The Arkansas Methodist.

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

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

VOL. IX. LITTLE ROCK, ARKANSAS, WEDNESDAY, DEC. 17, 1890. NO. 33

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.

THE NORTH MISSISSIPPI CONFERENCE.

The 21st session of the North Mississippi Conference convened in Grenada, Miss., Wednesday morning, Dec. 10, 1890, at 9 a. m., Bishop C. B. Galloway presiding. J. S. Oakley was elected Secretary, Thos. Cameron and C. H. Owens, Assistants, and T. W. Lewis, Statistical Secretary. The attendance of the members was large at the opening session. Dr. H. C. Morrison, Missionary Secretary, Dr. Anson West, of the North Alabama Conference, Dr. J. W. Boswell, of the Arkansas Conference, Dr. David Morton, Church Extension Secretary, Rev. A. F. Watkins, of the Mississippi Conference and Agent of Millsaps College, were introduced to the Conference. The names of the eight Presiding Elders were called and after each had made a report of the condition of their several Districts, their characters passed. All reported progress in their Districts.

H. H. Gibbs, T. B. Hargrove and R. H. B. Gladney made their reports, characters passed and they were elected to Deacon's orders in the traveling connection.

B. B. Sullivan, J. T. Howell, J. W. Treadwell and W. W. Moss are Deacons of one year.

F. P. Spencer, W. W. Woodard, D. M. Geddie, B. P. Fullilove, J. E. Burk, J. A. Randoph and J. A. Whitehurst were elected Elders.

L. D. Worsham from the Little Rock, and E. H. Moon from the North Alabama Conference were announced as transfers in Elder's orders. The committee on public worship announced that Dr. J. W. Boswell would preach at the Presbyterian Church at 3 o'clock this afternoon, Dr. H. C. Morrison at the Methodist at 7 p. m., after which the sacrament of the Lord's Supper would be administered, conducted by Dr. J. D. Cameron. Bishop Lane, of the Colored M. E. Church of America, was introduced and made a short speech to the Conference in regard to his Church, the many disadvantages under which they had labored and the efforts that were being made through the Payne Institute at Augusta, Ga., and the Lane Institute at Jackson, Tenn., to prepare their young men for the work of the ministry and as teachers for their race. He spoke very feelingly of the debt his Church owed to the M. E. Church, South, who twenty years ago next week gave them their organic existence. Bishop Lane touched the hearts of his white brethren and a collection amounting to $91.00 was raised to aid his Church in their educational work.

It was announced that three of the brethren had died during the year—Revs. John Barcroft, J. J. Reeves, a superannuated member and W. T. Shell.

SECOND DAY.

The Conference was called to order by the Bishop. Rev. J. D. Newsome conducted the religious services. The minutes of yesterday were read and approved. The Rev. W. M. Hayes, of the North Georgia Conference and Commissioner of Education, Dr. Elon Foster of the New York Conference, Dr. W. B. Palmore of the St. Louis Christian Advocate, Rev. W. D. Matthews of the White River Conference, and Dr. J. D. Barbee, Book Agent, were introduced to the Conference.

The Bishop announced Dr. J. W. Boswell as received by transfer from the Arkansas Conference.

A. T. Burks, E. S. Lewis, R. A. Meeks, R. B. Young, John W. Ramsey and B. P. Jaco were received on trial.

C. W. Perkins, G. P. Lipscomb, R. O. Brown, T. C. Mimms, W. J. Burk, John Rogers, H. C. Edmonson and J. C. Parks were continued on trial.

R. P. Lake presented the report of the Grenada Female College. The trustees requested the Bishop to re-appoint Rev. T. J. Newell President of the same. The report was referred to the Board of Education.

The Presiding Elders were appointed a committee to nominate the several Conference Boards and the Examining Committees for the ensuing four years.

On motion of Revs. T. D. Newsome and Amos Kendall requested the Rev. Joseph Brooks, who has been for fifty-one years an itinerant preacher and now the oldest member of the Conference, to preach a semi-centennial sermon during this session of the Conference.

Dr. Hicks of the Holston Conference, was introduced by the Bishop.

Dr. Hayes made a stirring address to the Conference on the duty of the M. E. Church, South, towards the negro.

Dr. Anson West was announced to preach at the Presbyterian Church at 3 p. m.

The Church Extension anniversary to be held at the Methodist church tonight; addresses by Dr. Morton and Mrs. E. E. Wiley of Va., and president of the Woman's Board of Parsonage and Home Mission work.

THIRD DAY.

The Conference met at the usual hour, Bishop Galloway in the chair. Religious services conducted by Rev. J. W. Honnoll.

Dr. C. W. Carter, editor New Orleans Advocate; Dr. R. H. Mahon, P. E. Memphis District, Memphis Conference; Dr. A. P. Parker, China Mission Conference; Rev. J. W. McLauren, Agent A. B. Society, and Mrs. E. E. Wiley, President Parsonage Board and Home Mission work were introduced to the Conference.

Local preachers elected to Deacon's orders: J. C. Woodruff, L. C. Sargent, Thos. P. Miller, S. Q. Bass, Wm. F. Rogers,

Supernumerary: W. S. Harrison D. M. Cogdell, J. W. Bates, J. R. Robertson, C. C. Grisham.

Superannuated: S. B. Carson, A. A. Houston, J. H. Brooks, T. Y. Ramsey, Sr., T. J. Lowry and J. M. Hampton.

Rev. J. H. Brooks made a very effective speech to the Conference stating that in 1845 he was stationed in Grenada, where he met his wife, a Miss Berry. Dr. T. L. Boswell was then P. E. of the District. Dr. John W. Boswell, who was then quite a small boy, was the only person present in the crowded Conference room, who heard Bro. Brooks in 1845.

Dr. Mahon of Memphis was appointed to preach at the Presbyterian church at 3 p. m. Missionary anniversary at 7 o'clock; address by Dr. Morrison. The amount of $300 was reported as raised for Payne and Lane Institutes. The next Conference to be held at Macon.

An assessment of $200 was ordered for the expense of the Ecumenical Conference at Washington in 1891. Dr. Barbee addressed the Conference on the publishing interests of the Church after which Conference adjourned.

FOURTH DAY.

Religious services conducted by Dr. C. W. Carter of New Orleans. The several Committees and Boards made their reports except the Board of Education and Committee on Memoirs. Net increase in membership, 1,685; local preachers, 159; parsonages, 94; adults baptized, 1,512; Infants, 804. Number of additions during the year 3,331 and over 5,000 conversions. Paid for Foreign missions $7.238,95; for Domestic missions $2,382,95 a small decrease in both compared with last year. Collected for Conference claimants, $3,456,39, including $600 received from the Publishing House.

D. A. P. Parker, missionary from China, was appointed to deliver an address at 5 o'clock this afternoon on mission work in China. The committee on public worship announced the appointments for preaching at the various churches tomorrow. A class of seven were admitted into full connection. The minute business is about all up, and the appointments will be read out by 11 o'clock Monday morning.

After announcements were made for the meeting of the several Boards the Conference adjourned to meet tomorrow afternoon at 3 p. m. to hold the memorial service, benediction by Rev. R. G. Rorter. I will leave here tonight at 9:20 for Holly Springs my native home, where I will spend tomorrow with loved ones and try to preach for Bro. Honnoll's congregation. Expect to reach Jonesboro by Monday noon and then on to Marianna Tuesday morning.

WM. D. MATTHEWS.

Grenada, Miss., Dec. 13.

☞*On subscription accounts due us we need and request remittances BEFORE the last of this month.*

TRANSFERS, "STALL-FED GIRAFFES," MINISTERIAL RESTLESSNESS.

MR. EDITOR: A great deal is being said and written about "Transfers," "Stall-fed Giraffes," "Ministerial Restlessness," and-so-forth. We can see little use in any brother becoming distressed along that line. Solomon, the proverbial philosopher of Hebrew literature, has long since aptly said: "To everything, there is a season, and a time to every purpose under the heaven." We may follow out just a littie, the grave thought of this noted genius, and find that there is not only a time for all things, but there is, absolutely, a place for all men. No matter how much it may be argued, from certain directions, that some men are schemed out of their rights, the places which they should fill, and others pressed into their supposed heritage; the fact is not all shaken, that there are places for all men and all men are substantially filling their respective spheres. We need not stop to illustrate this thought. The history of every phase of human life, is replete with examples, which demonstrate it to an absolute certainty —As we sow, so we reap. For whatever we work, we are sure to get.—These laws, in some certain sense, are as immutable as God Himself. They can no more pass away, or become defunct, than God can become a nonentity, or His omniscience be rapt in the drapery of the tomb. A wise and omnipotent God sees to it, that honest, faithful service, shall have its legitimate reward. And the philosophy of this fact, which is constantly coming to pass in the practical life of the sons of men, is, or should be, a source of almost unlimited satisfaction to all men. And particularly should it be a source of great satisfaction to a Methodist preacher, who believes in the especial providence of Almighty God, that He numbereth the hairs of the head, taketh notice of the sparrow, and considereth the lily.

We admit, that now and then, here and there, a few cases may be seen where men of gifted minds, worthy and faithful, have suffered from external pressure. Men who were not their equals morally or intellectually, through fear or envy or jealousy, or all these combined, have brought to pass apparent defeat in the experience of men, whose ambition was lofty and laudable; yet the seeming obstruction like some inferior planet eclipsing the sun, soon disappears, leaving the one to shine on amid the serene splendor of his own native light while the other is hastened it would seem, by the law of affinity into his own proper sphere upon the great drama of human life. Besides adversity and persecution often bring to view powers in men, which were before, latent and unobserved. The law of warfare in human life developes the man. The mushroom growth is insignificant. The morning glory don't amount to much because it can't endure the blazing beams of the noon-day sun. An Edmond Dantes is not likely to become a Count of Monte Cristo, unless he suffers a prison life and comes in contact with a learned Italian. A Joseph is not likely to become a ruler in the house of a Pharoah and thereby furnish corn to his father and brethren, and possibly the whole Eastern world, unless he is sold into Egypt. On the other hand, a Haman possibly would not meet such a dreadful fate, had he not through "that green-eyed monster" jealousy, laid a fatal plan for the faithful Mordecai. Let no man therefore get uneasy about "transfers," or fear that it will affect the possibilities of his success. Success in human life is not arrived at through a game of chance; but is the legitimate effect of an intelligent vigorous cause, and the same cause which produces infant success must be continuously exerted to develope and perpetuate success. Let no man, therefore, be uneasy about his appointment. When it comes to the question of a life time, he will be sure, in the main, to fill his proper sphere. He may be wronged for a while, but as sure as God lives he will get what he deserves. On the other hand, if he wrongs somebody else, to keep his own head above the water, it is only a question of time, till he will go under. If any man possesses mental strength and moral worth sufficient to demand the world's ear, he will be sure to get it. He can but fill in the arrangement of Providence his own sphere. No human schemer can throw him off and keep him out for a life-time. The spirit of this age is pre-eminently socialistic, and we need not be surprised if we find it cropping out here and there among the clergy. But if everything on this earth was divided to the wish of socialists, it would only be a short while till men of mind would again be in the lead, and occupy the ascendency over all others. That philosopher of dramatic writers was not mistaken when he said: The true master is that of the mind." Let therefore the giraffes fill their own places. The donkey would appear quite out of place in the stall of the giraffe. Yea, he would display an awkwardness painful in the extreme, besides he could not eat from the lofty trough of the giraffes. Nor discharge his great duties. Let small preachers fill small places. Here they can do good, otherwise they are embarrassing to themselves and everybody else.

For my part the "transfer" seems to be an absolute necessity in the economy of Methodism. The system is but the old fashioned itinerancy sufficiently extended to suit the times and the demands of the age.

Yours fraternally,

A. M. R. BRANSON.

Auvergne, Dec. 12.

UNNECESSARY WARNING.

Now and then some editor gets alarmed lest the preachers should stress the financial interests of the Church to the neglect of the spiritual. He utters a note of warning in a paragraph in his paper, and the paragraph takes its rounds in the church papers. The reading public are warned against this great evil, and are told that a minister's standing in his Conference should by no mean be measured by the way he brings up the finances of his charge. Now this may be well enough, but somehow it seems to me there is more evil than good comes of this warning. Does not every Methodist preacher know, that the very best way to improve the *finances* of a charge is to improve the *spiritual*; for when people become *truly spiritual*, they have a *conscience* on the subject of *paying what they owe*. Now and then we meet a stingy brother who has read the "note of warning," and we present to him the collections ordered by the Conference, and he says, "Yes, its nothing but *money, money* all the time. I saw a piece in my church paper the other day that just suits me to a T.; the editor says you preachers are stressing finances too much, and that's just my notion about it. Why if we should give every time you call on us to give, we would soon be bankrupt; no, I can't give anything to the collections this year. I'm tired of this *money, money*, in the Church; I'm awfully afraid it will ruin the Church, and I am glad that the editors of our church papers are getting their eyes open on this subject, and are warning the people."

Not long since I called on an old member of the Church for missionary money, and he spent about one hour telling me how the Government was oppressing its subjects with tax, all about the McKinley tariff bill, the pension bill, and a great deal more, and then growled about the great amount of money it takes to run the Church—he had read the "note of warning," you see. I know we read of one old Pharisee who stressed the fact that he gave the tenth of all he possessed, and of a few more who paid tithes of mint, anise, and cummin, and forgot the weightier matters; but I have not forgotten that God charges a whole nation with robbing him, because they had failed to bring in their tithes into his storehouse, and He *cursed them with a curse*. (Mal. 3: 8-9.) I do not remember any account of God having cursed any one for giving too much, but often he cursed the people for their stinginess. I frankly confess that I have but little patience with that "note of warning."

What doth it profit, my brethren, though a man say he loves the Church and all of her institutions, notwithstanding he gives not those things which are needful to support the institutions of the Church? How can a man do the whole work of a Methodist preacher without bringing up the finances of his charge? In my judgment the man who neglects the finances of his charge neglects the spiritual also; and the minister who *attends strictly* to all the spiritual interests of his charge, always improves the financial interests. We ought not to cease stressing any Christian duty until we get our people up to that duty, and no one will claim that our people are paying all they should pay to the cause of God. Does any one think it is stressing the financial interests of the Church too much, when I say that we, the M. E. Church, South, should support all the domestic institutions of the Church, and pay enough over to keep one missionary in foreign fields for every ten thousand members in the Church? Yet if we should do this we would have 1,200 missionaries in foreign fields. Would it be unreasonable to suggest, that we might keep one missionary in foreign fields for every five thousand members in the Church? This would give us 2,400 foreign missionaries. But suppose the whole Church should come to the Bible rule, God's rule, and let *one-tenth* of our gross income be the *minimum* of our paying to the cause of God, how many missionaries could we keep in foreign fields. I am satisfied that the "note of warning" is not only *useless* but *hurtful*.

JOHN H. NICHOLS.

Unionville, Tenn., Dec. 8.

OKLAHOMA.

DEAR EDITOR:—I write from this phenomenal city to let you know, first, that it has one person at least that remembers THE METHODIST and to give you a little account of our cause here.

We are having in a general way the most pleasant weather I ever saw anywhere. Our first snow since the "opening" (April 22, 1889,) fell last Saturday night (Dec. 6.) but only staid long enough to give the "winter poet" time to write the usual "Beautiful snow" and 'twas gone.

