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."

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SPECIAL NOTICE.

To *new* subscribers at $1.50 cash THE ARKANSAS METHODIST will be sent till January 1, 1892. The paper will be started to new subscribers under this offer as soon as their names are received. The earlier they subscribe the longer they will get the paper for $1.50. Pastors, please tell your congregations of this offer at once. Names sent in by pastors, who have the money in hand, will be entered promptly and the paper started without delay.

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IS THEOLOGY A PROGRESSIVE SCIENCE?

That theology is a progressive science and moves on toward a purer simplicity as the "Spirit is extracted from the letter of the law," none may doubt who have studied the history of past theological marches. In this article we hope to present some facts and reasoning tending to establish the doctrine of its inductive and progressive character. The writer's aim is not controversial and he should not be charged with heretical tendencies as regards the established standards and Articles of Methodist faith, though doubtless some ossified stickler for time-worn tenets and infallible dogmas may so do.

All human knowledge even of divine things is very imperfect. Oaks must grow from acorns and blossom and perfume must come from small and smaller seeds. The little child must grow into manhood from a state that at first is helpless. The conception of theology is manifestly erroneous. It is not a vast temple whose foundations were laid from the beginning with the superstructure made perfect at once, but rather theology is an organism, a living body growing and developing as the law of its being requires, throwing off excrescences and fungus growths from period to period and taking on fresh growths as the exigencies of environment necessitate. As our knowledge of God is imperfect, it therefore is capable of improvement for the reason that imperfection is always crying like a lost child in the forest for the perfect to help it out. Progress, advance is the law of all being. In theology progress involves not only an acceptance of new ideas, but a consideration of, and possible reconstruction of old forms of belief. If we turn to the earliest records of the Christian Church, it will be found that the reception of members first suggested that there be some sort of formula giving expression to the belief of the candidate for admission. Baptism was the initiatory rite and very obviously the candidate should be required to give some formal assurance of his faith in the Name into which he is baptized. So it very naturally came about that the baptismal formula expanded into a creed and confession. In the 6th century there is very clear evidence of creeds being used in the public worship, for the baptized convert must give assurance of his steadfastness in the faith before he is admitted to the Eucharistic feast or Lord's Supper. Very gradually creeds and confessions of faith assumed various forms. Controversies arose and some of them on most vital points. The result was that Councils must be held in order to determine and exactly define what was the belief of the Church. The conclusions arrived at were of necessity formulated as the authorized belief of Christendom. While the Reformation under Luther was in progress the same tendency to precision in definition of doctrine prevailed. And now instead of creeds and confessions being confessedly an embodiment of the faith of the Church at large, they are simply distinctive symbols of particular organizations. Thus we have the Augsburg, the Saxon, the Helvetic Confession, the English Thirty-nine Articles, the Tridentine Profession of Faith, the Westminster and the Methodist Twenty-five Articles after John Wesley. And each claims to embody the true faith. This diversity of formulated beliefs certainly implies much imperfection all along the line. With scrupulous honesty each branch insists that it and it alone has the true interpretation of the Scriptures and most correctly voices the mind of Christ and his Apostles.

We give here some instances of the confidence expressed by Churches and creed-makers. . . . As is well known the Church of Rome claims infallibility both as to her theology and her priestly directions concerning private conduct and practice. She arrogates a supreme dictatorship in all the affairs of life both temporal and spiritual. King James of the English Church in his declaration prefixed to the Thirty-nine Articles, raised the rod and said that if any man "preach or print anything contrary to the doctrines therein set forth he shall be liable to our displeasure and the Church's censure." And Episcopalians hold today that they are the only true Church by right of unbroken succession from the Apostles. The Welsh Methodists, a Calvinistic body, append to their formulary of faith these words: "No alteration in these tenets of doctrine shall be at any time allowed or even discussed." The two great divisions of Episcopal Methodism in America boldly assert likewise the following: "The General Conference shall not revoke, alter or change our Articles of Religion or establish any new standards of doctrine." (Sixth Restrictive Rule.)

Now then having the Church of Christ on earth divided and subdivided, each branch with its established and unalterable creed or confession and each of them differing, does not logical necessity force us to conclude that they cannot all have the ultimate truth? What then? It seems a little arrogant for any one Church or denomination to claim possession of all unchangeable truth.

Let not the Baptist with his hoarse water-cry, nor the Campbellite with his frenzied echo of the same, nor the Episcopalian with his pompous formulas and unbroken succession, nor the Presbyterian with his five points, nor the Methodist with his Episcopate and Apostasy—let none of them claim that all truth is shut up in their little cups. On absolute fundamentals we stand all together. On essentials we are agreed. We quarrel over shucks and burlap, and saw-dust and wrapping paper. The main thing—the thing itself—a good life, a pure heart and clean Christian conduct, inspired by the simple and clear teachings of Jesus, we do not emphasize enough while we shout ourselves wild over the non-essential and immaterial

JULIEN C. BROWN.

Fort Smith, Oct. 9.

"DANGER AHEAD."

DEAR BRO. BENNETT:—Under the above caption, in your issue of Sept. 24, Bro. P. P. Burke draws a sad picture, too true to the facts in the case, and too portentous of, and too potent for evil, to be lightly regarded. It is a sad, lamentable fact too ominous and significant to be ignored, that very many of our young people, as well as no inconsiderable per cent. of the older ones, seem to be utter strangers to reverence for God and divine things, and the "spirit of devotion." To one of reverential and devotional spirit and habits, who "watches as well as prays," it is both sickening and saddening to the heart and conscience to behold the manifest spirit of irreverence, which pervades our ordinary congregations. And worst of all there seems to be a growing tendency in this direction, which if it can not be arrested, will give us great trouble. It is not confined, alone, to any one class, age or sex.

It affords a source of profound surprise, as well as heart-rending regret and sorrow, to the habitually devout and reverent, to cast a glance over the congregation during the public prayers and observe the large number of old and young, and middle-aged, of male and female, of saints(?) and sinners, of worldlings and church members sitting bolt upright, as indifferent and unconcerned as if there were no God.

Worse still, as Bro. Burke says, "it is often the case that a spirit of amusement prevails instead of a spirit of devotion." This is close of kin to downright blasphemy, and is a gross insult to God and subjects the perpetrator to the vindication of God's righteous wrath. And it is not only during the public prayers, that this spirit of irreverence and manifest want of devotion is exhibited and to be seen, but oftentimes throughout the entire service of the sanctuary, and especially during the introductory services. Talking, laughing, inattention and irreverent indifference, are often manifest during the singing, reading of the Scripture lessons and prayer, "These things ought not so to be." It amounts to criminal irreverence, insults God, destroys devotion, hardens the heart, sets up a formidable barrier to the saving influence of the Gospel upon the hearts and lives of those, who suffer themselves dominated by this spirit of irreverence, and winds up with the loss of the immortal soul for whom Christ died.

"Is there no balm in Gilead; is there no physician there? Why then is not the health of the daughter of my people recovered?" Bro. Burke asks, "Who can give us a remedy?" and seems to think he finds an answer to the important question in the work and influence of the Sunday-school. He says, "I know of no better place to begin this reformation than in our Sunday-schools." Now, while I would not depreciate nor minify the importance and work of the Sunday-school, yet *I think* there is a "better place to begin the reformation," *back* of the Sunday-schools. This work must begin at *home*—in the home nursery. The parents must discharge their *personal* obligation to their children first, before they turn them over to the Sunday-school. I fear there is too great a tendency, in these days, to delegate to the Sunday-school, the pulpit, the press, and other extrinsic agencies, work that *must* be done at home, if it is to be effectually done, and personal, moral and religious obligation faithfully discharged. The Sunday-school, the pulpit and the press may all be made to serve as mighty adjuncts and auxiliaries to this home "training the child in the way he should go," but they will not do to substitute this primary work of the parents at home.

True, by the Sunday-school, and these other agencies, impressions may be made upon the minds of the children and youth, in the direction of this reform, but if there is a manifest want of the spirit of reverence and devotion in the home circle, and upon the part of the parents, all these good impressions are liable and likely, to be effaced and obliterated by the home influence. God give us a more devout, reverential and devotional spirit in the homes of our people. I think the Sunday-school should diligently and zealously help in this mighty and important work, perhaps exactly along the line indicated by Bro. Burke, by insisting upon a reverential and devotional spirit and posture upon the part of the school and others as well. I have no doubt, that many of our Sunday-schools are perhaps criminally remiss at this point and need to have "their pure minds stirred up by way of remembrance." Then I think the ministry should "cry aloud and spare not, and lift up their voices like trumpets and show the people their transgressions and sins" along these lines, laying responsibility where responsibility belongs, rendering unto all their dues, without fear or favor, "shunning not to to declare all the counsel of God." May God help us all.

C. M. KEITH.

Princeton, Oct. 6.

CONCERNING THE COLLECTIONS.

MR. EDITOR:—We are endeavoring to bring about a reform in the manner of taking the collections ordered by the Annual Conference—a reform so far as the Fort Smith District is concerned. The method usually pursued, that of taking up collections publicly is liable to several objections.

1st. It does not reach the membership. They are never all present. The more faithful are there at every collection it may be. These could be reached by any good method. Those who need reaching are either absent, or if present they escape under a general appeal. Hence it happens constantly

2nd. That those who are disposed to do their full share must do more, and those who do nothing are left to do so. In reference to them we ought to remember that it is not a question of the amount of money to be gathered from them; there is a far more serious view. We owe it them to get them out of such a slovenly way of Christian living, and to make them of some worth in the kingdom of our Lord. We may get a man converted without having done much after all. We must develope him into a factor in the work of the Church. If we fail here it is even doubtful whether he will ever be saved. And yet is it not true that only a few of our people carry on the great work of the Church? It will be a happy day when every man and woman, every boy and girl in the Church will live in the spirit of that vow which promises to "support the institutions of the Church."

3rd. A public collection is often an appeal to pride, worldly pride, or to selfish ambition. Money gotten from a man on account of any such motive does not develope the man. Men frequently give in public because they think they cannot afford to do otherwise, and then they abuse the Church or the preacher for putting them in such a position.

4th. In the public congregation we expect the great outside world to be largely represented. While we would not shut them off from contributing, we submit that is not polite to ding-dong continually for money, part of which they feel compelled to give, because they are present. Nor is it in keeping with the true dignity of Christ's Church. The degree of real embarrassment which almost all refined people feel on such occasions is proof enough of this.

5th. The taking of these collections publicly is usually had at such times as to render them most liable to these objections. The Quarterly meeting occasions have been very generally used, or protracted meeting occasions, when great crowds of worldlings are present. At such times there is usually much else to to be done. The sacraments are to be administered, the doors of the Church are to be opened, church members are to be received. Who blames an audience for being opposed to adding another half hour for a collection?

6th. As long as this method is pursued the pastors will have to bear the responsibility of raising these funds, and must do the work of raising them. No doubt hundreds of our members would be surprised to be told that this was not part of the regular business of a pastor. Yet no pastor ought to entangled with the details of such work. He ought ever to supervise it, but he ought not to have to do the work, as there is not a sentence in our book of Discipline that imposes it upon him, and as he has enough to fill heart and hand aside from "serving tables."

We speak these things against taking public collections for the regular funds of the Church. There are special occasions, and special objects for which money must be raised. There will be room for even free-will offerings for Missions, for Church Extension, &c. If they be free-will indeed no one will feel constrained, as no one will be pressed, yet every one will be afforded an opportunity to give.

I send you herewith a circular which I had printed in the beginning of this Conference year, and which is in use throughout the District. The Presiding Elder provided them gratis for the entire District, and saved money by doing it. What success have we had? That depends upon the promptness of the several parties who had the matter in charge. The pastors who got at it early and watched it closely are succeeding of course.

Some sent them out without observing the suggestion to keep a list of names of those to whom sent, with amount asked. This is important as it will enable the collector to keep track of the whole matter. Some did not specify the time at which return was to be made. That leaves the matter at loose ends, likely to be soon forgotten. Here is the circular. I send it both as a reminder to my own charge, and with the hope that a similar method may be adopted by all our pastors and Presiding Elders.

JAS. A. ANDERSON.

[The circular will be published later for consideration in adopting plans for the ensuing year. ED.]

THE EMPIRE OF THE SPADE.

[In the October number of the Quarterly Review of the M. E. Church, South, William Harrison of Canada has an article on Walks in London. We give our readers the first section under the sub-head above. ED.]

The current century is pre-eminently a century of exploration and discovery on the most extended scale. The multiplying victories and ever-widening dominion of the humble, yet daring and heroic spade have aroused the attention of the world, and the story of its brilliant achievements during the past fifty years is invested with all the facination of some captivating romance, and all the keen, winsome attractiveness of some perennial and wonderful charm. Marvelous resurrections distinguish the times through which we are passing. Many strange graves have been compelled to relax their long, firm grasp of buried treasures, and with a very delirium of delight have the captors borne away from unlocked tombs the relics of civilizations long since dead, and the priceless memorials of events and scenes associated with a far off historic past.

It was not without a touch of splendid excitement that we walked through the British museum in August last; its halls, stair-ways, galleries, and spacious rooms all teeming with objects, many of which cannot fail to interest and thrill with the strange adventures they are there to tell. The very variety and vastness of this most cosmopolitan of all institutions fill you with a sort of glorious confusion, and a bewilderment almost delicious, as the countless voices from remote ages and nations speak of events and memories surpassing fable, and silencing as they do the swelling, gushing audacities of an immature and reckless skepticism in the most impressive and eloquent form.

Fragments of the older world have found a shelter here, and cast the dim shadows of ancient years upon the pilgrim-throngs from almost every clime, as they file through those spacious rooms and aisles from day to day. It is with mingled feelings that we look upon these relics crowned with more than twice twelve hundred years, and listen to the waves from almost every sea and age as they beat and break at last on this famous, but quiet and friendly shore. Babylonia, Assyria, Chaldea, Media, Persia, Egypt, Arabia, Syria, Thebes, Nineveh, Palestine, Greece, Rome, and scores of lands both East and West throw off their shrouds of sand and ruin and age-long mystery, and at last stand up in the world's imperial city to tell that story which all men want to hear. Up from these nations and capitals of the ancient times come sculptured slabs, pieces of once splendid thrones, obelisks, columns, and gates of palace-homes; bronze doors, pillars, inscribed bricks, voices carved in stone, winged lions, broken arches, massive pictures of battle-scenes, clay tablets, cylinders, papyri rolls, mummies and mummy cases (reaching as far back as 1670 B. C.) all having something to say respecting the great drama which vanished generations have played in the wide theater of the past.

In this work of research and discovery the spade has been mightier than the pen, and we honor the brave and patient toilers who have triumphed over obstacles of greatest magnitude, and have won every empire of spoil from once-sealed and forgotten graves.

In this group of apostles of the spade ore Layard, Robinson, Conder, Lynch, Loftus, Botta, Birch, Rawlinson, Rassam, Smith, Warren, Oppert, Porter, Maspero, Naville, Marietta, Brugsch, Sayce, and others we cannot name. Before men like these the most perplexing hieroglyphics have been compelled to yield up their meanings, babels, of confusion have become cities of harmony, dreamy faces, veiled with the thick shadows of three thousand years, have been unmasked, and it is not too much to affirm that such mastery as such men possess will yet open many a clinching hand, fling back many a curtain of darkness, roll away the stone from many an illustrious grave, and from many a stony lip compel a language full of pathos and of power.

But the most striking feature in all this empire of the spade is the fact that in all the readings which that wealth of discovery presents there is not to be found a single contradiction to the teachings of the higher revelation in the Word of God. On the contrary, the Biblical references to all those ancient times, nations, people, and kings are being confirmed in a manner the most wonderful and complete. The verifications which have come to light during the past half-century would fill volumes and constitute one of the most powerful branches of Christian evidences in possession of the apologists of to-day.

History in the printed page and in those strange libraries of stone are full of harmony, and still the story of fresh resurrections of long buried witnesses goes on from year to year.

Here, then, in this broad temple of the nation's wonders, gathered from a thousand sources, we have spread before us an epitome of the world's civilizations, and a magnificent cyclopedia in which the struggle and upward march of humanity is told in most impressive and telling form.

