The Arkansas Methodist.

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

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

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NOTICE TO SUBSCRIBERS.

The date printed *with* your name each week on this paper (or wrapper), shows to what time your subscription is paid. If there be an error, let us know it at once. In most cases duplicate subscription lists have been sent to our pastors, who are all authorized to collect both for arrears, renewals and new subscriptions. It will be far more convenient for many of our subscribers to pay for this paper through their pastors, **before** they start to Conference. On many we have waited long and patiently, and we hope they will **not** fail to settle their accounts **promptly before** the sessions of their respective Conferences. The scarcity of money has kept many from renewing for another year, but we trust they can and will renew **during this month.** We have had a hard year financially, and **now** we look to our subscribers to show their appreciation of the faithful service we are rendering them, by prompt remittances for arrears and renewals.

ORIGIN OF MISSIONARY BAPTISTS.

I am just in receipt of a letter begging me to write an account of the Origin of the Missionary Baptists. This is but one of a great number of similar requests.

I have already written the *Origin of the Baptists.* In that pamphlet is given the time, place and manner of the various beginnings of Baptist Churches in England and in America. There are no Baptist Churches anywhere of older date nor of other origin. The several denominations of Baptists have all grown out of these, and every one of them in its distinctive denominational peculiarity is more modern.

There is no Church or Denomination bearing the distinctive title, "Missionary Baptists." This adjective, Missionary, has been given to and assumed by such Churches as have endorsed the Foreign Missionary movement, especially in the United States. In other words those Baptist Churches are styled Missionary which are connected with the American Baptist Missionary Union organized May 18, 1814, or with the Southern Baptist Convention, organized May 8, 1845, or the Baptist African Missionary Convention, organized January 15, 1873, or the Baptist Foreign Missionary Convention, organized December 1880, or the American National Baptist Convention, organized August 25, 1886. The three last are colored, and there is no closer relation between any two of the five than there is between the M. E. Church [North] and the M. E. Church, South.

The oldest of these is the Baptist Missionary Union, organized May 18, 1814. When first organized it was styled the Baptist General Convention, afterwards it was known as the Triennial Convention; subsequently when the Southern States organized the Southern Baptist Convention, what was left of the old Triennial Convention re-organized as the Baptist Missionary Union, and claims to be the successor of the original body. Before this Convention was organized in May 1814, such a thing as a Missionary Baptist Church had never been heard of in America.

In the *Concise* Dictionary of *Religious Knowledge,* published by the Chris. Lit. Co., New York, 1889, Article *Baptists* written by Henry C. Vedder, a well known Baptist divine, we read: "A great impetus was given to the Baptists of America by their providential call to the work of Foreign Missions. In 1812 Adoniram Judson and his wife Ann Haseltine Judson, and Luther Rice were appointed missionaries by the newly organized American Board of Commissioners for Foreign Missions, and sailed for India. On the voyage . . . . . they came to adopt Baptist views and when they reached Calcutta were baptized on profession of their faith by an English Baptist missionary. They had thus . . . . severed their connection with the Congregational Churches and left themselves in a strange land without support. Mr. Rice returned to this country and traveled among the Baptist Churches relating these facts and appealing for the support of himself and the Judsons in their work. In May 1814, 36 delegates from 11 States and the District of Columbia met in Philadelphia and organized the Baptist General Convention, which afterward became known as the Triennial Convention."

When this foreign mission idea was started among the American Baptists it progressed slowly, and many of the Churches persistently refused to assist the Convention at all. The agitation continued through a generation by which time the line had become definitely drawn between them, and in common parlance the one division were called Missionary, and the other Anti-Missionary Baptists. Then those who claimed infallibility in each party claimed that their wing represented the succession from John the Baptist and the other did not. Both of them were right as to the *did not,* and one was just as old as the other.

The reader observes that Judson, his wife and Mr. Rice were baptized by an English Baptist missionary The English Baptists were missionary first. The first missionary society among English Baptists was formed in October 1792, with 12 members who contributed £13, 2s 6d to its treasury. From this meeting dates the beginning of their modern missionary enterprise. The following year Wm. Carey sailed for India. In the Arkansas Baptist of Nov. 6, Dr. Powell referring to this says, "I passed through dear old Kittery where those Baptists organized that first foreign mission society to evangelize the world and raised the memorable collection of thirteen pounds or seventy-five dollars . . . . Carey was . . . . the first of modern Christian missionaries."

J. H. RIGGIN.

Pine Bluff, Nov. 7.

BISHOP GALLOWAY AMONG THE TEXANS.

We are not surprised, that the Texans were charmed with Bishop Chas. B. Galloway. The Texas Advocate compliments him highly as a presiding officer and quotes the following utterances from him at the session of the West Texas Conference:

An old friend of mine who has studied largely governments and has written a book on ecclesiastical polities, said to me that, for completeness of system to do the work designated, there is no organization equal to the Methodist itinerancy, except the United States postal service.

I have inquired diligently into the preachers' affairs; have asked about their families and what the possibilities of support on the works where they are sent, whether it would afflict them or their families to move, or whether anything better could be done for them, and God forbid that I should ever be indifferent to these things.

The Methodist itinerancy is one of the grandest insurance societies on earth. No other organization provides so surely for its members. In all my experience as a Methodist preacher, I have never gone to bed hungry—when at home—nor in San Antonio. It gives us grand opportunities. Some of us never would have been anybody if it had not been for the Methodist Church. We owe all that we have to the Church and the itinerancy.

Bishop Janes said that during the term of his episcopal office he had made 10,000 appointments, and out of that number only one man had refused to go to his work. The German army, with the hero of the Sedan for a leader, could not show such a record as that for loyalty. It is this loyalty of Methodist preachers that makes Methodism so successful.

The Methodist Church actually pays a man to find a place for its pastors. There are some other people who condemn our system who would be very glad if they had somebody to find a place for them. But that is what I am here for, to find a place for these preachers. I know a pastor who has been waiting six years for a call, but no call has come. I think he would be glad if he had somebody to find a place for him. There are many people tramping around this town who have no employment, who would be glad if they had somebody to find a place for them. I dare not go to the next General Conference without giving every effective preacher in this Conference whose character passed a place. I am paid for it and dare not fail.

You should never allow any one to come to you with evil whisperings against your brethren. When you pass a man's character you pledge yourselvss to defend him in all that is behind the passage of his character. You give him your endorsement.

Some one has called the Methodist system of itinerancy a great iron wheel. Thank God, we love every spoke in the wheel. I have tried by experience all that there is in it and have had six appointments in four years. Starting out on a mission I have filled all the offices in the pastorate and have been even an editor. If I were a young man, as I once was, I would present myself again at the door of the Mississippi Conference for admission on trial, and then, I would lead the same young woman to the altar that I did then and she would be willing to go over it all again with me, as she has ever been.

THE PASTORAL INSTRUCTION OF CHILDREN.

Among the many objective evidences of the divine origin of Christianity not the least interesting and instructive is the new conception which the gospel gave to the world of the sacredness of childhood. The most splendid civilizations of ancient paganism had no place in their systems for the nurture of the young; and the care and tenderness for the lambs of the flock which Christ taught were wholly unknown even among the Roman Conscript Fathers, with all their solicitude for the welfare of the State. The priesthood, with all their positions of power and influence, regarded with heartless indifference the very class which should have appealed most to their love and sympathy, and while they ministered at an altar of pity which had been reared amid the shrines of the strong avenging deities they made no provision for the weakness and helplessness of childhood. Even in Athens, "mother of arts and eloquence," crowded with altars to the deities of all lands, and filled with schools made illustrious by the teaching of the greatest masters, death remained as the chief friend of unhappy childhood. The city which was so full of superstitious devotion as to call forth the reprooff of an apostle, had no feeling for tender childhood, and no maternal solicitude for the little ones in her midst. Her artists chiseled the Parian marble into such forms of life and beauty, that as we look upon them today, they seem ready to breathe poetry and song, but they never dreamed of so moulding the character and life of the little child, that it might grow up to bless the world. The divinest of all uninspired teachers estimated the worth of a child only by its value to the State, and if it was weak or sickly it had no value.

Among other nations there was the same bare and desolate child life. Whether we look at Brahmanism teaching the Hindoo mother to cast her babe upon the bosom of the Ganges, giving "the fruit of the body for the sin of the soul"; or Buddhism in China throwing the little ones out to perish when the family quiver became too full; or Islamism regarding with supreme indifference the young life springing up around it, we find that even among those people who have made the highest advancement in philosophy, science and art, if there be ignorance of Christ there is likewise no knowledge of the tenderness which the Christian mother feels for the child which she knows belongs more to God than to herself.

On that memorable night, nineteen centuries ago, when the Judean air became thick with angelic melody, a new era in child life was born with the One who crossed the threshold of the world as an infant. For the first time in the history of humanity the child had not only a recognized, but an important place; for, this divine Teacher set a little child in the midst of the disciples and taught them that its simplicity and innocence were symbols of the best life to which men could attain. And when he laid his hands on them and blessed them, it was the coronation of childhood, as the inauguration of childhood's kingdom on earth was when he said to Simon Peter, "feed my lambs." From that time forth, the child had a place in the Church, in the State, in the home, which it had never before possessed, and the old barbarous ignoring of every right gave place to the new and divine theory, from which a better future was to come.

Methodism has always recognized this child in the midst of the Church. Not only did Mr. Wesley gather children into Sunday-schools thirty years before Robert Raikes began his work at Gloucester, but he made it the duty of his preachers to look after the children. Every Methodist pastor is required once every three months to report in writing what he is doing for "the pastoral instruction of children."

Not all Methodist pastors, however, realize the importance of adopting some systematic plan to meet the spirit as well as the letter of this law. Desultory talks in the Sunday-school, a word or two to the children in pastoral visits, and an occasional sermon to the children, are considered by many as giving sufficient pastoral instruction to meet the requirements of the law. I like the "schools of catechumens" in the primitive Church, which Tertullian tells us were organized as early as A. D. 180; and while much of the ceremonious catechising of that and later ages was merely mechanical, the regular and methodical instruction of the children was in accordance with the spirit of Christianity which begins religious training in childhood.

It is very easy, especially in towns and cities, to gather the children every Saturday afternoon for an hour's service, conducted by the pastor, and consisting of singing, catechetical instruction and brief sermonettes. The details must be arranged by every pastor in accordance with his tastes and adaptability to the work. The benefits are manifold and incalculable, and there is no part of the pastoral work which will yield larger results. It brings the pastor in "touch" with the children and they learn to know him and to feel that he is their preacher. His influence with them becomes almost boundless, and if the meetings are properly conducted, many of them will be converted and brought into the Church. They become instructed in the doctrines and polity of the Church, as they cannot be in the Sunday-school under the ordinary system. And the pastor will often gain access through the children into families which he otherwise might never enter.

The strength of the Roman Catholic Church lies in its work among children, and it is so rare as to be the exception when a Catholic child departs from the faith of its fathers. Their converts among adults are comparatively few; they have long since learned, if they save the children to the Church, their increase is sure and permanent. When Methodists learn equal wisdom, we will cease to hear of our children straying into other folds or out into the world, and will have taken a long stride toward the millennium. I verily believe that if every Methodist pastor would organize the children into these catechetical classes and faithfully instruct them, laboring diligently to make them first Christians and secondly Methodists, it would date a new epoch in our history as a Church, and would develope a spiritual life in the coming generation of Methodists, from which many of the evils, which now exist in our church life, would be eliminated.

M. B. CHAPMAN.

Little Rock, Nov. 8.

ABOUT THE SALE OF WINE.

From the Arkansas Gazette we copy the following opinion by Mr. Justice Battle rendered in our State Supreme court, Nov. 1.

State of Arkansas vs. Linc Deshamp. Appellee was indicted for a violation of the act approved April 3, 1889, which provides: "Any person who grows or raises grapes or berries may make wine thereof, and sell the same upon the premises where such grapes or berries are grown, and the wine made, in quantities not less than one quart; such person may also sell the wine of his own make in any place where the sale of intoxicating liquors is licensed and authorized by law, in quantities not less than one quart. Provided, This shall not authorize the sale of wine in any district or locality where its sale is prohibited under special act of the General Assembly." The indictment alleges that defendant, on the 3d day of August, 1889, in the County of Scott, did unlawfully "sell one quart of wine, the said sale not being made upon the premises where the grapes or berries were grown and the wine made." A demurrer to the indictment was sustained and the State appealed. The only question presented for our consideration is, is the act of April 3, 1889, in violation of the Federal Constitution? We think so. The effect of it is to allow any person to grow or raise grapes or berries and make wine thereof and sell the same upon the premises where such grapes are grown and wine made, in quantities not less than one quart and to prohibit the same in such districts of wine made of grapes grown out of this State. The Supreme Court of the United States have often held that such acts are unconstitutional. Whether this decision be satisfactory or not, it is the duty of the State courts to follow it, the question decided arising under the Constitution of the United States. But the unconstitutional points of the act may be stricken out and the remainder of the act left to stand. By striking out the words "at any place" in the first section and the words "upon the premises where such grapes and berries are grown and the wine made" in the second section, we have a valid act, and the will of the Legislature declared therein to some extent. To this extent the act will remain in force. We notice that the style of laws required by the Constitution, "the enacting clause," is omitted in the act as published, but find that it properly appears in the act as it passed the General Assembly. Affirmed.

OUR NASHVILLE LETTER.

"Jack Frost" is nipping the leaves off thick and fast, though no ice has made its appearance yet.

Chancellor Garland has been sick for several days. He is getting better now, however, and is able to be walking about on the campus for exercise. He is a very ardent advocate of out-door exercise. Though in his eighty-first year he took systematic exercise in the gymnasium last year. I saw him running last May to keep from being late at morning prayers. He is greatly loved by all the members of the University, and I suppose no man has a greater share in the affection and reverence of the Southern people.