The Messiah craze among the Indians is creating some uneasiness in the western counties of the Territory, but the governor has made an order for militia which will settle matters—at least will quell the fears of the people, which is I think all that needs the militia. There are some people who think they need a Winchester just as soon as they cross the line of the B. I. T. The Indians are excited over the Messiah matter but it is thought that nothing serious will come of it.

This city is full of push and energy. People are here to stay and if you could see the business houses now being erected you would not credit the reports that have gone out about the "people of Oklahoma being on starvation." The streets are crowded with wagons every day, some loaded with cotton, some with vegetables and all coming to buy something. The people here are not starving; some needy, poor people here as you will find every where.

The Churches here are doing well and soon we will have more church houses than any little city of ten times our age west of the Mississippi river. We now have five houses of worship completed at a cost of from $2,000 to $5,000, and we have the foundation laid of our house, which will be the finest church in the Indian Territory. It will be built of red stone, seat 650 and cost $6,500. to be finished and dedicated before the Annual Conference next October. Our people have the spirit and we mean what we say. Southern Methodism is somewhat in the minority here, but a very respectable minority. All over the country we have people who are erecting houses, and we are working with a vim. Most of the Oklahoma preachers are transfers, but not "giraffes." A man said yesterday, "These South Methodist preachers work like they have determined to do something." Everything here is Northern but us. Northern Presbyterians, Northern Congregationalists, Northern Baptists and Northern Methodists, but we are here all the same. O how our people are working and praying and expecting success.

Stevenson is doing good at Guthrie and is making quite a reputation in this country; the reports from the legislature call him the "praying parson." I think he is the "right man in the right place," for that body of men need such a man as badly as any that ever met. Well, I might want to write again, so I'll quit. Cordially,

Dec. 10. FRANK NAYLOR.

TO ADVERTISERS.

The circulation of THE ARKANSAS METHODIST is fifty per cent larger than that of any other paper, religious or political, published in Arkansas. Advertisers should make a note of this.

☞*On subscription accounts due us we need and request remittances BEFORE the last of this month.*

HELPING FUND.

We have been repeatedly advised of worthy persons, who were really desirous to subscribe for this paper, but who affirmed seriously they were actually too poor to pay for it without painful self-denial. And during the last two years we have dropped from our list the names of quite a number of subscribers, who recited their pitiable condition of poverty or helplessness, and expressed sad regrets to lose the continued regular visits of this paper. In not a few cases we have given the paper, and in other cases friends have sent the money to continue the paper to such persons as were specially referred to in our columns.

Now, we think it would be a commendable and gracious service to raise a Helping Fund of several hundred dollars to be used in sending THE ARKANSAS METHODIST, at the special price of $1 in such cases, to the deserving poor, whose names may be sent by their pastors as proper beneficiaries of that fund. As a matter of fact, many who would thus receive the paper with grateful hearts, would find in it more of comfort than others who pay for it without any inconvenience whatever.

Again, as an *educative* movement, we think our Church in Arkansas could wisely use such a fund in sending this paper, on a trial of four to six months, to indifferent Methodist parents, who are not taking, and perhaps never did take any Methodist or even other religious paper. That there are such Methodists, is as true as the fact is humiliating; but we think a Helping Fund could be judiciously used to correct the evil named, and that such a use of money would prove in the near future as wise an investment as any we make of a missionary character. Novel as it may seem, we claim no originality for this suggestion, which expresses the conviction of some preachers and laymen as to the speediest and most effective method of supplying a "long felt want." At the rate of $1 a year for this purpose, THE ARKANSAS METHODIST can be sent gratuitously six months to 1,000 additional Methodist homes for $500; and the sum of $500 can be easily paid by noble laymen, who are liberal and appreciative patrons of this paper. Let us hear at once from any and all who approve our suggestion and are willing to help carry it out. It will be admissible for contributors to designate the charges and even the persons to receive the papers, for which they pay. If the responses are fast and favorable, we guarantee a liberal subscription at this "end of the line."

WISE AND LASTING GIFTS.

We derive much pleasure from the assurance, that this paper has a numerous host of appreciative patrons. To them we commend just now the propriety of sending THE ARKANSAS METHODIST one year as *a present* to dear relatives and friends, who are not reading it, and who would be benefitted by its regular visits for twelve months. To the recipient the paper would prove each week in the year not only a pleasant reminder of the donor's personal esteem, but also a helpful aid to Christian experience, growth and usefulness.

To encourage the adoption of the foregoing suggestion by many of our patrons, we will for a few weeks allow them to send THE ARKANSAS METHODIST, purely as a present, to one or more persons anywhere in the United States, at the very low price of one ($1.00) dollar a year for each subscription given. Orders under this order must be accompanied with the cash and the statement, that the paper ordered is a *present* to the subscriber named. It would be well to order promptly and have the subscription begin and end with the coming year.

ARKANSAS METHODIST.

WEDNESDAY, DEC. 17, 1890

LITTLE ROCK CONFERENCE.

(Continued from last week.)

FIFTH DAY.

Convened at 9 a. m. Devotional exercises by Rev. J. H. Gold.

Minutes of Saturday's session were read and approved.

Who are admitted into full connection? F. J. Shaw, K. W. Dodson, Ed. S. Rushing, W. F. Evans, Geo. S. Turrentine, C. W. Drake, J. B. Williams.

The case of Rev. R. N. Bragg was brought up, being remanded from the General Conference for a new trial. The following committee of trial was appointed by the Bishop: M. B. Chapman, Chairman, John F. Carr, B. G. Johnson, W. H. Browning, J. H. Cline, A. B. Winfield, W. C. Adams, Robt. C. Atchley, H. Townsend, G. W. Matthews, O. H. Keadle and J. R. Sanders. Mr. J. H. Shoppach was appointed Secretary of the Committee of Trial.

27. Rev. C. D. McSwain, from Joint Board of Finance, read report No. 1, showing apportionment of Conference Fund:

Assessment	$4,006.40
Collection	$3,670.15
Mrs. E. L. Holmes	$211.50
" Marshall	150.45
" Colburn	5.45
" Ward	100.45
" Weir	35.45
Bro. Hunter	400.00
Mrs. Husbands	25.45
Bro. Caldwell	200.00
" Simmons	125.00
Mrs. Robertson	150.90
" Laney	261.00
Bro. Avery	150.00
" W. J. Scott	105.00
" R. H. Sanders	110.00
Rev. A. B. Winfield	335.00
Bro. Galloway's child	80.90
Mrs. Jenkins	211.80
" Parker	228.15
" Stanley	100.45
Bro. B. Watson	175.00
Mrs. Winfield	5.45
" Greenwood	5.45
Bro. Haskew's child	30.45
Mrs. Davies	25.45
Bro. Hogan's children	60.90
" R. C. Atchley	244.00
" J. H. Blakely	135.00

Bro. McSwain also read the amounts collected for Bishop's Fund by Districts.

Bro. Brooks read a report from Ecumenical Conference Committee, asking that $200 be apportioned by Board of Finance to several Districts. Adopted.

The name of Rev. W. F. Evans was referred to Committee on Conference Relations.

Ques. 20. Are all the preachers blameless in their lives and official administration? Pending this, a motion was made by Dr. McLauchlan, that the reading of the reports be dispensed with to save time. Carried. The names of the Elders were called, one by one, and their characters were passed.

Revs. W. J. Scott, R. H. Sanders, A. W. Simmons, E. N. Watson, A. Avery, J. E. Caldwell, B. Watsos, A. B. Winfield, J. H. Blakely, E. B. Galloway and Andrew Hunter were referred to Committee for superanuated relation.

Revs. H. Townsend, W. J. Davis, W. H. Browning and Jas. Turrentine were referred to Committee for supernumerary relation.

The Bishop complimented the Conference on such a good report, that so many preachers are reported by their Presiding Elders, "nothing against them."

A collection was taken for the benefit of Rev. E. N. Watson, who is so sadly afflicted, amounting to $100.50. With this contribution was also extended an unusal amount of love and goodwill toward our dear Bro. W. and his loved ones.

Where shall next Conference be held? Fordyce, Arkadelphia, Dallas and Hot Springs were nominated. The vote stood: Fordyce, 15; Dallas, 5; Hot Springs withdrew, Arkadelphia 60 and elected.

Rev. J. R. Cason, from Board of Education, reported in reference to Stuttgart and Dallas Training Schools. Adopted.

A motion was made and carried, that, when we adjourn, we meet this afternoon at 2:30 p. m.

Bro. Browning, from Committee on Bible Cause, read a report. Adopted. Bro. Browning, from same Committee, reported in reference to an overture from the General Assembly of the Presbyterian Church, relating to a Peace Conference of the world, looking to settle all matters between nations by arbitration instead of by war. Adopted.

Items from statistical report: Total members this year, 27,647; last year, 24,689; increase, 2,756.

Infants baptized this year, 918; last year, 1,043; decrease, 125. Adults baptized this year, 1,573; last year, 1,653; decrease, 80. Adjourned to 7 p. m.

NOTES AND PERSONALS.

Bishop Fitzgerald preached to the delight of the large audience yesterday at 11 a. m., from the text: "Every good tree bringeth forth good fruit." He showed himself to be a master of assemblies, and closed his sermon with a shout of rejoicing.

The Conference lovefeast at 9 a. m. yesterday, led by Dr. Hunter, was indeed a feast of the soul, and never will be forgotten by those present.

At 3 p. m. yesterday there was a mass meeting for the children in the Methodist Church, and Rev. C. C. Godden so ably addressed the audience, that at the closing many came and gave their hands for prayers and promised to be good children.

Last night the church was crowded full to hear Rev. Dr. J. D. Barbee preach. His text was the first eleven verses of the 4th chapter of Matthew. He held the vast audience spell bound by his easy, yet forcible, presentation of the ideal man in Christ Jesus. There were things brought forth both new and old. It seems to be conceded it was the sermon of the Conference.

We wish it could be printed in THE METHODIST, and could be read by by those who could not be present to hear it.

The lecture of Bishop Fitzgerald to the class for admission into full connection was plain and well-timed, and heartily enjoyed by the entire Conference. J. R. SANDERS.

Monticello, Dec. 8.

Missionary Appropriations.

	ASSESSED.	QUARTERLY.
Asbury	$ 350.	$ 87.50
Mablevale	100.	25.00
Lakeside	500.	125.00
Redfield	50.	12.50
Hot Springs Dist.	300.	75.00
South Hot Spr.	300.	75.00
N. H Spr. & Mal Av.	150.	37.50
Mt. Valley	125.	31.25
Crystal Springs	75.	18.75
Dallas	100.	25.00
Potter	100.	25.00
Cove	150.	37.50
Little River	150.	37.50
Texarkana mis.	50.	12.50
Buckner	50.	12.50
Lewisville	50.	12.50
Arkansas City	200.	50.00
Cariola	125.	31.25
Lacey	50.	12.50
Palestine	100.	25.00
	$3075.	$768.75

EDUCATIONAL STATISTICS.

Three Conference Training Schools. Teachers 10, pupils 230, value $25,000.

Arkadelphia Methodist College, 9 teachers, 110 pupils, value $40,000.

Hendrix College, 6 teachers, 130 pupils, value $72,000.

Galloway Female College, 17 teachers, 244 pupils, value $50,000.

H. W. BROOKS,
Pres. Bd. of Ed.

Assessment made by Joint Board of Finance for the following year for the Little Rock Conference as follows:

DISTRICT.	BISHOP'S FUND	EDUCATION.	CONF MIN.	EC'L CONF.
L. R.	$145.00	$62.50	$32.00	$31.00
P. Bluff	145.00	62.50	32 00	31.00
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Camden	145 00	62.50	32.00	31.00
Monticello	145.00	62.50	32.00	31.00
Hot Spr.	60.00	25.00	15.00	15 00
Total	$930.00	$400.00	$207.00	$201.00

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RESOLUTIONS.

Resolved, That each member of this Conference procure as many subscribers as possible for the Minutes at 10 cents per copy, *before* Conference and report the names of subscribers with the money to the Publishing Committee at the session of the Conference.

2. That R. R. Moore, W. A. Steele and Geo. Thornburgh be appointed a Publishing Committee for the Minutes of next year and that they be charged with carrying this plan into effect by sending circulars to all the preachers at least six weeks before the session of the next Conference.

M. B. CHAPMAN,
J. R. MOORE.

Resolved, That it is the earnest wish of this Conference that every traveling preacher in this Conference, prepare carefully all reports to be submitted to the various committees from such data as will secure accurate statement, and all this before going to Conference, so that all such papers may be referred the first day of session.

R. N. ROSS,
C. M. KEITH.
J. H. RIGGIN.

Resolved, That the thanks of this Conference are due and they are hereby cordially tendered to the citizens of Monticello for the hospitable manner in which they have entertained this Conference.

2. That this Conference hereby gives thanks to the different denominations for their invitation to occupy their several pulpits during its session.

3. That the railroads hereby have our cordial thanks for favors shown.

S. N. BURNS,
W. A. STEELE,
R. R. MOORE.

THE DEATH OF LITTLE CHILDREN.

Death always comes veiled in mystery and draped in sadness, but in the death of a little child, there are some elements of peculiar sorrow. A brief, bright earthly life, radiant while it lasted with sunshine and joy for all around. Why should so soft, so sweet a life be extinguished? Why take out of the home its sweetest song, its glory and its gladness? God knows. The Lord hath need of the little ones, and maybe their removal is necessary not only to the symmetry but to the finish of their immortal existence.

We may not forget here, that our present existence is the root from which our immortality will spring, and that what seems unfinished here will be perfection above.

Sometimes the question forces itself upon us, why there was so much promise in a young life that came to no maturity, or usefulness here. We can not answer this question, but we can point to a parallel mystery in which the contrast might yet be greater, and by the contemplation of which we may be consoled. Our Savior died while yet he was but a young man. The whole Mosaic system and every line of revelation was in order to his manifestation. Who would not have thought, that his life would have been greatly prolonged? Grand, glorious were the preparations. How short the wonderful life! Behold what that short life has done for humanity. Was not the result worthy of the preparation?

Every little child has an interest in that marvelous life—that tragic death. And there are influences on those to whom the little ones are dearest, which affect them all their days. They neither lived nor died in vain. That is a true and deep word of the poet to his friend:

"God gives us love; something to love
He lends us; then when love is grown
To ripeness, that on which it throve
Falls off, and love is left alone."

There has been left by every young life a blessing on the heart of every member of the home, and in the fertility which that will give to their after lives, the little child will still be operative in the world. So it comes that these darkest experiences blossom up into higher usefulness. For the rest we know whither they are gone. They are with Jesus. Safe, happy, pure, and perfect. Far better than they ever were or ever could be on earth. Shall we wish them back again then? Nay:

"What here we call our life is such
So little to be loved, and they so much,
That we could ill requite them to constrain
Their unbound spirits into bonds again."

No. We wish not to have them back. We shall go to them; they shall not return to us. We shall go to them, and so that which is a happy memory is made to give new power to a golden hope. The light has not gone out; it has only been transferred from earth to heaven to lighten us thither.