In this ecumenical congress of unsepulchered relics, coming from the centers of once mighty kingdoms, from the solitary wilderness of the roaming and lawless Arab, and from lands festooned with sacred associations, we have a procession of stange but welcome messengers from the East whose burden of thrilling testimony the Church and world have waited long to hear.

Great silences, crowned with the snows and diadems of three and four thousand years, have at last been broken, and a cheap and arrogant unbelief has been compelled again and again to hide her face, crimsoned with a deep, deserved, and burning shame. Hail, then, ye devoted priests and kings of the spade! Go forth with a still nobler daring, for in this lofty ministry of research greater surprises await your patient and heroic toil, and the sanctuary of truth will be all the fairer, and the psalm of all these grand corroborations will be all the louder and sweeter when the work is done!

FROM OUR EXCHANGES.

The courts of North Carolina show little mercy to the rowdy element. A fellow full of corn whisky asked a preacher in the pulpit to "try a little." The justice of the peace "found" the prisoner $20. An appeal was taken, and the saloon's victim got two years in the penitentiary for "disturbing religious worship."—Richmond Advocate.

The pastor who thinks he can supply all the instruction his people need from the pulpit, is greatly mistaken. While he sleeps the agents of the devil are sowing the tares of corrupt literature. Next to preaching the gospel there is no greater responsibility upon the pastor than to see that his congregation is furnished with good literature.—Texas Advocate.

"A flower has been discovered in South America which is only visible when the wind blows. The shrub belongs to the cactus famly and is about three feet high. The stem is covered with dead, warty-looking lumps in calm weather; those lumps, however, need but a slight breeze to make them unfold large flowers of a creamy white, which close and appear dead as soon as the wind subsides." We are sorry that so many Christians in our Churches are of this cactus type. They keep in full bloom only while the revival winds are blowing.—Cumberland Presbyterian.

The first President of the Mormon Church, Woodruff, solemnly affirms that the Mormons will observe the law against polygamy. Some think this is another deception. Mormonism has such a bad reputation that promises to obey are suspected of covering a plan to disobey. But we are inclined to think they mean this; if so, or if not so, let them be watched. If they break no laws in this country, they have the same right to be Mormons as others have to be Roman Catholics, Spiritualists, or Methodists.—N. Y. Advocate.

Justice Lewis, of the New York supreme court, has decided that a Christian scientist is an unsafe custodian of children. The case in hand was that of an alleged practitioner who permitted one daughter to die from spasms under the "Christian scientific" treatment, and whose other daughter the judge thought ought to be protected from exposure to similar experimenting. If one had only daily experience with the fascination of "fads" it would be difficult to realize that a mother could have so little regard for her children. We can bear with some sort of equanimity the loss of fools who are victimized by their own folly; but the offering of others and dependents to this bloodless and pitiless fanaticism seems to justify the interference of the law.—Northwestern Advocate.

For much of their trouble in the matter of support, the preachers are themselves to blame. The Discipline gives the right to "nominate" "the stewards." If they have narrow, stingy, mean stewards in the Church where there are different men, they are to blame. We stick to men as stewards, because they have long been stewards. If brother A. is a thoroughly efficient steward that is a good, but not a conclusive reason for keeping him in the stewardship. It may be that brother B. would do fully as well. In such a case it is wise to "exercise B's gifts." But when it is certain, from long trial of him, that A. is a poor steward and it is probable, from his known character, that B. would make a good steward, it is stupid renominate A. It is more; it wrong done the Church. If th preacher is changed, it is a wrong done his successor, his wife and children.—*** in Wesleyan Advocate.

A Brooklyn minister has, on different Sabbaths, preached twice in a Hartford pulpit. A Connecticut brother followed a few Sabbaths ago, delivering two sermons which the congregation thought were the same ones which his predecessors had delivered. He chose the same texts, had the same opening sentences, heads, illustrations and closing remarks. The Brooklyn minister explains that he took both outlines from the Homiletic Monthly, which he thinks he had a right to do. A colored brother once applied for license to preach, on the ground that he had seen as a sign in the sky the letters G. P. C., which he regarded as a divine call to Go, preach Christ. But an aged minister assured him that he had mistaken the revelation; that it meant, 'Go, plow corn.' Brethren, if any of you are so jejune in mind that you cannot originate your own plans of sermons, or if you are too lazy to do so, it is plain evidence that you had no call to preach the Gospel. Go, plow corn.—Congregationalist.

ARKANSAS METHODIST

WEDNESDAY, OCT. 15, 1890.

RECOLLECTIONS OF MY ITINERANT LIFE

NO. 16.

Sept. 23. My 27th birthday anniversary. I have thought much to-day of the solemn responsibility resting upon me as an humble ambassador of Christ. Whatever else I may fail in, I don't want to fail to make full proof of my ministry. This, I feel cannot be done by merely preaching so many sermons, or making so many visits. O no; it is something more than this for which I must give account. Have I fully, affectionately warned sinners to flee the wrath to come? Have I preached in earnest? Have I looked to God for success in winning souls to Jesus? Thank God, I do feel that to some degree he has owned my humble labors. Superannuate or effective, I am content to be something or nothing in the eyes of the world, only that I may be a useful Methodist preacher.

24th. Spent a good portion of this day in reading "Carvoso." O what diligence, what mighty faith, and how successful in his almost every effort to save souls! Have we such holy, zealous workers among the laity now? If not, why not?

28th. At old Bro. Strong's. Here, near Arkadelphia, the first preachers found a home here in "Uncle Tom's cabin," a cabin whose associations and history would afford matter for a volume worth reading; here the voice of Jacob Custer, Andrew Hunter, Newman, Allen, Weir, Benedict, Mason and others of the veteran pioneers, broke the stillness of this (then) wilderness country, with the glad notes of the gospel. Dear Aunt Nancy Strong has often told me of the joy she felt when she saw Bro. Hunter, the first preacher to visit their house after their arrival in 1837, and how she wept when he left, fearing she would not see another soon.

29th. A glorious time indeed at Rock Spring with Bros. Frost and Pope. The preacher that preached Sunday at 11 from Matt. x 1:5, had indeed blessed liberty. Monday night the word of God was quick and powerful; sinnnrs, I suppose fully a score, came weeping and knelt in earnest prayer at the mourners' bench and conversions ot the brightest type were not a few. Memory pictures very plainly to me now, Howell Taylor, the faithful earnest worker in the altar singing, "How happy are they," or "Come O thou Traveler unknown." Parham Jackson, one of our efficient members there now, and old Bro. K. now a good Baptist, were converted that night; Cadesman Pope, now the worthy president of a large female college, was never happier in the work than then; many faithful old pioneers of our Church that were just about as happy as they could be in the flesh are happier now. I must mention Uncle Tom and Aunt Miama Hudson, Judith Holloway and Col. Dowdy. Would that I could dwell longer here and do honor to the memory of as faithful, heroic a band of Christian men and women as it was ever my privilege to know. Brethren, do we preach for present and powerful results now as then? Sin is the same despicable thing now that it was then; conviction for, and sorrow over it, it does seem to me, ought to be as pungent now as then; and deliverance from it as clear and rapturous. My heart yearns to say more on this point, but space bids me be brief.

Oct. 11. Pine Bluff, Bro. S. Morris the P. E. here still has trouble. 13th. Reached Jones' Chapel on the Plum Bayou circuit. Here I spent several days assisting the preacher in charge and with encouraging results. My journal says: "The last day of the meeting was one of great power, many came out on the Lord's side." Miss Mary Tucker, who at this time lived with her sister—Mrs. Mosby—though blind, never failed to be at the house of God when she could get there. What a sweet voice she had, and how well she used it in the service of song! She sees now, and in a nobler sweeter song she is praising her Savior above. My dear, now sainted aunt Mrs. Lucy A. Caldwell, was a helper of the gospel, and used her ample means liberally supporting the institutions of the Church. Simon Jones lived here, a local preacher of more than ordinary ability. It was no trouble; for him to talk, and out of the pulpit this was perhaps his main trouble he did love to talk, and an amusing incident, a good joke was a real temptation to him. He was a good man and did good.

The good people of this community tendered me a home, and as my loved relatives lived here, I entertained the thought for a while, but concluded to go to Conference, ready to go to any field assigned me.

21st. I preach at Forest Grove and spend the night with John Lindsey. I think Bro. L. came to Arkansas somewhere back in the thirties, maintained an excellent character as an upright Christian gentleman. His house was our "parsonage" when on the Plum Bayou circuit in 1854.

22nd. Here I am now at the close of another Conference year and what have I done? Thank God, I have not been wholly idle. I have seen more precious souls converted to God this year than any year of my ministry, except my first on the Louisburg circuit in 1853. My own soul has been blessed, and it has done me good, soul and body, to labor with my brethren in the matchless work of saving souls.

Conference is at hand, and Monday evening 22nd. I am at Maj. Houston's in Pine Bluff, where I find a delightful home and share the company of Bros. H. L. Taylor and Cadesman Pope. Bishop Pierce failed to reach the Conference in time for the opening service, and Bro. Water was elected president. The Bishop came before the morning session closed, stated that he had traveled all night, I expect in what he called a "trick," had done without his breakfast and was in poor plight for work. Dr. McFerrin was with us and did some of his best work in the pulpit and on the platform. Big preachers were in demand here and they were on hand. One preacher's wife remarked, "I cannot afford to hear boys preach, when I can hear Bishop P. talk"; a preacher said to another on his going into the pulpit, "Come now, John, none of your 'bug-eaten' sermons; preach like a man." Verily preachers are but men, frail and liable to err as other men. I never see a preacher preaching "like a man" but that I think of the holy inspired apostle's saying, "I am less than the least of all saints; I have nothing to glory of." Don't think me presumptuous, my dear young brethren, when I say "it is enough for the disciple that he be as his Master." Preach like Christ; then your preaching will be a blessing and God will approve.

J. E. CALDWELL.

THE M. E. CHURCH, SOUTH.

Rev. Dr. Sledd, our fraternal messenger to the General Conference of the Canada Methodist Church, was most cordially received by that body. The Christian Guardian says: "The stay of the Rev. Dr. Sledd, the representative of the Methodist Church, South, was brief, but he made the impression of being an able man of an excellent spirit. His sermon was impressive, sound and forcible. His address was full of interesting information about Methodism in the South, and his able and comprehensive statement respecting what his Church held and taught, showed that it held fast the apostolic doctrines which are characteristic of Methodism with an unfaltering grasp. As our Canadian Methodists are not so well acquainted with the history and achievements of Southern Methodism, it was particularly gratifying to hear of what God had wrought in the "sunny South." It was impossible to listen to the eloquent and instructive address of Dr. Sledd without realizing the truth of Solomon's words: 'As cold water to a thirsty soul, so is good news from a far country.'"

A Canada correspondent of the Richmond Advocate gave the following synopsis of Dr. Sledd's address:

Rev. Dr. Sledd saluted the brethren of Conference, and the Church which they represented, in the name of 4,000 ministers and 1,200,000 members of the Methodist Church in the South. The Church which he had the honor to represent consummated its independent organization in 1846. The events which preceded, accompanied, and immediately followed it, estranged many friends from her. This, however, only served to make her the more compact and vigorous. The war came afterwards and had had its disastrous effects, in the taking away from her thousands of her sons. And, although she could not blot out the memory of the sad past, she felt happy in the blessed followships of the Churches with which she was on terms of mutual cordiality and amity. Speaking of the many divisions of the Methodist Church, he said that they were all one in spirit and doctrine. The Methodist Episcopal Church, South, since its organic institution had been true to its Christian creed. He heard of theological unrest in other religions, and of old faiths decaying, but he stood there to say that his Church was in a state of rest. They had never changed. They believed in unlimited atonement, the unconditioned salvation of infants and idiots, and the salvation which is conditioned in faith. They also believed in the conditioned perseverance of the saints. They protested against the hard and horrible system of necessity, as propounded by Augustine and amplified by Calvin, as being against both philosophy and true religion. They protested against pelagianism and sacramentarianism. [Applause.] He enlarged upon the doctrines which were held by his Church, and the frequency of the applause showed that they were in thorough agreement with those professed by the members of the Conference. His Church, he said, had made solid and continued progress. It had increased in membership at a rate exceeding that of the population. She paid especial attention to education. He belived that the Church would be recreant to the mission given her by God if she ever consented to hand over the education of the people to the State or to purely secular bodies. [Applause.] His statement of the number of colleges and schools possessed by the Southern Methodist Church and of the influence exerted by them was very gratifying. These were doing work for Christ and the country. They had also the press in their service. They had a quarterly review, a newspaper, a large and varied supply of Sunday-school literature and an efficient system of colportage. They also had a goodly organization of Sunday-schools. In this connection they had outlived the idea that the Sunday-school was intended for the young alone. They regarded it necessary for both old and young, for they looked upon the Sunday-school as the Church engaged in the study of truth. They had missions in China, Japan, Brazil, Mexico and Cuba; and they were zealously engaged in spreading the Gospel at home. In the South they had a terrible problem in the question of drink, which had been justly termed the common foe. Unfortunately, Christian men and patriots, while having this enemy and trying to destroy it, are divided in their councils. Some were for local option, some for high license and some for prohibition. Their best men were for prohibition. [Applause.] The reason prohibition was making such little headway amongst them was that it had been taken out of the category of moral questions and had become semi-political. Alluding to the negro question, he said that the Methodist Episcopal, South, felt profound interest in the spiritual welfare of the colored race. The evangelization of that race was the primary duty of his Church. They had 16,000 schools maintained exclusively for negro children. If the members of the Methodist Church were true to their teachings, the problem of the negro would soon be solved. In conclusion he expressed an ardent hope that unity of spirit and aim and effort might prevail amongst the Methodist Churches of the world.

AN OUTSPOKEN PROTEST.

In view of the fact that Little Rock, a city boasted as it is for its manners and its morals, is about to be cursed by the presence of a brewery within its borders—we, the Woman's Christian Temperance Union of Little Rock, do hereby express our solemn protest and strong denunciation of this enterprise, which, to any community, means one unceasing drain upon the purse, a waste of time, a corruption of morals, and a blasting of homes. The bare contemplation of such a direful investment fills us with grief, astonishment, and righteous indignation! At this advance stage of temperance reform and general Christian progress, such an objectionable enterprise is a gross effrontery—a shameless outrage upon the better classes of the community and a sad comment upon the status of the city's Christian culture and refinement.

Feeling that we voice the sentiment of the motherhood and the wifehood of our entire State, and that they must in a greater or less degree become inoculated by the poisonous atmosphere spreading from this deadly "Upas tree," we who sit under its very shadow, dare not remain silent. For this reason we entreat all that feel the slightest interest in the purity and preservation of the home to cast in their influence with ours to the end that this shocking plan for erecting an agency of destruction shall be reversed, and a business interest substituted that shall insure peace and prosperity to the city.

Not in anger, but in sorrow, do we enter this protest, while hopefully guided by the Scriptural motto, "The Lord hath not given me the spirit of fear, but of power, and of love, and of a sound mind."

MRS. P. L. SUTTON,
MRS. M. C. DAVIS,
Com., Little Rock W. C. T. U.

FIELD NOTES.

HOT SPRINGS MISS.—Last night we closed a meeting at North Hot Springs, that had been running for sixteen days. We had a good time. About twenty-one professed faith in Christ, and among them some that had become greatly hardened in sin. Fourteen joined our Church and others will probably do so. Other good results attended, and will continue to follow this meeting. During the meeting we raised in cash and subscription about $55.00 on our general collections, leaving but a few dollars yet to raise to have the "decks clear" on these collections ordered by the Annual Conference.

Just before the beginning of this meeting we raised and paid $88.00 to clear the church of debt where the the meeting was held. And now we are negotiating for a bell for this same church and expect to soon have one in use there.