The University is beginning to realize how great a loss it sustained in the resignation of Dr. Tigert. He had "grown with its growth, and strengthened with its strength." As an instructor he was far above the average. His extensive, accurate and constantly increasing knowledge of the subjects of his department made him a reliable encyclopedia in all branches of moral and intellectual science.

I was surprised at Bro. Caldwell's criticism of my last letter. I can see in it no cause of alarm. I never dreamed any body would think, because I "delighted" to hear that rabbi's lecture I endorsed everything he said or believed. And I don't yet see how any one could think so. If a Christian had delivered it I would, by no means have said a word in commendation of it; but as it came from a Jew, "I considered the source" and was highly pleased with the speech. I don't reject Jesus because he "came out of Nazareth," and I wont reject the truth, because it doesn't come from a Methodist. So far as the "absolute essential divinity of our Lord" is concerned, I suppose I believe that quite as strongly as I did before hearing the lecture. He did not touch the hard questions that bristled at him from beginning to end. He said nothing to offend one who was not morbidly sensitive. There was much to enjoy in it, and I enjoyed it. But again I confess surprise at the criticism.

Our Wesley Hall Missionary Society sends two delegates to the Interseminry Missionary Alliance every year. This body has just met at Alleghany, Penn. and our delegates have returned. They report a good session of the Alliance. There is great and increasing interest in missions in the colleges and seminaries of the United States. This Alliance was composed of about 150 delegates, representing between 3,000 and 4,000 students in 42 seminaries of every Protestant denomination. It is now closely connected with the "Student Volunteer" movement, which now numbers about 5,000 young men and women who are willing to go as foreign missionaries. These things indicate the zeal of the young Christians of America for the foreign work. It is not a "zeal without knowledge" either; but a zeal born of knowledge. It seems that this question of evangelizing the world is getting hold of the conscience of Christendom as never before.

It is encouraging to see one District in Arkansas supporting a missionary. The Wesley Hall Missionary Society is now supporting one in Brazil, Rev. R. C. Dixon who graduated last June. There were five graduates and one post-graduate in the Biblical Dep't last June and of the six, four are now in the foreign field and the two that remain are zealous for the cause and will communicate their zeal to others. Many of the students of the University are looking forward to work abroad and only waiting to finish their education. It certainly seems that our Church is waking up to her duty on this line. Our preachers ought to study the different fields and scatter missionary information everywhere. The simple facts are the strongest arguments to an enlightened Christian conscience. The Alliance is to meet at Vanderbilt next year. We look forward with great joy to the time of its coming.

Dr. Boswell has been elected editor of the new paper to be published on the Pacific coast. This matter is the business of the Book Committee and about the time they chose Dr. Boswell, the Pacific and Los Angeles Conferences nominated Rev. H. M. DuBose for the place and Bishop Fitzgerald appointed him, supposing the nomination would be confirmed by the Committee. This puts matters in a rather embarrassing position for all concerned. I understand the Book Committee will adhere to their action and if they do, Dr. Boswell will go to California. If not, he will most probably enter the North Miss. Conference.

Nov. 3. J. M. HAWLEY.

WEST TEXAS CONFERENCE.

EDITOR ARKANSAS METHODIST: The West Texas Conference which was held at San Antonio closed the 3rd inst. It was a harmonious session and of much interest to a stranger. The weather was delightful indeed; no need of fire at all during the sessions and umbrellas used for shade only. The hospitality of the good people who entertained the Conference has no bounds. One feature of this hospitality I wish to make special mention of; the special effort made to take extra care of the preachers' wives. These good people led by Bro. W. W. Pinson, their pastor, and his noble good wife, not only provided these selfsacrificing and sometimes neglected women with good convenient homes, but one afternoon gave them a special entertainment in the basement of the Church where ice cream, cake, coffee and many other things were served in abundance. The preachers' wives were the honored guests at this Conference. I have heard preachers' wives say they were afraid to attend Annual Conference, because they had been snubbed. No preacher's wife need ever fear to go to San Antonio on such occasions. Bishop Galloway, whom all Arkansas delights to honor and love, presided and as usual his presidency and administration gave universal satisfaction as far as I could learn. By his tender yet manly firmness, his fine social qualities and superb oratory, he won all hearts.

Drs. Hayes, Barbee, Morrison and Morris of the connectional tribe, were with us and by their sermons and speeches did much good. The special business of the Church entrusted to these brethren is in good and safe hands. There was quite a company of another (not so much appreciated) tribe (the transfers) on hand. These came, some for health either for themselves or wives and some by advice of Mr. Greely. West Texas Conference has been a great sanitarium for sick preachers and as a consequence we have 18 or 19 ineffective men; 14 or 15 of whom are superannuates. *Effective* transfers are said to be very welcome here. Most of the charges in this Conference are mission fields and yield stubbornly to the kingdom of the Lord Christ. I will give you here some Conference statistics: No. of members 12,141; No. of Churches 103, value $168,095; No. of parsonages 53, value $39,425; Amt. collected for Foreign Missions $2,536; for Domestic Missions $2,661; for Church Extension $620. 752 adult and 665 infant baptisms, with an increase in membership 1,339.

A class of five promising young preachers was admitted on trial. My appointment is highly appreciated by Mrs. Baker and altogether satisfactory to me. We are stationed at Uvalde, a county cite town of 2,500 inhabitants situated at the foot of the mountains on the Sun-Set R. R. 80 miles south-west of San Antonio. With the mountains to the north and the Gulf not far to the south and an atmosphere free from malaria, this is certainly as healthy a point as could be found for people who have lung trouble. I have a large and neatly finished church. Brand new parsonage elegantly furnished and a people amply able to take care of their preacher. So you see, Mr. Editor, we have fallen into good hands.

Mrs. Baker has not improved as rapidly of late as at first, yet her improvement is constant; she attended most of the sessions of the Conference.

The thought that I can not meet with you and my brethren at Monticello sadly grieves me. I shall read with eagerness an account of that convocation. Any time this winter, Mr. Editor, you need thawing out, come to see us. Fraternally,

J. A. BAKER.

Uvalde, Texas, Nov. 5.

LEAD HILL C'T:—I am through with my protracted meetings. I don't think I ever had as poor success. I have had 45 conversions and 37 accessions to the Church and collections above what they were last year. I expect to be at the Annual Conference.

Your brother in Christ,

J. S. HACKLER.

Lead Hill, Nov. 7.

ARKANSAS METHODIST.

WEDNESDAY, NOV. 12, 18

DO YOU WANT THEM? READ AND SEE.

1. For $2.00 from any new or renewing subscriber we will send this paper one year and the Peerless Atlas, Pub.'s price $1.00, advertised on page 2, Oct. 22.

2. For $2.00 from any new or renewing subscriber we will send this paper one year and the Complete Housekeeper, Pub.'s price $1.50, advertised on page 3, Oct. 22.

3. For $2.00 from any new or renewing subscriber we will send this paper one year and the "3 Model Books," Pub.'s price $1.50, liberally advertised in this paper in 1888 and '89. During that time we furnished our subscribers probably 1,000 or more sets of the 3 "Model Books."

4. For $2.50 we will send the paper and Atlas and Housekeeper, or either of them and the "3 Model Books;" or for $3.00 the paper and all the books named.

5. This paper and the Arkansas Weekly Gazette are clubbed at $2 for both papers one year; also this paper and the Arkansas Weekly Democrat will be clubbed at same price.

☞We prefer that subscribers order through their pastors, *who will be allowed the usual commission on all* subscriptions for this paper.

☞These offers are made purely as a *favor* to our patrons, for whom we will cheerfully order other books and papers on the most favorable terms.

NEW MEXICO.

DEAR METHODIST:—New Mexico is a big country—about 500 by 300 miles. In such an area of territory, almost every character of climate is to be found, varying in temperature according to altitude and nearness to mountain ranges. One may find perpetual Winter, Spring or Summer—that, cold or temperate, just as may be preferred.

In this outstretch of space is also a varying soil producing timber of the Pine species in great variety, as a large part of Western Texas produces the varieties of Cactus. These products of nature are no mean symbol of the intellectual and moral, or religious phases that enter into this ssmewhat cosmepolitan population.

Here the Chinaman, the Indian of different tribes, the grades of Mexicans, from the lowest order to the aristocratic millionaire and last, but not least the white man, dwell together in peace, each persuing his advocation and all looking after the immortal dollar. What a wonderful government is ours, fostering all religions and recognizing none. If I should undertake to describe the moral, or religions features of this region, I would lessen the sentences repuired perhaps, by stating, that we also as a people, in the main, practice the non-recognition of the religiousness of all religions. Everybody from a Protestant standpoint, who is versed in the history of the doings of Rome, is well aware that she, as a Church, has not been successful in restraining many of the grosser vices among the rank and file of her membership even while in contact with our progressive American civilization. Much less is she able under her system to raise men from the cess-pools of sin, where the influence and example of a higher type of scriptural morality does not prevail. Other Churches, under the dominating influence of Protestant religion, make slow progress in arresting the attention and fixing the thoughts of the multitudes on the genuine spirit and practice of New Testamert religion. With the man who counts his hundreds of thousands of dollars, and who feels some pulsation of autocracy in his blood, religion of any sort is too humiliating. With him, freedom means a loose rein to whatever passion or appetite his unrestrained, sensuous nature may suggest, so it does not lead to actions of a character involving his arrest before the civil courts. With no insight into the genius of true gospel Christianity, men regard it as a system of enslavement, inasmuch as it points out a course of conduct apparently so difficult to follow. The more I see of humanity under the different circumstances of life, the more appears the necesity of stressing that great central thought in our Methodist theology of a thorough regeneration of the spiritual nature of man. Nothing short of this will ever raise the fallen up to the standard of practical gospel religion. Fencing men in both by civel and moral institutions may restrain vice, but will never bring them to that state where good will dominate the nature, so as to insure victory over sin. It is hard for some folks, even in the grace of a renewed nature, to live right all the time, judging from the history of mankind in general.

A few days ago a picnic company, consisting of the lady teachers from our Seminary here, myself and family with others, went out six miles, to the Las Vegas Hot Springs. We were disappointed somewhat. We expected to see more than was seable. One million dollars or more has been put in the only hotel, the Montezuma, in building and equipping. Any pleasure seeker or afflicted human biped can have a room and board at $5 per day. We didn't board. Solomon once built a big house, and in that age of civilization it eclipsed anything known as a house of religious worship, but I doubt if his bedroom or chamber excelled in beauty and comfort some rooms we saw in the Montezuma. This house was built by the rich and for the rich, as a speculative adventure. The information we have is that the company sustained heavy losses last year. The bath rooms are excellent in arrangement, and if one should get sick who has plenty of money it is a good place to go, and probably, be healed.

Having read of the canyon—if that is the way to spell it—in which, (a mile above the springs is the reservoir which supplies the city of Las Vegas with water), we started on foot up what we in Ark, would call a spring branch running down a defile between two hills. The muscular strength expended was poorly rewarded. As we saw nothing but barren rocks upon which the storms of ages had made their impress. There was not, in the scenery, inspiration enough to prevent our retreat on weary feet 'ere we had reached our objective point. Reading glowing descriptions of things and seeing them, makes quite a difference in the sensations produced. The real and the imaginary are often so different as to show no kinship. Somethings are better imagined than realized. Most men have to live about fifty years to find true philosophy in that fact.

Now as this letter is long enough, permit me to say that after considerable travel and close observation, taking everything into the account, Arkansas is a splendid country. It is the poor man's paradise. A man with a few thousand dollars can find in New Mexico localities, where in the fruit and vegetable business he could do well, in that business better than in Ark., because of the superior advantages always found where irrigation is had, which insures never-failing crops. I do enjoy reading of the success our preachers are having in Ark. The field notes are inspiring. They tell of victorious battles all along the lines—of revival power after the Divine model, given in Jerusalem nearly two thousand year ago. If there has ever been a real revival of that type in New Mexico I have yet to be invested with the information. Out West our tears are shed at the funeral of dear ones fallen, but seldom over our personal sins. The men here are too busy making money or trying to make it, and most of the women are too busy seeing pleasure. Yet in this city, there are many noble souls, full of good works and broad charity. A majority of these got converted before they came to New Mexico.

Love to all the preachers and a thousand others whom I may never meet again this side the eternal city.

C. H. GREGORY.

East Las Vegas, N. M.

RECOLLECTIONS OF MY ITINERANT LIFE.

NO. 18.

Dec. 16, To day the Lord was with me in preaching and meeting the class at Tulip, a full attendance of the members, and a time of great rejoicing. O the sweet "hallelujahs" of that day roll down the lapse of years to this writer and kindle hopes full of glory and immortality. Bro. Husbands returned to Huntsville, Ala., for his family, and while there wrote a letter to the board of stewards stating some facts, and making some claims, that created some little unpleasantness for a while. A meeting of the board of stewards was called, the matter duly considered, and steps were taken to obviate a chief difficulty in the way of the preacher—a parsonage. Under date Jan. 5 and 6, my journal says, "Quarterly meeting at Tulip, the P. E. and nearly all the official members present. Bro. Hunter preached a very forcible sermon from the text "Know thou the God of thy fathers." Aunt Candis Taylor made a speech in behalf of the parsonage, and received forty dollars." The parsonage was soon paid for, enclosed, shade trees out, and every thing put in readiness for Bro. Husbands and family's return. Soon Bro. H. is at his post, happy and at work, a daughter is born unto them here, and she is named Candis who is to-day the happy wife of one of Arkadelphia's leading merchants.

10 "Preachd at New Prospect and held class meeting. Uncle Jimmie Williams, a holy man, and of good report among all his neighbors, was present, and it was a gracious treat to listen to him, as he told of God's love shed abroad in his heart by the Holy Ghost. He was a local preacher in name, but he traveled far and near with holy fervor and zeal, organizing new societies and rendering fullest service to his pastor. I have never known a minister of the gospel more universally loved and respected than James S. Williams; he was, I believe, the spiritual father of that prince of pulpit orators, Rev. P. P. Neely; his name and memory deserve a prominent place in the annals of Methodism in Arkansas.