The loved little ones are absent, but they are not distant. There is no place to which we are so near as heaven. The veil between this and the heavenly life is not one of distance, but of nature. There is only one between us and the little ones that are gone, and that one is Christ. We are not far from them as they walk on the other side of Him who loves and cares for us all. We are God's and our children are His. We live by His sufferance, and die at his bidding.

Things which seem often most severe are our most remarkable mercies. Let us take them submissively at the hand of Him who doeth all things well. If there is goodness anywhere, it is to be found in God. Let us trust him in the dark. Let us resign up our little ones to death, and say over their coffins and their graves: There lies God's promise fulfilled, "He shall gather the lambs with his arms, and carry them in His bosom."

O pecious departed little one, not thine the sorrow, but ours. You have entered into the promised rest, while we are yet on the march. "To us remains the rocking of the deep, the storm upon the land, days of duty and nights of watching; but these are sphered high above all darkness and fear, beyond all sorrow or weariness."

Few households have been saved from the sad sight of the little coffin.

"There is no flock, however watched and tended,
But some dead lamb is there."

It is a great mystery, but who shall say how many hearts have been kept tender by the death of a little one.

The wondrous words and ways of the litte ones, inarticulate words, and sounds, and unconscious little cleverness, come very clearly and sadly upon the heart.

Thus with God's promise ever new and the words of their departed darlings, parents should comfort each other, as parents only can.

HENRY CROCKETT.

Dickson, Tenn.

GALLOWAY FEMALE COLLEGE.

Will the friends who have subscribed to pay the debt on Galloway Female College please send at once, the amounts now due. The mortgage on the building is $12,000 and MUST BE PAID. Let no one suppose, that because his or her subscription to this enterprise is only a small amount, that it is not needed; unless every dollar now due be paid we cannot meet the obligation, and the Church must suffer great loss.

We will allow 10 per ct. discount on all subscriptions not yet due, and most urgently request that all subscriptions be paid at once.

Please send money in bank drafts or post-office money orders, to Searcy, Ark. God will bless you for the aid which you have given or may give to this great institution of our beloved Methodism in Arkansas.

Yours Truly,
F. A. Jeffett, Agt.

Searcy, Ark., Dec. 8.

NOTICE.

Subscribers to Hendrix College will please hereafter send all moneys to me at Conway, Ark. My post-office has been changed to that place.

Please remember too, brethren, that the money is urgently needed just now.

Yours Very Truly,
V. V. Harlan, Agent.

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MARRIED.

At 4 o'clock p. m. Nov. 26, 1890 by Rev. George W. Williams, Mr. Robert Noble of Quitman, Ark., and Miss Ida Allison of Faulkner Co., Ark.

At the Hays Hotel in Paragonld, Ark. Nov. 27, 1890, by Rev J. C. Ritter, Mr. R. W. Meriwether and Miss Kutie B. Hays—all of Paragould, Ark.

At 4 o'clock p. m., Nov. 26, 1890, by Rev. George W. Williams, Mr. Wm. H. Thompson of Center Hill, Ark., and Miss Dora Loven of Faulkner Co., Ark.

December 2, 1890, at the residence of Mr. Zack Colley, by Rev. J. R. Sanders, Mr. Payne B. St. John and Miss Florence Whitesides—all of Bradley Co., Ark.

At the residence of the bride's father, Mr. D. S. Cargile in Van Buren county, Mr. A. S. Nisler of Quitman and Miss Nannie Cargile—Rev. J. S. Clower officiating.

At the residence of the bride's father Gen. D. H. Reynolds, at Lake Village, Ark, Nov. 19, 1890, Joseph M. Hill of Ft. Smith, Ark., to Miss Kate Reynolds, Rev. S. Archer of the Presbyterian Church officiating, assisted by Rev. T. D. Scott of the M. E. Church, South.

Hear while she reverently speaks,
The only name that gives
Fresh color to the pallid cheek,
New joy to say she lives.
So lately on a suffering bed,
And with a languid cry
She questioned, am I quick or dead?
Oh, would that I could die.
And now so gaily at the ball,
Admired by all the sitters;
She dances, what has done it all?
'Tis Dr. Dromgoole's Female Bitters.

S. S. S.

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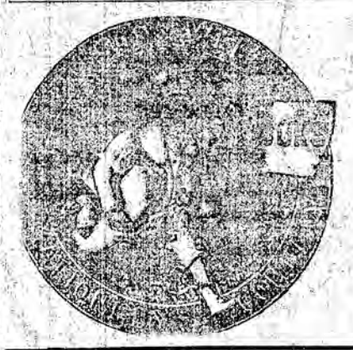

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ARKANSAS METHODIST.

WEDNESDAY, DEC. 17, 1890

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TO REV. DR. J. H. RIGGIN.

It seems that I have been unfortunate in expressing myself, or you have misdirected your rays of light. My aim and design has been to bring about a reconciliation between your teachings and that of the "*Standards;*" and then I would just *naturally* fall in line.

You are a man of acknowledged ability and judging from the unqualified endorsement that many seem to give you and the implicit confidence placed in your *ipse dixit*, I deem it highly important that your teachings rest upon the solid basis of Scriptural facts, so that all your adherents might be able to give a reason for the hope that is in them with *assurance* and not in *hesitancy* and *doubt*.

As I understand you, if you are correct I am in error; if I am in error, the *Standards* are wrong. If the Standards are wrong the sooner revised and corrected the better, they being only blind guides of the blind. Already there are apologists for your theory who doubtless feel the pressure. They claim you said from the time of John's imprisonment, but you said from the beginning of Christ's ministry. It matters not, John was not beheaded until about the close of the thirty-first year of the vulgar era—or the beginning of the thirty-second according to Mr. Watson.

Mr. Benson's comments on John 3:22-25 are as follows: *After these things—i. e.* Some time after our Lord's conference with Nicodemus, *came Jesus and his disciples* from Jerusalem where they had kept the passover together, *into the land of Judea, i. e.* into a part of which was at some distance from the capital city; *and there he tarried with them.* How long is not said, *and baptized*—not himself but his disciples by his order. *And John was also baptizing at Ænon near Salim*, town on the west side of Jordan, *because there was much water there*, which made it very convenient for his purpose. *And they came*—viz: people came from various parts *and were baptized by him. For John was not yet cast into prison*, as he was a few months after, by the injustice of Herod, in whose dominion that place was. *And they came unto John*, the Baptist's disciples. * * * And said, He, to whom thou bearest witness, * * * *behold the same baptizeth*, etc., etc.

Mr. Watson says: The baptism administered by Jesus at that time was one of multitudes; this appears from the remarks of one of John's disciples to his Master, "He that was with thee beyond Jordan, to whom thou bearest witness, behold the same baptizeth and all men come to him." The place or places too, where Jesus baptized, although in the same district, could not be very near since John's disciple mentions the multitude as a piece of information, etc., etc.

Hence, also, the observation of the evangelist in the first verse of the next chapter, "The Pharisees had heard that Jesus had made and baptized more disciples than John," etc.

Mr. Ralston says: "The baptism which Christ commanded his disciples to perform during his personal ministry, and previous to his crucifixion, however it may have differed from that of John's was not the same baptism which was afterward appointed under the perfected gospel system and which was to be perpetuated alway, even unto the end of the world." The baptism connected with Christ's personal ministry bore the same relation to the *Christian* baptism that his personal teachings, while he was (as Paul declares Rom. 15:8,) "a minister of circumcision," bore to the gospel in its complete development after the Pentecostal baptism had been conferred."

Mr. Wesley says, "*Jesus went*—from the capital city Jerusalem—*into the land of Judea*—that is into the country. *There he tarried*—Not himself; but the disciples by his order. * * *John also was baptizing.* He did not repel them that offered—but he more willingly referred them to Jesus. The Jews—those men of Judea, who now went to be baptized by Jesus; and John's disciples, who were mostly of Galilee; about purifying—that is baptisms. They disputed which they should be baptized by," etc. So now, Doctor, here are four authorities, who verily believed that Christ, or his disciples, by his authority, did baptize; and I having no better sense than to believe them strictly correct, have taught the same. Others might be adduced, but let these suffice for the present. Reconcile your position with these or else prove them in error and that will suffice. It matters not what I may think but turn your light on theirs or your teachings so as to harmonize the two and then I will just *naturally* slide into the one or the other. Yes, turn on the light, Doctor. Yours for more light.

W. J. STONE.

Lamar, Nov. 29.

READ BETWEEN THE LINES.

At the late session of the —— Annual Conference a Presiding Elder received the following letter from a layman on —— circuit:

DEAR SIR:—At a very great personal sacrifice to us, we ship to you one more first class dead-head, fully warranted not to fade. Realizing your high appreciation of our self sacrificing spirit for the advancement and building up of the —— Conference. We feel free to rexuest of you that you reciprocate our kindness by doing all in your power to secure for him a good soft place, where he will not be much exposed to the hot rays of the sun and the inclemency of the weather. Our stewards are very humane men; when they find a brother who is too lazy to follow the plow, and hates the word field, they recommend him to the Conference to keep him out of the sun, and as this "aspirant after a soft place" will be short of money he need not incur the unnecessary expense of buying such obsolete appendages as the Bible, Discipline and Hymn Book as he will need all of his money to buy celluloid collars, cuffs, fancy neckties and kid gloves. And if it is not asking too much of you, will you please have our next preacher take lessons in backgammon, croquette and other worldly amusements, as it is truly humiliating to us, to hear the children of Belial say, "O we beat your preacher at his own game." Yours truly,

P. S. Our sympathetic stewards regret very much their inability to make a larger shipment, but as there is a considerable dearth in the market at this time, please accept with profound gratitude their offering. If the sun proves to be very hot next summer they anticipate making a larger shipment next winter. The one they have so kindly shipped to you, has no wife to share with him the hardships and privations incident to an "itinerant Methodist preacher's life." The stewards regret to inform you that he has only —— little children. They would like to duplicate the number of children for the gratification of the Conference, but they have done the best they could.

Please say to the Bishop to give the preacher for the —— circuit very special charge, with emphasis not to visit the poor members of the Church, lest they become frightened and think they are going to die. It is useless for me to tell the future preacher where all the good soft places on this circuit are; his predecessor is fully competent to give his successor the six or seven pleasant places, where he can rest his weary itinerant bones for many days at a time in the enjoyment of worldly amusements and spinning long yarns to whet the appetite, while the sisters are providing the good things to feast upon.

Say, have you a new version of the Bible ignoring conversion or regeneration? I have not heard much about that doctrine of late. I thought maybe, it is not necessary now-a-days. All that is required now is to go up and register name. But I don't recollect of seeing any register for the last two years. Christ would take the —— circuit at great disadvantage if he should make his second advent at this time; for there are no "rocks and mountains here to fall upon us and hide us from His presence!"

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FIELD NOTES.

MOUNTAIN HOME C'T:—I have already begun my third year's labor for the people of Mt. Home C't. These good people again give us a warm reception and promise hearty co-operation in the work for the cause of Christ. The donations which they brought for the preacher and family last Tuesday evening were numerous and valuable. We will show our appreciation more fully by faithful service. Everything in sight seems to promise success.

J. M. CANTRELL.

N. B. The Conference Board of Colportage desires to find some brother with suitable qualifications to accept the appointment of Conference Colporteur. If any Presiding Elder or traveling preacher can find and recommend some one or more, such person's information from them will be appreciated. This is for the Arkansas Conference. Address,

REV. J. M. CANTRELL,
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FROM TEXAS.

DEAR BROTHER:—Our mutual friend D. T. Holmes in a very concise way, has given you all the important jottings of our recent Conference at Abilene; enough to show that our tendency is onward and upward. Being the son of an itinerant Methodist preacher, I ought to be familiar with Methodist Conferences. Taking our Conference all in all, think it excelled anything I've ever seen in Methodism. I believe great men, yea connectional men, will second me in this opinion. But O what a scattering among the brethren; indeed many well planned nests were stirred, the shock was so severe between in most instances the "nest eggs" were broken. The very fact that five new Presiding Elders were made, is evidence that we are not scarce of that kind of timber; in fact it keeps me scringing, not knowing when or where the lightning will strike.

Personally we are well pleased with our new work. A short move of 12 miles brings us to Midlothian, headquarters of the Waxahachie circuit, where we are favored with R. R., telephone, telegraph, Church and school facilities; but rest assured, beloved, this is no "2-barreled" concern, such as I've been serving for 2 years past. No, sir, in fact I haven't had time to count, but I think it is a six or seven shooter. So you see, if I cover all the charge I'll be well trained for District work. Yes, this is a strong, heavy, excellent work, so considered as viewed from a spiritual and financial stand-point. Since our arrival we have been on a boom around the parsonage, selling the old at Mountain Peak and buying a new one at this place necessitates repairs; hence the blasting and blowing of the new well keeps up constant dodging and jumping around this building, but as a result a well with good water, besides a new crib, stable, lot and buggy house for the horse and buggy. My family are well; all well pleased and hopeful for the future. With best wishes for the Editor, family and numerous readers I am fraternally,

F. M. WINBURNE.

P. S. The fact of my writing on but "one side the paper" will show you that my financial condition is improving. F. M. W.

Midlothian, Texas, Dec. 9.

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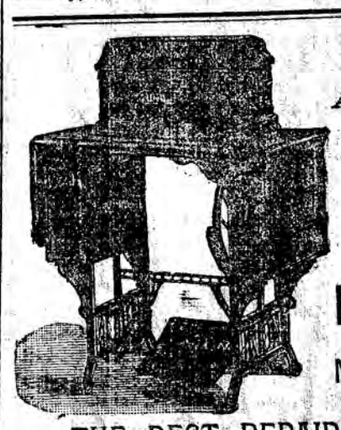

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ARKANSAS METHODIST.

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

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

Rev. Z. T. BENNETT, Editor.

WEDNESDAY, DEC. 17, 1890

TO WHOM THIS CONCERNS:

Business custom makes this the season for general settlements, and most people "square their accounts" at least once a year. Only a very short time remains till the end of the present year. In order to pay two large accounts at that time, we *need* and *ask* and *expect* money from our subscribers on the numerous small accounts due us. Their small accounts are as much just "debts of honor" as our large ones; and the prompt payment of the *many* small accounts will bring money enough to pay the large ones we owe. Having great confidence in the kindness as well as the integrity of our patrons, we now *urgently request* these special favors:

1. *Prompt* remittances from all those in arrears one year or longer, to settle at least what they owe up to the present time.

2. *Prompt* remittances from all those who can now pay to renew their subscriptions for the ensuing year.

An early compliance with these urgent requests will be as gratefully appreciated by us as the money will be helpful in paying our out-standing obligations. We hope this notice will relieve us of the expense and labor of sending personal "statements" to our subscribers, who can easily calculate what they owe by the printed date annexed to their names on the top margin (or wrapper) of their papers.

☞ *Please respond promptly.* ☜

Additional proceedings of the Little Rock Conference on page 2.

The transfer of Rev. Dr. John W. Boswell to the North Miss. Conference, of which he was formerly a member, indicates further delay in establishing the paper on the Pacific coast in compliance with the order of the General Conference.

"And we beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake. And be at peace among yourselves."

Our error in publishing the appointments of the Arkansas Conference was copied into the Nashville and the St. Louis Advocate, although representatives of both papers were present, probably, till the close of the session. We hope they may not have occasion to doubt the correctness of our reports any more.

