially in a General Conference. Now it was proposed to transfer a large part of this power to other departments of the Church. Bishop McTyeire was in favor of most, if not all, of these changes. They were not all made, but some of them were, which showed that the bishop was not excessively conservative. The great reverence felt for the men and the things of our Methodism, which had been so severely tested at New York in 1844, and which yet remained to us, was held in abeyance for the while by the majority of the General Conference. His advocacy of these proposed changes was indorsed by his election to the episcopacy at that Conference—one of a notable company, Bishops Doggett, Wightman, Marvin, and McTyeire, the beauty of our Zion—all of whom are now "fallen on sleep."

No man seemed better fitted for filling out all lines of an ideal Methodist general superintendency, and he did fill them out as if especially designed for this difficult, delicate, and responsible office. I think this is well-nigh the universal verdict of the Connection. He maintained its honor and purity, its reputation for pulpit and administrative ability. He conserved its strength and enlarged its responsibility. While he did some things in all the many things of a superintendency of twenty-three years which to be done once might possibly be done better, yet who could have done better? He leaves Methodism as strong and as united as he found it. What more could be required of her servants? Let us thank God for every man that lives and dies as well.

His Writings. His labor in formulating the disciplinary methods of the Church in the "Manual" have done its membership and ministry a valuable service. No man endeavored more to institute faithfulness and system in guarding its purity.

His "History of Methodism" was a valuable contribution to Methodism on both sides of the Atlantic. It at least speaks for our Southern people; it puts to the record in a fair historical spirit a statement of the triumph of our Christianity in having raised in a single century barbarians of the dullest type to seats of honor among a civilized nation, and in having given them an experimental knowledge of spiritual things. It claims for our people the great achievement in all the centuries of rescuing five millions of Negroes now living besides the millions dead, from their degrading superstitions by the self-denying toil of hundreds of missionaries, who for a century preached on Southern plantations, circuits, and stations—A success never as yet surpassed in the missionary field.

We needed a writer capable of stating this great truth and of giving it a permanent setting—the labors of Southern Methodism among Southern slaves. This he was well able to do, having had charge for several years of more than two thousand colored members of our Church in New Orleans. Other productions of his pen have been equally valuable and permanent.

Vanderbilt University. As an administrator of this responsible trust he stands forth pre-eminent for the unchallenged integrity of his administration. A country lad, trained in a Methodist school and college, never having handled $5,000 at any one time in his life, having only passed through the financial training of an itinerant preacher, is intrusted with one and a-half million of dollars! Let us consider this sight. Where, ye merchants, bankers, and lawyers, where are you, that have not failed in forty years? And ye office-holders of the last hundred years, yourselves so hard to hold, though aided by many checks, personal and other, where have you seen so much clear cash passing through the fingers of a man, and none of it, no, not a dollar, sticking to them? Not this only, but none wasted, none wanting. Other great foundations have been watched by the wisest, but have crumbled under the reverses, the earthquake of the stock-market, and the general disturbance of financial centers, or have been fissured to their downfall. But here is at least one example of financial integrity, centering in the absolute will and honesty of one man. We are not called to apologize for any lack of experience, or any other lack in our noble brother; he has done better than the best. Handling more money and controlling more patronage than Mr. Wesley, he has left behind him as conspicuous honesty and as faithful a record. Our people are fond of contemplating men who die poor, if they be in the ministry; and we may thank God for so excellent a treatise on covetousness as we find in the rounded life of Bishop McTyeire.

But in the founding of this University the Church was singularly fortunate in the conjunction of three such persons as the Commodore, the Bishop, and our venerable Chancellor, and in the concurrence of their several abilities to its accomplishment. Usually the larger projection, and the more ample the funds, the slower the progress to completion; but in this instance the purposes of Commodore Vanderbilt were realized in a very few years, and the University was rapidly brought to its full working completeness. As Bishop McTyeire says in his will "In a decade has been done what we hardly looked for in a century; it is of the Lord I verily believe." In which I am sure we all concur this day.

It is largely due to the wisdom of the founder that it is so. In his selecting the right man, and in his giving him full power, securing to him almost an absolute control of the whole scheme—the capacity of the bishop for this large and delicate responsibility, now universally admitted, vindicates the excellent judgment of the Commodore. When we consider how much this University has already accomplished, and see its graduates in all departments of honorable pursuit in the Church and in the State; when we see more especially the men it has sent out into the circuits, stations, and missions of our Southern Methodism in all parts of the country and in foreign fields, we feel that it must have had its rise in the good providence of God.

The noble patriotism of its founder should be held up for honorable recognition by all people in all parts of the Union—so well stated in his last communication to the Board of Trust, in which he approves the organization of the University with its six departments: "And if it shall through its influence contribute even in the smallest degree to strengthen the ties which should exist between all geographical sections of our common country, I shall feel that it has accomplished one of the objects that led me to take an interest in it." These words are as noble as they are modest. And they doubtless awaken an approving response in all our hearts. Did we need any additional stimulant to our duty in conserving this trust, we shall find it in the last wish expressed by Bishop McTyeire in his "Suggestions Concerning Vanderbilt University: 1. That all the bishops exercise steadily and constantly their charter rights as members of the Board of Trust, directing and controlling. 2. That the religious character of the University be emphasized always. Insist on this. The institution is in care of the Methodist Episcopal Church, South. . . . I hope for grace in my dying hour to give up the Church and the University. May it please the Master for my place in each to provide a wiser, stronger, holier, more useful servant than I have been. Amen." Now by the blessings of God I speak for mysel and colleagues. We shall indeed be mindful of these impressive words of the bishop, coming as they do from his dying chamber; we shall conserve the Vanderbilt University to Methodism, and we will rally our beloved Methodism to the Vanderbilt University; and this we will continue to do by all proper means at our command. May it ever have as wise and faithful a President, Chancellor, and Board of Trust as it has had during all its history to the present hour.

The End. The full, well-rounded life of Bishop McTyeire ends where it began—a faithful servant of his Lord. Let us thank God for this able and pure man. "More and more I thank the Lord," he writes to a friend, "for casting my lot with Methodist preachers, and making their work my work. Only one wish remains, and it is best expressed by the Wesleyan hymn which Dr. Summers used at the funeral of Bishop Wightman:

'Ready for all thy perfect will,
My acts of faith and love repeat,
Till death thy endless mercies seal,
And make the sacrifice complete.'

Thank God that he died in full possession of his faculties, and among those he loved best; that he died with the Church and this University on his heart, and only consigned it to God and his brethren when his feet touched the Jordan.

Let us commend those who were o dear to him to the watchful love of the Church. Above all, let us expect to greet him in heaven in the unabated strength of a redeemed manhood.

If one asks for his monument, the epitaph of Sir Christopher Wren, in the crypt of St. Paul's Cathedral, might not inaptly be chiseled upon the granite monument in this *campus* where the honored dust of our brother sleeps:

Si monumentum requiris,
Circumspice.
The Lord buries his workmen,
And carries on his work.

OUR NASHVILLE LETTER.

MY DEAR METHODIST:—You will see from the published action of the Book Committee that the sum of $17,000 has been set apart for distribution among the superannuated preachers of the several Annual Conferences. This is less by $8,000 than I had hoped would be granted. No doubt, however, the Book Committee, with all the facts before it, was more competent to reach a correct conclusion than anybody on the outside could possibly be. Then, too, $17,000 is not an insignificant sum. That it may, in due course of time, grow to much larger dimensions, is my earnest prayer. We have never been as careful of our old preachers as we ought to have been. To none of them have we given anything like a full support; and to the most of them we have doled out a miserable pittance, just enough to keep them out of the poor house. This is all wrong. The laborer is worthy of his hire; and, when his hire is only a bare subsistence while at work, he is worthy of attentive care when his working days are over. Two things ought to be done in all the Conferences. In the first place, the superannuate list ought to be carefully guarded. To put a man on it, as I have known to be done, who has not even completed his course of study and received elder's orders, is a contradiction in terms, and a most mischievous policy. Only those who have really spent their lives in the ministry, and been broken down under its burdens, are entitled to this consideration. The English Wesleyans superannuate no man until he has traveled at least ten years. In the second place, the collections for this cause should be pushed with all diligence. It is a mistake to lump it in with the other collections. Let it stand by itself, as it is worthy to do. Let it be taken up intelligently after a good sermon has been preached on its importance, or at least after an earnest talk. The congregations are very few that will not respond liberally on a proper showing of the facts. If it gets to be understood that the Publishing House is giving to support the old preachers, much harm will be done. What comes from this source is only a supplement at the best; and, if stinginess is going to find in this fact an excuse for neglecting its own duty, then it were better that the money of the Publishing House should be sunk into the bottom of the sea.

As you have doubtless heard, Bishop Hargrove was elected without salary to succeed Bishop McTyeire in the Presidency of the Board of Trust of Vanderbilt University.

(*Concluded on 5th page.*)

ARKANSAS METHODIST.

WEDNESDAY, MAY 15, 1889.

EARLY METHODIST HISTORY.

Third Series No. 2.

BY REV. ANDREW HUNTER, D. D.

In my last I said that Methodism came to Arkansas by way of Missouri. In addition to the settlement in Mound Prairie in South Arkansas, there were others at different points, notably in the north-west at Cane Hill, on White River at Batesville, and on the Mississippi River in what is now Phillips county. According to the "bound minutes" the Missouri Conference sent two preachers to Arkansas in the fall of 1817. In what was then called the Missouri District there is this appointment: "Hot Springs William Stevenson, John Harris." I suppose the Hot Springs was the most noted place in the Territory. There was no other place so noted, and hence the name of the first regular circuit. Wm. Stevenson was a South Carolinian. He was 47 years of age when he joined the Conference and gave thirty-seven years of his life to the Methodist itinerancy in Arkansas, Louisiana and Texas. His next appointment was the Black River District in Arkansas. John Strader was on Spring River, Thos. Tenant on Arkansas circuit, Washington Orr on Hot Springs; Mt. Prairie and Pecan Point on Red River were to be served by Wm. Stevenson and James Lowrey. Thus we have a P. E's district in the Arkansas Territory fully organized in the fall of 1818. From the Black River country in the North to the Pecan Point on Red River in the South, was fully three hundred miles. Stevenson attended to the duties of Presiding Elder on this District, and was preacher in charge of the Mt. Prairie circuit the same year. Up to the end of the Conference year in 1820, he is on the Arkansas District where he disappears from the list of appointments in Arkansas and is succeeded by John Scrips, as P. E. for two years, when he is again found as a P. E. for three more years. The old Methodists all spoke of him as a good man, and a good preacher; some regarded him as great. He belonged to a class that God in His providence has always raised up to carry on His work. Wm. Stevenson was a good preacher doubtless; he was a man devoted to God and His work, a man of prayer. He was a good organizer, keeping the affairs of the Church well in hand and under his administration the Church prospered. He was to Arkansas what Jesse Walker was to the North-west. Where there was work to be done, Stevenson was to be found, and his delight seemingly was to be at the front rallying the Lord's forces to the charge; thence, we find him from 1829 to 1833, traveling a District in Louisiana which was then in the Mississippi Conference. This brought him to the Sabine River and he went over occasionally into Mexico and bore the Divine message to the Americans who had settled there, disregarding the Romish interdict of the Mexican authorities. In the fall of 1838 when the Conference met at Washington in Hempstead co., Wm. Stevenson was introduced to us. He was a spare made old man about five feet eight inches in height, and would weigh I suppose about 140 pounds. He had but one eye, his locks very white and he looked like some battle scarred warrier that had been in the thickest of the fight a score of times, and had returned after a peace was conquered to review the fields his valor had won. That was the only time I ever saw him, but I call up his form now as vividly as if it had been but yesterday. He died in Texas sword in hand ready for the fray. Whether a stone marks his grave or not, his record is on high, and on "that day" when God makes up his jewels he will shine as the stars, for he "turned many to righteousness."

John Harris was appointed to work in Arkansas at the same time with Stevenson. His name disappears from the minutes after the first year, but in 1821 we find him on the Mt. Prairie circuit, and in 1822 on the Arkansas circuit. Then his name disappears again until the fall of 1829, when he is appointed to the Helena circuit, where he remained two years. The next year he is on Chicot circuit. After this he was in the local ranks for a number of years. Before his death a number of years however, he was readmitted and given a superannuated relation, which was continued while he lived. He died a member of the Little Rock Conference, and is buried in that vicinity. Wm. P. Ratcliffe preached his funeral soon after his death which occurred in 1866. John Harris was always a poor man as the world puts it. He never owned a foot of land in *fee simple*. He never seemed to care for worldly wealth. His treasure was in heaven. He reared four children, two sons and two daughters. One of the daughters is the wife of Rev. W. J. Stone of the Ark. Conference, at this time pastor of our Church at Ozark. The other I think lives at Fort Smith. Wm. R. was a merchant in Little Rock, a worthy member of the M. E. Church, South, and died of consumption when on a business trip to St Louis a few years since. Rev. Benoni Harris is an honored member of the White River Conference. He as filled circuits, stations, and districts and represented his Conference in Richmond, Va., in the last General Conference. John Harris was a very useful preacher in his day. He had a charming voice, and he managed it well. Garrick the actor said of Whitfield, that he could make his hearers weep or shout, by the variations of his voice in the pronunciation of the word *Mesopotamia*. John Harris could not do that, but could come as near it as any one I ever heard. A sermon preached by him in 1857, at a Quarterly Meeting on "Lost Creek" in Saline co., Ark. is remembered and spoken of to this day by persons who heard him. The writer was the P. E. and put him up at three o'clock p. m. on Sunday. The text was taken from Proverbs, "The sluggard will not plough by reason of the cold; therefore, shall he begin harvest and have nothing." The theme was making proper use of the opportunities afforded us. Ploughing at the right time secured the harvest, and neglect left us in want at the very time we needed help the most. The harvest the end of the world, the reapers the angels and the neglecters of the great salvation are begging for rocks and mountains to fall upon them, &c., were some of the points made in the sermon. At the conclusion when his melting tones, tremulous with emotion, fell on his hearers one sentence after another, the whole audience submitted to God. John Harris did not leave any thing any thing for his children but the heritage of a good name. He was poor in this world, "but rich in faith and an heir of the kingdom." In the great day when our Lord returns to earth to take his ransomed home methinks no crowns will shine brighter than those worn by the two pioneers who planted Methodism in Arkansas—Wm. Stevenson and "Uncle Jackey," as he was called. They have met an the other shore, are waiting for the redemption of their bodies. May we who have entered on their labors, be faithful followers of those who now inherit the promises.

APOSTASY. No. 6.

Saul the first king of Israel, was an apostate from religion, if reliance can be placed on the divine record. In reading the 9th and 10th chapters of 1 Samuel, we learn a very important portion of Saul's history and something of God's dealings with the man. Saul on his return from seeking his father's asses, providentially met with Samuel, the seer to whom God had communicated some facts concerning Saul. In Samuel's interview with Saul, he told him that God had made choice of him for king of Israel. Samuel also arranged for a confidential talk with him in which he revealed the word of the Lord concerning the matter. Samuel took a vial of oil and poured it on Saul's head and anointed him captain of God's inheritance. And in 1 Sam. 10:5, he said; "after thou shalt come to the hill of God, where is a garrison of the Philistines, thou shalt meet a company of prophets coming down from the high place and they shall prophesy; and the spirit of the Lord shall come upon thee, and thou shalt prophesy with them and shalt be turned into another man." Now this is prophecy; what is history? It is just what the prophet declared. Saul did meet the prophets; they did prophesy; and the Spirit of God came upon Saul, and he prophesied with them and was turned into another man, God giving him another heart. And now the whole controversy about Saul's case is concerning this new heart God gave him. Dr. Scott, a great and good man, but sailing under the Calvinian wing of the Church, seemed to think that the heart God gave Saul was mental qualification for the government of Israel; but the light we get from the sacred oracles, helps the faithful reader to a different conclusion. Samuel assured Saul that God was with him. See 1 Sam. 10:7. When Saul met the predicted prophets sure enough the Spirit of God came upon him and he engaged with them in prophesying, or in prayer and supplication as Dr. Clarke says, and God turned him into another man. This change in Saul must have been a spiritual one for the exercises in which he engages while under the power of the Holy Spirit, forbid any other conclusion. For at the time of his religious devotions with the prophets the Spirit of God came upon him and gave him another heart. We believe this to have been a clear case of conversion. This heart was the gift of God. It was a pious heart one that reflected the divine image; for a heart of bad moral qualities never can be the gift of God. It was good, because God gave it. It was a new heart, becaused it was one Saul never possessed before; and because it was renewed in those holy affections that led him to abandon former associates and unite with God's people in divine worship. Saul's arrest and conversion so astonished his old companions that when they saw him worshipping God with Israel, they cried out, is Saul also among the prophets? He now has a new heart, is another man, changed in heart, life and morals, and he makes manifest the change by zealously worshipping God. He is not the man he was when God's Spirit came upon him. Now he is converted, is another man, possessed of another heart, of which God is the builder. Saul is now right; God is now with him; hence, his heart is a temple for the Holy Spirit. God never takes a bad heart from a sinner and gives him another of like morals. And, see too, what followed the work of God's Spirit in Saul. Under spiritual influence he forsakes the company of evil associates, he turns to the mercy seat and in prayer and supplication seeks the blessing and graces of God as all other converts do. He offered sacrifices and followed the Lord. His new heart gave him spiritual identity with God's Israel. And if any thing else is necessary to make a good man, God has not stated it. These exercises alone spring from holiness of heart, and as God was with him in his devotions, the idea is precluded that they were hypocritical unless we can believe that God would help a man put on the mask of hypocrisy.