11, "Friday at Harrison's school House, felt the Lord with me both in preaching and meeting. Was informed of the singular death of a Mrs. V. who in her last hours used horrid oaths, and looked as if amid the woes of the last, until within a few moments of death her reason was restored, and she died happy in God. On my way to Hunter's Chapel spent a night with Uncle Maurice Smith, who met me with a cordial "come in, I'm glad to see you." He talks but little of politics and war, says religion and Church are first with him.

17, "Preached at Hunter's Chapel, 2 Tim. 3:15 I believe, through the blessing of God good will result from that day's labor, after meeting the class visited mother Neely, quite old and suffering much pain, but full of faith and of the Holy Ghost. Spent the night with Captain John B. Phillips whose aged father, Capt. William Phillips, and a brother of mother Neely, lives with him. The old soldier loved to talk about the war of 1812, was in the battle of New Orleans, related to me the incident of Gen. Andrew Jackson's going to prayer meeting, as some young officers who accompanied him supposed, to ridicule religion, but when they saw the General reverently kneel said, "Boys when old Hickory kneels its time for us to knuckle." This old soldier was a Baptist of the first water, by which I mean, he was anything but a bigoted sectarian, he gloried in nothing save the cross of his Savior, fraternised heartily with other denominations, and was always ready to help in every good work. The writer preached his funeral Jan. 25, 1862, to a crowded house at Hunter's Chapel, from the text, "For he was a good man, and full of the Holy Ghost and of faith." I own to the very warmest feeling for the Baptist Church, my own dear mother having died in that "faith and order." In the first years of my ministry I found yoke fellows, heart and soul workers in revivals, among the ministry of that Church have found open doors, cordial welcomes and Christian hospitality in hundreds of Baptist homes, and blessed be the Lord's name I have witnessed the conversion of perhaps hundreds of Baptist children in our revivals, I have seen, yes, I have, whole Baptist Churches with their pastors so blended in the "unity of the Spirit" with Methodists and Presbyterians, that made the one hundred and thirty-third Psalm gloriously appropriate. This was as it should have been, and I beg here to say, our dear Baptists brethren will lose nothing, absolutely nothing, in any way if they will have it so now, and further, I do believe the best element, the intelligent and truly pious of that Church so desire it now. Just the idea of wringing modal baptism or any other form into this matter of Christian union, is I verily believe, repugnant to the judgment and charity of nine-tenths of the laity of the Baptist Church. God help us "all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours."

Jan. 20, 1861, A small congregation and a cold time at Bethlehem, no better in meeting the class, Bro. D——n gave a gloomy account of religious matters there, had a good time visiting several of the members here, especially with Bro. C. W. the class leader. What a blessed man he was, and often his glowing face, silent tears and hearty amens have helped me out of trouble in the pulpit.

March 1, At Porter's Camp Ground, a very small congregation 11 but a full house at night. That crying child! well it would'nt disturd me now as it did then. 2, Rode to Col. K'., I fear he is suffering his politics in a great measure to interfere with his religious duty. He has been a man of mark on that line. 3, Gave them "Contend earnestly for the faith at Bethlehem," and after preaching to the colored people in the evening spent a most pleasant night with Bro. Williams and family. Here is a plain, earnest old fasioned Methodist family—a rarity now a days; felt honored no little in their giving my name to their new born and then only son, the best wish we have for you, Chapman Caldwell, is that the spirit and mantle of your sainted father may rest upon you.

8, Was to have preached at Taylors chapel, rained. Bro. W. L. Somerville was with us at dinner, which he enjoyed most heartily. The cause of religion, the church and preachers are topics upon which he delights to dwell. And his liberal contributions to the various interests of the Church, prove the sincerity of his love.

10. Enjoyed good liberty to day in preaching at Manchester a splendid class meeting, read the general rules. This is historic ground, here Jacob Custer gathered a little band of eleven in Thos. C. Hudson's log cabin 1837. Brother Custer, now, I learn, in age and feebleness extreme, and one of the eleven still survives.

J. E. CALDWELL.

DILLON'S CASTLES DEMOLISHED.

DEAR METHODIST:—Elder B. J. Dillon, Arkansas State Evangelist of the Christian Church, on last Saturday night closed a series of "gospel meetings" which lasted three weeks. He preached straight Campbellite doctrine, the "divine order" being "faith, repentance, confession and baptism."

The following two positions were advanced by him, and most of the three weeks was spent in trying to establish them:

1. That faith precedes repentance. 2. That there is no remission of sins with out baptism in water. In other words a man repents because he believes, and is saved because he is baptized. He most emphatically said, "Baptism is essential to salvation"—that it was the *first* act of a loyal heart; that weeping in repentance was all bosh, and very strongly intimated that all who believed otherwise were fools.

His whole manner and speech indicated an unpardonable presumption upon the credulity of the people. He really seemed to think that he had the only Bible, and that he was the only preacher that ever struck Paris. It was "simply immense!" He at the first exhorted the people not to argue church doctrines on the street, but it was not long until his reason for it was supposable. He, himself was on the streets nearly every day, cornering this one and that one, and of course we can *suppose!* His bare assertions at night could not bear the criticisms of sound-headed men during the day.

He repeatedly made the wild statement that *no* minister who baptized by affusion would affirm it to be Scriptural baptism. I promptly made the statement, that I had the honor and authority to represent the M. E. Church, South, in affirming baptism by affusion to be valid, and that infant baptism was scriptural, and also that every Methodist preacher under the sun would make the same affirmations; and I think this ought to debar his making the statement again, especially if he innocently presumes upon the ignorance of the people. Does he not know that our standards and the books prescribed in our course of study (Summers on Baptism, for instance) all affirm affusion to be scriptural? And what do you think of a man who will try to make the people believe that Methodist preachers are too cowardly or too ignorant to preach woat they believe? Lord, have mercy on him! Let Mr. Dillon presume upon the ignorance or cowardice of Riggin. Ah! he wont do it, he has no skin to lose.

I did not have to answer Eld. Dillon's sermons. The sermons were preached in the Baptist church. Eld. T. P. Manning is the pastor. On Sunday at 11, and at night, Bro. Manning demolished all the magnificent castles which it toook Dillon three weeks to build. I yielded him my hours and the whole town turned out. At 11, Manning took up the above propositions and knocked the wind and water out of them. His sermon was a shaft of divine power, which, like the lightning, rent the Campbellite blackjack from top to bottom. He preached kindly, easily, religiously. He was demolishing baptismal regeneration, and as he pointed to the serpent on the pole and then to the Lamb on the cross, and said no ceremony existed between repentance and salvation, a heavenly breeze swept over the congregation and the Holy Ghost filled the place. It was then evident that all who were present did not get their religion in the water. It was a divine demonstration! At the close of the service, Eld. Dillon, although he had closed his 3 weeks meeting, made the announcement, "As the sermon is not a reply to anything he has heard me preach, I will answer it at the courthouse to-night." So, at night, a "third part" were drawn to the courthouse; but the remaining two-thirds returned and gladly listened to Manning's sermon, which was a continuation and completion of the first. This sermon was pronounced a master piece out of God's armory, and the New Light notions were thoroughly exploded. In addition to routing up the two propositions given, he produced and broke down the following proposition from Campbellite writers:

"The unconverted man is not required to pray to God for the remission of his sins, by the Scriptures; not even by implication."

The texts relied upon as proofs were taken up and critically examined. As he pictured the poor sinner, kneeling at the throne of bleeding mercy, and with a broken and contrite heart, pleading for pardon and peace, the power was overwhelming, and when the people remembered what takes place in heaven when the angels witness such a scene, they too felt like shouting for joy. We want it understood that Paris is not a Campbellite town, and not likely to be soon. We still believe in Holy Ghost regeneration, and the witness of the Spirit.

JNO. W. HEAD.

Paris, Nov. 4.

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CHAS. B. GALLOWAY.
Jackson, Miss., Aug. 30, 1890.

I would be pleased to hear from school officers and teachers throughout the South in regard to the school-book publications of E. H. Butler & Co. Please write to me for price-lists and sample copies for examination. JOHN W. PAULETT.
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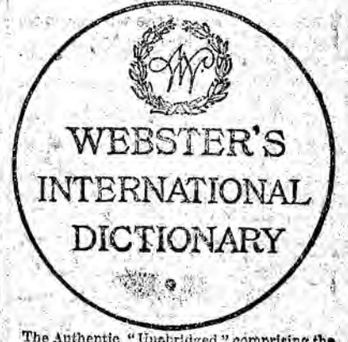

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ARKANSAS METHODIST

WEDNESDAY, NOV. 12, 1890.

HAVE YOU READ THIS 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 expired Tuesday, *October 14*, may have the benefit of this offer.

☞All subscribers under this offer and all renewing subscribers may have the Peerless Atlas or the Complete Housekeeper or the "3 Model Books" for only 50cts additional, or all these books for $1.50 additional.

INFORMATION WANTED.

If any one knows of the whereabouts of my mother Mrs. Martha Ann Brown, or my brother Cary James, he will confer a great faver by sending me their address. Seven years ago they were living near Hot Springs. I hear that my mother married a man by the name of Jones since I left Arkansas. Any information will be thankfully received by her daughter, Mrs. Mary Jane Garrison, Calistoga, Napa Co., Cal. Address letters in care of Mrs. J. M. Harwell.

FIELD NOTES.

SIPE SPRINGS, TEXAS:—Our fourth Quarterly meeting has just past. Our pastor Bro. Wilburn has baptized over 100 babies during the Conference year. Our P. E. Bro. Malougen is closing a splendid work, preaching Bible doctrine and Methodism. Bro. Rasco, late from Arkansas, stationed at Sipe Springs, has done a good work and is well beliked. His and his wife's health is greatly improved.

W. A. PAGE.

CALAMINE C'T:—We closed our sixth and last protracted meeting on Sunday Sept. 21, with our third Quarterly meeting, and it was good to be there. Our loved P. E. in his happiest mood held the audience spell bound for four hours, and many said they could have listened two hours longer. At the close of the service Bro. Taylor received the happiest little band into the Church, 18 in all, nearly all young people, but happy in the Lord. We have had in all more than 50 professions, and 36 have joined the Church to date; several others have given their names for membership. To God all the glory marks the boundless bliss. J. H. ANDERSON.

Calamine.

ST. FRANCIS C'T:—Our third Quarterly Conference was held at Piggott. Bro. M. M. Smith, our P. E. was present—beginning Oct. 4. Bro. Smith remained with us until about the 8th, and he preached to the great gratification and edification of all who heard him. Bro. McClung, the Presbyterian minister here and myself carried the meeting on for two weeks, the results of which was 25 conversions, 13 accessions to the M. E. Church, South, and 5 to C. P. Church. The old were converted as well as the young. Conversions ranging from 11 to 48 years of age. It was indeed a gracious time of rejoicing. Bros. Rob. Coleman, Riley Digg sand W. C. Tombs, L. P's, rendered good assistance in the meeting. We have a good people on St. Francis circuit. They are large, warm and generous hearted. They love God adn his cause, and I must say we have a few that love God with heart, soul, mind, strength and their money too. God bless you and your noble paper.

A. J. BLAKEMORE.

Nov. 3.

HOXIE MISSION:—Our protracted meetings are all over: have had a very pleasant time. The Lord was with us and blessed us abundantly, and many precious souls have been converted to God. We are not prepared to give the exact number at this writing. Some heads of families, some middle-aged and some old persons have professed religion. Some Christians have gotten upon a higher plane in the divine life and many have formed resolutions to serve God and do better in the future than in the past. We are under many obligations to Rev. F. E. Taylor, P. E. of the District, and Rev. Henry L. Covington, local preacher of Portia circuit, for valuable services. These brethren gave us some stirring discourses fresh from the gospel crucible. Finance considerately below zero but some prospect of the auxiliary digit being superseded by at least a few active integers. We are not prepared just now to offer any suggestions with ref rence to the future. Crops, especially cotton were never better in this county.

JOHN W. PATTON.

Alicia, Nov. 6.

CRYSTAL SPRINGS CT:—I have just closed a protracted meeting at Mt. Taber church, which resulted in 16 conversions and 9 accessions to the Church. Rev. D. N. Pennington and C. C. Howel, L. P's, assisted me in the meeting; they did some good earnest preaching. To date we have had 79 professions and 62 additions. I think we have made some advancement during this yaar, but we do not measure up yet, as we should. I think in the course of a few years, if this circuit continues to improve as it has this year it will not be second to any in the Dist. This may seem very absurd to those who have read the annual reports of it for the last two or three years, and especially the financial reports. We have the material and why not work it? We must work it, or lose it. It is true, that these people do not contribute to the support of the gospel as they should, but they must be educated on this subject; and they can not be taught and trained in one or two years as they sould be. It requires a great deal of hard labor and care to get these poor circuits up where they are able to stand alone: but when they are able to walk, they will repay us four fold. I have learned to love my people, and some of them have stood side by side with their pastor, while others have not done what they should have done. The local preachers, or most of them at least, have done good work during the protracted meeting; they have treated me with the greatest of respect, and I trust I have not failed to return the same. God bless these men, and help them preach in the Spirit of the Master. I just have one more round to make on this charge before the Annual Conference. May the Lord give us some good meetings, before we close our year's work. I think all of our claims ordered by the Conference, will be paid in full, most every Church has paid the amount, that I asked for. May God bless the people of this charge, especially the dear Sunday-school children.

J. A. HENDERSON, P. C.

Quarterly Meetings.

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 Harr'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; Carlis e ct, 27, 28; Winfield Memorial, O t. 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.

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; Washingt n ct, 18, 19; Leytonvi le 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.

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: Wedon 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; Boydeville ct, 15, 16; Chickasawba ct 22, 23; Osceola ct, 29, 30: Marion ct, Dec. 6, 7: Shiloh ct, 10, 11: Lorado ct, 13, 14.

