The Arkansas Methodist.

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

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

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FORTH TO BATTLE!

Forth to battle, Christian soldier,
Forward now into the field;
Onward, Onward, be your watchword
As the Spirit's sword you wield!

Christ your Captain now is calling,
Calling you to face the foe.
Can you falter while he leads you?
No, you cannot—Onward go!

In the air float high your banner,
Raise the Standard of the Cross;
For His sake whom now you follow,
It must never suffer loss.

Look! upon the field now gathered
Are the foes whom you must meet;
Rally in the name of Jesus!
Rally, now to their defeat!

Bravely fight, O Christian soldier,
Soon the conflict will be o'er;
Soon the last dread foe shall perish—
Thou shalt hear of strife no more!

Hovers o'er the fie d of battle
Shining bright, the victor's crown;
Be but faithful, thou shalt wear it—
Thou may'st claim it as thine own!

WM. P. TOWNSEND.

Brooklyn, N. Y.

TO MR. JULIEN C. BROWN, A. M.

DEAR SIR:—Your essay in this paper January 29, answering the question: "Should Women be ordained as Ministers?" has been read with interest. You are the first one I have noticed writing on this subject, who goes to the proper and only proper source for reliable information, viz., the Old Testament Scriptures. It is there, rather than in the New Testament, that we look for the Church, its essential being and natural prerogatives. In the New we have a thousand explanations, directions and exhortations to duty, but not the slightest intimation of any legislation touching anything primary or constitutional in ecclesiastical life. Now the reader who has not known that before may pause and read it over, and think.

But after hearing you discourse so well on the ancient ministry exclusively in the male line, I was surprised to see you turn aside and say: "When Christ came a wonderful change was wrought not only in the modes and methods of the Church but upon her doctrines."

Then there is room to suppose that he may have conferred the ministerial function on women. But I differ with you materially. I hold that the only "change" from the Old to the New was in "the modes and methods of the Church," without the slightest change in "her doctrines." And, will you allow me to be honest enough to say that I regard your sweeping statement that "The old order of things was to be done away with, * * and in reality there was to be a reorganization and readjustment of all Church life and conduct," as revolutionary and wholly unwarranted. The very reverse of all this is the inspired history. The history is, that the Church glides smoothly along down through the Apostolic period without a hiatus or change other than in "modes and methods." These, it is true, were in some respects very considerable, but they never touched the subject of doctrines. If I were to ask you to point out one, you would be at a loss for an answer.

I consider this matter of new order of things, new Church, new ministry, new religion and new doctrines of vital importance to the Christian system. It is the essential and only essential element in Popery. It was born there; and why intelligent Christians don't keep it there can be accounted for only on the ground, that it is easier to repeat after another, than think and speak both. They say so because they say so, because they say so, is a very popular argument and a very cheap one. You have read it in a thousand places and often in places where better things ought to be looked for. You took it for granted without pausing to consider the destructive consequences to which it naturally leads. Popery claims no other support than the new Church, new religion, new doctrines, new organization, new order of things. Hence we have the primitive Church, Christ's Church which he set up after abolishing the Jewish Church, the calling of the Gentiles, three thousand converted and joined the Church at Pentecost, the necessity for the conversion of the Jews as such to Christianity, and much other mythical Christianity which we had better get rid of, and the sooner the better. I have elaborated this subject considerably in several of my books, and am glad to know that my criticisms are universally commended by evangelical Christians everywhere.

Returning to the subject of female ministers, I repeat that you have gone to the proper place—the Old Testament for proof. A Church or religious fellowship naturally divides itself into a Ministry and laity; some to preach and some to hear; some to lead and some to be led; some for pastors and some for flock. And there is not a word in the Bible intimating that women belong, or ever did belong to the former class. The ministry is an order of men. Nevertheless there is abundance of proper Church work, proper and appropriate for women. Much of it men can not do to advantage. The Bible is full of instructions, exhortations and encouragements on the subject of Church duties for women; but pulpit and pastoral work is not one of them. Yours truly,

Yazoo City, Miss. R. ABBEY.

WELL STATED.

There was once a dog who lay in a manger. He did not want to eat the hay. But he bristled and showed his teeth, and snarled and barked when the hungry cow came near and would have eaten her supper. In some such way the little handfull of Seventh-day Adventists of this country are occupied. They want to observe Saturday as Sabbath, and they have the privilege. But they do not want to observe Sunday, and legally they need not. This, however, does not satisfy them. They do not wish other people to keep Sunday. They do not want trains to stop running nor stores to close, nor workingmen to rest on Sunday, for this would tend to make Sunday the permanent Sabbath. Now, they know, and every one knows, that it is Sunday or nothing. Twenty million Protestant communicants and eight million Catholic people are not going to change their ideas about the Sabbath and observe Saturday and fix wrong dates for the end of the world. But these people say: "We are opposed to all Sunday laws." And whatever is done for the relief of the toiling masses in providing Sunday rest makes them bark and snap like the historic dog in the manger.—Herald and Presbyter.

NOTES FROM TEXAS.

MY DEAR BRO. BENNETT:—Letters from old friends in the old home land remind me of promise and duty to appear in the columns of THE METHODIST more frequently than I have been doing for a long time. There is warmth enough in the heart to do so often, and the will is also present, but opportunity is lacking.

For the past three years and a half I have been kept on one of the largest (if not the largest) Districts in the whole Church, requiring almost constant travel and for the most part in a buggy. I have been at home a very small part of the time. For two years I traveled by rail from Weatherford nearly a thousand miles in going to and from one Quarterly Conference away up in the N. E. corner of the Pan Handle of Texas; and one trip traveled 1,200 miles in my buggy in making a round of four Quarterly Conferences. Three other preachers in a hack, with guns and fishing tackle and camping outfit went with me. We camped out and had a gracious time.

Now, I go 400 miles quarterly to two charges. In every sense of the word I am a traveling preacher. I get no time to read the Church papers and as to quarterlies and books they are out of the question. These Texans have no mercy on a willing soul and have no let up in them. It is their way of showing appreciation. Everybody is as kind as they can be to us, and honor us, but measure out work by the wholesale. So you see it has not been the desire but absence of opportunity that has silenced or stopped my pen.

Vernon is now the hub of a vast and beautiful and fertile country. This District is as large as the State of Ark., including all the Pan Handle of Texas and Greer county, so called, and joins Bro. Burrows District in Oklahoma; so he and I are neighbors. It extends also eastward to New Mexico. Many Arkansians are in this country, and more are coming. Our Prof. G. A. Jones is here and is building a fine school, all his own. All this country is on a regular boom and settling with first class people.

Out of fourteen appointments there are eight good parsonages, and with two exceptions the rest of the preachers live in their own houses in this District, and during the next quarter we expect to dedicate six new churches in our bounds. The P. E. lives in the country a few miles on a farm called his own, where the better half or Junior lives. Much work in this pure and sweet atmosphere keeps us in good health and we enjoy it.

I rejoice with you in your constant growth and success, i. e. the paper. I always read the home paper first of all. The old familiar faces are getting thinned out; some to one post of duty in other fields, and some to the upper home. "We shall meet one another again some sweet day."

The first and only snow of the season fell on us last night and this a. m., making all glad as it betokens good crops. The wheat looks unusually fine. Our Winter has been extraordinarily fine. Give my love to all the preachers and nearly all the people in that region.

As I can or may find time will repeat my visits to your sanctum thusly. Fraternally,

J. HARALSON.

Vernon, Tex., Feb. 12.

A SUGGESTION FOR DISCUSSION.

In looking over the Arkansas Conference Minutes I discovered the names of about thirty persons that are still undergraduates in our Course of Study. Knowing what it is to carry on the Course of Study prescribed by our Church in the midst of the cares of a pastoral charge, with meagre salary, no permanent home and early educational disadvantages, the thought came to my mind why not have a Summer School of Theology for the undergraduates of our Conference (and as for that matter for all the Conferences) and for all such as may desire to attend, both ministers and laymen? In a word carry out what is called the Chautauqua idea (but more properly speaking the Wesleyan) by having the ministerial students of a Conference or a State to meet for study, lectures and examination for at least two weeks during the vacation of our Theological schools, so that the services of such men as Profs. Hoss, Tillett, Alexander or Martin of Vanderbilt University might be secured as lecturers for the said school or schools. Instead of the examination of the classes taking place at Annual Conference, the Conference committees by waiting at the close, at least, of such a proposed school, could conduct the examination of the various classes, and also have the students to preach in their presence and pass upon their delivery as well as read their sermons upon "Repentance," "Justification" and the other specified subjects upon which sermons must be written.

By arranging the matter, the most scholarly members of the examining committees could be present and act as teachers or lecturers during the session of the schools, besides having lecturers from abroad of more than medium ability and local reputation. Perhaps it would be well to run a Conference Sunday School Normal Institute at the same time and place, so as to prepare our more enterprising and consecrated Sunday-school teachers for their work, and by blending the two bring about such an attendance as will reduce the expense to the lowest possible point, and yet create such a sum of money as will secure the services of competent lecturers for the school. Any town would certainly give reduced board rates to those attending in view of the intellectual and religious privileges presented by such a school meeting in its midst.

As far as the writer can judge, what we as Methodist ministers and teachers need for the work of God in this State at this time is a more thorough and systemmatic knowledge of God's revealed truth, and tact in presenting the same to the cultured and likewise the ignorant classes of society so as to win them to Christ and His Church and hold them and train them therein.

If any one endorses the above proposed Conference Summer School let him make it known in THE METHODIST.

H. J. BROWN.

Bentonville, Ark.

INDIAN MISSION CONFERENCE.

EDITOR ARKANSAS METHODIST.—It is rather a late date to write of the last session of our Annual Conference which was held at Atoka, I. T. Oct, 2—7, 1889, but there are some items connected with the session I am persuaded will be of interest to many readers even at this late date.

Bishop Hendrix presided. It was his first visit to the Indian Mission Conference. It is hardly worth while to say we were much pleased with him as a presiding officer, preacher and social companion. Bishop Key was with us the year before and some of us felt his place could hot be filled among us, but we are equally as much in love with Bishop Hendrix.

The reports made by the pastors showed progress and some advance steps were taken by the Bishop. Last year we did not have a change in the Conference which was considered a self-supporting charge. After hearing the reports and reviewing the work at large the Bishop and his cabinet decided seven charges must be placed on the self-sustaining list, the roll of honor it was termed by the Bishop. Some of the brethren did not see where the honor came in, because it meant to them increased self-denial and hardship for their wives and little ones. And at best the field is not an easy one, the compensation not great; however, there was but little complaint made and the roll of honor men are hard at work, so far as I know.

We have received a goodly number of transfers in the last few months. I know some of them to be of the best material, especially those received from the Arkansas Conference; would like to have some more like them.

The work of the Lord in our Conference is prospering, new churches are being erected, several parsonages have been and are being built. Our Conference has several educational institutions under its fostering care, all of which are prospering. Harrell International Institute, located at Muskogee, I. T., is having a prosperous year. Bro. Brewer and his noble self-sacrificing wife have done and are doing a grand work for the young ladies of our Territory. I am informed Pierce Institute located at White Bead Hill, I. T. is progressing under the wise supervision of Bro. Naylor, one of our recent transfers from the Arkansas Conference. Collins Institute is also doing well. The Conference has on hand the erection of buildings, &c., at Vinita, I. T., for Galloway College. This is designed for the higher education of young men of our Territory, but I fear it will prove a failure. I am of the opinion the projecting of this College was premature.

M. L. BUTLER.

Atoka, I. T., Feb. 11.

TO SCHOOL DIRECTORS.

Many of the students of Hendrix College desire positions as teachers in schools which will begin in June or July, and continue two or three months. Some could take schools for five or even ten months. Many of these students are not only well prepared by education but by actual experience in teaching, and have given eminent satisfa ction in their former work. Directors who want thoroughly qualified teachers can not do better than to secure the services of some of these earnest, progressive students. If directors will write to me, describing the kind of teacher needed and stating the salary, length of term, and kind of school, I shall put them in correspondence with suitable persons. The success of our students who have been teaching, their thoroughness and good character while in college, justify me in speaking in terms of highest praise of those whom I consent to recommend. The earliest applicants will secure the best teachers. The correspondence will cost nothing.

Address A. C. MILLAR, Pres.,
Hendrix College, Altus, Ark.

THE METAMORPHOSIS OF D. D. SWINDALL, D. D.

The very extended notice which D. D. Swindall, Determined Disputant, gives in the last week's issue of the Arkansas Baptist to an article of mine in THE ARKANSAS METHODIST of Oct. 30, 1889, is very significant. On the night of May 1, 1888, the noted and candid(?)disputant stood in the Baptist pulpit at Russelville, Ark., with the Methodist Discipline of 1886 (he said again and again that "I hold in my hand their latest Discipline, that of 1888) in his hand and read the last sentence of Article XXII of our "Articles of Religion" and made this unique comment: "The Methodist Church claims the right to change the mode of baptism or abolish it entirely and become Quakers if they so desire." These may not be the exact words used by the distinguished perverter of Methodist doctrine and usage, but I am very certain that I have given the identical idea. Before I slept that night I wrote an exposition of the D. D's unwarranted and false assertion, and early the next morning (Wednesday), May 2, in company with Bro. S. S. Key, the pastor of our Church at Russelville went to the office of the Russelville Democrat and handed the exposition to the then acting editor. The Democrat with my exposition appeared late that evening, dated however the next day. After three or four days the stilted Dr. announced from the same pulpit, referring to my article, that he could not afford to answer or notice an uncultured man! In process of time it came in my way again to attend to the gentleman's very brilliant(?) critical feats, and lo, and behold, he takes three months to place his mortar in position and fire a broadside of over three columns through the Arkansas Baptist at an "uncultured man!" O Time what hast thou done! A stilted D. D. twenty one months ago refused to notice a printed charge, over the name of a respectable minister of the gospel, of lack of candor, yea, of actually misrepresenting a very large, influential and devoted branch of Christ's Church, because forsooth he who exposed his dishonest dealing was "uncultured"; but now puzzles his grea brain, occupies much valuable time and space in his church organ to dispose of that same uncultured minister's criticisms of some of his wonderful discoveries. Indeed I fell elated at the thought of commanding the attention of one who has climbed so far up the dizzy heights of Parnassus as has the great D. D. Swindall, D. D; for I am forced to the conclusion that he regards himself as not being so far removed intellectually from me as he formerly did. It would be wholly gratuitous to suppose that he has descended from his intellectual eminence, so I take the more natural and comforting position, that the Doctor regards me as having grown in my literary attainments, or that he mistook the extent of my culture in May 1888. "Verily the sun do move."

J. S. CLOWER.

Quitman, Feb, 14.

CATHOLIC POPULATION IN THE UNITED STATES.

In answer to inquiry of a correspondent the Christian Observer says:

In the sixty years, ending with 1882, the United States received from Europe 11,738,000 immigrants. Of these there came—

From Great Britain	5,377,000
From Germany	4,384,000
From Italy	114,000
From Spain and Portugal	32,000
From France	274,000
Of Scandinavians	662,000
Of Swiss	110,000
From other countries	815,000
Total	11,738,000

Of these immigrants almost all those from France, Spain and Italy would be Romanists—about 430,000.

Of those from Germany about one-half belong to the Roman Church—perhaps 2,200,000.

Of those from Great Britian probably more than half were Catholics—about 3,000,000. And of those from the rest of Europe, about 500,000.

It would appear, therefore, that of the estimated nine or ten million Catholics now in this country, between six and seven million are Catholic immigrants from Europe.

If the children of these immigrants amount to as many more (and we regard this as a low estimate), then to the original Catholics (190,000) there have been added twelve or fourteen million of Catholic immigrants and their children. But the Catholics now claim less than ten million. Hoffman's Catholic Directory for 1890, claims a Catholic population of only 8,301,367, and Sadlier's Directory claims only 8,277,039.

According to the census of 1890, there were *then* living in the United States nearly seven million (6,679,943) persons of foreign birth. Of these there were from Roman Catholic countries a little over four million, and from Protestant countries, less than three million.

According to the same census, there were in this country, in 1880, about fifteen million (14,955,996) persons of foreign parentage, whose father, or mother, or both, were foreigners. Of these the parents of perhaps seven million appear to have come from Catholic countries. (See Compendium of Census, II., 1,407.)