But Saul fell. One step after another marks his apostasy from God and truth. "He turned back from following after God." He preferred the counsel of the wicked to the wisdom of God. "The Spirit of the Lord departed from Saul and an evil spirit from the Lord troubled him." 1 Sam. 16:14. If Saul had never enjoyed the presence of God's Spirit how could that Spirit leave him? About Saul's last days there is no dispute. All admit his light went out in total darkness, entering a night hopeless and starless. He pierced his heart with his own sword from whose point, his body passed into the grave of suicide. O what gloom to settle upon one who once prophesied at the altars of the Church, with whom the Spirit of God associated and by whose Divine baptism he had been turned into another man by giving him a new and holy heart, and whose daily sacrifices went up as holy incense to God.

R. G. BRITTAIN.

Vanndale, Ark.

REMINISCENCES. NO. 4.

The preacher given us in the fall of 1867 was local, had a large family and a large farm, and was elected a member of the Constitutional Convention, which met in Little Rock in the winter of 1868. I doubt not it was the best the appointing power could do. But little perceivable advance was made in any church interest. Certainly none in the two leading features, viz.: the spiritual and the financial. The district fell into good hands, and strong efforts were put forth by the Presiding Elder to place the finances on an enduring basis. As the members were generally poor, so far as money was concerned, he suggested the novel ideas of consecrating a hog, or an acre of wheat or corn to the Lord for the support of the ministry; and the sisters could make a hen do a full share of that noble work. Conscience was particularly enjoined to see that good land, good hogs and hens should be selected, that prompt attention, good feeding and cultivation should be given, so that the Lord might be served on approved business principles, exactly as all our other business interests were managed. W. R. Foster made his suggestions, submitted his plans, reproved our slowness, rebuked our stinginess, exhorted us fearlessly and in his own style. Some were amused, others disgusted, some were instructed, others mocked, some were confirmed in their selfishness, others were led to faithfulness and liberality. He was a man of one work, zealous for God and His Church, and was kept on the district three years. At the division of our Conference he fell to the White River; and is to this day, well reported of for good works. He was beloved on our circuit, always met with a cordial welcome, and sinners were converted under his ministry, but he had no pastoral backing, and the year 1868 closed without large results. Late in the Fall my 3 o'clock Sabbath class-meeting was enlivened by the presence of several preachers on their way from the Jacksonport Conference—Granade, Grant, Arrington, Francis, Rice and a Dr. Ward, who, while not proclaiming kinship with Artemus, yet had a vein of his humor. The first named gave us an excellent sermon on the 1st Psalm. These brethren were told it was hoped the Conference had given us a preacher who could sing. "You have the sweetest singer in the Conference," said Grant, the widower, whose nose was plain on his face. Sure enough the first thing we heard of that preacher doing he and his whole family were singing wherever they went. They went from house to house a long time. Parsonages were not known. A house to rent could not be had for any consideration. Shall I tell how a log parsonage went up? J. M. Clayton could tell, Dr. Sam Eddins could add a chapter, Dr. A. McKennon, late of Clarksville, if he were alive, could interest my readers, and W. D. Beck could tell his experience. It still does duty at the foot of the hill, I suppose, and stands a mute monument of a year of hard work. If its walls could speak they would tell of the pleasant visits of Jno. M. Steele and W. N. Gillespie my old prison mate; their testimony would be of a suffering family, of the long and dangerous illness of the mother, and of the little babies departure for heaven, the first of the family to enter that nightless world. But I forbear. Heaven must do its own talking. In due time the unwritten history of God's servants shall be opened, their tears unbottled, their sorrows turned to everlasting joys; and the jeweled crown of their divine Master shall be wreathed and received amid the coronation songs of saints and angels. Make the jewels spotless and perfect, for Jesus is worthy.

This year was one of spiritual growth and of salvation to dying men and women. I shall never forget it. It was the second year that my license was given me. It was really my first year in the ministry and brought me my first lessons in the itinerancy. My old and tried friend will not think me insincere if I say that J. M. Clayton was my teacher; and that I am glad to write that his lessons in example and in precept are not obscured by the twenty years that intervene. Every teacher has had his own training. If nine years of itinerancy from Jonesboro to Carrollton had not qualified my teacher to give a few lessons, then you may altogether discount the experience a preacher receives from a voluntary and persistent consecration to the requirements of a Methodist Annual Conference. A backward glance impels another forward. In the well kept cemetery near where I write is the unmarked and unknown grave of Rev. Hiram Gering, who died at his post on this circuit in 1838. In the grave-yard of the now deserted Gering chapel near Fayetteville sleeps the body of Rev. Jordan Banks, at Elm Springs Rev. David Sturdy; and out in the weird mountains of Newton county Bro. Clayton found the last resting place of Rev. T. B. Hillburn, who died on a trip across one of those mountains on the road-side with no one near but a daughter. He was on the Jasper mission. My friend wrote near his grave on Buffalo, these "Lines to the memory of Rev. Thos. B. Hillburn of the Arkansas Conference:"

"The sainted Hillburn sleeps near by
Where once he preached the word,
In the grave his dust doth lie,
His soul is with the Lord.

'Twas not for him to think of ease
While Satan raged around,
But all his soul was given to please
The Savior he had found.

How in the thickest of the fight
He loved to press his way
And lift on high the banner bright
That tells of endless day!

Sleep on, then soldier of the cross;
With thee the strife is o'er,
Since thou hast won the precious prize
On heaven's eternal shore.

Oh! may my life be spent as thine
In winning souls from night,
That I at last with thee may shine
Redeemed and crowned with light."

One day my friend will ascend from some circuit to have his prayer answered. Some of his "fruit gathered unto eternal life," will be in advance of him. The rest will follow. Our eyes begin earnestly to look into the future. It is at hand.

J. A. WALDEN.

MY TRIP TO NASHVILLE.

Leaving home Saturday morning I spent Sunday in Memphis, enjoying the hospitality of Bro. Erwin, the popular and gifted pastor of the Central Methodist Church. It was a good day to me. Gilderoy, your racy correspondent, feasted us in the morning and at night Dr. Hunter, whom we all love and venerate. In company with Dr. Hunter and the Rev. G. A. Dannelly, I reached Nashville Monday evening, to find the hotels crowded with visitors from Tennessee and adjoining States to witness the races. The members of the Legislature were also convening in an adjourned session to consider the veto of Gov. Taylor, concerning the removal of the penitentiary. His veto was sustained—and the legislature adjourned after only a day's session.

The Board of Trust met in the parlors of Wesley Hall at the time appointed. All the Bishops were present for the first time, and there was a fair representation of the other members of the Board. The life sized picture of Bishop McTyeire, draped in mourning, with his dying word "Peace" underneath, looking down upon us, produced in at least one member of the Board feelings of loss, and awe and responsibility difficult to describe. The first day was largely taken up in discussing the tenure and functions of the President of the Board of Trust, which resulted in recognizing the veto power as perpetual, discontinuing salary excepting $1,000 for house rent, and providing that the incumbents of the office should be a Bishop of the Methodist Episcopal Church, South, and have a life tenure to the office, or rather that he shall be President of the Board of Trust so long as he is an effective Bishop. On the second ballot Bishop Hargrove was chosen President of the Board by a vote of 15 out of 21 ballots cast. We are confident that time will vindicate the wisdom of our choice. In a brief and graceful speech he accepted the responsible position, asking the prayers of the Church and the co-operation of his colleagues in the Episcopacy. The presence of all the Bishops, provided for in the charter, but now enjoyed for the first time, was an inspiration to us and a prophecy of blessing to this the greatest of our educational institutions. The University is having a year of great prosperity. The Hall of Mechanical Engineering has been finished at a cost of over $30,000 and the Dental building, a much finer structure, will soon be completed. Wesley Hall has not so many students as last year, caused by raising the standard of admission to this department; but the Dean reports the grade of scholarship better and improvement in every other respect. Too much can not be said in praise of Prof. C. L. Thornburg who has the management of Wesley Hall. He has reduced board from $12—per month, the price when he took charge to $8.75 per month. What a boon this is to our young preachers, struggling to educate themselves! Dr. Hunter and myself are indebted to Prof. Thornburg and wife for kind attentions and hospitable entertainment during our stay in Nashville.

The Board agreed to give ten $100 scholarships to worthy young preachers, graduates of other institutions, when the faculty should approve, to help them through the theological department. This will be good news to our Church and a providence to many young men in the years to come. We could write *in extenso* about our trip, but this letter is long enough.

I write this from a upper room in the new and pleasant home of our Mr. Editor, in Little Rock, while waiting for the breakfast-bell. A pleasant drive through that city in the afternoon with Bro. Bennett and family, and an old time Methodist entertainment, while waiting for the next train was quite refreshing to a weary traveler.

I would that our Methodist people could realize their need of THE ARKANSAS METHODIST and their indebtedness to Bro. Bennett for making so good a paper. It is conservative, but progressive; denominational, but catholic; local, but connectional; the cheapest, but, other editors will excuse for saying, for *our* purposes the best paper in the Church. Three wagon loads of papers go to the post-office each week. Let all hands join in a long pull, a strong pull, to deposit in the post-office each week four wagon loads.

SIDNEY H. BABCOCK.

Little Rock, May 10.

THE LINE SHOULD BE DRAWN.

DEAR BRO. BENNETT:—One month and more has elapsed since the convening of my second Quarterly meeting, and during this time I have been so busily engaged in other matters that I have not taken time to write of that occasion, nor give any notes concerning other things in this part of the field. We had a very interesting and profitable Quarterly meeting occasion. A part of the business proceedings, however, were more interesting than pleasant, yet all passed off as well as could have been expected under existing circumstances. Bro. J. R. Moore, our P. E., was with us discharging official duties with ability and in good order. His preaching was in demonstration of the Spirit and of power. On Sunday at 11 o'clock he preached on the subject of Missions, and a better sermon I never heard on the subject. The collection following it was decidedly the best I ever saw in a country church—amounting to $128, in cash and subscriptions. This has been supplemented since with a right handsome little sum with more yet to follow. During the past few weeks, and especially since the Hymn Book offer appeared, we have been trying to get in some good work for THE ARKANSAS METHODIST. We sent up a lot of names last week, and others will accompany this with more to follow soon. THE ARKANSAS METHODIST is in great favor with the people of this charge. It is a rare occurence that any one orders the paper stopped.

I am glad to see that some of our great men are sounding the alarm and calling the attention of the Church to the tendency of so many of her members to worldly mindedness and other popular vices. Amen! Let them continue to agitate the matter, and let all fall into line and set a quarantine against the deadly malady and keep it without our borders. The Church can't afford to compromise with the world and enter into league with the devil for any consideration. And she is doing nothing short of this, when she permits her members to attend and participate in dances and other similar vices without bringing them to account for it. I do not mean to be understood as favoring a hasty and rigid enforcement of discipline; but I do think, that when every reasonable means of restoring them has been used to no avail, it is time to apply the keen edge of the law that they may have no more place among us. It is proper and right to be reasonable and conservative; but when this begins to reach a point of compromise between the Church and the world, it is time to stop. The world has no point at which it proposes to cease its demands upon the Church for conservatism until she has surrendered everything that opposes it. This she can not afford to do. The nearer she approaches such a point the less capable is she to fill her God-given mission. Then, in God's name let her be separate and "touch not the unclean thing." God helping me, I am determined that continued dancing shall stop in that part of the Church over which I have any control. As long as there is any prospect of saving the violators by keeping them in the Church, and the Church is not suffering from such forbearance, I am willing to bear with them; but when they continue without any promise of amendment it is time to begin to unload. It will be a better day for our Church when it is *distinctly* understood that, loyalty to God and the Church, are necessary conditions of *any* retaining membership therein. God help us to draw the line. Fraternally,

W. R. HARRISON.

ORIGIN OF INFANT BAPTISM.

This book has been entirely rewritten, enlarged and improved. It is in the hands of the publisher awaiting my instructions. There has been considerable expression of desire for its publication. I think the publication would do much good—if the preachers will see that it is placed in the hands of our people. Proselyters are busy with our young people. They din their false doctrine into their ears perpetually. If we do not afford them instruction in the truth, they are open to the devices of error. Let us wake up and see to it that our people are supplied with the true doctrine in cheap and readable pamphlets.

To publish this will cost me money. I have about decided not to do so unless orders are sent in first for an amount that will secure me. It costs you nothing to sell the book. Every preacher can easily sell from one to five dollars' worth, and be doing good while so engaged. Make an order at once. The price will be 15 cts. per single copy, $1.00 for ten copies, $5.00 for sixty copies. Sixty copies can be sold on any circuit. I want an order from every preacher in the State, and expect many from other States. Local preachers and laymen can frequently sell many.

Send in your orders. Send them now. Don't wait till next week. I wish to know at once whether there is public demand for the book. If there is not, I will not publish. Send your orders to

J. H. RIGGIN.

Mineral Springs, Ark.

If you are owing me for *Origin of the Baptists*, please send me the money.

J. H. R.

PROHIBITION IN KANSAS.

BRO. BENNETT:—"Figures do not lie," said Elder Hawkins, when he was trying to figure out the end of the world in August 1843, as reported by Edward Egleston in his "End of the World." The N. Y. Post's "figures" published by the Arkansas Gazette, to which you reply in your last issue, are about as unreliable in proving that "Prohibition does not Prohibit," as was Elder Hawkins, in figuring the end of the world in 1843. The "figures" (2,997 liquor dealers in Kansas in 1887) must have been doctored by some drunken man, who could not read straight, as they are incorrect. After reading your well written reply, I turned to the annual reports of the Commissioner of Internal Revenue, as I have them, from 1883 to 1888. As the fifty thousand readers of THE ARKANSAS METHODIST are among the most progressive and pronounced temperance men and women of this State who are now intelligently investigating the good results of Prohibition I will here give the total number paying revenue tax in Kansas: In 1883 there were 2,007; in 1884 there were 2,088; in 1885 there were 2,219; in 1886 there were 2,455; in 1887 there were 2,246; in 1888 there were 1,434.

The reader will bear in mind that these reports close with the 30th of June of each year. Through all these years Kansas has been fighting the whiskey power of the nation with all the money at their command to pay for litigation. Hundreds of cases have been kept in the courts for years in the hope of being able to *wear the prohibitionists out*, so that they would be willing to return to the old license system. Meanwhile, they have been adjusting their legislation to meet these new issues. It was not till 1887, they passed the "Metropolitan police law" to govern cities of the first class, where the local authorities refused to enforce the law. This was also supplimented by another law—the "Mu-

nicipal suffrage law," which permitted women to vote at all the city and town elections in the State for municipal officers. These two laws were inforce only a little over a year, when the Commissioner's report, was made up for last year. We see the beneficial effects of these two laws, in the fact that there were 812 persons less than the former year (1887) paid government license. The breweries and distilleries have been so effectually "squelched" by the prohibition laws, that "Uncle Sam" is not now receiving a dollar from this source, or from the manufacture of worms and stills! Of the 1,434 paying dealers' license last year about 1,200 were druggists authorized under the State law to sell for medical and mechanical purposes, and under heavy bonds and penalties if they sold intoxicants for beverage purposes. Of the remainder some were in jail before the end of the year for which they paid government tax waiting for an opportunity to smuggle in liquor, as Kansas has over eight hundred miles bordering on whiskey territory. Prohibition has succeeded to that extent that not a distillery, brewery or open saloon is to be found on the public highways or streets in all its borders.

As to the practical working of the prohibition law with reference to drunkenness and disorderly conduct, I send you the following report of the Marshal of Emporia, Kansas, a city of over 10,000 inhabitants, where at one time I resided for twelve years. Report of G. W. Paxton, Marshal of Emporia:

Year.	Arrests for drunkenness.	Arrests for disorderly conduct.	Total.
1883.....	77	53	130
1884..... ..	78	57	135
1885.....	30	69	99
1886.....	40	26	66
1887.....	16	15	31
1888.....	15	12	27

It will be seen that the arrests for drunkeness nand disorderly conduct have been gradually reduced from year to year till last year there were only fifteen arrests for drunkenness and twelve for disorderly conduct in a whole year! Where in this great nation is there a city of Ten Thousand people, where saloons are licensed, that can make as good a showing! O ye liquor, or high license men, now come forward and show us just one town under license, high or low, with the same number of people, with so few arrests; or else hereafter stop your prating about license being the only *practical* temperance measure.