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

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

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

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

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

Scrofula

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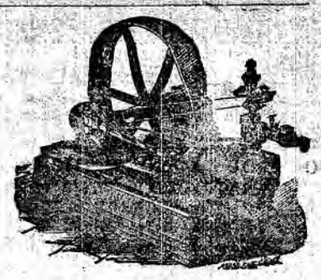

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Official Organ of the Three Conferences of the M. E. Church, South, in Arkansas.

☞ 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, NOV. 12, 18

LATER NOTICE.

Let parties going to Conference over L. R. & Ft. S. R'y buy tickets to Van Buren, and at that poin purchase tickets to Seligman, and there again for Eureka Springs, and be sure to get certificate in each case—otherwise full fare will be charged. V. V. HARLAN.

In a sermon on "Consecrated Power," Bishop J. P. Newman is quoted as saying: "Wesley was all system. Whitefield all summer cloud. After a sermon Whitefield lay upon his couch; after a sermon Wesley would mount his pony to a neighboring village, talk a little sermon through, mount his pony and so on again. Whitefield's eagle eye drank lustre from the Source of light; Wesley's did not sweep so far, but searched more keenly wherever it penetrated. Whitefield by one explosive sermon detached materials for other men's work; painstaking Wesley would split and trim each fragment into a polished stake."

The Arkansas Baptist Convention was held at Eureka Springs, beginning Oct. 29. Gov. J. P. Eagle was chosen president and Hon. J. G. B. Simms secretary. The reports showed 1,064 churches, 182 Sunday-schools, total average attendance of 8,000 pupils; raised in this State for foreign missions $2,166.93, besides $500 raised for that purpose by the General Association of Western Arkansas and Indian Territory; raised for State missions $3,026, for ministerial education $850, and for Ouachita College $2,500. In the annual sermon Rev. R. J. Coleman said there are in Arkansas 55,000 white and 30,000 colored members of the Baptist Church.

According to the Pittsburg Advocate the M. E. Church now has 227,572 colored members in the South, and its Freedmen's Aid and Southern Education Society has in twenty-four and a half years expended in its work over $2,800,000. This Society "has of all grades, from academies up, forty literary institutions, twenty-one of which are among the colored people and nineteen among the whites. Last year there were in the colored schools 206 teachers and 5,658 pupils, and in the white schools 109 teachers and 2,652 pupils. Besides these there is the Gammon Theological Seminary for colored students in Georgia, and the Meharry Medical and Dental College in T[illegible]ssee, both institutions of exce[illegible]rade, and both largely atte[illegible] Through these the Society, [illegible]ing the Church, is seeking t[illegible] part in the education of th[illegible] people and poor white peop[illegible] South."

Regarding a higher type of Christian character as the greatest need of the Church and the world, the Christian Guardian says: "If all who profess to be Christ's disciples were like Stephen, 'full of faith and of the Holy Ghost,' the Church would be clothed with power from on high, and be an invincible agency for God and truth in the world. Character is power. A holy, Christ-like character in the membership qualifies for work and renders the resources of the Church available in the spread of Christ's kingdom. This is the most potent influence upon the unbeliever, to break down his opposition to religion. If an unconverted man or woman sees that the religion of those who profess to be Christians makes them unselfish, forbearing upright and trustworthy in all things, this will do more to overcome their unbelief and antagonism to religion than the most forcible theological arguments or the most eloquent appeals. A godly spirit and example preach the Gospel in a language that all can understand. The good which has been accomplished in so many instances by one earnest, consecrated soul, shows the grandeur of the result that might be achieved, if all nominal Christians were true Christians, fully sanctified to the Master's service. This would be a power that the world could not resist."

At a dinner recently given by the Life Insurance Association in New York, Hon. Chauncey M. Depew said in a speech, as reported by the Tribune: "It has been my fortune to deal with men, whom the world accounts rich, for the last quarter of a century, and I have found, in consulting with my books, that of the men whose names are written there, and of the men who have met me in private consultation, the vast majority have failed and died poor." Accepting this striking deliverance as approximately correct, we see forcibly illustrated the uncertain continuance of riches, and the sinful folly of making life miserable in the pursuit of wealth. These lines may be read by some, who have "great possessions" secured by long years of hard toil and intense care, and who are now not only burdened with business anxiety to accumulate more, but also distressed with the fear, that after their death their children may soon squander the inheritance left them. It is a lamentable fact, that some rich men, who are members of the Church, are not rich in good works for their Lord, are not wisely improving their opportunities to make the world better and happier, and are not laying up treasure in heaven by freely using their wealth to advance the kingdom of Christ.

TRINITY COLLEGE.

Our readers have learned of the removal of Trinity College to Durham, N. C. The corner-stone of the new main building was (to be) laid yesterday at 2 p. m. under the auspices of the Grand Lodge of Masons of North Carolina. The Masonic address was to be delivered by Hon. Robert B. Vance and the educational address by ex-Gov. T. J. Jarvis. This event marks a new era in the history of Trinity College, which was established in 1859, and is, therefore, one of the oldest and has always been one of the best colleges of our Church. With magnificent new buildings and equipment, and flattering prospect of liberal endowment, Trinity College will have increased patronage and enlarged usefulness. For many years it has been specially recommended to young men, who have but limited means, and who desire to devote themselves to earnest study, but it has never been a popular institution for fops in manners, dress or fashion. On application President John F. Crowell (Trinity College, N. C.) will furnish new catalogue and list of the Alumni—one of whom is our fellow citizen, Hon. W. L. Terry, who graduated in 1872, and has just been elected to Congress from this (Fourth) District.

THE RAFFLE IMMORAL.

In this State lotteries and the selling of lottery tickets are forbidden by law, and this prohibition is esteemed wise and righteous by good people generally. As we understand it, the raffle has in some respects the essential character of the lottery, and we think it will be so held in the enforcement of the Federal law against lotteries. In the absence of State law prohibiting the raffle, it may not be legally wrong to take chances in a raffle, but we think it is morally wrong to do so. And the object of the raffle, or the purpose to which the value realized thereby shall be applied, can not make the raffle clearly moral in character. In the early history of this country lotteries were occasionally established to raise money for religious purposes, but the lottery for such an object *now* would be condemned by Christian people generally. The change, however, in public sentiment and in the State laws representing the same, did not alter the essential character of the lottery, as related to good morals without reference to legal enactments. We hope the time may soon come, when all Christians will place the raffle and the lottery under the same condemnation. In this connection we quote the following from the N. Y. Weekly Witness of last week:

"The Leavenworth (Kan.) Times has entered an action for $10,000 damages against the postmaster of that place for throwing out of the mail an edition of the paper containing lists of Catholic fair raffles. We presume the courts will sustain the post-master; if gambling is unlawful anywhere it is certainly as unlawful in Churches or in connection with Church entertainments as it is anywhere else. And when it comes to a question of morals, the church lottery or raffle is the worst of all lotteries. It was the great Head of the Church Himself who said, 'Ye are the salt of the earth; but if the salt have lost its savor, wherewith shall it be salted?' It is the duty and privilege of the Church to set up a standard of morality which all men may follow, and if it establishes a false standard, what can be expected of society at large? If the light that is in the Church be darkness, how great is that darkness! When the organization which was appointed of God to act as a finger-post pointing the way to heaven becomes a blind leader of the blind, the inevitable result will be that both will fall into the ditch.

This has frequently been the case in the past, when whole sections of the visible Church have apostatized from the truth of God and have wandered far from the narrow way of righteousness. Nineteenth century Christianity ought to be more enlightened than to take even the first steps in the downward road by courting the world's approval or by adopting the world's methods."

FIRST RESPONSE AND THE "ROSE BUDS."

DEAR BRO. BENNETT:—Inclosed I send you from Sister R. E. Thompson, Treasurer of our Sunday-school, five dollars and fifty cents, collected on yesterday at Sunday-school. This is to go to the credit of our school here towards sending out a missionary to the foreign field by the "Methodist schools of Arkansas." Last Sunday week our Supt., Bro. C. M. Anderson, brought the matter before the children and requested them to bring their nickels and dimes; so the amount contributed yesterday was $5.50. We have a Children's Missionary Society that is auxiliary to the Woman's Board of Missions, (the Rose Buds). Last year they raised twenty-eight dollars and forty cents. This year they have raised thirty-five dollars on dues and have paid in addition thereto five dollars towards educating a Chinese girl, Ella Randle. We expect to report at our Annual Conference fifty dollars raised by my pets, the Rose Buds. Our morning service on yesterday was an interesting one. Good collection by the Sunday-school, four valuable additions to the Church, followed by a good collection from the congregation for Conference fund. Accessions up to date this year 77, removals 30—net increase 47. Number of accessions last year and this 147, net increase 103. Net increase in the Sunday-school 136; adults baptized 32, infants 5, this year. Let all the schools in Arkansas respond at once, so by next Spring we can say that the Methodist children of Arkansas have a representative in China or Japan telling of Jesus and His love.

WM. D. MATTHEWS, Pastor.

Jonesboro, Nov. 10.

We give prominence to Bro. M's admirable report of his excellent charge including his pets, the Rose Buds. His Sunday-school makes the first response under our suggestion, that the Sunday-schools of our Church in Arkansas undertake the support of a missionary in China. Soon we expeet responses from other schools, and we hope they will each indicate how many shares at $5 each they are willing to assume in raising at least $750. They can respond now and send the money later—after the amount named above has been subscribed.

PLEA FOR BETTER PLANS.

In the Raleigh Advocate Rev. Dr. J. M. Boland says: By the way, Mr. Editor, cannot the wisdom of the M. E. Church, South, devise a plan by which the entire membership will aid in sending the Gospel to the heathen? Is it too much to say that half of our entire membership contribute nothing to the cause of missions? Is it too much to say that less than one-fifth pay nine-tenths of what is raised? Is it not a fact that, on the present plan, our Missionary Secretaries and Church Extension Agents will reach only those who pay all they are able to pay before they go to Conference? Will the $1,000 begged out of the preachers, atone for the $5,000 deficit from those charges which report from thirty to fifty per cent. on their assessments? Such a plan puts the burden upon a faithful few and lets all the rest go free. These great speeches and big collections at our anniversaries were necessary to inaugurate the modern Missionary and Church Extension movements; but what is needed now is a plan that will reach and educate the entire membership. This cannot be done under the present plan, because not one in ten thousand of our members is present at our Conference anniversaries. We do not propose to do away with our anniversaries, but leave off the collection, and utilize the time and talent of the occasion to give each instruction to the preachers as will prepare them to reach the people in their several charges. Then, in the interim of the Annual Conferences, let missionary mass meetings be held in every pastoral charge and in every Church. At these meetings, utilize the best talent of the District or Conference. During each quadrennium, the three Missionary Secretaries and the two Church Extension Secretaries, with the College of Bishops, might attend several hundred of these mass meetings with fine effect—especially if such visits were made to those pastoral charges where the people most need instruction. In short, inaugurate a plan that will do for the whole Church what the old plan has done for the few who have been reached by it. "But we want the big collection at Conference as an inspiration to the people;" yes, but if each pastor would give liberally at the time and place of taking his collection, his example would be an inspiration that would inspire, while under the present plan the inspiration evaporates long before the time the preacher lifts his collections. We must cultivate the liberality of the *whole* Church at home, if we would raise the funds necessary to occupy the inviting fields abroad, and keep the Church alive at home. Every agent, male or female, self-appointed by the Church, that goes out to raise money takes a bee line for the Churches whose pastors and members are furnishing the bulk of the means that keep the aggressive forces of the Church at work. Under the present plan, we may convert the heathen *abroad;* but like our Northern philanthropists who have spent so much time and means on the South, we will wake up after a while to find that seven-tenths of our home population have been fearfully neglected.

It is a wonderful fact, in the history of Christianity, that nearly all the territory occupied by the Church during the first fifteen centuries of the Christian era, is now missionary ground! And while New England Methodism is getting ready to celebrate the Centenary of Jesse Lee's entrance into Boston, it comes to light that New England has a large class among her population who are but little removed from the moral degradation of heathendom! Will the Christian Church never pause long enough to look into and correct a policy that leads to such results? As things are now moving, all history points to a period when China and Japan will have to send missionaries to North America.

TO REV. W. J. STONE.

DEAR BROTHER:—When I read your criticism upon my article some months ago, I supposed you had written hastily, having scarcely read my arguments, and that when you read again you would understand: but you seem to be still in the dark.

In John iv: 1, 2, we read, "when therefore the Lord knew the Pharisees had heard that Jesus made and baptized more disciples than John, (though Jesus baptized not but his disciples)." Does the gospel say that Jesus or his disciples baptized more disciples than John? No. But the Pharisees had heard a rumor to that effect—a rumor that at that time Jesus was baptizing more disciples than John was. Much of the rumor was groundless for Jesus was not baptizing at all, and his disciples were most likely baptizing without any authority from him. But the people were flocking to him rather than to John. John's ministry was not yet ended.

In John iii: 22, 24. "After these things came Jesus and his disciples into the land of Judea and there he tarried with them and baptized: and John also was baptizing in Enon. . . . . For John was not yet cast into prison." This also was during John's ministry. It was John's dispensation—and John's baptism.