Besides the improvements noted above, we have had nearly one hundred dollars' worth of improvements made in our church building at South Hot Springs, with still other to follow at an early date. In addition to this our people have domiciled this scribe and his family in a neat little four-room parsonage, with another room to be added at once; and they have also looked after our other temporalities sufficiently to keep the "wolf" a long way "from the door." You see, Mr. Editor, we have quite a number of "irons in the fire," and such being true, some of them are apt to burn, or go neglected, and now it turns out that THE ARKANSAS METHODIST is the sufferer, the "burnt from," in this case.

Well, I did make some speech for the paper at the close of my meeting, and got the promise of one subscriber, later, but I'll beat that, you see if I don't. Say, come over and help a fellow out some on that line. It will do you good to drop yourself down here in the city of thermal waters, fine hotels, spendid churches and a people of a broad and generous hospitality. Come and we will greet you with a hearty welcome and will raise no objection to your "working up" the entire city.

As the length of this letter is likely to make some demand for patience to read it, and not feeling well assured that it will become a "means of grace" in giving patience her "perfect work," I will bow myself out, and call later.

Yours,
W. R. HARRISON.

Hot Springs, Oct. 7.

[If you wish to make a model report at Conference, you will try to get some new and *many* renewing subscribers for THE ARKANSAS METHODIST. It is impossible for any editor (to say nothing of a crippled one) to do full service for his readers, and make a house-to-house canvass for subscribers all over the country. One man can not do both, and a sensible editor would not attempt it in a charge, where his paper has so efficient an agent as Rev. W. R. Harrison has been heretofore. But we wish to visit your charge, Bro. H., to meet your people again and to—preach. ED.]

PRINCETON C'T:—My round of protracted meetings (seven in number) is completed. The last one closed yesterday, Oct. 5. Results in conversons and accessions have not been, by any means, what we have desired to see, but we feel that good has been accomplished, God has been glorified and we are thankful. We have had some revival influence and power manifested at all our meetings, and at most of them there were professions and accessions; but once more it seems that the "best of the wine was kept to the last of the feast." At Zion which closed the round, we had a most precious meeting—good from first to last. It began on Saturday before the 4th Sunday in Sept. and closed with the 11 o'clock service on the 1st Sunday in Oct. The Church was greatly revived and blessed and seven precious souls were happily converted and added to the Church. Bros. J. W. Walker and T. J. Shaddock, local Deacons of this circuit, assisted in the meeting, and rendered efficient service. God abundantly bless the faithful local preachers. This circuit is highly favored with the services of three of this class. God bless House, Walker and Shaddox!

We feel that our labor together with this good people has not been in vain, although we have not had the success in winning souls to Christ that we have desired. We feel that the Church has moved upward in the main, and upon the whole it has been a delightful year to many of us. Never have I enjoyed a year so much. I enjoy a richer and fuller experience of divine favor and love than ever before. Truly I feel that I am "growing in grace, etc." I hope to make a full report on the connectional collections, and doubtless the stewards will round out their report on the support of the ministry, and we will present clenbalance sheet to our approaching Conference session. So mote it be! And God be praised, and His blessings rest upon us!

Fraternally,
C. M. KEITH.

Princeton, Oct. 6.

APPLETON MISS.—I commenced my protracted meetings on the 4th Sunday in July at Happy Bend; it lasted six days. We had about 10 conversions and 8 additions to the Church. Bro. E. L Massey of Atkins circuit was with me two nights and one day—preached three excellent and weighty sermons, and made many friends. Our second meeting was at Oakland, had a good meeting in the Church, but had no conversions. Our next was at Hank's Chapel on Oak mountain; had only one conversion. The meeting lasted four days. The Church was greatly benefitted by the meeting. Our next was at Appleton in which I did my hardest work and the results were the smallest so far as conversions were concerned. We received one very promising young man into the Church. The 5th meeting was at Pea Ridge; had a happy time, many praised God aloud, had several conversions; received one into the Church by baptism, one by certificate. The 6th and last was at Mt. Zion, had a good meeting; have had a good time for the last seven or eight weeks. Our 4th Quarterly meeting was held on the 4th Sunday of Sept. at Appleton. We had quite an interesting meeting; but had no conversions there. Bro. Boyles our efficient and beloved P. E. was with us and preached three most searching sermons. Upon the whole we believe that the work is in better condition at each of the six appointments than at any former time in the last two years. I regret that I have not been more successful in getting subs. for THE ARKANSAS METHODIST. It ought to be in every family in the State. I hope to be able yet to bring a list of subs. for the paper to Conference. Success to THE METHODIST.

G. W. O. DAVIS.

Gum Log, Oct. 6.

[As Bro. D. wrote on both sides of his paper, in cutting it some words were lost. ED.]

Quarterly Meetings.

DARDANELLE DIST.: G. W. Boyle, 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-grouhd, 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

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.

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.

Clarksville District: D. J. Weems P. E.; fourth round:—Cassville mis. 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 Hays 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.

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. 6.

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; Helena 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, 4; Newburg c't, 8, 9: Viola miss, 15, 16; Salem c't, 19, 20; Camp miss, 22, 23; Mammoth Springs miss, 25; Asa 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, 29; 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.

Harrison Dist.: Fourth round: S. F Dykes, P. E.: Bellefonte, Sept. 20, 21: Lead Hill, 27, 28; Harrison, Oct. 4, 5; Valley Spriegs, 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.

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ARKANSAS METHODIST

WEDNESDAY, OCT. 15, 1890.

THE WORLD'S FAIR.

Let every church, every society, every citizen that believes the Columbian Exposition should obey the laws of God and of our country, endorse the following or some other protest or petition and send by mail or telegraph, to "Columbian Commission," Grand Pacific Hotel, Chicago, Ill.

WILBUR F. CRAFTS.

TO THE COLUMBIAN COMMISSION:

The undersigned societies, churches, and citizens earnestly petition you to decide at once that the Columbian Exposition shall NOT, by Sunday opening of any department, increase the toil and traffic and turmoil of Chicago's Sunday, which its churches and workingmen alike are seeking to reform; shall not break the Sunday laws of Illinois and disregard the Sunday laws of the States, which both Commission and Exposition are expected to represent; shall not trample on the rights of conscience and the liberty to rest of the exhibitors and the army of employees whose powers will be taxed to the utmost in transporting and feeding visitors, and working the Exposition on other days; shall not, under the shallow plea of gratifying the workingmen for a Sunday or two, help to destroy their Rest Day altogether; shall not proclaim to the world that since the Centennial our country has surrendered the American Sabbath, the most distinctive of American institutions, and enthroned in its place the Continental Sunday, "the holliday of despotism;" shall not endanger its own success in the country at large by outraging the Christian sentiments of the best citizens to gratify the miserly greed for gold and the prodigal greed for amusement and the infidel hatred of Christianity that together make most of the clamor for Sunday opening.

THE CALL TO PRAYER.

The Annual Meeting of the National Woman's Christian Temperance Union will be held in Trinity Methodist Episcopal Church, in the City of Atlanta, Ga., from Friday, November 14 to 18, inclusive. In view of the custom to hold a day of Consecration and Prayer, previous to the Convention, the Superintendent of the Evangelistic Department would summon all Unions to set apart Wednesday, Oct. 29, the day designated by our National President and Secretary for this purpose. The continued blessings of the past year; the extension of our borders, and the increase of our activities, may well lead us to tune our voices to thanksgiving, while our profound sense of weakness and dependence, should lead us to bow low in confession and earnest prayer for the fresh anointing of the Spirit. Believing that the multiplication of hours and subjects, and the frequent change of leaders wearies the audience and lessens the power for good in such a day, the following programme provides for but three divisions and leaders. If, by careful advertising, each local Union gathers strength and numbers about these three services, the day will leave a sense of helpfulness and joy, impossible where meetings are more prolonged and varied.

PROGRAMME.

Wednesday, Oct. 29, 1890. 1st hour.—11 a. m. to 12:30 p. m. Subject.—Thanksgiving and Praise. Scripture Lesson, Psalm 116, Read by the Leader. Outline.—Need of the Spirit of Praise. Praise highest form of worship. Duty of Praise taught in Bible. Causes for Praise in Psalm 116. Deliverance from Sin—Trouble—Sorrow—Tears—Soul Death—Falling. Hence the Psalmist *rests*—Lovingly—Obediently—Adoringly—Thankfully—Believingly. Gospel Hymns consolidated—Numbers 24, 19, 280, 250. Lunch 12:30 to 1:30 p. m.

2nd Hour—1:30 to 3 p. m. Subject.—The Holy Spirit. Scripture Selections. Read from Audience. Outline.—Waiting for the Spirit, Acts 1-4; The Spirit of Power, Acts 1, 5-8; Out-pouring of the Spirit, Acts 2, 1:4; The Indwelling Spirit, John, 14, 16-17; The Spirit given to the Obedient, John, 13, 15, 16; The Liberty of the Spirit, Rom. 8; 2, 13; Spiritual or Carnal, which? 1 Cor. 3-1, 3; Filled with the Spirit, Eph. 5-18. After reading and comments by the leader, let testimonies follow upon these topics, and earnest prayers ascend for a fresh anointing of the Spirit, *now*. Hymns, Numbers 40, 48, 138, 93, 26.

3d Hour, 3 to 4:30 p. m. Subject.—Service, Especially in Temperance Fields. Scripture Lessons, Matt. 4-18 to 22 and Luke 5, 1 to 11. Outline.—Fishers of Men—The Scene—The Call—The Occupation—Self-sacrifice, leaving *full* nets. Call to a higher service—To catch Men. Our Calls.—The varied departments of our work. Gospel Hymns, Numbers 285, 166, 122, 259. As Wednesday evening is so generally prayer meeting evening, we prepare no programme, but recommend Unions to consult with the Pastors, and arrange for a Special Temperance Service in the churches, rather than an opposition meeting.

ELIZABETH W. GREENWOOD,
National Evangelistic Superin'dent.

Brooklyn, N. Y., Sept., 1890.
Papers favoring please copy.

Dyspepsia

Makes the lives of many people miserable, causing distress after eating, sour stomach, sick headache, heartburn, loss of appetite, a faint, "all gone" feeling, bad taste, coated tongue, and irregularity of the bowels. Dyspepsia does not get well of itself. It requires careful attention, and a remedy like Hood's Sarsaparilla, which acts gently, yet efficiently. It tones the stomach, regulates the digestion, creates a good appetite, banishes headache, and refreshes the mind.

Distress After Eating

Sick Headache

"I have been troubled with dyspepsia. I had but little appetite, and what I did eat distressed me, or did me little good. After eating I would have a faint or tired, all-gone feeling, as though I had not eaten anything. My trouble was aggravated by my business, painting. Last spring I took Hood's Sarsaparilla, which did me an immense amount of good. It gave me an appetite, and my food relished and satisfied the craving I had previously experienced." GEORGE A. PAGE, Watertown, Mass.

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"Five Little Peppers and How They Grew" had a moderate sale the first year. During the third year the number sold was double the number sold during the first year. The number sold during the sixth year was three times the number sold during the third year. During the ninth year of its publication, now just completed, 40,000 copies were sold, being three times the number sold during the sixth year. In the same arithmetical progression as that from the third year to the ninth, how many will be sold during the twenty-seventh year of its publication, and how many were sold during the first year? Any boy or girl sending correct answer, with five cents for postage, will receive a copy of the beautiful CHRISTMAS WIDE AWAKE, illustrated, 100 pages, free. This number, which will be ready Dec. 1, will contain an installment of "Five Little Peppers Grown up," a sequel to "Five Little Peppers Midway." Address D. LOTHROP COMPANY, Boston.

Any one sending twenty-five cents for the "Five Little Peppers and How They grew" will receive the quarto edition, in illuminated board covers, postpaid. "Five Little Peppers Midway," in extra cloth binding, is now ready. Price, $1.50. Address D. LOTHROP COMPANY, Pubs., Boston.

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"LANDS OF THE ORIENT."

By Rev. M. B. Chapman, D. D.

One of the most interesting and instructive books we have seen lately has just been issued by the Southern Methodist Publishing House. It is entitled LANDS OF THE ORIENT, containing a most graphic account of a visit to Japan, China, India, Egypt and the Holy Land. History and geography are only incidentally mentioned but the manners and customs of the people, the peculiar religions, the methods of obtaining subsistence, are contrasted with those of the western nations in a manner highly interesting.

The work of the various missions is shown in detail and in such a light that the reader enters into the spirit and feelings of the missionary, and an extensive reading of this book will give our people a correct idea of the great work to be done and the necessity for greater effort.—Methodist Advance, Goldsboro, N. C.

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ARKANSAS METHODIST.

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

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

Rev. Z. T. BENNETT, Editor.

WEDNESDAY, OCT. 15, 1890.

Nearly two years ago our readers were advised as to the real character of the book, called "Bible Readings for the Home Circle," and then being sold in this State. Since then we have seen at different times from evangelical preachers in other States warnings as to the real object and dangerous doctrines of this book, issued in the interest of the Seventh Day Adventists, who are opposed to any and all legislation for the observance and protection of the Christian Sabbath. We hope none of our readers will be misled by the attractive title and appearance of "Bible Readings for the Home Circle."

We think fully 1,000 laymen of our Church in Arkansas would cheerfully *donate* an average of $10 each to sustain this paper, if such donations were necessary. Such friends, co-operating with their pastors, can render very efficient aid in extending the circulation of this paper, which does not ask donations, but *pleads* earnestly to visit regularly thousands of additional Methodist homes. Brethren of the laity, kindly help your pastors to introduce this paper into all the Methodist homes (not already taking it) in your charges. To new subscribers the paper will be sent till January 1, 1892, for $1.50.

To show how Kansas has prospered under Prohibition, the Central Advocate quotes the following statistics from the chief officer of its Agricultural Department:

"The increased value of the field crops of 1890 over those of 1880 is no less than $41,480,854, a gain of 90 per cent in ten years. In live stock the gain has been 88 per cent. The total assessed valuation of the State in 1880 was $160,570,761; in in 1890 it is $360,813,901, a gain of 116 per cent. The gain of investments in manufacturing enterprises has reached 159 per cent. There has been a gain of 43 per cent in the value of school property; a gain in the number of school children of 56 per cent. There has been a gain of 103 per cent in churches, the number now reported being 1,956; the present value of church property is $6,415,937, a gain of 164 per cent in ten years."

As this is the season of Annual Conferences in Southern Methodism and many pastoral changes must be made, it is quite natural that even some of our own members should occasionally disapprove the itinerant system of our Church. But this system provides for both congregations and pastors as no other system can do, and thus accomplishes the greatest good to the greatest number. With us every charge has a pastor and every pastor a charge. In this connection consider the following from the Northwestern Advocate: "Our Presbyterian brethren are brought face to face with this problem: Of their 6,894 churches, 1,170 are without pastors, and of their 6,123 ordained ministers, 1,129 are without churches. How are the pastorless churches and churchless pastors to be brought together? The Methodist itinerancy raises other problems, no doubt, but nothing half so serious as this."

A preacher, now and then, complains of a lack of interest in his charge. How can it be otherwise when they do not read the church papers, and their pastor rather encouraged their ignorance by running down his own organ? Who is to blame?—Holston Methodist.

If there is a traveling preacher of our Church in this State given to or finding pleasure in "running down his own organ" (this paper), we have not been apprised of the fact. Some of our preachers fail to give as much practical demonstration of successful efforts in "running" *up* or even sustaining their own organ, as we think it their *interest* and duty to do. But we hope they are planning and now working to surprise and gladden their humble servants with large lists of renewals and new subscribers. Well, we have nerve to stand the shock, and will promise to keep the money going. Moths and thieves are no terror to this office; no "hoarded treasure" here.

A brother says the sentiment in favor of the Advocate is growing in his charge, and his collections are coming up finely. Given the one the other naturally follows. The Advocate is a good steward.—Texas Advocate.

This paper also is considered "a good steward" by many successful stewards and faithful preachers in Arkansas. Preachers and stewards are directly interested in the increase of its circulation.

SPECIAL NOTICE.

To *new* subscribers at $1.50 cash THE ARKANSAS METHODIST will be sent till January 1, 1892. The paper will be started to new subscribers under this offer as soon as their names are received. The earlier they subscribe the longer they will get the paper for $1.50. Pastors, please tell your congregations of this offer at once. Names sent in by pastors, who have the money in hand, will be entered promptly and the paper started without delay.

