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.

VOL. IX. LITTLE ROCK, ARKANSAS, WEDNESDAY, SEPT. 24, 1890. NO. 2

HENDRIX COLLEGE.

SAYING OF THE CORNER STONE.

The corner stone of Hendrix College main building will be laid at Conway, Oct. 1st, at 2 p. m. Addresses will be delivered by Bishop E. R. Hendrix, Prof J. H. Shinn and other prominent men. Bishop Galloway and Dr. Andrew Hunter may be present, but could not promise definitely.

The occasion is one of great interest to the friends of education all over the State, and it is reasonably supposed that the attendance will be large.

Special arrangements have been made for reduced rates on the railroads. Tickets to Conway and return will be sold at all points on the St. Louis, Iron Mt. & Southern system in Ark., for one fare for the round trip; tickets to be sold Sept. 28 to Oct. 2 inclusive, limited for return to and including Oct. 3. Trains reach Conway from the east at 10:02 a. m. and 8 p. m., from the west, at 12:20 and 8 p. m.

The Trustees and Faculty of Hendrix College and the citizens of Conway extend a cordial invitation to the good people of Arkansas to visit the little city that has willingly given $72,000 for Christian education.

A. C. MILLAR,
President of Hendrix College.

MEN NEEDED. "COME OVER OVER AND HELP US."

MR. EDITOR:—A glance at the appointments made at the last session of our Conference shows, that we needed eight men more than we had to supply the appointments. We have had one death; several others on account of failing health have been forced to resign their works. There are several who we have heard, intend to ask for a transfer to other Conferences, with a few who contemplate locating—numbering perhaps a dozen or more who received appointments at last Conference, who will not be with us next year. How are these appointments to be filled? I can see no way to man the field properly unless we can get a dozen or more transfers to our Conference. Right at this juncture it is proper for me to say, that there is not and never has been any prejudice against transfers *per se* in this Conference. Men who come to cultivate "Emmanuel's grounds," and enter these fields now "white unto the harvest" are always welcome to our ranks; and we most cordially invite such to "come over and help us."

This is an inviting field, good Conference, fine territory, possessing great possibilities and a bright future. We need good strong men with brave hearts, "full of faith and the Holy Ghost," who are capable of doing station work, and meet the demands on our good strong circuits and who are willing to accept an appointment to a mission field—in a word, men who are capable and competent and ready to enter the field and take the chances with their brethren. We need young, vigorous, active, aggressive, consecrated men, who are ready to do or die for the Master.

There are men in the older Conferences where they are crowded, who could and ought to come to our help; and if those possessing push, piety and pluck will come, we will do a good part by them. Take notice, we are not offering an asylum for large helpless families or a sanitarium for those who are broken down in their own fields. If you desire further light, write to me or the other P. E's. in the Conference.

Fraternally,
THOS. H. WARE.

Centre Point, Ark., Sept. 18.

QUITMAN COLLEGE.

It was my happy privilege to preach an opening sermon at Quitman College to a large and intelligent congregation. It had been seven years since I visited Quitman and I was agreeably surprised to see such vast improvements since then. Quitman College is one of our oldest and best co-educational institutions in the State, and is to the front in every respect. It has ever been noted for its healthy location and its moral surroundings. Parents who send their children there may rest assured that they will be well cared for *physically*, *mentally* and *spiritually*, not only by the teachers but also by the citizens—they always manifest a deep interest in the pupils' welfare. I am truly glad that my school days were spent under the Christian care of Prof. O. H. Tucker and surrounded by the influence of that clear minded and pure hearted people of Quitman.

The able administration of President Tucker has been very successful in educating the hearts and minds of pupils, to which many young ladies and men, in this State, could testify. Bro. Tucker is now very hopeful of the future. Having the new college building on a firm basis, he expects to have it completed by another year. May the Lord bless him and reward him richly for his labors of love.

Sept. 16. A. C. GRAHAM.

EMOTIONAL IN RELIGION.

MR. EDITOR:—In our morning family worship, we read the daily readings suggested by the Quarterly. This morning, Monday Sept. 15, we read next Sabbath's lesson, Luke 19:37, 48. The 37 and 38 verses brought vividly to my mind an article in the Southwestern Methodist of March 1, 1890, entitled, "Following God in the darkness." I stopped reading and said to my family, how Dr. Godbey can condemn emotion in religion with such passages of Scripture before him as these, I cannot see. Now, sir, I do not believe that emotion is religion; yet I do not believe that any one was ever brought from darkness to light and from the power of Satan unto God, without emotion. Nor can I see how any one can retain a definite Christian experience, having God's Spirit bearing witness with his spirit, that he is a child of God, without emotion. I think we have reason, not so much to fear an excess of emotion in religion, as we have to fear a *dead formalism*. In many instances, all the evidence that some people give of having passed from death unto life is, simply to hold up their hands. God save the Church from such still-born converts!

But allow me to give a few extracts from the article in question. "From the fact, that a true servant of God may be involved in darkness, we learn to put little value upon an emotional experience. It is the *prevailing* error of Christians to *value* it too much. My advice to Christians is, *suppress* emotion. The great deceiver has not found a more specious lie, wherewith to delude Christians, and kindle flames of fanaticism to consume the fairest edifices of Christian truth than this; he who suppresses emotion, quenches the Spirit." "But as to emotion, it is never an aid to true piety." "I think you have never sinned against God, save when you have followed emotion rather than the calm, constant voice of reason and conscience." "Nor has your life as a Christian been made fitful and uneven except by the predominance of the emotional over the intellectual in your services." "It is a weakness in man ever to *act* or even to *feel* save as reason dictates." "To cultivate emotion, is to weaken the very foundation of character."

Now, sir, without offering any comments on these extracts, I simply wish to place opposite to them some Scriptures that *seem* to me to teach emotion in religion. "And all the people *shouted* with a *great shout* when they praised the Lord, because the foundation of the house was laid." Ezra 3, latter part of the eleventh verse. "Let all those that put their trust in thee *rejoice*; let them ever *shout* for *joy*, because thou defendest them." Psalm 5:11. "Oh that my head were waters, and mine eyes a fountain of tears, that I might *weep* day and night for the slain of the daughter of my people." Jer. 9:1. "When they saw the star, they *rejoiced* with *exceeding great joy*." Matt. 2:10. "And one of them when he saw that he was healed turned back, and with a *loud voice* glorified God, and fell down on his face at his feet, giving him thanks. And Jesus answering, said, were there not ten cleansed, but where are the nine? There are not found that returned to give glory to God, save this stranger." Luke 17:15. "Whom having not seen ye love, in whom though now ye see him not, yet believing ye rejoice with joy unspeakable and full of glory." 1 Peter 1:8. One of the fruits of the Spirit is "joy." I can not conceive of a soul filled with *joy*, in the absence of emotion. It is a God-given privilege, and a religious duty to shout and rejoice. So thought David in my second quotation, Psalm 5. "Rejoice with them that do rejoice and weep with them that weep." Rom. 12:15. How can this duty be done in the absence of emotion? "Love *rejoiceth* not in iniquity, but *rejoiceth* in the truth." 1 Cor. 13:6. Paul when speaking for himself before King Agrippa's court, became so enthused that Festus said with a loud voice, "Paul, thou art beside thyself; much learning doth make thee mad." Acts 26:34. I wonder if the Dr. or any of that unfortunate school, who condemn emotion in religion, have ever been charged with being beside themselves, or mad with enthusiasm while preaching God's word. "*Rejoice* in the Lord always, and again I say *rejoice*." Phil. 4:4.

I now give the quotations that started this train of thought. "And when he was come nigh, even now at the descent of the mount of Olives, the *whole* multitude of *his disciples* began to *rejoice* and praise God with a *loud voice* for all the mighty works they had seen; saying, blessed be the King that cometh in the name of the Lord. Peace in heaven and glory in the highest. And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples; and he answered and said unto them, I tell you that if these should hold their peace the *stones* would immediately cry out. And when he was come near he beheld the city and *wept over* it." "Did Christ oe'r sinners *weep*, and shall our cheeks be dry"? God forbid. How can we thus *feel* and *weep* in the absence of emotion? The Bible is full of commands and illustrations on this line, that teach that it is a privilege and duty to rejoice in God our Savior. But I wish to give a few quotations from the writings of one of the most spiritual and completely consecrated men I ever knew. Our sainted Bishop Marvin (in Pulpit South): "The preacher is God's embassador and is directly responsible to him for souls committed to his charge." "A commission of any sort from that high authority must produce a spirit of trembling anxiety in the bearer. How much alive will he be to the displeasure that must follow upon any want of fidelity? This alone aside from the interest with which he is charged, is enough to arouse him to the keenest solicitude. But then he is to enter upon negotiations directly involving the eternal destiny of souls, and the vital interests of the divine government. I can not imagine a consideration that might add to the force of those actually concentrated on the preacher's heart to give *pungency* and *power* to the *feelings* that must *sway* him in the performance of the duties of his office." "The profound spirit of Paul swells to an *ocean wave* of *feeling*—a tide of earnestness. The great soul of Isaiah bows itself; he *weeps bitterly*, and will hear no comforter." "*Feel*! the minister that does not feel is a monster." "No doubt the preacher of the gospel himself, may live so far from God, and cultivate his faith so negligently that his religious consciousness will be very feeble. Many deplorable instances of this are given in the history of the Church. And in her best estate the Church laments the presence of more or less of this class of men at her altars. Not Sinai can *alarm* them, nor Calvary *melt them*. There they stand, amid solemnities that hold angels *breathless*, themselves *unmoved*."

S. S. KEY.

Alma, Sept. 19.

DANGER AHEAD.

DEAR BRO. BENNETT:—I have noticed for some years past the want of devotion in the society of our young people, specially so when at church. In most of the congregations the young people are on their seats during prayers, with few exceptions, and often many older persons and sometimes members of the Church treat the devotions of the church with this indifference. And it is often the case that a spirit of amusement prevails instead of a spirit of devotion. I notice that in my revival meetings the young men and even young ladies in some instances are hard to reach with the gospel. They seem to be hard and impervious to truth and the spirit of conviction, and many of the young men and young ladies that belong to the Church are off on the back track. And I notice in the reports of our preachers in the last District Conference, that my experience is not an exceptional one. Many expressions presented to my mind the fear, that there was danger along that line; such expressions, for instance, as 'but few young men belonging to the Church;' 'Sunday-school scholars graduating at the age of thirteen and quitting the Sunday-school;' 'Sunday-school scholars not attending the church services,' etc. To my mind it seems that there ought to be something done to arrest this spirit of indifference to religious services in our churches. Who can give us a remedy? I know of no better place to begin the reformation than in our Sunday-schools. It does seem to me that we should train as well as educate our children. Solomon says, 'train them in the way they should go.' I think that our children should be trained in the Sunday-school to take a devotional posture for prayers, and if trained in that way, Solomon says that when they are old, they will not depart from it. Devotion keeps the heart tender and the conscience sensitive, and our children are much in need of both. It has been my pleasure this year to visit one Sunday-school conducted under this rule, namely, our Sunday-school at Ozark, superintended by W. W. Jennings, where none are allowed to remain on their seats during prayers, unless they are crippled, and this church is in great measure an exception to the troubles above alluded to. I am trying to get my Sunday-schools to adopt a rule of devotion and the sexes to seat themselves separately in church. I think both might be used as a remedy to some extent.

P. P. BURKE.

REV. S. C. MADDOX.

Rev. Stewart Carlile Maddox, son of the Rev. John R. Maddox, was born in what is now Faulkner county, Ark., Jan. 5, 1861. In early life he professed religion and joined the M. E. Church, South. In 1883 he was happily married to Miss Arabella, daughter of John Loven, who, with three sprightly boys now mourn the early demise of a good husband and kind and affectionate father. He was licensed to preach in 1887, and admitted into the Arkansas Conference on trial in Nov. 1888. His first appointment was Conway mission, a new work. With a heart full of hope and planning for great things for the Master he went to his work and promptly began the labors of a messenger of peace to the people. At the close of the year, prepared on his course of study, he went to Conference, ready for another appointment. A place-seeker or one that followed the Master for the loaves, would have been discouraged with the experience of the first year, for the Conference minutes for 1889 show that his people paid him less than $50 for the entire year. Bro. Maddox told me that he went to that mission with about one year's supplies on hand, and used them. At the last Conference he was appointed to Bee Branch mission, to which he went without delay. There was no parsonage and he was forced to move into a house inconvenient for his wife to attend preaching. Being the best he could do, without murmuring he began his work, and prosecuted it faithfully to the extent of his physical strength until he was taken of typhoid fever which proved fatal. He was down five weeks and received every attention that affectionate nursing and medical skill could render. I visited him on Thursday before his release, and found him cheerful and laying plans for future usefulness. He had by industry and economy gathered an excellent assortment of books for one so young in the ministry, and contemplating adding to them, notwithstanding his meager support. He has received less than twenty-five cents per member for this year's support. When he realized that his work on earth was done he committed to God his dear wife and precious children, told his father of the little business matters that needed attention and left a message to his class in Conference, that he died at his post, and that there was not a fleck of cloud between him and heaven. Thus quietly and peacefully to the rest that remaineth for the people of God, departed the spirit of Stewart C. Maddox.

Stewart was a good young man in the proper sense of the word good, and loved by all that knew him. His remains were interred in Bethesda cemetery by the Masonic fraternity, after the writer assisted by Rev. W. P. Hamilton, P. C. of Mt. Vernon circuit, had read our beautiful burial service, amid a large concourse of weeping relatives and friends.

J. S. CLOWER.

THE RELIGIOUS NEWSPAPER.

The minister who complains that his people know so little about the thought and work of the church, and yet who makes no effort to put his church paper in each family of his congregation, has more reason to find fault with his own remissness or indifference than with his people's ignorance. He neglects to place within their reach the very agency which will bring them in contact with a knowledge of what the active minds in the church are thinking about, and what her best workers are doing. He keeps from them the very source of information and quickening which they need. It will not do to say that taking a church paper is their own lookout, or that they should take it without urging. This is not the way in which he reasons and acts in other matters. When his heart is set upon a particular measure, he talks it up and persists in pressing it upon the attention until a proper interest is aroused and his end is attained. People generally need to be urged to do the very things which are best for them, and about which they should be most intent. Thus it is in regard to the religious paper. Many persons think that they must have their party organ and their county or city paper, but they have yet to be educated up to the use and necessity of taking and reading the church paper. They do not usually subscribe for it until urgently solicited to do so by their pastor, or an agent, or some friend. Would it not, then, be well for each minister, yea, is it not his churchly duty, to work up an interest in the paper or papers of his church during the family visitation, from the pulpit, and by the wayside? There is no doubt that he who circulates such a paper, or gets it circulated throughout his congregation, reaps corresponding advantages. He speaks to a more intelligent and responsive audience. He finds a more wide-awake and active people. He also is the means of carrying blessings to to many a household and of extending his influence in ways that he little realizes.—Presbyterian.

WESLEY AND IMMERSION.

1. Did John Wesley "refuse to baptize Mr. Parker's child by sprinkling, unless its parents would certify that it was too weak to be immersed"?

2. If so, did he "act in keeping with the usage of the Church of England"? Was immersion "the mode practiced by that Church, except in cases of sickness"?

3. Are the above statements "recorded on page 39 of Mr. Wesley's Journal, 1737"!

1. The first of these questions we answer affirmatively. There is no doubt about the fact.

2. The second we answer in the negative. Wesley's disposition to baptize children by immersion got him into difficulties with numerous scolding mothers, who looked upon his methods as an innovation. The old rubric to which he appealed had never been enforced, and, when he undertook to revive it, had been slumbering for an indefinite length of time in "innocuous desuetude." At that time Mr. Wesley was playing the ritualist in many ways, refusing, for example, to give the sacrament to Presbyterians, etc. After his conversion, which took place in the next year, he threw aside such nonsense, and in his later life was thoroughly ashamed of it.

3. These incidents are all recorded in his Journal for 1737.—Nashville Advocate.

THE POPE.