Yours truly,

J. C. FRAKER.

Eureka Springs, May 4.

FOREIGN MISSIONARY REPORT FROM THE LITTLE ROCK CONFERENCE.

April 12. Rec. from Camden station, per Rev. J. F. Carr, $131.00

April 12. Rec. from England circuit, per Rev. K. W. Dodson, $10.00.

April 18. Rec. from Hot Springs Cen. Church, per Rev. C. C. Godden, $135.00.

April 18. Rec. from El Dorado circuit, per Rev. J. H. Bradford, $75.00.

April 26. Rec. from Murfreesboro circuit, per Rev. C. W. Drake, $5.00.

April 29. Rec. from Sheridan circuit, per Rev. J. S. Nickolson, $4.50.

May 1. Rec. from Des Arc and Hickory Plains circuit, per Rev. D. T. Holmes, $10.00.

May 1-2. Rec. from Center Point circuit, per A. D. Jenkins, $30.60.

Total amount $410.00; Total to date $1455.30. Just $4311.50 more will pay our next assessment. Next.

The following charges have paid their assessments in full: Hot Springs Central Church, Rev. C. C. Godden, P. E.; Washington circuit, Rev. J. H. Gold, P. C.; Camden station, Rev. J. F. Carr, P. C.; Magnolia station, Rev. J. R. Harvey, P. C.; Fordyce station, Rev. R. R. Moore, P. C.

The following charges have paid over their assessments: Princeton circuit, Rev. J. A. Baker, P. C., paid $70 over its assessments; Center Point circuit, A. D. Jenkins, P. C., paid 75 cents over its assesssment with more to follow.

Thirty-one charges in the Conference have made reports and fifty-eight have not. Remember brethren that delays are dangerous, our $6,800 ought to have been all paid by this time. You can save money by being prompt. If the Church will do its duty promptly the general Treasurer will not have to borrow money to pay checks when they are presented. The interest thus saved will help in carrying forward this grand enterprise of the Church. Preach, pray and ask the Church to do its duty. The church is the grandest organization in the world, and God means to save those who will believe through its instrumentality.

DOMESTIC MISSIONARY REPORT.

Feb. 27. Rec. from Benton circuit $5.00, Rev. T. G. Galloway, P. C.

March 14. Rec. form Bearden, Miss., $5.30, Rev. R. T. Riley, P. C.

April 18. Rec. from Hot Springs Central Church $10.00, Rev. C. C. Godden, P. C.

April 18. Rec. from El Dorado circuit $25.00, Rev. J. H. Bradford, P. C.

April 29. Rec. from Sheridan circuit $6.00, Rev. J. S. Nickolson, P. C.

Total $51.00.

A. D. Jenkins, Treas.,

Center Point, Ark., May 1-2.

THREE MONTHS OFF DUTY.

DEAR METHODIST:—I returned to my work at Chester, April 25, after an absence of nearly three months, caused by a very serious and protracted illness, spinal trouble. "A little Divinity shapes all our ends;" but before we get to the end we think things get mixed seriously. The mysteries of this course of Providence I am unable to comprehend; however, some of the results of it are these: An entire consecration to the ministry—a greater hungering after something to do for the Master—and better care for physical health.

Before I left Chester we could look along the horizon of progress and see a new church for Southern Methodism at this place. But alas! not one single move has been made in the direction of its erection for the last quarter. By this time we had hoped to be almost ready for its dedication. But "the hand of the Lord has been upon us," and we accept the proposition that "all things work together for good to them that love God," and start again with renewed energy to work for Him. While away, two weeks of our time were spent in the solitude of the Red man's country. There we beheld with admiration nature's beauty, all of which seemed to be delighted in the praise of its Creator. The foliferous trees, the vernal flowers and the mellifluent notes of the song bird, combined with the absence of many signs of civilization, unite in making the observer feel that he too should be engaged in the work mapped out for him by his Creator. In that country (Cherokee) our Church together with the Presbyterian Church is doing noble work.

One week of our time was spent with our noble friend and advisor, Bro Anderson at Ft. Smith. He is indeed a "rouster" of the first class; "he works, he does." If an apathetic man wants all the sloth trotted out of him, let him go to Ft. Smith and pace around with Jas. A. Anderson on a few of his pastoral tours an he'll come away a right live sort of a "fellow." His people love him and he loves them. The completion of that grand building First Methodist Church is due to his untiring energy.

And now with thanks to those who sympathized with me during my recent illness and a hearty recommendation of my good doctor Suthard of Ft. Smith to the public, who by proper skill rebuked the disease after other physicians had utterly failed, I acknowledge the reception of one dollar from Sister Suddarth of Cavanaugh for the Church, we are trying to build at this place. If there are any others who would like to contribute to this cause, they may do so by sending the amount to me at Chester and the same will be acknowledged through THE ARKANSAS METHODIST and heartily appreciated by the good people of Chester. Pray for us.

Chester, Ark. S. J. DOBSON.

OUR BISHOPS.

All the bishops were present at the Connectional meetings last week and this. All were in working order, but some of them showed signs of overwork. Bishop Keener, the senior in office and in years, was in his place as usual—wise, watchful, and ready in a crisis. The sympathy and love of the Church are with him in full measure. Bishop Wilson shows the effects of recent sickness, but in the pulpit and elsewhere exhibited his wonted breadth and power. Bishop Granbery, after his Brazilian travels and recent toils here and there, is sunny and wholesome as ever. He wears well in every sense of the word. Bishop Hargrove's white hair and beard contradict his smooth features and ruddy complexion. He has been a great traveler, and his superb constitution thrives on travel and work. He will be ready for another Western tour that lies before him, and the brethren will be glad to greet him. Bishop Duncan looks rosy and strong after his travels in Mexico, on the border, and elsewhere, and is ready for the heavy schedule of work laid out for him. Bishop Galloway's strength and endurance have been tried by extraordinary labors for some time past, canvassing for Christian education, dedicating churches, presiding at District Conferences, etc. He is a little worn, but is elastic and ready for work. Bishop Hendrix's compact and solid frame has stood well the wear and tear of episcopal toil; he looks as young and as strong as he did when hands were laid on his head at his ordination at Richmond in 1886. Plenty of work agrees with him. Bishop Key shows more of snowy whiteness in his apostolic beard, but never looked more healthy and vigorous than now. In Texas—big, grand, growing Texas—he will have a wide field and liberal demands for the services, general and special, expected of a bishop, and his robust body and serene spirit give promise of long and effective work.

At our last interview with Bishop McTyeire he said: "I did hope to live to see the bishops again, but I shall not be here when they come." There was a pathos in the words and in his tones that comes back to us now. That meeting is deferred, but it will come.—Nashville Advocate.

THE FIRST MIRACLE.

IN THE METHODIST of April 10, Dr. Abbey replies to my question, and I judge, he did not catch the idea. The thing I want to know, was not Christ's fasting the first miracle instead of the one so claimed at the marriage in Cana of Galilee? If a miracle at all, it seems to be the first connected with his life; and it surely would be reckoned with things happening out of the regular order of nature. It's very natural for us all to hunger, and on this line Jesus was a man. I did not aim to convey the idea that *no* miracle had been before. All the train of them from the first, the turning of "Aaron's rod into a serpent," Ex. 7:10-12, to the "deliverance of Jonah from the whale," Jonah 2:1-10, would suggest, that I did not aim at that. I still ask was not this the first miracle connected with Christ's public life? He had been baptized, Mark 1:12. Will you please answer again, Dr.?

JAS. F. JERNIGAN.

There is more Catarrh in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years Doctors pronounced it a local disease, and prescribed local remedies, and by constantly failing to cure with local treatment, pronounced it incurable. Science has proven catarrh to be a constitutional disease, and therefore requires constitutional treatment. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken internally in doses from 10 drops to a teaspoonful. It acts directly upon the blood and mucus surface of the system. They offer one hundred dollars for any case it fails to cure. Send for circulars and testimonials. Address, F. J. CHENEY & CO., Toledo, O. ☞Sold by Druggists, 75c.

Before the close of the present month it is estimated that fifty thousand persons will have sought homes in Oklahoma.

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It is a pretty severe test of any doctor's skill when the payment of his fee is made conditional upon his curing his patient. Yet after having, for many years, observed the thousands of marvelous cures effected in liver, blood and lung diseases, by Dr. Pierce's Golden Medical Discovery, its manufacturers feel warranted in selling it, as they are now doing, through all druggists, the world over, under a certificate of *positive guarantee* that it will either benefit or cure in every case of disease for which they recommend it, if taken in time and given a fair trial, or money paid for it will be promptly refunded. Torpid liver, or "biliousness," impure blood, skin eruptions, scrofulous sores and swellings, consumption (which is scrofula of the lungs,) all yield to this wonderful medicine. It is both tonic or strength-restoring, and alterative or blood-cleansing.

Chronic Nasal Catarrh positively cured by Dr. Sage's Remedy. 50 cents, by druggists.

A committee is raising funds in New York on behalf of the shop-girls of Paris.

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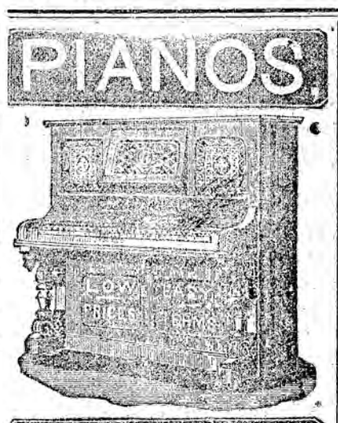

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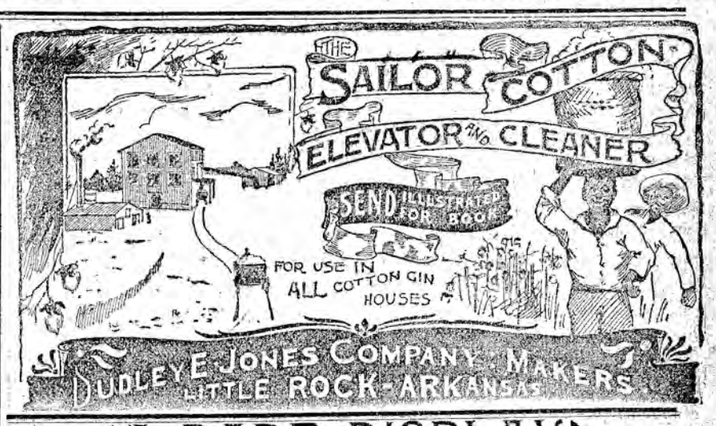

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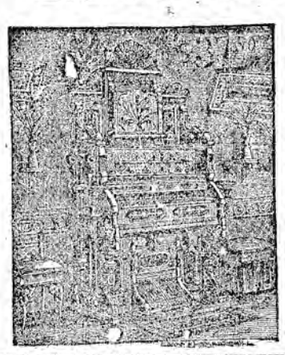

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ARKANSAS METHODIST.

WEDNESDAY, MAY 15, 1889.

Official Organ of the Three Conferences of the M. E. Church, South, in Arkansas.

☞ All traveling preachers of the M. E. Church, South, are invited and authorized to act as Agents for the ARKANSAS METHODIST, to solicit, collect and receipt for subscriptions to the paper.

Rev. Z. T. BENNETT, Editor.

MINISTERIAL SUPPORT.

In what we have thus far written upon this subject, we have clearly indicated our confident expectation of much desired improvement in ministerial support. We think suitable and more general instruction will cultivate and develop the grace of increased liberality; and from the showing in our last article as to the probable taxable property of our Methodist population in Arkansas, and especially as to the average per capita income in this country, we have no doubt, that our Church has in her membership sufficient ability to pay her pastors becoming salaries. Such salaries have not *generally* been paid, as shown by recent figures from the last Minutes of our three Conferences in this State; and the reflex influences of the large deficits have been felt in the Church as well as by her pastors. What directly affects the pastorate must sooner or later affect the Church in her aggressive work; hence, with a pastorate poorly supported, and therefore secularizing to some extent, our Church can not do her full duty in the evangelization of of the world.

We are aware of the common objection, the unworthy criticism to the effect, that our pastors 'are preaching for money'—implying that they are personally more solicitous about their salaries than for the prosperity of the Church and the salvation of sinners. We do not think we ever knew a Methodist pastor against whom this objection could be *truthfully* made; and we hold that intelligent and thoughtful persons will very seldom see even an exceptional case to justify such a reflection upon ministerial sincerity. Itinerant Methodist preachers, who have the intellectual capacity and personal worth to place them in pastoral charges paying ample salaries, could in nine out of ten cases earn and *save more* money in secular pursuits. And any preacher who would enter the itinerancy, or desire to continue therein, solely for a lucrative compensation, would in nearly every case prove a failure in the ministry; in fact, a man who has so little common sense or acquired knowledge as to expect financial gain from a Methodist intinerant's life, is wholly unfit for our pastorate, and would soon fall out of its ranks.

In this connection we earnestly express our hearty disapproval of the implication contained in the following words from the St. Louis Christian Advocate of April 24:

"Time was when traveling Methodist preachers received their regular appointments and went to them asking few or no questions. They believed they were called of God to preach the gospel as far as in them lay to every creature, and seemed to regard it as a privilege to preach to *sinners* because they were sinners and needed salvation. The time is, when appointments are received and many ask, 'What will it pay?' "

Now we most emphatically protest against such a contrast, making an impression untrue in its legitimate inferences, and unjust to our itinerant ministry. In our candid opinion, when "many ask, 'What will it pay?' ", they are *chiefly* concerned to learn, if in such appointments they can be men of *one* work, devoting all their thought, energy and time to preaching Christ for the edification of believers and the salvation of sinners. In most cases itinerant preachers are altogether excusable, and rather to be commended, for wanting to know, that in their new fields of labor they may give themselves *wholly* to the work of the Lord, in serving His Church and preaching the unsearchable riches of His blessed gospel; and in most cases this must surely be the chief, if not the only, reason for the enquiry quoted. We will not, because we can not, believe men who are called of God to preach His gospel, and who are submitting to the self-denial and hardship involved in the itinerancy, are continuing therein solely or even partly for the sake of financial profit. Such a conclusion must be a direct reflection upon their common sense and honesty as well as upon their Christian ministry.

We accord to no man a more grateful admiration than we cherish for the early Methodist preachers, but in honoring their ministerial consecration and heroic services, we will not, we can not impeach the sincerity nor disparage the worth of their godly successors, whose fidelity to Christ and loyalty to the Church still excite the wonder and command the respect of the world. In any contrast of the former with the latter, to be just to both and true to the logic of facts, the changed conditions of society and the varied demands of the Church upon her pastorate must be impartially considered. Then in sparsely settled and widely distant localities, the people generally lived in common habitations, having but little of worldly possessions and observing the simplest customs of society. Then our itinerants were *traveling* preachers rather than preaching *pastors*, and went from place to place, preaching once or more nearly every day wherever hearers could be gathered, but seldom more than one sermon in one month to the same congregation. Then as they were usually single men and for other evident reasons, they really needed less for ministerial support; besides the people generally had less from which to pay, and as a rule in a given community they actually received less service from their preacher than is commonly given now. It would be just as fair for respectable and thoughtful persons to complain now about the larger expenditure of money, by which neat church buildings are taking the place of rude log cabins, as to contrast in a grumbling, censorious spirit the average salaries now paid with the meager 'allowances' given our preachers in former times. If we compare the condition and income of our people then and now, the pastoral services rendered then and now, and make becoming allowance for the increased cost of supporting preachers and their families in moderate comfort, it will be found that preachers received proportionally as much then as their average salaries now.

We think it will be readily admitted that the money compensations for secular labor and professional services have increased manifold more than the *average* salaries for ministerial support. In former times itinerant Methodist preachers were not tempted to follow lucrative secular pursuits, being qualified for the same, as very many are now tempted, yet true to their ministerial vows they are serving the Church with fidelity and efficiency, and often receiving less than a mere support. In this State there are to-day itinerant preachers, who gave up, or have declined to enter, secular pursuits with larger salaries than were open to Asbury, McKendree and other grand pioneers of early Methodism. While we rejoice in the legacy of the ministerial heroism and consecrated labors of such pioneers, we think, if they could now speak, they would not have us to impeach the sincerity nor disparage the worth of their successors in the itinerancy—which learned men thought would pass away with the changed conditions of society, but which is and will be perpetuated so long as God is calling into our ministry true and earnest men, willing to spend and be spent in the service of the Master.