Special subscribers, whose time expires to-day, *October 14*, may have the benefit of this offer, by subscribing *at once*. Give your pastor $1.50 to pay till January 1, 1892, and write us immediately not to drop your name.

PERTINENT QUESTIONS.

The Richmond Advocate, speaking of one of the Virginia preachers and his work, says: "Nearly one hundred citizens have been converted—mind you, born of God—very substantial people, this year. New Church betterments have been enterprised. Our mailing list has grown larger from his parish. His new members ordered the paper—a sure proof of sound conversion. They proposed to become instructed Methodists; not trash caught up on a sudden swell of enthusiasm. We watch the fields where great ingatherings are reported, and soon discover whether it was stubble on fire or a log heap." How is it with your charge, brother? We have all rejoiced at the signs of prosperity—we have read with delight of the gracious meetings, the scores of bright conversions, the numbers of promising members added to the Church. But have these new members ordered the Church paper? Is your revival to show the uncertain and short-lived glow of "stubble on fire," or the steady and constant blaze of the "log heap"?—Southern Advocate.

We quote this paragraph for the serious and timely consideration of our pastors in Arkansas. It is possible some of them do not properly appreciate the great value of their Conference paper to the members of our Church in their charges; and it is probable many of them donot make as earnest, judicious and frequent efforts to circulate religious literature as their own duty and interest, and the spiritual welfare acd Christian usefulness of their members demand. An occasional and hurried statement on the subject from the pulpit in connection with other announcements will seldom accomplish large results. The most successful workers for this paper present its claims from the pulpit on suitable occasions, and in their pastoral visitations they judiciously and frequently urge the importance of taking it, both because all their members should read it, and because it is a necessary enterprise of our Church in this State.

During the protracted meeting season our "field notes" tell repeatedly of backsliders being reclaimed. Have such persons been constant readers of the Church papers? Have they bought and read our religious books? Answers to these questions will generally indicate how such persons attended upon the ordinances of the Church and what part they took in supporting its institutions. When the P. C. of Sunflower circuit reports at Conference sixty conversions and a net gain of fifty members, it would reasonable to expect that charge to show a marked advance in its contributions for ministerial support and benevolent purposes, also larger patronage for its Conference paper and the Publishing House of our Church—especially when we call to mind the pastor's "field note" about the clever people he has served.

That expectation however, is vain; deficits are reported as heretofore; the preacher, having done much hard work under unfavorable circumstances, is now embarrassed and pained Another preacher is sent to Sunflower and soon wonders why it was given that name; before Spring he intimates it was in a drooping condition but is now "looking up"; later he reports glorious times, sinners converted, backsliders reclaimed, the Church wonderfully revived and bright prospects for full collections; but at Conference we hear again the old report of "defic-its" and see another preacher embarrassed, etc.

The secret of the chief trouble on Sunflower circuit is our members do not take their Conference paper, nor buy our religious books, and in one respect they are more like the "Hardshells" of fifty years ago than the well-rounded and thoroughly furnished and aggressive Methodists of 1890.

A WONDERFUL RECORD.

At the close of his fiftieth year in the ministry, Rev. S. Black, of the Western Virginia Conference, asked for a superannuated relation, but was so overcome by emotion that he could not talk. He sent to the Secretary's desk the following paper, which was read in the hearing of the Conference and the large audience present:

"During these fifty years I traveled at least 75,000 miles; received $6,181.28, being $137.36 per year. During the same time I received in presents $1,182.61, and $400.36 in marriage fees, making a total of $7,764.24, being $155.28 1-2 per year, having a family thirty-six years of that time. S. BLACK."

When the venerable Rev. S. Black asked, in broken accents, with tearful eyes, that his name go to the Committee on Conference Relations, there was a scene rarely witnessed in Annual Conference. Amid tears and sobs the whole Conference, as with a single impulse, rushed to the venerable man and shook his hand, many of the older men embracing him. How appropriate the words sung, led by the Bishop: "Could we but climb where Moses stood." This beloved servant of the Church is loved by his brethren as few men have ever been loved. May his sun set in perfect peace.

These two items were taken from the same column in the Central Methodist. When we read them, it was impossible to concentrate our thought wholly upon the "wonderful record" of the aged and worn-out preacher; for in giving this record termed "wonderful," and certainly quite remarkable if not exceptional, he drew in the very body of the picture another record, which, read in his former charges, should cover, humiliate and arouse with shame numerous Methodists living now and possibly at the same "poor dying rate." Surely looking through ordinary glasses over such a record for ministerial support, they 'can not read their title clear to mansions in the skies,' nor are they ready to "bid farewell to every fear." Their obligation imposed by Divine authority was not less sacred or binding, because their pastor could not legally enforce the claim for his "allowance."

The withholding what is justly due and could be paid to a pastor, can not be defended on the ground of justice and honesty any more than withholding the same from the day laborer, black or white. In both cases the principle involved is the same. In the latter case it is condemned by the Bible, by reason, and by the very instinct of right in the human family; and in the former case the wrong done and suffered can not become right, because it happens to fall under a custom fostered and perpetuated in covetousness, which is idolatry—whose sin and curse are in the heart and upon the life of thousands claiming to be just and benevolent as well as professed Christians.

Just think of the two records quoted above of this "venerable man," "this beloved servant of the Church," this itinerant preacher for *fifty* years, having a family thirty-six years; and then of the average compensation, the niggardly salary or pitiful allowance paid, "being $137.36 per year!" We dismiss the subject with the hope this case may never have a parallel in ministerial support, in the history of Southern Methodism.

"SOLID SILVER SPOONS."

Both the Editor and Business Manager of this paper have bought the soap advertised in this paper by J. D. Larkin & Co. and were fully satisfied with the purchases made at that time. But since we published their large adv. Oct. 1, two subscribers have each called our attention to a published statement, that the offer of Larkin & Co. to send *solid silver* spoons is a deception—that the spoons are not by far what they are represented to be. If this be true we hope none of our subscribers have been deceived by the adv. in this paper. We understand Larkin & Co. have large wealth and can be legally forced to do what they promise, and the adv. was placed in our paper by a reputable agency. We feel this notice is due alike to ourselves and our readers.

HISTORY OF METHODISM IN ARKANSAS.

BRO. BENNETT:—I contemplate publishing a History of Methodism in Arkansas, and I have gathered some material for that purpose. I would like to be placed in communication with any one having old documents—such as Minutes of Conferences thirty or forty years ago—old letters or other papers giving an account of the establishment of Methodism in the older communities of the State. I would also like to be in communication with any very old Methodists in different parts of the State, who could impart valuable information. I invite correspondence with any one who can put me in the way of obtaining valuable information. I would be especially pleased to hear from any of the friends or descendants of the following early preachers of the State: Thomas Tennant, Washington Orr, William Harned, John Scripps, Isaac Brookfield. I would. also, like to hear from the preachers of the Conferences in the State who may approve of my purpose. HORACE JEWELL.

Searcy, Oct. 8.

We are glad to learn Bro. Jewell proposes to write a history of our Church in this State, and we hope our preachers and laymen generally will respond to his request for valuable information for use in such a history. Many years ago the late Rev. J. M. Steel of the White River Conference collected considerable material, which may perhaps be in possession of his son Rev. John R. Steel, West, Texas. Rev. Dr. Andrew Hunter's three series of articles which appeared in this paper, will be of service to Bro. Jewell. We think an ample quantity of suitable matter can be collected now, but delay for another decade may be too late.

SOME EDITORIAL TRIALS.

In behalf of his printers and himself the editor of the Richmond Advocate made an earnest "brotherly beseechment" for more carefully and legibly written communications for his paper, saying he would be forced to throw the slip-shod stuff into the fire to protect his workmen. The editor of the Southern Advocate copied at length with his hearty endorsement, and then told of sundry impositions upon himself and printers by careless correspondents and exacting patrons—the latter in expecting him to publish long obituaries without sending *cash* to pay at one cent a word for all over 200 words in each obituary. From trying experience we know what unnecessary burdens are borne by many editors in preparing for their printers contributed matter hastily and *carelessly* written—sometimes with an apology, which might be stated thus: "I have written in a big hurry, on both sides of my paper, with a dull lead pencil, rubbed out some words and interlined many, but I hope *you* can read it," etc., —which means 'it may be cheaper for you to re-write it than to have your printers waste their time.' We know some brethren can not write well, and we cheerfully fix up their matter in readable shape.

We have not limited our obituaries to 200 words, though we often find it necessary to strike out superfluous matter to condense them reasonably; but we have desired to limit them to members of families taking this paper, except in cases of actual poverty, and we hope our preachers will help us in this purpose. It is not right to expect us to publish obituaries of persons, whose families are able to take this paper and have declined to do so, but are taking secular papers and probably a religious paper from another State; yet we have time and again been asked to do this very thing, and then to publish also some society tribute of respect to the memory of the same person, and *then* to send extra copies containing the same to relatives or friends, without the offer of even a nickel for publishing, postage or papers!

Such demands are extremely unreasonable, but more particularly so when they are made in behalf of families not paying anything for the support of this paper, which is published at the exceptionally low price of $1.50 a year. We think it costs more to publish our paper than it does the Arkansas Baptist, but that paper charges its subscribers $2.00 a year, the usual price of religious papers, and keeps at the head of its obituary column this notice: "For actual subscribers, we insert an obituary notice of 100 words free. We charge one cent a word for all over 100 words, invariably in advance. All poetry, resolutions, etc., at the same rate. Count the words and you know at once what the charges will be. Unless the money accompanies the manuscript, it will be brought down to 100 words. Extra copies of paper, five cents each postpaid."

While we would not be willing to adopt such a rule, we copy it merely to show our patrons that we have been kindly indulgent in publishing obituaries (over 600 a year), and that they should not be too impatient or exacting, as they get this paper at a *low* price and pay nothing for the obituaries of their loved ones. We try to be careful in filing and painstaking in editing the short biographies of God's dear children, who have been gathered home from the scenes of their mortal conflicts, labors of love and triumphs of faith.

TENNESSEE CONFERENCE.

The seventy-seventh session of the Tennessee Conference is now being held in Pulaski, the extreme Southern town of our territory. Ten admitted on trial. None rejected. Bishop Hargrove, formerly a member of our body, is now presiding over us for the first time. He notified the Presiding Elders a week ago, that they must each one fill every appointment in their respective Districts before coming to Conference and the cabinet held a session to adjust this work as a whole the day before the Conference opened. So the Bishop announced on the first day, that our appointments were nearly all arranged. Were there not so many connectional officers and other distinguished men to address the Conference, the rapid dispatch of the regular business of the Conference would indicate a short session. To-day Commissioner Hayes spoke in the interests of the colored M. E. Church, and impressed us most favorably. A much larger collection than he secured was deserved, both by the claims of the cause he represented and the forceful and earnest presentation of the same.

Dr. Savage, Superintendent of the American Bible Society, briefly urged the claims of that noble enterprise in supplying the world with the Word of God, stating the munificent work in the South furnishing us so generously with the Scriptures for our home and foreign fields. The Society is doing much for our Church. Some of us feel that we are doing very little in return. Dr. Martin of the Biblical Department of the Vanderbilt, in plain and pointed manner, told us of our deficiency in not sustaining that school of the University as its high claims demanded. If we are not more appreciative of the faithful work of the faculty in the future than we have been in the past our Conference may see and feel keenly the blunder in years to come. Dr. Baskerville of the Literary Department, read a most excellent report from Chancellor Garland showing the prosperous condition of the University in all departments and giving due credit to various training schools which serve as feeders to the great school. Dr. Baskerville stated that during nine years of experience at Vanderbilt he had never known a student from the school of the Messrs Webb to break down in moral character or university work. Dr. Price of the Nashville College for Young Ladies, gave a glowing report of the remarkable prosperity of his superior school. Dr. Saunders President of Martin College of this place, was introduced and made as favorable impression by his modesty and urbanity as any schoolman we have seen for many years.

Dr. W. H. Potter, our newest Missionary Secretary, is with us and preached on last Sunday night on *The Lost Sheep*. If any fears were entertained by any of us that the Board made a mistake in the selection of the man to supply the vacancy, such fears vanished as he so correctly portrayed the interest of our Lord in saving to the uttermost all who are lost, specially the heathen. To-day he addressed the Conference in order to put upon the conscience of each preacher the importance of advancement in large liberality by our Church in the missionary cause. One suburban Church in Nashville, the McFerrin Memorial and one District, the Franklin, propose to have their Sunday schools to support their own missionaries. The preachers of our Conference pledged $600 toward the same purpose and the subscription remains open for completion. Dr. J. W. Boswell of Arkansas is among our visitors and preached us a most excellent sermon on Growth in Grace, the first day of the session. Dr. V. O. Hawkins of North Alabama, will preach for us to-night. Dr. D. C. Kelley, Prohibation candidate for Governor, was on the Conference floor to-day for the first time. Much interest is manifested in the disposition of his case; his name will not be called before to-morrow. Dr. R. A. Young asked for a superannuate relation. He desires another trip to Europe. S. M. CHERRY.

Oct. 10.

[The Conference had a lively time disposing of Dr. Kelley's case, but we have not space for particulars now. ED.]

The St. Louis Advocate gave these statistics of the Southwest Mo. Conference: Number of local preachers and members, 29,329; increase, 1,009. Infants baptized, 454; adults baptized, 1,671. Number of Sunday schools, 259; S. S. teachers and officers, 2,275; scholars, 18,371. Number of churches, 294¼; value, $692,190. Number of parsonages, 79; value, $84,310. Collected for Church Extension, $1,800.26.

AT RUSSELLVILLE.

We spent last Sunday very pleasantly in the beautiful town of Russellville, the capital of Pope county, preaching morning and evening to congregations of cultured and kindly disposed hearers. In the morning we attended our Sunday-school under the superintendence of Bro. J. F. Munday, an intellectual Christian gentleman of great moral worth, and we were pleased with the appearance and exercises of the school. Rev. W. B. Johnsey is closing the second year of a successful pastorate in that station, and is we learned in much favor with the people as was his immediate predecessor Rev. S. S. Key, whose tracks remain, as will Bro. Johnsey's for works of faith and labors of love.

We formed the acquaintance of many and had the pleasure of meeting these brethren of our Church whom we had known before: R. B. Hogan, County Clerk; J. W. Wells, druggist; J. A. Mosely, A. Bernard, J. F. Munday, Henry Carden and E. Underwood. At Bro. Carden's new and beautiful home we ate supper, and with Bro. Underwood and family, dear friends of twenty years, we had as cheerful home and cordial hospitality as any visiting preacher could wish anywhere. Monday morning at 10 o'clock we started homeward, feeling that our first visit to Russellville was entirely too brief.

THE MOSELEY FUND.

Morrilton District has undertaken to pay Bro. Moseley's salary. Our P. E., Bro. Harlan, is at the head and leads the van. Morrilton and Conway have reported. Quitman station has pledged $93.00 and the Sunday-school will make it one hundred or more. The assessment in full and then a free-will offering. Let every man fall into line and our God will bless us. Bro. C. B. Moseley is our only Missionary from the Arkansas Conference. He went from the Morrilton District and from Quitman College. He is one of us and we will support him. May God bless every offering.

O. H. TUCKER.

MISSIONARY REPORT.

From Little Rock Conference.

FOREIGN MISSIONS.

Aug. 26, Pr. Rev. T. D. Scott, Lake Village, C't, pr. S-school,	$ 5 00	
Pr. Mrs. E. Avent, self-denial,	5 00	
Pr. Mrs. Avent's granddaughter,	50	
		$ 10 50
Sept. 3, pr. Rev. B. A. White, Ouachita C't,	$10 00	
Sept. 7, pr. J. L. Delony, Rich' & Rocky Comfort,	50 00	
Sept. 9, pr. Rev. F. N. Brewer, Kingsland C't,	14 75	
Oct. 9. pr. Rev. J. A. Biggs, Nashville C't,	10 00	
Oct. 10, pr. A. D. Jenkins, Center Point C't,	25 00	
Total		$120 25

DOMESTIC MISSIONS.