It is about time to stop repeating the statement that Leo XIII. is a prisoner in the Vatican. The Vatican has eleven thousand rooms, including every department for every purpose known to a modern palace, or even State or municipality. There are chapels, libraries, museums, council chambers, salons, parlors, reception---rooms, dining-halls, chambers, and apartments for seven hundred servants, beside the great St. Peter's cathedral, with its thirty chapels. Connected with these are large and beautiful parks and gardens. Add to these, 870 churches in Rome which support five thousand priests and officials. The Pope has also a Swiss guard uniformed in silk to guard his enormous wealth, which is accumulating at the rate of many millions a year. His libraries and galleries of statuary and paintings are the largest and finest in the world, and in Rome he can number as his faithful adherents forty cardinals and eighty bishops, each with his separate court and retainers numbering about fifty thousand persons. He has more than any other monarch in the world, and is no more a prisoner than they. If he shuts himself up and calls himself a captive, it does not make him one, but places him before the world as a pretender, whose motive must be to draw sympathy and "Peter's pence." The fact is, this venerable prelate is as free as any man, woman or child in Italy. He can go and come when and where he may choose, and would be as safe in travel as the young Emperor of Germany, who has traveled all over Europe with perfect safety. Of course, the maxim is still true, "Uneasy rests the head that wears a crown"; but it is less applicable to him than to some temporal rulers. If his predecessor made a vow of voluntary captivity until temporal power be restored, and he has repeated the vow, that is his concern, and he should not complain. We do not deny that even such a palace may be a prison if the walls are the limit of freedom; but this is not true in his case, for his word is law with a hundred million of his subjects, and he could march through any land in Europe or America, if his purpose be peaceful, without any opposition from any quarter.—Herald and Presbyter.

SAYINGS FROM OUR EXCHANGES.

There are 500 missionaries in Africa. The rate of increase in converts is put at 25,000 a year. God is rapidly drawing Africa to himself. Japan will soon be a Christian nation. The fields are whitening to the harvest. Are you doing your part in garnering the sheaves for our Master!—Raleigh Advocate.

The resubmissionists of Kansas City say that prohibition has depopulated the western part of that State. We have recently traveled through western Kansas, and can testify that is not the lack of whiskey but the lack water that has depopulated the country, provided it was ever populated, of which we saw little evidence.—Southwestern Methodist.

The increased immigration this year is exciting more than usual interest. The monthly arrivals so far for this year average 23,000 more than for last year. From the British kingdom there is a decrease, also from Germany and Switzerland, but there is an increase of Poles, Hungarians, Italians and Jews. To keep them back we can not. To Christianize them is our duty.—Wesleyan Advocate.

A brother, giving a rather glowing account of a meeting, says: "I then spoke of the necessity of building a church—the brethren were on fire—a subscription was immediately started, and in a few minutes $37.50 was subscribed.!" The effect of the last clause of that sentence is similar to the effect of a sudden "down brakes" when you are going at the rate of forty miles an hour! That must have been "fox-fire."—N. O. Advocate.

Environment, according to Herbert Spencer and his school of evolutionists, has been the producer of all the different traits of human character, from the monkey's lack of morals and his penchant for mischief up to the highest intellectual and moral sense of a Luther or an Oberlin. But if "environment" is the producer of the moral sense and morality in man, why are not the horse, the dog, the elephant—in short, why are not *all* animals moral beings? The fact is, the moral sense is inherent in man, and is as much a part of his original constitution as is his power to think; and it is this inherent moral sense that has developed morality, and not "environment" or the physical changes or social necessities with which man is surrounded.—Religious Telescope.

The Paragould Press is considerably disturbed, because the people of Greene county voted that county dry at the late election. In its argument in favor of the saloon it says: "Every man should be his own master. His liberty to eat and drink whatever he chooses should be vouchsafed to him. Because your preachers advise you to vote against license as a religious obligation is the thinnest bosh." It is the thinnest bosh for preachers to try to influence men to banish from their midst that which wastes men's property, robs them of their manhood, breaks wives' and mothers' hearts, clothes children in rags, destroys morals, brings its victims to premature graves and damns their souls in the world to come, is it? Is it the thinnest bosh to do this? You talk about taking away men's liberties! On the same plan of reasoning you ought not to interfere with the man who would steal a horse, rob or murder you; for, if you do, you interfere with his liberty, and according to your reasoning he is no longer his own master. Is not the reasoning of the Press the thinnest bosh?—Jonesboro Times.

Dr. Morrison, Missionary Secretary, was at the Missouri Conference. As he was forced to leave on Thursday for the Kentucky Conference at Lexington, he addressed the Conference on the subject of Missions Wednesday night.

He put on foot a plan to raise at least $40,000 to send nineteen new missionaries to foreign fields during this year, not provided for by the last assessment of the Board. At the close of a most excellent, spiritual address he asked the Missouri Conference to pledge the support of a married missionary one year. The amount asked for was $1,250. Within thirty minutes that grand old Conference, aided by the people of Fayette, had pledged nearly $1,400.

This is the key-note which will sound through the entire connection. Not only nineteen but thirty new missionaries can be sent out under that plan during the next twelve months. Dr. Morrison is the right man in the missionary secretaryship.—St. Louis Advocate.

ARKANSAS METHODIST.

WEDNESDAY, SEPT. 24, 1890.

Quarterly Meetings.

Jonesboro Dist.: M. M. Smith, P. E.; third round:—Jonesboro mis, 9, 10: Gainesville ct, 16, 17: Boydsville ct, 19, 20: Marion ct, 23, 24: Lake City mis, 30, 31: Chickasawba ct, Sep. 6, 7: Osceola ct, 13, 14: Lorado ct, 21: Shiloh ct. 27, 28: St. Francis ct, Oct, 1, 2.

BATESVILLE DIST. Third round. Geo. M. Hill, P. E.—Melbourne, Aug. 9, 10: Newberg, 16, 17: Viola, 23, 24: Camp, 30, 31; Mammoth Springs, Sept. 6, 7. Ash Flat 13, 14; Salem, 20, 21; Cedar Grove, 27, 28; Mountain View, Oct 4, 5; Oil Trough, 11 12.

NEWPORT DIST. F. E Taylor, P. E.—WalnutRidge & Powhatan Aug. 9, 10; Newport sta, 17, 18; Anvergne sta, Aug. 16, 17; Jacksonport sta, Aug. 23, 24; Tuckerman ct, Aug. 24, 25; Portia ct, Aug. 30, 31; Hoxie miss, Sept. 6, 7; Black Rock and Imboden, 13, 14; Calamine ct, 20, 21; Smithville ct 27, 28;

DARDANELLE DIST.: G. W. Boyls, P. E Fourth round. Russellville sta. Sept. 7, 8; Atkins ct, 6, 7; Dover ct, 13, 14; London mis, at London, 20, 21; Appleton mis, at Appleton, 27, 28; Witt Springs, at Good Chapel, Oct 4, 5; Dardanelle sta. 4, 5; Dardanelle ct, at Oak Grove, 4, 5; Prairie View ct, 11, 12; Marion mis 18, 19; Rover ct, 25, 26; Gravelly Hill mis, 29; Walnut Tree ct, Nov. 1, 2.

ARKADELPHIA DIST. Fourth round. J. R. Moore, P. E.—Okolona ct, at Davidson's Camp-ground, Aug. 23, 24: Clark ct, at Davidson's Camp-ground 24, 25; Social Hill, at Social Hill Sept. 6, 7; Murphreesboro, at Saline Camp-ground, 13, 14; Lono ct, at Lono, 20, 21; Crystal Springs, at Grant's chapel, 27, 28; Amity ct, at Amity, Oct. 4, 5; Mt. Ida ct, at Oak Hill, 11, 12; Hot Springs ct, at Winter's chapel, 18, 19: Hot Springs sta. and mis, 25, 26; Mountain Valley, at New Salem, Nov. 1, 2: Malvern sta, 8, 9; Arkadelphia sta, 12; Tulip ct, 15, 16; Terre Noir, at Harp's chapel, 18; Princeton ct, 22, 23; Gurdon and Bierne, 26. This is the 'round up.' Brethren, let's have clean papers.

LITTLE ROCK DIST., E. N. Watson, P. E. Fourth round. Collegeville ct, Sept. 20, 21; Lonoke sta, 27, 28; Carlisle ct, 27, 28; Winfield Memorial, Oct. 4, 5; Asbury, 4, 5; Liberty, 11, 12; England, 11, 12; Benton sta 18, 19; Bryant ct, 25, 26; Hazen and DeVall's Bluff, Nov. 1, 2; Wattensas, 1, 2; Des Arc sta, 8, 9; Hickory Plain, 8, 9; Maumelle, 15, 16; Austin, 22, 23; Mablevale, 22, 23; Little Rock First Church, 29, 30.

FAYETTEVILLE DIST.—Fourth Round.—F. S. H. Johnston, P. E.: Elm Springs ct, at Elm Springs, Aug 30, 31; Goshen ct, at Macedonia Sept. 6, 7; Bentonville sta, 13, 14; Bentonville ct, at Buttrom's ch. 20, 21; Robinson ct, at Thornsburg ch. 24; Clifty miss, at Oak Grove, 27, 28; Springdale and Rogers, at Rogers, 28, 29; Fayetteville sta, Oct. 4, 5; White River miss, at Black Oak, 6; Bloomfield ct. at Decatur, 11, 12; Prairie Grove ct, at Prairie Grove, 15; Kingston miss, at Kingston, 18, 19; Huntsville ct, at Huntsville, 21; Center Point ct. at Hosee Valley, 25, 26' Boonsboro ct, at Clide, Nov. 1. 2; Wedington ct, at Wedington, 8, 9; St. Paul miss, at St. Paul, 15, 16.

WASHINGTON Dist.: Fourth Round, Thos. H. Ware, P. E.. Prescott sta., Sept. 6, 7; Centre Point ct., 13, 14; Lockesburg ct, 20, 21; Dallas ct, 27, 28; Potter ct, Oct. 4, 5; Saline ct, 11. 12; Washington ct, 18, 19; Peytonville ct, 25, 26; Little River miss, 29; Richmond ct, Nov. 1, 2; Nashville ct, 5; Corinth miss, 6, Fulton ct, 8, 9; Emmet ct, 12; Wallaceburg ct, 15, 16; Cove miss, 22, 23; Chapel Hill ct, 25; Hope sta. 29, 30.

Morrillton District. Fourth Round, V. V. Harlan, P. E. Perryville mis, at Oak Grove, Sept. 6, 7; Mt. Vernon ct, Pleasant Valley, 13, 14; Cadron ct, at Greenbrier, 20, 21; Springfield ct, at Plummerville, 21, 22; Conway sta, 27, 28; Conway mis. at Salem, 27, 28: Morrillton ct, at Prairie Grove, Oct. 4, 5; Quitman sta, 11, 12; Quitman ct, at —— 12, 13; Morrillton sta, 18; 19; Oppelo miss, at Marvin Chapel, 25, 26; Bee Branch ct at —— Nov. 1, 2; Archey ct, at —— 6, 7; Clinton ct, at Clinton, 8, 9; Peryville ct, at —— 15, 16.

Let every official member be present at the Quarterly Conferences, as we are closing out the work of the old year and are to plan for the new. It is very important that we have full Quarterly Conferences. Let preachers, stewards and all officers and members of the Church be very busy about the Lord's work; for it is his work that is committed to our hands. In less than three months this Conference year will have closed—our record will be on high. Brethren, let it be a record of faithful efforts.

Harrison Dist.: Fourth round: S. F. Sykes, P. E.: Bellefonte, Sept. 20, 21: Lead Hill, 27, 28; Harrison, Oct. 4, 5; Valley Springs, 11, 12; Wileys Cove, 18 19; Big Flat, 22, 23; Mountain Home, 25, 26; Berryville, Nov. 1, 2; King's River, 14; Eureka Springs, 15, 19.

Dear Brethren:—Please see to the collections ordered by the Annual Conference. Do your best to collect the whole amount. Let the stewards see that the entire assessment for the P. C.'s is paid in full, your pastors will need all you have promised them.

Clarksville District: D. J. Weems P. E.; fourth round:—Cassville Miss. at Cassville, Sept. 6, 7: Ozone ct, at Ozone Sept. 11: Clarksville sta, Sept. 14, 15: Altus sta, Sept. 20, 21: Ozark, sta, Sept, 27, 28: Lamar ct, at Lamar Oct. 4, 5, Van Buren sta, Oct. 12, 13: Chester ct, at Chester Oct. 14: Cove City ct. at Natural Dam Oct. 16: Van Buren ct, at Brown's Chapel Oct. 18, 19; Ozark ct. at Flemin's Chapel Oct. 25, 26: Clarksville ct, at Hay's Chapel Nov. 1, 2: Coal Hill ct, at Spring Hill Nov. 4: Dyer ct, at Riverside 8, 9: Alma and Mulberry, at Mulberry 15, 16.

Local preachers and trustees of Church property will please prepare reports as the Discipline directs. Let the stewards make a vigorous effort to bring up full reports.

Fort Smith Dist. Fourth round: J. A. Anderson, P. E.: First Church, Aug. 24; Central Church, 31: Charleston ct, Sept. 6, 7: Fort Smith ct, 9: Magazine ct, 13, 14: Waldron ct, 20, 21: Cauthron ct, 27, 28: Mansfield, Oct. 4, 5: Caulksville, 11, 12: Booneville, 18, 19: Hackett City ct, 25, 26: Greenwood, Nov. 1, 2: Hackett and Hunt, 8, 9: Paris and Roseville, 15, 16: Big Creek at Oak Bower, Sept. 3.

Helena Dist. 4th round. M. B. Umsted P. E. Howell and Cotton Plant, Aug. 30 31; Wheatley ct. Sept. 6, 7; Wittsburg, 13, 14: Cypress Ridge, 20, 21; Brinkley and Clarendon, 27, 28; Colt ct. Oct. 4, 5; Forrest City sta. 11, 12; Brinkley ct. 18, 19; Spring Creek ct. 25, 27; Lagrange ct. Nov 1, 2; DeView ct. 8, 9; Holly Grove ct. 15, 16; Wynne and Hanes ct. 22, 23; Hele a sta. 29, 30; Laconia ct. Dec. 6, 7; Marianna sta. 13, 14.

Camden Dist—4th round, H. H. Watson P. E. Atlanta at Freedonia, Sept. 6, 7; Fordyce sta. 10, 11; Stephens at Waldo, 14, 15; Camden at Union, 20, 21; College Hill at Ronds, 27, 28; Ouachita at New Hope, Oct. 4, 5; Lapile, 11, 12; El Dorado 18, 19 Magnolia sta. 25 26; Buckner at Shiloh Nov. 1, 2; Bearden at Harmony Grove 8, 9; Camden sta. 9, 10; Bright Star at Concord, 13, 14; Texarkana at Pleasant Hill 15, 16; Carolina at Holly Springs, 22, 23; Hampton at Chambersville, 29, 30.

Batesville Dist. Fourth round, Geo. M. Hill, P. E.: Jamestown c't, Oct. 18, 19; Sulphur Rock c't, 25, 26: Bethesda c't, 26, 27; Melbourne c't, Nov. 1, 2; Evening Shade c't, 8; Newburg c't, 8 9: Viola miss, 15, 16; Salem c't, 19, 20; Camp miss, 22, 23; Mammoth Springs miss, 25; Ash Flat c't, 26; Oil Trough c't, 29, 30; Cedar Grove c't, Dec. 3, 4: Mountain View c't, 6, 7: Batesville sta, 13, 14.

Monticello Dist. Fourth round. H. D. McKinnon, P. E. Warren sta, Oct. 4, 5: Lacy c't at Lacy, 11, 12; Holly Grove c't at Holly Grove, 18, 21; Hamburg c't at Antioch, 25, 26: Hamburg sta, 26, 27: Bartholomew c't at Poplar Bluff, Nov. 1. 2: Fountain Hill c't, 3: Selma c't at Star City, 8, 9: Palestine c't, 15 16: Lake Village c't, 22, 23: Aarkansas City sta, 24; Mt. Pleasant c't at Andrews Chapel, 26: Monticello c't, 29, 30.