OUR TRIP TO NASHVILLE.

Usually we feel averse to writing much about our own observations from home, but now we have not space to say all we wish to write about our recent visit to Nashville. It was our first time in the Athens of the South and the headquarters of Southern Methodism. We were much pleased with all we saw except the narrow streets in the business part of the city. It is a city of magnificent churches and institutions of technical and higher education. It would require a week for a fast walker to go through its schools and temples for worship. Nashville has vast wealth and the largest banking capital of any city of like population in the United States. It is growing still and the value of its realty is climbing higher at a rapid rate. It has immense resources in the counties tributary to its market; and we were told that Davidson county alone sold last year 1,000,000 bushels of wheat, $750,000 worth of Irish potatoes, has more fine horses than any county in the South and more graded Jersey cattle than the whole State of Ohio. The appearance of the people indicates the superior healthfulness of its climate, water and surroundings, while the size and architectural beauty of its new buildings reveal the enterprise and progress peculiar to a great western city.

Our Publishing House is a credit to our Church in its safe management, the quality of its work and the moderate prices charged for its publications; and we hope the time may soon come, when the extent of its business may be trebled with corresponding benefits to Southern Methodism. For reasons its merit as a printing and book-making concern has excelled its success as a *publishing* establishment; but on this line improvement is being made, and there will be greater and more to follow. To Rev. Dr. J. D. Barbee, Agent, and Bro. D. M. Smith, Business Manager, we are indebted for personal courtesies—and also to Revs. Dr. O. P. Fitizgerald and Jno. W. Boswell, Editors of the Christian Advocate.

The Vanderbilt University in its magnificent buildings and beautiful and extensive grounds far surpassed our large expectations. If placed on the market its campus alone would sell for $750,000 (it cost less than one tenth of this) and its buildings represent an outlay of $750,000; its endowment is $900,000 and its sustentation fund $70,000. As we looked upon the University we thanked God for His providence in directing the conception of such a grand institution and the bequests for its establishment and munificent endowment. As others say much about this in the present issue, we forbear writing more. We spent delightfully part of our time in Nashville on the Vanderbilt campus in the charming home and with the lovely family of Rev. Dr. E. E. Hoss, who to many in this State is one of the best and greatest men in Tennessee. On Sunday evening we took tea with Rev. Walker Lewis, chaplain of the University and pastor of our West End church. Under his short pastorate the membership has increased 400, now 700 strong, and will soon occupy their new church having a seating capacity of 1,200, and built at a cost of $50,000. Sunday afternoon we attended the impressive service in memory of Bishop McTyeire in the Chapel of the University, all our Bishops taking part in the services, Bishop Keener preaching the sermon and reading the memorial on our first page. At 11 on Sunday we attended McKendree church and heard an able sermon from Bishop E. R. Hendrix. With him we had dinner in the palatial residence of Col. E. W. Cole, with whom we had been associating for two days in the Board of Missions, and of whose large wealth we learned most after leaving Nashville. His genial affability and the graceful manners of his beautiful wife make guests think less of their fortune than of their personal qualities. Csl. Cole is a self-made man, his father dying when he was only three months old, and leaving him and eight other children to the care of a poor widow on a farm in Giles county. A sketch of his manly Christian life would be helpful to our young readers.

One of the greatest attractions in Nashville is the Nashville College for Young Ladies, presided over by that prince of Christian educators, Rev. Dr. Geo. W. F. Price. We shared the hospitalities of his well ordered home, and saw what he called his "beautiful family" in their missionary anniversary, in the dining hall, and as they marched out for church and again on Monday for their afternoon walk. We are glad the South has such a grand female college and we hope it may grow in patronage as it eminently deserves, and in usefulness to coming generations.

We direct attention to the proceedings of the Board of Missions on our 6th page, and in our next issue we propose to notice these at length.

Mrs. Lydia M. Chace, president of the State W. C. T. U., makes a strong appeal through the daily papers of our city for contributions to support the police matron, Mrs, Harris, We hope the time will soon come, when the police matron may be given a moderate salary from the city treasury. Such appropriation would be creditable to a truly manly administration of our municipal government, and would prove very helpful to the humane efforts to rescue the perishing.

LITTLE ROCK DISTRICT CONFERENCE.

We spent one day very pleasantly at Carlisle, and regretted that we could not stay longer, in attendance upon the Little Rock District Conference. When we arrived Bishop Key was presiding and the laymen were having an interesting discussion of church finances, especially in collections for the support of the ministry, and the duties of stewards in this work. This discussion closed with an edifying address of nearly fifty minutes by Bishop Key on the tithe law—an outline of his address we may give at another time. The educational meeting at night was addressed by C. S. Collins, Esq., Rev. F. A. Jeffett and Rev. Dr. W. G. Miller, and a subscription of $505 was raised for Galloway Female College. From what we learned we think the District is in good condition, the Presiding Elder, pastors and laity, all working in peace and harmony for the promotion of the interests of Christ's kingdom. We give in this issue a report of the Conference by one of its members. Our paper received the kind consideration and endorsement of preachers and laymen, and we expect a large increase of circulation in that District. We visited the homes of Bros. Elkins and Emonson, receiving the generous hospitality a weary and hungry editor knows well how to appreciate, and regretted that we could not remain longer to see more of Bro. J. M. D. Sturgis, our pastor, and his charge at Carlisle. We left there Saturday at noon for Pine Pluff by way of this city, spending a short time at the lunch counter and barber-shop and about thirty minutes in our office, but not having time for even a call upon loved ones at our own home.

W. M. SOCIETY OF L. R. CONF.

The Woman's Missionary Society of the Little Rock Conference had a pleasant and profitable session at Pine Bluff. On Saturday night we attended their anniversary exercises, and several times felt, that we really wished all the ladies of our Church in this State could witness and feel as we did then. We have just received a synopsis of their proceedings, and we have on file for publication the admirable addresses read by Mrs. J. R. Harvey and Mrs. Lou E. Hotchkiss. At 11 o'clock on Sunday in our First church a large and attentive congregation of Pine Bluff's best people gave the preacher a kind hearing, and in a few minutes contributed $116 to aid the Missionary Society in its noble work. Sister Hotchkiss knows how to take a collection, but then with that congregation she had a splendid opportunity to succeed handsomely. We enjoyed the services of the hour and especially the song service, Miss Mattie Mills performing sweetly upon the organ. Maj. J. H. Cole, who is conducting a meeting there, and Rev. Horace Jewell our pastor 'helped those women' with their presence and words; and we heard that Rev. C. B. Brinkley preached a "beautiful opening sermon" on Thursday night. By the way we heard a competent judge say "Brinkley is quite an orator, a graceful speaker, and a growing man." (He is not small now.)

Our good brother Jewell was at the train on our arrival and in his pleasant parsonage home we had the cordial entertainment which always cheers a Methodist preacher. With him and many good ladies we had a sumptuous feast for dinner at Dr. A. B. Loving's, and there gave proof of one large appetite with a keen relish for "good things," so that for awhile at least 'our youth was renewed like the eagle's.' Blessings upon the good women and the kind people of Pine Bluff for generously and gracefully entertaining them.

BREVITIES.

We hope to hear that Children's Day (next Sunday), was generally and suitably observed with happy results throughout our State.

The opening of Winfield Memorial church will be celebrated on next Sunday. We trust it may be a pleasant and happy day for the earnest pastor and devoted congregation of that charge.

In the United States Supreme Court, May 13th, the executors of the will of Mrs. Myra Clark Gaines, were awarded the sum of $576,000 against the city of New Orleans, for the use of property sold by the city, but recovered by Mrs. Gaines after long litigation.

In a business letter Rev. Dr. H. R. Withers says: "Give my thanks to Dr. Rosser for his truly able defence of Methodism, and Dr. O'Howell, of Missouri, for twisting that Kentucky Pelagian out of his hole as a boy twists a rabbit. It was well done. Surely Dr. Cottrell will invest again in the *reductio ad absurdum*."

The Arkansas State Horticultural Society convenes to-day for a three days' session, in the State Capitol building, and will have a display of fruits, flowers and vegetables, for which premiums to the amount of $500 have been offered.

Many of our readers will be disappointed in not seeing in this issue a copy of the admirable address delivered recently in this city by Miss Francis E. Willard. Our excuse is a failure to receive the copy as promised, and for which Miss Willard wrote to Chicago, requesting a printed copy for our use.

A preacher who was one of our best agents last year, but has done very little this year (on another charge), excites our sympathies in his efforts for progress, missions, etc. He says: "Just think of a man belonging to the Church, having a large family of children, a good farm, *plenty* around him, three secular papers on his table and the P. C. standing in his house, with THE ARKANSAS METHODIST in hand and pleading for it a place in that family, and to every appeal hear the blunt No, No!" The preacher did not give *that* man's name, but we think he must be closely related in some respects to one we knew years ago, and who in answer to our separate inquiries for the name of the class-leader, of the steward, of the Sunday-school sup't, and finally of the trustees, replied: "We han't none, but Davy does the singing."

We received a large shipment of Hymn Books, April 30th, and put three hands at work to fill the orders then on file. Subsequent orders were filled promptly, except for the shaped note edition of Hymn and Tune Book not yet received. We have out another order for books and hope to fill all orders we now have before May 25th. Our Publishing House is unable to make the books fast enough to supply the very great demand; but all may rest assured both the Agent Dr. J. D. Barbee and Manager Bro. D. M. Smith are exerting all reasonable efforts to meet the urgent pressure upon them. We would advise pastors and churches to buy the cloth bound Hymn Book, which is marvelously cheap, and will last nearly as long as the sheep bound; and the cloth bound Hymn and Tune Book at $1.25 is rather to be preferred to the $1 book. This advice is purely gratuitous, but is given after examining all the editions of these books.

Fully and most heartily do we endorse the protest of Rev. Dr. E. E. Hoss against the use of indecent language in the pulpit, as commonly heard from some 'professional evangelists'. Its use in reckless and unblushing style by such men is no proof whatever, that they are more earnest and solicitous than other preachers for the salvation of sinners, or that they are personally more pious than others, who would give up their right arms rather than degrade their high calling in such manner. The flippant vulgarisms of the ecclesiastical interloper may create great sensations for a time, but in the long run evident manifestations of Christian purity and scholarly refinement will do far more to win men to Christ and religious constancy. In this connection we quote the London Methodist: "Methodists will do well always to remember that Wesley, Whitefield, Fletcher, and the like were scholars and gentlemen dealing with men more rough and rude than any of those around us; and yet by means of fervent prayer, plain preaching and simple song they drew them, held them, subdued them and led them to the Saviour. 'One and all'—'all at it and always at it,—men of God or God's men, everywhere and in all things—then Christians will win the world and Methodists will do their share."

FOR THE EDUCATION OF POOR GIRLS.

In our issue of May 1, Bro. J. E. Well of Plantersville first suggested the propriety of raising a fund of $15,000 to be used in giving poor girls the opportunity of receiving higher education in Galloway Female College, and he suggested six lists:

50 to give $50 each;
100 " " 25 "
250 " " 10 "
500 " " 5 "
1000 " " 2.50 "
2500 " " 1 "
—Total $15,000.

In this issue we have two responses from Kentucky, and now we report Rev. F. A. Jeffett, H. M. Bennett and Z. T. Bennett as promising the same amounts offered by President Cadesman Pope, namely $98.50 each. We will gladly enroll the names of any kindly volunteering to help raise this fund for such a worthy purpose, and as we suppose no appeals will be made personally or otherwise for responses, they will be esteemed as purely voluntary. We would suggest that the promises be made to pay in four equal annua installments, subject to being called as soon as $7,500 may be subscribed, and to be used under the direction of the Board of Trustees of Galloway Female College, provided that tuition in the regular *literary* course shall be *free* to the beneficiaries of this fund. We can see in this movement wonderful possibilities for the higher education of poor but noble young women in a Christian College.

KENTUCKY RESPONDS.

MY DEAR BRO.—The enclosed slip from the last issue of THE ARKANSAS METHODIST just suits me. You may put me in the $10 list, and may draw on me for the money when that list is complete. Our President, Dr. Pope, will, I think, go at least "$50 better" as soon as he gets time to write you. It is eminently fitting that we do something for that enterprise, since I am an old Arkansas teacher, he an old Arkansas preacher, and we have more Arkansas pupils in our College than are to be found in any other institution this side of the Mississippi River. Galloway College must be sustained, and if the enlightened generosity of our people will only raise an ample fund for the education of indigent girls, Arkansas, and indeed the whole Church, will be proud of the enterprise for generations to come.

I am so glad that Dr. Hunter will commence now his long expected articles on Arkansas Methodism. He is just the man to give it to us; and his gray hairs admonish him and us that he has no time to lose in what I expect will be the crowning work of his pen. What a sad pity, that such men have to die.

Fraternally yours, W. C. PARHAM.

M. F. College, Millersburg, Ky., May 8.

REV. Z. T. BENNETT: Dear Bro., Bro. J, E. Wells' proposition to raise $15,000 as a fund to aid poor but aspiring girls in obtaining an education is a good one, and will I hope, meet with prompt responses enough from philanthropic persons to secure the amount at once. Do you ask, how much do you hope so? I answer, enough so to accept each one of the propositions, the money for which you may draw on me at sight for when the number of subscribers specified in each case is obtained or approximated.

To one in my position reading so often the earnest appeals of needy young women and girls for help to secure an education, such a plan commends itself without argument or editorial endorsement even. Say to the people of your State, awake! Come to the rescue and confer this boon upon many a poor girl who will rise up to bless your memory and become a benediction to their country.

Success to Galloway College.

Fraternally,
CADESMAN POPE.

Millersburg, Ky., May 8th.

SPECIAL AND SUNDRY.

District Conferences—see page 7.

On our second page will be seen a strong article on "Prohibition in Kansas."

Visitors to the State Holiness Association will see in this issue a notice from Rev. W. A. Steel.

We have some good matter on hand for our next issue. Correspondents will please be patient.

There were many typographical errors in our last issue, due to Dr. Miller's enforced absence from our office and the temporary illness of our book-keeper.

Any principal or board of trustees wishing a first class assistant music teacher would do well to write me at Millersburg, Ky. CADESMAN POPE. 4t.

Just now the F. P. Gray Dry Goods Company are specially anxious to send samples and quote prices on their goods, as they have seasonable goods at great bargains.

Because of the unusual quantity of matter on hand for this issue, we place Field Notes on 7th page, leaving out the obituaries, all of which now filed will appear in our next issue.

A popular pastor in Memphis, Tenn., sent two new subscribers with the cash, and said: "Will try to do more for your paper soon. It is worthy to be in every family in the United States."

Let all interested in Bro. J. H. Riggin's work on the Origin of Infant Baptism, read his letter on second page and promptly write him how many copies of the pamphlet they will take.

Origin
of
Infant Baptism
By
Rev. J. H. Riggin.

☞ See important letter on 2nd page.

The proceedings of the Board of Missions will be found on our 6th page. There were some errors last week in our published report of the appropriations. The assessments made upon the various Conferences are the same as for 1888.

Bro. G. D. Goodner, clerk of Montgomery county, sent $3 cash for two new subs. and the Hymn Books, saying "they are both my sons and belong to the M. E. Church, South." O that every Methodist father was likewise concerned to give his children Methodist papers to read and Methodist hymns to sing!

We direct special attention to the Commencement programme of Central Collegiate Institute. Cut it out or preserve this paper for future reference. In a private letter President A. C. Millar says: "Our exercises will be intensely interesting on account of the talent of the young ladies and gentlemen taking part. I wish every Arkansan could see what worthy youths his State can produce."

ARKANSAS METHODIST.

WEDNESDAY, MAY 15, 1889.

PERSONAL NOTES.

Bro. A. J. Menver of Benton was among our visitors on Monday.

Mrs. S. N. Marshall of this city and Mrs. M. R. Shippey of Hot Springs brightened our office with their sunshiny presence last Thursday.

Rev. F. A. Jeffett of Searcy was among our pleasant visitors last week, and as usual was quite hopeful in his agency for Galloway Female College.

Rev. T. G. Galloway of Benton Ct. and Rev. E. Garrett of Maumelle C't. gave our office cheerful calls on their way to the District Conference at Carlisle.

Rev. Dr. Alonzo Monk is to preach the commencement sermon for the Alabama Normal College, May 26, and for a female college at Dalton, Ga., June 9.

Rev. W. C. Dunlap, Covington, Ga., can furnish the name of a very accomplished lady teacher of Art, in all its branches. She desires a situation in some college.

A. D. Bright, Esq., Brownsville, Tenn., wants the address (if he is living) of Rev. H. V. Meader, a Methodist preacher, who was in Little Rock, Ark. in 1876. *Important.*

We feel very thankful to Rev. Dr. W. G. Miller for his kind service in editing this paper during our absence last week, and the more so as he was so much engaged with other affairs at the time.

