The Arkansas Methodist.

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

H BENNETT & THORNBURGH.

"Speak thou the things which become sound doctrine."

TERMS, IN ADVANCE.
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THE NEW YEAR.

[illegible] step before me
[illegible]ad on another year,
[illegible]ast is still in God's keeping
[illegible]ure his mercy shall clear,
[illegible] what looks dark in the distance
May brighten as I draw near.

Mary G. Brainard.

THE CHURCH AND THE STATE.

For a century and a half, Methodism has been the "sect everywhere spoken against." Acts 28:22. Hundreds of books and thousands of magazine and newspaper articles have been published to oppose and if possible destroy Methodism. Argument, ridicule, calumny, misrepresentation and falsehood are weapons which have been used without stint, and yet Methodism survives. Surely it had been overthrown and come to nought long ago, if it were not of God. Time has brought some changes. Once every denomination of Christians as well as infidels, supplied men for this persecuting work; but now most Christian people have learned to understand us better, and now the defamers of Methodism are almost entirely Baptists and Infidels. These two foes remain.

In the Arkansas Baptist we have had recently a series of papers from Rev. J. S. Thomas of Searcy, who undertakes, as he says, "in the spirit of love" to make it appear that the Methodist Church sustains an attitude toward the American government so positively inimical, that if he is correct it is certainly expedient and indeed necessary for the government to crush it out by the strong arm of power.

He says: "The Methodist Church is not in harmony with our political government." "I say Methodism is antagonistic to our form of government." "The form of its government is incompatible with the form of our political government." "Methodism conflicts with our political government." "A form of government in conflict with our bill of rights." "Their kingdom demands that every preacher surrender his right of individual judgment to his chief minister, and upon his knees take an oath to that effect." "Such a man sins against God and his own manhood;" and much more of the same sort.

But if all this is true, Congress ought to suppress the Methodist Church. No government can afford to tolerate within its own borders a force so mighty which is out of harmony with itself, *incompatible* and *antagonistic*. To do so is to submit to overthrow. If Methodism and our political form of government are incompatible, they cannot subsist together; one or the other must give place. Which shall it be? Methodism is in conflict with our government, is swearing U. S. citizens to conflict with "the bill of rights from which all our privileges as American citizens come." So says this writer. The fight is on. The government cannot afford to be still. If there is any wise statesmanship at Washington, there will be no delay in inaugurating measures to compel Methodism to get into harmony with the government or get out of the land. There can be no doubt of this. Nor can we be in any doubt as to this writer's meaning. If the Baptists were all of his mind—they are not—but he wants to get them so—and if they were a majority in the land and at the head of affairs, Methodist Bishops would be compelled to cease their tyranny, and the next time a Methodist preacher takes an oath on his knees to decitizenize himself and surrender his right of individual judgment to a "chief minister" he would be sent to prison.

He says he is doing all this in the spirit of love, and desires that we examine the Baptist system in the same spirit. God forbid. This spirit is that of the great "accuser of our brethren, which accused them before our God day and night." Rev. 12:10. No. We have prospered hitherto without attempting to array the government against contemporary Christian bodies, and without misrepresenting or slandering them "in a spirit of love," and we will risk the same policy a while longer. But we will examine briefly some of the false assumptions and misleading statements of Rev. J. S. Thomas, and rebuke this sinner sharply that others may fear to do the like.

J. H. Riggin.

Pine Bluff, Ark.

DITZLER AND HALL DEBATE.

Editor Arkansas Methodist:—With your permission I wish to give a few facts relative to the Ditzler and Hall debate, held at Crystal, Tenn., a small village about 8 miles west of Union City, in Obion county, beginning Dec. 8th and lasting 6 days. Some time last Summer, Rev. J. H. Evans, P. E. of the Union City District, preached a sermon in that vicinity, in which he made light of the Baptist claim to an uninterrupted succession back to the days of Christ. The Baptists became offended and challenged for debate. The Methodists accepted and as the Baptists had selected Rev. J. N. Hall to represent them, the Methodists selected Rev. W. H. Evans as the proper man to meet Hall. The Baptists declined to debate with Evans and asked for Dr. Ditzler. So Dr. Ditzler was written to by Bro. I. H. Davis of Union City, Tenn., and the Dr. responded by sending propositions for discussion. These were as follows:

1. Missionary Baptist Churches are the only Scriptural Churches and have descended from the days of Christ. The Baptists affirm. 2. The Methodist E. Church, South, is a part or branch of the Church of Christ. The Methodists affirm. 3. Immersion in water is the act commanded by Christ for baptism. The Baptists affirm. 4. Infant baptism is authorized by the word of God. The Methodists affirm; or instead of this last, if the Baptists preferred, Ditzler would affirm that a truly regenerated soul might fall from grace and be eternally lost.

These propositions were handed to the Baptist committee and they returned the answer, that the propositions were accepted—only that Hall and Ditzler should decide which of the last two propositions they would discuss, to wit, infant baptism or apostasy. Dr. Ditzler was written to by Bro. Davis to that effect, and he came with that understanding. When he arrived on the ground Monday morning at the hour for debate, the house was full, and to his surprise, Hall stated that he had not seen the propositions except the first two—those that relate to the Churches—and positively declined to discuss any other—that or no debate. He declined to discuss infant baptism, the mode of baptism or apostasy as specific propositions. Further, he demanded the opening and closing speeches—that or no debate. Dr. Ditzler acceded to every demand that the debate might proceed. The two propositions then agreed upon were the first two—Missionary Baptist Churches are the only Scriptural Churches and have descended from the days of Christ. 2. The M. E. Church, South, is a branch of the Church of Christ.

I shall not in this article enter into the merits of the debate, but with your permission will embody in about two articles the points made by the disputants, that your readers may judge for themselves. Every thing went off pleasantly and both sides seemed to be satisfied until after the debate was over, and then the Baptist Gleaner and a few unscrupulous Baptist preachers began to misrepresent it, and the object of this article is to expose these falsehoods. After refusing to discuss infant baptism, apostasy, &c., as specific propositions, Hall would dash out into these questions, in order to dodge the main questions in debate, and because Dr. Ditzler would not follow him and attempt to discuss in a few minutes questions that required hours and even days for consideration, Hall twitted Dr. Ditzler as being afraid of infant baptism, apostasy, &c. Dr. Ditzler in his last speech, before perhaps 500 people, said: "If Bro. Hall thinks I am afraid of infant baptism, I challenge him here and now, to meet here next Monday morning and discuss the question with me for two days." Bro. Hall declined—backed square down publicly, giving as his excuse, that he had an engagement elsewhere. Dr. Ditzler said he had an engagement too—but he would break that if Bro. Hall would meet him on that question. Now in the face of these facts—and they can be substantiated by the most reliable citizens of Obion Co.—what is to be thought of this statement sent to the Gleaner, the Baptist organ of this country: "Hall pressed hard, until the Dr. (Ditzler) had to *publicly say he would not defend infant baptism*, apostasy and church government. *He publicly surrendered all Scriptural claim to infant baptism.*" This is as unmitigated and groundless a falsehood as was ever uttered on earth. There is no excuse, no room for charity, no room to believe that the author could have been honestly mistaken. There was absolutely nothing to found such a statement on. Alas! for a cause that must be supported by falsehood.

J. C. Hooks.

Union City, Tenn., Jan. 1.

SUPPORT OF THE MINISTRY. NO. 1.

In this enlightened country perhaps few who call themselves Christians deny that God's ministers have divine right to a liberal support from those to whom God sends them forth to minister. If they are not *well supported*, it must grow out of the fact, (!) that those "unto whom they sow spiritual things" are not well informed as to the solemn duty enjoined on them by the Word of God to allow his ministers to "reap of their carnal things;" or, (2.) If they are informed as to this duty, it must come from an unwillingness to perform a *plain duty*, for no reasonable man will deny that God's people have the *ability* to perform this duty. I deem it not out of order to bring this important matter before the readers of The Methodist in the light of the Scriptures.

(1.) Melchizedek, (whoever he was,) is the first mentioned in the Bible as "priest of the most high God, (Gen. 14:18,) and to him it is said, "Abraham gave a tenth part of all." (Heb. 7:2.)

(2.) The divine law for the support of God's priests was so well established in Joseph's day, that it was recognized in a *heathen land*, and honored by a *heathen king*. "Only the land of the priests bought he not; for the priests had a portion *appointed them of Pharaoh*, and did eat this portion *which Pharoah gave them*; wherefore they sold not their lands. . . . And Joseph made it a law over the land of Egypt unto this day, that Pharaoh should have the fifth part, *except the land of the priests only*, which became not Pharaoh's." (Gen. 47:22-26.)

(3.) I notice the provisions made for the support of the priests during the forty years' journey of the children of Israel in the wilderness. "And the priest that offereth any man's burnt offering, even the priest shall have to himself the skin of the burnt offering which he hath offered. And all the meat offering that is baken in the oven, and all that is dressed in the frying pan, and in the pan, shall be the priest's that offereth it." (Lev. 7:8-9.) "He among the sons of Aaron, that offereth the blood of the peace offerings, and the fat, shall have the right shoulder for his part." (v. 33.) "And every offering of all the holy things of the children of Israel, which they bring unto the priest, shall be his; and every man's hallowed things shall be his: Whatsoever man giveth the priest, shall be his." (Num. 5:9-10.)

(4.) I notice the provisions made for their support after they reached the land of Canaan. "And the Lord spake unto Moses in the plains of Moab by Jordan near Jericho, saying, command the children of Israel, that they give unto the Levites of the inheritance of their possession cities to dwell in; and ye shall give also unto the Levites suburbs of the cities round about them." (Num. 35:1-2.) By reference to Joshua 21:1-3, we find that after the Israelites reached Canaan, the priests reminded them of this command, and in verse 41 we learn that, "All the cities of the Levites within the possession of the children of Israel were forty and eight cities with their suburbs." O that our good people would give suburbs for our parsonages nowadays!

(5.) When Jesus sent out his apostles to preach, he said unto them, "Provide neither gold, nor silver, nor brass in your purses, nor scrip for your journey, neither two coats, neither shoes, nor yet staves; for the workman is worthy of his meat." (Matt. 10:9-10.) "The workman is worthy of his meat," will admit of only one reasonable construction, and that is, God's ministers are worthy of a support, and it is the solemn duty of those to whom they minister to give them that support.

(6.) St. Paul argues this question, and I will give a few passages from his writings. Take the 9th chapter of the 1st Cor. "Who goeth a warfare any time at his own charges? Who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?" (v. 7.) "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" (v. 11.) "Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel." (v. 13-14.) "The soldier, when fighting for his country, had his charges borne by the State." The planter of a vineyard was entitled to a support from its fruits; the tender of a flock was allowed milk; and even the ox was allowed a living out of the corn which he treaded out; so St. Paul argues that God's ministers have a claim to a support on the principles of natural justice. The priests and Levites who "ministered about holy things," lived of the tithes, first fruits, and sacrifices of the people, and in like manner hath the Lord ordained that his ministers should be supported by the people to whom they preach the gospel; therefore, "let him that is taught in the word communicate to him that teacheth in all good things." (Gal. 6:6.)

Jno. H. Nichols.

Unionville, Tenn., Jan. 1.

FROM TENNESSEE.

Dear Bro. Bennett:—Your paper suits me exactly; and I specially admire the noble, manly spirit of the Arkansas Methodist preachers. They are not afraid to stand for the right. Their letters tell plainly where they stand on every question. Commotion and strife are the results of plain gospel preaching, and whoever rides to victory with Christ shall ride oftimes in the whirlwind. Not that God loveth war for the sake of war; but that the preaching of the truths which men dislike will arouse their opposition and lead to battle.