Pine Bluff District: J. H. Riggins P. E. fourth round changed —Pastoria, Bethlehem Sept. 27, 28: Lakeside sta Oct. 4, 5: Pine Bluff. First Ch, 11, 12 Stuttgart sta, 18. 19: De Witt, Humphrey, 25, 26: Arkansas Post, 25, 26; White River, Crockett's Bluff, Nov. 1, 2; Toledo, Mt. Carmel, 8, 9; Lehi, Center, 12: New Edinburg, Wheeler's Spgs, 15, 16: Kingsland, Cross Roads, 22, 23: Auburn, 26: Old River, 29, 30.

Newport Dist—F. E. Taylor P. E., 4th. round—Corning ct, Oct 10, 11; Reyno ct, 11, 12; Pocahontas, and Reyno sta. 12, 13; Pocahontas ct, 18, 19; Siloam ct, 19, 20; Warm Spring miss. 23, 24; Walnut Hill ct, 25, 26; Walnut Ridge sta. Nov. 1, 2; Black Rock and Imboden sta. 2, 3; Auvergne sta. 8, 9; Jacksonport sta, 9, 10; Newport sta. 15, 16; Tuckerman ct, 16, 17; Portia 22, 23; Hoxie miss. 29, 30; Calamine ct, Dec. 6, 7; Smithville ct, 13, 14.

Let every member of the Quarterly Conference be present. We will expect written reports from local preachers and trustess of Church property. Will the stewards see that every preacher is paid in full.

Jonesboro Dist. M. M. Smith, P. E. fourth round:—Vanndale and Harrisburg, Oct. 11, 12; Harrisburg ct, 14, 15; Paragould sta, 18, 19; Paragould ct, 21, 22; Jonesboro sta, 25, 26; Buffalo Island miss., 28, 29; Jonesboro miss., Nov. 1, 2; Lake City Miss., 4, 5; Gainesville ct, 8, 9; St. Francis ct, 12, 13; Boydsville ct, 15, 16; Chickasawba ct. 22, 23; Osceola ct, 29, 30: Marion ct, Dec. 6, 7: Shiloh ct, 10, 11: Lorado ct, 13, 14.

Searcy Dist. F. A. Jeffett, P. E.; fourth round:—Beebe and Ward, Sept. 20, 21; Augusta sta, 27, 28: El Paso ct, Oct. 4, 5: Jacksonville ct, 11, 12: Union ct, 18, 19: Mineral ct, 25, 26: Lebanon ct, Nov. 1, 2: Argenta Miss., 8, 9: Bradford ct, 15, 16: Searcy ct, 22, 23: Searcy sta 23, 24: Red River ct, 29, 30; West Point ct, Dec, 6, 7: Weldon ct, 13, 14.

PAY YOUR PASTORS.

To the Boards of Stewards and Members of the M. E. Church, South, in the Batesville District.

DEAR BRETHREN AND SISTERS:—The end of the Conference year is near at hand. Allow me in the interest of our Master's cause and of our beloved Methodism, to address you a few earnest words. Your pastors have labored faithfully for the spiritual and eternal welfare of the souls of you and your children. The Boards of Stewards of the various charges, each promised that the people would pay these men each a certain amount. In most cases the amounts were less than they ought to have been. Up to date (Sept. 4) less than thirty per cent (taking an average) of the salaries promised has been paid. Some charges have paid more than that, while others have paid less than one-fourth. Times have been hard and the preachers have, without murmuring, suffered, that the cause of Christ might be maintained and sinners offered salvation. Now that the time for gathering crops has come, let me urge you to meet the obligations that are upon you to pay these faithful servants. I can make no better appeal than to quote from Rev. T. J. Duncan, P. E. of the Shelbyville District, Tennessee Conference. In the Nashville Advocate of Aug. 30, he says: "What an appalling spectacle the deficiencies in Methodism would present. Every deficiency might have been met at the time it was canceled, if it was an assessment made in good faith, and every member had met his obligations. The deficiency is the contribution that the Church forces the preacher, or other claimant, to make to a cause to which he has already given the labor and sacrifice of his life. He does not contribute this deficiency in money—that were far better if it could be done; but he and his family contributed it by actual suffering for the necessaries of life, which the amount of the deficiency would purchase for them if they had it, but which is withheld from them by those who could easily supply it, but for their lack of light or love or both. The pastor thus discounted, crushed, may be disqualified for effective preaching, but he is quite as competent to preach as such parishioners are to hear; quite as capable of doing good as they are of receiving good. This will be read by thousands who will send their pastors away forced to sacrifice and suffering. They will lay the blame upon others which really attaches to themselves. I refer to a class who pay about half the amount they ought to pay, and comparing themselves with those who have done something. There are yet a few days and weeks until Conference, what will you do with and for your pastors? You have had his service and sacrifice. You owe him an honest debt. It was made in good faith, else your stewards have trifled with their prerogatives and your financial integrity as members of the body of Christ. You can repudiate it. Nothing is easier to a hardened conscience. Only wait until Dec. 23nd "when the Bishop reads the appointments. Your preacher's claim though unpaid expires. If any man owed you would you let him off this easy? Nay, the strong arm of the law would be your refuge, and your debtor would be roundly denounced for dishonesty.

Brethren, I make this my last appeal to you for support promised your preacher this year. I am profoundly impressed with their needs and your ability to relieve them. Will you do it? How can you face a just debt, and his needs and yet be helped by his ministry? If you have persuaded yourself that a minimum and meager sum, fixed either by yourself or the stewards who represent you, is the measure of your responsibility in a matter so grave, I fear you have not properly read and learned our Savior. May the God of all grace be with you in this matter, that you may send your pastors to Conference paid in full." Brethren and sisters, read, ponder and then meet your solemn obligations viewed simply from the standpoint of common equity between man and man.

GEO. M. HILL.

MONTICELLO DISTRICT.

DEAR BROTHER:—October 4th and 5th is the time fixed by Bro. McKinnon for the fourth Quarterly meeting for Warren station. There is nothing particular in this fact we wish to speak of, but, as one of the pastors of Monticello District, we wish to say a few words in honor of our beloved Presiding Elder. "Honor to whom honor" is a Bible rule, and we know of no minister more worthy of respectful mention than Rev. H. D. McKinnon. Our fourth Quarterly meeting will be his farewell visit to this charge, as he is closing up an other fourth year's service as Presiding Elder on this District. We learn that he was P. C. at Hamburg four years, and on Warren circuit four years, and has since served as P. E. of this District for eight years. This makes sixteen years of pastoral service in this District, and to say we believe he has made a lasting impression for good on the hearts and minds of the many thousands who have heard him preach and with whom he has associated in public and in the family circles visited, is a due acknowledgment of his earnest and Christian ministerial life. To the preachers under his administration he has been like a tender loving father, yet firm in exacting obedience to the laws of Methodism. To the preachers of other Churches he has been respectful and courteous, and, in return, has received the honor and courtesy due the important position he now occupies. We think he well deserves the name of a District parsonage builder. Arkadelphia District owes him gratitude for securing means and building such a comfortable home for the P. E. During this four years' term now closing here he has purchased and about paid for a splendid piece of property in Monticello for a parsonage, said to be worth about $3,000. His successor next year is well provided for as far as a good home is concerned. This property, together with the beautiful house of worship, and the comfortable parsonage in Monticello for the P. C., puts Methodism there on a firm basis, as far as material advantages will bless it.

The people of this section of Monticello District feel complimented that the next Annual Conference meets in Monticello. There is a large Methodist population in and around Monticello and in these parts, many of whom will be on hand, the Lord willing, to enjoy the proceedings, and see a live Bishop. We trust it will be a great season of grace for preachers and people, besides being a most pleasant annual re union. May the Lord grant it.

Yours, etc.,

J. R. SANDERS.

Warren, Sept. 16.

MONTANA.

MR. EDITOR:—Lately I have read with interest a few numbers of THE ARKANSAS METHODIST. Strange that I do not take it; but that frequent, undesirable attendant, impecuniosity, excuses a preacher with a large family from taking a great many things which are valuable. It is inspiring to read of the triumphs of the Educational and Temperance movements in your State. Arkansas is favorably quoted in prohibition speeches and matters by Third Party leaders in this far-off mountain land. Sometimes with just pride, I have occasion to state that my wife was reared and partly educated in Arkansaw. I like the final w instead of the s. "It does not matter so much where a man is as *what* he is," but occasionally I would rather be in Ark. than in Montana—especially when overtaken by a snow storm in Sept., with summer clothing. It is now freezing cold and stormy; lowering snow clouds have obscured the higher and most distant peaks, and touched the foot hills. It is a dry cold and bracing air that puts fresh animus in the bones and causes one to forget languor, malaria and ague. Last Friday, the 5th inst., I walked three miles (through the first snow storm of the season, half the way) to the White Pine Mine which is six thousand feet above the sea, to hold religious services. The new dining hall was christened with song, prayer and preaching. If men worked out doors all that cold night for gold, I, though not well, could counsel men, "to buy gold tried in the fire." I had a respectful hearing and a respectable collection. Many people here will give a preacher a respectful hearing, and pay him money; but there is no enthusiastic reception of the truth; they seem to say, "that is true, but not yet—go thy way for this time." When will we have power to have victory, and to triumph over the world, the flesh and the devil? We sometimes dine and talk with people from Canada and England, and they with others of our own country talk as if one Church was just as good, as another, and preaching is but an intellectual treat.

J. H. JOHNSON.

Boulder Valley, Mont., Sept. 12.

READ THIS,

At the end of your name on the margin of this paper the date to which your subscription is paid is printed. Look at it and see if it is correct. If not correct write us immediately. If you wish to stop your paper you must pay up. Refusing to take it out of the postoffice is not sufficient, unless you are paid up. If you wish to change your postoffice, you must give us the name of both postoffices, the one you change from and the one you change to. If the date on your label is not changed within a week or ten days from the time you pay, please call our attention to it stating when and how you paid.

MISSIONARY NOTE.

BRO. EDITOR:—On the 2nd Sunday of August, Sisters Malone and Thompson of Jonesboro, came to Bay appointment on Jonesboro mission, to organize a Woman's Missionary Auxiliary. Fifteen persons filled with "Holy Ghost missionary fire," came forward and subscribed their money, names and hearts to the sustenance of this great and noble work.

Have had two meetings since organization with five accessions to membership. Sister Anna M. Renshaw is President and is certainly leading this work to success, by the help of the Holy Spirit and a faithful class of officers to assist. J. Y. JOHNSON.

Jonesboro, Sept. 19.

A KIND NOTE.

DEAR BRO. BENNETT:—I suppose you think me very delinquent, but it's better late than never. You will find enclosed one dollar (bill) and fifty cents (in stamps). I have been sick, but thank God I am better. We have fine cotton crops. We have much to be thankful for, when we look back at the dark days we have passed through, but such is life. May God bless you and Bro. Thornburgh with success to THE METHODIST. Your sister in Christ, MRS. E. E. MATHES.

Grand Lake, Sept. 13.

[We sincerely appreciate the grate ful spirit in the foregoing note. Truly, we all have much to awaken thankfulness in our hearts, and may well enquire 'what shall we render unto the Lord for all his benefits?' We thank our good sister for her kind expression in behalf of this paper and for two who have been constantly and faithfully working to advance the great interests of our Church.—ED.]

FIELD NOTES.

HOLLY GROVE C'T.—I left home Friday before the first Sunday in this month to engage in a protracted meeting at Tyndal's Chapel. Bro. Jones of Selma came Saturday morning and staid until Sunday night. Then I commenced in the evening and by Thursday night I baptized 5 children, and received 21 into the Church. I think it was the best meeting I ever had in my life and to show you I did not forget THE METHODIST, I send 5 new subs. I got about one-quarter of my Conference claims on good paper. The lumber I hope will soon be sawed for our new church at Tyndal. Brethren, pray for Holly Grove circuit. R. J. RAIFORD.

Dermott, Sept. 15.

OSCEOLA C'T.—Good meeting at Mill Bayou—10 conversions, 11 added; another at Frenchman's Bayou, 5 conversions and 2 added, more to follow; and one in session now—3 conversions last night, 10 or 12 asked prayers, among them one of our most prominent men at Golden Lake. "Salvation's rolling on!"

"Never seen" in my Paris letter should have been "never saw"; "in historic ground" should have been "on historic ground." Bro. Hefley is coming to help me in this month, and I'll get even with him. THE METHODIST gaining ground. Shout on. Amen!

JERNIGAN.

MT. PLEASANT C'T.—Our camp-meeting at Mt. Pleasant embraced the 5th Sunday in Aug. While the apparent results were not as large as in some former years, the meeting was a decided success. There were 8 or 10 conversions, and 7 accessions, but the good accomplished cannot be expressed in figures. The streagthening of the faith of Christians, and the moral and religious influence of the Gospel upon the masses who flocked to hear; these are important results which can never be fully known until "the day" when all things shall be revealed. Bros. L. D. Scott, L. C Wilson, J. R. Jones and L. B. Hawley rendered efficient service, and will be gratefully remembered by the people of that community.

Our meeting at Rock Springs embraced the first Sunday in Sept; the congregations were unusually large and attentive. There were 10 or 12 conversions, 11 accessions, a number of backsliders reclaimed and the Church greatly strengthened. Rev. J. R. Sanders, the pastor—evangelist of the Monticello Dist., was with us from Monday until Friday, doing all the preaching while he remained. Happy is the preacher who secures the help of this humble co-pastor in his meetings. However Sister S. will not thank me for this last statement, as she thinks the brethren understand that fact too well already.

J. A. SAGE.

Barkada, Sept. 16.

TOLEDO C'T.—We have spent this year mostly as a sufferer. My family or myself have been sick for 5 months but we are all well once more. We have filled nearly all of our appointments and have held all of our meetings, 6 in number. We have had wonderful success. About 40 have been converted and a great number reclaimed. The Church generally has put on a new dress.

We have had 42 accessions. The material taken into the Church has been good and very good. Some of our converts are S. S. Supt. and leaders in prayer-meetings, and a great number has begun family prayer. This looks like permanency. Every interest of the Church is looking up. Our local brethren have been of much service, especially Bro. C. A. Williams. Bro. M. S. Hamilton of Ozan was with me a few days. We have paid a church debt of $650, built a new parsonage and organized a new Church.

We are perfecting plans to erect a new house of worship where we have just organized. We have received over half of our salary and have all the general collections in sight. We have about 300 members and they will pay this year for all church purposes about $6 per member. "We have religion and religion has us."

We hope to report every interest on an upward grade at Conference. God bless you in your arduous labors.

Yours in Christ,

R. W. MCKAY.

Rison, Sept. 15.

WALLACEBURG C'T.—At every point where I have protracted the Church has been greatly revived. At Midway we had a fine meeting; 5 accessions, Christians were made to rejoice. Bros. Cason and Whitesides were with me part of the time, proving themselves willing efficient workers. Bro. Cason did most of the preaching, which was good to edifying.

Next in importance from a human stand-point was the camp-meeting at Holly Grove. Bros. Gold, Milan, Lowery and Brooks were with me in the spirit of the Master. Bro. Lowery only remained with us Sunday. He will not soon forget that Sunday (nor will we). If he ever gets out of work he will know where to find plenty of it.

The congregations were good and attentive—orderly. I never saw a better prospect for a good meeting at 11 o'clock on Sunday. While Bro. Lowrey was preaching it commenced to rain, and notwithstanding we were worshiping under a brush arbor, he held his audience, and although it continued to rain he invited penitents, and quite a number responded by giving their hand; but the rain forced us to suspend. But a merciful providence dispelled the clouds and we had service at the usual hours. Bro. L. preached; and the Lord was with him and among the people. The "word had free course and was glorified," at all the services. We lost two or three services on account of the rain, and were forced to close Wednesday night.

Results—8 or 10 conversions, 5 accessions; I think there will be more.

Among the converts was a man about sixty-three years of age, whom nearly every one calls "Joe Moore." If we may judge in his case the conviction was pungent, the conversion radical. If Bro. D. H. McKinnon should see this he will recognize in "Joe Moore," a man with whom he spent the night many years ago, when he was on this circuit.

The people are determined to build a substantial shed another year. I hesitate not to predict for Holly Grove Camp-ground a glorious future. It is central in its location to Wallaceburg, Washington and Emmett circuits; also to Hope and Prescott stations. All of these ought to unite and make it one of the very best encampments in the Little Rock Conference.