Now my argument is this: The ministry of Jesus did not begin until the ministry of John was ended. All this baptizing was in Judea, and before John's imprisonment. Now read Matt. iv: 12, 17, "Now when Jesus had heard that John was cast into prison he departed into Galilee. From that time Jesus *began* to preach and to say the kingdom of heaven is at hand," When did Jesus begin to preach? After John was cast into prison. When did those disciples of Jesus baptize? Before John was cast into prison—before Jesus BEGAN to preach. Now read Mark i: 14, "Now after that John was put in prison, Jesus came into Galilee preaching the gospel of the kingdom of God, and saying the time is fulfilled and the kingdom of God is at hand." In Acts x: 36, 37, "The word which God sent unto the children of Israel preaching peace by Jesus Christ. . . . began from Galilee *after* the baptism which John preached." Again Luke xvi: 16, "The law and the prophets were until John, since that time the kingdom of God is preached." Since what time? Since the time of John. The time of John, the ministry of John, the baptism of John, definitely ended when John was cast into prison. The ministry of Jesus began after John was put in prison. And from the time John was put in prison, or in other words after the time that Jesus began to preach, no baptizing is mentioned. No man can prove that there was any thenceforth until Pentecost. Bro. Stone, if you can cite me to a single instance of baptism between the time that John was put in prison and the Pentecost, please do it. But Matthew says Jesus began to preach after John was put in prison. Then there was no baptizing while Jesus preached. You see?

J. H. RIGGIN.

Pine Bluff, Nov. 7.

"And they both went down into the water, both Philip and the Eunuch, and he baptized him."

According to immersionists, the term in the text translated baptized meant only to immerse. That being so, all that was requisite in order that it might be known that Philip and the Eunuch *both* went down into the water, was to say, they came to water and Philip baptized him. But the point seems to be, by the repetition of the statement, that *both* did go down into the water, to let it be known that the baptism did not take place otherwise; that is, that the grandee did not remain seated up in the chariot and have the evangelist obsequiously go down to the water and bring it to the chariot and perform the ceremony, but that in humility he went with Philip to the water. It being necessary for Luke to emphasize the fact that both went to the water, in order that that fact should be known, and that this is done by him through repetition that both did thus go, is inevitably implicative of the fact that a statement merely that a baptism was performed was not sufficient to declare that both went to the water.—J. C. Cottrell.

CURRENT NEWS AND NOTES

The returns from elections held Nov. 4 have overshadowed all other items of news, since that memorable event in the history of this country. The result indicated a political revolution with Democratic victories surpassing the expectations of the most active and enthusiastic leaders of that party. We have not space to report the result in all the States, in most of which Democrats made large gains. When Congress adjourned the Republicans had in the House a majority of 24, but after next March the Democrats will have a working majority of 134, according to the Globe-Democrat, a leading Republican journal, which says: In the States South of Mason and Dixon's line and east of the Mississippi only four Republican Congressmen are left out of a total of 85. The New England delegation, supposing that the Republican candidate in the Second Rhode Island District is elected, stands 13 to 13. In the States north of the Ohio and east of the Mississippi 84 Democrats and 59 Republicans are elected. In the great country west of the Mississippi the Democrats elect 55 Congressmen and the Republicans 23.

The Memphis Commercial claims that the Democrats will have a majority in the Senate of the Fifty-second Congress, as in its estimate following: "The Republicans concede to the Democrats the Legislatures of New Hampshire, New York, Wisconsin, Illinois, Colorado and Kansas. This makes the election of six Democrats to the United States Senate from these States certain, and will make the two parties even in that body. The vote in the Senate now stands 84; to this is to be added the two Senators from the new State of Idaho, making the total 86. The present vote of the Republicans is 47 and that of the Democrats 37. Adding six new votes to the Democratic column would make the vote on that side 43, and taking as many (6) from the Republican, would reduce the vote on that side of the ledger to 41, but the two Senators from Idaho are to be added to these figures, and this brings the Republicans up even with the Democrats. But unfortunately for the Republicans, the Democrats and Independents have a majority on joint ballot in the Legislature of South Dakota, and this secures the election of a Democrat, and will make a majority of two for the Democrats in the Senate of the Fifty-second Congress, which will make Democratic legislation sure from 1891 to 1894."

In this State the Democrats elected a solid delegation of five Congressmen—Cate, Breckinridge, McRae, Terry and Peel. In the third District McRae had no opponent, but in the first and second Districts the contest was more continuous and vigorous than ever before witnessed in this State. As reported by the Arkansas Gazette the official vote will show in the first District: Cate 6,147 and Featherstone 5,273; in the second District, Breckinridge 5,556 and Langley 4,681.

In discussing the political uprising, which led to Republican defeat and Democratic victory, it is generally conceded to be a popular revolt against the McKinley tariff bill, the Lodge election (Force) bill and the arbitrary rulings of Speaker Reed in the last session of the present Congress. What ever the causes the country has witnessed a political revolution unprecedented in its history.

In their review of business for last week R. G. Dun & Co. say: The volume of business, both domestic and foreign, continues largely beyond precedent and in character prosperous. The elections interrupted business but little, and the result has no perceptible effect as yet upon trade, though some fear that the extension of manufacturers may be checked by uncertainty. The monetary situation is substantially unchanged. The exports from all parts of the country show that business is large and healthy. Foreign trade in October will surpass that of any other month in the history of the country, for exports from New York show a gain of $9,000,000, indicating an aggregate of more than $105,000,000 for the country, and imports also show an increase of about $9,000,000, indicating an aggregate scarcely exceeded, if at all, in any month. The business failures occurring throughout the country during the last seven days number 215, as compared with 218 last week. For the corresponding time of last year, the figures were, 267.

From a Troy special to the Memphis Commercial we gather the following concerning a Seventh Day Adventist case: The question at issue is: Can the State of Tennessee or any otober State prevent a man from working or following his usual vocation on Sunday? About one year ago R. M. King, a member of the Adventists and a citizen of this county, was indicted by the Grand Jury for plowing on Sunday. He was tried before Judge Swiggart, and a jury adjudged him guilty, and he was sentenced to a fine of $75, it being an aggravated case. King appealed from this judgment to the Supreme court of Tennessee, which affirmed the judgment of the lower court. Upon King's refusing to pay the fine, he was sent to jail at this place to work out the fine, where he now is. This week his attorneys sued out the habeas corpus writ and the case is to go to the highest tribunal of the United States.

King is being backed by a society known as "Personal Liberty," whose creed is that all days are alike, and that they have a right to serve God according to the dictates of their own consciences. To show the importance of the case it is openly said that the Hon. Don M. Dickerson has a retaining fee of $5,000 and Richardson & Coover of Dyersburg, as assistants, get $2,500 in addition.

In the press report of Nov. 8, President Polk of the National Farmers' Alliance says: "Up to the present time it is certain that the Fifty-second Congress will contain thirty-eight straight-out Alliance men and from twelve to fifteen others who are pledged to us. These men are from the South and Northwest, the two sections in which most of our work was done. The Alliance in Nebraska, Minnesota and Iowa is not our organization, has not amalgamated with us, but it made the same fight, and will join us this winter."

In the N. Y. Morning Journal Russell Sage is quoted as saying Jay Gould has an income of $10,000,000 a year; and a leading broker said John D. Rockefeller has a fortune of $200,000,000 with an income of $20,000,000 a year, and that every time the Standard Oil king breathes he earns an ordinary day's wages. Counting twenty-four hours in the day his income, asleep or awake, is $2,670 an hour, $44.50 a minute, and about 74 cents a second.

The Johnstown correspondent of the N. Y. Herald, says concerning the use of the fund contributed by the people of the United States for the sufferers from the flood: "Of the generald funds, amounting to a grand total of $3,664,627.77, there was distributed to the sufferers in every form of relief only $2,450,537.49. The rest of the vast sum was alienated, squandered upon contractors, appropriated by the State, used for municipal purposes and otherwise retained from those for whose benefit it was given."

Hardy M. Banks, a farmer of Yell county, borrowed $1,000 of the New England Mortgage and Security Co.; the sum of $200 was taken out of the principal for interest, and Banks was paid $800; but he gave his notes for $1,000 and a mortgage on his farm to secure the same. Failing to pay his notes when due, he resisted the foreclosure of the mortgage and appealed the case to the Supreme court, which on last Saturday decided that the rate of interest was usurious (over 10 per cent), and the Security Co. lost its claim.

Last Wednesday night, after a long illness, Judge J. S. Horner died at the residence of his daughter, Mrs. Judge Thweatt in Helena, at the great age of 84 years. Judge Horner was a member of the M. E. Church, South, and perhaps the most prominent citizen of Helena for many years.

The Memphis Avalanche has been sold to and consolidated with the Memphis Appeal, which is now called the Appeal-Avalanche.

ONE IN TWO HUNDRED AND EIGHTY.

In a note to the Wesleyan Advocate from the City of Mexico, Oct. 25, Bishop Haygood says:

Spent yesterday morning looking through and about Chapultepec, site of Montezuma's palace in the Cortez days, now official residence of the progressive President, Porfirio Diaz. Stood under Montezuma's tree—cypress—twenty feet through, walked over the grand park, looked at the field of Molino, del Rey, passed along the way the Americans charged the castle, saw much that is beautiful, noble, pathetic and inspiring. The best and noblest, a youth about twenty. A cadet in the military college. When their names were entered and each was asked, "Of what religion?" he alone said, "Protestant." His face lingers with me. I learned of his answer from another. God is with the mission.

The preacher will soon be going to Conference. He has, doubtless, done the best he could. He has richly earned his "allowance." Is he going to the Conference with *part* of that "allowance" unpaid? Would it be *honest* in you to suffer him to go without all? You *promised* so much; if he receives less, have you kept your promise? If you have not kept your promise, you had better try some other religion than that which tries to satisfy Christ with only part payment of just debts! such a religion won't take you one step towards the kingdom of righteousness!—N. O. Advocate.

ARKANSAS METHODIST.

WEDNESDAY, NOV. 12, 1890.

PERSONALS.

Yesterday p. m., our office had a very pleasant visit from that noble layman, Bro. W. H. Burrow of Morrilton.

Bro. J. S. Cargile of Okolona gave us a short call Tuesday, leaving $5 sent by that faithful worker, Rev. W. A. Freeman.

Hon. M. M. Erwin of Des Arc gave us a cheerful call Monday. In the last State election he was a chosen Senator from his district.

Master Sinclair Dye, son of Rev. Dr. J. H. Dye, now attending school in Virginia, had his leg broken in a game of foot-ball last week. We hope no permanent injury will follow.

Bros. E. D. Lanham and J. W. Turner of Arkansas county gave our office a pleasant call last Thursday. Bro. Turner will soon remove to Texas.

We regret that we can not accept Rev. F. M. Winburne's cordial invitation to attend the session of the N. W. Texas Conference at Abilene, Nov. 13.

Last Friday Bros. A. Emonson of Carlisle and H. A. Smith of West Point gave us cheerful calls and we had the pleasure of their company at our home.

Rev. I. T. Morris, formerly of the White River Conference, requests this paper changed from Cuero to Beeville, Texas. He is now P. E. of the Corpus Christi District, an evidence of continued ministerial success anticipated by his brethren in Ark.

Rev. John P. Lowry gave us a brotherly call last week after returning from Hot Springs where he assisted Bro. Godden with great success. He was arranging to assist Rev. W. D. Kelley at Forrest City this week and perhaps longer.

Judge R. H. Powell of Melbourne was a cheerful and entertaining visitor to our office last Thursday. After twelve or more years' honored service on the Circuit bench he returns to the practice of law, having the respect and esteem of the public generally.

Ordering his paper changed from Nashville, Ark., to Kyle, Texas, Rev. J. A. Biggs informs us of his transfer from the Little Rock to the West Texas Conference—change made for the benefit of his wife's health. Thus we lose and Texas gains another of our most effective preachers.

Rev. Dr. R. H. Withers, P. C. of Hamburg station, was in this city last Friday. We were pleased to see him looking quite well and to learn of his restored health. While spending the night with his son-in-law, Rev. R. R. Moore, a thief stole from his pants about $10, but left his watch.

Last Wednesday p. m. we visited Rev. E. C. Castlebery at Beebe and found him improving slowly. He was receiving the best possible atttention and treatment in the excellent home of Dr. K. A. McIntosh. During that afternoon while he was wishing for quail to eat, one flew against the house and crippled itself, and was speedily killed and cooked and eaten!

We note with pleasure, that the Publishing Committee of the N. O. Advocate re-elected Rev. Dr. C. W. Carter editor of that excellent paper, and "by unanimous vote, recognized the ability and fidelity of Dr. Carter in his editorial course, and pledged their co-operation in making the paper more useful and giving it wider circulation."

On Monday we had a very pleasant visit from Dr. A. P. Parker, one of our missionaries in China. He had preached two instructive and entertaining sermons to Dr. Chapman's congregation on Sunday. Leaving this city he went to Hot Springs for two days. He will attend the Memphis Conference, which convenes to-day in Dyersburgh, Tenn.

The Texas Advocate says:

Rev. S. G. Shaw reported unable for work, but was willing to do as the brethren thought best. He was referred to the committee on Conference relations.

Rev. L. D. Shaw did not expect to meet the Conference at this session, but expected to answer roll call in heaven, but God had spared him and was a little stronger than he had been for some time. He is still quite feeble and was referred for the superannuated relation.

SPECIAL AND SUNDRY

☞The publishers of the Peerless Atlas will now fill orders we have sent them for the *new* edition, which has been delayed to secure the late Census returns.

Rev. C. C. Godden reports a glorious meeting and 36 accessions to our Church Nov. 2, and says Rev. J. P. Lowry did good solid work and is no sensationalist but a real Holy Ghost preacher. Bro. Harrison also did valuable work in the meeting. There were about 60 conversions.

Since our last issue we received on subscriptions $26.75 from Rev. J. S. Clower, P. C. of Quitman C't, and $13 from Rev. J. H. Bradford, P. C. of El Dorado C't. During the past three years these two brethren have been notably successful in their work for this paper. Blessings on them and their charges.

Last week we learned with sadness of the deaths of three esteemed friends in White county: Bro. W. B. Walker, Sr., one of the oldest and best men we ever knew: Mrs. W. T. Dowdy, a beloved and devoted Christian above 40 years, and Miss Judith Goodloe, a sweet-spirited young Christian of 20 years. To our sorrowing friends in these bereavements we tender sincere condolence.