The gospel of Christ means something; its Teacher was in earnest; it had its mission to accomplish, and it was the purpose of Heaven that it should not be a failure. Had it come with honied words to please those who had denounced the government of God, then there would have been no resistance, and of course no disturbance. Such preaching as Christ did produced disturbance. It had point to it, it had power in it, it was full of spears, it was alive—God's word always is—and men feel that it had and was full of awful meaning. No wonder, there was war and death. The gospel as preached by Christ was no opiate to soothe men's consciences and put them to rest. They might curse, as many of them did, but they could not sleep under such preaching.

The Diet of Worms did not sleep under Martin Luther, nor the Court of the Bloody Queen under the scathing denunciations of the fearless Knox. The preaching of Christ produced disturbance. His path was the tract of an earthquake, and hell quaked as well as earth at the sound of his matchless voice. Men prayed him to depart, and devils shrieked, "Art thou come hither to torment us before the time?" Strange that either men or devils should suppose that they were at any time legally exempt from prosecution and punishment. The Apostles caught this spirit of disturbance, and preached in that spirit until the Jews cried, "These men that have turned the world upside down have come hither also." They did not commence their work any too soon. The world ought to have been turned, for it had long enough been wrong side up.

The gospel has for its errand the radical and thorough reformation of human life, human society, human government, and human institutions generally, until they shall conform perfectly to the Divine model. This is no millennial age. Demons are to be encountered in the body and out of the body; giant sins are to be attacked and felled, deep gulfs twixt earth and heaven are to be bridged, and a highway cast up for the redeemed of the Lord to pass over.

Christ came to send a sword, and to bring division as the inevitable forerunner of the glorious time, which is to come hereafter. He asks for peace—true peace—deep-rooted and long-abiding—but he knows that such peace comes after long and stern moral conflict. "First pure, then peaceable." And purity oftimes cometh only of burning out the alloy in the hottest fires. That we be at peace is not one of the absolute requirements—that we be right is. "As much as lieth in you live peaceably with all men"—evidently implying, "As much as it does not lie in you to live peaceably with them, fight them!" Purity first, peace afterward. Truth can make no truce with falsehood. Right can never lay down its arms at the bidding of wrong. Justice never surrenders. Christ was King of Salem—that is Peace; but he was Melchizedek—hat is King of Righteousness, first; and he will never wear his crown as King of Salem, until he has come to sway his scepter of righteousness over all the earth. Every enthroned wrong is to be dethroned; and Satan's empire will not yield without a struggle. Paul at Philippi, at Ephesus—Paul everywhere was in the midst of conflict until he unfurled the banner of the cross upon the very throne of the Cæsars. And Paul was all his lifelong getting into just such difficulties. And the Gospel, when faithfully administered, has many a time, in neighborhoods, communities and nations, produced similar commotions. The preacher who is frightened at the sound of battle, had better adopt some other profession. The Gospel is in its nature aggressive—systematically and powerfully aggressive upon evil. It is not to fall in with established opinions, and organized wrongs, but to assail and correct them. It is not to stand simply on the defensive; it is positive in its character and revolutionary in its aims. The world is wrong, and it is to be made right; and Christianity has undertaken the work. Sins, established or unestablished, organic or inorganic, individual or social, have no rights that anybody "is bound to respect." All evils are usurpers, holding only by a robber's" right. All these must go down. Christ alone must reign. All reformatory movements have been attended by agitation. They must be of course. They could not be without. And the greater the reformation the greater the commotion. Revolutions can only come by war—in fact or in figure—and whoever has not the courage to meet the revolutionary war must abide a tory. Before Luther, was Erasmus—learned and acute but a coward. He knew the truth, but lacked the courage to avow it. He preferred to abide in peace. And so the reformation tarried until the storm-god, Martin of Erfurth, appeared. He was willing to ride with the Almighty, making the clouds his chariot and the winds his messengers. "Were there as many devils at Worms as there are tiles on the roofs of their houses I'd go!" reveals the man, and shows the hiding of his power. He dared and did. He who goes forth into such a world as this, and moves among men without stirring up somebody, may write his life down a failure. And what is a man's life worth unless he is in the true sense a reformer, working to make men nobler, truer, diviner. The warrior has always been the world's hero—he always will. It is not in human nature to withhold its homage from the truly brave. But as its ideas advance, the courage, that dares defend the right against all assailants will be crowned with honor above all other courage; and the Christian warrior will be the acknowledged hero of heroes.

This battle is surely passing away. The Church of the living God is taking every field of conflict. The rainbow spans the setting storm. The shout of victory rends the air. The Church is just raising herself. O, I see her in every land, on the islands of every sea. There is beauty on her brow; there is luster in her eye; there is glory on her cheek; her open hands are filled with blessings for the sons of men; and she comes as an angel having the everlasting gospel to preach unto men.

Henry Crockett.

Dickson, Tenn.

This is the day of stupendous enterprises. Men's achievements have made them tolerant of great ideas. They listen patiently when the project of tunneling the British Channel is under consideration. They receive with becoming gravity the idea of bridging Behring Straits. Aerial navigation is solemnly believed in, and its successful inauguration is expected before the opening of the Exposition. So much has been done that it is difficult to doubt. So Chicago has organized a great company to build a ship-canal connecting Lake Michigan and the Mississippi. Pittsburg proposes another, connecting Lake Erie and the Ohio, and the delegates from South and Central America and the United States are in conference on the plan of an international railroad uniting the Americas. Surely it is the time to ask largely, that our joy may be full.—Western Advocate.

Renew your subscription.

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.

IMPORTANT NOTICE.

The annual meeting of the Board of Church Extension of the M. E. Church, South, will be held at its office 705 West Chestnut Street, Louisville, Ky., on Wednesday, April 8, 1891. Our rules require that all applications for aid shall be on file in this office at least *thirty* days before that meeting, and to that rule we must rigidly adhere. Blanks for applications will be furnished by the undersigned free of charge to all who will ask for them.

No applications will be considered, nor any other business transacted, at the *Anniversary* meeting to be held in March at Little Rock, Ark.

David Morton,
Cor. Secty.

Louisville, Ky. Dec. 26, 1890.

LOST MINUTES—ARKANSAS CONFERENCE.

Can *any one* in Arkansas or Louisiana tell me where I can reach Rev. J. M. P. Hickerson by letter? If so, will they please let me know by card at once.

Six dollars were collected at the Conference at Lewisburg, Ark., in 1875, to buy the printed Minutes. If they were purchased, does any of the former Secretaries, or anybody else, including Jerome Haralson, know where they are?

Was there ever a Conference Trunk purchased?

Many of the Conference papers are not in my hands. Who knows where any of them are?

J. A. Walden, Sec'y.

DEATH OF EDITOR HOLMES.

Bro. Bennett:—Our town is today in deep mourning, as we have lostone of our truest and best men, in the person of James S. Holmes, editor of the Camden Weekly and Daily Beacon. Our lamented brother was the son of Rev. J. M. Holmes of Georgia, who was an intimate friend and admirer of the now glorified Bishop Pierce. His son inherited the same veneration and strived to live a life in imitation of the virtues of this great man. He was born Dec. 28, 1839; at an early age selecting as a business the occupation of a printer. At the out-break of the war he entered and continued with true fidelity in the service of the lost cause; and when the verdict was rendered he accepted the situation in good faith and went to work at his trade. Since then until Dec. 26, Camden has had the benefit and example of a character above reproach. As a father and husband he was truly all; as a high-toned Christian gentleman he stood above criticism. He loved his Church in all of its means of grace, but the one he prized the most because, as he said it brought him nearer to his God, was the holy sacrament. He was truly the friend of the fatherless and the widow, as those who have been the beneficiaries of his generosity mourn him now. A wife and two children mourn his departure.

John F. Carr.

FROM FLORIDA.

Mr. Editor:—I see from your paper that the three Conferences of Arkansas have been held and ere this the good preachers are in their new fields of labor, and I hope all are well pleased and have prospects of a good year's work for the Master. I know the people of my old home, Paragould, are happy as they have been favored by the return of Bro. J. C. Ritter as their pastor for another year. How could they be otherwise with such a man of God to serve them? Some of his people have been uneasy for fear of his removal, and as he has been returned they are now happy. Our Church in all Florida is sad to-day, over the death of Sister Moore, the wife of Rev. W. T. Moore, D. D., President of Florida Conference College, located at Leesburg, this (Lake) county. She had been nursing sick students of the school and overtaxed her strength and the great Physician gave her rest, by calling her home where she will be ever happy and await the coming of her good, but sad and bereaved husband. May God strengthen him to bear his cross.

Our Conference meets at Monticello, Jan. 7, and if you will come down, the Florida itinerants will not only show you a warm climate, but give you a warm welcome and a good time. Come and see us in our Southern land and we will guarantee you a pleasant time and lots of preaching to do. Success to The Arkansas Methodist and its Editor.

Yours, &c., F. M. Scott.

Umatilla, Fla., Dec. 29.

ARKANSAS METHODIST.

WEDNESDAY, JAN. 7, 1891

WHITE RIVER CONFERENCE.

[After our last issue had been printed we received the following report of Conference proceedings. We give also several Reports of Conference Boards received too late for our last issue. EDITOR.]

FOURTH DAY. AFTERNOON.

Conference convened at 3 p. m. Bishop Fitzgerald presiding. A hymn was sung and Dr. W. O. Johnson led in prayer. Minutes of the morning's session were read and approved.

A memorial from the Woman's Christian Union of Beebe, Arkansas, condemning the unclean, unbecoming habit of ministers using tobacco, was referred to the Committee on Temperance.

J. W. Patton was re-admitted.

Newport was elected as the place for holding the next session of the White River Conference.

Y. B. Smith, lay delegate, and Z. T. Bennett, J. H. Anderson and G. M. Hill, clerical members, were granted leave of absence from the Conference.

The Committees on District Conference Journals and on the Bible Cause submitted their reports which were adopted.

A. J. Blakemore, A. C. Graham and G. W. Stevenson were elected Deacons.

On motion Conference adjourned with the benediction.

FIFTH DAY.

Conference opened at 9 a. m. Bishop Fitzgerald being absent on account of sickness, Rev. H. Jewell was elected president. Religious services were conducted by R. G. Brittain. The Minutes of Saturday afternoon session were read and approved.

The committee in the case of Bro. C. H. Ford reported as follows: We your committee who were appointed to try the case of Bro. C. H. Ford, who was charged with a breach of ministerial vows, after careful and prayerful consideration of the testimony given, find him guilty of the charge and specifications made and assess the penalty of a suspension for six months from this date, Dec. 20, 1890.

N. E. SKINNER,
J. M. TALKINGTON,
S. D. EVANS,
J. I. MAYNARD,
E. C. CASTLEBERRY } Com.
S. W. REGISTER,
J. F. TROY,
J. F. ARMSTRONG,
E. G. KILGORE,

W. D. Matthews, counsel for Bro. Ford, gave notice of an appeal.

Bishop Fitzgerald appeared and took the chair.

The committee on Conference Relations submitted their report which was adopted.

The Church Extension Board submitted their report which was adopted.

Bros. G. A. Daneally, J. J. Alexander, J. G. Miller and B. Harris were granted supernumerary relations.

The usual committees were announced by the Bishop.

M. B. Corrigan, Wm. D. Kelly, Wm. E. Bishop, traveling preachers, and A. J. Blakemore, A. C. Graham and J. W. Stevenson, local preachers, were ordained Deacons.