E. L. BEARD.

AUSTIN C'T.—Since I wrote you last I have held four protracted meetings with variable success in conversions and accessions. Every where the Church has been revived and strengthened in faith and zeal, with I think a general forward movement. Quite a number have been converted, some have been reclaimed, and a goodly number added to the Church; a number of new home altars have been erected and a good number of infants baptized. Our Bro. Burns assisted us about two days at Mt. Tabor, and preached for us some fine sermons, which we did enjoy and appreciate. He is a good preacher and an earnest worker, and will always find us with hearts and doors open to receive and welcome him when he may be pleased to come among us.

At Concord, our dear brother, A. T. Galloway did us fine preaching and splendid work for five days. He captured all hearts, and as a Christian and preacher won for himself an enduring reputation. On the 6th and 7th inst. our third Quarterly Conference meeting was held at Austin.

Our much loved P. E. preached for us from Saturday morning until Sunday night; all were delighted and all feel they are profited. His sermon Sunday night on "the priesthood of Jesus" was just splendid and did great good among our people. The brethren named prove a blessing under God, to all, and I will say come again. The Church on this circuit is progressing on all lines, I think, and to the people throughout the circuit I wish to offer my thanks for their co-operation in the work, and many kind acts to the writer. J. M. D. STURGIS.

Cabot, Sept. 15

TULIP C'T.—We have just closed an excellent meeting at Bethlehem on this circuit. Eight sky-clear conversions, eight accessions to the Church, about ten or twelve reclamations and a gracious revival in the Church and community. Several remarkable incidents occurred in this meeting, but we only want space to mention one or two.

Four out of one family were converted and joined the Church—father, mother and two daughters. All wanted to be baptized by immersion, with two others also. They all came to the church on the second Sunday of the meeting with their changes of raiment. At the morning service a sermon was preached on Christian Baptism, emphasizing the design and mode, with a careful investigation of all the texts that are supposed to teach immersion, not hardly expecting, however, to change the minds of those who came prepared to be immersed that day. They were told that if they preferred to have the ordinance administered standing waist deep in water (after immersing the lower part of their bodies themselves) they should be accommodated, as we placed more stress on the ordinance of baptism than on the manner or mode of performing the thing. After going one and a half miles to dinner, and in order to borrow a change of raiment big enough to fit the preacher, we repaired to a mill-pond, where a good audience of spectators had assembled to witness a Methodist plunging. The candidates for baptism were all there, but they had been thinking on 'what baptism is for,' and decided that, as their sins were not on the outside of their bodies nor on their clothes to be washed off by dipping, they preferred not to be plunged. So we repaired back to the church for night service and administered the ordinance like Paul to the jailer—at night and in the house, and like our Savior did his baptizing when he commissioned his apostles to 'go teach all nations'—and do likewise—by pouring. You know the Savior poured the Spirit, but he called it baptism, and John baptized and called it doing the same thing that Jesus did—one used water and the other the Spirit, but they both did the same thing—both called it baptism, and Jesus called it pouring. That was equal to telling the apostles to pour the water. He showed them how to do it.

This is one reason among many others, why I prefer to baptize by pouring. If I were to employ myself to do a thing for a man and he were to show me how to do it, I would feel under obligations to do it the same way. Well, the Savior of men commanded his apostles to go and baptize, but he set us an example—poured out the Spirit—called it baptism, and said, "Go, teach and baptize." Of course, we want to do it just like our Employer showed us.

Some say, 'a doctrinal sermon will kill a meeting.' But it will not necessarily kill a meeting, if presented in the true spirit. The next service after baptismal sermon of this meeting that I commenced to write up, was the best of the eight days' meeting. One good Baptist jumped the iron-clad fence that night and joined us. Brethren, let us turn on the light and instruct our young people. But see where I am drifting to in my little field note.

Bro. W. C. Davidson, son of our noble steward, W. F. Davidson, has recently received a call to the ministry. Its first announcement to the public during this meeting touched our hearts and brought forth many demonstrations of deep and loving interest in his behalf. He attended the Baptist college at Arkadelphia eight months, and ours at Altus fifteen months. He intends finishing his educational course before entering the regular work. He is a young man of sterling worth, and we predict for him a bright future of usefulness.

This is the second young man called to the ministry this year on Tulip circuit. The other is Thomas Littlejohn, son of A. W. Littlejohn, our Sunday-school superintendent at Dalark. Noble boy—of good family. "Pray ye, therefore, the Lord of the harvest that he would send forth laborers into his harvest." O. H. KEADLE.

Dalark, Sept. 9.

Let not the solid present elbow you off into the dim and uncertain realms of the future. Stand your ground and work where you stand.

ARKANSAS METHODIST.

WEDNESDAY, SEPT. 24, 1690.

FIRST WORD FROM COMMISSIONER HAYES.

MR. EDITOR:—The Commissioner acknowledges gratefully the many kind things said about him in the Church papers. He extends his thanks to the Northern papers for their kindly notices also. Now to work. The magnitude or relative importance of this work are not the questions to be discussed just now. These have been partially considered by the General Conference. The Church is fully committed to this work. Paine and Lane Institutes are fixtures. They have been planted living stocks, They will grow. They have already borne good fruit; they will bear more and more as the years go by. It is our duty—*privilege*—to foster them now. They need all we can do for them at this time. Their need is perhaps greater now than it will be years hence. The Commissioner may not be able to take the field until after the session of the South Georgia Conference. In the meantime help is needed—needed now.

The proper authorities last year made an assessment of what they thought would be neccessary for the coming winter. This amount was duly apportioned among and by vote adopted by the Annual Conferences. We are relying on the collection of these amounts by the preachers. Brethren, these amounts are small—can easily be collected with little effort. Please do so at once, and forward the amounts to C. G. Goodrich, Treasurer for Paine Institute, Augusta, Ga.

I am anxious to meet the Annual Conferences and congregations, and to put the claims of these institutions on their hearts and conciences. God is in this movement. His plans are far-reaching and include blessings for both helpers and helped. The good we can do how eternity alone can reveal. Let everybody help.

W. M. HAYES,
Commissioner of Education.
—Nashville Advocate.

A NOTABLE REUNION.

Among the numerous social gatherings in our county within the past few months, one of the most interesting and enjoyable was the reunion of the children and grand-children of Mr. and Mrs. Lewis B. Johnston at their residence in Middlebrook, Randolph county on Thursday, Aug. 28 1890.

"Uncle Lewis and Aunt Tennie," as they are familiarly known, were both born in McNairy county, Tenn., in the years 1829 and 1831 respectively, and removed to Arkansas in 1850, locating on a farm then in Columbia (now Warm Spring) township, less than three miles west of where they now reside. Here they toiled and struggled enduring the hardships incident to pioneer life until the breaking out of the war, when Mr. Johnston joined the Confederate army, serving as first lieutenant in Capt. Bryan's (afterwards Black's) company of Col. Shaver's regiment of Arkansas infantry, under Gen. Tappan. Disabled by wounds received at the battle of Prairie Grove, he returned to his home on furlough, and soon after, while attending religious services at Siloam's church was captured by some of Steele's troops and carried to military prison in the North. At the close of the war, after confinement in the old Gratiot Street prison at St. Louis and in Camp Chase, Ohio, for twenty-one months, he returned to his Arkansas home. A few years later he removed to Ripley county, Mo., locating about ten miles north of his former home. In the fall of 1885 he returned to Randolph county and located at Middlebrook, where he now resides.

When Mr. Johnston came to Arkansas forty years ago, his family consisted of only three persons—himself, wife and child. On Thursday last his family included, besides himself and wife twelve children, thirty-six grandchildren and one great-grandchild, with six sons, three daughters and one grandson by marriage— a total of sixty-one persons, all of whom were present at the reunion of this numerous family.

There were also present by invitation, Rev. and Mrs. L. F. Johnston, Mr. James F. Johnston, Mr. and Mrs. W. P. G. Johnston, and Rev. and Mrs. Jesse Robinson, brothers and sisters of "Uncle Lewis;" Mr. and Mrs. C. M. Spencer, Mr. and Mrs. F. J. Spencer, Mr. and Mrs. T. M. Spencer, and Mr. and Mrs. Amos Smith, brothers and sisters of "Aunt Tennie," and nearly two hundred others—relatives and neighbors.

HOW THEY SPENT THE DAY.

Seats for the company had been erected in a shady grove near the family residence, as also a table some seventy feet in length with seats on either side. A heavy rainfall early in the morning belated the invited guests, and there was only time for friendly greetings and social conversation before the hour for dinner. When dinner was announced, the entire Johnston family seated at one table, presented a sight never before witnessed by many, if not all, of those present. After a sumptuous dinner had been served to all, Rev. Larkin S. Johnston was called upon to deliver a short address to the family and their friends. Beginning the services with the singing of a hymn and prayer, he then read the entire fourth chapter and the first two verses of the fith chapter of Proverbs as a Scripture lesson. He congratulated his brother upon the fact that he had the pleasure of assembling together his entire family, which he said was quickly followed by the sad thought that in all probability this would be their last meeting on earth. Commenting on the lesson which he had read, he commended to the family and friends the teachings of the Bible as a safe guide in the duties of life, especially with regard to temperance and truthfulness, which was essential to their future happiness and welfare.

At the conclusion of his remarks, the audience joined in singing—"God be with you till we meet again," and the benediction followed.

Rev. Jesse Robinson administered the rite of baptism on four infants, three of them members of the Johnston family.

Mr L. B. Johnston and a majority of his family are members of the M. E. Church, South. He is also a member of the Masonic fraternity, and in politics affiliates with the Democratic party. He has filled various offices in this State and in Missouri, his last public service being as a judge of the Ripley county court.—Randolph Co., Herald.

SCROFULA

Is that impurity of the blood which produces unsightly lumps or swellings in the neck; which causes running sores on the arms, legs, or feet; which develops ulcers in the eyes, ears, or nose, often causing blindness or deafness; which is the origin of pimples, cancerous growths, or "humors;" which, fastening upon the lungs, causes consumption and death. It is the most ancient of all diseases, and very few persons are entirely free from it.

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Sep. 10-1m.

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All are entitled to the best that their money will buy, so every family should have, at once, a bottle of the best family remedy, Syrup of figs, to clense the system when costive or bilious. For sale in 50c and $1.00 bottles by all leading druggists. Sept. 10-1m.

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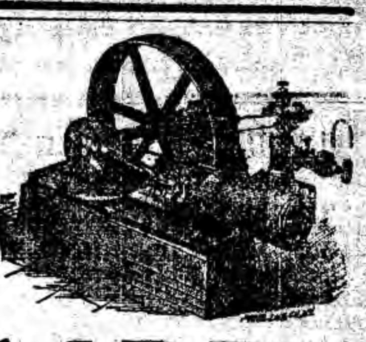

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Rev. Z. T. BENNETT, Editor.

WEDNESDAY, SEPT. 24 1890.

Serious, solemn reflections should follow a careful reading of Spurgeon's remarks on our sixth page. But our Lord tells us clearly in Matt. 25:14-30 and in Luke 19:12-27, what should be expected by those who willfully fail to use and to improve gifts bestowed and opportunities afforded. If the measure of accountability is determined by capacity (including opportunity), then to *be*, to *live* involves fearful responsibility, increasing as the years and the days pass away.

The numerous friends of Rev. H. D. McKinnon, one of the long tried and ever true and faithful preachers of the Little Rock Conference, will appreciate the modest, graceful and merited expression of esteem from Rev. J. R. Sanders. We admire such a token of brotherly regard, when the circumstances fully justify it as in this case. Becoming words of grateful appreciation are worth far more to the living than many garlands of beautiful flowers upon their graves, after they have laid their armor by for the crown their Lord will give.

As will be seen on our first page, Rev. T. H. Ware, P. E. of the Washington District, says the Little Rock Conference will need at its next session a dozen or more preachers by transfer. While we were rather surprised at this announcement, we suppose Bro. Ware has learned about the probable number of applicants for admission and readmission into the Conference; hence, if there will be such a demand for more preachers, it is well to publish the fact in due time. We think the White River Conference will need a number of preachers by transfer, though we have not been so advised by any Presiding Elder of that Conference.

The short article on "The Religious Newspaper," copied on first page, is worthy of a thoughtful perusal by all our pastors especially and official members generally. Some of these, after carefully reading the article, may feel that they should have done more to put this paper into homes it has never visited. Such have yet ample time and favorable opportunity to benefit many homes and to advance the cause of Methodism in Arkansas, by extending the circulation of this paper. THE ARKANSAS METHODIST has done and is still doing for our Church in this State an important and necessary service, which no paper outside of Arkansas will or can render; hence, it has special claims upon our preachers and members in this State.

Our readers generally and particularly in this State will congratulate the Trustees, Faculty and students of Hendrix College upon its auspicious opening as reported by President Millar in this issue. In this connection we call attention to his notice (on first page) of the corner-stone laying for the main building, Oct. 1—which we hope will be witnessed by a large number of Methodists from different parts of the State. After that we trust Rev. V. V. Harlan, Agent, will be cheered by numerous and liberal responses to his call in this issue. Our people in Arkansas can make Hendrix College what it is designed and we believe destined to be—a power for Methodism and an honor to the cause of Christian education.

In '88 our pastors in the Arkansas Conference reported an average *deficit* of nearly $80, and in the White River Conference a little over $100, in the payment of assessments deemed necessary for their support. In many cases the deficits indicated the measure of self-denial and the extent of financial embarrassment suffered by preachers truly deserving better support. It was not right, that they should personally bear the entire loss represented by the deficits averaging as above stated. It is doubtful, if any preachers were cheerfully and freely released from the payment of any debts they owed, because of these deficits. We can name a preacher who has used nearly one-fourth of the salary promised him this year to pay debts he contracted and left unpaid last year on another charge; but the salary promised him this year is not larger than needed by his family for a comfortable support. Others in that parsonage besides the preacher can tell of much self-denial to pay last year's debts, which were smaller than the painful deficit then reported. Away with the deficits!

Fearing our motive might then be misconstrued, we withheld the following paragraph written in July for this column: In consecrated service and holy living itinerant Methodist preachers have so impressed the popular mind, as to be cheerfully and deservedly accorded an exceptional standard of personal piety and ministerial fidelity. In their unselfish devotion to the gospel of Christ and in their heroic labors for the advancement of His kingdom in the world, they command the respect and admiration of the public generally. It is quite natural, therefore, that any itinerant Methodist preacher's abandonment (though but temporary) of his special work for active participation or leadership in a political contest, should provoke feelings of sincere regret among Methodists and expressions of surprise from others. In all this we see an undesigned but just compliment to itinerant Methodist preachers, who in the public estimate are more seldom compromised or embarrassed in their calling by "the vain pomp and glory of the world" than preachers in some other denominations.

WORTHY OF BETTER SUPPORT.

The pastoral letter from Rev. Geo. M. Hill (on second page) is worthy of thoughtful perusal by our readers in each of our seventeen P. E. Districts in this State. Our preachers are worthy of a better support than indicated by the general average of former years, and our Church is fully able to pay more liberally for the support of her pastors. This duty should be clearly explained and earnestly enforced on the ground of Scriptural authority and common justice until the conscience of delinquent members is so quickened and aroused, that we shall witness a general and commendable liberality along this line.

We hope most sincerely, that the reports at the approaching sessions of our three Conferences in this State, may show a very decided and much needed advance in the payment of the salaries assessed for our preachers. It is both unreasonable, unjust and ungrateful to expect over 250 preachers, most of them having families, to live on salaries averaging about $340 a year. Under the same circumstances and requirements no other class of men would be expected to live on this meager average salary; then why should our preachers be expected to do so? They can not, without *loss* to our Church by reason of their depressed condition disqualifying them for the performance of the most efficient service. That our readers may agree with us in the urgent demand for increased ministerial support, we again repeat facts from the record made by our Church in this State in 1888:

For ministerial support, including the amounts paid into the Bishops' fund, the three Conferences reported $97,048.67—or an average of $1.45 per member—less than 3 cents per member per week for the support of the ministry. As thousands paid five, ten, twenty, fifty times this low average for ministerial support, it must follow that many more thousands paid even less than 3 cents per week for the support of the ministry; and some of these thousands are spending for pleasures (occasionally evil) ten to fifty times 3 cents every week, scarcely knowing or caring how or when it is spent. Truly has the time come when the conscience of the Church should be quickened and aroused as never before. The memory of achievements in the honored past, the assuring evidences of Divine favor now and the urgent conviction of wonderful possibilities open to our Church, call in earnest appeals for the consecration of our property as well as our lives to the service of God.