At Carlilse, Bishop Joseph S. Key, was accompanied by his wife, as they were en route to Fort Worth, their Texan home. She is a lady of charming presence and great zeal in religious service.

We had both at our office and home a delightfully pleasant visit from Rev. Sidney H. Babcock on his return from the meeting of the Vanderbilt Board of Trust. In him our paper has, for its work sake, a true friend and active helper.

Rev. Horace Jewell received a few days ago a fine suit, "clerical cut," from some unknown friend; and just before that a dray load of provisions was unloaded at the parsonage, without revealing the names of the donors, if more than one shared in the contribution.

From the Nashville Advocate we clip these personal notes: "A good wood-cut likeness of the Arkansas pioneer of Methodism, Rev. Andrew Hunter, D. D., appears in the last number of the Pittsburg Christian Advocate, and an appreciative notice of his life and labors. Pennsylvania was the home of Dr. Hunter in his youth, though he is a native of Ireland, and we are proud to see him thus honored by one of the leading papers of our sister Methodism. The Doctor is old, but vigorous in mind, and by no means broken down in body. He is still in demand for special occasions, and does telling work for the Master.

"Rev. V. V. Harlan, of the Arkansas Conferance, one of the livest missionary men in the Church, was promptly in his place as a member of the Board of Missions, and made glad the Assistant Editor's household by his genial and familiar smiles; as did also Rev. Z. T. Bennett, editor of THE ARKANSAS METHODIST, who used to "break bread" with us years ago. He is now the successor of the lamented Winfield, and is doing grand work for the Master west of the 'Father of Waters.' God bless Arkansas!"

OUR NASHVILLE LETTER

(*Concluded from 1st page.*)

This is a wise selection. Anyone of the Bishops would have been acceptable to the officers and teachers of the Institution. The names of several were prominently mentioned. Two facts were in Bishop Hargrove's favor. In the first place, he lives in Nashville, and is, therefore, able to exercise a closer supervision. In the second place, he is very intimately acquainted with the history and condition of the University, having attended many of the meetings of the Board, and having been on most intimate and confidential terms with Bishop McTyeire. It is probable that an additional Professor will be elected to the Theological Faculty, to fill the chair of Practical Theology. If so, this will give us a complete outfit, and put us on a level with all the best and oldest schools of the Eastern States. I am not at liberty to name the man that is being talked of; but will give you some account of him hereafter.

The papers are publishing accounts of a little boy of twelve years, who is preaching in Georgia and other Southern States. It is hard to tell how much of these printed accounts is true. One statement intimates that the child is coached for his work by his father and by an old Methodist preacher, and that he is unmercifully whipped for any failure in the discharge of the tasks that are put upon him. Such a story is almost too shameless to believe, yet even stranger things have happened. Is there any punishment too severe for all the parties who are concerned in such a transaction? The father ought to be indicted for cruelty. Do any sensible Christian people countenance such profanation? It makes me shudder to think it. The Devil could not wish anything more to his liking than this shameless mechanical parodying of the holy offices of religion.

And while I am talking, I will say another thing. St. Paul's injunction to "lay hands suddenly on no man." is still in force. In every case there should be some time allowed for the testing of religious character before authorizing a new convert to preach the gospel, especially should this be the case if the past life of the convert has been scandalously sinful. To take up a man whose breath is still odorous with the fumes of whiskey, and whose associations have all been of the vilest sort, and put him at once into the pulpit is an outrage. That such a man should immediately turn censor, and begin to crack his whip over the heads of decent and godly men and women, is not to be endured. Far be it from me to forbid salvation to even the worst of sinners. Far be it from me to forbid them a place in the Church, or even in the ministry! But let there be some probation. A genuine convert will not object to the delay. Humility is one of the fruits of the new life. If a man has it not, if he is anxious to thrust himself forward into undue prominence, it may safely be taken for granted that "the root of the matter" is not in him. Last year we had in Tennessee an evangelist belonging to a sister Church. He had been by his own showing a common drunkard, a professional gambler, a thorough-going debaucher. Not without some native gifts, he managed in most communities to draw a crowd after him. In some of his sermons, especially in those delivered to men only, he was absolutely indecent, and threw off the more intelligent and devout class of his hearers. To all suggestion or criticism, he answered with virulent abuse and declared that those who objected to his methods were themselves guilty of the offenses against which he preached. After a brief run, he ran out, fell off into his old ways, brought shame and scandal upon the cause of Christ, was kicked out of the Church, and has lately been engaged in a disgraceful brawl in a gambling hall in one of the Eastern cities. Let us give such fellows a wide berth. We want none of them. Earnestness, intense and fiery earnestness, is perfectly compatible with chaste speech. Who was ever more earnest than Jesus of Nazereth? Yet did he ever decend to the language of the gutter? What man among men has ever had a profounder concern for souls than John Wesley? But we may look in vain through his numerous writings for any trace of slang. Coarseness, rudeness, vulgarity, are out of place in a Christian pulpit. In fact, this preaching of special sermons "to men only" ought to be stopped. We have no gospel "for men only." A sermon that is not fit to be preached before a promiscuous audience, is not fit to be preached at all. Finally, is it not time to put a stop to this whole evangelizing business; which seems by an inevitable law to become penetrated with a commercial spirit? Every preacher ought to be an evangelist. It is a shame to him, if he fails in this his chief work. Let the pastors help each other. That is all right; but it is not all right, that a few men should become "professionals," going hither and thither without anybody's direction or control, and often times doing more harm than good. These words may seem harsh, but they are not so intended. I write them because I really feel that the interests at stake are large. E. E. Hoss.

LITTLE ROCK DISTRICT CONFERENCE.

The Little Rock District Conference of M. E. Church, south, convened at Carlisle, Ark., Nov. 9, 1889. Rev. E. N. Watson, P. E., presided over the morning session; Bishop J. S. Key, having arrived at noon, presided during the remainder of the Conference. Rev. C. D. McSwain was elected secretary.

Of the members present there were sixteen traveling preachers and thirty-one laymen, the largest Conference this District has had for years. Bro. D. T. Holmes preached Wednesday night and Bro. C. M. Keith at 11 a. m. Thursday, both strong and impressive sermons. Dr. Miller, of First Little Rock Church, filled the pulpit and congregation at night. The gospel as delivered by him bore its fruits; ten conversions and every Christian heart strongly warmed. Bishop Key held the congregation spell-bound at 11 a. m. on Friday, Saturday and Sunday. His sermons were grand and sublime and electrified the hearts of every hearer. Bro. McSwain preached Saturday night and our P. E. Sunday evening. An educational mass meeting was held Friday night. Dr. Miller, Bros. C. S. Collins and F. A. Jeffett, agent of the Galloway Female College, addressed the meeting, and $500 was raised for Galloway Female College.

The following questions were then taken up in their respective orders and fully ventilated and discussed: 1st, "Are the people within the District reached by the gospel as preached by our ministry. and how can we reach those who do not hear the gospel?" "2nd, "Is your Sabbath-school satisfactory to you?" 3d, "Church finances." W. N. Slack, W. D. Lafferty J. C. Moon, W. M. Baldridge and J. F Shoppach were appointed trustees for a District parsonage to be located at Benton. J. G. Thweatt, Dr. R. N Ross, C. S. Collins and W. E. Glover were elected delegates, and Dr. James Byson and A. Emonson alternates to the Annual Conference. The District Conference was located at Lonoke. Galloway Female College and our other institutions of learning were endorsed by strong resolutions. THE ARKANSAS METHODIST, the pride of Arkansas Methodism, was not overlooked. Bro. Bennett, its able editor, was with us and made a fine impression. The temperance, or rather the whiskey, question was noticed by an appropriate resolution and speeches The members of the Conference were royally entertained by the hospitable people of Carlisle. A fuller attendance and a more interesting District Conference has not been had for years in this District. The Bishop impressed every one with the fact that he is Methodist all over and fully consecrated to the work. Everybody fell in love with him as a presiding officer and a preacher.

L. R. CONF. W. M. SOCIETY.

The Woman's Missionary Society of the Little Rock Conference convened in annual session at Pine Bluff May 10, with the following officers and delegates enrolled: Mrs. Lou Hotchkiss, Ruth Harvey, M. J. McAlmont, C. C. Henderson, M. R. Shippy, E. M. McGaughey, A. J. Marshall, T. W. Hays, Sue Winfield, Julia Holmes, W. H. Field, S. N. Marshall, F. A. Wilson, Smith, Sue L. James, Huston, E. L. Beard; Misses Sarah Brown, Nannie Davidson, Ellen Young, Nannie Jewel, Fannie Hunter, Mamie Gantt, Nettie McGehee, Jennie Robertson, Mrs. S. N. Swain.

Miss Mattie Mills delivered the address of welcome as follows:

MRS. PRESIDENT AND LADIES OF THE WOMAN'S MISSIONARY SOCIETY OF THE LITTLE ROCK CONFERENCE OF THE M. E. CHURCH, SOUTH: For many months the women of this Auxiliary Society and of this Church, and its friends in this city, have looked forward to this meeting with fond expectation of delight. We have anticipated the time when we should greet our dear sisters of the Little Rock Conference Missionary Society, and welcome them to our hearts and our homes.

We greet you in the name of the Lord, and for His sake we bid you welcome. "Blessed are they that come in the name of the Lord."

We have fondly hoped that in your coming there would be a quickening of our zeal and devotion to our Lord and the great cause for which He gave His life, and which inspires our faith and encourages our efforts to work for Him who hath done so much for us. We have believed that to witness your fidelity to the work committed to our hands would stimulate us to greater devotion and inspire us with new zeal. We have felt that your superior knowledge of the nature of this work and the information you would be able to impart to us would so enlarge our views as to enable us to work with greater facility in the cause of Missions.

In common with our sisters of the church throughout our entire connection, we hail with joy the enlarged field of usefulness opened to the women of the church. We feel that you have great cause of gratitude to God for the success that has marked your labors in the past. Only eleven years ago, with mingled feelings of doubt, fear, hope and faith, the Church organized this new department of Christian work in the city of Atlanta, Ga., and committed it into the hands of a few Godly consecrated women. When we remember that this was an experiment, a new field of labor for our women, and then see the grand results which have grown up in these few years, our hearts swell with gratitude to God, and our hearts feel like exclaiming, "What hath God wrought?" When we remember that within this short space of time this Society has sent to the Mission field twenty-six Godly consecrated women to work for Christ, we give God thanks and take courage for the future. Again, dear sisters, we bid you welcome to our homes and our hearts.

To this Mrs. A. J. Marshall, of Camden, responded:

BELOVED FRIENDS: Standing on this to me consecrated ground, what memories of the past loom up! Here nearly forty years ago I spent the first years of my itinerant life; here I enjoyed the hospitable care and loving kindness of the friends of Jesus; and though there are scarcely any of the dear ones of those days remaining, yet it seems that the mantle of love and Christian fellowship has fallen upon the children, and the sweet words of Welcome just offered to us not only find a grateful response in our hearts, but call forth our sincere thanks to our Heavenly Father for having preserved to Himself a band of loving children who delight to do honor to his servants. Our prayers shall go up to Almighty God for you, my dear friends, and crave for you long, happy and useful lives, so that you may anticipate the time when you shall meet your Savior face to face, not with fear, but with ecstatic delight, and hear Him say: "Come, ye blessed of my Father; I was hungered and ye gave me meat, thirsty and ye gave me drink, sick and ye visited me." And when in hamility you will ask when you did these things, He will say: "Inasmuch as ye did it unto one of the least of these ye did it unto me." What condescension in God to allow us to be co-workers with Him in dispensing light, life and happiness to our race! And then what precious promises are on record for the faithful. "They that turn many to righteousness shall shine as the stars for ever and ever." The promises only being made to those who overcome, teaches that there are difficulties in the way. And there are many—self, with its love of ease, its covetous desires, must be overcome, for it is written: "To him that overcometh will I give to eat of the tree of life, which is in the midst of the Paradise of God." Again: "He shall not be hurt of the second death;" and "I will give him the morning star; "They shall walk with me in white;" "I will write on him my new name and to him, etc., will I grant to sit with me on my throne, even as I have overcome and have sat down with my Father on his throne." Dear sisters, with all these precious promises, shall we shrink from obeying His commands? Shall we yield to the tempter who persuades us to frame so many weak excuses, and to allow self to assert its claims before duty? Dear sisters, let us rally to the standard and come up to the Lord against the mighty! How wonderful has God opened the way. Fifty years ago it would have been death to have offered even a religious tract within any of the city gates of China. Now they are begging and pleading for teachers to teach their sons and daughters too the English language, and it is confidently believed that at no distant day the Mosaic Code will form the base of their national laws. Even the zenanas of India and the harems of Turkey are open to the Missionary women to teach them, and their pupils are numbered by thousands and in the day schools by tens of thousands. The Chinese are a reading people, and Satan's emissaries are pouring in their destructive literature, which will be eagerly devoured; so if we would supply them with the right kind we have no time to lose. Let us go forth from this meeting determined by the grace of God to reconsecrate our lives to the work of bringing the work to Jesus.

COMMENCEMENT PROGRAM OF CENTRAL COLLEGIATE INSTITUTE.

SUNDAY, JUNE 9.

11 a. m., Sermon by Rev. A. Hunter, D. D.

8 p. m., Sermon by Rev. S. L. Cochran.

MONDAY, JUNE 10.

8 a. m. Annual Meeting of Trustees

10:30 a. m. Reading of Prize Essays.

3 p. m. Contest for O. H. Tucker Prize.

8 p. m. Contest for Arkansas Conference Declamation Prize.

TUESDAY, JUNE 11.

10:30 a. m. Contest for ARKANSAS METHODIST Oration Prize.

3 p. m. Joint Session of Franklin, Harlan, and Hypatian Literary Societies.

WEDNESDAY, JUNE 12.

10:30 a. m. Graduating Orations. Literary Address by Rev. N. B. Fizer. Conferring of Degrees, Baccalaureate Address and Award of Medals.

8 p. m. Alumni Anniversary.

All our friends are cordially invited to attend. A full session of the Board of Trustees is desired.

Altus, Ark. A. C. MILLAR, Pres.

A person is seldom sick, when their bowels are regular and never well when they are regular. Bear this in mind and keep your bowels regular by an occasional dose of St. Patrick's Pills.

N. C. Y. L.

The Nashville (Tenn.) College for Young Ladies is our leading institution for the higher education. The record of its wonderful growth sounds almost romantic. Originated in 1880, the College opened with about 50 pupils, with no grounds or buildings of its own. Without the advocacy of any special champion, basing its appeal to the public upon the simple claim of merit, without a dollar of endowment or vested funds of any kind, the institition has made its way with marvellous rapidity to the very front rank of American schools for young ladies. The College has now three grand buildings under its control, owns one of the most eligible sites in the city of Nashville, enrolls a patronage of 320 pupils from 18 States, territories, and foreign contries. The buildings embrace 160 rooms of all sizes from small practice rooms for piano, to Calisthenium 60x28 feet, dining hall of the same dimensions, fully equipped gymnasium 60x36 feet with a ceiling of 23 feet, two elegant society halls, each 28x28 feet, splendid art studio 60x20 feet, and spacious chapel 73x47 feet, 23 feet high. The faculty comprises 20 officers, including six first-class music teachers. There are five class libraries, in addition to the library of the boarding department. A fine passenger elevator, ample water supply, gas, electric calls, telephone connections with the city and surrounding country for 70 miles in every direction, valuable privileges in the Vanderbilt University—all contribute to make this the leading College of our section. Now is the time to make arrangements for the ensuing year. Address the President,

REV. GEO. W. F. PRICE, D. D.
108 Vauxhall St., Nashville, Tenn.

When a person tells you they never had such a cold in their life take their word for it and advise them to use Chamberlain's Cough Remedy and cure it. For coughs, colds and hoarseness it has no equal.

Little Rock Preachers' Meeting

Little Rock Churches for May 12th.

First Church—Dr. W. G. Miller, pastor. Full Sunday-school; good congregation at 11; one received by letter and one on profession; five applicants on profession. Smaller congregation at night, owing to the storm; one added by Ritual and one by profession.

Winfield Memorial Church—Rev. A. O. Evans, pastor. Quite full Sunday-school. Full house at 11; one applicant on profession. Very good congregation at night, a number knelt for prayer.

City Mission—Rev. W. A. Steel, pastor. Good congregation at 11; spiritual service. Full Sunday-school. Large congregation at night; three penitents. A. O. EVANS, Sec'y.

DEATH NOTICES.

CARLISLE, ARK., Saturday, May 11.

Dear Brother Bennett—My Dear wife died this afternoon. Telegram came to me at this place. All good people pray for me.