Conference adjourned to meet at 1:30 p. m.

AFTERNOON SESSIONS.

Conference convened at 1:30 p. m. Bishop Fitzgerald in the chair. Religious services conducted by the Bishop. Prayer by E. G. Kilgore.

A. M. R. Branson, J. R. Edwards and R. H. Grissett were ordained Elders. After a song the appointments were read and Conference adjourned.

[We suppose the brethren named above were ordained on Sunday, but reported to the Conference by the Bishop at the times indicated. ED.]

RESOLUTIONS.

Resolved, That the hearty thanks of this Annual Conference be and are hereby tendered to the citizens of Marianna for the generous manner in which they have so kindly entertained the members of this body during our present session, for which we will ever hold them in grateful remembrance.

2. That our thanks are also extended to the various lines of railways for reduced rates.

3. That the thanks of the Conference are also extended the Presbyterian and Baptist and Christian Churches for the use of their houses of worship.

3. That the thanks of the Conference are due and hereby tendered to Bro. R. S. Deener for the many kindnesses shown its members, and for the perfectly satisfactory arrangement which he made for our entertainment.

4. That our thanks are tendered to those gentlemen, lawyers and doctors, for the use of their offices for the use of our committees. M. M. SMITH.
J. I. MAYNARD.

Joint Board of Finance.

The Joint Board of Finance submits the following reports:

BISHOPS FUND.

Helena District	$145.20
Newport "	143.00
Jonesboro "	128.35
Searcy "	121.00
Batesville "	119.90
Total	$657.65

MINISTERIAL AID FUND.

Newport District	$70.15
Helena "	50.75
Jonesboro "	12.75
Batesville "	45.40
Searcy "	43.25
Total	$222.30

Paid to Rev. A. C. Millar.

CONFERENCE CLAIMANTS.

Helena District	$282.45
Searcy "	276.80
Jonesboro "	210.50
Newport "	196.15
Batesville "	185.85
Calvin Fund	11.25
Publishing House	275.40
Balance bro't forward from '89	20.15
Total amount received	$1458.55

Apportioned as follows:

To Bro. John Rhyne	$60.00
" Sister Thomas Vincent	60.00
" " Carlisle	60.00
" " Morris	60.00
" " Burwell Lee	60.00
" Bro. Harwood's 5 children	300.00
" Sister Shaeffer and 2 child'n	150.00
" " Ed Jones and 1 child	120.00
" " Ben Hall and 2 child'n	200.00
" Bro. Beasley's 3 children	180.00
" Sister Pearson's 2 "	110.00
" " John Hall	60.00
" Bro. G. A. Dannelly	38.55
Total amount paid	$1458.55

The Board has made the following assessments and apportioned the same as follows:

Dis.	Conf. C's	Bish.	Min'l Aid	Pr. Min.
Helena	$360	$150	$180	$25
Searcy	360	150	180	25
Jonesboro	330	125	150	20
Newport	275	115	150	15
Batesville	275	115	140	15
Total ass't	$1600	$655	$800	$100

The Board reports the following claimants for the ensuing Conference year: Rev. John Rhyne, Sister Thos. Vincent, Sister Carlisle, Sister M. C. Morris, Sister Burwell Lee, Bro. Harwood's 5 children, Sister Shaeffer and 2 children, Sister Ed. Jones and 1 child, Sister Ben Hall and 2 children, Bro. Beasley's 3 children, Sister Pearson's 2 children, Sister John Hall and Bro. E. M. Baker.

WILBUR F. WILSON, Ch'm'n.
W. S. BLACKSHARE, Sec'y.
Marianna, Dec. 12.

Board of Missions.

Your Conference Board of Missions would report as follows:

Collected from the various charges on assessments for Foreign Missions. Total amount, $1917,40.

Amount forwarded Missionary Treasurer at Nashville,	
As Per voucher	$16.00.
In the hands of Con. Treas.	$1901.40.
Total	$1917.40.
Amount collected for Domestic Missions	$997.90.

Paid out as follows:

Geo. M. Hill,	$76.20
H. A. Story,	76.20
J. F. Troy,	76.20
W. S. Southworth,	76.20
A. C. Griffin,	113.25
F. E. Taylor,	76.20
R. H. Grissett,	113.25
Jno. W. Patton,	76.20
Lewis Kelley,	76.20
S. G. Lape,	76.20
F. B. Sinex,	48.55
M. B. Corrigan,	113.25
Total	$997.90

The pro rata is 76 1-3 per cent.

Assessment for coming year for

Domestic Missions	$1250
For Foreign Missions	4200
Total	$5450.

Apportioned as follows:

	Foreign	Domestic
Searcy District	$925	$270
Helena District	925	270
Newport District	750	230
Batesville District	700	225
Jonesboro District	900	255
Total	$4,200	$1,250

Your Board made the following appropriations for the coming year:

Searcy District	
Argenta mission	$150
Sugar Loaf Spring mission	100
Helena District	
Walnut Bend mission	100
Newport District for P. E.	100
Warm Spring mission	100
Clover Bend mission	100
Batesville Dist. for P. E.	100
West Batesville mission	100
Jonesboro District	
Jonesboro mission	100
Marmaduke mission	100
Lake City mission	100
Buffalo Island mission	100
Total	$1,250

Respectfully submitted,
J. S. BROOKE, Sec. B'd of Mis.
FRANK RITTER, Vice President.

Report of Board of Church Extension.

The Board of Church Extension submit the following report:

The following amounts were contributed by the various charges.

SEARCY DISTRICT.

Augusta station,	$ 5.00
Searcy circuit,	6.50
Red River circuit,	3.00
Weldon circuit,	4.00
Searcy Station,	25.00
Bradford circuit,	8.00
Beebe and Ward station,	10.00
Union circuit,	6.70
West Point circuit.	5.00
Jacksonville circuit,	10.00
Argenta mission,	10.00
	93.20

HELENA DISTRICT.

Howell and Cotton Plant sta.,	$13.00
Clarendon and Brinkley station,	16.25
Wynne and Haynes station,	10,00
Marianna station,	16.65
Forrest City station	16.65
De View circuit,	13.00
Holly Grove circuit,	12.95
Wheatly circuit,	7.35
Brinkley circuit,	5.00
Colt circuit,	4.70
Cypress Ridge circuit,	3.00
Spring Creek circuit,	3.00
Lagrange circuit,	3.00
	$124.55

JONESBORO DISTRICT.

Paragould station,	$ 9.15
Jonesboro station,	12.40
Harrisburg and Vandale station,	5.00
Paragould circuit,	1.90
Jonesboro mission,	5.00
Larado circuit,	2.00
Harrisburg circuit,	6.35
Shiloh circuit,	5.50
Boydsville circuit,	1.00
St. Francis circuit,	2.00
Marion circuit,	9.00
Osceola circuit,	5.00
Gainsville circuit,	2.00
	$65.35

NEWPORT DISTRICT.

Newport station,	$15.00
Auvergne station,	9.10
Black Rock and Imboden,	4.20
Pocahontas circuit,	1.00
Smithville circuit.	3.85
Walnut Hill circuit	2.00
Pocahontas and Reyno,	8.10
Portia circuit,	4.00
Siloam circuit,	1.00
Corning circuit,	5.00
Reyno circuit,	4.00
Calamine mission,	3.00
	$61.25

BATESVILLE DIST.

Melbourne circuit,	$ 10 00
Salem "	9 50
Eve'g Shade "	8 80
Mammoth Spring mission,	7 00
Bethesda circuit,	7 15
Newberg "	3 25
Mineral "	2 35
Cedar Grove "	1 70
Sulphur Rock "	2 00
Jamestown "	5 00
	$ 56 75

RECAPITULATION.

Helena District,	$ 124 50
Searcy "	93 20
Jonesboro "	65 35
Newport "	61 25
Batesville "	56 75
	$401 10
Special collection for Winfield Memorial,	$318 61
Collected last year,	$394 25
Increase,	6 85
Distributed as follows:	
Parent Board,	$ 200 55
Hill's Chapel, Holly Grove circuit,	75 00
Cherry Valley, Harrisburg "	50 00
Macedonia, Newburg "	50 00
Bradford, Bradford "	25 00
Expenses,	55
	$401 10

We have assessed for the coming year seven hundred and fifty dollars and apportioned it as follows:

Searcy District	$180
Helena "	180
Jonesboro "	130
Batesville "	130
Newport "	130

Respectfully submitted,
R. G. BRITTAIN, Pres.
N. B. FIZER, Sec.

OUR YOUNG PEOPLE'S LEAGUE.

The General Sunday-school Committee have agreed upon the following Constitution and By-laws for the young people's league of our Church, and send them forth with the hope that they will meet the approval of the Church, and prove a great blessing to our young people. Final action was taken by the Committee, after long and prayerful deliberation, on Dec. 18, 1890.

W. G. E. CUNNYNGHAM, Ch'n.

THE EPWORTH LEAGUE OF THE M. E. CHURCH, SOUTH.

The General Conference of the M. E. Church, South, at its session held in St. Louis, May, 1890, ordered the organization of "young people's leagues, having for their object the promotion of piety and loyalty to our Church, education in Church history, and their encouragement in works of grace and charity." The duty of preparing "suitable Constitutions and By-laws" was intrusted to the General Sunday-school Committee.

In obedience to said instructions, we herewith submit the Constitution and By-laws for the government of the leagues to be organized.

The Committee has selected the name "Epworth League," as being in every way appropriate for such an institution. 1. Because of its historical association. It carries the mind back to the birth place and early home of the founder of Methodism. The name also recalls the family life and godly training of the Wesley home, an example worthy to be kept in perpetual remembrance. 2. Because of its ecumenical character, being common to all the many branches of Wesleyan Methodism in this country, in Europe, and in all countries where it exists. From Epworth, as a geographical center, its lines have gone out through all the earth, and it's words unto the end of the world.

CONSTITUTION.

ART. 1. This organization shall be known as the Epworth League of the ——M. E. Church, South,——Conference; and shall be under the control of the Quarterly Conference of said pastoral charge. The pastor shall have general supervision of the League.

ART. II. The object of the League shall be the promotion of personal piety, loyalty to the Church, and the encouragement in works of grace and charity, among the young people of the Church and congregation.

ART. III, The membership of the League shall consist of all persons over fifteen years of age, of good moral character, who are willing to obey the rules and regulations of the League, and to do any work assigned them.

ART. IV. The revenue of the League may be derived from the annual dues of members, or otherwise, as each League may determine for itself.

ART. V. The officers of the League shall be a President, three vice-Presidents, a Secretary, and a Treasurer. All the officers shall be members of the M. E. Church, South.

ART. VI. The President, and, in his absence, one of the vice-Presidents, shall preside at all meetings of the League, preserve order, and see that the Constitution and By-laws are duly observed.

ART. VII. The Secretary shall keep a faithful record of the proceedings of all the meetings of the League, and conduct its correspondence

ART. VIII. The Treasurer shall keep all funds of the League placed in his hands on safe deposit, subject to his order as Treasurer, approved by the President.

ART. IX. The work of the League shall be divided into three departments: 1. The Department of Christian Effort; 2. The Department of Charity and Help; 3. The Department of Literary Work. The work of each department shall be in the hands of a committee, of which one of the vice-Presidents shall be chairman.

1. *The Department of Christian Effort* shall have charge of all the religious services of the League, such as prayer meetings, missionary meetings, temperance meetings, out-door meetings, children's meetings, etc.

2. *The Department of Charity and Help* shall arrange for the systematic visitation of the sick, the needy poor, and strangers. It shall assist the pastor in all the charitable works of the congregation, and aid, as far as practicable, in collecting funds for charitable and Church purposes.