But let us look briefly at the salaries assessed and the salaries paid for ministerial support. In the Little Rock Conference the average salary paid the Presiding Elders was $948.56, in the Arkansas, $542.25, and in the White River $749.72. The Little Rock Conference does not report the assessments, but simply the receipts for ministerial support. In the Arkansas Conference the total receipts fell $6,577.18 below the total assessments, and in the White River Conference $7,457.16 below the assessments. In the Little Rock Conference the average salary paid for each pastoral charge was $395.24; in the Arkansas Conference the average salary paid for each charge was $294.42, with an average deficit of $79.24, or over 25 per cent; and in the White River Conference the average salary paid for each charge was $334.17, with an average deficit of $100.77, or over 30 per cent. Or taking the three Conferences together the average salary paid for each pastoral charge is a little over $340. Very many charges, of course, paid far more than this average salary, but it is equally and sadly true, that a much larger number paid considerably less than $340.

DR. TALMAGE AND HIS NEW TABERNACLE.

Russell Sage has loaned the trustees of Dr. Talmage's Tabernacle $125,000 to complete the building. There is very little sentiment in Mr. Sage's transactions. He takes first mortgage on the property, has the individual bond of the trustees for the amount in case it is not paid by the society, and his lawyers have taken out a policy of insurance on Dr. Talmage's life for $25,000, payable to Mr. Sage in case of his death. Various schemes that were going to raise the money to build the new Tabernacle have from time to time been published, but have brought in less than $20,000. The noted pastor was to acknowledge with his own hand subscriptions from all Denominations. The new paper of which he took charge was to be used to raise the money. The congregation is immense. The Church had the land on which the old Tabernacle stood, and a heavy insurance, and with a membership so large that an average of $50 apiece would have paid the entire cost above what they had to begin with. Many of the members are in excellent circumstances, and some rich, and the society had not been impoverished by extraordinary gifts to Missions or any other cause outside the Tabernacle. These circumstances serve to show that Dr. Talmage has a comparatively unworked field before him in training in the duty of systematic beneficence the immense multitudes drawn by his powers as a public speaker.

We hope that after the new church shall have been entered he will crown his ministry by making the Tabernacle as famous for Christian liberality as that of Mr. Spurgeon. Till this is done his moral influence must seem very disproportionate to his attractiveness.—N. Y. Advocate.

We copy the foregoing not simply as information for our readers, but to endorse and emphasize the Advocate's just criticism so modestly expressed. Earnest and faithful "training in the duty of systematic beneficence" is, in our humble judgment, an essential part of the Gospel ministry which no pastor may neglect and stand blameless in the presence of his flock. The needful training will prove a great blessing in the spiritual enrichment and enlargement of believers, and further it is absolutely necessary for the Christian evangelization of the world.

THE PEERLESS ATLAS.

Many of our readers will be glad to secure the Enlarged and Improved Peerless Atlas, on the terms we offer it to new and renewing subscribers—for only 50cts in addition to the price of this paper, making $2 for the paper one year and the Peerless Atlas delivered by mail. To any who are *not* new or renewing subscribers, we will send the Atlas by mail for $1.00, the Publisher's price. We prefer that orders for the Atlas and this paper (new or renewing) should come through our pastors. See your pastor early and give him $2 to pay for this paper one year and to secure the Atlas by mail.

MORE ON THE LICENSE VOTE.

Rev. W. H. Dyer reports Perry county 581 for and 382 against license.

Rev. T. A. Graham reports Van Buren county 697 for and 550 against license.

Bro. W. E. Candle reports Polk county 682 for and 673 against license.

Rev. T. J. Settle reports Stone county 643 for and 335 against license.

In each of the foregoing except Perry county the vote against license is smaller than it was two years ago.

Rev. B. H. Greathouse reports the vote in Washington county, as follows: "For license, 1,404; against license, 1,881; majority against, 623. Whole vote of the county, 5,022. Thus you see 1,837 votes were neither for nor against. The question was nearly lost sight of in other issues. The vote demonstrates the anti-whiskey sentiment of the county, as *no effort* was made to defeat whiskey." In 1888 the vote in Washington county stood: 2,196 for and 2, 477 against license.

As we hope to get soon from the Secretary of State the complete returns of the license vote, we do not ask further reports from our preachers and others.

SPECIALLY TO OUR PASTORS

Read and Respond Promptly.

We are desiring and expecting all our pastors in Arkansas to secure all the new subscriptions and renewals they can for this paper before the approaching sessions of our three Conferences in this State. That they may be fully advised who of their members are now getting this paper, and also what subscriptions should be renewed this Fall, we wish to send them *at once* duplicate lists of our subscribers at all the post-offices, where their members usually get mail matter. We, therefore, urgently request all our pastors who need the duplicate lists to write us *immediately* on postal card, giving plainly the names of the post-offices at which their members receive this paper, and we will promptly send them the desired lists. Brethren, please attend to this at once, as it is truly and mutually important, that you have the lists early in October, especially on circuits and missions.

HENDRIX COLLEGE OPENING.

Owing to the incessant rains, work on our buildings was much retarded. In spite of all hindrances, however, school began at the appointed time, Sept. 16; but the struggle to be ready was so close that we could not have entered the building one day earlier. The furniture, also, though ordered six weeks ago, had not arrived; but the Y. M. C. A. and court-house chairs were placed at our disposal, so that we both entered and found seats. Seventy-five students, of whom fifty were from a distance, met at the ringing of the first bell. This is the largest enrollment we have ever had on the first day. Last year the number was only sixty-five, but the total for the year was one hundred and sixty-two. When it is remembered that on account of jealousy and bad feeling engendered by our removal, many who had been friends, have both secretly and openly worked against our college and for other institutions, our large opening enrollment is very gratifying. Another fact to be remembered is that our students are over fourteen years of age and excepting local girls, are young men. Since the first there have been many arrivals and many others have promised to enter within the next few weeks.

Many citizens and visitors assembled with the students, but excepting a short speech from A. S. McKennon, President of our Board, and my usual talk, there was no speech making.

Wednesday night, at the Methodist church, citizens and students met for an informal welcome service. Rev. E. A. Tabor, Capt. John Harrod, Capt. W. W. Martin, J. C. Gist and Col. G. W. Bruce made short, but earnest hearty welcome speeches. Prof. Key responded in behalf of the faculty and S. Anderson for the students, and I closed with a few general remarks. The speeches were all characterized by simplicity, sincerity and spontaneity, and were calculated to draw citizens, faculty, and students close together and secure harmonious co-operation.

On Sunday at 11 o'clock Rev. J. L. Massey preached the opening sermon. It was a logical, scholarly presentation of the necessity of the Bible in all schools whether denominational or public.

In the afternoon the college Y. M. C. A. held an interesting service at which about twenty new members were received. The boys are deeply in earnest and will do much personal work this year. The local association met also and was largely attended by citizens and students. The two will work in fullest harmony. Another interesting and forcibly delivered sermon by Bro. Massey closed the first Sabbath of the session. It was one of the most intensely practical sermons that we have ever heard.

While school work has begun, yet much remains to be done about the buildings and ground; but students and faculty good naturedly adjust themselves to the situation, knowing that all parties have done their best and the inconvenience is only temporary.

The boys seem to be delighted with the dormitories and Tabor Hall, in fact, the arrangement seems to be so popular that additional dormitories will soon be necessary.

I have moved again for the second time in three months, and am now established in the President's house, though much crowded because of its unfinished condition. This inconvenience will soon be remedied, and then a more comfortable and better located President's house could scarcely be found.

All things considered, the condition and outlook of Hendrix College is very encouraging, and its friends need entertain no fears as to its future. God has guided its course in the past, and if we are faithful to our trust, will not withdraw Himself from it now.

A. C. MILLAR.

Conway, Sept. 22.

CHURCH DEDICATION.

DEAR BRO. BENNETT:—Please announce that our handsome new church at Oakland, on the Mt. Vernon circuit, will be dedicated by Bishop Hendrix at 11 a. m., Thursday Oct. 2nd.

Very truly,

V. V. HARLAN.

MISSIONARY MASS MEETINGS.

Missionary Mass meetings will be held at Conway, Sept. 28-30, and at Morrillton, Oct. 2-5. Dr. W. H. Foster, one of our Missionary Secretaries, will be present at both meetings. Bishop Hendrix will be at Conway Sept. 30. The preachers of the Conference, and especially those of the Morrillton District, are cordially invited to be present at one or both of the meetings. Homes will be provided for them. Brethren, let us come together expecting and praying for the baptism of the Holy Ghost and the spirit of missions.

V. V. HARLAN.

YES, IT DOES PAY.

Bro. N. A. George, Rocky Comfort, Ark., writes Sept. 20: "One insertion of my notice is ample and sufficient. I have received already five applications in response to my notice, one of which we have accepted, thus verifying the fact, that it pays to advertise in THE ARKANSAS METHODIST."

"STRICTLY BUSINESS."

Many of our friends can easily and frequently render this paper kind and helpful service in a way some may not think of. When they are dealing with or writing to firms having their advertisements in this paper, if they will mention the fact of seeing the adv's in this paper and their appreciation of the patronage thus given, it will be of decided advantage to our advertising business. Our Methodist merchants and retail buyers can make THE ARKANSAS METHODIST more popular with the best advertisers, by occasional kind words in our behalf.

CURRENT NEWS AND NOTES.

The Memphis Daily Commercial says: "It is rather horrifying to think that during the year ending June 30 last, 5,834 men, women and children were killed on the railroads of this country and 26,300 were wounded. This is a dreadful sacrifice of life to carelessness, recklessness, inefficiency and poor equipment. In Europe they manage much better, as there the proportion of killed and injured is not half on the railroads of the Continent and in England what it is in this country."

Last Wednesday on the Warren branch of the St. L., I. M. & S. Ry, a mixed train was wrecked and fifteen passengers sustained injuries and Conductor Hobson was badly if not fatally hurt. On Thursday near Pine Bluff a local freight train fell through a trestle and about ten persons were less or more injured, some perhaps fatally. Col. G. W. Atkins had his shoulder bruised and collar bone broken. Last Friday night near Reading, Pa., a passenger train, having on board 125 to 150 passengers, was derailed and thrown into the river, killing twenty or more persons and injuring some forty others. The scene of the disaster was one of ghastly horror. Last Sunday night on the Illinois Central a most frightful wreck occurred, killing ten or more and wounding many others. It was caused by a fast train running into an excursion train just out from Chicago and stopping for water. Besides these other wrecks of less fatality and damage are reported.

Dr. M. J. McHenry died at his home in Jacksonville last Wednesday from the effects of a knife wound by M. C. Jones nearly a month ago. He was a prominent citizen, once a member of the General Assembly, and leaves a wife and five children to mourn his untimely death.

Last Friday at Hot Springs, the baby boy (age 18 months) of Mr. and Mrs. John Ruark, fell into a tub of water and was drowned.

Nine Gypsies camped at the ford of the creek near Etansville in the Boston mountains Tuesday night of last week and during the night six of them were drowned from overflow or cloud-burst.

The Gazette's special from Morrilton concerning the cotton crop is gloomy; too much rain, bottom crop rotting and worms destroying the top crop.

The Chattanooga Tradesman says of the cotton seed oil industry: "The by-products, oil cake, fertilizers, etc., amounted in value at the mills to more than $10,000,000 for the year 1889-90, and the total, including crude and refined oil, to $27,300,000. Nor does this estimate include the great number of stock—cattle and hogs—fed at the smaller mills on mere waste. And this grand total result's from the crushing of little more than a third of the seed produced. It is a conservative estimate to put the possibilities of the industry's earning power at not less than $80,000,000 a year gross, and this will naturally expand as the cotton crop increases."

A Gazette special says Horace Mercer, aged 17 years, shot and killed his father while asleep Sunday night near Dardanelle, and that the boy is now in jail for the crime.

Congress is still in session, but wanting to adjourn the last of this week or next; and the country is willing.

The Senate has confirmed the nomination of Judge John A. Williams, as judge of the U. S court for the Eastern district of Arkansas.

The Lottery bill passed the Senate as it came from the House, and has been signed by the President. The Memphis Daily Commercial says concerning the bill: "According to its provisions, any newspaper or publication of any kind containing any advertisement of any lottery or gift enterprise, or containing any list of prizes awarded at the drawings of any such lottery or gift enterprise, cannot be carried in the mail or delivered by any Postmaster or letter-carrier, and it is made a misdemeanor to knowingly mail anything forbidden to be carried by the act. Letters or postal cards, or circulars, or any kind of mail matter concerning schemes devised for the purpose of obtaining money or property under false pretenses, or offering prizes depending upon lot or chance, are excluded from the mails. The Postmaster-General is given power to withhold mail matter addressed to any person or company connected with any lottery, or other scheme or device of that kind, and the public advertisement by any person or company conducting a lottery, that remittances for the same may be made by registered letters to any other person, bank or corporation, is prima facie evidence under the bill that such person or firm or corporation is the agent of the lottery, and mail addressed to it can be withheld." Besides these, the chief inspector of the post-office department is reported as saying: "Under this bill the individual who incloses $1 in a letter through the mails for the purchase of a lottery ticket is as liable to prosecution as an officer or agent of the company would be for using the mails. I told the Postmaster-General that this bill meant the death of the lottery company."

The Pittsburgh Advocate says: "A mining operator states that discovery has been made, in Polk county, Tennessee, of the remains of a prehistoric city. The first and principal discovery was that of an ancient stone wall which was traced for a mile. The remains of houses and specimens of pottery also were found. The indications are that the city was built and inhabited by the race of people who have left evidences of their existence in Arizona. An Indian tradition is reported to the effect that a ruined city was here, and that valuable treasures had been found."

The census agent who has charge of religious statistics has been publishing the figures of the membership and communicants of the different religious denominations. According to these statistics there are in the United States 21,757,171 members of Christian denominations, 103,303 ministers and 151,261 churches. The increase during the past year was 1,089,853 members, 4,867 ministers and 8,494 churches. —Ex.

From the Christian Guardian we clipped this item of repulsive news: "Captain Thomas, who has just arrived on the Pacific coast from Siberia, describes a most brutal scene which he witnessed on Saghalian Island, an exile prison. A party of exiles of all ages were being taken to the island. They were all heavily manacled, and when old men fell from exhaustion, they were shot by the guards. No mercy or discrimination was shown. Husbands were murdered in the presence of their wives, and daughters were insulted and brutally treated. The prisoners were all driven like cattle, heavy whips being used by the drivers."

In a recent speech at Bangor, Maine, Secretary James G. Blaine showed, that while we are gaining in wealth by our trade with the countries on the Eastern Hemisphere, we are losing by that with those on the Western, except with Canada. Thus, we exported, last year, to countries in Europe, Asia and Africa, $658,000,000, while our imports from those countries amounted to only $529,000,000, leaving us richer by $129,000,000; but in our trade with the countries south of us, on the American continent, we lost that balance and $13,000,000 more, or a total of $142,000,000. From Cuba we imported goods to the amount of $52,000,000, while we exported to that island only $11,000,000 worth, leaving Cuba richer, by her trade with us, to the amount of $41,000,000. In Brazil we lost $51,000,000, in Mexico $10,000,000. Mr. Blaine claimed that the thing most desirable for the United States is the expansion of trade, not of territory.

ARKANSAS METHODIST.

WEDNESDAY, SEPT. 24, 1890.

PERSONALS.

Bro. J. B. Leigh of this city returned last Friday, after a month's visit to Eastern points.

Mrs. H. W. Murrell of this city brightened our gloomy office Tuesday, by her cheerful presence and the payment of two years' subscription.

Bro W. C. Davidson gave us a short call last Thursday, going from Arkadelphia to Wheatley, where he will teach school again.

Brother M. B. Lefler, merchant at Scotland, Van Buren Co., was a pleasant and helpful visitor last Friday, as he returned from a visit to his former home in Illinois.