At early hours last Sunday morning Dardanelle and Monticello suffered greatly from extensive fires, causing aggregate losses estimated at $40,000 in the former and $75,000 in the latter. Among the losses were the offices of the Dardanelle Post and the Monticellonian, the latter losing $3,000 with only $1,000 insurance.

A good start may not always insure a pleasant continuance and happy ending; but it is both wise, right and eminently helpful for every charge to make a good and sensible beginning in the kind reception and appreciative treatment of its pastor for the ensuing year. At this point be careful, dear reader, to do your duty.

We do not think there is in either of our three Conferences a traveling preacher, who would not feel some pleasure in promoting the interests of this paper by securing new subscribers and otherwise. If there is, we would be glad to know his name, that we may address him brotherly exhortations to render the organ of our Church in Arkansas his helpful service at this time. In its permanent success and enlarged usefulness every member of our Church is really interested, and we fondly hope every traveling preacher especially will duly appreciate *his* influence in his own charge to establish this paper in the homes and confidence of our people. We regret, that many whose good will we highly appreciate, have not from various causes done as much for the paper as they might have done by diligent and judicious efforts in their pastoral visitations. Forgetting the past, we hope to have the great pleasure of recording their names on the honorable roll of active and successful agents during the ensuing year.

A Methodist preacher, who does not feel stimulated and encouraged in his great work by a cordial reception and becoming recognition, is an anomaly in the grand host of itinerants. But a pastoral charge withholding such consideration is as unmindful of its own permanent interest, as it is disrespectful to the ambassador of Christ.

In our office a few days ago a Methodist steward said: "Wherever I find THE ARKANSAS METHODIST taken by a family in our Church, I never fail to get quarterage for our preacher; and what THE METHODIST teaches about supporting the ministry will get almost any man to paying—or cause him to stop the paper." Without comment we submit the foregoing to all our pastors in Arkansas.

MISSIONARY.

In the Texas Advocate Bishop J. S. Key reports $685 already subscribed by Sunday-schools of our Church in Texas towards the support of one or more missionaries, independent of the regular assessments. He says: Our list of subscriptions grows slowly. It has been interrupted by the Annual Conference sessions. But these are now over and the Texas pastors have perhaps reached their fields of labor for the incoming year. I pray that this may be their most successful year. Let us make it glorious by our advanced efforts for the spread of the gospel in heathen lands. Oh, for a general uprising of the Church to save lost men! And why should we not all unite in this Christly work? Why overlook the children of the Church? This appeal is to each pastor to confer with his Sunday-schools and beg their co-operation in this movement of juvenile Methodism. We will soon have enough secured to send one missionary abroad. Then we push on until another is made sure; and then on and on until every Sunday-school in our great State is a stockholder and co-worker in this soul-saving partnership. Brethren, help. The education you are thus giving the Sunday-schools will tell tremendously in the enlarged liberality of the coming Church. The work is seed-sowing. The reaping comes by-and-bye. "He that soweth and he that reapeth may rejoice together."

So far we have received only two direct responses to the suggestion in this paper, that the Sunday-schools of our Church in Arkansas undertake to raise at least $750, enough to support a single missionary in China; but we have been encouraged to believe, that the proposition will soon be favorably considered by many Sunday-schools, when we hope the respones will be numerous and liberal enough to assure the amount named, to be paid before May 1 next. We wish all Sunday-schools desiring and intending to help in this great "movement of juvenile Methodism" would indicate at an early date how many shares (at $5 each) they are willing to subscribe, and then make the payment at any time desired before May 1, 1891.

In a short time all our traveling preachers will have their plans outlined for the coming year, and we hope they will commend to their Sunday-schools the importance of helping to raise at least $750 (over and above the regular assessments) to support a missionary in China. Our Sunday-school at Jonesboro sent through Rev. W. D. Matthews $5.50 and the Concord S. S., Toledo C't, sent through Rev. R. W. McKay $1.50. We are now more desirous to report subscriptions than cash receipts for the great cause now enlisting the interest and co-operation of the best people in all Christian lands.

In its last issue the Texas Advocate reported the number of members (including local preachers) in the five Conferences in that State at 136,879—that being an increase of 10,934. We rejoice in the growth and general prosperity of Methodism in our sister State, and we would be delighted to know, that the Texas Advocate had, as it so well deserves, a subscription list of 25,000. The entire cost to our Church in Texas in furnishing and maintaining such a circulation for its excellent organ, would be a wise and remunerative investment.

"METHODISM AND OUR FORM OF POLITICAL GOVERNMENT."

MR. EDITOR:—Under the above caption appears an article in the Arkansas Baptist of the 11th inst., by Rev. J. S. Thomas, in which he says: "Methodism has been a factor in politics for years. The sentiment that led to our late war was largely manu actured by that denomination. It divided on a political question into two great bodies *of as honest and pious men as ever lived in any government*" (Italics mine). Thanks to the brother for the compliment; but is it true that Methodism is political, and responsible for the war, and that we divided on a political question? With reference to the Southern branch, I deny. It is true that the Southern Methodists like the Southern Baptists, Presbyterians, Episcopalians, and all other Churches in the South, have generally been Democratic in politics; but they have done no more to manufacture sentiment on the Southern or Democratic side than any other Southern Church. And there is not a class of preachers in any Church in the South, that has less to do with politics than Southern Methodist preachers. Who ever heard of a Methodist preacher traveling over the State of Arkansas, electioneering with Methodist members to vote for a man for any office, because he was a Methodist and a Democrat? Can the same be said of our Baptist brethren? When Gov. Eagle was a candidate for Governor two years ago, Rev. M. D. Early, their Missionary Secretary of the State, spent so much of his time electioneering for Eagle, that ought to have been given wholly to the cause of missions, that the Baptist Convention at Jonesboro complained of him, for the little he had done for missions. And when the reverend gentleman told the convention how he had traveled over Arkansas working for Bro. Eagle, and had succeeded in nominating him for Governor, the non-political convention was melted to tears and many hearty Amens were heard in the convention. History (Bro. Thomas) repeats itself.

But did Methodism divide on a political question? I answer, No. The cause of the division was the deposing of Bishop Andrew, without the form of trial, when the constitution had provided that no preacher was to be deprived of the right of trial and of the right of appeal, &c.—McTyeire's History of Methodism, chapter 43, page 634.

Again—Bro. Thomas says: "By common consent at the North, one of their preachers must not say anything against the Republican party, and at the South it is next to treason against the Church for a preacher to act with any others than the Democrats." This is a terrible charge and cannot be sustained. But suppose it were true, are Methodists worse political sinners than their Baptist brethren? I knew an able and popular Baptist pastor once, in a solid, substantial town, that secured the appointment of post-master under the Republican administration, and in a little time he was dismissed from the pastorate by his Church, as wholly unacceptable, on the accouut of his political views. People who live in glass houses ought not to throw stones. When Rev. J. P. Eagle ran for Governor on the Democratic ticket, the Baptist Church, almost en-masse supported him; and when Isom P. Langley ran for Congress on another ticket, they almost solidly worked and voted against him.

Again, he says: "All the recent troubles with Kelley, Birmingham and Fizer, grew ouf of the fact that the Methodist Church has become a factor in politics," &c. No, brother, you are again mistaken. It is the reverse. Neither one of these preachers has been tried for running for office, but for turning aside from the word of God to serve tables. The Methodist Church believes that her ministers should give themselves wholly to prayer and to the ministry of the word, as did the Apostles. The Church of Christ is a kingdom and not a republic. Jesus Christ is its Head and King, and his laws are binding and imperative. And when he calls a man to preach his Gospel, he doesn't call him to run for Governor or Congress, to run a hotel or a post office, but to preach, to give himself continually to prayer and the ministry of the word.

Again, he says: "There can be no harmony between a religious monarchy and a political democracy." Where is the Church in all the land, that is more in harmony with our government than the Methodist Church? The XXIII Article of our religion says: "The President, the Congress, the general assemblies, the governors, and the councils of State, *as the delegates of the people*, are the rulers of the United States of America, according to the division of power made to them by the constitution of the United States and by the constitutions of their respective States. And the said States are a sovereign and independent nation, and ought not to be subject to any foreign jurisdiction." "Note.—As far as it respects civil affairs, we believe it the duty of Christians, and especially Christian ministers, to be subject to the supreme authority of the country where they may reside," &c. There is absolutely nothing in our form of government that is incompatible with the form of the political government of this or any other nation. The Constitution of the United States guarantees to every man the right to worship God according to the dictates of his own conscience. And as Methodists we do not believe that it is right for our ministers to come down from their high and holy calling of preaching the Gospel of the Son of God, to enter the cesspool of politics and run for office. The office that we receive by divine appointment and authority is greater than any earthly power can give us, and I have never known a preacher in any Church, that did not cripple his influence with the Church and the world, when he entered the political arena. The King's business requires haste; immortal souls are dying in their sins every day and we must be about our Master's work. The Methodist Church is a disciplined army of the Lord of hosts, marching under the banner of the Prince of peace to the conquest of the world for Christ.

Dr. Holt says of us in this week's Baptist: "The order and system of Methodism is its life. Look at its struggles and success in a government essentially antagonistic (No, Doctor; it is in harmony) to its own. Look how it has had to carry the fearful burden of Infant Baptism, Apostacy, and other unorthodox doctrines (according to his opinion) and yet with all has improved and spread itself with commendable zeal throughout the entire country." And the good Doctor admits, that herein the great Baptist family have manifested their greatest weakness and that they are now a vast army of undisciplined soldiers who could take the world for Christ, if properly organized. Well, we Methodists are very charitable to our Baptist brethren and will grant them the privilege of adopting our form of government minus the doctrine of Infant Baptism and Apostacy, and bid them God-speed in converting the world to Christ. S. L. COCHRAN.

Cotton Plant, Dec. 12.

Our esteemed correspondent is fully equal to the discussion undertaken, but we desire to "add a few remarks." And, first, we do not think Bro. Cochran would seriously contend, as his language by fair construction indicates, that every man God calls to preach is necessarily under divine command to abandon entirely all secular employment or business and to give himself exclusively to the pastoral office, "continually to prayer and the ministry of the word." Methodism has honored God in promoting Christianity by licensing and ordaining godly men of grace, gifts and usefulness, for the local as well as the itinerant ministry. While most itinerants have rendered service in the local ranks, there are many excellent and useful local preachers, who have not esteemed it their sacred duty to enter the itinerant work—in which alone our Church bestows the authority and privileges and imposes the duties of the pastoral office. When the solemn vows of this office are voluntarily assumed, the itinerant commits himself to the work assigned by the duly constituted authorities of our Church, which assures him of a pastoral charge during the continuance of this Conference relation. Except as provided he can not without blame abandon his pastoral charge, nor even neglect it by giving part of his time to secular employment of any kind, except temporarily from circumstances unforeseen or unavoidable.

Now, such obligations are not assumed by the local preachers of our Church, nor by any preachers of the Baptist Church, in which every congregation and every preacher is left free to make and to terminate the pastoral relation at will. For these reasons a Baptist preacher may devote only a part of his time to the pastorate, or may give himself entirely to secular employment, without being held to account to any ecclesiastical body for retiring from the active ministry.

In the article reviewed by Bro. Cochran there are some misleading and surprising assertions concerning Methodism and the anti-slavery agitation. The writer would find it very difficult, if not impossible, to prove that there were in 1844 proportionately more Methodist than Baptist abolitionists. The anti-slavery struggle in the Baptist Church culminated in the division of the denomination in 1845, and in the organization of the Northern and Southern Baptist Conventions. The M. E. Church, South, was organized in 1845 under a plan of separation adopted by the General Conference the year before; but there were slave-holders in the M. E. Church until the proclamation of emancipation, and its unequivocal rule against all slave-holding was not finally adopted until 1864! Again, the members of the Southern Methodist and *other* Southern (white) Churches have alike and generally been Democrats in politics for the simple and clear reason, that Southern white citizens generally were Democrats; but nothing in the constitution of our Church can be at all construed against its members belonging to different political parties, in each of which it has had honored and useful members, and will have just as long as good citizens differ honestly upon political issues.

LITTLE RALPH STEPHENS DEAD.

Last Wednesday afternoon the pleasant home of our neighbors, Mr. and Mrs. C. E. Stephens, was suddenly brought under a dark cloud of inexpressible sorrow. Their little son Ralph fell or stepped off the front platform of a street car and in some way, not fully known, received injuries from which he died in probably fifteen minutes. The fatal accident occurred near the home of his parents, at the corner of Main and 21st streets, during the absence of all the family except a younger brother. Telephone messages were immediately sent for his father, who is a member of the firm of D. R. Wing & Co., and for a physician, and messengers started in search of his mother and grand-mother, who had gone for a ride, with flowers to strew over three little graves in the cemetery, but turned back because of the grand-mother's presentiment of evil. Before the arrival of the loved ones or the physician, the soul of the dear child had been wafted from the suffering form to his bright home in heaven. During his last moments on earth kind neighbors did all they possibly could, and caught from his tender lips the last and only words "Oh! Grandma!"

By his tragic death deep gloom was cast over the immediate neighborhood, and entered the homes of the numerous friends of his parents in this city. O how sad, that little Ralph, so exceptionally intelligent and amiable, should be so suddenly taken away! We would not attempt to solve any mystery in the dispensations of Divine providence, but we sincerely and tenderly commend our bereft friends to the consolations of Him, who said "Suffer little children to come unto me." Truly, earth with the four little graves becomes exceedingly poor, as they think of the dear loved ones "over there," waiting and watching for their coming. They and others who have wept bitterly, because of the death of little children, may find words of sweet comfort on our second page.

SPECIAL AND SUNDRY

Brother, you may do much good by contributing to our Helping Fund. See first page.

Bro. Stone's article on page 3 and Bro. Cantrell's note and the marriage notices on page 2, were set up for our last issue, but crowded out by Conference matter.

☞ We will cheerfully send extra copies of THE ARKANSAS METHODIST to all preachers, who will notify us, that they can use the same to advantage in canvassing for new subscribers.

If all who owe for THE ARKANSAS METHODIST could really feel how much their *prompt* remittances would be appreciated by us, a large number would settle without delay, not even waiting another week.

Dr. Chapman will lectusre at the Eighth Street M. E. Church on China and Japan next Friday night. After the lecture refreshments will be served in the parlors and a general social time will be had. This is given by the young ladies for the benefit of the church and every one is cordially invited to attend.

Our esteemed brother, Mr. T. J. Rogers of Searcy, is untiring in his sincere zeal for the cause of prohibition; and contending, as we have not believed, that a Prohibition party should be organized in our State, he says he is willing to be one of 1,000 persons to pay $5 per month to have the party organized; he is willing for every preacher of any Church in the regular work, to pay his $5 per month by preaching one sermon monthly to his flock; and he is willing to be one of 100 persons to put in $1,000 each to establish a publishing house, paper, &c., in the interest of the Prohibition party. While we greatly admire Bro. R's zeal—he is able to be liberal—we are fully persuaded that the cause of Temperance can be more successfully promoted in Arkansas on non-partisan lines.