3. *The Department of Literary Work* shall encourage the systematic and devotional study of the Scriptures, a careful study of the history, doctrines, polity of our Church, general Church history, and superintend all courses of reading and study prescribed by the League. It shall also endeavor to extend the circulation of the books, tracts, and periodicals of the Church.

ART. X. This Constitution is intended to preserve the organic unity of the League as an institution of the Church. It can therefore be changed or amended only by the General Sunday-school Committee.

BY-LAWS.

1. The League shall hold a devotional meeting once a week at such time and place as the Committee on Christian Effort shall designate.

2. The League shall hold a business meeting on the —— evening of each month.

3. Every meeting of the League shall be opened with religious services, reading a portion of Scripture, singing and prayer.

4. At every regular business meeting all the departments shall report through their chairmen, the work under their care.

5. The order of proceeding at a regular business meeting shall be: (1) Reading of the minutes of the last meeting. (2) Reports from departments of work. (3) Reports from special committees. (4) Unfinished business. (5) New business. (6) Reception of new members.

6. At any business meeting —— members shall constitute a quorum.

7. The annual meeting for the election of officers shall be held on —— evening in the month of ——. The election shall be by ballot.

8. The Secretary of the League shall present to the Quarterly Conference of the circuit or station to which the League belongs a written statement of what has been done in each department of work once a quarter.

TO THE PASTOR.

Dear Brother:—You observe that the Constitution of the Epworth League gives you general supervision of all its affairs. Its success, therefore, will depend materially upon the manner in which you exercise this supervision. If you show no special interest in it, your young people will likely look upon it with indifference, and you will have no organization in your congregation; or, if a League should be organized, it will languish and die. On the contrary, if you endorse it, and encourage your young people to organize and enter heartily into the work, it will flourish and become a mighty agency for good. We would therefore respectfully call your attention to the following facts and considerations:

1. The Epworth League is now an institution of the Church, and consequently a part of the work placed under your care. It is local, and therefore entirely under your pastoral supervision, and under the control of the Quarterly Conference of your charge. It is not organically connected with the Sunday-school, and its management or work should not be interfered with by any attempt to combine the two. The League has its own officers, committees, etc., and is intended to promote the spiritual, intellectual, and social improvement of the young people of the congregation. It is not a substitute for the Sunday-school, nor should its operations in any way interfere with the work of the Sunday-school. All these points you will be expected to guard, so that no confusion or conflict may occur in the working of the League and the other institutions of the Church.

2. The Epworth League is intended to benefit the young people of your congregation, by encouraging them to study the Scriptures systematically, the doctrines, polity, and usages of our Church; also to acquaint themselves with the general Church history, the benevolent enterprises of the day, and whatever tends to promote personal piety and active benevolence. You will therefore be expected to aid them by your advice and counsel. They will be under your pastoral direction, especially in that part of their work connected with the "charitable works of the congregation."

3. Your relation to the organization is one of the ties binding it to the Church, and you will therefore so sympathize with the work of the young people as to make them realize that they are a part of the Church, and recognized as such, in close and filial alliance with all the other institutions of the Church, You will see to it also that the League be left free to do the work assigned it, without undue restraint, or, unnecessary interference. There must be sufficient liberty of action in all associations to give scope for the development of individual character. Too much government is as dangerous as too little. We have made the Constitution and By-Laws as flexible as possible, consistent with the order necessary to working efficiency. Guard the freedom and individuality of the League, without encouraging insubordination.

4. See to it that the spiritual element be nurtured by well-ordered devotional exercises, and that the work of charity and help be regulated by prudence. Encourage the timid, and restrain the forward. Guide all with a gentle and loving hand.

5. So soon as you receive a copy of the Constitution and By-Laws, call the young people of your congregation together and organize them into a League. Be sure that a judicious person be placed at the head, and that the three departments of work be well organized. Youthful zeal and inexperience need a prudent and patient leader.

T. J. MAGRUDER,
J. H. CARLISLE,
GEORGE A. DAZEY,
J. D. HAMILTON,
J. R. PEPPER,
General Sunday-School Committee.

NOTE.—All communications asking for information concerning the League, or requests for literature, etc., should be addressed to the Sunday-school Editor, Nashville, Tenn. He should also be promptly notified whenever a League is organized.

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 $900 to $1,800 per annum.

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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."

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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 E. W. JENNINGS, Principal.

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The Cheapest and Best Medicine for Family Use in the World.
CURES AND PREVENTS
Colds, Coughs, 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

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An excellent and mild Cathartic. Purely Vegetable. The safest and Best Medicine in the world for the Cure of all Disorders of the
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Taken according to directions they will restore health and renew vitality.
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Purifies the Blood.
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$65 A MONTH & Board for 3 Bright Young men or ladies in each County.
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The Male College of the M. E. Church, South, in Arkansas.
Classical, Scientific, Preparatory, and Commercial courses. Type-writing and Short-hand. A full Faculty of specialists; Location, healthful, central, moral; Buildings, new and convenient; Library, Reading-room, Apparatus—in short, superior advantages at lowest rates. Send for Catalog.
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ARKANSAS METHODIST.

WEDNESDAY, JANUARY 7, 1891.

The Best UTERINE TONIC and Female Regulator, for the effectual cure of all troubles arising from IRREGULAR, PAINFUL, PROFUSE, or SUPPRESSED MENSTRUATION. If taken during change of life, much suffering and danger will be avoided. This remedy is a vegetable and iron tonic, prepared especially for disorders of females of all ages. It builds up the feeble, broken-down constitution, regulates the entire system, adds iron to the impoverished blood, and makes cures when all other medicines fail. For sale by all druggists. Family Medical Adviser sent on application to

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FIELD NOTES.

WHITE RIVER MISS:—One week from the night that my appointment was read out, we were safely housed in the parsonage here. We were received very kindly. I have been partially around over the work. We have just closed a meeting of twelve days duration here at Black Oak, which resulted in about fifteen professions and several backsliders reclaimed. The conversions were mostly old people, from fifty-two down to twelve years of age; received five into the Church. All denominations worked together. We had two conversions on Christmas day. We closed the meeting to-day by receiving an aged couple into the Church, one 80 years and the other 77 yeass old. All the Churches are greatly revived. To God be all the praise.

H. A. ARMSTRONG.

Fayetteville, Dec. 27.

BLOOMFIELD C'T:—I think my lot is cast among the best people in Ark. I am now on the Bloomfield circuit; the parsonage is at Springtown. Our Quarterly Conference is just past. Was a feast of good things to us and a blessing to the people of Springtown, and to others from different parts of the circuit. Every service was well attended and the Holy Spirit came down upon us. Our Presiding Elder, F. S. H. Johnston, was on hand in due time, with the work of the church laying upon his heart and his sermons full of the Holy Ghost. He is a P. E. in every sense of the word. Bro. Bennett, on Saturday night after service, we went home and were sitting by the fire and all at once the front door flew open and the good people of Springtown and from other parts of the C't and my P. E. in front. I tell you I never got such a pounding in all my life as they gave us. First 100 lbs of flour fell near the middle of the floor, then piled upon the table were sugar, coffee, butter and eggs, canned fruits of different kinds, soda, apples, dried fruit and other good things, with some cash. Then we sang for joy and the P. E. led in prayer, after which we sang "Praise God from Whom all Blessings Flow." God bless the good people of Bloomfield C't. We are going to work for THE ARKANSAS METHODIST this year the best we can. I find it pays. I want to get it in every home.

Your Bro. in Christ,
PIERCE MERRELL.

Springtown, Dec. 22d.

DEWITT C'T:—This scribe and his family received a cordial reception at the hands of the people of DeWitt C't, for this another Conference year. A few evenings ago we were treated to a very severe *pounding* by these generous DeWitters in the shape of money, dry goods, groceries, &c. &c., for which we are very thankful; the more because it betokens the willingness of the people to support their pastor and to co-operate with him in the spiritual uplifting and material development of the Church; so mote it be. I do earnestly pray that this shall be the best year for DeWitt circuit since its existence and that by the help of God we may have a great revival of religion all over the work; that ere this Conference year shall have closed that many sinners may be converted, church members toned up and revived, our collections up in *full* and every member a reader of our church paper. Speaking of collections, Mr. Editor, from a personal experience and close observation I am led to believe that we do not *stress*—put stress on the stress—the collections as we ought to do. Many members are annually dying of "Dry rot," who ought to be vigorous, fruitful trees, because they *invest* nothing in the blessed gospel. A cheerful giving to the enterprises of the Church is the fruit of an abiding faith back of it and has for its ulti matum a personal present salvation through the gospel of Jesus Christ. Grumble about collections—and these too for holy causes—when there is manifold more wasted yearly on foolishness, fuss and feathers by our people than is even asked for by the Church to carry on the gospel. No, a thousand times no. *Press* the claims until the purse strings of the Church shall become relaxed and sufficient money comes into the treasury of the Lord to carry on the King's business. Brethren of the L. R. Conference, let us say by the help of the Lord that we will bring up every cent of the assessment, and report collections *all full*. I know some are on Pea Ridge Missions, "Hard Scrabble" circuits and "Picayune" stations, but never mind that, trust in the Lord and press the claims. Don't wait till protracted meetings but begin now and keep pressing until the decks are cleared. The people will have become aroused, awakened, and God will abundantly bless the Church in aiding our ministry in the conversion of sinners, and this year of grace 1891 will become memorable on account of the outpouring of the Holy Spirit upon the people.

Our Stuttgart Training School, with Prof. Granville Goodloe at the helm, is moving along nicely, giving promise of increased usefulness.

The people of Stuttgart manifested genuine confidence in Southern Methodism by erecting and equipping these buildings and turning them over to us, and Methodism should give the school that support that will make it a success and prove a blessing to all. The school is well equipped, Prof. Goodloe is in every way fitted for the work to which he has been called by the Church, and every man in the Pine Bluff District whose boy is out of school should correspond with Bro. Goodloe at once, and learn of the splendid advantages to be gained by patronizing this school.

B. A. FEW.

DeWitt, Jan. 1.

VALLEY SPRINGS C'T:—On last Tuesday night the people of Valley Springs pounded a Presiding Elder (S. F. Dykes) most unmercifully, with every conceivable article a preacher's family can make use of, from a horse-shoe nail up, and Bro. Dykes can't say he never had a square meal, although we have not yet learned whether or not the nails and mule shoes digested.

On Thursday night the pounding was repeated but this time the victim was Rev. R. D. Moon, preacher in charge. Everybody, both old and young, male and female, threw something or other at the Rev. gentleman, and there were no dark spots on the face of the Moon that night, and after breakfast next morning there was a mighty full Moon. Both gentlemen stood the pounding well and would doubtless like to be pounded pretty often, and they need it. If ever a man needs a good pounding it's a preacher. Well, they were both supplied with enough good things to last them sometime. Both affairs were very pleasant and enjoyable to all parties concerned; the young folks in particular, enjoyed themselves well.

Now a few words about other matters. Things are moving along smoothly, increasing interest in things spiritual, and Sunday school growing; the Church from the Presiding Elder down earnest and enthusiastic for the advancement of the cause of Christ. Rev. S. F. Dykes, P. E., and Rev. R. D. Moon, two noble men and workers, have both been returned to this field of labor for another Conference year, and there will be good work done for Christ. So we have Dykes to keep out the waves of sin and a Moon to shine for us. Truly we are blessed as a people.