It will be noticed that these figures from the Census coincide, remarkably, with the estimates made from the records of immigration. They show upward of eleven million of the population that is foreign born and of foreign parentage as coming apparently from Catholic countries. A fair addition, which would represent the descendants of earlier immigration, would lead to figures approximately the same as our former estimate—twelve or fourteen millions of immigrants, or children of immigrants, whose early influences were Roman Catholic.

Where are the rest of these Catholic immigrants and their children? They are not found now in the membership of the Roman Catholic Church in this country. Some few of them have been converted to Christ. Would that we could hope this for the majority. But there is much room for fear that in abandoning Romanism, they have abandoned all religion, and are utterly without God in the world. The fear of the fact should awaken us all to increased effort for the lost souls around us.

ADDENDUM.

In view of what we have previously quoted from the N. Y. Observer concerning the report and debate on "Confessional Changes," in the Presbytery of New York, we deem it proper to republish the following from the last issue of the same paper:

As announced in our columns last week, the Presbytery of New York adopted an overture on Tuesday afternoon, asking the General Assembly to take the initial steps towards the formation of a new creed. The following was the report of the Committee, which was adopted after some discussion:

"Furthermore, as germane to the object which the Assembly had in mind in referring these questions to the Presbyteries, your Committee recommends that this Presbytery send to the General Assembly the following, viz:

The Presbytery of New York respectfully overtures the General Assembly to invite the co-operation of the Presbyterian and Reformed Churches of America and of Great Britain and Ireland in formulating a short and simple creed, couched so far as may be in Scripture language, and containing all the essential and necessary articles of the Westminster Confession, which creed shall be submitted for approval and adoption as the common creed of the Presbyterian and Reformed Churches.

We believe that there is a demand for such a creed, not as a substitute for our Confession, but only to summarise and supplement it for the work of the Church. We would, and we must, retain our Standards, which we have as our family inheritance, and as the safeguard of our ministry and of our institutions. But a brief and comprehensive creed, at once interpreting and representing those Standards, would be welcomed by our churches as most helpful and beneficent for the exposition of what we have meant through all these years by 'the system of doctrine taught in the Holy Scriptures.' We want no new doctrines, but only a statement of the old doctrines made in the light and the spirit of our present Christian activities, of our high privileges, and of our large obligations—a statement in which the love of God, which is in Christ Jesus our Lord, shall be central and dominant."

TWO ERRORS IN SCRIPTURE CITATIONS.

I dislike very much to see errors in referring to what the Bible says on any subject; therefore, this note of correction. My Brother Brown in his first article in THE METHODIST on "Should women be ordained as Ministers," says, "The only mention made of His [Christ's] ever having shed a tear was announced in connection with two women's sorrow," and refers to the case of the woman taken in adultery as one of those instances. The record fails to state that Jesus "shed a tear" as you can easily see by reading the account John 8:3, 11. Jesus wept when he met Martha and Mary, on the fourth day after their brother Lazarus' death. Jesus wept again on Palm Sunday as he was riding in triumph into Jerusalem. Luke 19:41.

The other error to which I have alluded was in Bro. Cochran's series of questions propounded to Bro. Brown. Bro. C. asks, (4th ques.) "What was Anna the aged prophetess doing in the temple when the infant Redeemer was brought to be circumcised?" The infant Redeemer was not brought to the temple to be circumcised. He was circumcised at home at eight days old, according to the divine requirement. Luke 2:21. Mary, the mother of Jesus, repaired to the temple when Jesus was forty days old; "When the days of her purification according to the law of Moses were accomplished." Luke 2:22. See also Lev. 12:2, 3, 4, 6. I have seen this latter error and heard it from the pulpit.

J. S. CLOWER.

THEY ARE COMING.

MR. EDITOR:—They are coming. "What?" Why the $1's. I knew it—coming by mail, by hand, and so on. When 25, or a larger number than ever now file is in, I'll report. Come one, come all. I am in a state of happy receptivity. *Come.*

Osceola, Feb. 11. JAS. F. J.

VANDERBUILT UNIVERSITY.

The Theological Department of Vanderbilt University is in a more flourishing condition than it has been at any time since its organization. It has fifty-five students enrolled this year. College education is required as a condition of entrance upon the theological course of study. Twenty-five Southern colleges and nearly all the Conferences of the Church, are represented among its students. The ten free scholarships, of $100 each, are awarded this year to students from the following institutions: Randolph—Macon, Emory and Henry, Trinity, University of N. C. Wofford, Centenary, Southwestern University, Central, Kentucky Wesleyan and Vanderbilt University (Academic Department). Five of these scholarships are held by sons of preachers. Many of the students are looking to the foreign missionary work. Three of the preseut graduating class will enter the foreign field.

ARKANSAS METHODIST.

WEDNESDAY, FEB'Y. 19, 1890.

REPORT CALLED FOR.

We are preparing the Annual Report. Up to date we have received reports from sixteen of the Conference Boards. Will each Secretary who has failed to send his report, send it without delay? We sent statistical blanks to the Secretary of each Conference Board, to enable us to prepare in tabulated form the statistics of our Domestic Missions. If in any case the blank was not received, we will send another if the Secretary will send his name and address. We wish to furnish a full and reliable report of our Domestic Missions. I. G. JOHN.

Sec. Bd. of Miss. M. E. C., S.

Nashville, Tenn., Feb. 13.

FROM REV. J. A. PEEBLES.

BRO. BENNETT:—If you will allow me the privilege of noticing some things in the articles of your correspondents, it shall be done in candor and love. First, as long as I have been in the Church and ministry I am yet to be convinced that there is any serious friction in the working of our system. The office of P. E. is a necessity. It cannot be dispensed with any more than our General Superintendency. The best, strongest and purest men of course ought to be in the front rank, if there is any front rank in the kingdom of our Lord. They should understand St. James' definition of religion: "Pure religion and undefiled before God the Father is to visit the fatherless and widows and keep himself unspotted from the world." "Unspotted from the world;" "All that is in the world, the lust of the flesh, the lust of the eye and the pride of life is not of the Father but of the world." Sensuality, covetousness and ambition are the spots—characteristics of the world. Who is sufficient for these things? It is not popular in Church or State to be tenacious of purity and right. The great need—imperative need of all is the full baptism of the Holy Ghost. You have an unction of the Holy One. Could Bishop, P. E., P. C., L. P. and laity write with Paul, "I am sure that when I come unto you, I shall come in the fullness of the Gospel of Christ, what a mighty impulse would be given the ministry and all our work. Would there be then any differences of opinion? Of course there would be. Stagnation is next to death, but worldly ambition would have no place among us. Each man would say, "O, Lord of Hosts, here am I; send me. Do we not all profess to follow a suffering Lord and Savior, who is betrayed afresh and put to an open shame every day? The suffering element is the chief element in our religion. We must suffer with him, if we would reign with him. "O, foolish Galatians who hath bewitched you, that you should not obey the truth, before whose eyes Jesus Christ hath been set forth crucified among you."

We are all up and at work on the Ft. Smith Dist. Our P. E., Bro. A., commenced planning and working from the start. He has introduced an admirable system for raising our collections. He prepared a circular and supplied the preachers with a copy for each member. The circular contains the assessment and requests a contribution from each member. It will surely work well. It supplies a felt want and is both educative and inspiring.

You are having a number of suggestions as to needed changes in our Ritual. Most of these proposed changes would be wise and timely. The Ritual is rather cumbersome; if simpler, would be better. How wonderful the brevity and simplicity of our Lord's prayer!

Bro. J. L. Massey writes gracefully and his suggestions are in the main commendable. But he avows a doctrine or expresses an opinion that ought not to be endorsed or encouraged, viz: that infants do not need regeneration.

We object first because it strikes at a fundamental doctrine of truth and religion as accepted by the Christian world. "The depraved condition of man is the starting point in Christian doctrine. Christ was given to be a Savior, and the very word, salvation contemplates a lost condition"—"So deeply is this true, that that the view a man takes of this first fact will shape his whole theology." Doc. Integrity, Marvin, page 80.

2. It is in direct opposition to Art. 7: "Original sin standeth not in the following of Adam (as the Pelagans do vainly talk), but in the corruption of the nature of every man that naturally is engendered of the offspring of Adam, whereby man is very far gone from original righteousness, and of his own free will inclined to evil and that continually." The only question is this: Is the article in harmony with God's word and human nature? The Old Testament and the New are both in harmony with this doctrine and human nature gives the same witness.

3. It militates against the proper training of children. How can you talk to a child of regeneration, its need of the atonement, and the blood of Jesus, if the child is all innocence and goodness.

"Was and did my Savior bleed,
And did my Sovereign die,
Would He devote that sacred head
For such a worm as I?"

Are we not all sick, leprous?

"Sprung from the man whose guilty fall,
Corrupts his race and taints us all."

This leprosy lies deep within. "Let all carnal affections die in us and let all things belonging to the Spirit live and grow in us." Let this prayer in our Ritual for infants and adults remain. J. A. PEEBLES.

PRESIDING ELDERSHIP.

DEAR BRO. BENNETT:—As there are many questions to come up before our next General Conference for consideration and legislation, will you permit an humble scribe to slip into one corner of your—our—paper? Yes, yes, I will try to be short, and stick to the question before the house. There is no use of any person thinking, that we will ever destroy the office of Presiding Elder in our Church. Whenever that is done, a settled pastorate follows as the legitimate consequence. Our whole machinery is wondarfully adjusted in all of its parts. We cannot afford to disjoint it at any point. I well remember, when the Quarterly Conference occasions were times of general interest, every body was making preparations for it. In those days the officiary did not "forget it;" neither were they "too busy to attend." When the time came, all were on tip-toe to see, and hear "the Elder." But I am slipping away from our text.

For many reasons we need the office of Presiding Elder. First. We sometimes have friction in the pastoral charges. The presence and influence of "our Elder"—when he is a judicious man—helps wonderfully in adjusting matters satisfactorily. Secondly. Under our present economy, we need the power of the "Elder" in the pulpit and the chair. These are great occasions, and we must have great men in the pulpits and in the chair. Don't you know, Mr. Editor, that everybody goes out to hear the Elder. So, I conclude, this is the time for a great effort from the pulpit. On these occasions, we need men in the office of Presiding Elder, who are able and willing to grapple with the great questions of the day. Yes, he ought to be a man thoroughly acquainted with all the distinctive features and doctrines of our beloved Methodism; and he should be able to handle them creditably. No kid glove man will do here. No, sir; we want a man well rounded up physically and mentally. I risk nothing in saying, that "an old man in his dotage, or a young man in his notage," are not the men for Presiding Elders. Neither will a sickly, sentimental, hobby-riding code of piety answer the demands of our day. Our Elder is a perfect man; well rounded up and adjusted on all sides.

Thirdly. We need the Presiding Elder to plan the works and to help the Bishop man the works. I cannot conceive how the Bishop could succeed in this important part of his duties without "the Elders" in council assembled. How could he know all about the men and the charges, unless he had some one, who had been over the field, studying, mapping out and drawing his designs upon his trestle board, getting ready for Conference? This done and laid before the Bishop and the other cabinet officers, you may look for happy results.

"There is friction very often," some one suggests. Well, so there may be; but does all of our friction grow out the Presiding Elder's office? Nay, verily! We sometimes have a little friction along this line. The question for us to settle, is, "What are the causes of this friction?" There may be several causes of it; and some of these causes can never be overcome, while others may be improved or overcome altogether. First, the friction is often the result of an injudicious appointment. It is not every good man that is suitable for the office of Presiding Elder. Piety alone will not answer for every thing. A Presiding Elder should be the best preacher in his District. You need not stop to tell me of the demands of our principal stations. If the Presiding Elder is not a full match for the station preacher, you may look for friction there. It does not need an argument to prove the cause of friction along this line. The people naturally expect a stronger man on such occasions. If the friction is between P. E. and P. C., let one or both get more religion. The grace of our Lord Jesus Christ can and will oil up the cogs and axles, so that there will be no more friction at that point.

The greatest friction we have lies along the line of "finance." Injudicious assessment for the P. E., or P. C. is a prolific cause of friction. Whether it be too much or too little, it reaches the same end and friction is the legitimate offspring. An unequal assessment cannot give satisfaction to both. An unequal distribution of the assessment for the support of Presiding Elder will never render satisfaction. There ought to be a uniform method among us. What that method should be, I can hardly suggest. I will risk a suggestion nevertheless. I think that we might add 9 per cent to the assessment made for the support of the preachers in charge of the various stations, circuits and missions composing the District safely. No reasonable man would object to this rule. I verily believe it to be in the neighborhood of right. Let's try it on paper. Suppose there are 13 pastoral charges in the District, and that the assessments on these thirteen charges for the preachers, amount to $12,000, 9 per cent of this would give the P. E. $1,080. Suppose, again, that the total assessments on the 13 charges only foot up $10,000; 9 per cent of this would make an assessment for the P. E. of $900. I dare say, that this would be as near a proper basis as we could arrange for. I would have no objection to this method becoming a law. Indeed, I have thought for years, that it ought to be the law of our Church. I believe that there would be less friction along this line if some established rule could be settled upon. The burden of the support of the Presiding Elder ought to rest alike upon all. Of course there will ever be constitutional grumblers in the Church. They will object to any and all methods alike. We need not expect it otherwise. A close-fisted, stingy man can not afford to give up his favorite camp-meeting song, "I'm glad salvation's free." A free salvation is what he wants and will have, if any. No, it does not concern him one particle about the cost it may put others to, *just so he gets it free.*

This friction is often brought about by making the Districts too large. I feel quite sure that large Districts are a failure. I am equally sure that 13 pastoral charges are enough for any District. I believe that 13 should be the ultimatum. We have had more friction in the White River Conference growing out of this fact than any other. Our Elders are crowded in their work. They can not tarry with their people; but must hasten on to their next appointment. Very frequently they are compelled to hold our Quarterly Conferences in the middle of the week. The people object to this, and I do not blame them. The P. E. should stay several days with the people, where he holds his Quarterly meeting, and visit around, going "from house to house." It is a sad mistake for any man to conclude that the P. E. has nothing to do but hold his Quarterly Conferences. If that was all we expected of him, I would vote at once to kill off the last one of them. I can hold my Quarterly Conference just as well as the P. E can hold it just as successfully as he can. I cannot understand why any man ever did or ever can conclude he was under no obligation to visit about and through his District during the year. If we make our Districts a reasonable size, and then demand the P. E. to spend his time in work, I believe the friction of which we hear, will subside.

Once more. While I am on the subject of Presiding Eldership, I want to say something more. Yes, I wish to express my mind freely. A Presiding Elder ought never to be permitted to say one word derogatory to the preacher's standing, and influence behind his back. I mean in council with the Bishop. If the preacher has little traits of character, which injure his usefulness, let him be brought in and let the Bishop get both sides. If these things are too trifling to have a hearing on both sides, then it follows, that, they are unworthy to be spoken of anywhere or to anybody. If I were a Bishop I would never have a man in my council chamber who would presume to speak disparagingly of one of his preachers, after he had said in open Conference that there was nothing against him.

Yours truly,

Wynne, Feb. 12. C. H. FORD.

STUTTGART.

BRO. BENNETT:—I have just returned from Grand Prairie. Held Quarterly meeting at Stuttgart, while I was over there and spent a few days in that booming town. If you have not been there, Bro. Bennett, you ought to go. I confess the visit exhilarated me like a cordial. The life and energy and courage and confidence universally prevalent—well, it is all something wonderful. They will bid largely and hopefully for Hendrix College, railroads are enterprised in every direction, new buildings are going up on every side, and there is some talk of annexing Little Rock after a little.

The Little Rock Conference has a Training School located at Stuttgart. Of course I inspected the institution carefully. I was greatly pleased, indeed, except that the patronage is much less than it should be, owing to the disadvantage of a late and sudden opening. We have been very fortunate in securing G. C. Jones, as President of the school. He manifestly has a genius for organization and government, securing the best of order with the least of friction. I was impressed with this first in the Sunday-school, of which he is superintendent. So charmed was I, that he inquired at the close whether I wished to address the school, I rose up to say that this was the best ordered school I had ever seen in my life. There was no fussiness on the part of the superintendent, and no fuss everywhere, yet there was no stiffness, no coldness, but a genial, kindly, enjoyable spirit seemed to fill the house; every body happy—nobody noisy.