Through the kindness of Rev. Henry Crockett, Dickson, Tenn., we give our readers an excellent article on "The Death of Little Children", and we hope it may comfort many hearts now sad and torn from the death of dear little ones.

Of his charge, Dickson and Edgewood, Bro. Crockett says: "This is my third year at Dickson. Here I commenced my ministry. Edgewood is one of the best schools in the State. Two hundred young ladies and gentlemen in attendance, representing seven different States. The teaching is thorough, and the morals unsurpassed. A young lady or gentleman can attend this school at a cost of $90 for ten months. No extra charges. Our Church is growing in number and spirituality. When you visit Nashville stop and preach for me. Will furnish you a congregation any time. Come, come."

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Aberdeen sta—J A Bowen.
Okolona sta—R A Burrows.
Okolona circuit—R B Young.
Tupelo station—N G Augustus.
Verona station—E Johnston.
Prairie circuit—J C Park.
Buena Vista—J T Cunningham.
Houston and Wesley—H R Tucker.
Sparta—A J Foster.
Pontotoc—W D Bass.
Shannon—J M Barnes.
Nettleton—N E Tumlin.
Saltillo—B R East.
Tremont—J W Rapier.
Fulton and Smithville—J A Whitehurst.
Athens—A P Leach.
Ebenezer—F A Whitson.

CORINTH DIST.

W S Lagrone, PE.
Corinth station—T Y Ramsey, Jr.
Corinth circuit—A B Dearing.
Iuka station—J W Bell.
Iuka circuit—J H Rodgers.
Harmony circuit—H M Young.
Kossuth—J D Newsom.
Blackland—J C Mimms.
Jonesboro—C R A Brantley.
Ripley and New Albany—T B Malone.
Ripley circuit—O N Koon.
Booneville and Rienzi—K M Harrison.
Guntown—H P Crow,
Blue Springs—L A McKeweon.
New Albany circuit—H M Hennell.
Marietta—W J Burt.
Pleasant Ridge—J W Ramsey.

HOLLY SPRINGS DIST.

J W Boswell, P E.
Holly Springs station—J W Honnoll.
Holly Springs circuit—J J Brooks.
Pine Mountain—B C Graves.
Byhalia—J A Leech.
Mount Pleasant—Joseph Johnson.
Olive Branch—G H Jacob.
Ashland—H C Edmondson.
Early Grove—J R Rodgers.
Red Banks—J W Anderson.
Shawnee—J L Bowling.
Cornersville—S A Ellis.
Shelby Creek—R F L Satterfield.
Myrtle—W A Manly.

GREENVILLE DISTRICT.

R M Standefer, P. E.
Greneville station—T W Lewis.
Leland and Lake Lee—W W Moss.
Arcola and Hollandale—W C Harris
Indianola and Fairsonia—W D McCullough.
Shaw and New Salem—R O Brown.
Cleveland and Shelby—W S Shipman.
Australia and Friendship—O L Savage
Clarksdale station—J A Randolph.
Jamestown station—G H Lipscomb.
Dublin and Brooklyn—E S Lewis.
Belen—R H B Gladney.
Tunica and Lula—W M Young.
Friars Point station—J H Shumaker.
Bolivar and Benoit—W W Woollard
Lehrton mission—D M Miller.
Coahoma and Bonns—J B Harris.

PERSONALS.

Rev. A. O. Evans of Pine Bluff came to hear Rev. Sam P. Jones lecture Tuesday night.

Bro. J. A. Dees, an excellent layman and steward of Min ral C't, was a pleasant caller Monday last.

Rev, Horace Jewell of Searcy gave us a pleasant call last Friday. He will make a splendid report from his excellent charge.

Rev. B. H. Greathouse, recently appointed to Central Church, Fort Smith, writes, that 'everything moves off pleasantly' in that excellent charge.

Revs. E. L. Beard and J. H. Bradford were welcome visitors Monday arternoon. They were passing, and stopped over to hear Rev, Sam P. Jones.

Rev. Dr. Andrew Hunter left Tuesday p. m. to attend the White River Conference, where he will receive the cordial greetings of many brethren beloved.

Rev. J. H. Wade was last week married to a Miss Wells of Valley Springs. He is over 70 and she is about 20. We wish the happy couple success.—Mountain Echo.

Rev. C. M. Keith, P. C. of Princeton C't, writes he is receiving a very cordial reception from his people, for whom he hopes to do another faithful year's work.

Bros. John M. Carr and S. R. Twitty, students of Hendrix College, gave us a pleasant call Monday afternoon. They came in to hear the lecture by Rev. Sam P. Jones.

On Monday we had a very pleasant call from Mr. Otis Fuller, editor of the Republican, St. Johns, Mich. He was accompanied by his friend H. F. Auten, Esq. of this city.

Bro. W. W. Standsbery, a worthy and aged member of our Church, died in this city last Wednesday. Funeral services were conducted in Asbury, church by Rev. Dr, J. H. Dye.

Our beloved brother, Rev. Dr. J. H. Evans, writes from Jackson, Tenn., Dec. 12, "I'm comfortably housed in the District parsonage, and my old friends here give me a cordial welcome."

Conference sent Bro. J. R. Cason to Fordyce. He had served this Church two years, and our people hold him in very high esteem, and will follow him and his family with their prayers.—Prescott Democrat.

Last Friday we had the pleasure of a visit from Rev. H. H. Watson and his beautiful little daughter Miss Annie. Bro. Watson was returned to the Camden District, which he had already served two years with great acceptability.

Rev. R. S. Kirkman of Mineral C't gave us a brotherly call Tuesday. He reports his charge in fair condition, 27 conversions and 37 accessions; and that the past year has been in some respects the hardest in life, but the Lord has brought him safely throught all.

Rev. E. C. Castlebery of Beebe and M. B. Corrigan of Argenta were pleasant callers last Friday. Both of them will make good reports at Conference, and Bro. Corrigan will report nearly $1,600 raised for all purposes, a very creditable report for our Church in Argenta.

Rev. D. Jalma Leake makes a cheering report of his charge, Corning C't, and tells of a fruitful storm, which filled the parsonage with various supplies for a preacher's family, from the good people of Corning. We are not surprised, that he compliments them so highly.

Revs. Dr. M. B. Chapman, R. R. Moore and W. A. Steel of this city were each greeted with large and appreciative congregations last Sunday, and we congratulate them and their charges upon their return for the ensuing year. May their labors be abundantly blessed in the edification of believers and in the conversion of sinners.

Last Wednesday we had a pleasant visit from Rev. J. H. Bradford and his daughter, Miss Hattie, who is a zealous and sweet-spirited worker in the Church. Bro. Bradford has been one of the most successful agents of THE ARKANSAS METHODIST, but he insists, that the paper has been worth more to him in his ministerial work than he has been to the paper.

Tuesday morning we had the pleasure of a visit from Rev. H. W. Brooks of Hope, returning from Memphis, where he celebrated the marriage of his brother, Mr. R. W. Brooks and Miss Pauline King. The groom is a member of the brokerage firm of Brooks & Cole, and the bride is a most estimable Christian, both members of our First Church in Memphis.

Revs. C. C. Godden, John McLauchlan, J. R. Moore and several other brethren honored our office with their presence last Wednesday as they returned from Conference. Bro. Godden was returned for the third year to his former important charge; Bro. McLauchlan was sent to Lonoke, the best of appointments, and Bro. Moore was appointed P. E. of this District, in which he will receive a most cordial welcome and be given opportunity for labors abundant.

The Hot Springs News says: "The members of the Central M. E. Church, South, in this City, and the public generally, will receive the announcement with delight that the Rev. C. C. Godden has been returned by Conference to the pastorate of this Church. Dr. Godden is very popular, not only with the members of his congregation here, but with the entire public and one and all hail with joy the announcement of his return as pastor of the Church at this place."

Last Monday night in this city, under the auspices of the Y. M. C. A., Rev. Sam P. Jones delivered his "Get There" lecture to a large and delighted audience, who would doubtless be glad to pay $1 each to hear him again. It would be useless to attemp any description of the speaker or his lecture, for neither can be fully and accurately portrayed in cold type. Unique and unrivaled upon the platform, he holds and entertains all his hearers all the time he speaks. Wonderful man!

The Heber Jacksonian says of Rev. Frank Barrett, P. C. of Red River C't: "petitions were numerously signed asking Conference to return him to this charge another year, which plainly shows that our people regard him as a young man of ability, Christian character, an energetic worker and an honored and respected citizen. This being the close of his first year's service in the ministry it must be very gratifying to to him to know that the people, irrespective of church relation, ask his return."

Referring to his change to Magnolia after two years' efficient service in Warren, the Warren News says of Rev. J. R. Sanders: "by his manly and religious deportment he has shown himself to be one o God's noblest workers, and a devout Christian gentleman. He has not only won the respect, but the love, of almost every individual, whether of the Church or of the world, and in whatever condition or sphere of life fate or Providence may toss him, he can always draw comfort from the consoling assurance that the people of Warren, as a whole, regardless of class or condition, wish him well. May he and his noble wife and interesting family find among the people of Magnolia the friends they have left in Warren, and to the people of that city we most heartily commend them."

FROM LOUISIANA.

Our Conference convened Dec. 3, in the city of Monroe, which is beautifully situated on the Ouachita river, below Camden, Ark., but how far below we cannot inform you. Bishop Haygood presided, and was in no hurry he said and he did not seem to be, yet the business was finished up on Saturday by holding an afternoon session and the appointments were read out on Sunday night.

We were honored with but few visitors. Smith of our Publishing House, Dr. Hunnicutt of Centenary College, Dr. McVay of Mansfield College, Dr. W. H. Potter of Georgia, and Dr. McLaurin, the Bible Agent of Mississippi were all. The preaching was not only of a high order intellectually, but was well seasoned with the Divine unction. All the sermons that we heard were of that character save one. We regard Bishop Haygood as truly a great man; great for strength of native intellect; great in high literary and spiritual attainments and peculiarly great for the latitude of his view and for being in advance of the times.

We ought to say more and must say, that he is the plainest in personal appearence and the most humble unassuming great man, that we have ever seen. He preached one hour and twenty-five minutes on Sunday to an immense audience in demonstration of the Spirit and with power. His style is not to say florid; no great circumlocution, he does not scrape the sky, yet his thoughts breathed and his words burned. The amens and sobs among the preachers and others were audible and the tears fell like rain from many faces. We felt like Dr. Biggs said he did after hearing Bishop Wilson at Prescott some years ago. He said he felt so little, that he thought he could never try to preach again.

The changes in the appointments were many. Every man in this District, the P. E. included, was moved. We have a short move to make. Bastrop is our field. We ar told that it is a nice little city charge, consisting of a nice parsonage, well furnished and a neat little $5,000 brick church. Of course we are pleased.

A class of eleven were ordained Deacons and seven ordained Elders. We have not the statistics at this writing to give, but can say that an advance has been made during the year all along the line.

You are making a grand little paper. We herewith renew our subscri tion. Please change from Delhi to Bastrop. God bless you!

H. ARMSTRONG.

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Having read Mr. Morehead's experience plating with gold, silver and nickel, I sent for a plater and have more work than I can do. It is surprising the spoons, castors and Jewelry that people want plated. The first week I cleared $37.10 and in three weeks 119.85, and my wife has made about as I have. By addressing W. H. Griffith & Co., Zaneville, Ohio, you can get circulars. A plater only costs $3. You can learn to use it in an hour. Can plate large or small articles, and can make money anywhere.

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Cheering News for the Holidays,

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Quarterly Meetings.

WASHINGTON DIST.—Thos. H Ware, P E. First round. Centre Point ct. Dec 20, 21; Lockesburg ct, 27, 28; Nashville ct, Jan 3, 4; Prescott sta, 10, 11: Washin ton ct, 17, 15; College Hill ct, 24, 25: Texarkana ct, 31, Feb. 1; Emmett ct, 7, 8; De-Ann ct, 14, 15; Fulton ct. 21, 22; Richmond and Rocky Comfort, 28, Mar 1; Little River mis, 7, 8; Chapel Hill ct, 14, 15; Peytonville ct, 21, 22; Hope sta, 28 29. District Stewards will please meet me in Nashville, Jan 7, at 1 o'clock, p m. Let all attend.

HARRISON DIST.—S F Dykes, P E. First round. Bellefonte ct, Dec 27, 28; Harrison and Bellefonte, Jan 3, 4; Valley Springs, 10, 11; Powell, 17, 18; Omaba, 24, 25: Yellville, 30; Mountain Home, 31, Feb 1 Oakland, 3, 4; Lead Hill, 7, 8; Witt Springs, 14, 15; Wiley's Cove, 21, 22; Archie, 23, 24; Big Flat, 28, Mar 1; McPhearson, 2, 3.

The following named District Stewards will please meet in Yellville, Jan 16, at 10 o'clock, a m. viz.: C D Floyd, I N Linton, L L Sewell, J O Nicholson, J C Eaton, Dr A J Brewer F A Robinson, James Braton and George Martin. I hope as many of the paster as can will attend the Dist Stewards' meeting. Dear brethren, suffer a word of exhortation on your collections ordered by the Annual Conference. Please begin at once to make the collections, and don't wait till the close of the year. Let us do our best to have our collections in full by District Conference.

CAMDEN DIST.—H H Watson, P E. First round. Stephens and Waldo, at Mt Prospect, Dec 20, 21: Atlanta, at Atlanta, 28 29: Fordyce sta, Jan 3, 4: Buckner, at Buckner, 10, 11: Ouachita at Ebeneezer, 17, 18; Camden ct at Ten Springs, 24, 25: Magnolia ct at Philadephia, 31, Feb 1; Magnolia sta, 1, 2; Lewisville at Lewisville, 7, 8; Carolina at Harmony, 14, 15; Hampton at Hampton. 21, 22; Bearden at Bearden 28, Mar 1; Lapile at Hillsboro, 7, 8; El Dorado at Bethel, 14, 15; Camden sta, 21, 22.

The District Stewards will meet at Camden, Jan. 8, 2 p m. The following are the names: J W Brown, C W Jean, J S McGee, J W Kurm. W B Nance, R L Addy, R D Smith, T J Buster, J W Honnie, A D Wren, G W Jackson, M A McHenry, R E Thompson, D H Toben, H F Richardson.

LITTLE ROCK DIST.—J R Moore, P E. First round. Winfield Memorial, Dec 20, 21; Asbury, 27, 28; Carlisle, Jan 3, 4; Mabevale, 10, 11; Hazen and DeVall's Bluff, 17, 18; First Church. 24, 25; Wattensas, 31, Feby 1; Maumelle, 7, 8; England, 14, 15; Lonoke sta, 21, 22; Austin, 28, Mar 1; Des-Ar., 7, 8; Liber y, 14, 15.

The District Stewards' meeting will be held at First Church, Little Rock, on Tuesday, Jan 20, at 7 p m. The pastors will please furnish me the names of the District Stewards, and the places where Quarterly Conferences will be held.

PINE BLUFF DIST.—J H Riggin, P E. First round. Redfield at Good Faith, Dec 27, 28; Toledo at Concord, Jan 3, 4: De Witt at Humphrey, 10, 11; Old River, 17, 18; New Edinburg at New Edinburg, 24, 25; Kingsland at Kingsland, 25, 26; Stuttgart, 31, Feb 1; Pine Bluff, Lakeside, 7, 8: Pine Bluff, First Church, 14, 15; Auburn at Varner, 21, 22; Sheridan at Sheridan, 28, Mar 1; White River, Shiloh, 7, 8 Lehi at Shady Grove, 14, 15: Arkansas Post, 21, 22: Pastoria at Wabbaseka, 28, 29.