The Harrison District parsonage, M. E. Church, South, is being erected here, and hereafter the Presiding Elder will be a fixture of Valley Springs. Quarterly Conference meets here soon and the District Conference some time in May, I think.

ALEX SAYLER.

Dec. 22.

Dyspepsia

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

Distress After Eating

Sick Headache

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

GEORGE A. PAGE, Watertown, Mass.

Heart-burn

Sour Stomach

Hood's Sarsaparilla

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

100 Doses One Dollar

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.

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.

BARGAINS IN ORGANS!

We have one Parlor and two Chapel Organs for sale at *low* prices f. 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.

ITS EXCELLENT QUALITIES

Commend to public approval the California liquid fruit remedy Syrup of Figs. It is pleasing to the eye, and to the taste andy by gently acting on the kidneys, liver and bowels, it cleanses the system effectually, thereby promoting the health and comfort of all who use it. Dec. 10-1m.

To impress a plain truth it is not necessary to paint it to the eye by comic wood cuts or sensational pictures of any kind. Ordinary type is better, if it secures your confidence. To illustrate: If you are the victim of Malaria, and wish to be free from it *immediately* one bottle of Shallenberger's Antidote will *infallibly* do the work. It may pay you to believe this and get the medicine without delay. Dr. A. T. Shallenberger, Rochester, Pa., will send it by mail for one dollar.

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

As a tonic and uterine invigorator there is no compound in the whole list medicines equal to DR. DROMGOOLE'S ENGLISH FEMALE BITTERS. Try it, be convinced, and then you can inform any of your suffering friends what will cure them.

PROF. J. G. SMYTH.

WHEREAS, Prof. J. G. Smyth at the fourth Quarterly Conference of last Conference year, Sept. 19, 1890, was irregularly, and, as we believe, wrongfully deprived of his license to preach by a failure to renew, ostensibly on account of certain alleged shortcomings on his part, which were brought against him in his absence, and that too after his official and moral character had passed without a word of objection; and

WHEREAS, We believe that a worthy and useful man was thus unjustly, and, by some of the members, unintentionally deprived of all his rights to be heard afterward in his own defense; and

WHEREAS, The action of said fourth Quarterly Conference is calculated to injure the reputation of Bro. Smyth and thus hinder his usefulness with those who are unacquainted with the facts in the case; and

WHEREAS, The Church at Belleville on their own motion, without any request from Bro. Smith, has recommended him to this Quarterly Conference to preach; and

WHEREAS, We the members of the first Quarterly Conference for this circuit, assembled at Danville, Dec. 25, 1890, have re-licensed Bro. Smyth; therefore

Resolved, 1st, That as a matter of justice both to Bro. Smyth and ourselves, that the causes which have led to our action should be made known.

2nd, That as Bro. Smyth had been a useful and acceptable preacher for several years. and now holds a certificate of his election to Deacon's orders, we request the Bishop who shall preside at the next session of the Arkansas Annual Conference, if he can do so consistently with the laws of the Church, to ordain Bro. Smyth without requiring him to serve another four years of probation.

3rd, That a copy of this preamble and resolutions be furnished THE ARKANSAS METHODIST for publication.

J. H. MCCARGO.
J. W. BRIGGS.

Done by order of first Quarterly Conference in Danville Circuit, Dardanelle District, Dec. 25, 1890,

S. S. KEY, P. E.

J. G. SMYTH, Secretary.

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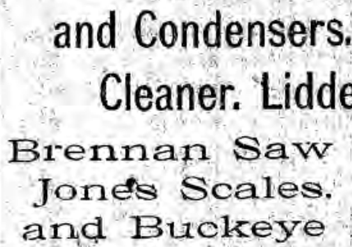

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ARKANSAS METHODIST.

Rev. Z. T. BENNETT, Editor.

WEDNESDAY, JANUARY 7, 1891.

Jesus said "Blessed are they that hunger and thirst after righteousness"—being right with God, both in experience and obedience—"for they shall be filled."

The past year can not be re-called but from its lessons of failures and successes, trials and joys, many can and should become stronger in the Lord and more fruitful in his service.

During the present year may the fervent aspiration of every reader of this paper be for growth in grace, enrichment in religious experience and enlargement in Christian usefulness. To this end, watch and pray, work and pray, give and pray. Prayer with watching, working and giving is by divine appointment the condition of growth and development in religious experience and character.

Happy is the Christian who can joyfully say,

"Lord, I would clasp thy hand in mine
Nor ever murmur nor repine,
Content, whatever lot I see,
Since 'tis my God that leadeth me.'

For with such loving trust and devout consecration the same believing heart will fervently desire and expect,

"Another year of progress,
Another year of praise,
Another year of proving
Thy presence 'all the days.'

Another year of service,
Of witness for thy love;
Another year of training
For holier work above."

M. A. Dauphin, President of the La. Lottery Co., died in New Orleans, Dec. 28, and we understand it will be a violation of the recent law against lotteries to advertise the name of his successor. Truly both law and fate seem to be against this gigantic fraud.

The N. Y. Advocate, Jan. 1, reported 182,281 votes *for* and 109,033 against the admission of women delegates to the General Conference of the M. E. Church. This total vote of 291,314 was from 337 districts having a membership of 1,531,634, and the 158 districts yet to be reported have 532,813 members.

Miss Kate Drexel inherited from her father over $7,000,000, all of which she will resign to a new Order, "Sisters of the Most Holy Sacrament," of which she will become a member, and will take the vow of poverty, chastity and obedience next month. While in this case the vast fortune is conspicuously exceptional, it is simply one of many instances of complete consecration of property by members of the Roman Catholic Church.

Our last General Conference authorized the Bishops of our Church to appoint its delegates to the Ecumenical Conference to convene in Washington City, Oct. 21, 1891, but by strange and now regretted oversight failed to place the Bishops in the list of delegates, as was both thoughtfully and very properly done by the General Conference of the M. E. Church. We feel very confident, that an expression from our Church at large would most clearly indicate a decisive preference to have our Bishops head its delegation, and we hope they may all be included in the list appointed.

In a recent article in the Nashville Advocate, on secularity in the ministry as "an eminent evil," Rev. Dr. W. P. Lovejoy says truly and forcefully: "The strength of the pulpit is in its spirituality. That preachers might be at their best at this point, our Lord enacted that the matter of temporal support should give them no concern; that those whom they serve should minister to them of their carnal things. Christ never intended that preachers should serve tables nor be rich. They are promised a living—that is all, and that from the people to whom they minister. The early preachers and all preachers like them, were men of might, not because of splendid mental gifts, or great learning, or large fortunes, but because of their spirituality. Herod feared John the Baptist because that stern preacher was a righteous man. The world has little respect for a preacher who is well up in stocks and bonds and the material interests of the country, but knows next to nothing of the spiritual condition of his people and the great movements of the Church. If the Church ever loses its power as a soul-saving agency, the decline will begin in the pulpit. 'Like priests, like people,' as commonly understood, applies with awful truth to this case. We may not know how it is, but it is nevertheless true, that a preacher can guide his people into a deeper, richer spiritual experience, or he can lead them into a pseudo-spiritual state where the form of godliness remains but its power is gone."

DEATH OF DR. VERNOR.

Rev. Dr. W. H. Vernor, District Sup't of the American Bible Society, died at his home in this city Dec. 26 past, after a brief illness from pneumonia. He visited the White River Conference at Marianna, returned home at a late hour Saturday night, preached in the Cumberland Presbyterian Church in this city Sunday night, was taken sick on Monday, and on Thursday passed from the scene of labor and suffering to "the home beyond."

During the ten years of his agency for the A. B. Society he traveled extensively in this State, occupying the pulpits of different denominations, visiting the sessions of the various ecclesiastical bodies, and always zealously represented and advocated the cause of the A. B. Society. He was well known throughout the State, and esteemed as a preacher of ability and spotless character. He leaves a widow and six children by a former marriage, one son and five daughters, two of whom are married, Mrs. Dr. Jennings and Mrs. Stafford of this city. To these bereft ones we offer brotherly condolence in their sorrow, which is softened and brightened with the sweet assurance, that their loved one has been released from holy conflict below for the victor's crown in glory.

Solemn funeral services were held Sunday, at 3 p. m. in the First Presbyterian Church, the pastor Dr. T. C. Barrett preaching the sermon, and Drs. Buchanan, Dye and Miller taking parts in the service.

STEWARDS AND ASSESSMENTS.

A beloved brother, whom we have dearly esteemed for sixteen years, and who during these long years has been one of the most efficient stewards we ever knew, did not relish somes thing in this paper about stewards and the assessments for ministerial support; but he correctly supposed they were intended for the fellow "just behind him," and said "he will 'estimate' the preacher's salary 'just the same,' and leave the Church to pay".

We suppose he refers to what contributors may have said, as we can not recall any editorial utterance, which would not be endorsed generally by stewards, who are as intelligent, loyal and faithful as we know our esteemed brother to be. Besides we have never been unmindful of the arduous (sometimes unpleasant) duties of faithful stewards, who feel great, even intense concern for the prosperity of the Church and the welfare of its pastors. Such stewards are truly worthy of the hearty sympathy and efficient co-operation of their pastor in educating, encouraging, stimulating the membership of the Church to a becoming appreciation and cheerful performance of sacred obligation in the matter of ministerial support; and when such stewards have diligently done their duty, they should never be reproached directly or indirectly for deficits due to the indifference of members or the short-comings of pastors.

We have never contended, that the stewards of a pastoral charge become morally responsible—beyond faithful and judicious efforts to collect—or legally liable for the personal payment of the assessment made for the support of the gospel; for the standard of "assessment" is neither uniform nor clearly understood as meaning the same thing with all Boards of Stewards—some estimating what they think the pastor's salary should be assessed, both in reference to his needs and the known or probable assessment for the Presiding Elder, and others estimating the salary at what they candidly think their charge can and should pay its pastor. In the latter case we think all the members of such charge should feel themselves morally responsible for the full payment of the estimated allowance made and accepted as a promised salary. Unless they really become financially unable, from unavoidable causes, to pay this salary in full, we do not understand how they can in good conscience feel themselves absolved from obligation to their faithful pastor, who in and out of season has diligently ministered unto them, and for his promised support has relied upon their honor and loyalty rather than upon a legal contract signed and sealed.

In conclusion, we sincerely trust the present year may become notable alike for unprecedented successes of consecrated pastors and the praiseworthy liberality of loyal and godly members, to the end that our Father in heaven may be glorified in the prosperity of the Church and the salvation of sinners.

THE EPWORTH LEAGUE.

Acting under the authority of our late General Conference, which ordered the organization of "young people's leagues," our General Sunday-school Committee at its recent meeting adopted a Constitution and By-Laws for the Leagues of the young people of our Church. On page 2 we give the Committee's report and also its address to pastors, whom we congratulate upon the wise and well defined action, by which they are given additional opportunity and fruitful means for winning souls to Christ.

We sincerely hope the organic shape and uniform direction thus given to the young people's movement in our Church may soon prove an arm of wondrous power in promoting the personal piety of our young people and in making them willing and effective workers for the Lord. We have fondly cherished the hope, that the wise enlistment and direction and helpful encouragement of the young people under the care of the Church would prove "the dawning of the morning" in aggressive Christianity. Further, we think it is safe to say the aggressiveness, liberality, intelligence, consecration and spirituality of our Church in the next century will be largely determined by the training and development of the young people now committed to our care. Every pastor, by divine authority a teacher and leader, should be fully awake to the importance not only of bringing souls to Christ, but also of leading them into such willing and fruitful service as will make them strong in the essential elements of well-rounded Christian character.