Visiting the Institute the next day, I was not surprised to find the same ease and quiet there, much work and no worry. Much government, but the governing hand not noticeable. I do not know his methods, but I do appreciate the results. J. H. RIGGIN.

Pine Bluff, Feb. 12.

DR. WEIR'S SUGGESTIONS.

I notice these in THE METHODIST of Jan. 21. And I agree with him most heartily, both as to the views he advances and the propriety of advancing them just at this period.

First, it looks to me very plain, that when a minister of another Church joins our Church, he steps into the relation of what we technically call a Local Preacher. The Traveling connection or Annual Conference received us all from that position and should treat all alike. He may be a licentiate, a Deacon or an Elder. As to literary or theological qualifications, all should be treated alike. Why not?

Secondly. Ex-communication is a thing that should be handled with great delicacy, prudence and forbearance. The Church and the delinquent member are by no means the only parties interested. While it is very true that the delinquent "can not claim the right to evade a trial or quash an indictment by withdrawing from the Church," it does by no means follow that "the unsound member that can not be cured must be cut off" by a public, formal trial. I do not see the importance of the fact, even if true, that the Church "endures the scandal of the lives" of incorrigible offenders. Wicked men cannot injure or in any way degrade the Church. In case of an incurable delinquent who does not wish a public trial, and is willing to withdraw quietly, I see no objection to his being permitted to do so. I see nothing to be gained by a public expulsion. It degrades the person expelled, but leaves the Church the same in either case.

And as I said above, that the Church and the expelled person are not the only parties interested. An individual expulsion may virtually expel a whole family connection for several generations. I inquired about a certain family, now several families, and was surprised to learn that they were all Presbyterians. The grand-parents were Methodists. Ah, yes, but forty years ago one of the girls was expelled, and that took all of them to the Presbyterian Church. The old folks could not reconcile the young ones. An expelled member never comes back. A withdrawn one is likely to return.

Third. Of the marriage rite. The pronunciation of "*man* and wife," I always looked upon as a literary blunder and never use the expression. "Husband and wife" is certainly meant. Moreover, I always pronounce in the name of the State as well as of the Church, for I am certainly acting in dual capacity. Marriage is first a civil contract and secondly a religious obligation. We would have no right to marry if the State did not authorize us. R. ABBEY.

Yazoo City, Miss.

FROM TEXAS.

MR. EDITOR:—It seems as if quite a commotion is getting up in our beloved Zion as to what disposition shall be made of the net proceeds of our Publishing House. I am simply astonished that any sane person should ever have thought of using it for anything rather than its original design. One of the leading arguments seems the cheapening of our literature and especially the S. S. literature. It does seem to me that our S. S. literature is as cheap now as any reasonable man could ask, and even in case some few are found destitute, our Children's Day fund is sufficient to meet all such demands. Already a number of Conferences have a surplus of this fund in the treasury and no immediate call for it. As for our Church organs the most of them are owned and run by individual firms and consequently would be but little affected by such a change. In fact the greatest difficulty in getting our people to take the Church paper is in the will rather than the pocket. I'm free to say there are some excellent people too poor to take their Church paper, but all judicious pastors and editors generally make an effort to meet such cases. I find in every charge numbers of people will plead poverty and complain at high prices, when the claim of the Church paper is presented, and at the same time support two or three secular papers and some of them not fit to go into a decent house. That class of people will not take the Church paper at *any price* till you get them converted from the error of their ways. As for our Hymnal, etc., issued by the Publishing House, I confess I had fondly hoped for a reduction in prices with the issue of our new book, and it seems to me even now that these books especially ought to be furnished cheaper, but as we nor people have ever run a Publishing House, I suspect our judgement is not worth much in such cases. It's a good deal like every other business we know nothing about; for instance, I get a good deal of wise counsel and advice about preaching and somehow I find myself thinking I can beat most of my folks preaching. Well, after all, I feel confident that our General Conference will be very cautious in touching the Ark of the Lord. These faithful old men who have borne the heat and burden of the day have made us and the Publishing House all we are, and now it comes with bad grace from these big, fat, sleek "circuit riders" and kid glove city gentlemen to think of wresting this little pittance from the hands of these faithful old men and the widows and orphans of our deceased brethren, and all for what? Why to furnish literature mainly to a stingy class of people for almost nothing. Brethren, you are wasting your time. The General Conference will do no such thing. No, sir; these dear old men are entitled to all they get and ought to have much more. May God hasten the time when our Church will make better provision for such people.

Sincerely,

F. M. WINBURN.

Waxahachie, Tex., Feb. 10.

A TRANSFER.

MR. EDITOR:—From some of the articles that have appeared in our church papers, during the last few years, on the transfer power of the Church, one might conclude, that preachers going from one Conference to another have not met with very warm receptions. What the sentiment on the question is in other Conferences I am not prepared to say; but I am prepared to say that the reception given this transfer, by the preachers and people of White River Conference, has been as kind and generous as I could ask for. I was kindly received at Searcy, and was given one of the most pleasant charges in the Conference. When I reached La Grange I found a nice cottage home for myself and family. At the request of our official board, the ladies took in hand the furnishing of our parsonage. They *succeeded*—just as they always do when they will to—nor did their thoughtful ministry stop there. When we reached here on the 8th, travel-worn and hungry, we were met at the train, by several brethren (sent there, I expect, by the women) who escorted us to the parsonage, where cheery fires and a warm palatable dinner was awaiting us. We feel that 'The lines have fallen to us in pleasant places." J. H. HUNTER.

La Grange, Feb. 11.

PROGRESS IN FIFTY YEARS.

In St. Louis, Feb. 9, Bishop Thomas Bowman of the M. E. Church preached his semi-centennial sermon, Bishop J. C. Granberry of the M. E. Church, South, offering the opening prayer. The following from the report of the sermon will be read with interest:

"The tenor of the Bishop's discouree was in favor of moral and material progress. He began by referring to the circumstances that led him to adopt the ministry as a vocation, one of his earliest advisers having been Judge Reed, of Pennsylvania. He felt thankful for the circumstances that led him to adopt the right path, and he could appropriately call upon all lovers of God to join with him in expressing thanks. There were different denominations, but all had one end in view, and that was the salvation of souls—the saving of the world. It was January 1, 1833, when he first found peace with God. He felt on that occasion like proclaiming it all over the world. He had first concluded to study law, but having been advised of his mistake, he entered the ministry. He had never asked for an appointment, but had always been willing to do God's service. He had never desired nor asked for a position, but when selected he always endeavored to do his duty. He had, since his entrance into the ministry, dedicated churches in every State in the Union. He had observed the progress of the country from a material and spiritual standpoint, and he gloried in the progress of God's word, which had progressed everywhere. Since his induction into the ministry skepticism and infidelity had been rank. It was true the press by its wide circulation had placed obstructions in the way, but it was of the character that had been overcome. He had seen the country increase in population from 17,000,000 to 60,000,000, and railroad mileage increase from 3,000 miles to 140,000 miles. He had seen the center of population change from the Alleghany Mountains to the Mississippi River. Fifty years ago the population of all the country west of the Mississippi River was not as large as the population of Missouri to-day. It has been a marvelous growth, and the Church has kept pace with all. The evangelical Churches, without reference to the Catholic Church, had increased in membership at the ratio of 1 to 12 in the early days of the country; now it was 1 to 5, a marvelous increase.

The increase of the Methodists had been greater than the increase of the population. Morality and spirituality had also increased. Christian education had also increased. The statistics showed marvelous progress in academic religious education. There had been also great progress in temperance. He could recall the time when there was a sideboard and liquor in almost every home, but that had passed away. It was seldom now that the sideboard showed itself to a visitor. General morality had also increased, and, in fact, the world during the fifty years he had observed it from a critical standpoint had improved in morality and spirituality.

NEW HYMN BOOKS.

We have been expecting another shipment of new Hymn Books, but we are now advised that we may have to wait four or five weeks longer. As soon as we receive them we will promptly fill all orders now on file in our office. We have for sale a few new Hymn Books, in Sheep binding, at 50 cents each, some in Roan Gilt at $1, some H & T Books, *shaped* notes, at $1 and $1.25.

Writing in the N. O. Advocate on "Publishing House profits," W. L. C. H. says: "That the Publising House should be purposely turned into a money making machine for this object, would be as unwarranted a misdirection as for it to be so managed as intentionally to deprive these worthy beneficiaries of any surplus whatever. To abrogate the sixth restrictive rule now would be a procedure *ex post facto* in its nature and unjust in its results. It would be subversive of that great constitutional principle which forbids the passage of any law which would invalidate the obligation of contract. For forty years some preachers have been laboring under a constitutional provision that in certain contingencies they or their heirs should be entitled to shares in the surplus revenues of our Publishing House. Now, just as the House seems to be yielding something for them, they are told by some that they ought not to have anything from the Publishing House, and that the law guaranteeing them its surplus proceeds ought to be repealed."

NELLIE BLY AND ELIZABETH BISLAND.

He is without vision who sees nothing in the trip of two women around the world, each going in an opposite direction, alone and without guide, except a freak of modern adventure or a gust of newspaper enterprise.

Miss Bisland, a native of New Orleans, but for some years a writer for the *Cosmopolitan*, a monthly magazine, started West and returned by way of Liverpool. Miss Bly, the *World's* correspondent, left New York, went East and returned by way of San Francisco, reaching New York in 72 days, six hours and 11 minutes from the time of starting. Miss Bisland was a little longer, owing to having taken a slow steamer from Liverpool.

To have made that trip in that time would have been impossible even ten years ago—railroad and steamship speed was not then equal to such a feat. For a woman to undertake such a trip was one hundred years ago an impossibility of thought. Six hundred years ago such a trip was both a physical and a moral impossibility. Six hundred years ago a woman unattended on such a journey could not have gotten safely through Christian Europe. She would have been hung as a spy, burnt as a witch, cast into a dungeon as a person dangerous to the government, or seized and spirited away for vile purposes.

There is in this more than a practical demonstration of the progress of science and the triumph of genius over time and space. Think what progress in the comity of nations had to take place to permit the success of this adventure. Where are the walls of China? What has become of exclusiveness of the Middle Kingdom? What has tamed the Ottoman tiger? What has gone with the suspiciousness and cruelty of ignorent ecclesiastics? Above all else, whence has come into the rulers and masses of men this new respect for human life and this strange regard and even tender and protective concern for individual welfare.

Individual vices abound in all countries, crimes are numerous and disgraceful, but the shame of them we feel is due not to their excess over past centuries, but to our improved sight of their guiltiness; everywhere there is quite too much wickedness, but this trip of Miss Bly is incontrovertible proof that there is all around this world a deepened sense of the sacredness of human life. What has brought about this change? The living Word.—Wesleyan Advocate.

Dentist: "Do you want to take laughing gas?" Visitor: "Not till after de toot is out, boss—recon I'll feel mo' like laughin' den"

ARKANSAS METHODIST.

WEDNESDAY, FEB'Y. 19, 1890.

REV. MICHAEL HOLT.

Rev. Michael Holt was born near Shelbyville, Bedford Co., Tenn., Sept. 21, 1821 and "fell asleep and was gathered to his fathers" at Dewitt, Ark., Dec. 17, 1889. He was converted and joined the Methodist Church at an early age, and for a number of years prior to his death, was an efficient and faithful preacher in the local ranks of the M. E. Church, South, carrying the gospel of peace to the rich and poor alike around him. He was a zealous Sabbath-school worker and many are the testimonies of esteem borne by his "children" in the gospel whose young feet had been led to Calvary in the Sabbath-school.

He leaves behind a wife and only son to mourn their loss. Having lived unto the Lord he died a triumphant death and left unto his family a precious legacy—a good name—and has gone to swell the innumerable company of the redeemed above. "Blessed are the dead that die in the Lord; they rest from their labors and their works do follow them." May the mantle of the sainted father fall upon his worthy son. B. A. FEW.

Dewitt, Ark.

MRS. A. H. WOODARD.

Margaret A., consort of Rev. A. H. Woodard was born in Independence co., Ark., June 15, 1855 and died of consumption, Feb. 5, 1890, at her home near Vanndale Cross co., Ark. Sister W. was one of the most patient sufferers I ever knew. She professed religion in July 1873 in Jamestown Ark. Her religious life was a blessing to the Church, and a strong reproof to the ungodly; calm, smooth and beautiful. For some years she was too feeble to attend regularly upon the public worship of God, but around the home altar she daily bowed and held sweet communion with God. There her heart was richly stored with grace, which clothed her in the armor of God. She kept the testimonies of the Lord and walked in his statutes. God's glory was her aim, his love, a feast to her soul, his spirit her guide, and the Holy Bible was the man of her counsel. And when she came to the last river, she was ready. No alarm seized her, no trembling shook her frame, she died without a struggle or a groan, and went to her home above.

"Night dews fall not more gentle the ground,
Nor weary worn out winds expire so soft.,'

The faithful wife, the devoted mother, and good Christian, bid adieu to a sorrowing husband and six precious children and went to rest. God grant that husband and children may join her there. Amen.

R. G. BRITTIAN.

A Sovereign Remedy:—Ponds Extract is the only proprietary cure that is honored with general royal patronage. The Ponds Extract Co., supply direct Her Majesty the Queen of Roumania, Her Royal Highness the Duchess of Cumberland, Her Highness the Princess of Wassau, Her Serene Highness the Princess of Weid, His Serene Highness Prince Nicholas of Nassau and many others. It is used in the families of both the President and Vice-President of the United States, and what is of greater importance is used by countless thousands of the sovereigns of the United States, the people.

"THE LANDS OF THE ORIENT."

This is the title of a large, beautifully illustrated and highly entertaining book by Rev. Dr. M. B. Chapman, pastor of our First Church in this city. To the author we are indebted for a copy, and we expect to be even more interested in its perusal than when reading his charming letters descriptive of the countries he visited in his tour around the world. We thought his letters were in some respects better than any letters of travel we ever read. We hope our preachers generally will buy and also sell his valuable book, on his very favorable terms to agents. Many very complimentary notices have been written of his book—one from the Southern Review we give:

Dr. Chapman wields a graceful pen. He captures the reader on the first page of his book, and through many stirring scenes and striking incidents we follow him with unflagging interest until he closes the volume with the statistics of missionary work among the heathen nations. The spirit of missions prompted, inspired, and crowned this excellent volume. There are few books from which so large an amount of useful information can be gleaned. Keeping his purpose always in view, the writer looks at every object from the standpoint of the Christian evangelist, who desires to know how, by what means, and by whom the kingdoms of this earth can be won for Christ. Especially hopeful is the outlook for Methodism in Japan. To all Christian readers we commend Dr. Chapman's book. It is a thoughtful, charming, instructive work."

A colored preacher is reported as saying: "De fo' part of de house will please sit down; fo' de hind part cannot see de fo' part if de fo' part persist in standing befo' de hind part, to de uttah obsclusion of de hind part by de fo' part."

SOUTHERN SCHOOL JOURNAL.

Stone's Popular Educator and the Arkansas Journal of Education have consolidated and the result of the union will be the Southern School Journal, with Prof. M. P. Venable Editor, Prof. W. H. Tharp, Associate Editor, and M. A. Stone, Publisher. We are glad of this consolidation and the assuring prospect of a valuable journal devoted to education and permanently established. Later the paper will be enlarged and the price raised to $1.00, but all who subscribe now at 50cts get the advantage of the enlarged paper without additional charge. Every teacher in the State should send for a sample copy of this educational monthly.

CONFIRMED

The favorable impression produced on the first appearance of the agreeable liquid fruit remedy Syrup of Figs a few years ago has been more than confirmed by the pleasant experience of all who have used it, and the success of the proprietors and manufacturers of the California Fig Syrup Company. feb 5 1 m.

Submission is the foot-print of faith in the pathway of sorrow.

CATARRH CURED.

A clergyman, after years of suffering from that loathsome disease Catarrh, and vainly tried every known remedy, at last found a prescription which completely cured and saved him from death. Any sufferer from this dreadful disease sending a self-addressed stamped evelope to Prof. J. A. Lawrence, 88 Warren Street, New York, will receive the recipe free of harge. 15t. e.ow.