District Stewards meet at Pine Bluff, in First Church, 11 a m, Dec 31.

ARKADELPHIA DIST.—H D McKinnon, P E. First round. Tulip ct at Bethlehem, Dec 27, 28; Okolona ct at Centre Grove, Jan 3. 4; Bryant ct, 10, 11; Arkadelphia sta, 17, 18 Princeton ct at Princeton, 24, 25: Smithton ct at Smithton, 31. Feb 1: Social Hill ct at Cross Roads, 7, 8: Collegeville ct, 14, 15; Gurdon ct, 21, 22: Benton sta, 27, 28; Malvern sta, Mar 5, 6: Murfreesboro at Brockton, 12, 13: Lono ct, at Clear Creek, 19, 20: Clark ct at Pisgah, 26, 27:

CLARKSVILLE DIST.—George W Hill, P E. First round. Altus, Dec 6, 7: Ozark sta, 13, 14: Van Buren sta, 20, 21: Ozark ct, 27, 28: Dyer ct, Jan 3, 4: Alma and Mulberry sta, 4, 5: Clarksville sta, 10, 11: Ozone ct, 17, 18: Lamar ct, 24, 25: Van Buren ct, 31, Feb 1: Cove City mis, 2, 3: Chester mis, 4, 5: Coal Hill ct, 7, 8: Clarksville ct, 14, 15.

The District Stewards will please meet me in the Methodist church at Ozark. Dec 29, at 10 a m. The pastors will please send me the names and postoffices of their Stewards, also the amount of salary assessed for the preacher in charge as soon as their Stewards' meetings have been held.

NOTICE:—The preachers of Clarksville District will please meet me at the Methodist church in Ozark, at 9 a. m., Dec. 29, 30, 31, for discussion of the following subjects: 1 Revivals, (1) How to conduct them, (2) Preparation, (3) The people's part, etc. G. W. Boyles and W. H. Bu ns leaders in discussion. 2. The Benevolent collections how secure them. R. M. Traylor, W. J. Stone. 3. Preaching, (1) Preparation, (2) Delivery, (3) Object. I. L. Burrow. B. C. Matthews. 4. Sunday-schools, How increase their efficiency. J. E. Martin, W. H Myers.

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ARKANSAS METHODIST.

WEDNESDAY, DEC. 17, 1890

CHRISTIAN LIFE.

PRAYER FOR OUR CHILDREN

Father, our children keep!
We know not what is coming on the earth;
Beneath the shadow of Thy heavenly wing,
Oh, keep them, keep them, Thou who gavest them birth.

Father, draw nearer us!
Draw firmer around us Thy protecting arm;
Oh, clasp our childsen closer to Thy side,
Uninjured in the day of earth's alarm.

Them in Thy chambers hide!
Oh, hide them and preserve them calm and safe.
When sin abounds, and error flows abroad
And Satan tempts, the human passions chafe.

Oh, keep them undefiled!
Unspoted from a tempting world of sin;
That, clothed in white, through the bright city gates,
They may with us in triumph enter in.
--H. Bonar.

MAN'S VOW AND GOD'S PROMISE.

MR. EDITOR:—Some years ago I heard Dr. Young of Nashville, preach from this text: "Offer unto God thanksgiving, and pay thy vows unto the Most High; and call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me." I do not remember that he read both verses here given, but his sermon impressed me with great force. Here is a promise that like all other promises of divine help, is conditional. "Call upon me in the day of trouble, and I will deliver thee." Disconnect this clause so as to make it stand independent of the verse going before, and God is pledged in the absolute sense, to deliver those who call upon Him in the day of trouble. But that is not the way it is, the promise that binds Him is made with the understanding that we will on our part, faithfully perform the conditions upon which the promise of deliverance is made. For instance, God is not bound by His promise to be unto us the God of all needed grace, unless we bind ourselves by a solemn promise to be His people. And if after so binding ourselves, we prove unfaithful to the argument, by being some other people than that we promised to be, then, the binding force of the divid-promise is gone, and the obligation of God, is no longer an obligation.

There is no man who ever obtained any pardon without first binding himself over to the service of God by promise. And this was in its entirety; it could not be partial, else the man was not bound at all. There is no dividing of rights in self, between the man and his God, except it be defined in that moral freedom which He allows all men to have. But I could see nothing more in that than the power to accept the terms, and enter into covenant with God, or refuse them and remain an alien from Him in the service of unholiness.

Now if this is true, then it follows that when a man ceases to be unto the Lord all that he stands obligated to be, by virtue of his promise, he falls again into that same state from which he was delivered by pardon. For God never pardoned him at all except upon the solemn promise on his part, that he would put all the powers of his nature and all the days of his life into the divine service; and so if he fails in that service, his experienee of that pardon also fails, and the two failures places him right back where he was before the sentence of pardon was passed. And, indeed, all his wicked life from which he had been justified, is re-entered against him together with this other fact, that he has broken his covenant with God. Such a man is in a worse condition than he was before, for his want of faithfulness in keeping his word with God teaches him to distrust his own stabiliity and be less courageous in trying to return to his allegiance and plead for a renewal of the broken covenant.

If it was possible for any one man to read the experience of every other man who has ever felt pardoning grace, he would find it to be this—that before they could have any conscious peace, an obligation had to be assumed in each case and cover all the ground, so that no part of the life or being should fail to be brought into the service of the Lord, before He would grant the favor. There could be no experience of this grace until there was a conscious knowlege that in the free act of the will, this obligation had been assumed in good faith. And right here may be found the secret of all that trouble with those who are so long in their struggle to obtain that experience. They call upon God for weeks and sometimes years and He seems not to hear them. But the difficulty is not with Him; it is owing to the fact that they are holding back some things belonging to their being to be used in the service of self, whereas God will have the man in all his entirety, or not at all.

Taking this view of the case, the question about how much special divine favor a man has a right to expect, does not depend on this, that he experienced pardon and the renewing grace once; it depends on whether or not he has continued to be unto the Lord all he agreed to be in the first faithful promise that obtained to him the first joyful experience. For if we can not begin the life in Christ without binding ourselves by a solemn promise, to do the full service of that life, we can not continue in it if we make ourselves false to the promise and prove unfaithful. A covenant like that between the Christian and his God, ceases to be such when either party violates the conditions upon which it is stipulated, and God has pledged the honor of Himself that His promises, He "will most surely keep and perform." Indeed we know the word of the Lord is truth. That which he says shall be, can not be otherwise than that. But yet it is true that in many instances, that prayer of the Christian is not answered. We call upon God time and again for the very things He has promised to give, but they do not come.

What then is the cause of this seeming failure in the promise? Is it with God? No, it is with man. If he would look honestly into the secret of his heart and life, he would find there perhaps many sad failures on his part, to be unto the Lord that which he agreed to be, and so the Lord is no longer unto him what He agreed to be, because the conditions of the promise have not been faithfully kept and performed on his part. There is no use for a man to be calling upon God and reminding Him of His promises, while he is living in a willful violation of a vow he has made. Look first, my brother, and see how the record stands. May be it will show a promise to do something on your part that has never been done. If so, then, go and do that thing and when it is done, put in your petition, and if it is for anything that is within the line of His promises, He will honor it as sure as the heavens stand. "Try Him herewith and see if he will not open to you the windows of heaven, and pour you out a blessing that there shall not be room enough for you to contain." O ye fallen, afflicted, sorrowing mortals, do you sometimes feel that God has hidden himself and then charge him with being clean gone forever? Do you not know He is too good to be false to those who are true to Him? If you will just let Him keep you heart, He will let you keep His grace. If you will be unto Him what He asks, He will be unto you all you need, however deep your troubles or severe your trials. And this is a paying investment for man is nothing to God as in value, but there is nothing in comparison with what He is in value to man. I do not mean to say that this grace can be bought. But keep your promises with the Most High; pay your vows, and so stand adjusted to the conditions and every needed supply will come to you as conveniently as the sunbeams fall from a clear mid-day sun. More anon.

T. A. SETTLE.

WHICH WILL YOU TAKE.

Entering the office of a well-known merchant, I lifted my eyes and found myself confronted with the brightest and most thrilling temperance lecture I ever steered myself against in the whole course of my life. It was an inscription marked with a pen on the back of a postal card nailed to the desk. The inscription read as follows:

WHICH?
WIFE OR WHISKY?
THE BABIES OR THE BOTTLE?
HOME OR HELL?

"Where did you get that, and what did you nail it up there for?" I asked the merchant. "I wrote that myself and nailed it up there," was his reply, "and I will tell you the story of that card. Some time ago I found myself falling into the drinking habit. I would run out once in awhile with a visiting customer or at the invitation of a traveling-man, or on every slight occasion that offered. I soon found that my business faculties were becoming dulled, that my stomach was generally out of sorts, my appetite failing and a constant craving for alcohol stimulant becoming dominant. I saw tears in the eyes of my wife, wonder depicted in the face of my children, and then I took a long look ahead. One day I sat down at this desk, and half unconsciously wrote the inscription on that card. On looking at it upon its completion its awful revelation burst upon me like a flash. I nailed it up there, and red it over a hundred times that afternoon. That night I went home sober, and I have not touched a drop of intoxicating liquor since. You see how startling is its alliteration. Now, I have no literary proclivities, and I regard that card as an inspiration. It speaks out three solemn warnings every time I look at it. The first is a voice from the altar, the second from the cradle and the the third and last from——"

Here my friend's earnestness deepened into a solemn shaking of the head, and with that he resumed his work.

I don't think I violate his confidence by repeating the story of that card. In fact, if it should lead to the writing of similar cards to adorn other desks, I think he will be immeasurably gratified.——Saturday Evening Call.

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OUR YOUNG FOLKS

UNCLE PHIL'S STORY.

"Tell us a story, Uncle Phill,", said Rob and Archie, running to him.

"What about?" said Uncle Phil, as Rob climbed on his right knee and Archie on his left.

"O, about something that happened to you," said Rob.

"Somthing when you were a little boy," added Archie.

"Once when I was a little boy," said Uncle Phil, "I asked my mother to let Roy and myself go and play by the river."

"Was Roy your brother?" asked Rob.

"No, but he was very fond of playing with me. My mother said yes; so we went and had a good deal of sport."

"After a while I took a shingle for a boat and sailed it along the bank. At last it began to get into deep water, where I could'nt reach it with a stick. Then I told Roy to go and bring it to me. He always did what I told him, but this time he did not. I began scolding him, and he ran toward home.

"Then I was very angry. I picked up a stone and threw it at him as hard as I could."

"Oh, Uncle Phil!" said Archie.

"Just then Roy turned his head, and it struck him over his eye."

"O, Uncle Phil!" cried Rob.

"Yes, it made him stagger. He gave a little cry and lay on the ground.

"But I was still angry at him. I did not go to him, but waded into the water for my boat.

"But it was deeper than I thought. Before I knew it I was in a strong current. I screamed as it carried me down stream; but no man was near to help me.

"But, as I went down under the deep water, something took hold of me and dragged me toward shore. And when I was safe on the bank I saw it was Roy. He had saved my life."

"Good fellow! Was he your cousin?" asked Rob.

"No," replied Uncle Phil.

"What did you say to him?" said Archie.

"I put my arms around the dear fellow's neck and cried, and asked him to forgive me."

"What did he say?"

"He said, 'Bow, wow, wow!'"

"Why, who was Roy, any way?" asked Archie, in great astonishment.

"He was my dog," said Uncle Phil—"the best dog I ever saw. I have never been unkind to a dog or any other animal since, and I hope you never will be."—Selected.

VALUABLE ADVICE.

A well-known business man of New York who died recently, and who was as much honored for his high character and generosity as for the millions of dollars which he possessed, used to attribute his success in life, as many other men have done, to a "good talking to" which he received in his boyhood from an elderly and benevolent relative.

"It was my Uncle Aaron," this gentleman said, "who, I think, gave me the bit of practical advice which I have remembered oftenest. It was one summer day when I was visiting at his house. It had set in to rain very hard, and Uncle Aaron came up out of the field, put his horses into the barn, and came into his little workshop to tinker up some butter firkins.

"Some questions that I asked led him to turn to me and say:

"'Now, Willie, I am going to give you a little bit of advice, and I want you to remember and follow it all your life.

"'In the first place, always go to church. Perhaps some people can lead a decent life and get to heaven without it, and they might get to Boston without travelling on any road. But the road's the safest place, and it's just so with the church. You're liable to wander if you don't stick to it.

"'Always tell the truth and be honest. Nobody ought to be told why he should do that.

"'Never repeat anything bad about your neighbors. Any little compliment of slander that you pay to others will be paid back in slander of you, sometime, with interest.

"'Be saving, but don't be stingy. The stingy man is generally mean to others, but h's meaner yet to himself.

"'I could tell you a great many things that would be good for you, but the greatest of them all, Willie, is this:

"*'Whenever you use your jack-knife, always be sure you shut it up and put it in your pocket when you're done using it.*

"Uncle Aaron said this last as if it were in italics, and the earnestness with which he uttered the words impressed his advice on my mind. I followed his advice, about the knife at least, with great care, and I noticed that after that I never lost a knife, whereas before I had never kept one more than a few weeks.

"The habit of taking such good care of my knife made me careful of other things as well. I got an orderly habit out of it—a habit of taking note mentally of even the most ordinary and accustomed things as I did them—that has been worth a vast amount to me.'

No. 365.—Riddle.

We're sometimes made of paper good
And sometimes made of gold;
We're also made of polished wood,
And heavy burdens hold.

Oft times the treasures we contain
You never would resign;
And though we're bound beneath the strain
We never dare repine.

Again, we are as free as air,
A lightsome, merry crew,
That live and die without a care
Amid the sun and dew.

No. 366.—A Diamond.

1. A letter. 2. A form of the verb to be. 3. Heads, applied to persons. 4. Official documents conferring rights on certain parties. 5. Water cocks. 6. The flowers of an aquatic plant. 7. A sentence, considered as the expression of a thought. 8. Of old (Obs). 9. Thorny. 10. Obstinate. 11. A letter.

No. 367.—A Queer Sachel.

One day a lady friend came to visit me, bringing with her a traveling bag which I assisted her to unpack. I shall not be betraying confidence if I tell you what it contained.

Imagine my dismay when I found in articles like these: A bond servant, a space between two mountains, a dead calf and a piece of a boat. The other things were what you might expect to find, such as a covering for the face, a box of ointment, a receptacle for flowers, a part of a finger ring, a small bottle, etc.

The strangest part of my story is that each article was a part of the bag. What was the name for the bag, and what were its contents?

No. 368.—A Problem for Sharp Wits.

The following problem is attributed to Lord Macaulay. It will furnish a little brisk exercise for the brain:

To five and five and forty-five
The first of letters add,
You'll have a thing to kill a king,
And make a wise man mad.

No. 369.—Illustrated Rebus.

No. 370.—A Date Puzzle.

The whole is a date to which artisans and many others are looking forward with great interest.