In a private letter Bro. Pepper, Sec'y of the Committee, says the writer was "among the first" to suggest the name, the Epworth League of the M. E. Church, South; hence, it follows that we are pleased with it, and for the reasons given by the Committee for its adoption. And now we respectfully suggest, that our esteemed Book Agents, Barbee & Smith, carry out the request of the General Conference, to have 'edited, stereotyped and transmitted to all our church papers, agreeing to use the same, as much as four columns of the Nashville Advocate, suitable matter for our young people'—that in the aggregate circulation of about 100,000 an Epworth League department may be read in every home visited by any one of our Methodist papers. Let this be done and by the next General Conference, it will be safe to establish a Connectional paper specially adapted to our young people and serving as the general organ of all the Epworth Leaguers of our Church.

TO OUR CORRESPONDENTS.

We invite the special attention of all our correspondents to important requests at top of the first column on first page. Compliance with these requests will greatly accommodate both the Editor and Business Manager of this paper. Almost every day we receive many letters, which are not addressed as we have repeatedly requested. Letters purely on business are addressed to the Editor, when they should have been to Bennett & Thornburg, and the opposite is often done in sending matter for publication. Neither the Editor nor Business Manager has any time to waste in opening and examining mail intended for the other. Each frequently confers with the other about the contents of letters received, but if all letters came directed as we request, time and labor would be saved in our office. If matters for both are enclosed in one envelope, they should be on separate slips of paper. Bear in mind all letters on business are filed and preserved. Now just think of a business letter and "field note" and marriage or death notice all mixed and on *both* sides of *one* piece of paper!

In conclusion, we hope all writing for the paper will *carefully* prepare what they send, and *condense* the same with becoming regard for the interests of our readers generally. As a rule, if a communication is not worth the correspondent's time and labor to improve it by revising, condensing and re-writing it with painstaking care, it is not worth publishing at all, and no complaint should be made at its rejection. Careful preparation by correspondents will relieve the Editor of much labor, and thus give him more time to render better service for 40,000 to 50,000 readers, who have rights as well as correspondents.

A CORRECTION.

Replying Dec. 3 last to an editorial in the Issue slandering the Arkansas Conference for its action in the case of Rev. T. M. C. Birmingham, we said he "was a delegate to and accepted a nomination from the Union-Labor convention, which refused to make any deliverance whatever upon the liquor question, and that said Birmingham (according to report) did not raise his voice in that convention for Prohibition." The Issue declared among other things, that Bro. Birmingham was "the victim of anti-prohibition, Democratic Methodism," and we made the statement quoted above to show, that his offense could not have been the advocacy of prohibition, and that he accepted a nomination from a convention, which declined to make any deliverance upon the liquor question. But in a letter Jan. 2, Bro. Birmingham says: "It is not true as therein stated, that I was a delegate to the Union-Labor convention, although I learn that my name so appeared in some of the papers." The appearance of his name in the published list of delegates, without any public correction from him, together with his presence in this city at that time, led to our mistake, which we cheerfully and promptly correct.

LEGISLATIVE PROCEEDINGS.

The General Assembly of Arkansas will convene in this city next Monday, Jan. 12, and will probably continue in session the usual time, sixty days or longer. Our readers generally will be interested less or more in the deliberations of the State's law-makers, and we propose to keep them well informed of the introduction and disposition of all bills of importance and general interest; but we will not have the space, nor will our readers desire us, to report the *routine* proceedings of *each day*. While we think our readers generally will be satisfied with THE METHODIST's reports of the Legislature, some of our subscribers will for other reasons as well want also the Weekly Arkansas Gazette or Weekly Arkansas Democrat, both of which promise to publish (taken from their daily issues) full reports of *each* day's proceedings of the General Assembly; hence, we have arranged to club with our paper the Weekly Arkansas Gazette (12 pages) at $2 *cash* for both papers one year—or the Weekly Arkansas Democrat (8 pages) at the same price. This offer is open to all renewing as well as new subscribers of either of the three papers, but the cash must accompany every order.

Bro. W. M. Kavanaugh, Business Manager of the Gazette Publishing Co., requests us to announce, that subscribers for THE ARKANSAS METHODIST and the Weekly Gazette (12 pages) may have also the fine Encyclopedia offered by the Gazette Co. by paying $4 for both papers and the Encyclopedia, which alone is sold by subscription at $5. The Encyclopedia is handsomely bound in cloth, with gold title and side-stamp, and contains 720 triple-column pages, making a total of 2,160 columns, 200,880 lines, 1,700,000 words on 18,000 subjects of general interest. Subscribers must pay the epress charges or postage for delivery of Encyclopedia—say 25 to 40 cents additional.

PERSONAL AND OTHER NOTES

Hon. J. L. Davis, Editor of the Dardanelle Post, was a pleasant visitor last week.

Rev. S. N. Burns, P. C. of Carlisle C't, starts off well, and expects to be in a new parsonage by Feb. 1.

Rev. Thos. H. Ware, P. E., writes that every thing has started off pleasantly on the Washington District.

Our esteemed patron, Dr. F. M. Scott, Umatilla, Fla., sends $1 for the Helping Fund, as he has done several times before.

Rev. R. J. Raiford orders his paper changed to Fountain Hill, promises early work for THE METHODIST and says: "One brother said to me THE ARKANSAS METHODIST is doing more to educate our people on the subject of giving than all of the other means together. God bless you."

Rev. J. S. Nicholson reports a very cordial reception on the Hampton C't, and is fully resolved on doing the best work of his lite.

Rev. J. F. Armstrong, P. C. of Imboden C't, visited West Plains, Mo., to celebrate the marriage of Dr. W. J. West and Miss Ninnie E. Dail, and reports that pleasant town as having a bright future, educationally, religiously and otherwise. He was much interested in the efforts of the good women to close the two saloons in the town.

Bro. R. R. Wilson, of Searcy, was a cheerful and helpful visitor on Monday last. He once enjoyed a brief but exciting experience as the pro tem editor of a political paper by warmly espousing the cause of the opposite party.

J. K. Pickering, Esq., of Beebe, gave us a pleasant call last week, just after being granted license to practice before our State Supreme court.

We were pleased to receive a personal letter from Rev. Dr. John E. Edwards, Lynchburg, Va., stating: "It is a happiness to say, that I have pretty well recovered from the late attack of illness," that was the occasion of the reports about the serious condition of his health. May he live long to bless the Church by speech and pen.

Rev. W. P. Hamilton, P. C. of the Mt. Vernon C't, has since Conference done more for our paper than all last year. At the late sessions of our three Conferences scores of preachers assured the writer of their settled purpose to render THE ARKANSAS METHODIST more service than ever before, and we are already receiving the fruits of their wise and judicious efforts in a noble cause.

Rev. Pierce Merrill, P. C., of Bloomfield C't, sends a list of new subscribers, and says: "I want to get all our people to subscribe for THE METHODIST. I find it pays to get it into all the homes we can."

Our young friend, Chas. M. Connor, Esq, is a candidate for first Assistant Secretary of the Senate, and if elected will in our opinion discharge the duties of the office faithfully and acceptably to the members of that honorable body.

Rev. J. S. Simmons, P. C. of Jasper mission, reports the outlook rather discouraging, but has entered zealously into the duties of his charge.

Rev. J. M. D. Sturgis, P. C. of the Austin C't, sent one new subscriber, $1 for the Helping Fund, and says he will do all he can for THE METHODIST.

From the Uvalde, (Texas) News we learn Rev. J. A. Baker's charge has been blessed with a gracious revival, 16 professions and 18 accessions.

"Bishop Keener grew on us all the time. His counsels were wise, his sermon very profound, and his Presidency of the Conference exceedingly satisfactory. The more we see and hear him the more we love him. He has a very warm place in the North Carolina heart. He will be warmly welcomed at any time anywhere in the State."—Raleigh Advocate.

In a business letter Dec. 29, Rev. W. D. Mathews, P. C. of Newport Station, reported fine congregations at both services on Sunday, and the outlook promising.

Rev. J. W. Griffin, P. C. of Kingston mission, sent us three new subscribers and said: "I will do all I can to put THE METHODIST into every family in the bounds of my work."

Rev. W. F. Evans orders his paper changed from Stephens, Ark., to Clarendon, Texas, but hopes he will be able to return to the Little Rock Conference ready for work next Fall.

Rev. A. E. Holloway gave us a cheerful visit last week on his way to Hendrix College. He served Haynes and Wynne station the last three months of the past year, and his ministry was eminently successful.

The Searcy Beacon says:—The friends and parishioners of Rev. Horace Jewell are glad the White River Conference has sent him back to Searcy for another year. In their behalf we welcome him again." "It is pleasing to the friends of Rev. R. S. Deener to note the success which has crowned his ministry. Out of five years of regular pastoral work, he has acceptably served the Marianna station for four consecutive years, and now goes to Batesville, one of the best stations within the bounds of the Conference."

Referring to the first sermons of Rev. H. M. Whaling in Arkadelphia station, the Standard says: "He is a man of brilliant attainments, and we have no doubt but that he will be to the Church a popular and successful minister." On his departure from El Paso, Texas, the Presbyterain Church of which he had been pastor, adopted a tribute of esteem for him, saying among other things: "In Brother Whaling's removal, this congregation loses a faithful pastor, an earnest consistent Christian man, an eloquent preacher and a true friend, and while we deeply regret his departure, we feel that he is doing what he thinks best for the cause of Christ, and believe he is moved by a deep consciousness of right before the Lord."

Referring to Rev. W. F. Wilson's return to Helena, the World says: "During the year of Mr. Wilson's labors here he has succeeded in winning not only the esteem, respect, and confidence of the people, but to a very large extent their affection also. A man who can do this, a man who as a minister can succeed as Mr. Wilson has in winning over the younger people of the community is certainly the right man in the right place."

Bro. J. L. Adair, late of Oxford, Ark., has moved to Norman, Oklahoma Territory. He says he likes the country, but must have THE METHOIST before he can feel at all at home.

Rev. J. H. Welsh writes from Ozark, Jan. 5, that his general health is better than it has been since he received his hurt last February, and that he and his wife will commence evangelistic work about March 1.

Our First Church in Pine Bluff and that city as well have sustained great loss in the recent death of Col. J. H. Talbot. He had been for many years one of the most influential citizens in the up-building of that city and had contributed largely to the enterprises of our Church.

Bro. H. A. Smith, of West Point, sends New Year greetings, with $8.50—$3.00 from Bros. M. B. and T. W. Johnson and $5.50 to his credit—all three for many years very dear friends to this writer. How tender are the loving friendships of early years!

Mrs. Dr. Donelson, Pastoria, Ark., sends $3—$2 for this paper and the Complete House-Keeper, and $1 to send this paper "one year to some worthy person, who is unable to pay for it." She added: "Trusting the weekly visits of THE METHODIST will make some home happy, I only ask, that *they* will ask God's blessings on me for this year, as the paper makes its visits." The Editor and Business Manager sincerely appeciate Sister D's wish to them "a happy, peaceful and prosperous year."

We enjoyed the recent privilege of worshiping with each of our three Churches in this city. At First Church Dr. Chapman entertained a large and appreciative audience with an instructive and eloquent sermon; at Asbury Rev. J. R. Moore, P. E., preached an earnest and edifying discourse on missons, and then raised a subscription of $125 for Foreign missions (last year Asbury paid to this cause $54); and last Sunday at Winfield Memorial Rev. Dr. Andrew Hunter, venerable in years but vigorous in mind, delighted a large audience with an impressive and thoughtful sermon on "Growing in Grace." We are truly gratified to know, that our three Churches in this city enter upon the new year with cheering prospects of enlargement and usefulness.