Sept. 7, pr. J. L. Delony, Rich & Rocky Comf.,	$10 00	
Sept. 9, pr. Rev. F. N. Brewer, Kingsland C't,	7 25	
Sept. 13, pr. Rev. A. M. Robertson, Auburn C't,	30 00	
Oct. 8, pr. Rev. J. A. Biggs, Nashville C't,	5 00	
Total,		$52 25

A. D. JENKINS, Tres.

Center Point, Ark., Oct. 10.

MARRIED,

At the residence of the bride near Salem, Fulton Co., Ark., by Rev. F. R. Noe, Mr. J. M. Butler and Miss Arkie Rainey. Former friends will remember the bride as Miss Arkie Harris of La Crosse.

Married at Jacksonville Church by Rev. H. M. Cryer on the evening of Oct. 7, 1890, Mr. David Royer of Little Rock to Miss Lela McBride of Jacksonville, Ark.

Married at the residence of James Cardwell, October 9, 1890, by Rev. Robt. C. Atchley, Mr. William Page to Miss Maggie O. Taylor. All of Dallas Co., Ark.

Married in Clarksville, Ark., October 8, 1890, Rev. S. G. Goddard, professer in Waldron High School, and Miss Johnnie Tankersley, daughter of Dr. O. D. and S. E. Tankersley of Clarksville, Ark. Rev. D. J. Weems officiated.

Married Oct. 5, 1890, at the Sardis Methodist Church, near Morrillton, Ark., by Rev. A. H. Williams, Mr. S. F. Roberts to Miss Mollie Boyton. All of Morrillton, Ark.

Married Oct. 8, 1890 in the Methodist Church in South Hot Springs by Rev. W. R. Harrison, Mr. J. R. Wier to Miss Rosebud A. Houston. All of Hot Springs, Ark.

In the Methodist Church, South Hot Springs Oct. 8, 1890 by Rev. W. R. Harrison, Mr. L. M. Buchanan to Miss Lena A. Willoughby. Both of Hot Springs, Ark.

At the residence of Mr. Jno. Galagher Oct. 12, 1890 by Rev. W. R. Harrison, Mr. J. D. Ezell to Miss Fannie Sheffield. All of the city of Hot Springs.

ARKANSAS METHODIST

WEDNESDAY, OCT. 15, 1890.

PERSONALS.

Rev. T. H. Howard of Brinkley gave our office a short call last Friday evening.

We regret to learn Rev. E. C. Casebery of Beebe is in failing health and may return to Florida.

Bro. Keen, editor of the Beebe Argus, and his wife were pleasant callers at our our office last Wednesday.

Bro. Adam Clarke, editor of the Southern Standard, gave us a cheerful visit Monday, and said the new Methodist College at Arkadelphia would be occupied that day.

Bro. W. M. Baldridge of Bryant gave us a call last Friday on his way to attend the Law department of Vanderbilt University. We wish him the largest measure of success.

Rev. J. H. Welsh of the Clarksville C't gave us a pleasant call Monday. He held five meetings, and reports about 30 conversions, 40 accessions and a general revival in his charge.

We tender brotherly condolence to Rev. Dr. C. W. Carter, editor of N. O. Advocate, in his keen bereavement by the death of his daughter Miss Clara Belle, Oct. 3, in her 17th year. On our 6th page we copy Bro. Carter's tender words on Sympathy.

Rev. R. G. Britain of Vandale gave us a brotherly call yesterday. We regret to hear, that he will soon leave for the West Texas Conference to which he will be transferred from the White River. He is one of the ablest preachers in our State, and we regret to lose him.

In a private note Rev. Dr. Julien C. Brown of Fort Smith says: "I am just getting up from a serious sickness of 15 days' duration. A good Father spared my life and my heart is full of great gratitude now." Many will rejoice to know of his recovery, after being so near death's door.

Dr. J. R. Harvey of Magnolia gave us a pleasant call Saturday morning returning from his former home Nashville, Ark. Bro Harvey is giving part of his time to Fordyce station and Stephens C't—considerable "spreading," buthis preaching will not become thin nor his heart less warm thereby.

Rev. Dr. Andrew Hunter gave us a brief visit last Friday morning. We hope to have the pleasure of his company to Muscogee, I. T., Oct. 22, to attend the session of the Indian Mission Conference. As he began his ministry in that section, 'our brethren in red' will be delighted to see him again before the coming of the Lord's chariot and the horsemen thereof.

Last Thursday much sadness was felt in this city by the report that Mrs. T. C. Powell, daughter of the late Dr. Winfield, had died in Philadelphia, where she has been for some time. On Friday however the cheering news came that she was improving, and we sincerely hope for her complete recovery. Later Bro. Powell has telegraphed to this city, that she can not survive.

SPECIAL AND SUNDRY

Rev. J. R. Edwards of the Ash Flat C't reports 50 accessions this year.

Does your subscription expire Oct. 14? See special notice on first page.

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

This paper will be sent *free* the balance of this year to *new cash* subscribers at $1.50.

This paper one year and the Complete Hous keeper by mail for only $2. See the adv.

In a business letter Rev. F. R. Noe reports a good meeting at Salem—12 conversions and 15 accessions when he wrote.

Are you desirng to employ a good teacher? Respond then to the notice of X. Y. Z., who we understand is fully competent.

Rev. R. R. Moore reports 21 conversions and 18 accessions as results of his recent protracted meeting at Winfield Memorial Church in this city.

Rev. J. R. Cason reports a gracious revival in Prescott station—"about 40 souls saved." Rev. J. P. Lowery is assisting in the meeting and the Lord blessing his work.

Bro. Pastor, tell your people this paper will be sent to *new* subscribers from this date till Jan. 1, 1892, for $1.50 cash. We hope many new subs. may be gotten under this offer.

Rev. J. B. Culpepper of Ga. and Dr. Blosser, his leader of music, began a special meeting in our First Church in this city last Sunday, and to date the interest seems to increase with each service.

Brother pastor, we want you to have lists of our subscribers in your charge. If you need these, please write us *at once* the names of the post-offices where your members get their mail.

Brother Pastor, we are very desirous to send you without delay duplicate lists of our subscribers at the post-offices, where your members get their paper. Will you please send us *at once* the names of such post-offices?

A lady subscriber at Waco, Texas, enclosed $1.50 for renewal, saying, "The longer I take THE METHODIST the better I like it. Success to you and your paper." We enjoy such appreciation of our paper, and we are glad to know it has thousands of friends among the devout women of our Church.

An old soldier of the cross at Bryant writes us that he is behind several years; can't pay anything. He cherishes the paper and it is a joy to him. He says he has been trying to serve God and the Church ever since 1837. He is in his 82nd year. We have donated three years subscription to him. Who will pay for his paper for 1890?

THE LITTLE ROCK DISTRICT.

Rev. A. T. Galloway, P. C. of Benton station, wrote us a note (received too late for last issue), saying Bishop Hendrix requests the following preachers to assist in holding Quarterly meetings for the charges named, in this District: Rev. W. C. Adams at England, Rev. J. M. Sturgis at Bryant, Rev. C. D. McSwain at Hazen and DeVall's Bluff and Wattensas, and Rev. R. R. Moore at Des Arc and Hickory Plains—on dates published by Bro. Watson.

STOP AND THINK! Plantation Chill Cure (regular and tasteless) cures 99 cases out of every hundred, and price only 50 cents. For sale by Wholesale Druggists, C. J. Lincoln Co., Little Rock; G. N. Hart Drug Co., Pine Bluff; J. H. Scull & Bro., Pine Bluff; John Schaaf, Ft. Smith. Van Vleet & Co., sole proprietors, Memphis, Tenn. tf.

COUNTY SUNDAY SCHOOLS,

The Pulaski County Sunday-school Convention will meet at the First M. E. Church, South, next Friday and Saturday, and will hold a mass meeting Sunday afternoon at the same Church. All Sunday-schools in the county are requested to send delegates to the convention. The programme for the three days is as follows:

Friday, 2 o'clock p. m.—Dr. Chapman. 1. A salutatory address by D. L. Bourland, President of the convention. 2. Responses from Superintendents or representatives from each school. 3 Call of the schools of the county and enrollment of delegates.

8 o'clock p. m.—Dr. Barrett. 1. To what extent do Sunday-schools promote the welfare of society? Dr. A. B. Miller and Dr. D. H. Snowden. 2. Can vivacity and gravity in the Sunday-school be so harmonious as to render the school attractive without the loss of proper reverence. To be led by A. W. Files and Judge J. W. Martin. Saturday, 10 o'clock a. m.—Rev R. R. Moore, 1, How to entertain and retain the boys in Sunday-school, by C. B. Moore and Mrs. E. Longley. 2. The best method of conducting primary classes. Mrs. Barrett and Mrs. Horton.

2 o'clock p. m.—Rev. C. B. Besse. 1. How I conduct my Sunday-school. Participated in by all of the Superintendents present. 2. My theory of successful teaching, led by Prof. Shinn, followed by all teachers present. 3. Report of Secretary. 4. Election of officers. 7 o'clock p. m.—Rev. J. K. Pace. 1. The responsibility of Christians as regards the Sunday school. Dr. Chapman and Hon. Geo. Thornburg. 2. What is true greatness? Rev. J. R. Howerton. Sunday, 3 o'clock p. m.—Mass meeting of all the Sunday schools of the city to be addressed by Revs. R. S. Deener, S. McDaniel and others.

If I didn't have a penny,
And couldn't borrow any,
I would by some means get DR. DROMGOOLE'S ENGLISH FEMALE BITTERS, says a woman who had been bedridden with a female disease which was cured by this great Female Tonic and Regulator.

REV, J, S, NICHOLSON SICK.

ED. METHODIST:—Our pastor, Rev. J. S. Nicholson, has been confined for a week to his bed and at this writing seems worse. He asks to be remembered at the throne of grace by the Church. We hope for his speedy restoration to health. Yours truly,

J. S. WILLIAMS.

Sheridan, Oct. 7.

The Purest and Best

Articles known to medical science are used in preparing Hood's Sarsaparilla. Every ingredient is carefully selected, personally examined, and only the best retained. The medicine is prepared under the supervision of thoroughly competent pharmacists, and every step in the process of manufacture is carefully watched with a view to securing in Hood's Sarsaparilla the best possible result.

The banks of Little Rock have made a rule to charge a fee of 15 to 25 cents for collecting every check drawn on an Arkansas bank outside of Little Rock. Under this rule every check you send us drawn on your own bank costs us 15cents to 25 cents. We prefer that you send postal orders or express orders, or checks on Little Rock banks, or say in your check "with exchange."

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 cleanse the system when costive or bilious. For sale in 50c and $1.00 bottles by all leading druggists. Sept. 10-1m.

HOW I GOT TO COLORADO.

Having read in several papers that they were giving away lots at Montrose, Colorado, I wrote and received the deed so promptly, that a large number of my friends at once sent, and after getting their deeds, they appointed me a delegate to visit Montrose; through the courtesy of the Colorado Homestead and Improvement Co., I got a free ticket there and back. I had a lovely trip, and while there sold my lot for $12.50. Any person can get one lot *absolutely free*, by addressing the Colorado Homestead and Improvement Co., Montrose, Colorado. By giving away every third lot, they will bring thousands of people there. Montrose, the county seat, is a railroad junction, and a beautiful city of 3,000, and will have ten thousand within a year. Their motto is "Get there Boys," and certainly free lots and free tickets are sure winners. When property can be obtained *free*, why should not *everyone* own real estate.

S. S. N.

Elizabeth, N J.

WARNING ORDER.

H. P. EDMONSON, vs M. P. VENABLE } In Justice Court of T. W. Wilson Justice of the Peace, Big Rock Tp., Pulaski Co, Ark.

The defendant, M. P. Venable is warned to appear in this court within thirty days, and make answer to the complaint of the plaintiff H. P. Edmonson.

October 1st, 1890.

oct 8-4 t T. W. WILSON, J. P.

SWIFT'S SPECIFIC SSS

IS NOT one of the old worn-out, potash, mercury, sarsaparilla, thousand doses for a shilling medicine. It is a remedy which never fails in Blood Diseases, and always builds up the general health of the patient.

Cured Herself and Her Child.

S. S. S. has relieved me of a terrible scrofula from which I had suffered for years. It affected my nose first as catarrh, then caries of the bone, and continued to eat until it destroyed the soft bone in the right side of the nose, then went to my throat and later on to my lungs, and it looked as if I was doomed. S. S. S. has cured me, and has also cured my little daughter of the same disease. MRS. N. RITCHEY, Mackey, Ind.

Treatise on Blood and Skin Diseases mailed free. SWIFT SPECIFIC CO., Atlanta, Ga.

QUITMAN COLLEGE.

The contract for our new building has been awarded to Mr. Winsett of Searcy. Work will begin at once.

The old and the new property will be worth $40,000. This belongs to the Arkansas Conference.

O. H. TUCKER.

It is a common belief that *all* advertisements of medicines are gross exaggerations or downright lies. More than thirty years ago Dr. Shallenberger, of Rochester, Pa., discovered an Antidote for Malaria, and the medicine has had a large sale without newspaper advertising. Could a *lie* live and prosper so many years without help? We are now telling the public through the newspaper that such a remedy is within the reach of every sufferer from Malaria, and shall state nothing that does not square with absolute truth.

A. T. SHALLENBERGER & Co., Rochester, Pa.,

DEATH NOTICE.

Sister L. E. Coopwood, wife of B. J. Coopwood, died Sept 30, 1890. A good woman gone home to God. A more extended notice of our glorified sister will appear later.

A. M. ROBERTSON.

Dumas, Ark.

ORDER YOUR GOODS FROM THE J. S. MENKEN CO., MEMPHIS, TENN.

You can get every garment that is worn by men, women and children, as well as the materials to make them. You can get all household goods, carpets, curtains and chinaware. Goods and prices guaranteed. Actually thirty stores under one roof.

Order Direct From The Firm.

We prepay freight on all mail orders amounting to $5.00 and over, except on china, glassware and wheel goods.

If you leave selection to us we will treat you right. Persons of taste and judgment have charge of our "Order Department." If you want samples write for them. Write for catalogue and price-list.

Butterick's patterns and Bazar dress forms are to be found at our store, and no where else in Memphis.

SEND FOR FASHION SHEETS.

NOW OR NEVER.

A CHANCE FOR EVERYBODY .. TO GET A HOME At a Small Cost and on EASY PAYMENTS.

160 Lots in ROOTS & COY'S ADDITION, West of City, Near Dummy Line, Between Eighth and Twelfth Streets.

Houses built to suit purchaser on monthly or quarterly payments. *Do not throw your money away paying rent.*

For further particulars call on

D. REEVE, AGENT, 223 WEST MARKHAM.

GREAT BARGAIN BOX

**OUR OBJECT in getting up this Great Bargain Box is to introduce to the American people our "Sweet Home" Family Soap and fine Toilet Articles. They are the purest, best, and most satisfactory whether made in this country or England; every one who uses them once becomes a permanent customer. We propose a new departure in the soap trade and will sell direct from our factory to the consumer, spending the money usually allowed for expenses of traveling men, wholesale and retail dealers' profits, in handsome and valuable presents to those who order at once.

Our goods are made for the select family trade, and will not be sold to dealers, and to induce people to give them a trial, we accompany each case with all of the useful and valuable presents named. Larkin's Great Bargain Box contains the greatest lot of Presents ever seen for the money.

We do not ask you to remit in advance, nor run any risks, nor take any chances. We merely ask permission to ship to you a box of these goods, and if after 30 days' trial you are fully convinced that the soap is all we claim, and the extras all we advertise, you can then pay the bill. But if you are not satisfied in every way, no charge will be made for what you have used. How can we do more?

To Get the Box simply write your name and address on a postal card and mail to us and we will ship you the goods on 30 day's trial, and you are under no obligations to keep the box if it does not in every way meet your expectation. We know the great value of our articles, and are willing to put them to the severest kind of a test, hence will send you the box on 30 day's trial and if not satisfactory will remove it.

How Every Reader of THE METHODIST Can Secure a Set of Solid Silver Spoons FREE. A Special Offer to the Readers of THE METHODIST.