My first is one-half of my fourth.
My fourth is one-fourth of my second.
My third equals my first plus my second.
My first and fourth equal one-third of my third.
My third minus my fourth equals my second minus my first.
My second plus my fourth equals my first plus my third.

No. 371.—An Hour Glass.

The central letters reading downward will spell the name of a large city in the United States.

Crosswords: 1. Roomy. 2. Vocation. 3. One fully skilled in any art. 4. The beginning of the night. 5. In Denver. 6. A beverage. 7. To lessen. 8. An animal related to the starfish, but growing on a long, jointed stalk. 9. Deceased persons.

Conundrums Answered.

What is always pointed and with one eye to business? A needle.

What chemical instrument is like a cutting remark? The retort.

What did Jack Frost say to the lily? Wilt thou, and she wilted.

How does a sailor know there is not a man in the moon? Because he has been to sea (see).

When is leather like rust? When it's an ox hide (oxide).

What are the best fields for dancing in? The hop fields.

Why is a whisper like a forged note? It is uttered, but not allowed (aloud).

Why is a bed cover like a blister? Because it's a counter pane (pain).

When may a ship at sea be said not to be on water? When she is on fire.

What sweetmeat do you get by slamming a door on your fingers? Jam.

Sayings Wise and Otherwise.

It is an odd man who does not enjoy getting even.

When one lays hold of a severed bell rope he fails to touch a responsive chord.

It may be remarked that the down of the peach is different from that of the banana peel.

The tea kettle sings because it is always able to keep itself outside of hot water.

The alarm clock always has a rousing time.

It is well to make the best of this world, for you'll never get out of it alive.

Absolute Security.

Citizen—Yes, I have an umbrella that needs mending; but if I let you have it how am I to know that you will bring it back?

Umbrella Mender—Haf no fear. I alvays charge more for mending dan I could sell see umbrella for.

A Trifle Inconsistent.

Henry—Will, lend me your knife.

Will—I haven't got any; besides, I want to use it myself.

Key to the Puzzler.

No. 356.—Charade: Earth-quake.

No. 357.—Enigmatical Plants: Caraway, Wormwood, Chickweed, Rosemary, Catnip, Potatoes.

No. 358.—Illustrated Acrostic: 1. Horse. 2. Apple. 3. Rocks. 4. Vanes. 5. Easel. 6. Sabot. 7. Torch. Initials—Harvest.

No. 359.—Amputations: C-hang-e.

No. 360.—Angel of the Battlefield: Clara Barton.

No. 361.—Cube and Square: From 1 to 2, tangle; 2 to 4, dauphin; 1 to 3, torment; 3 to 4, trodden; 5 to 6, element; 6 to 8, trodden; 5 to 7, enforce; 7 to 8, enliven; 1 to 5, tame; 2 to 6, dart; 4 to 8, noon; 3 to 7, tale. Inclosed Square: 1. Ment. 2. Ever. 3. Nero. 4. Trod.

No. 362.—Riddle in Rhyme: The letter H.

No. 363.—At Close of Day: Cur-few.

No. 364.—Enigmatical Birds: 1. Sparrow. 2. Gross-beak. 3. Yellow-throat. 4. Nut-hatch. 5. Lap-wing. 6. Wheat-ear.

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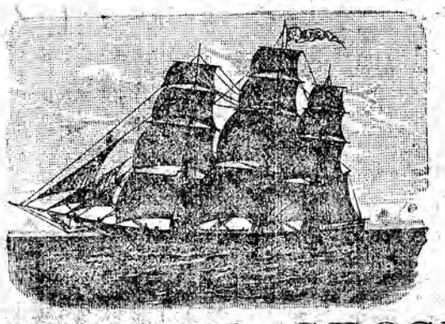

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ARKANSAS METHODIST.

WEDNESDAY, DEC. 17, 1890

OBITUARIES.

SMITH.—Rebecca, daughter of W. J. and S. E. Smith, was born in Yell cou ty Nov. 6, 1871 and died May 28, 1886, age fourteen years and six months. She died right, saying to father and mother, brother and sister, meet me in heaven.

Little Ollie Dovey sweet baby of Brother and Sister Smith, was born in March 8, 1883, and died February 28, 1884, age eleven months, 9 days, Suffer the little children to come unto Me and forbid them not; for of such is the kingdom of heaven. Father and mother, brothers and sister, be faithful. You will meet your loved one on the other shore.

JAS. W. PINKERTON.

FRITTS.—Mrs. Cornelia Francis Fritts was born in Davidson Co., N. C., Nov. 29, 1856; was converted and joined the Lutheran Church in her 15th year. Some nine years ago she joined the M. E. Church, South. In both Churches she was a consistent member, and her whole life was a example of earnest and child-like faith in God. Her aged parents tell us that since her conversion she was never known to utter an unkind or selfish word. Her daily life, was a proof of what life can be made, with all the Christian graces woven into it. She leaves a husband and five children, who mourn their loss with broken hearts. May our Father in heaven comfort them with His grace and may father, mother, husband and children all look through their blinding tears, to the home above where, if faithful to God here, as she was, they will meet, and be united again, where parting never comes, and the weary are forever at rest.

ARTHER MARSTON.

Knight. Lewis Willie, only child of L. W. and Mattie F. Knight, was born July 12, 1888 and died J ly 12, 1890, in Dallas, Co., Ark. Willie was a sweet and interesting little boy. We all miss him, but little Willie has gone home to Je us and there around the throne of God he is making the sweetest of music; yes, he is there waiting and watching for mother and father. We all know that he is greatly missed by his parents for they can no longer hear his little tongue lisp forth little words nor hear his busy little feet running over the floor. Weep not, dear parents; for your darling baby is not dead, but sweetly sleeping in Jesus' arms. We know that our loss is his eternal gain, but we all hope and trust to meet sweet little Willie where parting is no more. O what a glorious meeting that will be when the father and mother shall meet their sweet little babe to part no more.

His little cousin,
Tulip, Ark. BETTIE SIMS.

MASSEY.—Lois Eleanor, daughter of J. B. and Fannie E. Massey, died the 16th day of Oct. 1890, aged 7 years and 16 days. She was a bright sweet child, and showed a noble devotion to her mother and all the family. They will miss her in the home circle. They will no more hear the sweet voice singing the Sunday-school songs she loved so well. She took great delight in her Sunday-school. She loved Jesus and often spoke of a dear baby brother, who had gone home to Jesus before. With sad and sorrowing hearts we heard the call for her to go. We were conscious it was the voice of the Shepherd come to take this dear little lamb to the better fold above where no evil ever enters. Many fond hopes clustered around this beautiful child of such bright promise, but "the Lord had need of her." Dear brother and sister, you have another treasure in heaven, waiting and watching for papa and mamma. She "can not come to you, but you can go to her." May all her brothers and sisters meet dear little Lois in heaven and be blessed forever.

AUNTIE.

EWING.—Ida D. Ewing, daughter of M. H. and Bettie Buchanan, was born in Lawrence Co., Tenn., March 23, 1869; died in Jefferson Co., July 14, 1890; professed religion and married to H. L. Ewing in the same year, 1885. Another cheerful Christian woman has been taken up from these low grounds of sorrow to be re-united with her two precious little jewels who had preceeded her to the glory land, where she will receive a crown of righteousness that awaits those who are carried up through great trials and tribulations.

Ida was an obedient daughter, affectionate mother, and a loving wife. Her cheerful and friendly disposition gained the frendship and confidence of all the people wherever she went. Owing to circumstances she had not yet united with any branch of the Church, but would have joined the M. E. Church, South, in a short time. She lived an exemplary Christian life from her conversion till death. God grant that all of her sacred ties here on earth may copy her example, that the loved ones may be safely housed in our Father's house of many mansions.

H. W. MANN.

Nashville Advocate please copy.

LAND.—Emma, daughter of J. M. and A. M. Land, was born Oct. 9 1883 and died Oct. 23, 1890. Blessed sleep enfolded this fair flower, just as its years of earthly blooming had completed the mystic number of seven. A jewel of such rare worth was too pure for aught but heaven. So e're the snares and temptations of earth, could tarnish the brightness of its undimmed purity, the Master sent His angel, to pluck it for His kingdom above. With what longing tenderness, that gentle angel must have hovered over that little couch, while the mighty angel of death unlocked the casket that held so fair a jewel, and as that glad soul flew heavenward from its prison walls, what joyful songs of praise and thanksgiving, must have been wafted upward to the loving Redeemer, and with what glad notes the harps of heaven must have rung, as the pure gleam, of her beaming wings of immortality grew more radiant, as they neared the celestial city of God. What a joy, what bewildering overflowing joy, must have pulsated through her awakened soul at the divine touch of her Savior's loving arms. While all the wondrous beauty, and glory, of heaven glowed upon her enraptured view. At home, safe at home in that beautiful city, with God, the Savior, and all His holy angels! O fond loving parents your little one is safe, and God grant, that when the reaper comes that you will be among the good sheaves, mete to be garnered up in kingdom of God.

Away from all the cares of life.
Away from bitterness and strife.
There, pain and anguish never come.
'Tis peace and love, in that bright home.

G. E. CAMERON, P. C.

PERRY.—Mrs. Minnie McKay Perry, daughter of J. C. and R. J. McKay, was born in York Co., South Carolina, November 17, 1866.

While in her 10th year she was converted and joined the Church. From that early age, until her death, which occurred on the 22d day of October 1890; her daily life accorded with her Christian profession. She was married to Mr. Geo. Perry on the 7th day of November 1882. She lived a quiet Christian life manifesting an abiding trust in the promise of God led a meek and humble life, and her death was one of triumph through faith in Christ. Only a few moments before she died, she said she was willing to die, and so peaceful was her death that she seemed indeed to fall asleep in Jesus. She was a loving daughter, a devoted wife and mother, and a faithful friend and neighbor. She left two little children, one an infant only a few hours old, the other a little boy about 3 years old. These she confided to the care of her mother. When she knew she must leave these little charges, her family and friends, said she was willing to answer the call from the Master; and her beautiful Christian life faded from earth and she went away to live with angels. It has been the writer's good fortune to live very near her during this year, and he does know that she was a kind good neighbor, and was loved by almost all who knew her. God bless and comfort, through his grace, the bereft ones, and especially shield and keep the little ones, and finally bring them all together into the home prepared for the good. The large number who attended her funeral, and followed her to the grave, attest to the esteem in which she was held those who knew her.

J. M. D. STURGIS.

COAPSWOOD.—The subject of this sketch, Lucy E. J. (Sively) Coapswood was born March 19, 1841 in Alabama; was married to E. J. Coapswood July 26, 1860 and joined the M. E. Church, south, in August 1868; died at her home in Desha Co., Ark., Sept. 30, 1890. Sis er Coapswood was one of the most commendable women in all of the various characteristics of womanhood, I ever knew—faithful and cheerful to prosperity and patient and uncomplaining in adversity. She was the mother of 8 children four of whom have preceeded her to the better land, In the death of her children she grieved, but did not complain, realizing that they were in the hands of Him who doeth all things well. In this she only showed faith, that Christian faith and trust that should always characterize the true Christian. In her maternal care of those living, she was tender and affectionate yet never indulging or spoiling; in fact she was a model mother. As a wife she was truly devoted to her husband and was fully identified with him in all that went to make up the happiness and comfort of a holy domestic relationship. In her love and fidelity to the Church, there was none who excelled her. Her home was the preacher's home, and none were more delighted to benefit and help her pastor both in material and spiritual th ngs than Sister Coapswood. In her death the family, the Church, and the world have lost a benefactor. As the large congregation of loving friends were leaving the grave after the solemn, but beautiful and impressive service conducted by her P. C., Bro. Robinson, we stopped and remarked to weeping friends, "there lies the pillar of Pea Ridge Church." What a beautiful epitaph to the memory of a sister in Isreal; like the Rose that is plucked, the fragrance still remains the sweet Christian example of the dear Sister will remain as a monument in the memory of all who knew her.

R. H. POYNTER.

SPENCE.—On Friday evening Nov. 7, 1890, at twenty minutes past three oclock, Sister Nancy A. Spence quietly and safely passed over the last river. She was the daughter of Rev. Geo. W. and M. A. Stewart and the wife of our dear brother, R. F. Spence. Her age was forty-four years and nineteen days. She professed religion when only nine years old. Her sickness was long protracted, and her sufferings though at times severe were patiently borne. Several days before her death she called her husband to her bed-side and gave full directions concerning her burial. Even before her siskness she had made extensive arrangements for the comfort of the children for the winter. She anticipated her departure. She did not want a funeral sermon only the burial service. We sang the hymn of her own selection, "O for a heart to praise my God." She was greatly honored by her children and the seemingly untimely death had saddened their hearts and has made lonely their home—a home without a mother.

Many of our preachers will remember Bro. Spence as one of our most faithful and efficient stewards at Quitman. He has many friends and will have their prayers for sustaining grace. Our home is "over there" in the "Happy Eden" where the flowers bloom forever.

O. H. TUCKER.

Quitman, Ark.

GIST.—J. C. Gist, son of John and Elizabeth H. Gist, was born in Lawrence Co., Middle Tenn., Feb. 8, 1849, and came to his untimely death in Argenta, Nov. 26, 1890, aged 41 years, 9 months and 18 days. My brother's life has been one of usefulness though he has had his share of troubles. Our mother died when he was only 12 years old and father died when he was only 16 years old, and he being the oldest the cares of the family fell upon him. Shortly after father's death he was married to Miss Lidda Willey and moved to White Co., Arkansas in Dec. 1866. He lived there seven years and moved to Faulkner Co., Dec. 1873, where he purchased land and cleared up a large farm. In 1878 he moved to the town of Conway, where he entered the mercantile business where he remained until his death. When he came to Arkansas he was poverty-stricken, but through hard work and economy he had gotten to the point where he could live with some degree of ease when the Lord saw fit to take his wife from him. In 1879 he was married again to Miss Dora Harrell who still survives him. He professed faith in Christ at Stony Point church in White county Ark. in 1869 or 70 and joined the M. E. Church, South, and lived a good consistent Christian for quite a while; but like others he got cold and lukewarm. He prayed to God the forgiver of sins with an earnestness of heart and the last three years of his life he was warmly devoted to the worship of God. As a Sunday-school worker we had no better in our county. In a Sunday-school talk this last summer he said he had about quit politics and intended to devote the remainder of his life to the worship of God. In his death Hendrix College and the Church and all objects of charity have lost a good friend. It was his hearts desire to live to see his family all Christians, but he was not permitted to see this as he has two sons and one daughter, who have attained to the age of maturity and are yet in their sins. I ask all Christians who may read this, when they bow to Almighty God in prayer, to breathe a prayer to God in behalf of these children and his entire family. He selected his own burial ground years ago in the old family grave-yard near Enola, and was buried there with Masonic honors.

JOHN H. GIST.

Middle Tennessee papers please copy.

HOW'S THIS?

We offer One Hundred Dollars reward for any case of catarrh that can not be cured by taking Hall's Catarrh Cure.

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

We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions, and financially able to carry out any obligations made by their firm.

WEST & TRUAX, Wholesale Druggists, Toledo, O.
WALDING, KINNAN & MARVIN, Wholesale Druggists, Toledo, O.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Testimonials sent free. Price 75c, per bottle. Sold by all druggists.