Yours in Christ,
JAMES M. CLINE.

Bro. Cline will have the sincere condolence of his brethren in this sudden and sad bereavement.

WARE—Mrs. I. E. J. Ware died at her residence in this city, on Sunday, May 12th, after a long illness. She was a sister of the late Col. I. C. Mills of this city, and of Rufus H. and Dr. D. S. Mills of Pine Bluff, to which place her remains were taken for interment on Monday, after religious services conducted by Rev. Dr. W. G. Miller at the residence. Her life was one of Christian devotion and rare excellence, and she departed in the conscious triumph of the Christian's faith. A suitable memoir will soon be furnished by Rev. Horace Jewell.

QUARTERLY MEETINGS.

ARKADELPHIA DISTRICT—J. R. MOORE, P. E.—THIRD ROUND.—Terre Noir, at Kansas, May 4, 5, Gurdon and Bierne, 11, 12, Okolona, 18, 19, Clark, 25, 56, Arkadelphia, June 1, 2, Lono, 8, 9, Malvern, 9, 10, Mt. Ida, 15, 16, Amity, 22, 23, Hot Springs miss., 29, 30, Tulip, July 6, 7, Social Hill, 13, 14, Murfreesboro, 20, 21, Crystal Springs, 27, 28, Hot Springs sta., Aug. 3, 4, Princeton, 10, 11, Hot Springs ct., 17, 18.

The District Conference will convene at Murfreesboro, Thursday July 18th, at 8:30 a. m. Opening sermon by Rev. S. N. Burns. Let the Quarterly Conference Journals be there.

CLARKSVILLE DISTRICT—D. J. WEEMS, P. E.—PART THIRD ROUND.—Ozone at Lone Pine, May 4, 5; Clarksville station, 11, 12; Ozark station, 18, 19.

DARDANELLE DISTRICT—G. W. BOYLS, P. E.—THIRD ROUND.—Dover cir. Boiling Spring, June 15, 16; Appleton miss. White Oak Mountain, 22, 23; London miss. Russian S. House, 29, 30; Russellville station, July 8, 7; Dardanelle sta., 7, 8; Atkins cir. at Atkins, 14, 15; Danville cir., 16, 17; Marvinville miss., 20, 21; Dardanelle cir., 28, 29; Prairie View cir., August 3, 4; Walnut Tree, 10, 11; Gravelly Hill miss., 14, 15; Rover cir., 17, 18.

The District Conference will convene at Atkins July the 10th. I hope the delegates will all be there, together with the local preachers. I want the preachers in charge of circuits and stations to be there with their reports ready and want each one of them to see that their respective Quarterly Conference Journal is there. Bro. Bennett we want you to come and we will try to entertain you, in the very best manner possible, and then have you to entertain us. We are not saying much, but we are trying to do all that is possible, for us to accomplish. The preachers who man this district are men of work rather than words. Your paper is very popular with the people, and you think strange that I have not sent you some subscribers; I turned that over to the preachers, but I believe they will testify that I have helped them get a number. God bless you and your work. Pray for us. Yours in Christ,

G. W. BOYLS, P. E.

HARRISON DISTRICT—P. B. SUMMERS, P. E.—PART THIRD ROUND.—Harrison cir., June 1, 2; Valley Springs cir., 8, 9; Bellefonte cir., 15, 16; Carrollton cir., 22, 23; Elixer cir., 26; Good Hill cir., 29, 30; Berryville cir., July 4; Kings River cir., 6, 7; Eureka Springs sta., 13, 14.

CAMDEN DISTRICT—H. H. WATSON, P. E.—THIRD ROUND.—Stephens cir. at Waldo, June 8, 9; Carolina cir. at Pleasant Grove, 15, 16; Ouachita cir., 22, 23; Buckner cir, at Buckner, 29, 30; Texarkana at Cedar Grove, July 6, 7; Bright Star at Olive Branch, 13, 14; Camden cir. at Silver Springs, 20, 21; Hampton cir. at Hampton, 27, 28; Atlanta cir. at Atlanta, August 3, 4; El Dorado 10, 11; Lapile cir., 17, 18; Bearden cir., 24, 25; Camden sta., August 31 and Sept. 1; Fordyce sta., 7, 8; Magnolia, 14, 15.

The European exodus is not only larger but earlier than usual.

Facts Worth Knowing.

HUGHES TONIC.—The old time, reliable remedy for Fever and Ague. Reputation earned by Thirty years success. You can depend upon it. TRY IT! DRUGGISTS HAVE IT.

The White House mail runs from five hundred to nearly a thousand letters daily.

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Mr. C. J. Smith, traveling salesman for Bedford, Clark & Co., Chicago, had the misfortune to sprain his wrist most seriously. "I was suffering great pain," he says, "and my wrist was badly swollen; a few applications of Chamberlaine's Pain Balm relieved the pain and reduced the swelling in one night, and in consequence my work and business was not interrupted, for which I am very grateful. I can recommend Chamberlains Pain Balm from personal experience."

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Mr. L. D. Gleason, the well-known hotel man, has opened a strictly first-class ladies and gentlemen's restaurant on the corner of Markham and Louisiana streets, opposite the Capital Hotel. He can serve both transient and resident customers with board and lodging of a strictly first-class order. He is also prepared to serve select parties, and will give special attention to the accommodation of customers at any hour. Every delicacy in the market will be served at all times. tf.

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Makes the handsome women and the healthy men."

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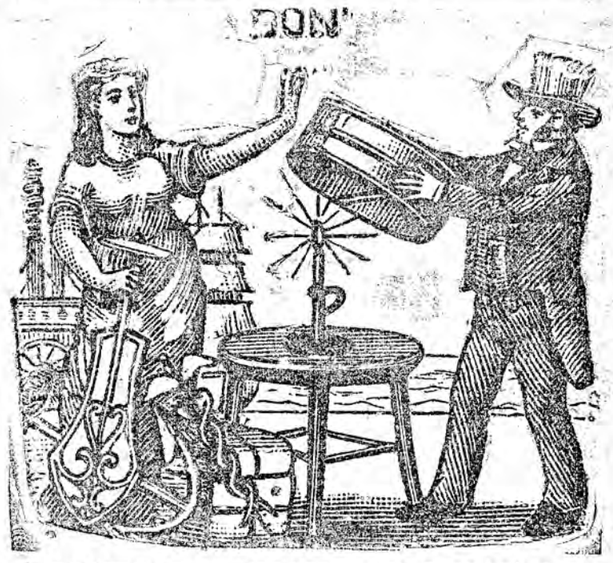

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ARKANSAS METHODIST.

WEDNESDAY, MAY 15, 1889.

CHRISTIAN LIFE.

ANNUAL MEETING OF THE BOARD OF MISSIONS.

The annual meeting of the Board of Missions was held in Nashville, May 3-7. The following members were present: Colonel E. W. Cole, President; Rev. I. G. John, Secretary; Rev. J. D. Barbee, Treasurer. Managers: Bishops J. C. Keener, A. W. Wilson, J. C. Granbery, R. K. Hargrove, W. W. Duncan, C. B. Galloway, E. R. Hendrix, J. S. Key; Revs. H. C. Morrison, Charles Taylor, P. A. Peterson, C. W. Carter, H. S. Thrall, W. C. Johnson, R. B. Crawford, W. D. Kirkland, W. H. Potter, M. M. Pugh, C. G. Andrews, O. P. Fitzgerald, W. G. E. Cunnyngham, F. D. Swindell, R. K. Brown, T. M. Finney, Z. T. Bennett, V. V. Harlan, and Messrs. T. D. Fite, Thomas Weaver, B. W. Macrae, Wm. Morrow, J. D. Hamilton.

The fullness and clearness of the Secretary's Report and that of the Committee on Estimates were found to be specially helpful to the Board in its work. The recent visits of the bishops to the different fields enabled them to furnish information of great value. All the business of the Board was done prayerfully, carefully, and patiently. Nothing was done hastily. In planning for the work in the different fields, and in the appropriation of the sacred funds contributed by our people for the evangelization of the world, the minutest details were canvassed closely. The relative importance and urgency of the needs of our several mission-fields were brought out not in any spirit of rivalry, but that the Board might act with reference to every part with a comprehensive view of the wants of the whole field occupied by the M. E. Church, South, embracing China, Japan, Brazil, Mexico, Cuba, the Indian and German Missions, and the mission-ground in our own country. The full attendance of the members of the Board not only elicited full information as to existing needs, but also as to prevalent opinion and feeling among our people. There was much earnestness in the discussions, but not the least jar of discord from the first to last.

It may safely be said that no more harmonious or satisfactory session of our Board of Missions has ever been held than this. It will not be invidious to say that while many wise, weighty, and suggestive things were said, the remarks of Bishop Wilson on Japan and Bishop Keener's remarks emphasizing the necessity of creating and cultivating "a missionary conscience" among our people were specially notable.

Below will be found a summary of the more important business transacted, which is commended to the prayerful consideration of every member of the Methodist Episcopal Church, South.

RESOLUTIONS.

The following resolutions were adopted:

Resolved, That this Board request the pastors throughout the Church to prepare one or more discourses (using the Annual Report and other missionary literature), whereby they may place before our people a clear view of the several mission-fields, and the state and success of our work in each, thus opening the minds and moving the hearts of our people to meet the demand presented to their view.

Resolved, That the preachers are earnestly requested to extend the circulation of the Missionary Reporter among their people.

H. C. MORRIS, J. S. KEY, P. A. PETERSON.

Resolved, That we request the College of Bishops to prepare an address to our Church upon the subject of Missions, and that the same be published simultaneously in all our Church papers not later than their second issue in July.

V. V. HARLAN, R. K. BROWN, Z. T. BENNETT.

On motion of Bishop Wilson, it was

Resolved, That a week of prayer be observed especially for Missions, beginning with the first Sunday in August, and that the preachers be requested to preach a sermon on the subject of Missions. Also, that a special family offering be requested from every family in the Church.

Resolved, That the bishops are respectfully requested to preach at the Sunday morning service at the next sessions of the Annual Conferences sermons on the missionary work of our Church.

P. A. PETERSON, W. G. E. CUNNYNGHAM, H. C. MORRISON, F. D. SWINDELL.

APPROPRIATIONS.

Brazil Mission Conference,	$25,350
China " "	30,107
Japan " "	27,785
Central Mexican Miss. Conf.	39,661
Mexican Border Miss. Conf.	36,388
Indian Mission Conference,	19,461
German Mission Conference,	4,000
Ger. Work in La. and Miss.	1,550
Denver Conference,	15,800
Western Conference,	3,021
Columbia Conference,	6,925
Pacific Conference,	4,300
Los Angeles Conference,	8,050
Montana Conference,	3,000
West Texas Conference,	3,522
N. W. Texas Conference,	1,750
Florida Conference,	4,000
Cuban Mission,	2,000
Salaries and expenses,	11,150
Total	$247,820

ASSESSMENTS.

Alabama Conference,	$13,600
Arkansas Conference,	4,500
Baltimore Conference,	13,600
Columbia Conference,	1,000
Denver Conference,	1,150
East Texas Conference,	3,500
Florida Conference,	3,000
German Mission Conference,	2,000
Holston Conference,	11,600
Illinois Conference,	900
Indian Mission Conference,	2,016
Kentucky Conference,	8,300
Little Rock Conference,	6,800
Los Angeles Conference,	1,816
Louisiana Conference,	6,800
Louisville Conference,	11,600
Memphis Conference,	11,500
Mississippi Conference,	7,800
Missouri Conference,	11,100
Montana Conference,	352
North Alabama Conference,	10,600
North Carolina Conference,	19,600
North Georgia Conference,	21,600
North Mississippi Conf.,	9,450
North Texas Conference,	7,500
North-west Texas Conf.,	6,700
Pacific Conference,	2,816
South Carolina Conference,	13,600
South Georgia Conference,	13,600
South-west Missouri Conf.,	6,800
St. Louis Conference,	5,300
Tennessee Conference,	19,600
Texas Conference,	4,800
Virginia Conference,	20,600
Western Virginia Conf.,	2,500
Western Conference,	1,500
West Texas Conference,	2,700
White River Conference,	3,500
China Mission Conference,	700
Brazil Mission Conference,	1,900
Central Mexican Miss. Conf.,	700
Mexican Border Miss. Conf.,	1,000
Total	$300,000

—Nashville Advocate.

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Dr. H. T. Turner, Kasson, Minn, says: "I have found it very beneficial in nervous debility, from any cause, and for indigestion."

OUR YOUNG FOLKS.

MISSIONARY.

In Nashville, Tenn., last Saturday evening we had the pleasure of attending the annual concert of the Nashville College Missionary Society composed of little girls and young ladies. We refer to its exercises on our 4th page, and now we give our dear young readers two essays read on that occasion:

HISTORY OF THE SOCIETY.

The founders of the Nashville College for Young Ladies had before their minds a high ideal of literary excellence; but they also designed that literary culture should be sanctified by Christianity's holy influence. The College has ever placed the name of Christ high over all, and the teachers have ever sought to lead the pupils to accept Jesus, and become active Christian workers. The importance of missionary work has been impressed upon the minds and consciences of the Church at the present time as it never was before. Our desire to aid in disseminating the glad news of salvation may be taken as the measure of our love to Christ.

Since this is the case, the College could not long remain without a missionary society. Soon after the school was well established in the present building, an Auxiliary of the Woman's Foreign Missionary Society was organized. The minutes of the year 1883 have been lost, but we find that it was necessary to re-organize the Society in the following year. Since that time it has increased constantly in the number of members and also in interest, as is shown by the following statistics:

[Here followed figures showing growth from 7 members and $8.20 receipts in 1884 to 92 members and $181.75 receipts in 1889. ED.]

But statistics, we humbly trust, show the least part of the work accomplished by our society. Its greatest work is in the training which it seeks to give to its members. From year to year, young ladies from all parts of our Southland are gathered here; and if the society is successful in impressing upon each of these the great importance of sending the gospel to the heathen, eternity alone can show the grand results of its work. The members of the Faculty, while giving us their heartiest sympathy and support, have wisely placed the entire management of the society in our hands, thus developing in us habits of self-reliance. After one or two years of training here, each member is fully competent to organize and carry on a society at her own home; and we fondly hope that each girl will be so enthused with the missionary spirit that she will go forth into the world to do all she can for the cause.

Though our society is only six years old, God has already honored it by calling some of its members to become missionaries. Miss Ada Reagan and Miss Mary McClellan, two of our graduates, are in China. Miss Ella Granbery, a former student of the College, is in Brazil; and Miss Mai Duncan is in the Indian Territory. Every report we have from these young ladies bears witness to their intelligent and faithful work. One of our present pupils, Miss Sudie Johnson, is preparing herself for a missionary. May the good work go on; and if, in the providence of God, it should be the duty of still other members to leave home and friends and go forth to teach the way of light and life to the heathen, may the chosen ones bow in humble gratitude because God has accounted them worthy to labor and suffer and yet to rejoice in the present life, and to have a crown of glory in heaven.

Members of the Nashville College Auxiliary, after reviewing our history, let us resolve to renew our consecration and to press forward with greater diligence, remembering that "he that winneth souls is wise." "Then they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever."

It affords us great pleasure to have with us this evening a number of honored visitors. To you as to those who have either been laboring long to extend Christ's kingdom on earth, or who in the hopefulness of early life, have heard the Master's call to special work, to you as to those who have charge of grave and important interests; but chiefly to you as matured and consecrated servants of Christ, we look for words of instruction and sympathy. Our society is not perfect, and we would be glad to have you suggest any thing which would tend to improve it and increase its usefulness.

Amidst our imperfections, our voices will ever unite with yours, and with the voice of the Christian world in the prayer, "Thy kingdom come." As one of our bishops has very impressively said: Because the church of Augustine failed to pray it, Northern Africa has exchanged the cross for the crescent. Because the church of Athanasius ceased to pray it, the land of the Pharaohs is covered with mosques rather than temples. Because the seven churches of Asia did not pray it, the cities where Paul reasoned, Apollos preached, and John lived, have scarcely a place of worship where the name of Christ is heard." May the Church of America be thoroughly infused with the spirit of missions, and may it pray this prayer yet more earnestly.

ALCINDA ALLEN.

of Mexico, Mo.

OUTLOOK OF MISSIONARY WORK.

Such wonderful progress has been made in missionary work during the present century, that we sometimes forget how much still remains to be accomplished. When we compare the present number of missionaries with the very few who were in the field even half a century ago, we are inclined to congratulate ourselves upon what is being done, and forget that we are still falling very far short of our duty.

The chart that we have before us this evening tells in a very impressive manner how much still remains to be done. The lightest portion is Protestantism. Blue, Protestants, 116,000,000; Buff, Greek Church, 84,000,000; Red, Roman Catholics, 190,000,000; Brown, Jews, 8,000,000; Green, Mohammedans, 170,000,000; Black, Heathens, 856,000,000. Of these three hundred millions are Buddhist women, with no hope of immortality, unless in some future transmigration they may be born as men.