Some people prefer to send cash with order—we do not ask it but if readers of this paper remit in advance we will place in the box in addition to all the other extras a set of SIX SOLID SILVER SPOONS—plain pattern such as your grandmother used—very rich and elegant—will last a life time. This special offer is made with the understanding that you will recommend Sweet Home Soap to three or more friends (provided the goods prove all we claim) these spoons are not marked, no advertisement appears on them and they are only given to you because we believe your influence and future trade will be especially valuable to us (one box shown by our customers has often sold twenty others; to secure your permanent trade and a recommendation to others in our behalf, we can well afford to lose money on first box we sell you). *Persons remitting in advance can have their money refunded without argument or comment, if the box does not prove all they expect. Price of box complete $6.00.*

SEND IN YOUR ORDERS AT ONCE.

LIST OF CONTENTS.

ONE HUNDRED CAKES (full size) "SWEET HOME" FAMILY SOAP, enough to last an average family one full year. This Soap is made for all household purposes, and has no superior.

6 BOXES BORAXINE, (large size), for cleaning wood-work, washing dishes, dairy utensils, removing grease spots or stains from carpets, etc., or general house-cleaning, has no equal. Saves half the labor of washing, is a thorough disinfectant, and is a blessing to every housekeeper who uses it. Remember, BORAXINE is nothing but a fine quality of Soap and Borax pulverized together. It is pleasant for the hands and cannot injure the finest fabrics.

One-Fourth Dozen Modjeska Complexion Soap.

An exquisite beautifier. Producing that peculiar delicate transparency, and imparting a velvety softness to the skin which is greatly admired. It removes all roughness, redness, blotches, pimples and imperfections from the face. For all toilet purposes it is the luxury of luxuries. Especially adapted for the nursery or childrens use, or those whose skin is delicate.

One Bottle Modjeska Perfume.

A delicate, refined, delicious perfume for the handkerchief and clothing. The most popular and lasting perfume ever made.

One-Fourth Dozen Ocean Bath Toilet Soap.
One-Fourth Dozen Artistic Toilet Soap.
One-Fourth Dozen Creme Toilet Soap.
One-Fourth Dozen Elite Toilet Soap.
One English Jar Modjeska Cold Cream. Soothing, Healing, Beautifies the skin, Improves the Complexion, Cures Chapped Hands and Lips.
One Package Clove Pink Sachet Powder. Delicate, Refined, Lasting.
One Bottle (Fancy Patent Stopper) Modjeska Tooth Powder.
One Stick Napoleon Shaving Soap.

IT ALSO CONTAINS

One fine Silver-Plated Button Hook.
One Lady's Celluloid Pen Holder.
One Fancy Tidy.
One Glove-Buttoner.
One Package "Steadfast" Pins.
One Spool Black Silk Thread.
One Gentlemen's Handkerchief, large.
Fourteen Patent Transfer Patterns for Stamping and Embroidering Table Linen, Toilet Mats, Towels, Tidies, etc.
One Lady's Handkerchief.
One Child's Fancy Handkerchief.
One Illuminated Wall Match Safe (can be seen at night).
One Package Assorted Christmas Card
Two Collar Buttons (patented).

In addition to all of the above articles, we place in each box *ONE ALBUM* containing pictures of the following celebrities:

1. Wm. E. Gladstone,	13. General Scott,
2. Bismarck,	14. Thomas Edison,
3. Daniel Webster,	15. Benj. F. Morse,
4. J. G. Whittier,	16. Joseph Jefferson,
5. George Bancroft,	17. Benj. Franklin,
6. Abraham Lincoln,	18. Henry M. Stanley,
7. Ulysses S. Grant,	19. Oliver Perry,
8. Robert E. Lee,	20. Goethe,
9. Gen. Sherman,	21. Schiller,
10. Thomas Carlyle,	22. Alex. Hamilton,
11. Commodore Faragut,	23. John Howard Payne
12. "Stonewall" Jackson,	Etc., Etc., Etc.

Remember, "Sweet Home" Family Soap is an extra fine pure soap, made from refined tallow and vegetable oils. On account of its firmness and purity, each cake will do double the work of the common cheap soaps usually sold from groceries.

— PRICE FOR GREAT BARGAIN BOX — COMPLETE IS SIX DOLLARS.

FACTORIES: J. D. LARKIN & CO., SENECA, HEACOCK and CARROLL, STREETS, BUFFALO, N.Y.

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ARKANSAS MACHINERY AND SUPPLY CO.,

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Of nearly 500 PAGES and a LARGE NUMBER of ILLUSTRATIONS, *beautifully bound in extra cloth with ink side stamp and gold back.* It embodies the ripe experience of a veteran housekeeper, and its recipes (of which there are great numbers on all branches of cookery) can be relied upon as accurate and trustworthy. **BREAD.**—It tells how to make BREAD of all kinds, and gives numerous ways of preparing YEAST. Numerous recipes are given for making ROLLS, BISCUITS, CRUMPETS, SALLY LUNN, BUNS, CRACKERS, BATTER CAKES, CORN CAKES, MUFFINS, GEMS, WAFFLES, PUFFS, FRITTERS, MUSH, GRITS, etc **SOUPS.**—It tells how to make 60 different kinds of SOUPS, including OX-TAIL, BOUILLON, MOCK-TURTLE, TERRAPIN, CONSOMME, SPANISH, FRENCH, TOMATO, JULIENNE, etc. **MEATS.**—Clear and concise rules are given for BOILING, ROASTING, BAKING, BROILING and FRYING MEATS of all kinds. It gives the best method of CUTTING UP and CURING PORK, with an illustration and description of a SMOKE HOUSE. **POULTRY.**—It tells how to SELECT, KILL and DRESS POULTRY, and numerous ways of cooking the same are given, as well as for GAME. **SALADS.**—CHICKEN, HAM, OYSTER, FISH, etc., and how to prepare. **EGGS.**—Numerous ways of preparing EGGS are given, including OMELETS. **PICKLES.**—How to make CUCUMBERS, TOMATOES, WALNUTS, CABBAGE, CAULIFLOWER, etc. **CATSUPS.**—To make from TOMATOES, WALNUTS, CUCUMBERS, MUSHROOMS, etc. **CAKE MAKING.**—175 Recipes for making every conceivable kind of CAKE, from the Plainest to Wedding, with full directions for icing are given. **PUDDINGS, DUMPLINGS, ETC.**—119 different kinds of Puddings, Dumplings, etc., with numerous SAUCES for the same are given. **PASTRY.**—Directions are given for making 75 different kinds of PIES, including PLUM, PEACH, APPLE, LEMON, CUSTARD, CREAM, CHOCOLATE, PUMPKIN, MINCE, etc. **ICE CREAM and WATER ICES.**—35 recipes are given under this head, with full directions for preparing and making ICE CREAM and WATER ICES. **DYEING.**—It tells how to dye clothes successfully in a variety of colors and shades, with directions for CLEANING SOILED GARMENTS.

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By a young man of good habits and qualifications, who has had several years experience in the Mercantile business as buyer and seller; a position for next year. Good plain penman. Present position expires about the middle of November. Refer to editor of this paper. Address

X. Y. Z.

Care ARKANSAS METHODIST.

Cheap Rates to Atlanta, Ga., and Return.

Account of Piedmon Fair and Exposition, Oct. 18 to Nov. 2, 1890.

For the above occasion the St. L., I. M. & S. Ry. will sell excursion tickets from all coupon stations in the State via the popular Bald Knob Route, to Atlanta, Ga. and return at one lowest first-class fare for the round trip. Tickets will be on sale from Oct 14 to 31, good for return passage until Nov. 8. Fare from Little Rock $17.20 for the round trip. For further information call on company's nearest agent or H. C. TOWNSEND, G. P. & T. A., St. Louis. Oct. 15-2t.

DALLAS TEX., AND RETURN.

Account of the Fair and Exposition Oct. 18th to Nov. 2d, 1890.

For this occasion the St. L. I. M. & S. Ry., will sell Excursion Tickets from all Coupon Stations in the State to Dallas and Return at one lowest first-class fare for the round trip. Tickets will be on sale Oct. 17th, 21st, 24th and 28th limited for return to and including Nov. 5th. Arrangements have been made whereby stop overs will be allowed at any point on return trip within final limits of tickets. For further information call on or address any of Company's agents, or H. C. TOWNSEND.

ARKANSAS METHODIST.

WEDNESDAY, OCT. 15, 1890.

CHRISTIAN LIFE.

IF WE KNEW.

If we knew the secret sorrow
Of the friends we meet each day,
If we knew their hearts were troubled,
As they journey o'er life's way,
Would we not with kindly feelings
Fill their hearts with gladness here?
And with gentle hand so loving
Wipe away each falling tear?

If we knew the heart-felt anguish
Caused from careless words we've spoken,
If we knew that years of friendship,
By a hasty word be broken,
Would we add one bitter feeling
To those hearts with sorrow riven?
Should we not in deep contrition
Ask of them to be forgiven?

If we knew the friends that love us
Soon from earth will pass away,
That we never more should greet them,
As we live from day to day,
Would we let our angry passions
O'er some fancied wrong arise?
Would we seek to wound their feelings
Under friendship's holy guise?

If we knew a friend or brother
Who has fallen by the way,
Should we not through kindness shield them
Rather than their faults betray?
Better far to try and save them
Than to push them down the hill,
For in doing good to others
We but do our Master's will.

Let our thoughts be pure and holy,
Let our deeds be just and true,
Let the faults of friends and neighbors
Be kept hidden from our view;
Let us speak unto the erring
Words of tenderness so kind
And in good to others
We true happiness shall find.

—Fireman's Magazine.

THE COMPLETE HOUSE-KEEPER.

Many of our lady readers may desire to buy Mrs. Parker's Complete House-keeper, which we offer with this paper one year to new and renewing subscribers for only $2.00 cash. Read the advertisement on 5th page, and give your pastor $2 to pay for this paper one year and to get the book by mail, postpaid. Tell your neighbor ladies of this very low offer of a book they may wish to buy.

SYMPATHY.

Our religion is a religion of sympathy. It is founded in sympathy. Its strongest bond is sympathy. God's sympathy for man in his ruin is the foundation of that love which hath wrought redemption out of that ruin. Man's sympathy for man is an expression of love akin to the divine love. One of the most beautiful precepts of the New Testament, and one which accords with the natural instincts of the soul, is: "Rejoice with them that do rejoice and weep with them that weep." The practice of this beautiful teaching is one of the most refreshing experiences of this sorrowful world. It exhibits a heart that understands and appreciates the situation, and the circumstances that call it forth. Sympathetic people are sure of the love of others. Such people walk into the chambers of the heart, and by their words and manner lift away its burdens and soften its sorrows and calm its tumult and ease its pain, and the grateful heart responds in silent, it may be tearful thankfulness for such touching and tender manifestations in its seasons of woe. The sacred Scriptures never bring Christ so near to the soul as when they describe him as "touched with a feeling of our infirmities." And so a man never gets nearer to his fellow-man than when he exhibits toward him a genuine sympathy. This is a key that will unlock any human heart.

During the last few days the editor and his family have had many exhibitions of this beautiful virtue from their friends. The warm hand-grasp, the tender word, the sympathetic look, in this, our time of sorrow, all have been appreciated and have made us feel that, after all, heaven can not be very far away. These expressions of sympathy have lightened our sorrow and brightened our hope and given us new confidence in Christian friendship. And while we mourn for our dead, we thank God for friends like the blessed Savior—friends touched with a feeling akin to that of our own sad hearts.—N. O. Advocate.

A JOYOUS RELIGION.

It ought never to be forgotten that Christianity mastered the world as a religion of joy. This is attested, not only in the early Christian writings, but in the records and revelations of Christian life as presented in the Catacombs. The account given of these by Archdeacon Farrar is deeply interesting, profoundly instructive. The Catacombs are excavations below the city of Rome, extending, if placed in a continuous line, for about 400 miles. They are the graves in which from the last quarter of the first century to the first quarter of the fifth, the Roman Christians buried their dead. They thus cast a light of indubitable authenticity upon the character and faith of the primitive church. But we ought to remember that however firm may be the faith, however bright and joyful the hope which imprint their symbols on the tomb, a cemetery must be a solemn place, and that any witness it bears to gladness of spirit may therefore be taken as but a partial and shaded attestation of the joy that pervaded the existence of its tenants while they were in the living sunshine. The Catacombs show us what Christianity was before the gradual hardening and darkening of primitive Christianity into the iron dogmatism and appalling austerity of mediæval papalism took place. The emblems in the Catacombs are eloquent of the fervor with which the first Christians entered into the joy of their Lord. The dove, the ship, the anchor, the palm, the olive branch, the evergreen leaf, the harp, the vine, the sheep—evince the glow of peaceful joy in which they lived and died. "The goat is often used as well as the sheep, and the Good Shepherd often bears a kid, not a lamb, upon his shoulders."—Christian World.

THE MINISTRY OF ANGELS.

The ministry of angels is an intensely interesting subject, because, under the will of their Creator, we are more affected by them than we are at first inclined to believe. They do God's bidding, and we are in perfect unison with him. They have no plans and purposes to execute but his. They glory in their loyalty, and their supreme delight is in serving him. They enjoy the highest attainment of created intelligence, hence they are eminently fitted to wait on God as his servants; and they render him service with the greatest swiftness, alacrity, zeal and delight. He sends them on all kinds of missions. They are executors of his vengeance and dispensers of his mercies. Wonderful is their work, as we may see from a few instances. A single angel, within an hour, slew all the first-born of the Egyptians, both men and beasts. Seventy thousand Israelites fell by the pestilence produced by another. One hundred and eighty-five thousand of the Assyrians were slain in one night by a similar messenger from God.

Angels are constantly ministering for good also, and minister to single individuals as well as to multitudes. They attend to seemingly small matters, too, at times. What young man nowadays, in seeking a wife, would ever think that an angel was ever concerned in such a matter? And yet when Abraham's steward was to seek a wife for Isaac, an angel went before him to prepare the way And where is the young woman, rendering service in a home, that would ever dream that an angel was concerned for a young lady's good who, through discontent, left her mistress? So it was in Hagar's case. When Lot and his family were in imminent danger of perishing in Sodom, the angels manifested an affectionate regard for their safety. When Peter on a certain day was to be brought forth for execution, an angel opened the door of the prison the night previous and set him free. When Paul was ready to be overwhelmed by the tempestuous waves, an angel assured him that not only he, but all the ship's company would be saved. How delightfully comforting to the soul to know that as soon as we are born into the kingdom of Christ, we are brought by means of that spiritual birth into real communion with that "innumerable company of them that are before the throne of God." In such a relation, "they encamp around the believer to keep him in all his way. They bear him up in their hands lest he dash his foot against a stone." Wondrous care this for the body's safety and comfort!

But they are infinitely more mindful of the wants and concerns of the soul. In the present state we can realize but little how much we are helped to spiritual growth and attainment by some heavenly messenger. And yet, though we see not these messengers like some of old, they do as much for us in our Christian pilgrimage as they did for them. And in the dying hour their attentions are most efficient and affectionate. They wait with tender solicitude to bear the spirit into the presence of God in heaven. And in the morning of the the resurrection they will be exceedingly busy gathering together the mouldering forms of earth and bearing them into the presence of our Lord. It will be theirs to separate the tares from the wheat. Throughout all eternity the angels will add to the joys of heaven. Their love will never end, and having seen with boundless delight our bliss, they will unceasingly join us in songs of praise and hallelujah to our God.—Lutherian Observer.

HORSFORD'S ACID PHOSHATE
For Indigestion.
Dyspepsia, and diseases incident thereto.

Write it on your heart that every day is the best day in the year.

The worst cases of scrofula, salt rheum and other diseases of the blood, are cured by Hood's Sarsaparilla.

Many of the purest and best people of earth are least known among men.

A well known New York physican recently remarked that soreness and watering of the eyes was an extremely common trouble in our harsh climate. The membrane covering the eye is very delicate and sensitive, and strong winds, or particles of dust in the air, and the use of very strong light cause much mischief "When thus affected myself," he says. "I bathe my eyes with Pond's Extract. There is nothing better. It is best used half strength, and will be more efficient if dropped into the eye with a medicine dropper."