The Editor spent last Sunday in Augusta station, his first visit there since May 1886, when he preached one week for Rev. A. S. Blackwood then pastor of that charge. Both the Sunday-school and congregation were small last Sunday morning, possibly through fear of rain, which prevented having any service at night. Our church there has been rebuilt, and it now presents an improved and very neat appearance, and is some larger than before. Rev. J. M. Talkington, one of leading preachers of the White River Conference, is pastor of our Church and we believe the only minister, who preaches regularly in that town. Up to date there has been no revival in his charge, and on that account specially he is not satisfied with his work this year. With Bro. Talkington and family at the parsonage, we were both comfortably and socially entertained and feasted on fresh game fish. Leaving after 11 o'clock at night, we reached home about 4 o'clock next morning in rather poor condition for continuous work all day Monday.

The services at our Frst Church in this city were made specially interesting last Sunday by the presence and preaching of Rev. A. P. Parker, D.D., one of our missionaries to China. A large audience was present and deeply interested in his clear and truthful pictures of the condition and needs of China. At the morning service fifteen applicants were admitted to full membership in the Church. At the last Church Conference it was resolved to open a Mission Sunday-school in the Northwest part of the city. Dr. Chapman the P. C. appointed Geo. Thornburgh Supt., and R. M. Lee Ass't. Supt. The school was opened last Sunday afternoon at the corner of 5th and Victory streets. Notwithstanding the heavy rain there were sixteen persons present. The school will open at the same place hereafter at 2:30 p. m. First Church has also organized a Teachers' meeting which will be held regularly every Thursday evening at 7:30 o'clock in the church parlors.

COMMENDABLE.

Ali claims not consistent with the high character of Syrup of Figs are purposely avoided by the Cal. Fig Syrup Company. It acts gently on the kidneys, liver and bowels, cleansing the system effectually, but it is not a cure-all and makes no pretensions that every bottle will not substantiate.

Nov. 12-1m.

LITTLE ROCK CONFERENCE.

Applicants for Admission into the Little Rock Conference are hereby requested to meet the Committee of Examination at Monticello on Tuesday, December 2, at 9 o'clock a. m.

J. McLauchlan, Ch'm'n.

Will the class of the Second Year please meet the Committee of Examination, Tuesday at 9 a. m. in the Methodist Church at Monticelllo.

In the examination on Wesley's Notes let the class be prepared: 1st. To give analysis of each of the Epistles and Revelations, especially on Romans and Hebrews and Revelations. 2. Also cite twelve passages in which Wesley's translation is thought to be superior to the Authorized Version. 3. Give exegesis of Rom. 6: 4; Rom. 8: 29, 30; 1 Cor. 2: 7-10; Eph. 6:5-9; Rev. 20: 14. Harmonize Heb. 6: 1 with Heb. 10: 10, 14; also 1 John 3: 9 with Heb. 10: 26, 27; also Romans 4: 5 with James 2: 17.

Prepare written answers to 2nd and 3d. You will be questioned on the analysis at Conference.

H. W. Brooks.

WANTED.

Agents for our *New Holliday Books*, now ready. Combination Prospectus showing three Books, mailed on receipt of 75c. If you would reap a harvest *Commence at once.*

Circulars and special terms on application. J. H. Chambers, & Co.,
914 Locust St., St. Louis, Mo.
Oct. 29-Nov. 26.

NEWSPAPER FOR SALE.

For Sale, at a great bargain, a local newspaper and outfit in a splendid town and one of the best counties of this State. Good reasons for selling. For particulars address "Bargain," care of The Methodist, Little Rock, Ark. Nov. 12-2t.

Catarrh indicates impure blood, and to cure it, take Hood's Sarsaparilla, which purifies the blood. Sold by all druggists.

"THE GIRL WITH A TASTE FOR MUSIC."

This attractive Series of Papers to be published in *The Youth's Companion* will interest every Girl. The contributors include the Famous Singers—Madame Albani, Miss Emma Juch, Madame Lilian Nordica, Miss Emma Nevada and Miss Marie Van Zandt.

The Discovery of The Age.

For the infallible and permanet cure of Rheumatism, Kidney Affections, Dyspepsia, General Debility, and all blood and skin diseases. Hunnicutt's Rheumatic Cure is without a rival or a peer. It cleanses the blood, beautifies the complexion, builds up the system, increases the appetites, and restores harmony to the constitution. It is, without doubt, the best medicine now before the public, and has stood the test of years, as thousands of certificates in our possession will verify. For sale by Druggists at $1 per bottle. Hunnicutt Medicine Co., Atlanta, Ga., Manufacturers. Nov. 12-1m.

BOND'S PHARMACY,

Corner 5th & Main, Little Rock, Ark.

MANUFACTURERS AND DEALERS IN

All Family Medicines and Medical Supplies.

We guarantee satisfaction in the use of the Charm Remedies. We make them in our own labaratory, and their merit has been proved by many years experience. The Charm Chill Cure, Tasteless; the Charm Liver Pills, Vegetable; the Charm Diarrhœa Cordial; the Charm Worm Expeller; the Charm Arnica Liniment; the Charm Bladder Remedy; the Charm Iron Tonic. All pleasant to the taste.

ARKANSAS CONFERENCE.

REDUCED RATES TO ARKANSAS CONFERENCE.

The St. Louis, Iron Mountain and Southern Ry., also the "Frisco" Ry., makes us a rate of one and one-third fare for round trip to the Arkansas Conference at Eureka Springs. Delegate will pay full fare going and 1 cent per mile returning, *provided* he secures a certificate from the agent at *starting point* that he paid full fare *going*. This certificate must then be signed by me at Conference. Tickets not to be purchased more than five days before Conference meets.

The Eureka Springs Railway Co. will give the round trip from Seligman to Eureka Springs for one way fare, but Delegates must get a certificate at Seligman; otherwise they will be charged full fare returning.

V. V. Harlan.

Morrilton, Oct. 31.

To the members of the Arkansas Annual Conference:

1. Will the Presiding Elders furnish at once the names of delegates, local preachers coming for ordination, and applicants for admission into the Conference?

2. Will all the preachers who are going to bring their wives, let us know it at once?

3. As it is somewhat difficult to get places for keeping horses, let all who can, come to Eureka Springs by public conveyance.

4. As we will be found at our church, please report to us at the Methodist Episcopal Church, South.

Yours respectfully,

J. P. Caldwell, P. C.

It now appears probable, that the only change in the time of trains on the Fort Smith and Little Rock R. R., will be in the one reaching here at 10:30 in the evening, which it is thought will leave here at 7 instead of 5 a. m. If that should be the arrangement, persons leaving Russellville on that train will reach Eureka the same day; but those going on the train that passes here at noon will reach Eureka the next morning.

If I have *notice at once*, I will provide entertainment for those who wish to stop off here Monday night Nov. 17. Only those who inform me need expect this. W. B. Johnsey.

Russellville, Ark., Nov. 1.

Candidates for Admission on Trial into the Traveling Connection in the Arkansas Conference, will please meet the Committee in the Methodist Church, Eureka Springs, at 9 a. m. Nov. 18, 1890.

F. S. H. Johnston, Chairman.

Committee and class of the second year will meet at the Methodist Church, Eureka Springs, Tuesday, November 18, 9 a. m.

J. L. Massey.

The Corresponding Secretaries of each Aux. of the W. M. S. of the Ark. Conf. are urgently requested to be in attendance upon the meeting of the Society of the next Annual session at Euraka Springs, Thursday, Nov. 20. Do not fail to come and bring some gratifying report of the result of the year's work. Subscribers are also solicited for the Children's Monthly Missionary paper, at 25 cents a year. Subscriptions sent to Mrs. V. V. Harlan or Mrs. Fannie E. Suddarth, Dist. Cor. Sec'y W. M. Society Ark. Conf.

Bellefonte C't:—This is my third year on Bellefonte C't. During the 8 years we have had at my own meetings some 325 conversions and about 250 accessions to our Church; baptized 53 infants. Truly the Lord has done great things for us, whereof we are glad. We have had the present year 110 conversions and had some of the bestmeetings I ever saw, I helda meeting at one point on my C't called Mt. Zion. Results 43 conversions, 34 accessions to our Church. The meeting lasted 12 days, and I never saw better behavior in my life. So you may see from this report the spiritual state of the Church is good. I wish I could say thus much of the work financially, but I can not say this up to date, and I fear it will be behind at Conference in this particular. I am going to do my duty and leave the results with God. I wish to say some of our people are very liberal.

J. N. Villines

Harrison, Nov. 7.

YOU MAY LAUGH

at a cut or bruise when it is not severe or painful because it is only skin deep, but

DON'T LAUGH

or make light of any form of Liver Complaint, if you have indigestion, (heartburn), seasons of sick or nervous headache, a distressed feeling in the region of the stomach or bowels; if your is skin sallow, your eyes dull and yellow, your appetite poor, your brain inactive, but cure it by using **RAMON'S TONIC LIVER REGULATOR.** Or if you have pains in the small of the back, pains in the left side, pains in the bladder with difficulty of urinating, or rheumatic pains, this great remedy will cure you, and restore your health, quicken the appetite, and strengthen the digestion.

Ramon's Tonic Liver Regulator

is for sale by all druggists and dealers or **Brown Mfg Co., Greeneville, Tenn.**

RAMON'S RELIEF cures Neuralgia, Headache, Toothache, Cramps, Colic and all Pain. Price, 25cts. and 50cts.

RAMON'S NERVE and BONE OIL cures Rheumatism, Cuts, Sores, Burns, Bruises, and Flesh Wounds. Price, 25c. & 50cts.

"No other Weekly Paper gives such a Variety of Entertaining Reading at so low a price."

THE YOUTH'S COMPANION

Specimen Copies and Full Prospectus for the Volume for 1891 sent on Application.

Double Holiday Numbers.

Thanksgiving, Christmas, New Year's, Easter, Fourth-of-July.

Twenty Pages, Profusely Illustrated, Colored Covers, Attractive Stories by Favorite Writers.

Free to To any New Subscriber who will send $1.75 now, we will mail The Youth's Companion FREE to January, 1891, and for a Full Year from that Date. This offer includes the FIVE DOUBLE HOLIDAY NUMBERS and all the ILLUSTRATED WEEKLY SUPPLEMENTS. Address, Jan., 1891.

THE YOUTH'S COMPANION, Boston, Mass.

AN HONEST OFFER.

In another colvmn will be found the advertisement of J. D. Larkin & Company, of Buffalo. This firm is quoted in the Commercial Agencies as being worth $100,000. They have been in business a great many years, and their Sweet Home Soap and Toilet articles are well known throughout the United States. Much pleasure is taken in calling the attention of the public to the firm's advertisement. The firm shows its reliability in the fact that it is willing to let anybody have its goods on 30 days trial. The following is taken from the New York Illustrated Christian Weekly, dated Sept. 27, 1890.

COMPLETE CONFIDENCE.

If a business house is willing to send out its goods to any part of the country and ask for no pay unless the goods after thirty days' examination are found to be as represented, they show their confidence to satisfy the public. We would advise our readers to carefully read the advertisement of J. D. Larkin & Co., Buffalo, N. Y., which appears on the last cover page.

We print a few of the many letters of appreciation Messrs. J. D. Larkin & Co., receive from parties who have ordered their goods. These letters need no further comment from us.

New York, June 28, 1890.

Messrs. Larkin & Co:

Your package received in good order, and I am pleased to state that your advertisement was not at all overdrawn, as everything was as you represented. How you do it I do not know, but the facts prove for themselves. Yours truly,

51 E. 88 street. H. S. Steele.

Clymer, Chetauqua Co., N. Y.
April 12, 1890.

J. D. Larkin & Co., Buffalo, N. Y.:

Sirs:—We are not at all disappointed in the box of soap you sent us some time ago. The children had a good time in unpacking the different articles. Enclosed find $6.00 in payment of the order. Please send recipt. Respectfully yours,

Rev. John Hoffman.

Hartford, Conn., June 3, 1890.

J. D. Larkin & Co., Buffalo, N. Y.:

Gentleman—Please find enclosed check to pay. I think I am giving you no soft soap when I tell you that your hard soap is good and to see the children unload the trinkets, some of them useful as well as instructive, would pay any father for the outlay of money. Yours truly,

C. W. B. Edwards.

Remember in writing to the firm, to state that you saw either this notice, or their advertisement in this paper.

MARRIED.

At Post Oak, on the Bentonville circuit Oct. 26, 1890, Miss Nannie Potts and Mr. Andrew Trentham., all of Brightwater, Ark., Rev J. R. Maxwell officiating.

Near Ozark, Ark., at the residence of J. C. Cook, the bride's father, Oct. 8, 1890, Mr. R. H. Anderson and Miss Sallie Cook, all of Franklin Co., Ark., Rev. D. J. Weems officiating.

At the residence of the bride's mother in Claiburne Parish, La., Oct. 30, 1890, by Rev. J. H. Bradford, Mr. J. W Young of Union Co., Ark., to Miss Estelle Leak.

At the M. E. Church, South, in Malvern, Oct. 23, 1890. Mr. Leon Tomlison, to Miss Althea Miller by Rev. G. W. Matthews, P. C. of Malvern station. The Church was crowded, and the young couple commenced married life under joyous surroundings.

At the residence of the bride's parents in Hot Springs by Rev. C. C. Godden, Mr. Joe Bullus and Miss Dora Burrough—both of Hot Springs.

1.

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

2.

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

4.

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

5.

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

14

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

15

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

THE JOE P. QUINN

DRY GOODS COMPANY

Head the Line in LOW PRICES.

New Goods, New Prices and New Inducements. The Knife applied to some departments and prices cut in twain.