The white represents the work that has been done; it represents the converted portions. Two hundred and fifty millions of women depend for the Gospel upon the women of the Protestant Churches of America.

There are 75,000 ministers in the U. S., or one to about every 600 persons, while only one minister or missionary is allotted to every half million in heathen lands.

There are 1,500 counties in China without a single missionary, and all of the missionary workers in heathen lands, native and foreign, would be represented by less than one twentieth part of one of the squares on this diagram.

We have for our encouragement, however, the following facts: The whole world is now open for the reception of the Gospel. The Bible is printed in two hundred and fifty languages and dialects. There are 150,000,000 copies in circulation. Twenty-five Woman's Boards in America and England are actively engaged in Missionary work.

The Y. M. C. A.'s are now formally mangurating Foreign Missionary Branches. The increase of membership in heathen lands is thirty times greater than at home, in proportion to number of missionaries or ministers employed, although the test of discipleship are of the most trying nature. But above all other encouragements are the precious promises of God. Let us remember that each one of us has an influence which if exerted in the right direction like a bright rivulet will flow to meet some other stream and so flow on forever into the great ocean of eternity. To us comes an ascending Savior's last command, "Go ye into all the world and preach the gospel to every creature." Let us then push forward until all the nations of the world shall become the kingdoms of our God and of his Christ.

CLARA BEARDSLEY,

of Maysville, Ky.

Then he clasped her with emotion,
Drew the maiden to his breast,
Whispered vows of true devotion,
The old, old tale,—you know the rest.
From his circled arms upspringing,
With a fear she turned away,
And her voice with sorrow ringing,
"I shall not see my bridal day."

This dramatic speech broke him up badly: but when she explained that her apprehensions were founded on the fact of an inherited predisposition to consumption in her family, he calmed her fears, bought a bottle of Dr Pierce's Golden Medical Discovery for her, and she is now the incarnation of health. Consumption fastens its hold upon its victims while they are unconscious of its approach. The "Golden Medical Discovery" has cured thousands of cases of this most fatal of maladies. But it must be taken before the disease is too far advanced in order to be effective. If taken in time, and given a fair trial, it will cure, **or money paid for it will be refunded.**

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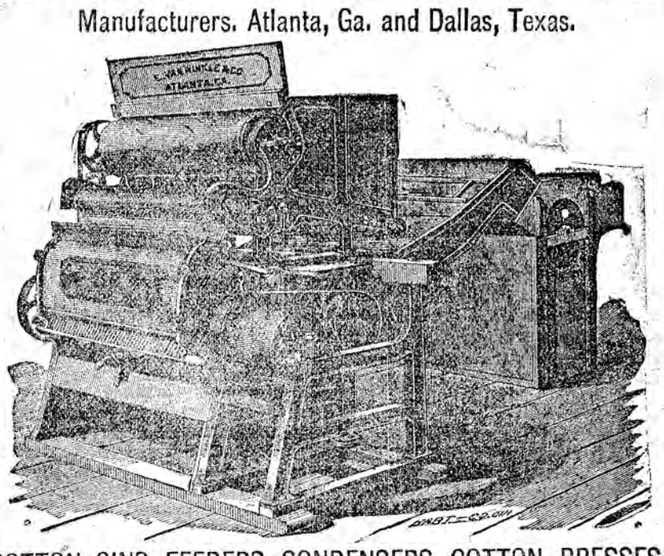

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ARKANSAS METHODIST.

WEDNESDAY, MAY 15, 1889.

FIELD NOTES

BUCKNER C'T.—Bro. Pickett closed his meeting at Lewisville last night, and left this morning for Hamburg, where he expects to remain for several days. We had 12 or 15 conversions, with 12 accessions to our church, and the membership greatly revived. Many promised to lead holier lives. We have two prayer meetings, one Sunday school and a Woman's Missionary Society there. Praise the Lord! "Salvation is rolling on." R. J. RAIFORD.

Buckner, May 6.

ALEXANDER.—We had a glorious time here last Sunday. Our new Church was dedicated; the services commenced with the baptism of three little children, with a splendid sermon from Bro. Rhodes following the baptism, followed by remarks by Bro. Manville. The house was crowded; splendid singing and everybody enjoying the service. Our church is nicely fitted up with lamps, carpets and comfortable seats and all things necessary for the house of God, and the best of all, it is all paid for—not one cent of debt on it. We have been favored and God has greatly blessed us in Alexander. Three accessions by letter. The Methodist Sunday-school started out with a full corps of teachers and 74 scholars. Bro. Manville addressed the children at night, and gave us a good sermon, after which we had the communion service. A happy time thus passed the 5th day of May at Alexander. Come out and see us. Yours,

May 6. C. A. GRANT.

ELON, MILO C'T.—We had an interesting meeting here last week conducted by Bro. B. F. Scott. We had five services, all spiritual—and profitable. The meeting began on Friday night, and closed Sunday evening. Brothers James Madison and Tinsley Tanner were here from a distance. On Sunday Bro. Scott preached an able sermon on Missions. His text was, "Go ye into all the world, and preach the gospel to every creature," Mark 15:16. Or, "Go ye, therefore, and teach all nations," Math. 28:19. After the sermon $20 was raised on the general collections, in cash and good subscriptions. We are glad Bro. Scott is a strong believer in the doctrine of Christian perfection as taught by Wesley God bless him. We think he is the right man in the right place. He has his heart in the work. Many of us are delighted with Bro. E. N. Watson's article on Baptism. Our Sunday school and prayer meeting are flourishing. Thank God our Church is neither dead nor dying.

J. H. CALLAWAY.

CAUCKSVILLE C'T.—Our Second Quarterly Conference has just been held. Bro. Babcock, P. E., was on hand in the spirit of the Master, presiding and preaching to the delight of all. His sermon Sunday morning was a powerful exhibition of gospel truth. Cauksville circuit is in advance of any previous year; still it is far from being what it should be—finances behind. We have too many hybreds in the Methodist Church and too many of the non-progressive sort, who remind one of a clean chip in a pot of hominy. O for a mighty shaking of these dry bones. THE ARKANSAS METHODIST just sparkles. What results it is accomplishing. What victories it is achieving! May the richest benedictions rest upon its Editor. Glad to see that Dr. Hunter is to begin the History of Methodism in Arkansas. The deeds of such men as Stevenson, Harris, Walker, Hamed, Charles Ramsey, Martin Wells and many others ought never to be forgotten. "These all now rest from their labors but their works do follow them." Come to Bonnville to our District Conference. Yours,

J. B. HICKMAN.

WHEATLEY C'T.—Rev. Leak of Lonoke was with us 13 days in a series of meetings. He certainly understands the great work to which he is called—an evangelist, whose words are flaming sparks, flying rapidly in all directions. We all heard him in our own tongue. He has enough religious wit to draw the multitude and enough solidity to hold them. The beginning of his work was to harmonize all of the members. Is this not where many of us fail in our revival meetings? Try to capture the community with broken lines! The armies of error are solid, and no broken ranks can overcome them. When victory is not ours, God's word for it, there is sin in the camp. Christ must be the Head, we the members compactly knitted into one body, each moved according to His will; can the members, so Divinely fitted, and with such an oversight, know any failure? Does not all power and wisdom belong to our Head, and is he not anxious to give to each in proportion to our needs? If so let us see where the failure is, and be closer knitted, and we'll have the power to overcome the world, the flesh and the devil, through Him who gave Himself for the world.

I think we'll have between 15 and 20 additions; 12 or 15 family altars; and between 75 and 100 sinners arose to these words: "How many have been benefited and are determined from this on to strive for a better life?" O we had a glorious time—old fashioned mourners' bench and shouting! I think we have as warm body as can be found in the District. Bro. Leak and myself will be at Palistine on the 5th inst. to begin a series of meetings. Pray for us at that important point. We all love our paper. Yours in the work.

Wheatley, Ark. S. F. BROWN.

DISTRICT CONFERENCES.

The Washington District Conference will convene at Lockesburg, Thursday May 30, at 9 a. m. Sermon at 11 a. m., by J. H. Gold. Let us all be there at the calling of the roll.

J. H. RIGGIN, P. E.

The Camden District Conference will be held at Buckner, Ark., June 27, 30. Conference will open 9 o'clock a. m. Open sermon will be preached by Rev. R. R. Moore, 11 a. m. of the first day. Brethren will please see that their Quarterly Conference records are present.

H. H. WATSON, P. E.

The Pine Bluff District Conference will convene at Stuttgart, Wednesday, July 3, at 8:30 a. m. Opening sermon to be preached by Rev. L. D. Worsham on Tuesday 8:30 p. m. Let all the pastors see that their Quarterly Conference journals are present.

THOS. H. WARE, P. E.

The Arkadelphia District Conference will convenee at Murfreesboro, Thursday July 18th, at 8:30 a. m. Opening sermon by Rev. S. N. Burns. Let the Quarterly Conference Journals be there. J. R. MOORE, P. E.

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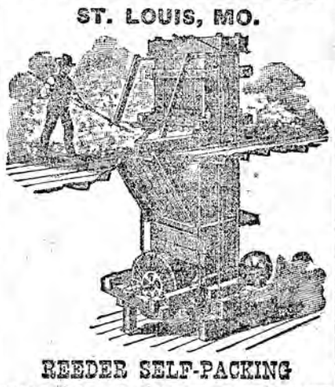

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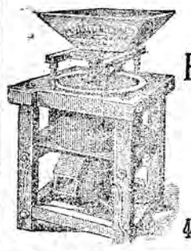

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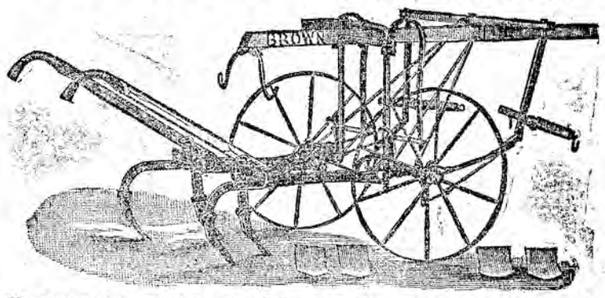

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ARKANSAS METHODIST.

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CHRISTIAN EDUCATION OF THE NEGRO.

At a called meeting of the Board of Trustees for the educational work among the colored people, held in Nashville, April 30, 1889, there were present: Bishop W. W. Duncan, President; Bishop E. R. Hendrix, Bishop C. B. Galloway, Revs. J. A. Orman, O. P. Fitzgerald, I. G. John, W. C. Dunlap, and G. W. Walker. There were also present Bishop Isaac Lane, of the Colored M. E. Church in America; Professor T. F. Sanders, President of Lane Institute; and Revs. Snow, Davis and Mitchell, of the Colored M. E. Church in America.

After a fair and full consideration of all the interests involved, a more definite and satisfactory arrangement for giving financial help to Lane Institute was adopted.

Bishop J. C. Keener was elected to fill the vacancy in the Board occasioned by the lamented death of Bishop McTyeire.

The authorities of Lane Institute were requested to incorporate in their school such industrial features as may be practicable at an early day. This feature of the school will be fraught with special advantages, and it is hoped that it may be added at once.

It was resolved to ask for a contribution from the M. E. Church, South, of $8,000 for the next fiscal year, and a free and full conference was had as to the best methods for securing the payment of that sum. Commissioner Dunlap, acting under the authority of the Board, and fortified by the action of the General Conference, ought to have the hearty sympathy and full cooperation of our preachers and people in his most important, delicate, and difficult work. He is the servant of the Church. He is doing a work committed to his hands by the Church. Let him feel the sympathetic throb of its great heart and the help of its strong right hand. And let the $8,000 asked for be given so cheerfully that the Head of the Church may be pleased, and so quickly that the largest benefits may be secured.

APPORTIONMENT.

The Board having in charge the work of education in behalf of the Colored M. E. Church in America have estimated the total amount necessary to meet the running expenses another year—from June 1, 1889, to June 1, 1890—at $8,000. They have apportioned this amount among the Annual Conferences as follows:

Alabama Conference, $300; Arkansas Conference, $150; Baltimore Conference, $300; East Texas Conference, $115; Florida Conference, $100; Holston Conference, $200; Kentucky Conference, 200; Little Rock Conference, $150; Louisiana Conference, $125; Louisville Conference, $350; Memphis Conference, $500; Mississippi Conference, $300; North Alabama Conference, $350; North Carolina Conference, $400; North Georgia Conference, $600; North Mississippi Conference, $350; North Texas Conference, $200; North-west Texas Conference, $250; Pacific Conference, $100; South Carolina Conference, $350; South Georgia Conference, $350; South-west Missouri Conference, $250; St. Louis Conference, $200; Tennessee Conference, $600; Texas Conference, $150; Virginia Conference, $500; Western Conference, $50; Western Virginia Conference, $100; West Texas Conference, $100, White River Conference, $100; Illinois Conference, $100; Indian Mission Conference, $50; Mexican Border Mission Conference, $25; Montana Conference, $25. Total, $8,000.—Nashville Advocate.

DEDICATED TO LISTENER, METHODIST PASTOR AND OTHERS.

DEAR BRETHREN:—We suppose by this time that you have sized your caliber, and expended your amunition on those dear brethren who use tobacco. Brethren, do be careful; a few more blasts, such as have been shot in THE METHODIST in the last few months will blow off the end of your trumpet. I do not believe that, if the use of tobacco was stopped, that it would augment the treasury of the Lord one single dollar. Systematic men work to meet the demands upon them. While we are willing to admit, that many liberal supporters of the gospel do not use tobacco, yet my observation is that very many of the most liberal supporters of the varied claims of the Church are to be found among those who use tobacco. Our people must be educated to meet the demands the Lord makes upon them; but, brethren, you can never do this by scolding or ridicule. Do come to these non-paying members and make them feel that you are in sympathy with them, get their mind and heart, then you may teach them.

R. D. C. DODD.

Ransom, May 6.

MARRIED

May 5, 1889, near Cincinnati, Ark., by Rev. H. M. Granade, Mr. Wm. H. Barnes and Miss Carrie Fusselman.

On Sunday evening, May 5th, in Dalark, Ark., by Rev. Robt. C. Atchley, Mr. W. P. Lochridge and Miss Hattie B. Jordan.

May 6, 1889, at the residence of the bride's father, by Rev. J. Y. Christmas, Mr. Philis Foland to Miss Arminta James. All of Stuttgart, Ark.

At the residence of the bride's mother, near Cabot, Ark., on the 7th day of May 1889, by Rev. H. M. Cryer, Mr. W. J. Hicks to Miss Mary Lavern.

At the residence of the bride's mother, on the evening of May 6, by the Rev. R. M. Manly, Mr. John R. Sherrill to Miss Alma E. Shuford—all of Weldon, Ark.

At the residence of the bride's mother, Mrs. Martha Massey, Saline, Dallas co., Ark., May 2, 1889, by Rev. J. E. Caldwell, Mr, Jas. C. Riggan and Miss Alice Massey—all of Dallas co., Ark.

At the residence of the bride's father, Capt. T. C. Hardcastle, near Jacksonville, Ark., on the 28th day of April 1889, by Rev. H. M. Cryer, Mr. M. L. Nogan to Miss Ida Hardcastle.

At the residence of the bride's father, Lafayette Adkins Esq., near Jacksonville, Ark., on the 5th day of May 1889, by Rev. H. M. Cryer, Mr. Albert Hendricks to Miss Mollie Adkins.

At the residence of the bride's father, Mr. George W. Williamson, in Cleburne co., Ark., April 17, 1889, Mr. Wm. Harvey to Miss Sallie Williamson, Hon. M. B. Linn officiating. They started well by taking THE ARKANSAS METHODIST. May it bless their home and help them to bless the Church.

DEATH NOTICES.

BRANDON.—W. W. Brandon died April 25, 1889, after an illness of a few days. He was a member of the M. E. Church, South, and leaves six children without father or mother. May God bless and care for them.

W. J. MCANALLY.

CHARITY AND FUTURITY.

Charity is like the dew from heaven, falling gently on the drooping flowers in the stillness of night; its refreshing and revivifying effects are felt, seen and admired. It flows from a good heart and looks beyond the skies for approval and reward. It never opens, but seeks to heal the wounds inflicted by misfortune. It never harrows up but strives to calm the troubled mind. There are two questions, one of which is the most important the other the most interesting that can be proposed in language: Are we to live after death, and if we are, in what state?

W. J. BRADDY.

Alba, Texas.

NOTICE.

The brethren who attend the State Holiness Association at Little Rock will please send me their names at once, as we wish to procure houses for all.