OUR YOUNG FOLKS

READY BEFOREHAND.

"What are you doing now? I never saw a girl that was so always finding something to do!"

"I am going to sew a button on my glove."

"Why you are not going out, are you?"

"Oh, no. I only like to get things ready beforehand; that's all."

And this little thing that had been persisted in by Rose Hammond until it had become a fixed habit saved her more trouble than she herself ever had any idea of—more time, too. Ready beforehand—try it.

As surely as you do, faithfully, you will never relinquish it for the slip-shod time-enough—when—it's—wanted way of doing.—Young Christian.

HOW OLD MUST I BE.

"Mother," a little child once said—"mother, how old must I be before I can be a Christian?"

And the wise mother answered:

"How old will you have to be, darling, before you can love me?"

"Why, mother, I always loved you; I do now, and I always shall." And she kissed her mother. "But you have not told me yet how old I shall have to be."

The mother made answer with another question: "How old must you be before you can trust yourself wholly to me and my care?"

"I always did," she answered, and kissed her mother again. "But tell me what I want to know." And she climbed into her mother's lap, and put her arms around her neck.

The mother asked again: "How old will you have to be before you can do what I want you to do?"

Then the child whispered, half-guessingly what her mother meant: "I can now without growing any older."

Then her mother said: "You can be a Christian now, my darling, without waiting to be older. All you have to do is to love and trust and try to please Him who says, 'Let the little ones come unto me.' Don't you want to begin now?"

The child whispered, "Yes."—Christian World.

BRAVE LITTLE MARIAN.

One of the most heroic acts performed during the Revolution, when the whole nation rose to the plane of heroism, was that of a child in South Carolina.

During the investment of Charleston, the country north of Cooper's river was ravaged by Colonel Carleton and the British.

Some of the men reached the plantation of Mr. Robert Gibbs at night, and, after killing the cattle and shooting the terrible negroes, proceeded to shell the house.

Mr. Gibb was a helpless cripple, whose wife had recently died. His oldest daughter Marian, a little girl of thirteen, with the help of one or two house servants, carried her father and younger sisters to a place of safety in the swamp. She then discovered that the baby, her cousin, a boy two years old, had been left behind.

The house was in flames. The shells were falling thick upon it. The field between her and it was filled with a drunken, riotous soldiery. But she did not hesitate. She kissed her father, and, with a gulp of terror, darted toward the house. A soldier caught her. "Where are you going?" he demanded.

"For our baby!" breaking loose.

The men stopped firing. As she entered the house the walls began to crumble, and the flames shot high above the roof; but in a moment she reappeared with a white bundle in her arms.

Tradition says that Carleton's men cheered her loudly as she ran back to the swamp. She was badly burned but recovered, and lived to be one of the most patriotic of Carolinian women. The baby whom she saved was afterward the gallant Lieutenant-Colonel Fenwick.—Woman's Journal.

STATE OF OHIO, CITY OF TOLEDO, LUCAS, CO., } ss.

F. J. CHENEY makes oath that he is the senior partner of the firm of F. J. CHENEY & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of CATARRH that cannot be cured by the use of HALL'S CATARRH CURE.

FRANK J. CHENEY.

Sworn to before me and subscribed in my presence this 6th day of December, A. D. 1886.

{SEAL} A. W. GLEASON, *Notary Public.*

Hall's Catarrh Cure is taken internally and acts directly on the blood and mucous surfaces of the system. send for testimonials, free.

F. J. CHENEY & CO., Toledo. O.

Sold by Druggists, 75cts.

Oct. 8-1m.

If we can not associate with good people it is beter to go alone. "A little leaven leaveneth the whole lump-"

A PLEASING SENSE

Of health and strength renewed and of ease and comfort follows the use of Syrup of Figs, as it acts in harmony with nature to effectually cleanse the system when costive or bilious. For sale in 50c and $1.00 bottles by all leading druggists. Oct. 8-1m.

200,000

Estey Organs have been sold in the last fifty years.

An enormous number! No other Organ has been so popular. No other Organ has had such a sale.

We want to secure the best conception of 200,000 Organs. We ask some reader of this paper to give us an illustration of that number 200,000 which will show how great it is.

Here is our specimen illustration.

"If the average height of your organs is four feet, and the Eiffel Tower is 1,000 feet high, it would take 1,000 Eiffel towers, placed on top of each other, to equal the combined height of your organs."

This is a good illustration. Perhaps you can do better. Will you not try?

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Branch Offices: 159 Tremont Street, Boston. 831 Broadway, New York. 18 North 7th Street, Philadelphia. State and Jackson Streets, Chicago. 916 Olive Street, St. Louis. Marietta and Broad Sts., Atlanta, Ga.

An interesting Book of Facts (containing 24 pages with 46 illustrations) entitled, *How Large is 200,000*, will be mailed free; one copy to one address.

No. 309.—Unfinished Rhymes.

The tale I have to tell is ——,
And all about a fan I ——,
I bought it of a dapper ——,
Whose tongue seemed formed to tell the ——,
He said that in a distant ——,
Where tropic waters lave the ——,
And the warm sunshine rules the ——,
A massive tree ofttimes ——,
Upon its head it wears a ——,
Which radiates out, up and ——,
It yields to us a welcome ——,
For summer eve, or sultry ——,
To all who are by best ——,
My puzzle now I think you've ——

No. 310.—Word Charades.

1. First, a large, deep vessel;
Second, fortune;
Whole, a picked up dinner.

2. First, a weapon of war;
Second, a place where money is coined;
Whole, a plant.

3. First, any small creeping insect;
Second, a collection of trees;
Whole, a plant having a bitter taste.

4. My first is to work hard;
My second is more or less;
My whole is wearisome.

5. My first is an inclosure;
My second is a long staff;
My whole is a stick used as a measure.

6. My first is to divide;
My second is a small money bag;
My whole is a pickpocket.

No. 311.—Numerical Enigma.

My 6, 2, 10, 14 is tender.
My 9, 13, 4, 8 is a piece of money.
My 3, 11, 5 is a kind of cake.
My 12, 7, 11, 1 is rancid.
My whole was one who lived in solitude.

No. 312.—Illustrated Rebus.

No. 313.—Geographical Acrostic.

The largest peninsula in the world.

1. A range of mountains in the south of Europe separating three countries.
2. A beautiful city in Italy, famous as the birthplace of many artists, poets and other eminent men.
3. One of the largest rivers in Europe, noted for its beautiful scenery.
4. The largest county of Scotland.
5. A large country in America belonging to England.
6. The ancient name for England.

No. 314.—A Cluster of Diamonds.

I—1. In explodes. 2. A small draught. 3. To use frugally. 4. A gem. 5. Supercilious. 6. Termination. 7. In explodes.
II—1. In explodes. 2. A tool. 3. A piece of leather. 4. A precious stone which was set in Aaron's breastplate. 5. Part of the body. 6. To place. 7. In explodes.
III—1. In explodes. 2. A body of water. 3. A jewel. 4. Skill. 5. In expledes.
IV—1. In trapeze. 2. A toy. 3. A gem. 4. The god of shepherds. 5. In trapeze.
V—1. In trapeze. 2. Era. 3. A kind of quartz. 4. A familiar abbreviation. 5. In trapeze.
VI—1. In blacking. 2. A pronoun. 3. A gem. 4. A kind of grain. 5. In blacking.

No. 315.—Floral Anagram.

What sense on man bestows the most delight—
The sense of feeling, or the sense of sight?
Answers one, skilled in gastronomic art,
"Apician pleasures greatest joy impart."
But hear the verdict of a little maid,
In the first blush of innocence arrayed,
When for her choice between before lay
A bag of peanuts and a fine bouquet.
"Peanuts I like, but flowers I adore;
The few I have excite a wish for more!"

No. 316.—Cross Word Enigma.

In jobber, but not in talk;
In rap, but not in walk;
In balm, but not in house;
In insect, but not in louse;
In pinch, but not in rub;
In barrel, but not in tub;
In hornet, but not in bee;
Find an evergreen shrub or tree.

No. 317.—Decapitations.

1. Behead to leap and leave hazard.
2. To cheat and leave a pile of hay.
3. To destroy and leave part of the head.
4. To seize with the teeth and leave to catch suddenly.
5. A greater quantity and leave a mineral.
6. Reluctant and leave a solemn affirmation.

Key to the Puzzler.

No. 300.—A Famous Battle: Missionary Ridge.

No. 301.—Word Squares:

B R A V E R	G E M M A
R E T I R E	E L I A S
A T A X I A	M I R T H
V I X E N S	M A T T E
E R I N G O	A S H E N
R E A S O N	

No. 302.—Easy Rebus for Little People: None that are wise despair.

No. 303.—A Helpful Friend: The sun.

No. 304.—Charade: Missouri.

No. 305.—Transpositions: 1. Crapes. 2. Capers. 3. Scraps.

No. 306.—A Cube: 1—2, punster; 2—4, Rubicon; 1—3, peeress; 3—4, striven; 5—6, wearing; 6—8, gallots; 5—7, waltzes; 7—8, suffers; 1—5, prow; 2—6, ring; 4—8, naps; 3—7, sins.

No. 307.—Good Anagrams: 1. Astronomers. 2. Parishioners. 3. Surgeons. 4. Lawyers. 5. Sweetheart. 6. Merchandise.

No. 308.—Hidden Mountains: Ophir, Kenia, Everest, Ararat, Green.

Ladies, be Beautiful.

OF INTEREST TO ALL WOMEN.

Mme. A. Mar's Skin Bleach is positively superior to all others; is the latest and best ever offered for sale; not a cosmetic; does not show on the face; is a perfect skin tonic; guaranteed to remove the worst cases of Freckles, Liver Spots, Tan, Pimples, etc. (if used with my soap according to directions), or money refunded. $1 per bottle; 3 bottles, $2.75. Pure and harmless to the skin.

Mme. Mar's Hair Bleach is perfectly harmless to the hair or person using it. Can be taken in the mouth, it is so pure. One bottle sufficient to golden a dark suit of hair. Price, $1 per bottle.

Superfluous Hairs removed in a few minutes without pain or injury to the most delicate skin. Anyone can use it. $1 per bottle.

Hairy moles removed. All kinds of Scars or Birthmarks removed or reduced; and Blemishes of every kind upon the face treated with some success.

Fine hair preparations, fine soaps and superb face powder.

N. B.—The discoverer and manufacturer of the Skin Bleach has been known to us for many years. She is a lady of the highest respectability, and her statements are entirely trustworthy.

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PIANOS AND ORGANS.

The Hollenberg Music Co., 317 Main street, propose to sell a large number of Pianos and Organs, of the very best makes and latest styles, at prices that will allow everyone who ought to have a Piano to get one.

SPECIAL PRICES!

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Than such high grade Pianos and Organs have ever been sold, and on easy terms if desired.

Do you want a Piano or Organ?
Do You need one?
Ought you to have one?

If you do, be sure to consult us. We *Guarantee* to sell better Pianos and Organs for less money than any house in the Southwest. Examine and write for prices on the following Pianos and Organs:

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YOU ARE REQUESTED to come in our warerooms and inspect our stock. We have them to be seen. You will find there all the latest styles, and all the woods, as Maple, Oak, Mahogany, Walnut, etc., etc.

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will be mailed or given upon application. We pay particular attention to orders by mail, which are filled the day received. In buying from us, you not only get the best Pianos and Organs made, but also

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From Rev. Jas. H. Potts, D. D., editor of the Michigan 'Christian Advocate,' Detroit Mich.: "To say that we are delighted with the Piano does not express the fact. We are jubilant. If all your instruments are as fine in appearance, and as pleasing in tone as this one, your patrons will rise by the hundred."

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From Jas. S. Steele, Esq., Attorney-at-Law, Lookesburgh, Ark.: "I have just received my Parlor Organ 77; am highly pleased. It is all you claimed for it. Will take pleasure in commending it to my neighbors." April 26, 1888.

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From Rev. J. C. Horn, President of McGee College, College Mound, Mo.: "Piano is excellent. We have it in a Chapel that will hold 1,000 people, and the volume is quite satisfactory Our music teacher thinks its touch and response perfect, and is especially delighted with the sweet, rich tones called forth by light touches."

SAILOR COTTON ELEVATOR
Improves Market Value of Cotton
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OBITUARIES.

MILLS.—Earnest William, son of Mr. Elisha and Mrs. A. I. Mills, age 2 years 11 months and 22 days, died Sept. 25, 1890. Earnest was a bright little fellow, made home bright and happy. He would meet his father with a cheerful face that would make home pleasant. Little Earnest has gone home and will be waiting and watching for father and mother to give you a welcome to our "home over there." May the blessings of heaven rest on the sad and bereaved ones left.

His pastor,
W. A. STEEL.

ANDERSON.—Leila, infant daughter of Uriah S. and Lavinia S. Anderson, was born April 22, 1890 and died Sept. 20. Leila was one of the mildest and most pleasant babes ever seen. Her mother often said she is too good for earth—I will not raise her. The stroke was heavy and the mother too feeble to take care of her babe in its short sickness of three days. With the father and others we weep much, but do not sorrow as those who have no hope, but take comfort from the words of Jesus who said in speaking of such, that "in Heaven their angels continually behold the face of my Father which is in heaven." For we know that her sweet spirit is with Jesus.

GRANDPA.

M'CLENDON.—James Oceola McClendon was born March 7, 1876 and died Aug. 20, 1890. He was the son of J. W. and B. J. McClendon. Oceola was a good boy, and will be missed at Church, Sunday school, and by the community in which he lived. His aged parents often spoke to the children about the home Jesus had gone to prepare for them, and just before his death, he told his mother, he was going home, and wanted her to go with him. This privilege was not given her then. But may God give her with the family that living grace, that when the summons comes, they may all be united in that home Jesus has gone to prepare for the faithful. Afflicted ones, look to Jesus. He alone can administer the much needed help in this your sore bereavement. May God bless this dispensation to the good of us all.

S. F. BROWN.

Brinkley C't.

WORTHINGTON,—Luther Byron, infant son of Dr. W. L. and Nettie Worthington, was born in Ouachita Co., Ark., Nov. 27, 1889 and died July 27, 1890. His life was brief like a bright summer flower, which blooms as it bursts from the earth and dies. He did not remain long, to cheer the fond hearts of—his parents, but has faded from earth only to bloom more brightly in the garden of God forever. Fond parents, you are not to think of your sweet little child as being dead. He is *not* dead. He is not only living with God, but also with you, in your better thoughts and memory, and through you will play his part in the redeeming actions of the world. Weep not then, that little Luther, with bright smile and gentle prattle, is no longer with you. He is "waiting at the beautiful gate." for you, and if your "faith fail not, he is yours forever."

J. L. PIPKIN.

GILES.—A good woman, a good Christian and a good wife has gone. Mrs. Malinda F. Giles was born in Washington Co., Ark., April 4, 1871, and was married to Mr. J. E. Giles, Nov. 25, 1887, and departed this life at her home in Van Buren Co., Ark., to her home in heaven Sept. 14, 1890—aged 19 years 5 months and 10 days. Sister Giles professed religion at one of our protracted meetings held last Sept., and was received by this scribe into the M. E. Church, South. Oct. 6, 1889 in which she lived an exemplary Christian life to the day of her death. She was a noble woman, a loving wife and a good Christian. Her neighbors could not but speak well of her. She leaves a sweet little babe, three months old, and a heart-stricken husband and sister and a host of friends to mourn over their irreparable loss. The writer conducted the burial services. Her body now lies in the family grave yard to await the call of the blessed Master. Look up, dear husband and friends, and trust in Him who doth all things well, and be ready to meet Sister Giles on the shores of sweet deliverance.

JOHN H. SMITH.

Dennard, Ark.

PIERCE.—Albert G. Pierce was born May 24, 1824; moved to Ark. in 18—; was married to Miss Martha B. Moore 1856; married Mary E. Crowson in 1874 and died July 3, 1890.