Dec. 10-1m.

Quinine will often stop the chills for a brief period, but Shallenberger Antidote for Malaria removes the malarious poison from the system and *cures you*. A single dose will sometimes do it. Sold by druggists.

It is the cause of God and humanity, not the suffering, nor the bravery, nor the martyrdom, that makes the hero.

It Is a Mistake

To try to cure catarrh by using local applications. Catarrh is not a local but a constitutional disease. It is not a disease of the man's nose, but of the man. Therefore, to effect a cure, requires a constitutional remedy like Hood's Sarsaparilla, which, acting through the blood, reaches every part of the system, expelling the taint which causes the disease, and imparting health.

Not self-trust, but trust in God, is the essence of heroism. Such trust is heroic, wether it proves to be wise or foolish in this world's view.

YOU WANT ONE

OF THE CELEBRATED JACKSON CORSET WAISTS.
MADE ONLY BY THE Jackson Corset Co.
JACKSON, MICH.

LADIES who prefer not to wear Stiff and Rigid Corsets, are invited to try them. They are approved by physicians, endorsed by dress makers, and recommended by everylady that has worn them.

SEND FOR CIRCULAR.
E. B. OSBORN, Southern Agent,
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Do you know that you can buy a chimney to fit your lamp that will last till some accident happens to it?

Do you know that Macbeth's "pearl top" or "pearl glass" is that chimney?

You can have it—your dealer will get it—if you insist on it. He may tell you it costs him three times as much as some others. That is true. He may say they are just as good. Don't you believe it—they may be better for him; he may like the breaking.

Pittsburg. GEO. A. MACBETH & Co.

Radway's
READY RELIEF
Price 50 Cts.
INTERNAL EXTERNAL
Instantly Stop Pain
AND SPEEDILY CURE ALL
RHEUMATIC, NEURALGIC, NERVOUS & MALARIOUS COMPLAINTS.
Radway & Co.

A representation of the engraving on our wrappers.—RADWAY & CO. NEW YORK.

RADWAY'S READY RELIEF.

The Cheapest and Best Medicine for Family Use in the World.

CURES AND PREVENTS
Colds, Congns, Sore Throats, Inflamation, Rheumatism, Neuralgia Headache, Toothache, Asthma, Difficult Breathing,

Cures the worst pains in from one to twenty minutes. *Not one hour* after reading this advertisement need anyone *Suffer with pain.*

INTERNALLY,

From 30 to 60 drops in half a tumbler o water will in a few moments cure Cramps Spasms, Sour Stomach, Nausea, Vomiting, Heartburn, Nervousness, Sleeplessness, Sick Headache, Diarrhœa, Dysentery, Cholera Morbus, Colic, Flatulency, and all Internal Pains.

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Chills and Fever, Fever and Ague Conquered.

There is not a remedial agent in the world that will cure fever and ague and all other malarious, bilious and other fevers, aided by *Radway Pills*, so quickly as *Radway's Ready Relief*.

Price 50c. per bottle. Sold by druggists

RADWAY'S PILLS.

An excellent and mild Cathartic. Purely Vegetable. The safest and Best Medicine in the world for the Cure of all Disorders of the

Liver, Stomach or Bowels.

Taken according to directions they will restore health and renew vitality.

Price 25c. a Box. Sold by all Druggists.

RADWAY'S SARSAPARILLIAN RESOLVENT

Purifies the Blood.

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DR. RADWAY & CO., No. 32 Warren Street, New York.

SELLERS' LIVER PILLS

Over 100 gross sold by one druggist, which shows that they have no equal for curing Dizziness, Headache, Costiveness, Malaria, Liver Complaint, Fever and Ague, Indigestion, Backache, Sleeplessness, and all Liver and Stomach troubles. They Never Fail. Sold by all druggists and country store keepers. Send for circular.
R. E. Sellers & Co., Prop's, Pittsburgh, Pa.

$8.50 FOR A Double Breech-Loader

Shot Guns from $2.25 to $50.
Winchester Rifles, $10.25, $11 & $12.
Breech-Loading Rifles, $3.00 to $12.00.
Self-cocking Revolvers, Nickel-plated, $2.00.
Send 2c. stamp for 50-page Catalogue and save 25 per cent.
GRIFFITH & SEMPLE, 510 & 512 W. Main, Louisville, Ky.

Students

From 18 States and Territories have attended

Jennings' Business College

NASHVILLE, TENN.,

Ninety per cent. of whom afterward secured good positions—some of them receiving salaries ranging from $600 to $1,800 per annum.

BISHOP FITZGERALD

Says: "My knowledge of Mr. R. W. Jennings as a business man of unblemished reputation and exceptionally full knowledge of business affairs, and my knowledge of his success at the head of his Business College, prompts me to commend him and his excellent school with emphasis and without reserve."

BISHOP McTYEIRE

Said to a mother whose son wanted a position: "Send him to Jennings' Business College; a certificate from R. W. Jennings to your son, recommending him for a position, will be of more benefit to him than any other influence he could have."

This school has no vacations. Students can enter at any time. For terms of tuition, board, etc., address R. W. JENNINGS, Principal.

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WOLESALE AND RETAIL DEALERS IN

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Iron, Nails, Cutlery, Axes, Cooking and Heating Stoves,

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CHARTER OAK ROSE CITY & RIO GRANDE COOKING STOVES.

very & Sons' Plows, Oliver Chilled Plows,

Rubber and Leather Belting,

Ice Cream Freezers and Refrigerators.

Our stock is both large and complete; having a resident buyer in NEW YORK we are enabled to compete with any market.

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LOG WAGONS A SPECIALTY. Fine Stock of Harness Always on Hand.

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DICKINSON HARDWARE COMPANY.

Hardware, Machinery and Stoves.

An Elegant Line of Cooking and Heating Stoves. Base Burners, Ranges, Etc. Granite Iron Ware, Coal Hods, Etc.

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ARKANSAS METHODIST.

WEDNESDAY, DEC. 17, 1890

Entered at the Post-Office at Little Rock, Arkansas, as second-class mail matter.

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ROYAL

BAKING POWDER

Absolutely Pure.

A cream of tartar baking powder. Highest of all in leavening strength.—*U. S. Government Report, Aug. 17, 1889.*

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READ THIS,

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

HYMN AND TUNE BOOKS.

We have a few copies of the $1.00 and $1.25 Round note Hymn and Tune books which we will send by mail and pay postage on receipt of price.

"STRICTLY BUSINESS."

Many of our friends can easily and frequently render this paper kind andhelpful 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.

SEARCY STATION.

MR. EDITOR:—We have recently had a gracious revival in this charge resulting in a large number of conversions and accessions to the Church. Bro. John P. Lowry was with us for two weeks greatly endeared himself to our people by his earnest and effecient work in the pulpit and in the altar services. There was nothing of a novel or sensational character in these services. The gospel was preached in a plain, simple manner, urgent appeals were made to the unconverted and they were invited to the altar for prayers and instruction in the old Methodist stye. The conversions were clear and satisfactory. A very large number of the girls attending Galloway College were happily converted; there were also converted a large number of the young men of the Searcy College.

There was also a great improvement in the spiritual condition of the Church and we think that this improvement is permanent and will produce lasting results in the future. The actual number of conversions as nearly as we could ascertain was about 90, there has been up to the present 42 accessions to the Church with a number of applicants to be received hereafter. HORACE JEWELL.

If you have a COLD or COUGH, acute or leading to CONSUMPTION,

SCOTT'S EMULSION

OF PURE COD LIVER OIL AND HYPOPHOSPHITES *OF LIME AND SODA*

IS SURE CURE FOR IT.

This preparation contains the stimulating properties of the *Hypophosphites* and fine *Norwegian Cod Liver Oil.* Used by physicians all the world over. It is *as palatable as milk.* Three times as efficacious as plain Cod Liver Oil. A perfect Emulsion, better than all others made. For all forms of *Wasting Diseases, Bronchitis,* *CONSUMPTION,* Scrofula, and as a Flesh Producer there is nothing like SCOTT'S EMULSION. It is sold by all Druggists. Let no one by profuse explanation or impudent entreaty induce you to accept a substitute.

AN EXPRESSION OF GRATITUDE.

MR. EDITOR:—Gratitude is an inherent principal in human nature, heaven-born and God-given, measured by the maguitude of favors shown, their unselfish nature, and the relation existing between the benefactor and the beneficiary. This being true you can imagine the profound gratefulness filling the heart of an itinerant Methodist preacher, at the close of a Hard year's work with finances low, when a charge with liberal assessment pays at the 4th Quarterly Conference every cent due for the support of the ministry, and then three kind-hearted brethren take the matter in hand, contributing equally and present the P. E. with a nice suit of clothes for Conference, Marion circuit with as liberal-hearted generous-souled people as ever lived, is the circuit; Drs. Knott and Haden, and Bro. Cole of Crawfordsville, are the three brethren who presented the suit, and the writer of this note the beneficiary. May God bless these brethren, their homes, wives and children.

Bro. A. C. Graham has done a good work on Marion Circuit and is in favor with his people. While writing on this line I wish to say that Chickasawba circuit, having no preacher this year, paid me in full and made me a nice and valuable present. The preacher who goes there next year will be received cordially and treated kindly. M. M. SMITH.

Jonesboro, Dec. 9.

"If the skin is rough, or the hands are chapped," said a well known physician the other day, "Pond's Extract rubbed into the skin several times daily will tend to make it soft and smooth. If the skin be hard and scaly that is perhaps salt-rheum or eczema. For its treatment bland ointments are best, as Pond's Extract Ointment. Many cases have been greatly relieved by the fluid Pond's Extract. It is well worth trying."

The New Wagoner Route--Little Rock to KansasCity Without Change of Cars.

The Mo. Pac. Ry., has inaugurated and is now operating through train service between Litte Rock and Kansas City, via Van Buren, Wagoner, Coffeyville, and Yates Center. This train, equipped with elegant day coaches and Pullman Sleepers, leaves Little Rock daily at 8:25 a. m. running through without change, arriving at Kansas City, the following morning at 7:20, affording passengers close connections in Union Depot there for all points in the "Great Northwest." Direct connection is also made at Yates Center with trains to and from Wichita and Central Kansas and at Coffeyville, with D. M. A. Division to and from Winfield, Arkansas City and Southern Kansas points. This new line traversing as it does the beautiful Indian Territory penetrating a region of unsurpassed natural scenery and unlimited agricultural wealth offers to the travelling public not only the shortest and quickest route, but the pleasantest and most interesting one to Kansas City and the West. For further information call on or address Company's nearest agent or,

H. C. TOWNSEND.
G. P. & T. A., St. Louis.
Nov. 26-4t.

BARGAINS IN ORGANS!

We have one Parlor and two Chapel Organs for sale at *low* prices for cash. A short time ago we sold a Methodist preacher a Parlor Organ at $20 less than the manufacturers asked him for the same organ. The organs we have are paid for in advertising. Write for particulars. tf.

LADIES
Needing a tonic, or children who want building up, should take
BROWN'S IRON BITTERS.
It is pleasant to take, cures Malaria, Indigestion, Biliousness and Liver Complaints.

To help you love unlovely people, think how God so loved them as to give his only-begotten Son to die for them while they were yet sinners.

If you feel weak and all worn out take BROWN'S IRON BITTERS

A NOTE OF THANKFULNESS.

In Feb'y. 1853, while yet in my teens, I was employed by the P. E., A. Hunter as junior preacher on the Warren circuit. Just how little and lonely this then beardless, pale sickly boy felt the morning Bro. H. left me at Uncle Charley Seay's, may be imagined. That was a big year's work most every way. I think there are now four pastoral charges in the territory occupied then. I went up to Conference that fall; was received, put to work and kept to it in journeyings oft and in labors abundant, until this painful thorn in the flesh befell me. Never once have I been tired of this blessed work. Now after the lapse of eight and thirty years, I am privileged, on my return from Conf. at Monticello, to spend a day in old Warren to greet a few old friends and walk over ground that revives many and touching memories. I have never heard anything from human lips, that made moral nerves quiver as did that "wedding garment sermon" from Bro. H. here in July of that year, tis vivid and powerful to memory's ear to-day. Dined to-day, and will spend the night with those that were little children then. O, for a truly grateful heart for the countless mercies of God that have followed me in all these years. "Having obtained help of God." Still my theme it Christ and him crucified.

JAMES E. CALDWELL,

ANNOUNCEMENT.

We are authorized to announce the candidacy of Hon. John Hallum, of Texarkana, for the office of Associate Justice of the Supreme Court, subject to the action of the Democratic party.

PRAIRIE GROVE INSTITUTE.

Rev. S. M. Godbey, was elected, on last Saturday, Pincipal of the Prairie Grove Institute. Brother Godbey was late editor of the Pacific Methodist at Santa Rosa, Cal., and is a distinguished educator. He will move at once to this place and will take charge of the school on January 6.

He preached an able sermon at the Methodist Church last night.

E. G. MCCORMICK,
Sec'y Board Trustees.

HARTSHORN'S SELF-ACTING SHADE ROLLERS
Beware of Imitations.
NOTICE AUTOGRAPH OF Stewart Hartshorn ON LABEL AND GET THE GENUINE HARTSHORN

Wide Awake, bound in delicate sunset tints with a gay skating scene on one cover and a quiet group of children reading on the other, makes a charming holiday book for children, filled with sketches, stories, useful reading of great variety and original illustrations. Child life is reflected in its happiest and brightest side. Among the serials are stories by William O. Stoddard, Grant Allen, Hjalmar Hjorth Boyesen and Mary H. Catherwood. Some of the most amus- illustrations accompany Alexander Black's "Confessions of an Amateur Photographer." Poems are contributed by Edith Thomas, Harriet Prescott Spofford, Celia Thaxter and others. Published by D. Lothrop Company.

MASTER'S SALE,

Notice is hereby given, that in pursuance of the authority and directions contained in the decretal order of the Pulaski Chancery Court, rendered in the case pending in said court, November 26, 1890, wherein, Henry Welsh is plaintiff and John Stewart and Frank McNeil are defendants, the undersigned as Master in Chancery of said court, will offer and sell at public outcry, to the highest bidder, at the front entrance of the office of the clerk of this court, on the east front of the Pulaski county court house, in the city of Little Rock, Arkansas, within the hours of judicial sales, on the 8th day of January, 1891, the following described tracts or parcels of land, to-wit: The Northwest quarter of Section five in Township two, north, in range eleven west, containing 157 and 40-100 acres, lying in Pulaski county, Arkansas.

Terms of sale:—On a credit of three months; the purchaser being required to execute note with approved security, and a lien retained on the premises sold to secure payment of purchase money.

I. J. HICKS, Mast r in Chancery.
T. J. OLIPHINT, Sol. for Pl'ff.
Dec. 17-2t.

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 Chill Tonic never fails. Remember this. Price 75c.

2.

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

4.

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

5.

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

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.

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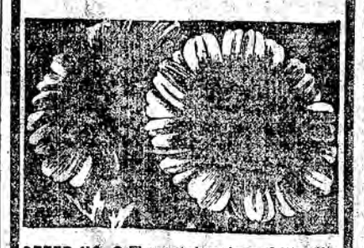

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