W. A. STEEL.

Headaches and backaches are forerunners of chills and fevers. Commence using at once Cheatham's Chill Tonic. Free from poisons, pleasant and cure guaranteed. Bond's Pharmacy, Little Rock, Ark.

REV. GEO. A. MARVIN ACQUITTED

Rev. Geo. A. Marvin, charged with gross immorality, was tried by the Quarterly Conference of Ozone circuit and acquitted by a vote of eleven to four.

D. J. WEEMS, P. E.

Mr. A. T. Fields, one of the leading merchants of Colfax, Iowa, says that Chamberlain's Cough Remedy is the best cough preparation he ever used and recommends it to all without hesitation.

It is said that a trust is being formed in New York to control the orange crop of Florida.

Catarrh Cured.

A clergyman, after years of suffering from that loathsome disease, Catarrh, and vainly trying every known remedy, at last found a recipe which completely cured and saved him from death. Any sufferer from this dreadful disease sending a self addressed stamped envelope to Prof. J. A. Lawrence, 88 Warren St., New York City, will receive the recipe free of charge.

e.o.w tf.

The Emperor of China has ten men whose sole duty it is to carry his umbrella.

TO THE DEAF.—A Person cured of Deafness and noises in the head of 23 years' standing by a simple remedy, will send a description of it FREE to any Person who applies to NICHOLSON, 177 McDougall St., New York. tf.

A white oak-tree, recently felled near Baraboo, Wis., measured nearly seventeen feet in girth, and more than 100 feet in height.

TOURISTS,

Whether on pleasure bent or business, should take on every trip a bottle of Syrup of Figs, as it acts most pleasantly and effectually on the kidneys, liver and bowels, preventing fevers, headaches and other forms of sickness. For sale in 50c and $1.00 bottles by all leading druggists.

PLAN OF EPISCOPAL VISITATION FOR 1889.

First District—Bishop Hargrove.

Aug. 28, Columbia Conference, at Dallas Oregon.
Sep. 18, Pacific Conference, at Fresno, Cal.
Oct. 2, Los Angeles Conference, at San Bernardino, Cal.
Nov. 27, North Carolina Conference, at Greensboro, N. C.
Dec. 11, South Georgia Conference, at Americus, Ga.

Second District—Bishop Granbery.

July 24, Denver Con., at Albuquerque, N.N.
Aug. 14, Montana Conference, at Stevensville, Montana.
Aug. 28, Western Conf., at Atchison, Kan.
Sep. 11, Missouri Conf., at Palmyra, Mo.
Oct. 2, South-west Missouri Conference, at Marshall, Mo.
The Brazil Mission Conference meets in Rio, Brazil, July—, and is in charge of Bishop Granbery.

Third District—Bishop Wilson.

Sep. 4, Western Virginia Conference, at Catlettsburg, Ky.
Sep. 11, Kentucky Conf., at Paris, Ky.
Sep. 18, Illinois Conference, at Casey, Ill.
Oct. 2, Holston Conf., at Morristown, Tenn.
Nov. 13, Virginia Conference, at
The Japan Mission meets in
Sep. 4, and the China Mission Conference in Suchow, China, Oct. 2, and both are in charge of Bishop Wilson.

Fourth District—Bishop Keener.

Sep. 25, Louisville Conference, at Morgansfield, Ky.
Oct. 9, Tennessee Conference, at Murfreesboro, Tenn.
Nov. 27, North Georgia Conference, at Cedar Town, Ga.
Dec. 11, South Carolina Conference, at Camden, S. C.
Jan. 8, Florida Conf., at Gainesville, Fla.

Fifth District—Bishop Galloway.

Oct. 16, Mexican Border Mission Conference, at San Antonio, Texas.
Oct. 30, Central Mexican Mission Conference, at Guadalajara, Mexico.
Nov. 13, German Mission Conference, at Cuero, Texas.
Dec. 4, North Mississippi Conference, at Holly Springs, Miss.
Dec. 18, Mississippi Conference, at Crystal Springs, Miss.

Sixth District—Bishop Key.

Oct. 23, West Texas Conf., at Seguin, Tex.
Nov. 6, North-west Texas Conference, at Belton, Texas.
Nov. 20, North Texas Conference, at Greenville, Texas.
Dec. 4, Texas Conf., at La Grange, Taxas.
Dec. 18, East Texas Conf., at Rusk, Texas.

Seventh District—Bishop Hendrix.

Oct. 2, Indian Mission Conf., at Atoka, I. T.
Nov. 13, Memphis Conf., at Fulton, Ky.
Nov. 20, Arkansas Conf., at Conway, Ark.
Dec. 4, Little Rock Conf., at Pine Bluff, Ark.
Dec. 11, White River Conf., at Searcy, Ark.

Eighth District—Bishop Duncan

Sep. 18, St. Louis Conf., at Salem, Mo.
Nov. 20, North Alabama Conference, at Huntsville, Ala.
Dec. 4, Alabama Conf., at Greenville, Ala.
Dec. 12, Louisiana Conference, at Baton Rouge, Louisiana.
March 12, Baltimore Conference, at St. Paul's, Baltimore, Md.

"Time and tide waits for no man." An occasional dose of Cheatham's Chill Tonic often saves you from a long spell of sickness. "No cure, no pay." N. C. Cameron, Beuna Vista, Ark.

Humors run riot in the blood at this season. Hood's Sarsaparilla expels every impurity and vitalizes and enriches the blood.

The European exodus is not only larger but earlier than usual.

Young man, if you have the Itch or any skin disease, you can't be to quick in curing it, so buy at once a box of Hunt's Cure. Guaranteed to cure.

The Queen of England has granted a pension of £100 a year to the wife of the late Prof. Proctor, who is now in Florida, U. S. A.

A fact that all men with gray and many shaded whiskers should know, that Buckingham's Dye always colors an even *brown* or *black* at will.

The White House mail runs from five hundred to nearly a thousand letters daily.

Premium Arnica Salve,

Is an indispensable household remedy for the certain relief and cure of chapped hands and skin, burns, cuts, bruises, flesh wounds, sprains, pimples, festers, scrofulous sores, barbers itch, eczema, tetter, chilblains, etc., being prepared from the latest discoveries in medicine and according to the art of pharmacy; it cannot fail to give satisfaction. For sale by John A. Jungkind, druggist, 806 and 808 Main street. Price 25 cents a box. tf.

A family in Hope, Me., that has been house-keeping for thirteen years, has just broke its first lamp chimney.

PROGRESS.

It is very important in this age of vast material progress that a remedy be pleasing to the taste and to the eye, easily taken, acceptable to the stomach and healthy in its nature and effects. Possessing these qualities, Syrup of Figs is the one perfect laxative and most gentle diuretic known.

Be Sure

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

"In one store where I went to buy Hood's Sarsaparilla the clerk tried to induce me buy their own instead of Hood's; he told me their's would last longer; that I might take it on ten

To Get

days' trial; that if I did not like it I need not pay anything, etc. But he could not prevail on me to change. I told him I had taken Hood's Sarsaparilla, knew what it was, was satisfied with it, and did not want any other. When I began taking Hood's Sarsaparilla I was feeling real miserable with dyspepsia, and so weak that at times I could hardly

Hood's

stand. I looked like a person in consumption. Hood's Sarsaparilla did me so much good that I wonder at myself sometimes, and my friends frequently speak of it." MRS. ELLA A. GOFF, 61 Terrace Street, Boston.

Sarsaparilla

Sold by all druggists. $1; six for $5. Prepared only by C. I. HOOD & CO., Apothecaries, Lowell, Mass.

100 Doses One Dollar

KNABE PIANO FORTES
UNEQUALLED IN
Tone, Touch, Workmanship and Durability.
WILLIAM KNABE & CO.,
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NEW YORK, 112 Fifth AV. WASHINGTON, 817 Market Space.

FULL WEIGHT PURE
DR. PRICE'S CREAM BAKING POWDER
MOST PERFECT MADE

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 Cream Baking Powder does not contain Ammonia. Lime or Alum. Sold only in Cans.
PRICE BAKING POWDER CO.
NEW YORK. CHICAGO. ST. LOUIS.

MENKEN'S ADDRESS
TO
An Apreciative Public.

It is known by this entire community, and by many in adjacent States that our business is conducted on principles which guard the interests of patrons as well as those of the firm. We do business so that no one takes any risk in buying from us, so that a child or a blind person can feel perfectly safe.

We have but one price, all our goods are marked in plain figures, and any article bought in our house can be returned, if in the same condition as when sold, and returned within a reasonable time after purchase, say three days. Therefore buyers take no risk, the house takes all. We feel that each person who buys our goods holds a bond of our house and that bond must be redeemed. Study a second. Don't you feel that you can

Save worry, time and money by dealing where the old game of fox and goose is not played, where time is too precious to waste in haggling over prices or endeavoring to misrepresent?

How Can You Feel Doubtful,

when your goods are our bonds, and you can have them redeemed? When not entirely satisfactory, come and get your money.

Mail orders receive the same attention as if you were here in person to make your selections.

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Memphis, Tenn.

Cut this out and paste to your hat for future reference.
THOMAS' DIRECT STEAM SELF-PACKING Cotton Press.
Parties interested in Ginning and want the best press in the world will do well to write to
Thomas Cotton Press Works,
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LITTLE ROCK, ARK.,
For full description.

THE TITHE LAW;
OR
God's Plan of Supporting the Church.
By Rev. ISAAC A. VERNON,
Of White River Conference.

A pamphlet discussing in a plain, practical way an important subject. It is written for plain people, and the reading of it will do good.

It is Cheap—Price 10 Cents by Mail.

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HUGHES' TONIC
SURE CURE FOR
CHILLS AND FEVER.

Read this Testimony then TRY IT for Yourself.

Proprietors have many letters like these:

BETTER THAN QUININE.

Mr. M. M. Kesterson, Dorsey Co., Ark., says: "I can certify to the fact that Hughes' Tonic is the best chill tonic I ever tried. I consider it better than quinine."

CURES CHRONIC CASES.

Mr. H. W. McDonald, Laurel Hill, Miss., writes: "Your Hughes' Tonic for chills and fever has never failed yet, and I have sold it to a number of chronic cases. It cures them every time."

Ask for Hughes' Tonic and take no other.
PRICE, $1.00 PER BOTTLE.

PREPARED BY
R. A. ROBINSON & CO.,
LOUISVILLE, Ky.
For Sale by Druggists.

BUCKEYE BELL FOUNDRY.
Bells of Pure Copper and Tin for Churches, Schools, Fire Alarms, Farms, etc. FULLY WARRANTED. Catalogue sent Free.
VANDUZEN & TIFT, Cincinnati, O.

WATCHES

We have every facility for repairing all kinds of watches. We give special attention to repairing fine and complicated watches. We can make and replace worn-out and broken parts of watches or watch-cases.

HOW TO SEND A WATCH

Pack the watch carefully in a box, put a piece of paper around the box, direct the package to us, putting your NAME, POST-OFFICE, and STATE on one corner. Then tie it up securely with a string, take it to your postmaster, and register it to us.

Write us a letter, telling us you have sent the watch, and giving us the number stamped in the case, and say whether it is GOLD or SILVER. Tell us also what you wish us to do with it. When we receive it we will examine it and report to you in answer to your questions, holding the watch in our vault until we hear from you.

C. P. Barnes & Bro., 62 W. Main St., Louisville, Ky.

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Established 1865.
C. O. KIMBALL
MANUFACTURER AND DEALER IN
Harness and saddles.

In the coming season I am offering unequaled bargains in Buggy and Wagon Harness, Ladies' and Men's Saddles, etc.

No. 0 sin. bug, harness, breast C 1 in. trace, 2½ in. saddle.	$6 50
No. 00 sin. bug. harness, hames 1 in. trace, 2 1-2 in. saddle,	9 50
No. 00 sin. buggy harness, hames 1 1-8 in. trace, 3 in. saddle,	10 25
No. 00 sin. bug. harness, hames 1 1-4 in. trace, 3 1-2 in. saddle,	12 50
No. 25 sin. bug. harness, single trace, 1½ in., 2½ in. saddle,	15 50
Double buggy har. from $15 00 to	25 00

Wagon harness, from $15 00 to 30 00.
Ladies saddles from $3 75 to 20 00.
Mens saddles from $3 50 to 20 00.

Chains, Blind Bridles, Collars, Whips, etc.

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324 MAIN ST.,
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CANCER and Tumors CURED: no knife. Book free. Drs. GRATIGNY & BUSH, No. 163 Elm St., Cincinnati, O.

"Best cure for colds, coughs, consumption is the old Vegetable Pulmonary Balsam." Cutler Bros. & Co., Boston. *For $1 a large bottle sent prepaid.*

WARNING ORDER.

State of Arkansas, In the Supreme Court } No. 1185
Henry Smade. Apellant v. Appeal from Pope circuit court in chancery.
Henry Mann, R. H. Smith and R. C. Brown. } Apellees.

The appellee, Henry Mann, is warned t appear in this court within thirty days and defend said cause.

J. G. Wallace, Sol'r. } W. P. Campbell, Clerk.
By P. D. English, D. C.

GEO. H. SANDERS,
ATTORNEY
Little Rock, - Ark.

Office it the Dodge & Meade block, opposite Capital Hotel.
Practice in all the State Courts, and the U. S. Court at Little Rock.

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F P GRAY DRY GOODS COMPANY,
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FOR
SAMPLES OF DRY GOODS
Before Making Purchases Elsewhere.
Samples Cheerfully sent on application and Orders Promptly Filled.

Dr. King's Royal Germetuer,
Manufactured only by the
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DR. C. R. KING, President. D. P. HAGGARD, Manager of Agencies.

DR. KING'S
ROYAL GERMETUER,
Is the Greatest Anti-Septic
KNOWN TO THE WORLD.
CURES ALL
BLOOD POISONS,
AND IS A
SPECIFIC
IN ALL
FEMALE DISEASES.

You have heard of booms, king cure-alls, panaceas, etc., but Dr. King's great remedy, ROYAL GERMETUER, is the same advancement in medical science that Ediston's great discoveries are to the scientific world. There is no risk in making the broad assertion that there is nothing in the world that will compare with it. Pain is but the prayer of the nerves for healthy blood. Microbes is the germ of all disease, and the parts attacked determines the character of the complaint. The germ theory of disease is no new doctrine, but only of late has it attracted special attention of medical science to any great extent. More than two thousand years ago, the theory was brought forward by Father Kircher to account for the plague, and Linnaeus, Lannis and others endorsed it. By a long series of observations and experiments in all departments of animal life, the presence of fungus growth in the blood and tissue have been found as a result of these spores. Typhoid fungus, small pox fungus and cholera fungus have been discovered and identified, and the same may be said of malarial fevers, epizootics and all other diseases for which there seemed to be no specific. Fortunately for suffering humanity, Dr. C. R. King, of Lampassas, Texas, has at last made the discovery that is now blessing the afflicted in many parts of the country, where it has been tried, and will bless the world. In over one thousand cases wonderful cures have been affected in the following clearly marked forms of disease: Asthma, Bronchitis, Catarrh, Consumption, Diarrhœa, Diptheria, Rheumatism, Scrofula, Small Pox, Deafness, Sore Eyes, Malarial Fever, Scarlet Fever; Restores Digestion, relieves Insomnia and Indigestion, in fact cures all Malarial and Contagious Diseases; This medicine will restore the vitality of manhood in the old as well as the young; cures all Female Complaints; Specific for Chills and Fever, Yellow Fever and Eczema.

We give below a letter from Mr. John Cope, who fell in the street from paralysis about about one year ago:

Prescott, Ark., April 20, 1889.

BRO. LINEBAUGH:—I write, to tell you of a new and happy discovery we made in the external use of "Dr. King's Royal Germateur." My wife applied it for me with her hands, as directed, and to her astonishment as well as my own, in less than two week she found herself cured of a serious and painful ailment of the hands. The wrists and finger joints had been affected for four years, her right forefinger straight and stiff, she had not used it in a long time, in fact it was in her way, while scarcely had strength in her wrists and hands to sweet the floor. We know it was the Germateur for she has not used any other medicine for a long time. It is doing me a great deal of good, though I had but little hope of it when I began the use of it. If however it had done me no good at all the great benefit it has been to my wife has richly repaid me for the price of it. I got another jug of the Germateur from R. L. Hinton Drug Co., yesterday. There are several others using it here with entire satisfaction. Use this as you please. I only wish that all who need this great remedy could know of it and get it. Yours Truly &c.

JOHN COPE.

I visited Mrs. Cope to day and certify to the facts as stated above, no family stands higher in the community and I would believe any statement they make whether it come under my observation or not. The certainly have no interest in making the above statement, more than stated, for they pay the cash for the Germateur.

R. L. HINTON, M. D.

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FRUIT AND PRODUCE
Commission Merchants.
Sole Agents for the Sale of
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