All Departments Filled with New Goods at Lowest Prices. Fall and Winter Stock of

Dry Goods, Boots and Shoes,

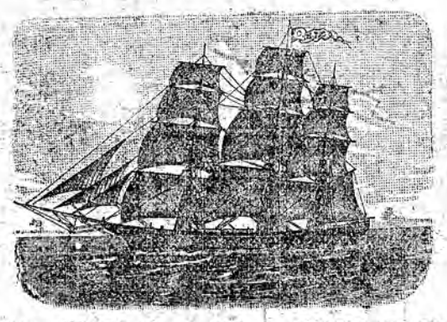
CLOTHING AND MILLINERY GOODS ☞NOW ON SALE

SPECIALTIES IN SILKS AND OTHER DRESS GOODS. CLOAKS AND WRAPS FOR EVERYBODY. COUNTRY ORDERS SOLICITED AND SAMPLES Sent on Application.

The Joe P. Quinn Dry Goods Company.

Little Rock, Arkansas.

CARL & TOBEY CO.,



WHOLESALE GROCERS,

Nos. 405 and 407 E. Markham St., LITTLE ROCK, ARK.

◁POLLOCK & HIRSCH.▷

We Are Noted

For latest styles, handsome novelties, special designs, infinite variety and attractive prices, and are acknowledged to be

The Largest Furniture House in the State.

A careful comparison of the goods and prices will readily convince you that we are also

The Cheapest Furniture House in the State

Inspection invited. Correspondence solicited. We are the sole agents of the Famous Windsor Folding Beds for the City of Little Rock. Every one of these Folding Beds is guaranteed for ten years.

Pollock & Hirsch,

121 and 123 Main St., LITTLE ROCK, ARK.

DONALD KENNEDY

Of Roxbury, Mass., says

Don't write to me when taking the first bottle of my *Medical Discovery*. I know how it makes you feel, but it's all right. There are certain cases where the *Discovery* takes hold sharp, but it is the diseased spot in you it has taken hold of, and that's what you want. The *Discovery* has a search warrant for every humor, from backache to scrofula, inside and outside, and of course it makes a disturbance in your poor body, but the fight is short, you are better by the second bottle; if not, then tell me about it, and I will advise. I will, however, in the future, as in the past, answer any letter from a nursing mother.

Sincerely yours,

DONALD KENNEDY,

Nov 5 6m Roxbury, Mass.

"STRICTLY BUSINESS."

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

WILLARD'S HOTEL

WASHINGTON, D. C.

The most famous and well-known Hotel in the City. Special rates by the month. The cuisine equalled by none. Homelike and convenient to all public buildings.

Send two stamps for guide to—

O. G. STAPLES, Proprietor.

WARNING ORDER.

STATE OF ARKANSAS } ss.
In the Supreme Court

Tragar Canman & Co appellants, v. appeal from Sebastian Circuit Court; J. P. Grady, Appellee.

Theappellee J. P. Grady, is warned to appear in this court and defend this cause within thirty days. A true copy from the record.

attest W. P. Campbell, Clerk.
By P D. English, D. C.
J. H. Harrod Attorney for appellants

ROOFING

GUM-ELASTIC ROOFING FELT costs only $2.00 per 100 square feet. Makes a good roof for years, and anyone can put it on. Send stamp for sample and full particulars.

Gum Elastic Roofing Co.,
39 & 41 West Broadway, New York.

LOCAL AGENTS WANTED.

ARKANSAS METHODIST

WEDNESDAY, NOV. 12, 1890.

CHRISTIAN LIFE.

THE ROLL OF CLOTH.

The Island of Madagascar, one of the largest in the world, is 930 miles long and 800 broad, being more than doubly the size of New York State. It contains nearly 5,000,000 of people.

A few years ago a very wicked queen sat on the throne, and those who loved the Bible were persecuted, and many of them killed by the spear or thrown from a high rock and dashed in pieces, and their bodies eaten by the wild dogs. This persecution lasted seventeen years.

Still the Christians clung to the Bible, and used to meet at night on mountains and in caves and woods to read its precious truths; but copies of the Scriptures were scarce in those days, and consequently highly prized.

One night two men came to Mr. Ellis, the missionary, and told him that they had walked a hundred miles to visit him. "Have you the Bible?" asked Mr. Ellis. "We have seen it, and heard it read," one man said; "but we have only some of the words of David, and they do not belong to us; they belong to the whole family." "Have you the words of David with you now?" asked Mr. Ellis. They looked at each other and would not answer; they were afraid. Mr. Ellis spoke kindly to them. Then one of the men put his hand into his bosom and took out what seemed to be only a roll of cloth. He unrolled the cloth, and, behold, there were a few old, torn, dingy leaves of the psalms which had been read, passed round, lent, and re-read until they were almost worn-out. Tears came to Mr. Ellis's eyes when he saw them. "Have you ever seen the words of Jesus, or John, or Paul, or Peter?" asked the missionary. "Yes," they said, "we have seen and heard them, but we never owned them."

Mr. Ellis then went and brought out a Testament, with the Book of Psalms bound up with it, and showed it to them. "Now," said he, "if you will give me your few words of David I will give you *all* his words, and all the words of Jesus, and John, and Paul, and Peter besides."

The men were amazed and delighted, but they wanted to see if the words of David were the same in Mr. Ellis's book, and when they found they were, and thousands more of the same sort, their joy knew no bounds. They willingly gave up their poor tattered leaves, seized the volume, bade the missionary good-bye, and started off on their long journey home, rejoicing like those who had found a great spoil.

At the coronation of the present queen, the Rev. W. E. Cousins, a missionary, who was present, tells us that on a broad platform, raised for the occasion, the queen directed a small table to be placed by the seat which she occupied in the center of her court, and on this table was placed the handsome Bible presented to her predecessor by the British and Foreign Bible Society. On the canopy raised over the royal seat, on the west side, were inscribed the words, "Glory be unto God;" on the north side, "Peace on earth;" on the south side, "Good will among men;" and on the east side, "God shall be with us."—The Dayspring.

THE MASTER HATH NEED OF HIM.

This is all the reason which God gives for taking his own to himself. Of every age from birth to death, some are needed in building up the heavenly kingdom, youth as well as manhood, infancy as well as old age. We may start at birth, and divide all the moments to the utmost limits of human life, and in each God will be found taking his children from earth to heaven, simply because "he hath need of" them. Heaven, then, must be a place of diversities, and there must be room there for growth and its changes. Do you think of your babes as still babes in heaven? Do your young cease to grow in change of house and residence? "They that wait on the Lord shall renew their strength," must be as true in heaven as on earth. In heaven's tonic air they will "run and be not weary, walk and not faint."

But when our feelings are arrayed against fact all this goes for little. How can we believe at all, we say, while our hearts are throbbing in the strain of the sad change, or when our eyes must turn from loved objects into viewless space? How can we give up so much that is precious? To see so much preparation for living, such unfolding possibilities for work and victories in time, and then to have darkness settle down on home and never again to touch the form so much loved; to consent that that personality shall never exist to us except in the dimming visions of memory, this is next to death itself. There is no answer to be made here except the old words, "The Master hath need of him." If he has, it is enough; they are secure in his service. When we suffer that those we love may be safe it is unselfish grief, which will soon leave us with rainbow smiles shining through our tears.—The Presbyterian.

WHAT IS MY INFLUENCE?

Has the reader ever calmly and seriously considered the question which stands at the head of this article, "What is my influence?"

Are you a parent? Which way are you leading your children by your example? Which way does your life draw them? Are you a merely moral man, priding yourself on your high-toned morality, while at the same time you ignore the gospel? Then you are influencing your companions to regard morality as a passport to heaven. This is the effect of your life on society. Your influence, it is true, moves in a higher circle than that of the vicious, yet it is a circle from which Christ is as effectually excluded and salvation by faith in Christ as truly spurned. Are you a skeptic? One skeptical thought which passes from your lips into the mind of a friend may cause his soul to bristle with the harvest of the rankest infidelity. Are you a votary of the wine-cup? By putting the bottle to your neighbor's lips you may lead him into the foulest degradation and irreparable ruin.

Take care of your influence, dear reader. Walk in company with Jesus. Reflect his light, his life; then you will never have to utter the remorseful exclamation, "Gather up my influence, and bury it with me!" Then will your influence not be like the scar which the lightning leaves on the forest oak.—E. M. Peterson.

JEWELS OF A WOMAN'S LIFE.

There are so many jewels that may be worn day and night; so many gems that are always and only your own; that you need not grieve for those that show their brightness only by day. There is the jewel of Consideration, that you may wear just over your heart; there is the moonstone of Hope, that may glitter over your brow filling your eyes with brightness; there is that brilliant stone of Sympathy, the emerald, that makes you put out your hand of help; and there is the beautiful one of loving Kindness, that makes the left hand help the right. But, above all, overshadowing all, pinning down your tresses is the diamond of true Love—love which endureth all, suffereth all, hopeth all. Are not these better than jewels dug out of the earth? For, indeed, these jewels come from the heaven above.—Ladies' Home Journal.

HORSFORD'S ACID PHOSPHATE

Relieves Mental and Physical Exhaustion.

OUR YOUNG FOLKS

A BALL, A DOLL AND A MAN.

One day at Chautauqua, N. Y., Prof. Drummond, of Scotland, told us this true story about a ball and a doll and a man:

A great steamer had started from Liverpool to New York. Among the passengers were a little boy and his sister. One day the boy lost his ball overboard; he rushed to the Captain, begging him to stop the ship and get it. The Captain laughed and told him it would never do to stop a steamship for the sake of a ball. The boy argued a little, and grumbled a good deal, and told his sister that he believed the reason the Captain did not stop his ship, was because he could not; he believed it was wound up some way so it would have to keep going until it run down, or else he would never have left a great splendid rubber ball like that in the ocean.

Two days afterwards, the little girl's dollie fell overboard. She ran crying to the Captain, to beg him to stop the steamer.

"That won't do any good," her brother shouted after her; "he can't stop it. Don't you know about my ball?"

But the little girl made her pitiful prayer to the Captain, who ran to the engine-room, peeped down, and saw the dollie within reach.

"Wait a minute," he said to the little girl, and the ship went steadily on its way; but in a few minutes the Captain came back with the dollie safe in his arms, all dripping with salt water, but safe.

Only the next day there went a cry over the deck of that steamer, "Man overboard!" Instantly a bell rang in the engine-room, short, sharp orders were given and obeyed, and the great ship stood still in mid-ocean, while the life-boat was launched and slipped out after the drowning man. Then there was one very much astonished boy on board.

As soon as the steamer reached New York, or as soon as possible, the boy received a handsome new ball from the Captain, with a note expressing his regret that he could not accommodate his passenger, and stop the ship to get the one left in the ocean.

I wonder if you could think why Prof. Drummond told this story?

"To please the children," one little girl said when I asked her, which was a good answer; but he had even a better reason than that; and he pleased the grown people, too. He told it to illustrate different ways in which God answers our prayers. The Captain thought it not best to stop his great ship for the sake of a ball, yet the boy received from him in due time a newer and better one than he had lost. It was not necessary to stop the ship in order to answer the little girl's prayer; she begged him to do it, but that was because she did not understand his power to save the dollie without that; the thing she prayed for she received, though not in the way she asked. Yet the moment came when because a human life was in peril, even the great engine had to be silenced, and the course of the steamer changed, and the captain had power to do it.

I wonder how many persons who read this will understand how it applies to prayer? Please each sit down, next Sunday in some quiet corner, and think out the "How?"—The Pansy.

HOW TO STUDY.

Crabb Robinson tells a story that may be of use to students who learn too much by rote. He was just beginning the study of the law.

"I had no one to direct me," he says, "and therefore followed the routine practice and advice given to all clerks. I bought a huge folio volume to be filled with precedents, and copied these in my articles of clerkship. One evening I was writing very industriously in this volume when Ben Strutt, a self-educated man of great learning and talent, came in. "'I'm sorry to see you so lazy, young gentleman,' he said.

"'Lazy! I think I am very industrious.'

"You do? Well, now, whatever you think, let me tell you that your writing in that book is sheer laziness. You are too lazy to work as you ought with your head, and you set your fingers at work to give your head a holiday. You know it is your duty to do something and try to become a lawyer; and just to ease your conscience you do that. Had you been really industrious, you would have studied the principles of law and carried the precedents in your head; and then you might make precedents—not follow them.'"

There are many students who keep their fingers at work to give their heads a holiday. The best way is to employ both; and so Crabb Robinson found. He shut his huge folio volume, and and never wrote in it another word; but he was slack in following the other part of the advice of his friend. He still gave his head too much holiday, and he thought long afterward that he might as well have kept his fingers busy, since his head was not then the kind of head to study principles.—Youth's Companion.

"GO ON, BOYS, GO ON."

Arago, the French astronomer, tells in his autobiography how in his youth he one day became puzzled and discouraged over his mathematics, and almost resolved to give up the study. He held his paper-bound text book in his hand. Impelled by an indefinable curiosity, he dampened the cover of the book, and carefully unfolded the leaf to see what was on the other side. It turned out to be a brief letter from D'Alembert to a young man like himself, disheartened by the difficulties of mathematical study, who had written to him for counsel. This was the letter: "Go on, sir; go on. The difficulties you meet resolve themselves as you advance. Proceed, and light will dawn and shine with increasing clearness upon your path." Arago followed the simple suggestion, "Go on, sir; go on," and became the first astronomical mathematician of the age.—Selected.

Beware of Ointments for Catarrh That Contain Mercury,

as mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they will do is ten fold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, O., contais no mercury, and is taken internally, and acts directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure be sure you get the genuine. It is taken internally, and made in Toledo, Ohio, by F. J. Cheney & Co.

☞Sold by Druggists, price 75c. per bottle. Nov, 12-1m.

Miss Rural (watching the promenaders)—Who is that curious little man—almost a dwarf? Mrs Metropole (shocked)—Why, my dear, that is Hubert Highlife. He's the very upper crust. Miss Rural—He is? Then they put in a great deal too much shortening.—Time.