Miss Sallie Yarnell is assistant instructor of Mathematics at Galloway Female College. She is an excellent teacher and a valuable acquisition to that able corps of teachers.—White Co. Citizen.

The news of the death of Dr. John B. Stevenson, of the North Alabama Conference, has just reached us. He was a man in every sense of the word, and has left an endearing record behind him.—Nashville Advocate.

Bro. S. N. Tarpley of Sweet Home gave us a call on Tuesday and the sad news of the death of his brother, Bro. G. M. Tarpley, early Tuesday morning. He died in peace, leaving a widow and one son, to whom and his only brother we tender condolence in their sorrow.

Rev. William Penn, a member of the Missouri Conference, who was disabled by paralysis, and is now on the superannuated roll, was present at the session at Fayette, and his heart melted with tenderness as he clasped the hands of his brethren in the ministry and of old friends.—Southwestern Methodist.

Rev. Dr. John J. Tigert, Professor of Mental and Moral Science in Vanderbilt University, has resigned that position, and will be transferred to Southwest Missouri Conference. Dr. Tigert is one of the strongest and most cultivated men in the Church. His friends at Nashville are sorry to give him up, and sincerely hope that he may have great success in his new position.—Nashville Advocate.

SPECIAL AND SUNDRY

Is the subscription date correct printed *next to your name* on the top margin of this paper? If *not* correct, *why* not? This our Business Manager wants to know, and without delay.

In Gilderoy's letter last week there were two errors, which should be noted: "style of proceeding" should be style of preaching, and "talks thoughtfully" should be talks thoughtlessly.

We call spacial attention to the advertisement of Rev. Dr. M. B. Chapman's very valuable book, Lands of The Orient." Preachers can do much good by circulating this book, as it abounds with important information given in charming style,

Rev. F. A. Jeffett, P. E. of the Searcy District, sending his fourth round of Quarterly meetings, says: "We are having gracious revivals all over the District. We are urging the claims of THE ARKASAS METHODIST."

We request all our pastors to report *briefly* the results of their protracted meetings not already reported in this paper. We have had no report of many very successful meetings.

Rev. G. W. Matthews is serving Malvern station and reports a good meeting in progress—several conversions up to Sept. 17. Bro Rollins of Mo., and missionary to Japan, visiting relatives in Malvern, preached to the delight of the people.

In a private note from Las Veges New Mexico, Sept. 15, Rev. C. H. Gregory says he is well and getting young again—6,500 feet up—in such atmosphere as he never inhaled before. Our readers will hear from him soon.

Rev. W. F. Evans, P. C. of Stephens Ct, writes Sept. 16: "After having more than 100 conversions and receiving 82 into the Church, I leave my people in the hands of the good Lord, and go West for my health, hoping to return at Conference much improved." Many will join us in the prayer, that this dear brother may be fully restored to health, and that he may continue in the pastorate with increasing usefulness.

NOTICE.

A college graduate of several years' experience in teaching desires the Principalship of a school in some live town in this State. Address-

TEACHER.

Altus, Ark., Lock Box 137.

NOTICE.

We want 50 energetic men and ladies to solicit for us on good salaries—we only want good solicitors and we pay them well for the work.

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2[illegible] Allis Building,
Little Rock, Ark.

NOTICE

To the Subscribers to Hendrix College. Dear Brethren:—Those of you who can pay up your subscription to Hendrix College now, are very earnestly requested to do so. Money is urgently needed. The citizens of Conway are paying their subscriptions to the College faster than they fall due. They have completed Tabor Hall and two dormitories with eight roomseach; and they are now at work on the main building which is to cost $30.000. But we need other moneys, for additional buildings, for heating purposes, for apparatus, books, fencing grounds, and various improvements.

Let no one suppose that even with Conway's liberal subscription we have a surplus of money. We have made only a fair beginning in the great work which the College is to do for our Methodism in the State. Every dollar of our subscriptions and more too will be needed for the thorough equipment of the College.

Brethren, please send on the amount of your subscriptions *at once*. Send to me in bank drafts or P. O. money orders at Morrillton, Ark.

Yours very truly,
V. V. HARLAN.

Morrillton, Ark., Sept. 22.

Give your pastor $2 to pay for this paper one year and the Peerless Atlas.

DEATH NOTICE.

At 1:30 a. m., on the night of the 16th of September, at his residence near McAlmont, Mr. Charles Fenton Mercer Robinson. Aged 73 years and 3 months.

He was a son of Gen. Hardy and Fanny Robinson. His old friends in Little Rock and vicinity will feel grieved to hear of his death. His funeral took place on the 18th, at 11 o'clock.

Among the many institutions of learning of the State, there is none more noted for its elevating and refining influence than that of the Little Rock Commercial college. This college is doing a noble work for the young men and women of the State. It offers to them a complete business education at a cheaper rate than any other college of equal grade. In fact its rates are so low that it puts a moral obligation upon every young person to fit themselves for the sharp competition which they will be compelled to meet in after life. The "slothful servant" was condemned for hiding his talent. Here is a glorious opportunity to improve a talent and the question is can you afford to let this excellent opportunity to escape you unimproved.

Many a father is paying a clerk from seventy-five to one hundred dollars a month to keep his books for him, when one half that sum spent on his son or daughter, for a few months, in giving them a business education would enable them to do the same work that the employed book-keeper is doing and at the same time give them a money-making profession. No man is too poor to educate his children and no man can claim that his life's work is done until he has educated them. tf.

PUTTING IT ON A BUSINESS BASIS.

The assessment put upon the circuits and stations after Conference last year, if accepted by the membership, were debts no less sacred and binding than those made in stores for the table supplies and clothing, and as such should be as readily and cheerfully paid. There is scarcely a Methodist to be found who would dissent from this statement, and yet there are thousands who fail to be governed by it. While the merchant who supplies us with the necessaries and comforts of life is paid by the month, the preacher who needs the same articles of consumption, and who is held to the same rigid standard by the merchant, is overlooked in the monthly settlement of accounts. Is there any justice in this? Can there be any legitimate excuse for it? Is it right to withhold from the preacher that which is due him that he may pay other debts? Preachers, as a class, are not bankers and brokers. If we would use their scanty means that happen to be in our hands, we should at least obtain their consent to the loan. We are certainly under no less obligation to the preacher than to the merchant. If we decide that we are, we hold our religion at a discount, or else our bread and butter at a premium.—Pacific Methodist.

MANY PERSONS FOOLISHLY Suffer Untold Agony From

Headache, Sick-Headache, Constipation, Sour Stomach, Dizziness, Bilious Attacks, Dyspepsia, Indigestion, and from many other troubles arising from a Torpid Liver and derangement of the Bowels.

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MARRIED.

Married at the residence of the bride's father August. 31, 1890, Ira Casey and Adda Maxwell, Rev. J. R. Maxwell officiating.

At the residence of the bride's father, Sept. 18, 1890, W. H. Martin and Bettie Lee, Rev. J. R. Maxwell officiating.

Married September 18, 1890, at the M. E. Church, South, in Bearden, Ark., by Rev. C. L. Adams, Mr. J. C. Gatlin and Miss Jena Clay. All of Bearden, Ouachita Co., Ark.

Why It Is Popular.

Because it has proven its absolute merit over and over again, because it has an unequalled record of cures, because its business is conducted in a thoroughly honest manner and because it combines economy and strength, being the only medicine of which "100 Doses One Dollar" is true—these strong points have made Hood's Sarsaparilla the most successful medicine of the day.

"GIVE US A REST,"

Some one wrote us a communication under the above title and over the name "Peace," but failed to tell us what his or her real name is. We must know the true name of every writer in THE METHODIST. We will keep the name to ourselves if desired, but we must know who it is.

The Hollenberg Music Co., have issued a method, "How to pay for a Piano or Organ," which will be sent free on application. Send for one.

FOR SALE.—One seven-room, two story residence, just finished, good water, large lot, 250 yds from Galloway College, Searcy, Ark. Address Box 82, Searcy, Ark. Aug.6-6t.

READ THIS,

At the end of your name on the margin of this paper the date to which your subscription is paid is printed. Look at it and see if it is correct. If not correct write us immediately. If you wish to stop your paper you must pay up. Refusing to take it out of the postoffice is not sufficient, unless you are paid up. If you wish to change your postoffice, you must give us the name of both postoffices, the one you change from and the one you change to. If the date on your label is not changed within a week or ten days from the time you pay, please call our attention to it stating when and how you paid.

Cheap Rates to Memphis and Return Interstate Fair and Confederate Re-union.

For the above occasion the St. Louis Iron Mountain and Southern railway will sell excursion tickets from Little Rock to Memphis and return at the low rate of one fare, $4.90, for the round trip. Tickets will be on sale from Sept. 26 to Oct. 4, good for return passage until Oct. 6. For further information call at city ticket office, 118 West Markham street, or Union depot.

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We herewith present you the valuable notice that we sell the so highly celebrated Eldredge and Diamond Machines extremely cheap at retail in unoccupied territory. Sent on trial if desired. Special inducements and protection to good dealers. Liberal discount to ministers. Singer Machines cheap. Circulars and information free. J. C. GEITZ, Gen. West. Agt., 1317 and 1319 North Market st., St Louis, Mo.

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In dealing with one firm for all your supplies, you lessen the chances of annoyance and disappointment, if nothing more; you hold one firm responsible instead of ten or twenty. We have really 30 complete stores. We have all kinds of dry goods, from plaids and osnaburgs to finest Lyons velvets and silks. We have millinery, ready-made dresses, cloaks, underwear, shoes—in fact every garment worn by women and children, and every article of clothing and wearing apparel worn by men, youths and boys.

We also have carpets, curtains, chinaware, table cutlery, woodenware and almost every useful article for the household. We have baby carriages, bicycles, tricycles and toys for the little ones, and and we deliver them and all other goods to you free of freight or express charges, if you order $5.00 worth or more; with this exception we don't prepay freight on chinaware, glassware or wheeled goods, such as baby buggies, etc.

If you want samples write for them, but if you leave selection to us, you will not be disappointed.

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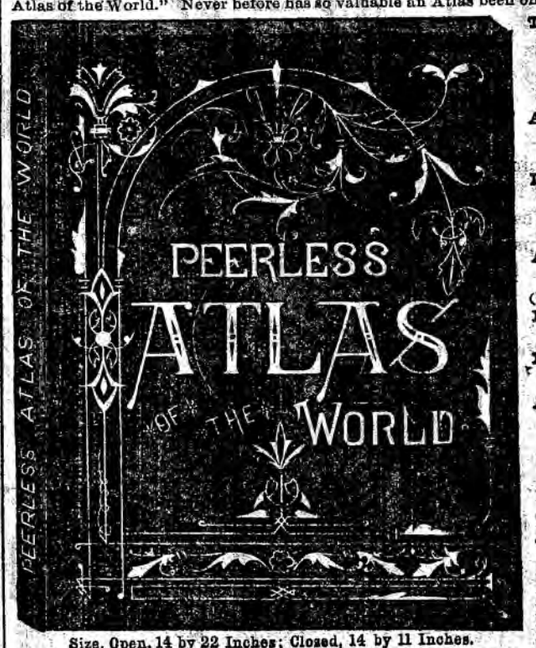

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ARKANSAS METHODIST.

WEDNESDAY, SEPT. 24, 1890

CHRISTIAN LIFE.

THE GREAT SIN OF DOING NOTHING.

"But if ye will not do so, behold, ye have sinned against the Lord; and be sure your sin will find you out." (Num. xxxii, 23.)

What was this sin? What is this sin about which the Spirit of God says by Moses, "Be sure your sin will find you out?" A learned divine has delivered a sermon upon the sin of murder from this text, another upon theft, another upon falsehood. Now, they are very good sermons; but they have nothing to do with this text, if it be read as Moses uttered it. If you take the text as it stands, there is nothin it about murder, or theft, or anything of the kind. In fact, it is not about what men do, but it is about what men do not do. The iniquity of doing nothing is a sin which is not so often spoken of as it should be. A sin of of omission is clearly aimed at in this warning: "If ye will not do so, be sure your sin will find you out."

The nature of the sin. It was the sin of idleness and self-indulgence. "We have cattle; here is a land that yields much pasture; let us have this for our cattle, and we will build folds for our sheep with the abundant stones that lie about, and we will repair these cities of the Amorites, and we will dwell in them. They are nearly ready for us, and there shall our little ones dwell in comfort. We do not care about fighting; we have seen enough of it already in the wars with Sihon and Og. Reuben would rather abide by the sheep-folds. Gad had more delight in the bleating of the sheep and in the folding of lambs in his bosom than in going forth to battle." Alas! the tribe of Reuben is not dead, and the tribe of Gad has not passed away! Many who are of the household of faith are equally indisposed to exertion, equally fond of ease. Hear them say: "Thank God, we are safe! We have passed from death unto life. We have named the name of Christ; we are washed in his prescious blood, and therefore we are secure." . . Not a hand's turn will they do. They gird on no armor; they grasp no sword; they wield no sling; they throw no stone. No; they have gotten their possession; they know they have, and they sit down in carnal security, satisfied to do nothing. They neither work for life, nor from life; they are arrant sluggards, as lazy as they are long. Nowhere are they at home except where they can enjoy themselves, and take things easy. They love their beds, but the Lord's fields they will neither plow nor reap. This is the sin pointed out in the text: "If ye do not go forth to the battle of the Lord, and contend for the Lord God and for his people, ye do sin against the Lord; and be sure your sins will find you out." The sin of doing nothing is about the biggest of all sins, for it involves most of the others. The sin of sitting still while your brethren go forth to war breaks both tables of the law, and has in it a huge idolatry of self, which neithallows love to God or man. Horrible idleness! God save us from it.

If there be any in the Church who have talent they do not use for God, or money which they do not lay out for Christ, or time which they do not use for holy purposes, they are sinning, and their sin will find them out. Your buried talent, will it not rust? and rusting, will it not create within your spirit a most horrible disease, and be a peril to you? Must it not be so? Are they not guilty of an acted lie before high heaven who call themselves servants of God, and yet do not serve him?—C. H. Spurgeon.

TURNING OVER A NEW LEAF.

How pleasant it is to turn over a new leaf, to see before us an unmarked page! How careful should we be that its unspotted surface shall not be spoiled by weak and defective things! How poor have been many of our efforts in the past! Will they be any better in the future? Unquestionably yes, if we go about it in the right way. If our peace is made with God, if we have come into living union with Christ, we have nothing to fear. As he has taken away forever, and cast behind his back, all our past errors, so surely will he guide and uphold us in the future, remedying all defects, perfecting all shortcomings. Without Christ the way is dark before us, uncertain, threatening, evil.; but with Christ we have nothing to fear—all is bright, clear, joyous. We need not hesitate, but fearlessly placing our hand in his, go forward, knowing that "better is the end of a thing than the beginning thereof," and that ere long we shall attain everlasting life.—Episcopal Recorder.

A TRUE MOTIVE.

Anything done for Christ is great, and it will be sure to bring a great reward. The greatness of him to whom the service is given makes the service great. Sir Walter Raleigh cast his cloak into the muddy street for Queen Elizabeth to step upon. The act, which if done for another would have been thought trifling or ridiculous, was commemorated in history and romance as great and honorable in him, because it was done for his sovereign. So the smallest gift you bestow, the humblest word you do, the feeblest talent you employ in the service of Christ, is made excellent and glorious by the infinite greatness and glory of him whom you serve. Because you cannot do a great thing, do not sit down idly and do nothing Because you cannot startle the world with your benefactions, do not fail to give anything.—Home Life in the Bible.

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MAKE DAUGHTERS INDEPENDENT.

How many men are there, to-day toiling night and day in order that they may, when they die, leave their daughters safe from want and in comfortable circumstances. The best way to leave their daughters safe is to give them a knowledge of business and affairs that will enable them to take care of themselves. Give them the knowledge of a profession or occupation, so that they will be able to take care of their money, if they have any; to earn it if they have not. This is better than to leave the daughter a princely fortune, and make her mark in the community for every eager, grasping, selfish prodigal to reach out to attain. Better have her able to fight the battle of life for herself, and to so live that the world will be better for her life.—Southwestern Presbyterian.

WANTED—A BOY.