In early manhood Bro. Pierce gave himself to God and the Church. After an acquaintance of more than six years cemented by a friendship growing out of his genial nature, I think I knew him as but few men did. Of course he was not faultless, but as near so as any man I ever knew. He was patient, long suffering, charitable if possible to a fault. No one can ever say that Uncle Albert, as he was familiarly known, ever failed to look after the sick or the poor. He was one of the most even men, I ever saw. I can't remember that I ever heard him say a hard word of any one; I never saw him angry. He was gentle, kind and always ready to forgive, but bold and aggressive in anything that was right. He leaves a son and a daughter to weep and await the gathering of God's people, when they shall see their father in that world, where sorrow, pain and daeth are not known—where God shall wipe away all tears from their eyes. I bless the Lord for the power of the holy religion that supported Bro. Pierce in his affliction and death. He is not dead, but asleep—"Asleep in Jesus, blessed sleep! From which none ever wakes to weep."

W. J. ROGERS.

HOGAN.—E. M. (Magg) Hogan daughter of A. B. and Martha Smith, was born in Hardin Co., Middle Tenn., June 1, 1852, professed religion at the age of 16 and joined the M. E. Church, South, in Gibson Co., Tenn. She moved with her parents to Jackson Co., Ark., at the age of 22. She was married to W. G. Hogan, Oct. 11, 1877, by whom she had 5 children, 2 dead and 3 living. She died in Tuckerman, Jackson Co., Ark., Sept. 1, 1890, aged 38 years and 3 months. She was one of the most unassuming, unaffecting, upright, unswerving Christian ladies I ever knew. She was an enduring wife and indulgent mother. She was of religious parentage, her father an exhorter. Her brethers and sisters all members of the Church, save one brother; one brother Rev. M. M. Smith, a P. E.

In her expiring moments she said "where are my children? I want to tell them to meet me in heaven." She said, "Billie, raise our children right, and don't go back; live right and meet me in heaven." She knew she was going to heaven where she would not have to say farewell, dear husband, sweet little children, mother, brothers, sisters, relatives and friends, but would strike glad hands with sainted father and loved ones that had preceeded her to the goodly land, and would never have to say farewell to all the good. We feel we have lost a good neighbor, citizen and friend, but she is at rest in peace and glory.

L. M. CONDITT.

Tuckerman, Ark.

ROBERTSON.—Brother John R. Robertson died at Marshall, Searcy, Co., Ark., the home of his parents, on the 26th day of Nov. 1888. He was born in Green county, East Tenn., Dec. 16, 1855: moved to Searcy Co., Ark., with his parents in the fall of 1867. He professed religion and joined the C. P. Church in the summer of 1874; joined the M. E. Church. South, as a licensed minister from the C. P. Church at Yellville, Marion Co., under the pastorate of M. L. Williams in the summer of 1879. He was admitted on trial into the traveling connection of the Arkansay Conference at its session in Ozark in the fall of 1879. He traveled three years and he was then put on the supernumerary list for one year, after which he was transferred to the S. W. Missouri Conference, on account of catarrh of the head. He never attend. the last named Conferene, but located and remained local until his death. Abundant in labors, efficient and fruitful, he was an exemplary young man. He was a true friend—a friend whose friendship was not so easily broken. He was true and had the courage of his convictions. He abhorred the mere sentimental and to compromise with the untrue was unknown in his moral tactics. In 1882 he was happily married to Miss Alice Hand of Marshall, Searcy Co., Ark., from which union God gave them three precious little children.

Little Tollie was their second child. He was born in Stone county, Ark., Sept. 17, 1884, and died at Marshall, Searcy Co., Ark., August 28, 1890. He was a very bright and a good little boy. He said his prayers every night before going to bed. But the good Lord has seen proper in His alwise providence to take him home to heaven to live with the angels and his papa who had gone on before. Weep not, dear mother, brother and sister, for little Tollie is in the home of the good.

J. H. CUMMINS.

GRAMMER.—Mrs. Sallie J. Grammer (*nee* Neal) was born in Fayette Co., Tenn., Dec. 9, 1841, and with her parents removed to White Co., Ark., in 1850. In 1854 she was happily converted and received into the M. E. Church, South, in which she lived a devoted member till the day of her death. She was married to Benjamin F. Grammer Jan. 15, 1861, and in this relation she exemplified the incomparable worth of a devoted Christian wife. She became the mother of ten sons and one daughter; four of these children died very young, and five of the living are members of the Church their mother loved so dearly and honored in her holy life. She was sick four months and her great patience under intense suffering was not only notable, but sublime in its exhibition of the power and comfort of divine grace in the ordeal of sorest affliction. During her long illness Dr. John B. Grammer attended her with all the affectionate devotion of a loving, noble Christian son; and to him, to each child, to her husband and others dear she talked of her departure in the ecstacies of a triumphant faith. In health her character was adorned with the brightness, fragrance and joy of a consecrated life, and in her final sickness the indwelling and comfort of the Holy Spirit gave her victory over pain, death and the grave.

It was my privilege to know Sister Grammer for many years—four of which I was her pastor—and now it is a sad pleasure to bear this testimony of her great worth, as exhibited in the endearing and sacred relations of Christian wife and mother, as well as of neighbor and friend. The graces of her life concealed, if they existed, faults occasionally seen in others. She did what she could for her family, her Lord and His people; and now resting from her labors of love her works will follow her. May God abundantly bless the sorrowing husband, children and relatives, and gather them at last in the home of the pure and good.

Z. T. BENNETT.

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FIELD NOTES.

WATTENSAS C'T.—I have just closed my protracted meetings—about 22 conversions and 40 accessions to the Church. There were many backsliders reclaimed of whom were several old persons. Am behind on my collections, but I think I will be able to make a better report than has been made from this circuit in some time. To God be all the glory.

W. N. CORBITT, P. C.

Barrettville, Oct. 7.

KING RIVER C'T.—I have just closed a meeting at Hosteter's school house; had a grand revival. There were 21 conversions and 19 accessions to the Church, and the Church was greatly revived. Many say that it was the best meeting they ever attended. Brother W. C. Gilbert did us good service. We trust this is the beginning of better times in King River C't. The Lord be praised.

Yours in Christ,

D. H. GROOVER, P. C.

Oct. 2.

EDEN, LA.—We have good news to report this week. Our meeting at Gray's school house began Sept. 26th and closed Sept. 30th—only five days. The Lord was with us from the very beginning. The first service we had weeping, rejoicing, and sinners coming for prayer, and the interest increased every service. Sunday we had a sweeping revival, strong men wept and hugged each other. Some of the happiest people there I ever saw; 13 received, 6 adults. and 2 infants baptized. Praise the Lord. Methodism is not dying. Holiness is spreading.

J. H. CALLAWAY.

JACKSONVILLE C'T.—As you request it, I will state the number of conversions and accessions to our Church during present year—about one hundred conversions and about the same number of accessions, I think I reported about 30 of these in a former communication.

I don't think I exaggerate, when I say that we have at least a fair average Christian people on this circuit. I think that the closing of the Conference year will show this in facts, figures and money.

Your brother,

Oct. 8. H. M. CRYER.

ATLANTA C'T.—Have closed my last protracted meeting. Quite a number have been converted, and joined the Church, and are living in the enjoyment of the new life.

Many grand displays of the power of God were witnessed during these meetings. To his name be all the praise. I hope to be able to bring up a good report at Conference. This is a good work and the preacher that is sent to Atlanta circuit next year may consider himself fortunate.

Your brother in Christ,

GEO. W. LOGAN.

Stephens, Oct. 9.

TULIP C'T.—Our meeting at Caldwell's Chapel was a decided success in some respects. A genuine revival prevailed in the Church; six conversions and four accessions. One who was converted and joined the Church at this meeting has been considered a "ring leader" in vice for many years. He and wife (who joined the Church with him,) made a public promise to erect a family altar at once. Two other family altars were erected at the same time.

Bros. Atchley and Caldwell, two of our superannuated preachers, are doing faithful and efficient preaching on this circuit. Bro. Atchley is regaining his health, and anticipates taking work next year. O. H. KEADLE.

Dalark, Oct. 6.

BRYANT C'T.—Have held Sardis camp-meeting. Many dissappointed by your absence, Mr. Editor. Dr. Hunter's presence and preaching was a benediction to all. Bros. B. F. Scott and Jas. Orr rendered efficient aid. Results, 15 conversions (about), 17 accessions received with 3 or 4 more yet to be admitted; 9 infants baptized.

Have received this year to date 46—with 7 or 8 applicants for membership. Of this number some 10 or 12 are from the Baptist Church. Have baptized 32 infants this year to date. "Infant baptism" shall and will be preserved in our Church. Collections ordered by Annual Conference and for ministerial support will all come in we think. C. A. BAYLESS.

Bryant, Oct. 9.

WELDON C'T.—We closed our protracted meeting at Marvin last Wednesday night after a glorious revival. The Lord surely has been among the people in the conviction of sinners, conversion of seekers, the strengthening of weak ones and causing others to pray to be cleansed from all sin. There were about 18 or 20 converts and 26 added to the Church. Thank the Lord for this great work. The meeting continued more than two weeks, six days of which time, my nephew, Rev. Willie Manly, of Hickory Flat Miss., was with us, and did excellent work. His memory will live long among the people of Marvin. We are laboring with as kind and noble hearted a people as the Church has, and our prayer is that God may continually bless them and that the blood of Jesus may cleanse them from all sin. Yours in the bonds of Christian love, RICHARD M. MANLY.

Weldon, Oct. 10.

CAROLINA C'T.—We have been greatly blessed in our series of protracted meetings. At almost all appointments God graciously visited us in revival power. The Church was greatly revived and sinners convicted and mourners converted. The number of conversions is unknown. Sinners were very obstinate and obdurate. We have had 71 accessions up to date. We feel that a good work has been done. God has blessed weak efforts to His glory. We have endeavored to impress young converts with their religious duty, and to beware of bad company. Bad company is the arch-enemy of the souls of men.

We might be justly charged with remissness of duty, if we should close this note without making mention of the people whom we serve. They are good and appreciative people; zealous of good works. Many will compare favorably with the best Methodist people. While this is justly and truthfully said, we can say with equal precision, that many "follow afar off." Finances are badly behind, but we are hopeful of making a creditable report. S. H. HILL.

Laneburg, Oct. 7.

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MT. IDA C'T.—I am now holding protracted services at Black Springs. The good Lord is with us; the Church is being revived and sinners are becoming convicted, and we have reached a point where we can sing, "Shout, shout, we are gaining ground!" The revival fire is burning all over this work. We have had up to date about 65 conversions and 57 accessions to the Church and still the work goes on. Two other meetings to hold; pray for us that we may be able to bring up a good report to Conference. I want to say that I love my people and am in sympathy with them. Many of them, both men and women, are of the right true and tried whose hearts have caught the spirit of the Master. I should not have written just now but for the fact that I was presented to day by the good people of this place with a real nice suit of clothes, which calls forth the thanks of my heart. May the donors live long to bless the Church and preachers.

C. W. DRAKE.

Black Springs, Ark.

OKLAHOMA CITY.—Our preacher, Rev. J. T. Farris has about closed his year's pastoral work, and his first year on trial in the traveling connection.

He held a protracted meeting of about 8 days in our neighborhood that resulted in nine or ten conversions, and reclamations, five accersions to the Church. These were all members of my Sunday-school. Besides this the Church was greatly blessed. And the poor benighted Roman Catholics were started by fear and wonder, and were made to cry and tremble. I feel sorry for them. It seems that they are almost out of reach of gospel truth. And there are more of them in my neighborhood, than there are of any other class of people. We now have a Methodist High School established at Norman in the southeast of the Territory, with Bro. J. T. Farris as principal.

He is a fine preacher of his age. Well, I never took a paper that was any more welcome at my home than THE ARKANSAS METHODIST. Since I came west it is a great pleasure to me to read the field notes of so many of my old pastors, who long years ago, many of them, endeared themselves to me. But sometimes, it saddens my heart, when it brings me the news of the death of some of those faithful servants, such as Rev. L. M. Keith of precious memory, and others not necessary to mention. But when this busy life has blown over and we all get home, "Wont that be a happy meeting?"

W. W. MCKINLEY, L. P.

Oklahoma City, I. T., Oct. 4.

SILOAM C'T.—I am just home from third protracted meeting since I wrote you. Commenced a meeting at Johnston Chapel on Saturday night before the 4th Sunday in August; was assisted by Bros. Johnston and Robinson, L. P; continued 8 days, resulting in 11 conversions, 22 additions to the Church, several backsliders reclaimed, the Church wonderfully revived. Second at Union, commencing the 1st Sunday in Sept., assisted by Bros. Spence and Robinson, L. P; continued 6 days. The Lord was with us in convicting and converting power; 8 or 10 conversions, 14 additions to the Church. Several old professed Christians that had been out of the Church for years were reclaimed and came into the Church. Third meeting at Pleasant Grove, the 4th Sunday in Sept., considered the hardest place on the work. I was told by several persons that I couldn't have a revival at Pleasant Grove. Was assisted by Rev. W. A. Downing, and the third day Bro. Fowler, a Baptist minister, joined us. The meeting continued 10 days, people came from far and near on foot, horseback, buggies, horse and on wagons, through rains, some hoisting their wagon sheets. The good Lord met us every time. Methodists, Baptists and Campbellites all praised God together. Some of the Campbellites said they would give it up, that there was such a thing as heart-felt religion. Two old persons that had belonged to the Campbellite Church for several years, joined the Methodist Church. Several times during the meeting we had to leave the people at the church, mourners refusing to leave the altar. There were several conversions between preaching hours—some on the road—some at their homes. The meeting resulted in 35 conversions—a number of backsliders reclaimed.

H. E. MAY.

Middlebrook, Oct. 6.

EL DORADO C'T.—I held a meeting last week four miles Southwest of Three Creeks in a Baptist community. I was told at the beginning of the meeting there were adults in the congregation, that never heard a Methodist preacher. We held the meeting under a brush arbor. A few days at the first the weather was cold, cloudy, and some rain, and the preacher sick, hence, the congregations were small. But gradually the weather moderated, congregations increased, the interest increased, 15 souls were converted, several backsliders living in the community out of the Church were reclaimed, and we organized with 27 members. Ground for building site was secured, a subscription of $210 raised. A saw mill is a little over a mile from the place, and the two men owning it, both joined the Church and agreed to give four-fifths of the lumber to build the house. The bill is in at the mill and the house will be built. Bro. G. W. Logan was with me two days and one night, and preached two able sermons and labored efficiently in the altar. Bro. Vowell of the M. P. Church preached one time and worked one day and night.

The church has been named Moss Chapel in honor of Bro. S. D. Moss, one of my members who moved into that community last winter. And I want to say just here. he will never bring reproach upon the name.

My protracted meetings are over. We have had 130 to 140 conversions, a great many reclamations, 115 accessions to date—a few more will join during my next round. The claims ordered by the Annual Conference will be paid in full. The stewards expect to pay the last dollar promised for the support of the ministry. We nave two houses of worship in course of erection and one being enlarged and remodeled.

I am now closing up my second year an the El Dorado circuit. They have been two of the hardest years work of my life, but have been very pleasantly and I trust faithfully spent. We had a net gain in membership last year of 63; our net gain this year will reach 100 or over. We baptized 57 infants last year, and will baptize about 40 this year. We built one church and remodeled another, making a total during the two years including those in course of erection, of four houses built and two hulls remodeled and made decent and comfortable. There was not a prayer-meeting on the work when I came; we have 7 now. There was one Sunday-school when I came, we have 7 now. There were very few family altars two years ago. There are not as many yet as there ought to be, but the number has increased by 200 per cent. But my dear brethren, this work has not been done by me but by the Church I have served. No man ever served a more generous people than the large majority of our people on this circuit. I have had their support and co-operation in every enterprise, ready with their prayers, hearts, hands and means to stand by their pastor, their Church and their Lord. Whoever serves this charge another year will have a good work and a membership ready to receive him and plenty of work to do. May the good Lord direct in sending the right man. God bless you.

J. H. BRADFORD.

Caledonia, Oct. 9.

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