If we measure distance by time, we are not far from home.

"When the spring time comes gentle Annie,"
"And the chills and fever bloom once more,"
"You had better buy a bottle of Cheatham's Chill Tonic,"
"From the man who runs the nearest drug store.

He is most powerful who has himself in his power.

Hardship is the native soil of manhood and self-reliance.

THE LADY NEXT DOOR.

Mrs. W. envied the lady next door because she always seemed so well and happy. "She enjoys life and I dont," said the discontented woman. "How I would like to change places with her!" At last she made the acquaintance of the object of her envy, and this is what the lady told her: "Happy? Of course I am, for I enjoy perfect health. My dear Mrs. W., your face tells me why you are not happy. You are suffering from functional derangements. I was a martyr to female weaknesses for years, but Dr. Pierce's Favorite Prescription cured me,, as it will you if you will try it. It is guaranteed to give satisfaction in every case or price ($1,00) returned.

Dr. Pierce's Pellets, one a dose. Cure headache, constipation and indigestion.

It is not so much the talkers but the workers who are bringing the world to Christ.

Immigrants and returning voyagers find in Ayer's Sarsaparilla a cure for eruptions, boils, pimples, eczema, etc., whether resulting from sea diet and life on ship-board, or from any other cause. Its value as a tonic and alterative medicine cannot be overestimated.

I can understand people losing by trusting too little to God, but I cannot understand anyone's losing by trusting too much to him,

The worst feature about catarrh is its dangerous tendency to consumption. Hood's Sarsaparilla cures catarrh by purifying the blood.

Dentist: "Do you want to tak laughing gas?" Visitor: "Not till af ter de toof is out, boss—recon I'll fee mo' like laughin' den"

There is probably no article made for the public which so nearly sells itself as Shallenberger's Antidote for Malaria. Every bottle used makes a permanent friend and herald for the medicine. In these days, when every sensational device is used in advetising this medicine only needs to be known to sell on its merits. A few doses will destroy all Malaria in your system. Sent by mail for one dollar.

DR. A. T. SHALLENBERGER, Rochester, Pa.

No human consciousness can be clean until it lies wide open to the eternal sun; until, from a dim-lighted cellar it becomes a mountain-top.

Saving faith includes all good desires and governs the whole life. You can not accept Jesus by parts; you can not accept the atonement and reject the Sermon on the Mount.

GRATUITOUS ADVICE.

This species of advice is not always acceptable, but in many instances much benefit would be derived were it acted upon. No section of the country is exempt from disease. To know the best means of combatting this common enemy, with the least injury to our pockets and tastes, is certainly a great advantage. We must expect Torpid Liver, Congested Spleen, Vitiated Bile and Inactive Bowels, and all prudent persons will supply themselves with Tutt's Pills, which stimulate the Liver, relieve the engorged Spleen, determine a healthy flow of Bile, thus regulating the bowels and causing all unhealthy secretions to pass off in a natural manner. "An ounce of preventive is worth a pound of cure." Be advised and use

Tutt's Liver Pills,

Price, 25c. Office, 39 & 41 Park Place, N. Y.

Dyspepsia

Makes the lives of many people miserable, causing distress after eating, sour stomach, sick headache, heartburn, loss of appetite, a faint, "all gone" feeling, bad taste, coated tongue, and irregularity of the bowels. Dyspepsia does not get well of itself. It requires careful attention, and a remedy like Hood's Sarsaparilla, which acts gently, yet efficiently. It tones the stomach, regulates the digestion, creates a good appetite, banishes headache, and refreshes the mind. "I have been troubled with dyspepsia. I had but little appetite, and what I did eat distressed me, or did me little good. After eating I would have a faint or tired, all-gone feeling, as though I had not eaten anything. My trouble was aggravated by my business, painting. Last spring I took Hood's Sarsaparilla, which did me an immense amount of good. It gave me an appetite, and my food relished and satisfied the craving I had previously experienced." GEORGE A. PAGE, Watertown, Mass.

Distress After Eating — Sick Headache — Heart-burn — Sour Stomach

Hood's Sarsaparilla

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

100 Doses One Dollar

A silent hour under the stars may whisper to your soul great thoughts of eternity.

BEECHAM'S PILLS cure bilious and nervous ills. 3

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Capital - - $100,000.

Dealers in Stocks, Bonds and Commercial Paper; negotiate Loans on Real Estate and Collateral Security; buy and sell Real Estate, make investments in all parts of the State, etc.

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ARKANSAS METHODIST.

WEDNESDAY, FEB'Y. 19, 1890.

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.

FROM FEB. 22 TO APRIL 22. SPECIAL TO OUR AGENTS.

Late in December we mailed a circular letter to our traveling preachers, respectfully and urgently asking them to put forth earnest efforts in behalf of this paper, specially till Feb. 22, instant. We now extend the time to APRIL 22, and hopefully appeal to all our brethren to demonstrate the great worth of their kind and helpful agency, in giving this paper a "boom" unprecedented in its history. Before April 22 all our pastors can present the claims of THE ARKANSAS METHODIST to all their members, and we request all to emphasize the value of the paper in connection with the approaching General Conference.

In its last issue the Herald and Presbyter said: "So far forty-one Presbyteries seem to favor revision and thirteen are opposed. The fifteen Presbyteries that petitioned the last General Assembly in favor of revision are counted for it. It is possible that some of these which have not yet voted on the present overture may not vote for it, but this is not probable. Indianapolis has not yet taken a final vote, but its roll was called, and a large majority of the members declared in favor, and it may therefore be counted."

In the N. O. Advocate Bishop Galloway says of a recent visit to Nashville: "A short conference with Bishop Hargrove, who is in labors abundant, and a few words with the secretaries, editors, agent and business manager assured me, however, that there is a cheerful outlook in every department. Gratifying reports will go up to the General Conference. Though below the claims and call of God, the Church has had a successful quadrennium. If pastors will take early collections, only equaling the offerings of last Spring, the secretary of the Board of Missions will make the largest exhibit in the history of Southern Methodism."

In the last issue of the Arkansas Baptist Rev. Dr. J. R. Graves of Memphis congratulates the Baptists of this State upon their paper, college, home missionary work, many and precious revivals, and—"their Governor." We imagine Gov. Eagle does not appreciate this reference in this connection; for it seems to regard his *official* distinction in the category of *Baptist* successes. All pretense of this kind was studiously avoided by his partisan supporters in the nominating convention; hence, a distinguished Methodist lawyer was chosen to present his name to that body, and we did hear that the seconding speech in his behalf was desired to be made by a Methodist preacher, who did not materialize, when the time came "to speak in public on the (political) stage." We suppose Gov. Eagle feels indebted to his party rather than to his Church for his preferment.

Discussing the scheme for solving the "Negro Problem" by wholesale exodus, Rev. Dr. A. G. Haygood closes a short article in the Nashville Advocate, as follows: "There is but one reason for considering this scheme of solution by Exodus: it diverts people's attention from real, practical work that can be done to help both races do peaceably and prosperously what, so far as present indications show they will have to do, in some way, for a good long time—live together.

For my part I take no stock in speculations in cheese—the supply to come from the moon. Boiled bacon on the spot is better than cheese so far away. Nothing that men can devise will be good for any thing unless it is in harmony with God's way of leading the human race up from darkness to himself. Let us have law, education, religion. These solve problems and elevate men. An honest judge—a faithful teacher—a consecrated preacher—these three, working together, can, under God, solve any sort of social and civil problems."

At five different places in Chicago instruction will be given free to children under the direction of "freethinkers"—so publicly announced in the organ of the anarchists. The protest against this movement by the Herald and Presbyter will be approved by all Christian and patriotic citizens: "All these places, we are informed, have saloons attached to them, through which the children will have to pass going in and coming out. The victims of this movement are to be pitied, and in their infancy and youth they should have the protection of law to prevent them from being taught the debasing principles held by these false teachers, who are the worst enemies of the home and nation. If there is no law to interfere, the Legislature should be petitioned to supply the omission. Aside from the religious aspect of the case, the State owes it to her people to protect society from the teachings of principles that threaten the destruction of our social system."

The west wing of the Insane Asylum near this city was burned early last Sunday morning. The loss is estimated at $25,000 to $30,000; no insurance. It was indeed fortunate the fire did not reach the wards containing over 400 patients.

LITTLE ROCK CONFERENCE MINUTES.

Since our last issue Rev. R. R. Moore and C. S. Collins, Esq., each presented us a copy of the Minutes of the 36th session of the Little Rock Annual Conference, held in Pine Bluff, Dec. 4-9, 1889—Bishop E. R. Hendrix, President, and Rev. J. R. Moore, Secretary. The printing was done by Tunnah & Pittard of this city, under the supervision of Bros. Collins and R. R. Moore. This Annual will compare very favorably with the best we have seen from any Conference, and Bro. Collins informs us it is exceptionally free from typographical errors. We have not had leisure to make a critical examination of the tabulated reports of statistics, but we noted that in the Little Rock District the incomplete reports on the "value of parsonages" and of "other church property" do not show how the aggregate footings under these items were obtained. Comparing the figures in the answers to questions for statistics and those in the footings of the tables we find some discrepancies—the most noticeable, in the former the infants baptized are reported at 1,643, but in the latter 1,043—evidently the printer's mistake in using 6 for 0. There are smaller discrepancies in the figures for Conference Claimants, Foreign Missions and Church Extension.

The table on "Membership, Baptisms and Church Property," shows local preachers 178, increase 2; members 26,506, increase 1,406; adults baptized 1,653, increase 216; infants baptized 1,043, increase 271; number of churches 324½, increase 21¼; value $262,797, increase $33,405; parsonages 59, increase 6; value $43,385, increase $11,530; expended on churches and parsonages $43,396.94, increase $121.09.

From the Finance table we gather some facts of interest. The Little Rock District paid for P. E. $1,088.10, increase $77.05; for 15 pastors $7,822.61, increase $1,590.91; Foreign Missions $1,009.70, increase $128.30; Domestic Missions $587.50, increase $124.00; Church Extension $294.45, increase $23.10; Conference Claimants $628.10, increase $57.90. Largest salary paid to pastor $2,000, smallest $193.75, average $521.50.

The Pine Bluff District paid for P. E. $1,047.31, increase $135.43; for 13 pastors $5,359.24, increase $687.31; F. M. $776.35, increase $273.45; D. M. $378.80, increase $93.45; C. E. $219.25, increase $92.37; C. C. $504.55, increase $196.20. Largest salary to pastor $1,000, smallest $193.60, average $412.25.

The Arkadelphia District paid for P. E. $995.25, decrease $21.94; for 17 pastors $6,953.20, increase $1,521.86; F. M. $1,388.35, increase $167.15; D. M. $593.50, decrease $37.45; C. E. $250.25, decrease $62.95; C. C. $558.40, decrease $17.30. Largest salary to pastor $1,200, smallest $140.96, average $409.

The Washington District paid for P. E. $935.67, increase $71.09; for 16 pastors $6,357.33, increase $651.18; F. M. $835.00, decrease $386.20; D. M. $445.75; decrease $185.20; C. E. $81.30, decrease $113.25; C. C. $502.95, decrease $73.35. Largest salary to pastor $750, smallest $27, average $396.08.

The Camden District paid for P. E. $1,109.15, increase $83.03; for 15 pastors $6,944.42, increase $891.24; F. M. $971.25, decrease $15.70; D. M. $527, decrease $2.05; C. E. $240.10, decrease $42.55; C. C. $518, increase $28.75. Largest salary to pastor $800, smallest $252.87, average $462.96.

The Monticello District paid for the P. E. $1,092.32, increase $70.03; for 12 pastors $5,990.26, increase $578.90; F. M. $790.25, increase $49.65; D. M. $468.20, increase $29.60; C. E. $234.25, increase $37.00; C. C. $424.45, decrease $28.17. Largest salary paid pastor $697.30, smallest $262.09, average $499.19

The foregoing facts were gathered and the calculations made rather hurriedly without verification, but we think they are generally correct. When we get the Minutes of the White River Conference and a statement of corrections to be made in those of the Arkansas Conference, we desire to talk with our readers about the operations of our Church in this State as shown by the Minutes of our three Conferences.

WE SUBMIT THE CASE.

What he did say was as follows: "My own opinion is that all our (local) Conference papers should be the property of our Church, and issued under the business management of our Publishing House. I think the patronizing Conferences of each paper should choose its editor and upon nomination of our Book Agent its business manager." The last sentence quoted above, in the absence of all punctuation points, is susceptible of the interpretation we honestly gave it.—Southern Advocate.

This is from Dr. Kirkland's correction of his unintentional misstatement of our suggestion in a letter to the Nashville Advocate. Our esteemed brother may be surprised again, when we assure him that a *comma* followed the word *editor* in that "last sentence" as we wrote it, *and as it appeared* in the Nashville Advocate, where he read it before his hasty criticism. We did not question the honesty of his interpretation—our very high regard for him would prevent such a thought—but we deny that the sentence was fairly susceptible of his construction. We wrote: "I think the patronizing Conferences of each paper should choose its editor, and upon nomination of our Book Agent its business manager." Dr. Kirkland said: "He [Bennett] thinks the patronizing Conferences of each paper should choose its editor *upon nomination of the Book Agent.*" Dr. Kirkland thinks we should have placed a semicolon (;) after *editor* and a comma (,) after *and*, so as to have avoided ambiguity. Now we submit the case, claiming that his punctuation is wrong, and that that "last sentence," with or without a comma, was *not* fairly "susceptible of the interpretation he honestly gave it" in his unfair criticism, already quoted wholly or partially by some other papers.

P. S. Southern "please copy."

EPISCOPAL METHODISM IN THE UNITED STATES.

Joseph Cook said, some time since, that if this country ever went to the bad, Methodism would be largely responsible for it, and a distinguished Presbyterian minister of the City of New York has said that Methodism is the most potential factor in our American civilization. There are to-day nearly five million members in the Methodist Churches of America, representing fully one-third of the entire population of the country. More than one third of the wealth of the Protestants of the United States is in the hands of Methodists, while half the sittings in this country are in Methodist Churches. These facts invest Methodism with grave responsibilities, and we would be unworthy our heritage, if we did not seek to understand what our obligations are and meet them in the fear of God.

While God has put this tremendous power in the hands of the Methodist people of this country, and while by a combination of forces we could not only evangelize America in a single generation, but also conquer great stretches of heathendom for Christ; by the mistaken policy which is being pursued, there is a clear nullification of about one third or a fourth of the ministerial force and effect of American Episcopal Methodism. The deepest stain to-day on our Methodism is the existence side by side in hundreds of communities of two struggling Churches teaching the same doctrines, governed by the same polity, with a common origin and substantially the same history. Not only Methodism but the Christianity of the age is suffering from this segregation of forces, this division of power, this setting up of altar against altar. Men of the world cannot understand why Christian people who love the same Lord and who have no difference in doctrine or church government, should thus war with each other, instead of combining against the common enemy. Nor, for that matter, can earnest, clear-minded Christians understand it any better. The fact is, that in the present condition of the world, with the vast unevangelized races of mankind, and the tremendous combinations of evil at work in this country, we can neither be justified before men nor at the bar of conscience, if we make no effort to correct this evil and combine our forces for the world's salvation. I have no hesitancy in saying that outside of one or two large cities, such as St. Louis, Baltimore, Washington and possibly one or two others, there is no place where the two Churches are both operating, where one could not do the work better and thus save an immense amount of the Lord's time and money, and set free hundreds of effective men to go and carry the Gospel where it is needed.

I know there is a strong disposition in some quarters to cry down such utterances, but in the fear of God I believe it is time to apply the remedy, and that remedy lies along the line indicated by the editor of THE METHODIST in last week's issue. Let the plan advocated long ago by Drs. McAnally and Summers, stated so clearly several years ago by Dr. Nathan Scarritt, of Kansas City, and contemplated by the resolutions to which you referred last week and and which came so near carrying in the General Conference four years ago; let some such plan be formulated and adopted by our approaching General Conference, and if it should be agreed to by the General Conference of the M. E. Church and go into effect, it will do more to break down sectional prejudices, eliminate the "race problem" from politics, unify Methodism, and advance the cause of our common Christianity than any other movement of this century. As one of the leading ministers of the M. E. Church said to me enthusiastically in 1886, "It would be almost the dawn of the millennium."