Wanted—a boy. A brave, courageous, manly, hopeful boy; one who is not afraid of the truth; one who scorns a lie; one who hates deceit; one who loves his mother; one who does not know more than his parents; one who has the courage to say no, and stick to it; one who is willing to begin at the bottom of the ladder and work upwards: one who thinks it would be unmanly to smoke; one who thinks an education is worth striving for; one who is willing to obey his superiors; one who knows his home is better than the street; one who doesn't believe the marvelous tales told in the story papers, and will not read the vile stuff; one who won't cheat in a fair game; one who won't be a sneak and do a mean act when unseen; one who won't spend every penny he earns or gets; one who thinks he should respect himself and keep himself in decent appearance; one who won't attack an old man because he is feeble and defenceless; one who wont torture dumb animals; one who won't steal; one who won't swear; one who won't listen to or repeat nasty stories; one who won't revile and jeer at drunken persons on the street: one who won't do a dirty act for another boy who is too cowardly to do his own meanness; who loves to do right because it is right. Wanted—a boy, a whole-souled, earnest, honorable, square boy. Where can he be found? Does he live in your neighborhood? is he a member of your family? Do you know him?—American Teacher.

THEY WERE ALL POOR BOYS.

John Adams, second president, was the son of a farmer of very moderate means. The only start he had was a good education.

Andrew Jackson was born in a log hut in North Carolina, and was reared in the pine woods for which the State is famous.

James K. Polk spent the earlier years of his life helping to dig a living out of a new farm in North Carolina. He was afterwards a clerk in a country store.

Milliard Fillmore was the son of a New York farmer, and his home a very humble one. He learned the business of a clothier.

James Buchanan was born in a small town in the Allegheny mountains. His father cut the logs and built the house in what was then a wilderness.

Abraham Lincoln was the son of a very poor farmer in Kentucky, and lived in a log cabin until he was twenty-one years old.

Andrew Johnson was apprenticed to a tailor at the age of ten years by his widowed mother. He was never able to attend school, and picked up all the education he ever had.

U. S. Grant lived the life of a common boy, in a common house, on the banks of the Ohio river, until he was seventeen years of age.

James A. Garfield was born in a log cabin. He worked on the farm until the time he was strong enough to use carpenter tools, when he learned the trade. He afterwards worked on a canal.—Selected

1.

☞The season is now at hand that produces chills and fever galore. This may not interest you to-day but to-morrow you may be crying lustily, Oh! what will cure chills? Cheatham's Tasteless Chill Tonic never fails. Remember this. Price 75c.

2.

☞Don't shake and shake and shake but the king of tonics take. It's name is Cheatham's Tasteless Chill Tonic and you can rely on its curing chills and fever every time. That's what it's here for. Guaranteed. 75c.

3.

☞Some people might prefer wrestling with the chills all Summer to spending seventy-five cents for a bottle of Cheatham's Tasteless Chill Tonic and getting well, but a man of brains buys himself a bottle and gaily winks at the chills as they pass him by. Buy a bottle and join the winkers. 75c.

4.

☞You swallow the medicine—we do the rest. The medicine referred to is Cheatham's Tasteless Chill Tonic and the "rest" that we propose doing is to cure the chills if you have them; to prevent their coming if not.

5.

☞It is strange that people persist in dieing when there are about forty thousand patent medicines ready to yank them from the grave. The truth is most of these medicines fail to yank when put to the test. Cheatham's Tasteless Chill Tonic has never yet failed, 75c.

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☞It is always well to remember valuable facts though at the time they may seem unimportant. Therefore, remember that Cheatham's Tasteless Chill Tonic is built for the express purpose of curing chills and fever and has never yet failed to do so when taken as directed. 75c.

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☞While in the bloom of health you will perhaps pass lightly by this friendly local advising you that Cheatham's Tasteless Chill Tonic is the best medicine on earth. But later in the season when old malaria begins to work on you it will perhaps recur to your mind. Then, and not till then will you fully appreciate what we are saying. 75c.

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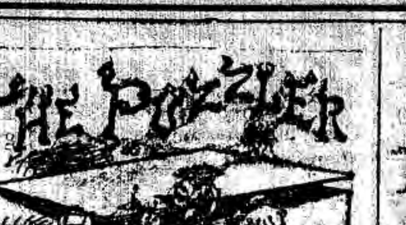
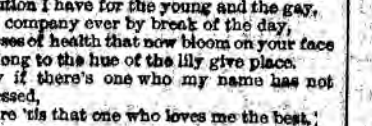


No. 282.—Riddle.

From night until morning, from morning till night,
My dress varies not, 'tis the purest of white.
But how shall I add what must injure my song—
That I'm plump as a dumpling, not round, but oblong.
Moreover, my station I take on the head
Of a creature large, strong and a true quadruped.
But so gentle and quiet that children may dare
To mount on his back and sit fearlessly there.
I said that my form was not sylph like nor slender;
No matter for that, since my feelings are tender.
But a caution I have for the young and the gay,
Shun my company ever by break of the day,
Or the roses of health that now bloom on your face
Will ere long to the hue of the lily give place.
And now if there's one who my name has not guessed,
I'll venture 'tis that one who loves me the best.

No. 283.—Cut Up Puzzle.



Cut out a piece of paper the shape of our diagram and of the same or proportionate dimensions as indicated. Fold once and cut once and get a perfect square.

No. 284.—Easy Charade.

My first is a conveyance;
My second means within;
My whole you've seen aboard a ship,
If ever there you've been.

No. 285.—Squared Words.

1. Square a feathered biped with a thought, a large quantity of paper, and a word for a lady.

2. Square the home of a bird with a word meaning eternal, another meaning dry or withered, and a vegetable production of great beauty and variety.

3. Square a very small particle with the reverse of wild, a prophetic sign, and that which it is never too late to do.

No. 286.—Travels.

Start from the metropolis and go to a peninsula on the coast of Asia, thence to a gulf near Arabia, thence to a noted city of Italy, homeward to a well known city of mineral springs, thence to a southern state. The final letter of each name is the primal letter of the next. The six letters name the central state of the Union.

No. 287.—Cross Word Enigma.

My first is in pepper but not in salt.
My second is in punch but not in malt.
My third is in zero but not in hot.
My fourth is in muzzled but not in shot.
My fifth is in lamp but not in fire.
My sixth is in hope, also in desire.
My whole is a pastime to admire.

No. 288.—Pi.

Ni het strif wrosdy hate fo ugatus onon,
Ree yte teh stuperes rea wrendembo dan ryd.
Ro yte eht slowwal thesbear reh traping shig.
Ruden eht dre nus nad llet smorcin nemo,
Trigenge su lif oto nosd,

Mesco eht mulped droldogen hwit tinnuflag intra
Dan flits ehr lewloy hade glano eht wya
Herwe weste wlid seros ledboom tub reedystay,
Dan fyamo saidles dendod ni didasin
Ta juyl nus dna nira.

No. 289.—Floral Anagram.

Sweet "beauty of the night,"
Though formed to give delight,
Why shrink from solar light—
To Luna art thou slave?

Though closed to daylight views,
Thy fragrance thus misuse,
Yet wish we wholesome dews
Each night thy PURE FORM LAVE.

No. 290.—Enigmas of Authors' Names.

1. A jeweler. 4. A wild man.
2. A sweetheart. 5. Very gaunt.
3. A tool for lifting. 6. A barrel maker.

No. 291.—Half Squares.

1. A jail. 2. A gum. 3. A name. 4. A knight. 5. A preposition. 6. A letter.

1. A notice of danger. 2. A fabric composed of fine threads. 3. A unit on cards. 4. A musical note. 5. A letter.

No. 292.—Buried Cities and Countries.

1. The air grew colder as I ascended the mountain.
2. Many a younger man yielded to his superior judgment.
3. Such conduct will, I fear, change love into indifference.
4. He lost his watch in a crowd.
5. Raising his sturdy arm out he drew a dagger.
6. When I am in a close room I languish for want of air.
7. Clara then sat down.
8. He played his part admirably.

Conundrums Answered.

What is the difference between a photographer and whooping cough? The one makes fac similies, the other sick families.

On what side of a house does the yew tree grow? The outside.

What ties two people together, yet touches only one? A wedding ring.

Why is a horse the most miserable creature in existence? Because his head is often on the rack, and his greatest comfort is whoa (woe).

What is a trout like, lying on a gravel path? Like a fish out of water.

What fruit does a newly married couple most resemble? A green pear (pair).

Why is life like this riddle? Because you must give it up.

Why does a man sneeze three times? Because he cannot help it.

What is the most suitable dower for a widow? Wi-dower.

Key to the Puzzler.

No. 274.—Numerical Enigma: "Hope is a good breakfast but a bad supper."

No. 275.—Biblical Diagonal:

J O S H U A
D A N I E L
P H I L I P
A R A R A T
D A R I U S
T H O M A S

No. 276.—Letter Puzzle: Panama Canal.
No. 277.—Cross Word Enigma: Hemlock.
No. 278.—Charade: Louisiana.
No. 279.—Double Acrostic: 1. NestS. 2. AmenT. 3. PoucH. 4. OuncE. 5. LeveL. 6. EaglE. 7. OnioN. 8. NoriA. Initials—Napoleon. Finals—St. Helena.
No. 280.—Pi:

Blest be those feasts with simple plenty crowned,
Where all the ruddy family around
Laugh at the jests or pranks that never fail,
Or sigh with pity at some mournful tale.

No. 281.—Hidden Birds: Landrail, Owl, Wren, Emu, Lark, Dove.

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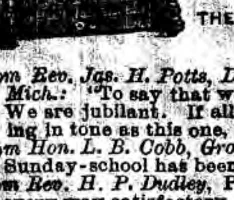

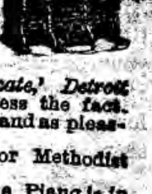

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ARKANSAS METHODIST.

WEDNESDAY, SEPT. 24, 1690.

OBITUARIES.

WILLIAMS.—O. H. Williams, infant son of C. C. and M. H. Williams, was born Nov. 10, 1888; died Sept. 7, 1890. He just had buded into life and the Lord saw fit to transplant him into the paradise of God to bloom in the bright elysian fields of His glory. Weep not, father and children; the mother and baby are at the beautiful gate, waiting and watching for you. Soon you can join them in that reunion that awaits the faithful.

J. B. THOMAS.

ANDERSON.—Little Grace L., infant daughter of P. R. and Mattie B. Anderson, was born Oct. 13, 1889; died Sept. 2, 1890. Grace was a sweet child, and only those who have had the trial of parting with their little ones, know how to sympathize with the bereaved parents. But thank God they sorrow not as those who have no hope, knowing that their little one is in the arms of Him who said, "Of such is the kingdom of heaven." May the Lord bless the parents and all sorrowing ones, and bring them to meet little Gracy "in the sweet bye-and-bye."

T. J. BRICKELL.

Brinkley, Ark.

BENNETT.—Little Clide Bennett, infant son of Brother J. W. and Sister M. A. Bennett, departed this life Sept. 9, 1890 at the tender age of 9 months and 8 days. His little body was laid to rest in the family cemetery on Sept. 10, surrounded by many of the friends and relatives of the bereaved parents. Thank God while they weep, it is not as those who have no hope; for while the little form that was the joy and comfort to mamma and papa lies silent in the grave, we know it is not dead, but sleepeth. Jesus says, "Suffer little ones to come unto Me, for of such is the kingdom of heaven." Little Clide is safely housed in the everlasting kingdom, and in the resurrection morn that little body that we consigned to the tomb shall come forth robed in life and immortality.

JAS. S. MILLER.

AKINS.—Robert Nelson Akins, infant son of W. T. and Mollie Akins, was born Feb. 9, 1890, and died June 16, 1890. Short was the life of this little one, but it was the joy and pride of a father and mother's heart, their only child. They had often looked into its bright innocent face and hoped to see it grow and develop into manhood and become a blessing to humanity and a joy and comfort to them in declining years, but, alas! those hopes were blighted and the innocent child was taken from their bosom to the home of the pure and good. It is sadly missed, and its bright face will never cheer father and mother's heart again on earth, but they know where to find it, and are seeking to meet it again where partings never come. May God's blessings be upon them.

L. C. WILSON, Pastor.

BARNETT.—Miss Mary Willie Barnett bade farewell to weeping friends and closed her eyes in the tranquil slumbers of death, at her father's residence in Mansfield, Ark., on the 2nd day of September 1890. She was born in Lauderdale county, Alabama, April 4, 1871. She professed religion and joined the M. E. Church, South, in 1885. Her pious walk, godly conversation and zeal for all the institutions of the Church, were convincing proofs of her love for the Master. Hers was a steadfast Christian life, and her earthly sun set without a cloud while the glorious prospects of life eternal loomed up before her. O we miss her in the social circle, in the Church and in the Sunday-school. But we believe her feet are walking the streets of the New Jarusalem, while she is singing the songs of redemption. May this thought comfort the hearts of the bereaved parents and sister, and encourage them to press forward, that they may again be permitted to press Willie to their bosom "in the sweet bye and bye."

J. M. C. HAMILTON.

WILLIAMS.—Sister M. H. Williams was born Sept. 11, 1856; joined the M. E. Church, South, August 1887 and lived a faithful and devoted member until the day of her death, which occurred August 28, 1890. Sister Williams was faithful in her household and devoted herself to the wants of her husband and children and her example and influence had much to do with moulding the character of her husband and children. She had been a sufferer for a great while, yet she never murmurerd or complained, and when she came down to the river, she was calm and perfectly resigned to the will of Him who had sustained in all her afflictions, and calling her husband, children and friends around her, bade then farewell with as much composure as if she was only taking leave of them to return again. Her only anxiety was for her baby boy, who has since joined the mother on the eternal shore. She leaves a sorely bereaved husband and three children to mourn her loss, but they weep not as those that have no hope; for they realize it is well with the mother and the child.

J. B. THOMAS.

WOODBERRY.—Sister Mary Woodberry, daughter Thomas Woodberry, was born in Arkansas, Aug. 8, 1866; departed this life Aug. 24, 1890, after much confinement to her room with consumption. She was converted and joined the Cumberland Presbyterian Church, on the 1st of Aug. 1881 remaining a consistent member therein until 1885, when during a gracious revival, held by Bro. A. B. Winfield and the writer at Franklin School House, she attached herself to the M. E. Church, South. Since this time she has made us a pure, zealous and consistent member. Bro. Woodberry having lived on my farm three years and living almost in sight when she died, I certainly had an opportunity to know her Christain character. She was one of the most self-denying, cross bearing Christians, with whom I have been associated. Although so effeminate, she would chop and pick cotton or do any kind of manual labor on my farm she could, to get money to pay her missionary dues, and every Sabbath morning would walk 4 miles to Sabbath-school and Church. Who but God, can tell the amount of good her mites have done in the mission field and among her associates? O may the dear aged father and sister, and all her friends by the grace of God strive to meet their dear Mary on the bright and eternal shore, where she will be watching and waiting to welcome them all home to God.

O. P. GRAVES.

RATCLIFF.—Death's shadow has fallen upon another home, and another soul has passed to that "land of unclouded day." Mary P. Ratcliff (*nee* Cook) was born in Jasper county, Ga., Feb. 20, 1842, and died in Dallas county, Ark., Aug. 28, 1890. She was converted and joined the Methodist Church at Holly Springs, Ark., when about eleven years of age. She was married to John M. Ratcliff Feb. 17, 1859, who testifies that she was a good wife and a constantly faithful Christian. She was the mother of eight children. Two of them preceded her to the heavenly home, and the six she left behind are all in the Church, and are following on in their mother's footsteps. It was the writer's privilege to be often in that Christian home when he was pastor of Tulip circuit, and can truly testify it was both a pleasure and a profit to be there. The Christian quiet and order of that home were charming, and in no small degree did Sister Ratcliff contribute to this happy state of things. There was no sound of the scold about the kitchen, nor any cruel complaining about the furnishing of the table or home, such as we have sometimes heard in other homes. She was a true partner of her husband in life's toils, and made it her business to throw as much sunshine as possible into the lives and along the pathway of husband and children. O, for a multiplication of such wives and mothers! During her last illness she was not conscious, but the character of her life is sufficient evidence of the fact that she was ready when the messenger came.

ROBT. C. ATCHLEY.