Mrs. Joe. B. Crump of Harrison, a noble worker in our Church, sends $2 on her subscription and says: "To me THE METHODIST is a benediction every week. I can't do without it. * May the subscribers continue to be added."

Wishing the Editor and Business Manager "a Happy New Year and much success in the future," Bro. Luke L. Dale reports a gracious revival under the ministry of Bro. North, our station preacher, in West Plains, Mo.

Rev. E. W. Winfield returned from Vanderbilt University to spend the holidays with loved ones in this city.

Rev. S. C. Stone of the White River Conference passed through this city, Jan. 1, en route to Memphis, where he will reside this year.

Bro. J. H. Sloan of Walnut Ridge, a young lawyer of great promise, spent several days last week with the family of our Business Manager.

During last week our office had pleasant calls from Drs. Andrew Hunter and H. R. Withers, two of the venerable preachers of the Little Rock Conference; also from Revs. H. Jewell, F. A. Jeffett and E. M. Pipkin of the White River Conference.

The Trinidad (Colo.) Citizen says Rev. A. S. Blackwood, who has made many friends in that city, will soon remove to Galveston, Texas, for the benefit of his wife's health.

Rev. J. K. Pace, several years the beloved paster of the First Baptist Church in this city, has removed to Knoxville, Tenn. His congregation made him presents of a gold watch and gold-headed cane.

Rev. F. R. Noe, Treas. Board of Missions of the White River Conference, remains at Salem, Ark., where correspondents will address him as heretofore.

Dr. James P. Stanley of Pine Bluff visited our office Dec. 30, but being out at the time we missed the pleasure of meeting him.

Rev. John P. Lowry held a successful meeting of two weeks at Newport, resulting in 65 or more conversons. Wish we could have been there during that season of refreshing from the presence of the Lord.

Our office was brightened on Tuesday of last week by the charming presence of Mrs. Thomas Steel, Jr., who called to order a pulpit Bible for Liberty Church near this city.

Sister S. E. Johnson, Violet, Ark., sending $3.00 on her own subscripton and $1 to pay for this paper to her widowed sister in Brownsville, Tenn., says: "I am delighted with the paper. It is a source of great comfort to me often, when I am sick and alone to have it to read."

Rev. J. R. Maxwell, P. C. of Boonsboro C't, writes: "I have determined to try to put THE ARKANSAS METHODIST into every Methodist home in my charge;" and that he was given a warm reception by appreciative people.

Rev. P. B. Wallis, P. C. of Boydsville C't, has entered hopefully upon the fifth year of his itinerancy, having served but two charges and they adjoining.

Rev. C. M. Keith, P. C. of Princeton C't, has already sent six new subscribers, and says: "I mean by the mercy of our Father to lay myself out for better work for THE METHODIST this year than ever before." During the past three years Bro. Keith has collected for our paper an average of nearly $100 a year. We hope his noble example in this important line of pastoral work may provoke others to do likewise.

CHRISTMAS AT OUR FIRST CHURCH.

In its report of the Christmas services in Little Rock, the Arkansas Democrat said:

"One of the most delightful Christmas entertainments was that given by the Sunday-school of the First M. E. Church, South, on Christmas eve. As had been arranged, the children and older people had brought donations for the poor, and there were sacks of flour, hams, canned vegetables, potatoes, apples, oranges, sugar, coffee, tea, clothing, toys, books and many other articles piled up on the tables until the chapel looked almost like a country store with a stock of general merchandise. An interesting programme was then rendered by the children of the Sunday-school, in the course of which a veritable little Santa Claus came down a flue and into a fire-place, which had been constructed at the back of the platform. When the exercises were over, to the astonishment of the children as well as the audience, from all of whom the secret had been well kept, another Santa Claus, sleigh-bells, pack and all came into the room and delighted the children with his gifts. Altogether, it was a most charming Christmas entertainment and a large audience voted it a great success, this success being due in a large measure to Mrs. George Thornburgh, who had charge of the children's recitations."

Another surprise, not on the programme, was the presentation by the pastor, Dr. Chapman, on behalf of the Sunday-school officers and teachers, of an elegant Oxford Teacher's Bible to Miss Lizzie Thornburgh, as an expression of appreciation of her faithful and accommodating services as organist.

ARKANSAS METHODIST.

WEDNESDAY, JAN. 7, 1891

SPECIAL AND SUNDRY

Numerous marriage notices on page eight.

Rev. R. S. Kirkman gave us a pleasant call on his way to the Red River C't, on which he is the junior preacher, and he is as cheerful as a young man of 25.

We invite the attention of persons desiring to buy city real estate for residence or investment, to the column advertisement of Col. John S. Braddock, who wants our readers to know that he is offering bargains on favorable terms.

This paper has been ordered for 1891, as a *present* to a number of subscribers, at $1.00, the special low price in such cases. During this month only others may order it sent to relatives or friends, purely as a *present*, at $1.00 for one year.

We call the attention of our readers to the advertisement of the Wise Cotton Seed to be found in this issue. It bears the endorsement of many of the best citizens and farmers of the State, and should receive earnest consideration from those interested in the improvement of their cotton seed.

Testimonial from Rev. Robt. Skene, Assistant pastor of the First Christian Church, Louisville, Ky.: Dec. 18, 1890.

J. P. Dromgoole & Co., Louisville, Ky.

Gents:—As a sufferer from severe sick headaches for many years, I found great relief from the use of Bailey's Saline Aperient, and would recommend it to all who suffer with Sick headache, or other derangement of the stomach.

Respectfully yours,
ROBERT SKENE,
1316 West Jefferson St.

Dec. 7,14.

A MEETING

of the pastors in the Little Rock District is desired in the Chapel of First Church Little Rock on January 21st, at 9 o'clock, for Conference upon our Missionary, Revival, and other Church interests. J. R. MOORE, P. E.

Quarterly Meetings.

Monticello Dist. E. N. Evans, P. E. First round. Lake Village, Jan. 10, 11; Careo'a, 17, 18; Holly Grove ct, at Tillar, 24, 25; Mt Pleasant, at Rock Springs, 31, Feb. 1; Hamburg sta, Feb. 7, 8; Ft. Hill ct, at Magnolia, 14, 45; Selma ct, at Selma, 21, 22; Palestine ct, at Pottsville, 28 Mar. 1; Hamburg ct, 7, 8; Bartholomew ct, 14, 15; Monticello, 21, 22;

Batesville Dist. H. T. Gregory, P. E. First round. Batesville sta, Jan. 3, 4; Sulphur Rock ct, 10, 11; Evening Shade ct, 17, 18; Oil Trough ct, 24, 25; Melbourne ct, Feb. 7, 8; Calamine ct, 14, 15; Ash Flat ct, 21, 22; Salem ct, Mar. 7, 8; Viola ct, 11; Newburg ct, 14, 15; Jamestown ct, 21, 22; Mountain View ct, 28, 29; Cedar Grove ct, April 4, 5; West Batesville mis, 11, 12;

District Stewards will please meet me in Evening Shade at the Methodist church on Friday night, at 7 p. m., Jan 16, 1891.

Newport Dist. F. E. Taylor, P. E. First round. Corning and Reyno sta, Jan. 10, 11; Reyno ctt at Vidette, 16, 17; Walnut Ridge and Powhatan, at Walnut Ridge, 24, 25; Sloam ct, at Foster's school house, 31, Feb. 1; Warm Spring mis, at New Prospect, 3, 4; Pocahontas ct, at Clearview, 7, 8; Mammoth Springs sta, 14, 15; Walnut Hill ct, at Ravenden Springs, 21, 22; Black Rock and Pocahontas sta., 28, March 1; Auvergne sta, 7, 8; Newport sta, 14, 15; Jacksonport and Tuckerman sta, 21, 22; Swifton ct, 28, 29; Clover Bend mis, Apl. 4, 5; Imboden ct, 11, 12; Smithville ct, 18, 19; Purtle ct, 25, 26;

Now will all the Stewards see that the preachers have a good salary and collect it promptly. The preacher needs money now the first of the year; start early and keep going. Pay every preacher in full this year. The District Stewards will meet at Walnut Ridge Jan. 23, 1891, at 10 a. m. Come brethren, give us a full board that day.

Helena Dist. M. B. Umsted, P. E. 1st round. Cotton Plant and Howell sta, Jan. 3, 4; Brinkley and Anderson, 10, 11; Wheatley ct, 17, 18; Wynne and McCrory sta, 24 25; Devlew ct, 31, Feb. 1; Clarendon sta, 7, 8; La Grange ct, 14, 15; Marianna sta, 21, 22; Haynes ct, 28, Mch. 1; Forrest City sta, 7, 8; Golt ct, 14, 15; Spring Creek, 21, 22; Cypress Ridge, 28, 29; Helena sta, April 4, 5; Holly Grove, 11, 12; Poplar Grove, 18, 19.

District Stewards please meet at Brinkley January 14, at 10 a. m., 1891.

Searcy Dist. F. A. Jeffett, P. E. 1st round. Augusta sta, Jan. 10, 11; Jacksonville ct, 17, 18; El Paso ct, 31, Feb. 1; Searcy sta, 7, 8; Bradford ct, 14, 15; Beebe sta, 21, 22; Searcy ct, 28, 30; Argenta sta, March 1, 2; Weldon ct, 7, 8; Beebe ct, 14, 15; Mineral ct, 21, 22; West Point ct, 28, 29; Red River ct, April 4, 5; Union ct, 11, 12.

The District Stewards will please meet me in the Methodist church at Cabot, Jan. 21, at a. m.

Jonesboro Dist. M. M. Smith P. E. 1st round. Vandale and Harrisburg sta, Jan. 17, 18; Harrisburg ct, 19, 20; Jonesboro mis, 24, 25; Paragould sta, 24, 25; Jonesboro sta, 27; Paragould ct, 29, 30; Gainesville ct, 31, Feb. 1; Marmaduke miss, 5, 6; Boydsville ct, 7, 8; St. Francis ct, 9, 10; Buffalo Island miss, 14, 15; Lake City miss, 16, 17; Marion ct, 21, 22; Pleasant Hill ct, 26, 27; Shiloh ct, 28, March 1; Chickasawba ct, 8, 9; Osceola ct, 14, 15.

A snake is a dangerous thing. When you hear its warning hiss or rattle, get out of the way for it foretells danger to your life. So when you hear nature's warning in a slight cold, headache, constipation, indigestion, a feeling of weariness, or pains in the side, back or limbs, be sure there is danger ahead. These are the out-cries of nature caused by a Torpid Liver, which, if not aroused to healthy action by the prompt use of RAMON'S Tonic Liver PILLS, will fill the system with impure and poisonous blood, causing Rheumatism, Neuralgia, Scrofula, Malaria and other diseases as painful and dangerous as a serpent's bite. The remedy is simple, pleasant sure, entirely new and unlike any other ever before made. Trial dose free at any store. One pill a dose; 25 doses 25 cents. For sale by all dealers, or sent by mail on receipt of price.

BROWN MFG CO., Proprietors of
RAMON REMEDIES
GREENEVILLE, TENN.

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

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

To the Sheriffs of Arkansas:—

We want to make your Tax Receipts for 1890. We guarantee to save you 25 per cent. on former prices paid. Send us a sample of your last Tax Receipt, name the quantity you will need and we will quote you a price that will send us the work.

PRESS PRINTING CO.
LITTLE ROCK, ARK.

Prairie Grove Institute
Will Begin Its Spring Term Jan. 6.