There should be but one Methodism in the South, but one Methodism in the North, but one Methodism west of the Missouri River, while all the colored Methodists should be gathered into one separate organization. Each of these bodies could have its own General Conference, its own Bishops, and could administer its affairs within its own borders, while a Supreme Council once in six years could bring together representatives of all these bodies. Every sensible man who is not a partisan knows that there is no use for the M. E. Church in the South, and thousands of their intelligent laymen and ministers in the North are beginning to find it out. It is a well-known fact, that all the better element of the M. E. Church, who come South, go into our Church, and they find themselves more at home there than in their own Church in the South. Bishop Mallalieu has only recently written an article deploring this, and calling on his people to remain true to their own Church when they come South. But why should they, when they find another Church teaching the same doctrines and having the same Church polity, with better equipments, a stronger ministry (for the M. E. Church sends few of its strong men South), occupying a higher social position, and in sympathy with the communities in which they are located?

Organic union is, of course, out of the question. It is neither practicable nor desirable. But the plan suggested above is practicable, sensible and Christian. It has had the endorsement of some of the wisest men in both Churches, and seems to many the only solution of the difficulties which are increasing every day. The Richmond Advocate said not long ago: "We have said, and again and again, that the 'Twin Methodisms' ought to summon common sense enough to prevent a waste of money and men in a sorry rivalry in the new States and Territories. There is some times an unseemly scuffle to proselyte the petty little flocks out there, shrinking and shivering among the profane and godless wolves. The rams, instead of turning horns against the common foe, tax their neck muscles in butting each other It is unchristian, unwise, and even comic." The Montana Methodist also spoke out in meeting some time since, in this fashion: "This is true, in spite of the zeal of our preachers and the faithfulness of our members. We are succeeding in a limited degree, but it is under the pressure of crosses and hardships that, in our judgment, might be avoided. It seems to us that the General Conferences of the two Churches ought to find some means to avoid the sacrifice of so many men and so much money. The man who is not pained at the hindrance that each Church is to the other in most places where they exist side by side, is either ignorant of the facts or has a sad lack of love for the cause we are mutually laboring to promote. The burdens being borne by many demand adjustment. Adjustment involves concessions on both sides. When the burdens are felt sufficiently by those in authority, then the concessions will be made."

Is there less of the spirit of Christ in Methodism than in Presbyterianism? The Southean and Northern branches of the latter Church have adopted a plan of co-operation in their missionary efforts at home and abroad and also in their educational enterprises. This co-operation extends to the work of education among the colored people of the South, and so the M. E. Church could continue its educational work among the Negroes, and help them really much more efficiently than they are now doing.

Denominational comity and Christian brotherly love are characteristic of this age. Just as surely as it is an age of inventions that bring the ends of the earth together, it is also an age when Christians wish to unite for the building up of the kingdom of God. The union of Canadian Methodism, the movements toward union among the various Wesleyan bodies of Great Britain, the plan of union agreed upon by the Methodists of Japan and the actual union of all the Japanese Presbyterian bodies, the Presbyterian co-operation in this country, and "The Alliance of Reformed Churches throughout the world holding the Presbyterian system," are indicative of the nearer approach of great bodies of Christians, holding the same doctrines and similar ecclesiastical polity.

Can the great Methodist Churches of this country afford to continue to occupy their present antagonistic attitude? Can the great M. E. Church, with a clear conscience before God and man, continue to appropriate thousands of dollars annually to its "white work" in the South, when there are unevangelized masses of population in its great cities, and when one thousand million of heathens are without the Gospel? And that in the face of the fact that there is a sister Church, identical in all save name, which could do that work infinitely better than they are doing it?

Can the M. E. Church, South, afford to continue her work and spend her money in localities where her sister Church is strongly entrenched and can do all the work better? When there are such loud and urgent calls to send the Gospel to those who are in utter darkness, is it not unwise and unchristian for either Church to empty precious money on a handful of members merely to save their "feelings"? In this age when God is summoning his Church in thunder tones to go into all the world, when the moving pillar of Divine providence is beckoning us into the open doors, when the very gates of heathenism have been taken off their hinges and thrown prone in the dust, when vast regions hitherto inaccessible are no longer closed, it is no time for mere sentiment.

"The children of this world are wiser in their generation than the children of light." They understand the power of combination, of union of forces, of centralization, of massing of strength and energy. O, how the Church fritters away her power and allows herself to be conquered by detachment! Napoleon's success lay in massing his forces. The Macedonian phalanx revolutionized the art of war and changed the history of the world. Thebes conquered not by her numbers but by her solid battalions. If this earth is to be conquered for Christ, the Church of the living God must be animated by the spirit of her Master, and present a determined and united front to the tremendous combinations of evil in the world.

One day Michael Angelo went into the room where his students were at work, and saw one of them engaged on a picture, excellent in design but narrow in execution. He wrote over it the one word "Amplius"—broader. The Church needs to-day to write "Amplius" over her operations. We need to enlarge our horizon, to broaden our plans, to cast away all narrow, petty views, and to see Christ's kingdom in its unity and world-wide sweep. Only then can we pray in the spirit of the Master "Thy kingdom come."

M. B. CHAPMAN.

Little Rock, Feb. 17.

CITY OF ROSES AND ROCKS.

Last Saturday there was held in this city a convention of business men to conider s a very important rail-road enterprise, the extension of the M. & L. R. Ry into Texas. Memphis, several Texas towns and a larger number in Arkansas were represented by men of capital and enterprise—giving the movement an assurance of success,

At night speeches were made by a number of distinguished gentlemen. We depart from our usual custom to give part of the report of the excellent speech on Little Rock, by Col. Logan H. Roots, who is always foremost in every enterprise for the upbuilding of this city and the development of our State.

Little Rock is known as the City of Roses, but it is also a City of Rocks—roses most beautiful and rocks most useful. It is the political, geographical and commercial center of that State which possesses the greatest possibilities of any State in the union. It is already so firmly established as a railroad center that no railroads dare pass within a hundred miles of it without coming to it. Its healthfulness stands unsurpassed by any spot in the Union where the presence of United States army surgeons causes the keeping of accurate statistics. As this is the year for taking accurate census, I shall be very conservative in my statement of population. But within the bounds of modesty I can still make the marvelous announcement that the population has more than quadrupled since the census next before the last. It is the center of the grandest fruit growing and cotton producing region in the world. A lavish Creator has placed practically inexhaustible supplies of coal, timber and iron within easy access of this spot.

The enterprise of man has given us almost every conceivable artificial convenience. Newspaper enterprises are developed to a degree incomparably beyond that existing in any similar city of which I know. An extended system of steam and horse street-car lines reaches all parts of the city. From the inexhaustible Arkansas river large mains of water are sent with great force beneath our streets, and a most excellent sewer system already embraces a large portion of the city. Illumination by both gas and electricity is here furnished by the most perfect systems yet known to man. In this city the banks are prosperous, superb institutions, and the business houses are models for those in larger cities. Our city government is being conducted with a spirit of enterprise and progressiveness, without even a suspicion of boodlers. Our city's public schools are spoken of by national educators as without exception the most efficient and economically conducted in the nation, and the chances are good for our private schools and universities becoming equally famous.

Our cooperage companies ship extensively to California, to France and all over Texas. Our two ice factories, two great compresses, and three immense cotton seed oil mills are bosses in their respective avocations.

A whole railroad train of granite leaves our city daily for points without the State. About forty million pounds of cotton will be handled here this season, and more each succeeding year. And not to go into details the magnitude of our commerce is so immense as to afford magnificent royal incomes to the six railroad outlets—each respectively find this city furnishing a larger percent of business than any other interior point upon their lines.

No city of equal size has as many magnificent churches and as numerous earnest working Christian and philanthropic associations, with as many lovely homes filed with lovable people. But I might talk all night and the half be still untold concerning the city I so dearly love, where the unsurpassed integrity of its business men and the acknowledged loveliness of the ladies are its crowning glories.

FROM REV. W. D. MATTHEWS.

DEAR BRO. BENNETT:—This is the sixteenth day I have been down. For ten days I was near the margin, but no cloud or fear or doubt was between me and the other shore. In answer to prayer and good nursing I am slowly regaining my strength—not able to sit up yet. To my brethren, let me say that just as soon as my strength will allow, all correspondence will be attended to. Brethren, pray for me.

WM. D. MATTHEWS.

Jonesboro, Feb. 15.

MORRILTON DISTRICT CONFERENCE.

Bishop J. S. Key will hold the Morrilton District Conference at Morrilton, April 3—6. Rev. J. S. Clower will preach the introductory sermon, Wednesday night April 2.

V. V. HARLAN, P. E.

FROM WILLING WORKERS.

Again we have glanced over the letters our Business Manager has on file, and we feel better. As our preachers are seeing more of their members collections are increasing from new and renewing subscribers, proving what we have long known, that many persons for convenience or other reasons prefer to subscribe or renew through their pastors. Let the good work go on and widen.

We have since received last report remittances from Revs. W. J. Hearn, J. M. McAnally, J. R. Moore, R. G. Brittain, J. B. Williams, John F. Carr, J. D. Whiteside, R. M. Manly, C. H. Culpepper, W. B. Johnsey, J, A. Sage, W. W. Mills, Geo. W. Logan, W. H. Browning, J. H. Bradford, W. P. Hamilton, John B. Thomas, W. M. Baldwin, A. H. Williams, F. R. Noe, M. E. Hanks, J. W. Vantrease, A. D. Jenkins, J. M. G. Douglas, G. S. Turrentine D. T. Holmes and J. Loving. To date Rev. A. D. Jenkins has remitted more money than any other preacher since the last Conference sessions, and no one can excel him in clearness of statement about every item—leaving no doubt about which are new and which renewing subs., the postoffice of each and the names of the subs., as we have them on our books.

REPORT OF THE GEOLOGICAL SURVEY OF ARKANSAS.

An act of the legislature of Arkansas directs that the reports of the State Geological Survey, with the exception of certain specified copies, shall be sold by the Secretary of State at the cost of printing and binding.

The reports thus far issued, and their prices, are as follows:

ANNUAL REPORT FOR 1888:

Vol. I. Geology of Western Central Arkansas: Counties of Pulaski, Saline, Hot Springs, Montgomery, Garland, Sevier, Polk, Yell, Scott, Logan and Franklin. Price by mail, $1,00.

Vol. II. Southwest Arkansas: Counties of Clark, Pike, Howard, Sevier, Little River, Hempstead, and Nevada. Price by mail, $1,00.

Vol. III. Coal: Counties of Pope, Johnson, Franklin, Crawford, Sebastian, Scott and Logan. Price by mail, 75.

They may be had by addressing Hon. B. B. Chism, Secretary of State, Little Rock, Ark.

See notices on 3rd page of Southern School Journal and "Lands of the Orient"—both set up for last issue.

ARKANSAS METHODIST.

WEDNESDAY, FEB. 19, 1890.

PERSONALS.

Bro. P. H. Stubbs of Carden's Bottom made us a pleasant call Tuesday.

Rev. Dr. R. Abbey of Miss. writes he is slowly recovering from three weeks' sickness.

Rev. E. G. Corder of Chapel Hill gave us a short call last Saturday, on his way to St. Louis.

Bro. Geo. L. Rector of Nashville, a delegate to the R. R. meeting last Saturday, gave our office a helpful visit.

Rev. T. H. Ware, sending his second round of Quarterly Conferences, reports his having had the Grippe and a bilious attack.

Rev. Z. T. McCann, of New Edinburg C't, was a cheerful visitor last week. We expect good reports from his new charge.

Sister Lash, an aged member of our First Church, is very ill at her home, 712 Rock st, suffering in the spirit of Christian patience.

Rev. E. N. Watson, P. E. of this District, was a cheerful visitor on Tuesday. His plans, efforts and prayers are for increase along all lines of church work.

Rev. Horace Jewell of Searcy gave us a pleasant visit Monday. He reported large, overflowing congregations, and that Galloway College is prospering admirably.

Rev. E. C. Castleberry of Beebe gave us a hurried call last week. Rev. Dr. Andrew Hunter is now assisting him in a meeting at Beebe, and we hope that pleasant charge may have a gracious revival.

His many friends in Ark., especially in this city, will regret to learn that Rev. Dr. W. G. Miller has suffered much from rheumatism since the middle of December, part of the time confined to his bed.

In a private note Rev. G. W. Boyls, P. E. of the Dardanelle District, says he is expecting this year more conversions and greater prospesity than in any year of his service on that District.

We hear that Bishop Chas. B. Galloway will preach in our First Church in this city next Sunday, and in the same church Monday night address an educational mass meeting. We have been authorized to make this announcement.

Rev. J. H. Welch, P. C. of Clarkesville C't, was recently and for a time seriously hurt by a falling tree, while he and others were clearing off the parsonage ground. We trust he may soon realize the fervent desire of his heart in the prosperity of his charge.

From the notice in this issue we learn Bishop J. S. Key will hold the Morrilton District Conference, April 2–6. With Harlan planning for the District, Hill representing the cultured and hospitable citizens of Morrilton, and Bishop Key in the chair, much will be confidently and pleasantly expected at that Conference.

SPECIAL AND SUNDRY.

The weather and the subscription bills of many of our readers are very "unsettled," and we feel the unpleasant effects of both.

In his late notes from Springfield Rev. A. H. Williams wrote "sincere milk of the *word*" and "any successes" —not "my successes."

In a business note of Feb. 10, Rev. J. A. Baker of Malvern says: "Yesterday was a high day with us. Bro. Geo. Butler from Cal. preached morning and night. Seven accessions, 4 by letter and 3 by profession, during the day. We have accessions at nearly every service."

We call the attention of our readers to the advertisement of Mess. Holman & Thomas, General Agents and Managers for the "Memorial Volume of Jefferson Davis," by Rev. J. Wm. Jones and Mrs. Davis. They want agents in every county in the State, and offer the largest commisssons. It is useless for us to state that this Memorial Volume ought to be in every southern home. Mrs. Davis has refused all voluntary aid offered her, saying that she knew it came from ex-Confederate soldiers who needed the money to support their own families, but she hopes from her part of the proceeds of this book to realize enough to place herself and daughter in comfortable circumstances. While ex-Confederates were ready and anxious to contribute to a fund for her benefit, we admire her decision and feel assured most true Southerners will purchase copies of this Memorial Volume and thereby materially aid and provide for her in her declining years and at the same time feel that they have full value for their money.

A CARD.

EDITOR ARK. METHODIST:—My house was visited last Friday evening, at 7:30 o'clock by some of the members of Bro. Steele's charge at 10th and Wolfe, and myself and family were made the recipients of a handsome donation of groceries. I was surprised beyond measure, because I could not tell what I had done to merit such good treatment at the hands of these good people. But I am thankful for this substantial expression of their kindness to me. I was so greatly surprised when they came that I was thrown into such confusion that I could not thank them in a becoming manner. So, I ask you to give this card space in The Methodist that I may give them an expression of my gratitude after the storm is over, and I've had time to collect my senses. May God bless them and their pastor is my earnest prayer, and may they have a prosperous year. WADE PRESTON.

2309 Izard St., City.

FONES BROS. HARDWARE CO.

It affords us pleasure to learn of the increasing trade of this enterprising firm, one of the creditable commercial institutions of the South. In response to inquiries of the Arkansas Press, Mr. J. J. Mandlebaum, Sec'y, gave the following information concerning the Fones Bros. Hardware Co.:

"We are in competition with all the leading markets and compete successfully with them, not only on plows and agricultural implements but any other goods in our line. As an evidence of this fact, we are selling all the leading merchants on the line of the Ft. Smith road, the Iron Mountain, south, the Valley Route, the Cotton Belt road, and as far as Brinkley on the Little Rock and Memphis road.

We now have three regular travelmen on the road and will soon send out an extra man to help look after the trade.

Our sales-room building is four stories high, each floor being 50x140 feet, making 28,000 square feet. We also occupy the second and third stories of the adjoining building, which is 25 x140, giving us 7000 square feet. Our new ware-rooms, at the foot of Main street, which are nearly completed, have four floors, each floor having 11,500 square feet of floor space, making 46,000 square fe et inthis building.

Our facilities for quick shipments are unsurpassed. Our newware-room building where we keep all of our heavy goods, is on the raiload track where we can load goods into the car and thus avoid the trouble and expense of wagon transfer."