BROOKS.—Frank S. Brooks, son of H. M. and M. J. Brooks, was born in Crittenden county, Ark., April 3, 1875, and died at home in the same county August 19, 1890, having been sick about two weeks with swamp fever; age, 15 years, 4 months, and 16 days.

Frank at the age of 10 years professed religion and joined the M. E. Church, South, and lived an acceptable member till God called him up higher. He proved to be a worthy Christian boy in the neighborhood, and especially in the Sunday-school of which he was a member. His moral character, his devotion and obedience to his parents, made him stand high in the estimation of all who loved religious, good behavior and true piety. He had, doubtless, inherited from his parents the spirit of benevolence toward the needy, a desire to see the distressed comforted, and the ambition to help the down cast to rise to a higher standard in life. He was always ready and willing as a hero to to shoulder his part of the burdens of life.

He was quite devoted to all the members of the family who loved him as much as any family could love a dutiful son and a loving brother; and it seemed to be his delight to see them go to church, and to hear the pure gospel preached. All these things show a Christian character. He had many friends and all in his community looked upon him as a most excellent youth. During his sickness he suffered intensely but he bore it all with Christian fortitude, and said he was willing and ready to die. We have many evidences to hope that he has entered the portal of eternal glory.

His father preceded him to eternity seventeen months ago and no doubt was watchtng for him.

Frank leaves an afflicted mother, three brothers and a sister to weep, but they mourn not as those who have no hope; for they, too, are on the road to heaven.

Let mother and loved ones bring their wounded hearts and submissively lay them at God's altar, saying, *Thy will be done*, remembering earth has no sorrow that heaven can not heal.

A. C. GRAHAM.

STEWART.—Bro. L. C. Stewart was born in N. C., March, 1812, and died in Lincoln county, Ark., July 9, 1890. In early life Bro. Stewart moved from N. C. to Georgia, where he was married to Lucinda P. Allen, Dec. 23, 1835; from there he moved to Ashley county, Ark., in 1848, and lived there one year: then to Bradley county, where he lived 20 years; he then moved to Drew county and lived one year, then to Lincoln county, or what is now Lincoln county, then Drew in 1870, where he lived until he received the message to exchange earthly sorrows for heavenly joys. Bro. Stewart joined the Methodist Church in early life and was licensed to exhort in the M. E. Church, South, in 1845, at Bethel church in Newman circuit, Georgia, which relation he sustained to the Church till death, and was ever a faithful, zealous worker in the Lord's vineyard. He raised the standard of piety very high both by precept and example, and wherever he lived he won the confidence of the people, and they esteemed and respected him as one "who walked with God." Language at my command fails to express what I concieve to be the worth of his life and labors and his influence upon the lives of those who knew him; but while we cannot estimate the value of his life and Christian character, yet it is very plain that his usefulness grew out of the fact that he sought after and walked in God's ways, and on all occasions the people saw in him the "light, and took knowledge of him that he had been with Jesus." The Church appreciated him, sought his counsel and looked upon him as one of its strong supporters, while the irreligious respected him and the children loved him.

Bro. Stewart was patient during his affliction, though he suffered several months with cancer, as he grew worse he felt that he was only going home where sufferings are no more. The religion that he lived and enjoyed through life was sufficient to comfort and give him peace in death. It was my privilege to talk with him a few weeks before his death, and it gives joy to remember his words as he spoke of his hopes of getting to heaven. He was only waiting for the Master to say come up higher, inherit the kingdom prepared for you from the foundation of the world. He said to his daughter, there is a better place for us than this world. For several hours before death he was unable to speak, but quietly fell asleep in Jesus.

L. C. WILSON, Pastor.

LIPSCOMB.—Captain L. D. Lipscomb was born in Caswell Co., N.C.; was married to Mrs. Eliza Paisley Feby. 1847, and in Sept. of the same year, moved to Arkansas and settled at Brownsville now Tulip in Dallas Co. After several years' absence in Texas, he returned to his step-son's Wm. Paisley, Gurdon, Ark., where he died Aug. 3, 1890, in the 71st year of his age.

I became acquainted with the subject of this sketch in the Spring of 1851; he was class leader here at Tulip when I joined the Church. I was much in his company at church and around his happy fireside, and in after years I became his pastor, knew him long and intimately, and it is no undue 'glorying in men,' no exaggerating eulogy when I say, that in all my intercourse with Christian men, for nearly forty years, I have never met one who bore himself more nobly and uniformly for Christ and His cause than he. Likely it is he had some failing, some faults, I never knew them; to me, and I may confidently affirm to all who knew him, he ever appeared as one who knew, loved, obeyed and honored God. He was not impulsive, not overdemonstrative in his religious enjoyment, but he did enjoy his religion, and was never ashamed, or at a loss for words to tell it, modest and retiring sometimes almost to a fault, but when in his judgement duty demanded service, I never knew a man more prompt to respond to its claims. His life I count as one of the irrefutable arguments for the truth, purity and power of the religion of Jesus. His step-son, who knew him well for more than forty years, says, "I now testify with pleasure, that he was a man who 'feared God and kept His commandments' and thus performed the "whole duty of man." What more could be said? I feel to thank God to-day that I knew Captain Lipscomb, and that I shared his religious counsel and humble prayers in my early life. Many hearts are sad, that they shall see him no more on earth. O may we emulate his godly exanple, keep the faith as he kept it, then blessed be God, as he triumphed so shall we and greet each other again,

"Where the saints of all ages in harmony meet,
Their Savior and brethren transported greet."

Nearly all the old pioneers of dear old Tulip Church have answered roll call above. There are few places around which gather more and tenderer memories than the altar of Tulip Methodist Church. Children, thank God that you had such good Christian parents. May you walk in their steps, and meet them up yonder, where they wait to welcome you.

J. E. CALDWELL.

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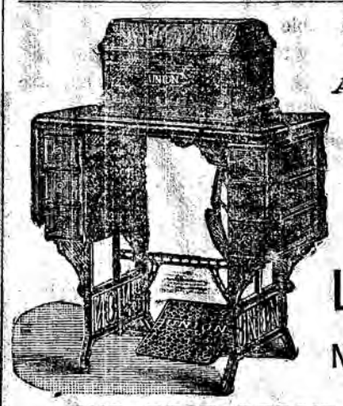

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FIELD NOTES.

EDEN, LA.—Our third Q. C. was the best we have ever had. We reported 7 accession, 11 children baptized, 6 Sunday-schools, 6 prayer meetings, and some revivals. Have not held our protracted meetings yet. We are gaining the victory on this circuit for holiness. Praise the Lord. Salvation is rolling on. I rejoice to read of the many revivals in Ark.

Sept. 16. J. H. CALLAWAY.

PRAIRIE VIEW C'T.—I want to tell the many readers of our excellent paper, what the Lord has been doing for us in this part of the harvest field. Our meeting at Morrison's Bluff was a decided success, resulting in 27 conversions and 15 accessions to the Church, and 4 or 5 other persons to join yet. It was the grandest meeting ever seen at that place.

The meeting at Elizabeth Hall closed out last Sunday. We were greatly hindered there on the account of rain. There were 10 conversions and 10 accessions to the Church, and if the weather had been favorable I verily believe there would have been three times that number or more. To God be all the glory.

Yours in love, W. M. BALDWIN.

Prairie View, Sept. 16.

EVENING SHADE C'T.—We have just closed a protracted meeting at Watson's Chapel, Maxville appointment. Considering everything, it was one of the most powerful meetings I ever attended. God's presence and power were manifested from the very first service, and every subsequent service was a time of refreshing from the presence of the Lord. It was a Pentecostal time, and sinners were struck down running from the house.

Eternity alone will reveal all the good that has been done. The Church generally was powerfully revived and brought together in the spirit of love and harmony. Backsliders were reclaimed, and sinners converted. We had 9 converted, 7 reclaimed, and 12 accessions to the Church. We have also held a meeting at Barren Fork. The Church was much revived, sinners convicted, 2 converted and 3 joined the Church.

Yours fraternally, J. S. BROOKE.

Evening Shade, Sept. 18.

DOVER C'T.—Our Camp-meeting is just closed. We had quite a revival in the Church but we only had one conversion. We have had revivals in the Church all over the circuit, but we have only had 8 conversions during the the year. I never had as few conversions in any year of my entire ministry of thirty years as I have had this; but I regard it a success to get the Church revived. I had Bro. W. H. W. Burns to help me at one meeting; he rendered good service at the Camp-meeting. G. W. O. Davis was there from the beginning and did good work. Bro. E. L. Massey came Sunday evening and did good work until the close. Our P. E. was sick and couldn't preach at all. Bro. J. W. Bowden was with us from Texas and did good service. A. C. RAY.

Dover, Sept. 19.

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. Cheany & 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 prescibed it a great many time aad it 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 Smmit St.

We will give $100 for any case of Catarrh that cannot be cured with Hall's Catarrh Cure. Taken internally. F. J. CHENEY & CO., Props., Toledo., O.

☞Sold by Druggists, 75c. Sept. 10-1m.

FARM HANDS.

The Little Rock and Memphis Railroad are now prepared to furnish farm hands and cotton pickers on short notice. These hands come from Georgia, North and South Carolina. The farmers deposit Railroad fare, we get the hands single or in families, and deliver them under contract. For further information, call on or address,

H. W. MORRISON, Gen'l. Pass. Ag't. Little Rock, Ark.

R. A. WILLIAMS, Southeastern Pass. Ag't. Atlanta, Ga. Sept. 24-4t.

Notice.

Teacher wanted to take charge of a private school consisting of not less than 25 nor more than 40 pupils. Seventy-five dollars per month for a term of ten months, *guaranteed*. None but well qualified and experienced teachers need apply. First class reference required.

Address all applications with reference to J. A. GEORGE, Rocky Comfort, Ark. Sept. 17-3t.

WARNING!

ARKANSAS METHODIST:—Please warn your readers to have nothing to do with one claiming to be book Ag't for the Cooper Union of New York. He proposes to sell only to ministers. For $2.00 membership fee for 4 years with a purchase of $5.00 worth of books, he proposes to sell any book at about half price. He left here at night owing a week's board. I have written to the Cooper Union and they say they have no agent. This man was C. A. Williams at Tuscaloosa, Ala., and C. A. Moore at Tuscumbia. He is an imposter.

Yours truly, S. H. DIMON, Pastor M, E. Church, South, Tuscumbia, Ala.

TO THE DEAF.

A PERSON cured of Deafness and noises in the head of 23 years' standing by a Simple remedy, will send a description of it FREE to any person who applies to NICHOLSON, 177 McDougal Street, New York. jul30ly.

NOTICE.

Those wishing to attend the Arkansas Holiness Association at Carlisle, Oct. 7, will get reduced rates by paying one and a third fare for round trip on the Memphis & Little Rock R. R. Dr. T. L. Boswell of Macon, Tenn., is expected to be present. A good attendance is much desired.

G. W. HILL, Pres.

IF YOUR BACK ACHES, Or you are all worn out, really good for nothing, it is general debility. Try *BROWN'S IRON BITTERS.* It will cure you, cleanse your liver, and give a good appetite.

THE CAUSE IS WORTHY,

BRO. BENNETT:—Please publish that the following brethren, members of the Preachers' Aid Association of the White River Conference, have contributed the amounts named to aid Sister Granade in response to an appeal circular sent to the members of the Association:

Josephus Anderson,	$ 3.00
Geo. Thornburgh,	2.00
J. F. Jernigan,	3.00
S. G. Lape,	1.50
W. R. Foster,	3.00
S. L. Cochran,	3.00
Z. T. Bennett,	3.00
	$18.50

I had hoped that other brethren would have responded and still hope they will yet. Brethren, help if you can. The cause is a worthy one.

A. L. MALONE, Sec'y.

Jonesboro, Sept. 19.

A COMMON-SENSE OPINION.

The newspaper without any advertisements, which Mrs. Julia Ward Howe wants to see, might suit the tastes of some people, but it would be without a very interesting feature. The idea that the advertisements in a newspaper only please the counting room, unfortunately obtains in some quarters, but to the great mass of the people they are not only interesting, but useful and instructive reading. They are the shopper's *vade mecum*, the business man's guide and everybody's instructor. A newspaper without advertising columns would fail to accomplish its mission. Besides, it would be about as poor as Job's turkey.—Boston Herald.

ATTENTION!

To the Presiding Elders of the White River Conference:—Some time in June I recived a letter from Nashville stating that the White River Conference had been assessed $222,00, additional for Bishops' Fund. I mailed it immediately to the Sec'y Joint Board of Finance with a request that he would prorate it among the Districts. As I have not received all the copies of THE ARKANSAS METHODIST, I do not know whether it was attended to or not. The Sec'y may have addressed you directly. I would anggest that if you have not received any other assessment, you collect as follows: Helena District, $48; Searcy, $48; Jonesboro, $48; Newport, $40, and Batesville, $38. Let the Presiding Elders look after this matter at once.

C. H. FORD, Ch'm'n, Joint Board of Finance, White River Conference.

AN IMPORTANT RAILROAD MOVE.

The "Iron Mountain Route" is about to equip its new line, recently completed between Little Rock and Kansas City, with a daily through train. This change will go into effect August 31st, and a train of through coaches and sleepers will leave Little Rock daily at about half past eight in the morning, and run through by way of Fort Smith and Wagoner to Kansas City without change. The sleeper will start from Memphis the night before and the remainder of the train from Little Rock. The local train for Fort Smith will leave Little Rock about half past six in the evening, and returning, arrive at Little Rock about two in the afternoon.

MRS. R. S. MURPHY & CO.,

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REFERENCES:-ADOLPH REUTLINGER President German National Bank; VICTOR STEINE, Wholesale Grocer. 2-26-6m.

Its superior excellence proven in millions of homes for more than a quarter of a century. It is used by the United States Government. Endorsed by the heads of the Great Universities as the Strongest, Purest and most healthful. Dr. Price's Cream Baking Powder does not contain Ammonia, Lime or Alum. Sold only in cans.

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Several full College courses leading to the degree of Bachelor of Arts. Several courses, combining Literary or Scientific studies with Music, Art, Elocution and Physical Training;

The finest Woman's Gymnasium in the world—a massive granite building, equipped with the best appliances for physical culture, together with baths, and swimming pool.

A new Boarding Hall, with elegantly furnished rooms, Elevator and all other modern conveniences.

All departments in charge of specialists. The next session begins Sept. 17, 1890 Program sent on application to the President, WM. H. HOPKINS, PH. D., St. Paul and 4th Sts., Baltimore, Md.

June 18-17t.

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Our Fall and Winter Stock is Now in Store; we invite your inspection.

We have the Most Complete Stock of

WATCHES,

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Orders Receive Prompt Attention.

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Dress Goods, Clothing,

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A series of forty-one lectures on the follies of life in Business, Society and religion—They are strictly non-sectarian, and are illustrated with *52 Original Full-page Engravings.* The Introductory Chapter is by BISHOP O. P. FITZGERALD of Nashville.

☞One Agent sold *103 Copies in Six Days.* Agents wanted in every community. Send 75 cents for full canvassing outfit. Do good and make money at same time. Address

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The Faculty is Unsurpassed in the State.

Government is wholesome, just and practical. For circulars, etc., address PROF. J. P. COLEMAN, Sec'y Faculty, or W. D. RODMAN, President.

W. W. BAILEY, Sec'y B'd Trus

July 16-tf.

We herewith present you the valuable notice that we sell the so highly celebrated Imbredge and Diamond Machines extremely cheap at retail in unoccupied territory. Sent on trial if desired. Special inducements and protection to good dealers. Liberal discount to ministers. Singer Machines cheap. Circulars and information free. J. C. GEITZ, Gen. West. Agt., 1817 and 1819 North Market St., St. Louis, Mo.

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A MERRY CHRISTMAS.

Any man or woman can make *Thousands* of homes and hearts happy, and at the same time *Coin Money* for themselves by selling our elegant *New Christmas Books.* They sell at sight. Prices from $1 to $2.75. (No old books, but new ones made expressly for Christmas, 1890). One agent cleared $700 in three months time last year. Now is the time to begin. Apply at once for terms and choice of territory to D. E. LUTHER, Southern Manager, Cassell Publishing Co., 66 and 68 Whitehall St., Atlanta, Ga.