That Little Tickling

In your throat, which makes you cough once in a while and keeps you constantly clearing your throat, arises from catarrh, and as catarrh is a constitutional disease the ordinary cough medicines all fail to hit the spot. What you need is constitutional remedy like Hood's Sarsaparilla. Many people who have taken this medicine for scrofula, dyspepsia, loss of appetite, and other troubles, have been suprised that it should cure this troublesome cough. But to know the actual cause of the cough is to solve the mystery. Many cases of consuption can be traced back to the neglect of some such slight affection as this. Consumption can be controlled in its early stages, and the effect of Hood's Sarsaparilla in purifying the blood, building up the general health, and expelling the scrofulous taints which is the cause of catarrh and consumption, has restored to perfect health many person on whom this dreaded disease seemed to have a firm hold.

Nov. 12 1m.

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

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"Washington Monument has 900 steps. Any one who has walked to the top can realize what 200,000 means by thinking that 222 such monuments would have less than 200,000 steps in all."

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

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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.

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HEAVEN'S FIRST LAW.—It is absolutely demanded that the mental and physical laws of our nature should be kept in equilibrium. Systen and order must be recognized as fundemental; any departure entails sickness, disease and death, as penalties. To be healthy, beautiful and buoyant, the whole must maintain regular action in all its component parts. A female who imprudently exposes herself and becomes prostrated with headache, pain in the back, fever, irregular or suppressed monthly action, with constipation and loss of appetite must be restored to regular acton, must be revitalized, recuperated at once, and for this purpose nothing equals DR. DROMGOOLE'S ENGLISH FEMALE BITTERS. It is prepared expressly for all such diseases.

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July 16-tf.

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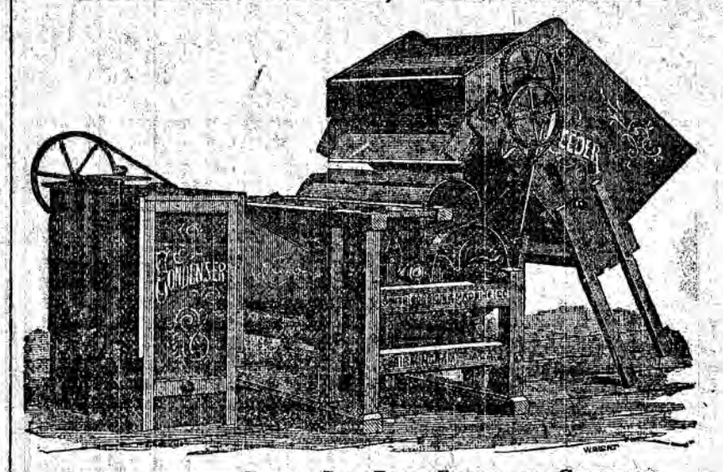

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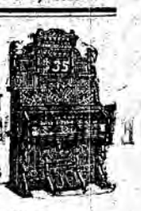

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A FINE TONIC, and cures disease by toning up the stomach, purifying the blood and bracing up all the juices, nerves, &c. of the system.

LADIES use it as a beautifier. With its use, pimples, blotches, &c. rapidly disappear. Try it and be convinced. For sale by druggists, or send direct to us.

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ARKANSAS METHODIST.

WEDNESDAY, NOV. 12, 18

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GIVES A STEADY WHITE LIGHT.
SUPERIOR IN WORKMANSHIP AND FINISH.
PRICES LOWER THAN ANY OTHER LAMP of equal merit. Several attractive styles.
Ask your dealer for it. Take no Other.
The Plume & Atwood Mfg. Co. New York, Chicago, Boston.

OBITUARIES.

BARKER.—Mary A., daughter of Bro. and Sister Bell Barker, was born Oct. 7, 1889, and died in Randolph Co., Ark., Jan. 23, 1890. Cheer up, Bro. and Sister Barker, amid the clouds of sorrow here; there will be none in heaven whither your little darling has entered; for God shall wipe all tears from the eyes and there shall be no more death. J. F. ARMSTRONG

SUTTON.—Martha Frances, infant daughter of James E. and Eliza J. Sutton, was born Oct. 6, 1890, and died Oct. 17, 1890. She was a lovely little babe. But she leaves father, mother and brother to mourn their loss, yet our loss is her great gain. She meets a brother and two sisters on the other shore. We bid her farewell and hope by the grace of God to meet her in the sweet bye and bye.

E. J. SUTTON.

NABORS.—Delia A. Nabors, daughter of Mr. and Mrs. Thomas C. Nabors, was born July 13, 1882, and died at Falcon, Ark., Oct. 4, 1890. Our Lord Christ declared: "Of such is the kingdom of God." Mark x: 13-16. May His words and the blessed Holy Spirit ever comfort and strengthen the sorely bereaved parents, and may they meet their darling in the mansions above, prepared by Him who assuredly saves the children, and will save all who trust in Him.

J. M. PINNELL.

BARKER.—Cleo Barker, son of Bro. and Sister Bell Barker, was born near Walnut Hill, Ark., May 30, 1887, and died in Randolph Co., Ark., Sept. 26, 1890. Cleo was a fine little fellow, intelligent for one of his age, loved the preachers, kind and peaceable and had he lived no doubt he would have acted his part well in life; but our heavenly Father who is too wise to err, and too good to do wrong, saw best to take him from earth in early childhood to heaven. Comfort yourselves, Bro. and Sister Barker, like David did in a similar trial, with the thought, the child cannot return to you but you can go to it. May the family now broken by death meet undivided in heaven to part no more. J. F. ARMSTRONG.

THOMAS. — Benjamin Clarence Thomas, son of J. S. and N. L. Thomas, was born Feb. 2, 1885, and died Sept. 13, 1890. Little Ben, as he was called, was a sweet and loving boy, very affectionate to his parents, and being the only little boy in the family, he was the pride and joy of his parents, and the life of the whole family. But God in his wisdom saw best to take him to himself. We know that words are of little worth, when hearts are made sad by the death of loved ones, but we cannot refrain from tendering our sincere condolence to the bereaved family, and to all of them we would say, he is not dead, but sleepeth! Be ye also ready, and when God calls you to leave this world, you will overtake your loved one in that land where parting is unknown forever.

F. J. SHAW.

WILLIAMS.—Little John Houston, infant son of Rev. P. B. and Catherine Williams, was born Sept. 29, 1888, and died Oct. 10, 1890. He was baptized by Rev. M. D. Johnston Oct. 1888. Johnny was a bright and sweet little boy and lovely. Brother Williams was pastor on the Palestine circuit, Little Rock Conference. On account of failing health he had to leave his charge and came to the mountains to recuperate. While he was gaining strength the grim monster death visited his family and claimed Johnny as his victim. After suffering nearly a week with congestion, his spirit fled to the mansions above. Weep not, parents as those that have no hope. Johnny is not dead, but sleepeth. You shall meet by and by. Brother and sister, be faithful; you have another beacon in heaven, as an incentive to meet in the home of the good. May God's grace be abundantly supplied to the bereaved. JOHN W. EEDS.

Rocky, Ark.,

SMITH.—Mary Dickson Smith (better known by her friends as Missie) was born in Walnut Hills, Lafayette Co., Dec. 16, 1877 and died at Hot Springs, Ark., Aug. 31, 1890. She was dedicated to the Lord by holy baptism in her infancy, and as soon as she was old enough to understand that she had thus been given to the Lord her soul seemed to be fired with a holy zeal for her Master's work.

Her love for the blessed Savior and His cause was so early manifested, and so faithfully did she perform all her Christian duties and continue to exhibit the purity of her heart, and the indwelling love of Jesus which seemed to abound more and more as she grew older, that no definite period can be fixed when she first gave her heart to God. She seemed always to have been an ardent lover of Jesus. The sweet innocence of her early childhood seems to linger and associate itself with the imparting graces of God which so prominently, yet unostentatiously, manifested themselves in her beautiful life.

The picture that little Missie presents to my mind this morning as I review her charming person, her sweet and gentle demeanor, her pure and holy life, her love for the Savior the Church and the pastors (one of whom it was the good fortune of this scribe to be), my pen is tempted to trace these lines to a point that would be deemed a trespass upon your valuable space, in laying a just and well deserved eulogistic tribute upon the memory of this precious girl. From her early childhood she manifested a peculiar love for the preachers, and would often run to meet them when they visited the home of her parents, and the personal experience of the one who now writes these lines to her memory verifies the truth of the above statement. The love and sympathy shown to him, and the intense interest for the prosperity of the cause of Christ, endeared her to her last pastor as no child of her years ever did. But now she has left us and gone home. To all the sorrowing ones who still linger on the shores this side the river, let me say, be faithful, and the "sweet bye and bye" is near at hand when she will welcome you home. God help us all to be ready.

W. R. HARRISON.

DUKE.—Mrs. Georgia A. Duke (*nee* Sutton) was born in Independence Co., Ark., June 31, 1865, and moved with her parents when a small child to Nevada Co., and died Sept. 15, 1890. She was converted and joined the Church at the age of fourteen, and lived a consistent member until her death. She leaves a devoted husband with two little children, and a host of relatives and friends to mourn their loss. She suffered intensely but bore it with Christian fortitude. She was very rational during her entire sickness. She talked freely concerning her departure, and expressed herself as being perfectly willing to go at the will of the Lord. She feared nothing; her moral sky was clear. Surely she died a triumphant death; for she died perfectly reconciled, and in peace. She committed her little ones to God and fell asleep in Jesus. May the good Shepherd lead them to their mother's home. Blessed are the dead who die in Jesus. S. A. HILL.

ENGLAND.—Holland McTyeire, infant son of Rev. W. F. M. and Deborah E. England, was born May 8, 1889, and died Sept. 4, 1890, aged 1 year, 3 months and 26 days.

Precious little cherub, born and named for our beloved ex-senior Bishop lived just long enough to teach the parents the philosophy of their own nuptial unity. "They twain are one flesh" is demonstrated in their children The child is its own father and mother unified in its own bone, flesh and blood. Its death swept it from the blasts of earth's sorrows and sins—demonstrating another one of the richest streaks of our holy Christian philosophy. A child in heaven is the apex of the family tree bathed in glory. Parents who have children in heaven and fail to make the landing themselves, dissolve an inseparable tie. It is the same flesh and blood divided by an eternal, impassable gulf. Cheer up, ye parents of little Holland! God, our Father, is making a gentle draw on your richest treasury, your affections. Heaven repeating its inimitable effort to obtain your costliest contribution, your whole duty. M. L. WILLIAMS.

M'CLURE.—James M. McClure was born Sept. 26, 1820, in Alabama; married Miss D. E. Hearon Aug. 11, 1842; moved to Arkansas in 1851; joined the M. E. Church, South, early in life, and the minute furnished me recites: Has always been a true believer in the doctrine taught in the Bible" and "was a liberal supporter of the Church."

He died at Falcon, Ark., July 20, 1890. The next day in the presence of a large concourse of his neighbors and brethren I read our burial service and as we deposited his mortal remains in the cemetery near Falcon, sang No. 628,

"Rest for the toiling hand,
Rest for the anxious brow,
Rest for the weary, waysore feet,
Rest from all labors now."

And then No. 602, "How blest the righteous when he dies! When sinks a weary soul to rest."

May his daughters and sons, and their children so live that when the messenger death summons their souls to God, each of them may meet their loved father and grand-father in heaven. J. M. PINNELL, P. C.

BONNER.—The subject of this notice, Mrs. Mary J. Bonner, was born in Tennessee, Dec. 5, 1830, and died at Popular Grove, Ark., Sept. 28, 1890. She is the daughter of the Rev. Robt. Gambol, of precious memory to many in Philips county. She was married to Charles S. Bonner in 1846, who preceded her several years ago. Sister Bonner professed religion early in life and united with the Methodist Church, in which she lived a consistent member until the Master said, "It is enough; come up higher." She loved her blessed Master's cause and was most faithfully devoted to her Church. Good people of all denominations ever found a warm place in her heart's affections. Hers was the minister's home.

Her last words were: "Be good"—a noble heritage to her children and other relatives. Weep not for your mother, dear children. She is at rest, but be ye ready also, for the summons will come in such an hour as ye think not.

"Leaves have their time to fall
And flowers to wither at the north wind's breath
And stars to set—but all,
Thou hast all seasons for thine own, O death."

Who will rise up to take her place? The Church, the Sabbath-school,—all, yes all these will miss her presence and her counsel.

A. L. WHITFIELD.

SPERRY.—Bro. W. H. Sperry was born Sept. 5, 1838, died Oct. 5, 1890 at his home in Holly Grove, Ark. He professed religion and joined the M. E. Church, South, Oct. 24, 1886, and remained a member until his death. He was ever ready to perform his duty in all things pertaining to the Church. His place in the Sunday-school, and at preaching hours, was rarely ever vacated. I visited him several times during his sickness, and talked with him of heaven. He seemed to be resigned to God's will, saying: "If it pleased God to take him it was all right; if it pleased God to restore him to health, he would try to be a better man." Thus they cross the river, "one by one," decreasing the membership of the Church militant, but increasing the membership of the Church triumphant. A wife, one son, one daughter and a number of friends, are left to mourn his death. Let us not ever wish to disturb his rest. He can not come to us, but we can go to him. May God bless all mourning relatives and friends and give us a safe journey.

THOS. WHITAKER, P. C

Who rules in this town?

Depends on the question up.

The lamp-chimney question—what sort do you break?

Whatever sort your dealer deals in.

How, do you think, he selects his chimneys?

He buys those that cost him least; he can get the regular price for them; and the faster they break the more he sells. That's how he reasons.

Tell him you want Macbeth's "pearl top" or "pearl glass," tough glass, transparent, clear, not foggy, fine, of right shape and uniform. Tell him you'll pay him a nickel more a piece, and that will cover his extra costs twice over. Tell him you don't propose to break any more. Try your hand at ruling.

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

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"You must go to Bermuda. If you do not I will not be responsible for the consequences." "But, doctor, I can afford neither the time nor the money." "Well, if that is impossible, try

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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?

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15. Benj. F. Morse,
16. Joseph Jefferson,
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(Translation from the German.)

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