LITTLE ROCK PREACHERS' MEETING.

Pursuant to a call the following preachers met Monday, 17th, at two p. m., in the chapel of First M. E. Church, South, and organized themselves into a preachers' meeting.

Present: M. B. Chapman, D. D., M. B. Corrigan, W. A. Steel and R. R. Moore. M. B. Chapman was elected President; R. R. Moore, Secretary. Monday at 2 p. m. was selected as the hour for regular meetings.

On motion, it was resolved, that all traveling and local preachers of the M. E. Church, South, of the city of Little Rock, Argenta and contiguous thereto, shall be members of this Association. It was also resolved, that brief reports shall be received from each pastoral charge; that any matters of interest in our local church work and miscellaneous business shall be then considered.

First Church, Rev. M. B. Chapman, D. D., pastor:—It being Quarterly meeting, E. N. Watson, P. E., preached morning and night to large congregations. One addition by letter, making 33 accessions since Conference.

Argenta, Rev. M. B. Corrigan, pastor:—The regular services held by pastor morning and night. The congregations were large, especially at night.

Winfield Memorial, R. R. Moore, pastor:—Congregations larger than usual, both morning and night; four accessions at the morning service.

Asbury, W. A. Steel, pastor:—Good congregation at 11 a. m. It was a profitable service; large congregation at night. Dr. M. B. Chapman preached; collection of $300 raised to pay on indebtedness on church lots; 13 accessions since Conference.

M. B. CHAPMAN, Pres't.
R. R. MOORE, Sec'ty.

A man who has practiced medicine for 40 years, ought to know salt from sugar; read what he says:

TOLEDO, O., Jan. 10, 1887.

Messrs. F. J. Cheney & Co.—Gentlemen:—I have been in the general practice of medicine for most 40 years, and would say that in all my practice and experience have never seen a preparation that I could prescribe with as much confidence of success as I can Hall's Catarrh Cure, manufactured by you. Have prescribed it a great many times and its effect is wonderful, and would say in conclusion that I have yet to find a case of Catarrh that it would not cure, if they would take it according to directions.

Yours truly,
L. L. GORSUCH, M. D.
Office, 215 Summit St.

We will give $100 for any case of Catarrh that can not be cured with Hall's Catarrh Cure. Taken internally.

F. J. CHENEY & Co., Props., Toledo, O.
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The most Pleasant and Effectual Remedy ever discovered for LIVER COMPLAINTS, BILIOUSNESS, DYSPEPSIA, INDIGESTION, HEADACHE, COLDS, ETC.

Entirely different from all others offered to the public; being prepared upon a new plan, and combining some of the finest remedies ever discovered for the

Liver, Bowels and Kidneys.
One Pill is a Dose.
It Will not Sicken or Gripe.

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RAMON REMEDIES
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RAMON'S RELIEF cures Neuralgia, Headache, Toothache, Cramps, Colic and all Pain. Price, 25cts. and 50cts.
RAMON'S NERVE and BONE OIL cures Rheumatism, Cuts, Sores, Burns, Bruises, and Fleet Wounds. Price, 25c. & 50cts.

CHEERING REPORT.

EDITOR ARK. METHODIST:—I desire to say that we paid off the indebtedness on our First Church last Saturday, cleared the decks on Foreign and Domestic Missions (by subscription and cash) yesterday, and have to-day set on foot a plan for seating our church. We hope to dedicate about the first of June. Have received 35 members up to date. Everything moving on nicely. This is an excellnnt people.

Respectfully,
A. O. EVANS.

Pine Bluff, Feb. 17.

MARRIED

At the parsonage at Hollywood Clark C't. on Feb'y. 13, '90 by Rev. J. C. Rhodes, Mr. A. J. Atkins to Miss Lena Jordan, all of Hollywood, Clark Co. Ark.

Feb. 12, 1890 at the residence of W. W. Winingham by Rev. J. H. Blakeley, Mr. James Jewell to Miss Alice Winningham, both of Drew Co., Ark.

On Sunday evening, the 9th inst., at the bride's home by the Rev. J. S. Clower, Mr. Philip B. Baugh and Mrs. Angie C. Neeley, all of White Co., Ark.

Jan. 30, at the Methodist Church in Morrilton by Rev. Geo. W. Hill, Mr. C. C. Reid and Miss Geraldine Crozier.

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OF THE
M. E. CHURCH, SOUTH,
NASHVILLE, TENN.

OUR PERIODICALS.

CHRISTIAN ADVOCATE,

General Organ of the M. E. Church, South, Published Weekly at Nashville, Tenn.

O. P. FITZGERALD, D.D., Editor.
J. W. BOSWELL, D.D. Ass't Editor.

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QUARTERLY REVIEW
Of the M. E. Church, South,
EDITED BY
W. P. HARRISON, D.D.

Published quarterly—January, April, July, and October. Price $2.50. per annum. This is as cheap as any similar publication issued in America or Europe. The erudition of the editor is so well known that no commendation of his skill and ability is necessary. The mechanical execution is not excelled by any publication of its kind. It is especially designed to meet the wants of the THINKING CLASS, both of the clergy and laymen.

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EDITED BY
W. G. E. CUNNYNGHAM, D.D.

Our Sunday-school periodicals should be used in all our schools. They are authorized by the General Conference, prepared by our Editor, published by our House for the especial use and benefit of our people. Adapted to our wants, they should not be substituted by any other.

Preachers, Sunday-school officers, and all others interested in the furtherance of Southern Methodism, SEE TO IT that no undenominational or impure literature is used in our schools!

In matter and style our periodicals are equal to the best, and are cheaper than any other of equal grade.

All the moral and religious reasons that call for Methodist preachers in Methodist pulpits call for Methodist literature in Methodist schools. Write for specimen copies.

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Are quickly cured and the cause removed by Hunnicutt's Rheumatic Cure. Endorsed by physicians, clergymen, merchants, mechanics and others. Send two cent stamp for our book of particulars containing certificates of wonderful cures from living people. Don't be humbugged, but be cured at a small expense. Address Hunnicutt Medicine Co., Atlanta, Ga. For sale by druggists at $1 per bottle.

Consumption Surely Cured,

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

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Feb. 18, 1890.

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Fourth and Louisiana streets

QUARTERLY MEETINGS.

DARDANELLE DIST:—Second Round:—G. W. Boyle, P. E. Russellville sta, Mar. 15, 16; Atkins c't, at New Hope, 15, 16; London mis, at Piney, 22, 23; Witts Springs mis, 29, 30; Appleton mis, at Mt. Zion, April 5, 6; Dover c't, at Dover, 9; Dardanelle sta, 12, 13; Marvinville mis, at Chickalah, 19, 20; Dardanelle c't, at Mt. Zion, 26, 27; Prairie View c't, at Morrison Bluff, May 3, 4; Danville c't, 10, 11; Rover c't, 17, 18; Gravelly Hill mis, 24, 25; Walnut Tree c't, 27.

WASHINGTON DIST—Second Round—T. H. Ware, P. E.—Prescott, March 15, 16; Nashville, 15, 16; Centre Point, 22, 23; Lockesburg, 29, 30; Washington, 29, 30; Emmet, April 4, 6; Wallaceburg, 12, 13; Fulton, 19, 20; Little River, 19, 20; Richmond and Rocky Comfort, 26, 27; Dallas, 26, 27; Peytonville, May 3, 4; Corinth, 3, 4; Saline, 10, 11; Hope, 10, 11; Cove, 17, 18; Potter, 17, 18; Chapel Hill, 24, 25.

MORRILLTON DIST.—Part of the Second Round — Springfield ct, at Sardis, Feb. 22, 23; Conway mis, at —, March 1, 2; Conway sta, 8, 9; Morrillton ct, at Cleveland, 15, 16; Perryville mis, at Bethel, 22, 23; Cadron ct, at Center Ridge, 29, 30; Oppello mis, at Oppello, April 5, 6; Morrillton sta, 12, 13; Perryville ct, at Aplin, 19, 20. V. V. HARLAN, P. E.

CLARKSVILLE DIST:—Second Round—D. J. Weems, P. E. Clarksville sta, Feb. 15, 16; Ozark sta, 22, 23; Chester ct, at Rudy, March 1, 2; Cool Hill ct, at Enterprise, 8, 9; Lamar ct, at Breckenridge, 15, 16; Altus sta. 22, 23; Van Buren sta, 30, 31; Alma and Mulberry sta, at Mulberry, April 5, 6; Clarksville ct, at Mt. Zion, 12, 13; Ozark ct. at Pleasant Grove, 19, 20; Van Buren ct, at Prairie Grove, 26, 27; Cassville mis, May 3, 4; Cove City ct, at Cove City, 10, 11; Dyer ct, at Shiloh, 17, 18; Ozone mis, 24, 25. Brethren please observe Friday before your Quarterly Conference as a day of fasting and prayer.

FAYETTEVILLE DIST:—Second Round—F. S. H. Johnston. P. E. Bentonville ct, Feb. 1, 2; Bentonville sta, 1, 2; Clifty mis 8, 9; Center Point ct, 15, 16; Springdale and Rogers sta, 16, 17; Elm Springs ct, 22, 23; Robinson ct, March 1, 2; Bloomfield ct, 8, 9; Wedington ct, 15, 16; White River mis, 22, 23; Fayetteville sta, 22, 23; Prairie Grove ct. 29, 30; Gosher ct, April 5, 6; St Paul mis, 12, 13; Boonsboro ct, 19, 20. Kingston mis, 26, 27; Huntsville ct, May 3, 4.

Fort Smith District.—Second Round Partial—Hackett City and Huntington, March 15, 16; Central Church. 22, 23; First Church, 29, 30; Fort Smith c't., April, 5, 6, Greenwood c't., 12, 13; Big Creek Miss., 19, 20; Charleston c't, 22, 23; Waldron c't, 26, 27; Cauthron Miss., May, 3, 4; Magazine c't, 7, 8; Booneville c't. 10, 11; Hackett City c't, 14, 15; Hansfield c't, 17, 18.

JAS. A. ANDERSON P. E.

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We guarantee satisfaction in the use of all the Charm Family Remedies. They are manufactured in our own laboratory and have been proved by fifteen years' testing to be superior to any of the patented humbugs that flood the country. We name, as especially valuable at this season of the year, The Charm Chill Cure, The Charm Liver Pills (Little), The Charm Kidney and Bladder Remedy, and The Charm Cough Syrup. Write for further information, or call and see us at the old Stand. BOND'S PHARMACY, 5th & Main Sts.

JOHN S. BRADDOCK'S
Real Estate Column.

NO. 23.

Choice building lot on corner of Valentine and 20th streets, west end; six blocks from the dummy line; nice growth of young trees. Price $150; $10 cash and $10 a month. Who cannot save 33cents a day and get a home?

NO. 24.

A good three-room house will be built on lot No. 11, Valmer street between 19th and 20th. A fine lot, high and dry; nice shade trees; and sold for $500, on payments of $100 cash and $10 per month. Why pay rent, when you can buy for what rent would be?

NO. 25.

Wanted—To purchase choice suburban tracts at reasonable prices.

NO. 26.

Three choice vacant lots, on corner of Braddock and 20th streets; fine growth of young trees; 6 blocks from dummy line; 25 minutes ride from postoffice. Price $450 for the three, on payments of $25 cash and $25 per month. A bargain.

NO. 27.

Two vacant lots, corner of Allis and Seventeenth streets, west end; level lots; four blocks from dummy line. Price, $200 for the two; will bring $400 before twelve months. Must be sold by February 15th. Terms $10 cash and $10 per month. A bargain.

NO. 28.

Suburban—20 acres, South side, adjoining old Fair Ground Addition on the west; fine growth of young shade trees; suitable for subdividing into lots; will make 88 lots, that ought to sell at $300 a lot. Will offer this tract at $350 per acre until Februaay 22d, after which date price will be higher. Terms, one-third cash, balance one and two years. Will exchange for property on Markham street.

NO. 29.

Farm—360 acres—4 miles from the corporation of Little Rock; known as the Hammie plantation; half mile from Neimeyer, a station on Little Rock and Memphis Railroad; 125 acres under cultivation, capable of producing one bale of cotton or 75 bushels of corn to the acre; one large house and three cabins; 235 acres heavily timbered; oak, cypress, ash, hickory, &c.; will cut more than ten thousand feet to the acre. Price, $25 per acre. on payment of $1,000 cash and $1,000 per year. Will exchange for good property in Little Rock or surburbs.

NO. 21.

Choice vacant lot, corner of Valmer and 18th streets; high and dry; fine view; five blocks from Dummy Line; Price, $150, if sold before February 15; after that date price will be $200. Terms $10 cash and $10 per month.

NO. 18.

Vacant lot, corner Valentine and Nineteenth streets. High and; dry, beautiful view. Price, $150, on payments of $10 cash and $10 per month.

NO. 3.

Lot on Markham Street—Old house within three blocks of State House, Post-office and Court House. This street has double line of street cars, and is the principal thoroughfare from the union depot to the business center of the city, and will be built up solidly with business houses ere long. Price, $90 per front foot. Terms, one-third cash, ballance in one and two years.

NO. 6.

280 Acres in Fourche bottom, within one mile of Little Rock; small portion under cultivation; crossed by new Arch Street Pike. Ten acres of this tract on edge of Fourche mountain, affording a splendid building site. This tract will make a fine stock or dairy farm. Will sell on payments to suit purchaser.

NO. 7.

Suburban—40 acres in Section 16, on the Boulevard. This 40 lies as high as any tract about Little Rock, and the view to the West and Southwest is as far as the eye can reach. Suitable for subdividing into lots. Price, $250 per acre, on five equal annual payments.

NO. 9.

140 feet on Markham by 100 feet on Broadway- Dwelling house containing 8 rooms. These lots will be suitable for the erection of first-class business rooms. Only on block from Post Office, Court House and State House. On the only thoroughfare from union depot to these public buildings, and must be traveled by everyone coming to the city by rail. Price, $14,000, on long payments if desired.

NO. 10.

40 Acres Suburban Property—Adjoining the corporation—high, nice land, suitable for subdividing into lots and will sell at about $400 per lot when divided. Price, $400 per acre, in three equal payments.

NO. 11.

GraniteLands—160 acres—On Granite Mountain two miles South of Little Rock on the new Arch Street Pike. Many acres covered by one continuous unbroken, smooth solid rock, containing millions of tons exposed to view, ready for the workman's drills and derricks. The rock at base of the mountain is a light grey syenite, and higher up is a beautiful blue, pronounced by geologists the 'best type of granite in the state,'' being "eminently feldspathic," one of the essential constituants of granite, 'possessing the elements of breaking rather easily in two directions with smooth surfaces.' Price $100, per acre on terms to suit. Worth ten times this sum to any one who has time and capital to work it.

NO. 12.

Blocks of beautiful building ground on High, Bishop, Marshall. Wolf, Twenty-fifth, Twenty-sixth, Twenty-seventh and Twenty-eighth streets, at $1,000, $1,500, and $2,000 per block, on the usual terms of payment.

NO. 15.

Houses built and sold on monthly payments, the same as rent.

JOHN S. BRADDOCK,
Real Estate Dealer,
113 CENTER STREET,
LITTLE ROCK, ARK

ARKANSAS METHODIST.

WEDNESDAY, FEB. 19, 1890.

CHRISTIAN LIFE.

THE PEACE OF PERFECT TRUST.

Would you enter into that trust provided for all God's people? If so, make this your prayer:

"O for the peace of a perfect trust;
My loving God, in Thee!
Unwavering faith that never doubts
Thou choosest best for me."

Then, and only then, will that "peace of God which passeth all understanding" come into your heart and life; that peace which none but God can give will illumine your pathway, and enable you to say:

"Best, though my plans be all upset;
Best, though the way be rough;
Best, though my earthly store be scant,
In Thee I have enough."

Yes, more than this—with this implicit trust in God and His ability to give peace of conscience and joy in the Holy Ghost, with the personal knowledge of His power to help even in afflictions dark hour, you can exclaim:

"Best though my heart and strength be gone,
And weary days be mine;
Shut out from much that others have,
Not my will, Lord, but Thine."

And drawing nearer to Him, casting all your care upon Him, you can further add:

"And though disapointments come,
They, too, are best for me,
To wean me from this changing world,
And lead me nearer Thee."

O, my friends are you hungering and thirsting after righteousness? Does your soul cry out for a closer walk with God? Are you longing for the shadow of a great rock in a weary land?" Make this your prayer:

"O for the peace of a perfect trust,
That looks away from all;
That sees thy hand in everything,
In great events, and small!"

And rest assured that He who hears the ravens cry, He who careth for the sparrow, will fill you unutterably full of His peace, that peace which flows as a river, and will enable you to say:

"I hear thy voice, my Father's voice,
Directing for the best;
I have the peace of a perfect trust,
A heart with Thee at rest."

—C. R. Thompson in Pittsburg Advocate.

WOMAN'S DEPARTMENT OF CHURCH EXTENSION.

..."Ye did it not to me."

When I go to our circuits and see the homes of our preachers, get the experiences of the preachers' wives, and see for myself, I think God was good not to let me go to the judgment without giving me a chance to atone for the great wrong I, in part, am guilty of—in neglect shown to the preacher's family.

Are the preachers in your Conference comfortably situated? Are your parsonages huts, camps, or hovels like some of ours? Do your preachers find *homes* when they go to a new charge? Do they ever have to hunt for a house to live in, and pay high rent? Are there ever any knot-holes in the plank walls? Does the preacher's wife ever cry in her neglected home when she feels the sting of indifference or ingratitude?

Do your church-members sit up in church and sing "Oh, how I love Jesus," and then go out and thrust that same Jesus whom they "love" into an old dilapidated hut, and leave Him to the "wilds of dubious chance," so far as sympathy and help are concerned? If so, you don't need any aid, or suggestions for your meeting—but *facts*.

I wish you could picture facts as I see them. The sufferings of the Savior did not end when He cried, "It is finished;" but ever since that dreadful morning, 1800 years ago, the world has been crucifying Him afresh. And to-day church-members are adding to his sufferings in this shameful neglect of his anointed ones. Ah, you know how it reads; "Ye did it not to me." Why have I been so blind? Why did I suppose that because I was comfortably situated therefore my pastor's family needed nothing. I say God is good to open my eyes before it is too late.

Sister, how do you suppose I would feel to go into Eternity, straight up to the beautiful mansions, expecting to enter in forever, and Jesus should point to the comfortless homes He had on earth—homes *I* had given Him—with no comforts, barely a shelter from the storm? How could I dare even look toward that city with the hope of entering in? How could you? If your preachers are comfortably housed, for Jesus sake, help me build for our Holston brethren. I am ashamed to describe some of their parsonages—some—ah many of them But I go and weep with the wife, and feel as if I would burn up with anxiety and zeal to right the terrible wrong. I went to our Conference meeting—I went praying. I brought facts before the people. I painted from life, and our women were astonished. They went to work, and yet so few were there to hear and see. Two-thirds of our Methodist women are blind and deaf. O, for a power, not of earth, to shake off the scales from the eyes, and unstop the ear! Bring the women face to face with duty. Tell them that Jesus calls for the ministry of loving hands *to-day*. To-morrow will be too late. To-day He is willing, suffering Son of God, with no soft bed for His tired form; *to-morrow* He will be the avenging judge, and our condemnation will be: "In as much as ye did it not unto one of the least of these, my brethren, *ye did it not to me*."

O, my friend, if you could go with me and see for yourself you would need no information from me. If your women could take the place of the itinerant wife for a year, they would need no other incentive to duty. Work from the inspiration of facts, and you will enthuse your society with a zeal that "will not down." God bless you! I pray for you, Mrs. E. E. Wiley.

PRACTICAL RELIGION.

Giving up sinful practices or pleasures—or even questionable ones—is not enough. Such a negative religion will not last long or avail much. Genuine piety is a positive thing: it is doing right; it is keeping Christ's commandments. Pulling up weeds does not make a garden in the bright May days. Mellowing the earth and dropping the seeds and setting out young plants is the only substanway to do it. When the soil is busy in growing vegetables and flowers there is little space for weeds. Less than half your religion depends on the "Thou shalt nots." Christ did not say to Matthew, "Thou shalt stay here at the toll-booth and try to keep out of cheating and other evil practices of the publicans." He said, "Follow me," and Matthew goes at once into a new line of conduct and a new life.

Begin at once to do whatever your Master commands. Begin to practice religion. A child never would learn to walk by a hundred talks about the law of gravitation; it must use its own feet, even at the risk of many a tumble. Wait not for more feeling or more pungent convictions or for anything that you read of in other people's experiences. These are all snares and hindrances, if they keep you from doing at once the very first act that will please Christ.—Ex.

READ HELPFUL VERSES.

How many of you, as you take up the Bible for the morning devotions, turn to something which will be of practical use through the busy day at whose threshold you pause to render homage to Him whose kindly presence you need throughout its hours? There are strong helpful words, that will, thus read, stay by your wife at home, ring sweet music in your own soul all day long. "As much as lieth in you, live peaceably with all men," may keep your boy out of a fight. "Study to show thy self approved unto God, a workman that needeth not to be ashamed." may help him to overcome the temptation to do a little cheating in his lessons. "Even Christ pleased not himself;" the memory of that verse may help your girl to be unselfish and kind. Read the Bible in course; read it so with your family, if you like; but when you gather them around you in that precious morning time, give them as a keynote for the day some helplul Old Testament story of faith and its reward, a psalm full of praise or consecration, sweet words of comfort and counsel from the lips of Christ and his apostles. If you are pressed by cares, and have time but for a few verses, let them be words of comfort and counsel from the lips of Christ and his apostles. If you are pressed by cares, and have time but for a few verses, let them be words which shall be "echoes of blessing" all day, and God alone knows how much good may be the result of thus "rightly dividing the word of truth."—The Presbyterian.

HORSFORD'S ACID PHOSPHATE.
For Wakefulness.
Hysteria, and other diseases of the nervous system.

OUR YOUNG FOLKS

WON'T AND WILL.

Sha'n't and Won't were two little brothers,
Angry, and sullen, and gruff;
Try and Will are dear little sisters,
One can scarcely love them enough.

Sha'n't and Won't looked down at their noses,
Their faces were dismal to see,
Try and Will are brighter than roses
In June, and as blithe as a bee.

Sha'n't and Won't are backward and stupid,
Little, indeed, did they know;
Try and Will learn something new daily,
And seldom are heedless or slow.

Sha'n't and Won't came to terrible trouble;
Their story is awful to tell;
Try and Will are in the school-room
Learning to read and to spell

LOVE OF MOTHER.

When gruff old Dr. Johnson was fifty years old, he wrote to his aged mother as if he were still her wayward but loving boy: "You have been the best mother, and I believe the best woman in the world. I thank you for all your indulgence to me, and beg forgiveness of all that I have done ill and of all that I omitted to do well." John Quincy Adams did not part with his mother until he was nearly or quite as old as this; yet his cry even then was: "Oh God, could she have been spared yet a little longer! . . . Without her the world seems to me like a solitude." When President Nott, of Union College, was more than ninety years old, and had been for half a century a college president, as strength and sense failed him in his dying hours, the memory of his mother's tenderness was fresh and potent; and he could be hushed to needed sleep by a gentle patting on the shoulder, and the singing to him of the old-time lullabies, as if his mother were still sitting by his bedside in loving mystery, as she had been well-nigh a century before. The true son never grows old to a true mother,—Sunday-school Times.

YOUNG HEIRS TO KINGSHIP.

Every European nation—with the two exceptions of Russia and Turkey—has adopted some kind of a constitutional system of government. In some of them, as in England, this system approaches nearly, in its essential features, to a democratic regime. In others, like Germany, some constitutional features are combined with a distinctly despotic element.

But whatever the form of government, it is still a matter tf importance in each of the monarchies what sort of person occupies the throne. A bad king, even in England, where the royal power is reduced to its lowest points, might yet do a good deal of mischief, while a good one would make the machinery of government move more smoothly.

Who, then, are to be the emperors, kings and queens of the future? Who are the persons in the several countries who are destined, in the ordinary course of events, to sit on the thrones, and to rule with lesser or greater authority?

It is a striking fact that many of the heirs to kingship are young people; some, indeed, are very youmg.

The heir apparent, for instance, of the great German Empire and the Prussian Kingdom is the little Prince Frederick William, who is only seven years of age. Should he die before reaching maturity, his younger brother, Prince William, now aged six, would become the heir.

The heir to the Portuguese throne, to which Dom Carlos has just succeeded, is Louis Philippe, Prince of Beira, who is only two years old. The future Queen of Holland, Princess Wilhelmina has recently completed her ninth year, and is likely to succeed her aged and decrepit father ere very long.

The present King of Spain, Alfonso XII., is not four years old, and came to the throne at his birth, his father having died before the little King came into the world. Should he die before marrying, his eldest sister, the Infanta Dona Maria de las Mercedes, now nine years of age, would succeed to the Spanish throne.

Some heirs to European thrones have just arrived at young manhood. The Grand Duke Nicholas of Russia, and the Duke of Sparta in Greece, have recently celebrated the completion of their twenty-first year. Young Victor Emanuel, Prince of Naples, the heir to the throne of Italy, was twenty years old last November. Thus it appears that with the exception of Great Britain and Austria-Hungary the heir to every important European throne is younger than the Constitution of the United States requires a member of Congress to be; and Prince Otto the heir presumptive to the Austrian throne, is only twenty-six years old.

Moreover, the succession in England belongs to the Prince of Wales, who is forty-eight years old. But it is said that the Prince of Wales' health is precarious, and it is not improbable that his mother, Queen Victoria, although she is seventy years old, may outlive him. In that case, the heir to the throne would be Albert Victor, the Prince of Wales' eldest son, who is now twenty-five years old.

A few years older is Gustaf, Duke of Wermland, who is the heir to the throne of Sweden and Norway, and who is thirty-one.

There are, of course, several heirs to thrones who are passed middle life, but the large proportion of young people at this time is remarkable.—Youth's Companion.

THE BLIND BOY'S PATIENCE.

I went to see a blind boy. Scarlet fever had settled in his eyes. He used to be a sprightly little fellow—upon the run everywhere. "Well, my dear boy," I said, "this is hard for you, is it not?"

He did not answer for a moment, then he said: "I don't know that I ought to say hard; God knows best;" but his lip quivered and a tear stole down his cheek.

"Yes, my child, you have a kind Heavenly Father, who loves you and feels for you more even than your mother does."

"I know it," he said, "and it comforts me."

"I wish Jesus was here to cure Frank," said his little sister.

"Well," said I, "he will open Frank's eyes to see what a good Saviour he is. He will show that a blind heart is worse than blind eyes; and he will cure it, and make him see beautiful heavenly things, so that he may sit here quietly and be a thousand times happier than many other children who are running all about."

"I can't help wishing he could see," said Lizzie.

"I dare say; but I hope you don't try to make your brother Frank discontented."

"Frank isn't discontented, he loves God; and love sets every thing right, and makes its own sunshine. Does it not, Frank?"

"I don't feel cross now," said the little blind boy, meekly. "When I'm alone I pray and sing; God is in the room with me. It feels light, and I forget I'm blind."

A sweet light stole over his pale features—it was heavenly light, I was sure.—Selected.

BRIDGET AND THE LETTER.

A buxom Irish girl was lately engaged as a domestic servant. Bridget had not been long with her new mistress when one day she addresed the lady thus:

"And plaise, mam, would you mind askin' the masther if he would be so civil as to make a lither for the loikes of me?"

Misstress: "You mean you want a letter written for you? Can you not write yourself?"

Bridget: "Nair a bit mam."

Misstress; "Well, I will write one for you if you will tell me what you want to say and whom you wish to address."

The letter was to her brother Pat, and with some difficulty the lady got her to explain what she wished written, and the writing was done very neatly, too.

At the finish Bridget was asked if she wished to put some closing words, such as your affectionate sister, or such like.

"Oh, no, thankee, mam," replied Bridget; "but if you plaise, just put 'Plaise excuse the bad writing and spelling."

To overcome the marks of age, all who have gray be ards should use Buckingham's Dye for the Whiskers, the best and cleanest dye made for coloring brown or black.

Brown's IRON Tonic
C. J. LINCOLN MANUFACTURER LITTLE ROCK ARK.
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INVALUABLE FOR ALL PAINS AND INFLAMMATIONS.
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Sores, Sprains, Bruises. It is cooling, cleansing, and Healing.
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Rheumatism, Neuralgia. No other preparation has cured more cases of these distressing complaints than Pond's Extract. Try it!
Hemorrhages. Bleeding from the Lungs, Stomach, Nose, or from any cause, is speedily controlled and stopped.
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In Bottles only. Prices, 50c., $1, $1.75. Note our name on every wrapper and label. Prepared only by POND'S EXTRACT CO., NEW YORK AND LONDON.

PILES. POND'S EXTRACT OINTMENT.
It's remarkable specific action upon the affected parts gives it supreme control over Piles, however severe. Also for Burns, Scalds, Eruptions, Salt Rheum &c. Testimonials from all classes prove its efficacy. Price 50c. Sold by all Druggists or sent by mail on receipt of price. Put up only by POND'S EXTRACT CO., 76 5th Ave., N. Y.

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ARKANSAS METHODIST.

WEDNESDAY, FEB. 19, 1890.

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OBITUARIES.

HODGE.—Chester Clarence Hodge was born March 1, 1881 and died in Johnson county, Ark., Jan. 27, 1890. He was the only child of Sister Fannie Hodge. He was a student of Bro. Ira Morris' school when he was taken sick, and he says of little Chester, that he was a good boy at school, and kind to his playmates. Weep not, dear mother; God has taken your boy out of trouble. We held services at the Shady Grove burying ground with a large congregation that came to see little Chester buried.

B. F. MILLS.

CARROLL.—Lucile, infant daughter of DeRosey and Mattie Carroll, was born July 7, 1887 and went to Heaven Jan. 28, 1890. She simply came to earth, smiled, then wept and departed. Her mission appears to have been to gather up the affections of fond parents and carry them back to heaven, so the parents may love earth less and heaven more. Parents, listen to the teachings of the Master:

"I take these little lambs said He,
And lay them in my breast;
Protection they shall find in me,
In me be ever blessed."

I. B. HICKMAN.

Booneville, Ark.

TUCKER.—Died near Pecan Point, Ark., Jan. 27, 1890, Amidee V. Tucker, aged 18 years and 2 months. During Bro. Jernigan's meeting at this place last June our young friend became deeply convicted, and made a profession of religion while at work in the field. On the following day, June 6, he was baptized, joined the M. E. Church, South, and lived in it a consistent member to the day of his death. He was also a member of the Sabbath-school and a constant attendant at prayer meeting. He bore his long and painful illness with Christian fortitude and he gave expressions continually to his unbounded faith in the promises of the Bible. His Christian life, though short, was blameless and a bright example worthy of emulation, and to those who knew him, is a sermon more eloquent than words could possibly make it. May the God in whom Amidee trusted comfort the bereaved mother and brothers and the same faith which supported him during his affliction, support them till God in his own good time shall call them home.

T. G. B.

LLOID.—Zella M. Lloid was born in Monroe Co. Ark., and died at her sister's home in Phillips Co., Ark., Feb. 4, 1890. She had suffered several years with the inflammatory rheumatism. It was thought for a time she would be a cripple for life, but it got in the region of her heart and terminated in almost instant death. She suffered intensely but none heard her complain. She bore her affliction with Christian fortitude.

Those who knew her best loved her most; none knew her but to love her; none named her but to praise. She had a sweet disposition and was generous to a fault. How sad when viewed from an earthly standpoint, but God in his wisdom does all things well. She was the life of her home and the idol of her fond father's and sister's heart. She will be sadly missed. The once happy home is now a house of mourning. Look up, sad hearts; she is not dead, but sleeps in Jesus, the happy sleep, and her friends will some day meet her and be an unbroken family around the throne of God. Her life was worth imitating, her death was the death of the just and upright. She passed away peacefully; her pleasant face was evidence of a happy death. She had been away on a visit to her relatives and first returned home to gladden the hearts of her loved ones, when the death angel knocked at the door and bore her spirit away on its heavenly pinions.

M. E.

SMITH.—Norwood Traynham, son of J. Anderson and Hortense C. Smith, was born at Laurensville, S. C., July 13, 1879, and died at his home in Ark. Oct. 27, 1889, after an illness of two days with swamp fever. How can we force our hearts to realize that darling Norwood has gone from among us. Gone forever! Never more will we see that loved face, never more hear that loved voice, never more to listen for the coming of those dear footsteps, O, never, never more! Home is so sad ond lonely without him. We miss him around the fireside, at the family altar; Yes, we all miss him, at at all times and everywhere, but none can miss him more than his broken-hearted ma. How often does the dear name Norwood slip from our lips, before we are aware of it. But God has called him home, and we can only trust that our loss is his eternal gain. He joined the Methodist Church August, 1888. Never can I forget that night, after returning home from church, he came to me with tears streaming from his eyes and kissed me, saying, "Ma, God blessed me tonight." O, how sweet these precious words sounded to his Ma, and I know he was a changed boy. While sick he said he trusted in Jesus. I often ask myself why he was taken so early, just in the bloom of youth; but our heavenly Father knows best. He is too wise to err, too good to be unkind. I feel that darling Norwood is now on the beautiful shore, waiting, watching and beckoning for me. Heaven is nearer and dearer since he has gone, and my prayer is that we shall all meet our loved one in a brighter world and meet to part no more.

So "good bye," darling, but awhile,
Trusting we're on the road,
That leads us from this sad, sad world,
To heaven, to thee and God.

HIS MA.

KING.—Rev. Jake King, M. D., departed this life at his son-in-law's, Brother Jack Walker's, of Alpine, Ark., Dec. 7, 1889, aged about 74 years. He is the father of Rev. Chas. A. King of Hot Springs. It would take too much valuable space to speak of all the good traits of this noble man and true Christian. It is enough to say he was ever ready to impart spiritual comfort to any he might come in contact with. He was the most fatherly and sympathetic physician to suffering humanity I ever saw. I thought it a real treat to hear the old veteran of the cross as he tottered along with age to talk of the bright prospects of the glory world. In conversation with this writer a short time before he died he said, "I don't want to come up to Judgment and be charged with the words of Christ when he said 'I was sick and ye visited me not'; therefore, I go to see all alike and the Lord has always blessed me in it." He leaves several children and a host of friends to mourn his death. May the mantle of the sainted father rest on the children and may we all meet him in the glory world.

A. A. MCMILLAN.

McCLELLAN.—Sister M. G. McClellan was the daughter of Samuel F. and Rachel Morrison, and died Oct. 6, 1889. She was born March 2, 1825, in Cavarus county, N. C.; professed religion in May 1841, at old Rock River Church, under the preaching of Daniel Peanick; was married to F. H. McClellan August 22, 1843, by Samuel C. Harris Esq., in Cavarus Co., N. C.; then moved to Marshall Co., Miss., and from there to Hardeman Co., Tenn., thence to Columbia Co., Ark., then to Hempstead Co., Ark., and there being no Church of her faith she joined the M. E. Church, South, in which she lived and died a faithful member. Her home was a home for all good people. She always seemed pleasant and in a Christian spirit. She was a faithful worker for the Church and always at her post, working for the Master's cause; in fact she was a Christian model to all that knew her. She bore her affliction of many days' duration with all the patience and fortitude, and when she came to meet death, her last words were that she did not dread death, but she regretted to leave the family—more especially John, who was afflicted—and requested them all to take care of him. We hope to see her in that day when the Lord shall make up his jewels, and with them mingle in that innumerable company which no man can number. She has gone to meet her six children that had gone before. She left a faithful husband and six children to mourn their loss, but their loss is heaven's gain.

JOSIAH MCKEE, L. D.

DAWSON.—Rufus Dawson, jr., husband of M. L. Dawson died at his home, January 27th, 1890, aged 30 years and 25 days. He was a kind and loving husband and leaves a loving wife and many friends to mourn his loss. Though we mourn not as those who have no hope. we regard this present affliction as a demonstration that life is indeed uncertain and resolve that we will endeavor through Christ to be ready for the summons to pass over the river and join our departed brother on the other side. We deeply sympathize with the bereaved family and humbly pray that they may see in this affliction the hand of a merciful and all-wise God, and that it may have the effect of even drawing them closer to Him who is able and willing to unite them with the lamented husband and brother in that eternal home where there is neither sorrow nor tears, and no parting. Earth claims him no longer; he has gone to a brighter world above; the wreath of fame by which his brow would have been decked in coming time, gemmed with his many virtues, has been gently laid upon his tomb all bathed in tears of fond affection.

We should rejoice that his pure spirit has been freed from the sorrows of earth; that a crown of fadeless glory has been placed upon his brow and he is now numbered with the redeemed in heaven.

His death came with unerring speed; he felt the pang, and, bowing submission to his Maker's will, died without a murmuring thought or lingering groan.

Thou hast taken from us our most loved and cherished one, but a wise and righteous providence has so ordained and we must submit.

POTTER.—Wayman Henry Potter was born in Spartenburg Co., S. C. Oct. 20, 1816; moved to Lawrence Co., in youth where he was happily married to Miss Elizabeth J. Simpson, Aug. 29, 1829. In 1859 he moved to Arkansas and settled on a farm where he spent the remaining 30 years of his life. Dec. 25. 1863 his noble companion was transplanted into glory. Too much cannot be said of this true humble mother in Isreal. Feeling the need of a companion in life he was happily married to Mrs. Laura A. Jones, June 26, 1866, who made him a worthy, happy companion until his pilgrimage was ended on earth. Bro. Potter was converted in youth and joined the M. E. Church, South, and lived an acceptable member fully awake to the interest of the Church until Jan. 10, 1890, he fell asleep in Jesus without a struggle. His funeral was preached by the writer to a large attentive, weeping congregation after which his remains were deposited by the Masons in the city of the dead to await the calling of his blessed Christ in the resurrection morn. His motto was "live each day as though you would live a hundred years, and yet as though it was the last." His advice to his children was "remember now thy Creator in the days of thy youth." In obedience to this oft repeated language four of his six children had preceded him to the home of the pure and the good, and the remaining two are in the way, only working out the will of God. May the bereaved ones find comfort in his long trusted Savior.

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2. If you desire this paper changed from one to another office, write plainly the name of the office FROM which as well as that TO which you wish the change made. It is not enough to tell us where you want the paper sent; let us know where it has been going.

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Business Manager

FIELD NOTES.

QUITMAN C'T:—The Church work is moving so nicely that I am moved to tell the brethren and sisters through our very excellent and popular METHODIST the good news. My people are active in church work, congregations good, over half of my Domestic Mission assessment provided for, a fraction over forty per cent paid, one-fourth of Foreign Mission provided for, fifty dollars worth of improvement done on one church and the work not yet completed. The Stewards are looking after our temporal wants commendably, have paid more up to date than for any previous year in quite a number of years. You see that the work is growing in the grace of liberality. We have also bought a parsonage. It is conveniently located in the town of Quitman, three bed rooms and a cook and dining room, having garden, lot, barn, orchard, strawberry patch, grapes, etc., all for one hundred dollars. I went to Beebe to make the purchase. Returned yesterday. I had prayed earnestly and frequently, and exhorted my people to pray for the good Lord to give us success in our effort to secure a parsonage. I sang the doxology along the road yesterday. We get immediate possession. I earnestly desire the prayers of my brethren for my people, and for a gracious revival that shall stir the entire work. I serve a kind and considerate people, and I doubt not that harmony and co-operation will continue and a glorious work will be accomplished this year. Why not?

Before I cease I will say that Bro. Tucker and his efficient co-laborers are going forward quietly and surely in their great work. Bro. T. told me three weeks ago that he had enrolled 243 pupils. I have not heard him say whether that figure has been changed since or not. Bro. T. is succeeding admirably as pastor. The station is leading the circuit some in finances, but it will have to look to its laurels or we will catch up, possibly run ahead.

A great many persons in these parts are troubled with "La Grippe." My family are sick. I have a fever now and have some fear of another attack of pneumonia. I pray to be preserved from it. Our first Quarterly meeting was held last Saturday and Sunday. There was a good attendance. The P. E. preached to the spiritual comfort and growth of every one. Sunday afternoon he preached the funeral of that mother in Israel, Aley M., wife of Rev. J. R. Maddox. It was a solemn, sad and yet a religious occasion. The piety of many was doubtless strengthed.

J. C. CLOWER, P. C.

CONSUMPTION CURED.

An old physician, retired from practice, had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints. Having tested its wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will send free of charge to all who wish it, this recipe in German, French or English, with full directions for preparing and using. Sent by mail by addressing, with stamp, naming this paper, W. A. NOYES, 820 Powers' Block, Rochester, N. Y.

feb 5 10t e o w

SUGAR LOAF SPRINGS.

DEAR BRO. BENNETT:—The following is a report from the "Women's Aid Society" of this place—composed of the following officials and members: Mesdames. M. C. Brewer, Pres.; W. R. Casey, Vice Pres.; James Mitchell, Sec. and Treas.; M. J. Wilks, Ann Mitchell, Susan Johnson, L. A. Gibson, L. J. Baswell, M. Baswell, Josie Moore, T. R. Brice, M. L. Thompson, G. W. Davidson, A. K. Lewis, S. J. Slayton, J. K. Connor, J. A. Brown, M. Webb, A. L. Doolittle, A. S. Wilson. L. J. Patterson and E. B. Woolever. The Society has been organized 10 months, and notwithstanding the troubles (better known to itself) with which it had to contend it has paid $112 in helping to furnish our new house for the M. E. Church, South, with nice seats and brilliant lights. It has also presented the Church with a large Bible costing more than $5.00, and has more dues in the treasury, of which it expects to contribute largely to the finishing and painting of our church. While these devoted sisters may not see very great results from their labor just at present, they are very hopeful of the future, and truly they may be hopeful, for they have the promise of a "reward" "if they faint not." Should not Sugar Loaf be proud of a body of such effectual workers? I think the following words will express the sentiment of every loyal citizen of Sugar Loaf: "May the Father of all blessings, graciously bless these consecrated sisters, wives and mothers, who are taking to heart the interest of their town. To which with every other Methodist, I will add Amen.

FRANK BARRETT.

Heber, Feb. 14.

ONE FACT

Is worth a column of rhetoric, said an American statesman. It is a fact, established by the testimony of thousands of people, that Hood's Sarsaparilla does cure scrofula, salt rheum, and other diseases or affections arising from impure state or low condition of the blood. It also overcomes that tired feeling, creates a good appetite, and gives strength to every part of the system. Try it.

I find that doing the will of God leaves me no time for disputing about his plans.

Beecham's Pills act like magic on a weak stomach. 1

God does not measure his pity by what our sorrows are in themselves, but what they are to us.

A New Method of Treating Disease

HOSPITAL REMEDIES.

What are they? There is a new departure in the treatment of disease. It consists in the collection of the specifics used by noted specialists of Europe and America, and bringing them within the reach of all. For instance the treatment pursued by special physicians who treat indigestion, stomach and liver troubles only was obtained any prepared. The treatment of other physicians, celebrated for curing catarrh was procured, and so on till these incomparable cures now include disease on the lungs, kidneys, female weakness, rheumatism and nervous debility.

This new method of "one remedy for one disease" must appeal to the common sense of all sufferers, many of whom have experienced ill effects, and thoroughly realize the absurdity of the claims of Patent Medicines which are guaranteed to cure every ill out of a single bottle, and the use of which statistics prove, has ruined more stomachs than alcohol. A circular describing these new remedies is sent free on receipt of stamp to pay postage by Hospital Remedy Company, Toronto, Canada, sole proprietors. dec. 25 eow 1yr.

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The following students, having attained a grade of 80 or more in the classes named, during the First Term, are considered distinguished and are entitled to this public recognition of their high scholastic standing:

ENGLISH.

Sophomore:—Annie Duncan, Ada Hawkins, G. C. Millar, C. B. Riggin, A. T. Ramsay.

Freshman:—S. P. Baker, W. L. Blakemore, A. S. Brooks, J. B. Cox, A. C. Curtis, Beulah Edmondson, Ada Hawkins, A. E. Holloway, S. T. Morgan, W. B. Morris, J. B. McDonald, P. P. McGraw, C. E. Standlee, W. P. Whaley.

Sub-Freshman:—J. W. Bassett, W. L. Blakemore, J. H. Bryant, J. W. Cline, J. B. Cox, P. M. Honea, J. B. McDonald, Fred McGraw, J. H. O'Bryant, O. W. Phillips, W. H. Ritter, Bonnie Steele, R. L. Rye, A. B. Reynolds, P. M. Shæffer, Belle Wallace, W. P. Whaley, G. R. Wolff, L. E. Wolff.

Grammar:—Mary Burrow, J. M. Bradley, J. L. Culpepper, A. C. Carter.

GERMAN.

Junior:—Annie Duncan, G. C. Millar, S. F. Price.

Sophomore;—R. H. Burrow, C. E. Cotham, Beulah Edmondson, Ada Hawkins, J. W. House, Rosa Leak, J. H. Reynolds, C. P. Rogers, W. L. Sanders.

FRENCH.

Senior:—Annie Duncan, Lelia Robbins.

Junior:—R. H. Burrow, Margaret Harwood, G. C. Millar, S. F. Price, E. R. Steele.

MATHEMATICS.

Sophomore:—W. B. Sanders, J. H. Reynolds, C. P. Rogers, S. P. Baker, S. Anderson, C. E. Standlee.

Freshman:—W. L. Bell, W. B. Morris, A. S. Brooks, A. C. Curtis, P. P. McGraw, C. B. Riggin, J. F. Townsend, Bonnie Steele, Annie Duncan.

Sub-Freshman:—H. S. Traylor, R. L. Rye, F. McGraw, P. P. McGraw, J. B. Cox, J. B. McDonald, A. C. Curtis, A. E. Holloway, W. E. Pruett, Beulah Edmondson, Annie Duncan, Bonnie Steele.

Arithmetic:—W. P. Whaley, F. McGraw, J. H. O'Bryant, W. T. Holder, J. H. Bryant, L. E. Wolff, G. R. Wolff, C. Weems, Belle Wallace.

LATIN.

Sophomore:—C. T. Cotham, Margaret Harwood, S. E. Price.

Freshman:—S. Anderson, Annie Duncan, Beulah Edmondson, C. B. Riggin, Lelia Robbins, E. L. Rodman.

Sub-Freshman:—S. P. Baker, A. S. Brooks, Rosa Leak, W. P. Morris, T. O. Owen, C. P. Rogers, C. Standlee.

Preparatory:—W. F. Blakemore, J. B. Cox, Ada Hawkins, A. E. Holloway, J. B. McDonald, A. B. Reynolds, Bonnie Steele, H. S. Traylor, B. M. Woodruff, G. R. Wolff.

GREEK.

Freshman:—S. Anderson and C. B. Riggin.

Sub-Freshman:—A. S. Brooks, C. T. Cotham, A. E. Holloway, J. W. House, W. B. Morris, T. O. Owen, J. H. Reynolds, C. Standlee.

U. S. HISTORY.

F. McGraw, H. S. Trayler.

SCIENCE.

Freshman:—A. E. Holloway, C. B. Riggin, J. H. Bryant, Emma King.

Sophomore:—S. P. Baker, A. C. Curtis, P. P. McGraw.

Junior:—C. T. Cotham, S. Anderson, G. C. Millar, E. R. Steel, Lelia Robbins, Margaret Harwood.

Senior:—Margaret Harwood.

DESCRIPTIVE GEOGRAPHY.

A. F. Skinner.

LOGIC.

Margaret Harwood, Lelia Robbins, G. C. Millar, E. R. Steel.

ESSAY.

S. Anderson, C. T. Cotham, A. C. Curtis, Annie Duncan, S. F. Goddard, A. E. Holloway, Margaret Harwood, S. T. Morgan, G. C. Millar, S. F. Price, Lelia Robbins, E. R. Steel, C. E. Standlee, J. H. Reynolds, J. H. Ford, A. T. Ramsey.

DECLAMATION.

S. Anderson, G. W. Brown, Annie Duncan, S. F. Goddard, J. W. House, Margaret Harwood, G. C. Millar, A. T. Ramsey, J. H. Reynolds.

W. A. CRENSHAW, Sec'ty.
Hendrix College.

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