TUITION, $1.25 to $3.00 per Month, BOARD in good families, $7 to $8 per month. For further information address

REV. S. M. GODBEY, A. M., Principal
Or Dr. E. G. McCormick,
Sec'y Board of Trustees,
Prairie Grove, Washington Co., Ark

PRICES CURRENT
OF THE
AMERICAN EAGLE
Drug Store.

Quinine, per oz. ..... 60 cts.
Cinchonidia, per oz. ..... 25 cts.
Quinine Pills, 1 grain, 100 in bot, at 40 cts.
" " 2 " " " " " 65 cts.
" " 3 " " " " " 90 cts.
Iron Bitters, regular price $1, at ..... 75 cts.
Syrup Sarsaparilla, with Potash, regular price $1, at ..... 75 cts.
Emulsion Cod Liver Oil, regular price $1, at ..... 75 cts.
Syrup Hypophosphites, Comp., same as Fellows, at ..... 100 cts.
Seidlitz Powders, 10 doses in box, per box ..... 25 cts.
Manitou Spring Water, per bot ..... 20 cts.

All drugs and medicines guaranteed to be of the best quality. Goods delivered to all parts of the city free of charge. Address all communications to

JOHN A. JUNGKIND
806 and 808 Main Street,
LITTLE ROCK, ARK.

Telephone 141.

The Jenkins Famous Tennessee Gold Dust Cotton beat 52 varieties at one whack at South Carolina Experiment Station in 1880. Earliest and best all-round cotton yet known. Seed, $1 per gallon, or $5 per 100 pounds. Send stamp for circular to JENKINS & TROBAUGH, Proprietors, Brunswick, Shelby Co., Tenn.

The Best Seed in the World.
The Wise Improved.

The above statement may seem extravagant to those unacquainted with the Wise Improved Cotton, but there are hundreds of the best farmers of the South who by actual experiment have come to the same conclusion. We place it upon record and defy the world to produce an equal in the yield of lint, or a superior in the yield from the field. It has been thoroughly tested in this State by many of the best farmers, and we are willing to stand upon their decision. While we have testimonials enough to make a pamphlet, we have room in this for only a few of the best known. Read every word they say:

From Col. James T. Henderson:

Auvergne, Ark., Dec. 26, 1890.

Mr. W. L. Thomas, Little Rock, Ark.

Dear Sir:—I had already written and told you how nicely the Wise Cotton turned out. On the patch we measured, not quite one acre, with apple trees on it, made 1310 pounds seed cotton, which made a bale weighing 503 pounds. The other that was weighed made over 49 lbs. of lint per 100 pounds seed cotton. We never had any cotton in this section that turned out so well. It also had a nice staple. Respectfully,

James T. Henderson.

From Mr. W. H. Eagle:

Conoke, Ark., Dec. 29, 1890.

Mr. W. L. Thomas, Little Rock, Ark.

Dear Sir.—Replying to yours of the 19th, I planted 5 acres of the Wise Cotton Seed, which made 4 heavy bales cotton, on second class bottom land. The last bale ginned we put in 1200 lbs. seed cotton, which made a 530 lb. bale, a yield of over 44 lbs. lint per hundred. I am well pleased with it. Yours truly, W. H. Eagle.

From Mr. R. S. Booth.

Searcy, Ark., Dec. 29, 1890.

Mr. W. L. Thomas, Little Rock, Ark.

Dear Sir.—In reply to yours, concerning the Wise Cotton; will say, I have planted it for two years and unhesitatingly say it is by far the best I ever saw. I planted 4 acres this year of ordinary up-land that had been in cultivation for 27 years, and made thereon Three Very heavy bales cotton, of nice staple. At the gin it turned out 45 1-2 lbs. lint per 100 lbs. seed cotton. You can publish this statement for the benefit of the farmers of the State if you like. Yours truly,

R. S. Booth.

Takes the Premium Every Pop.

Arkadelphia, Ark., Oct. 11, 1889.

We the undersigned, do certify that in the contest for the premium offered by the Clark County Fair Association, for the largest yield of Lint from one hundred pounds of seed cotton, the WISE IMPROVED COTTON made the best yield—(44) Forty-four pounds of Lint from one hundred pounds seed cotton. J. A. Ross,

President Clark Co. Fair Association.
Attest, C. E. NEELY, Clerk Clark Co. Fair.

A Voice From Mississippi.

Mr. Robert T. Jennings of Yazoo City, Miss., writes: "I have planted the Wise cotton seed for the past two years on my farms in the delta, and am delighted with it. Made over 2 bales per acre averaging 518 lbs. each. The yield of lint was between 49 and 45 lbs. per hundred of seed cotton. Will plant all my plantations with this seed.

Chief Characteristics.

Seed very small. Plant very strong, healthy and hardy. It is very prolific. Boll large and open wide. Will not fall out of bolls owing to the silken texture of the lint. It produces more cotton per acre than the old varieties, and more lint cotton per hundred than any seed in the known world. It makes a nice staple. It withstands droughts better than any varieties we have ever known. It produces a clear, net profit of from five to twelve dollars per acre, on good land, over any other varieties.

TERMS:—Cash must either be sent with every order, or the money deposited with some Bank or responsible merchant, subject to our order upon delivery of the seed.

PRICES:—One bushel, $1.35; Sacks of 3 1-4 bushels, $1.25 per bushel; 10 to 25 bushels, $1.20 per bushel; 25 to 100 bushels, $1.15 per bushel. Car load lot made known on application. We are now prepared to fill all orders as they are received.

Address,

W. L. Thomas, Gen'l Ag't.,
LITTLE ROCK, ARK.

Jan. 1, 1891.

195,000 SOLD.

The Right of a Sinner to Pray. Price 5 cents; 50 cents per dozen.

The Theological Grub-ax. Price 10 cts.; $1 per dozen.

The Shipwreck. Price 10 cents; $1 per dozen.

The Furnace. Price 10 cts.; $1 per doz.

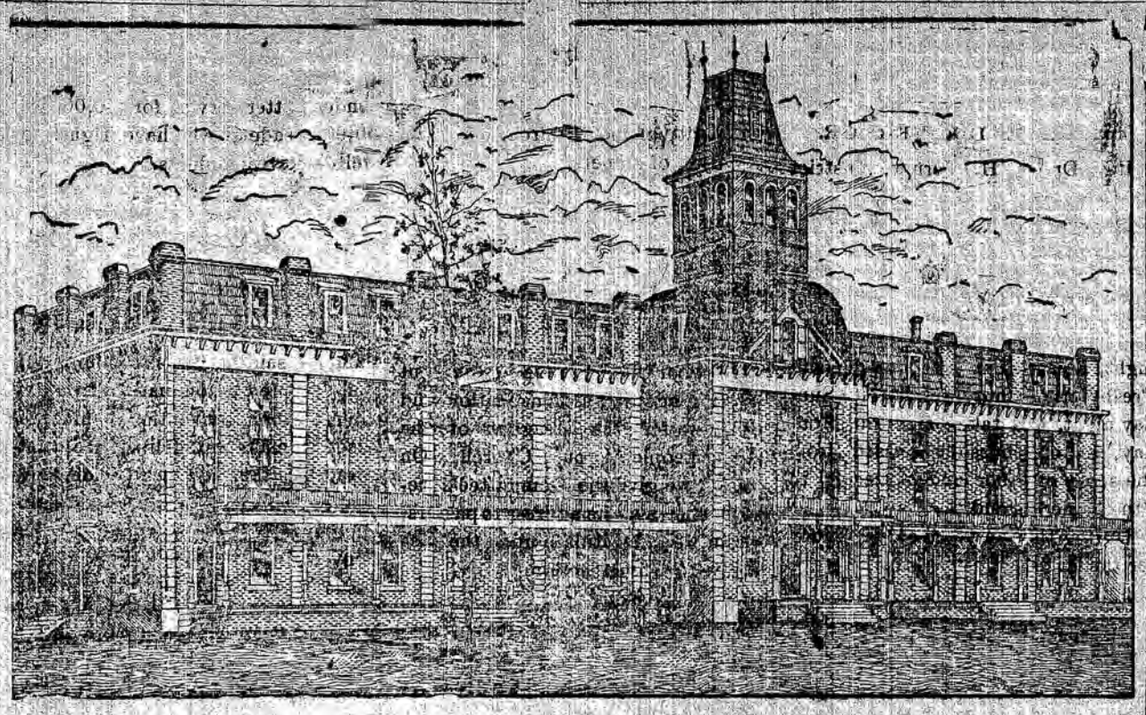
The Ecclesiastical Pump. Price 10 cts. $1 per dozen.

The Sprinkler. Price 10 cts.; $1 per dozen.

BY THE REV. JOHN H. NICHOLS.

One hundred and ninety-five thousand of these tracts have been sold. Order of the Publishing House.

BARBEE & SMITH, Agents.



Galloway Female College,
SEARCY, ARKANSAS.
SECOND YEAR.

Enrollment, Two Hundred and Fifty-eight. Number in Faculty, Seventeen. The chairs of Mathematics, Science, Literature and Languages are filled by competent instructors. Music, Elocution and Art in charge of specialists. Comfortable rooms. Excellent dining-room service. One hundred and Thirty Music Pupils—Seventeen Pianos—One Hundred and Fifteen Girls board in the College. Their health is good—and 90 per cent of them are religious. The second five months session begins Jan. 21st. Send for catalogue to

S. H. BABCOCK, President.

NOTICE.

An experienced teacher wants a school in some lively town or village. Am a graduate and can give testimonials. TEACHER.
Address box 133, Altus, Ark.

CLERICAL GOODS.

The enterprising and excellent clothiers, M. M. Cohn & Co., of this city, announce that they have now a special and extensive line of clerical goods, and will be pleased to sell all preachers on favorable terms. Many preachers who buy their clothing and furnishing goods of this reliable firm, will appreciate its purpose to supply them at all times.

Some "Field Notes" on file will appear in our next issue.

Life is Misery

To thousands of people who have the taint of scrofula in their blood. The agonies caused by the dreadful running sores and other manifestations of this disease are beyond description. There is no other remedy equal to Kood's Sarsaparilla for scrofula, salt rheum and every form of blood disease. It is reasonably sure to benefit all who give it a fair trial. Be sure to get Hood's.

CELEBRATED BAILEY COTTON

An Upland Long Staple.

Among the many peculiarities and advantages possessed by the celebrated Bailey Cotton Seed are: Its foliage, which is different from all other varieties, and by which the sun and air is given free access to the largest stalks, enabling the bolls to grow larger, opens earlier and at the same time prevents boll-rot in wet weather. Its staple is fine and long, and the only upland cotton that can compete with Sea Island (after being grown away from sea coast for a number of years.) As for its prolificacy, it produced on only fair land, without extra manuring, two bales per acre in 1888. It yields from 36 to 40 per cent lint. It was found on the banks of Cape Fear river in North Carolina by a negro man five years ago, and it has reproduced itself exactly each year since. It is more easily picked than Sea Island or any other long staple cotton. Sold under a full guarantee to one man only in a county, and to whom the exclusive right to plant and sell the seed in his county is given by the Bailey Cotton Company.

The Bailey cotton seed are sold under a full guarantee and if the cotton is not as represented then no pay is asked for. You don't pay till you have the proof before your eyes.

Those desiring to acquaint themselves with the history of, and the results, with this wonderful cotton, please write to T. J. KING,
Louisburg, N. C.

As we sell "on time," references are required. We will sell to only one party in each county, so write at once if you desire an agency.

WARNING ORDER.

JOHN D. WILLETT, Plaintiff,
vs
GEORGE MASON, MARY E. LEWIS, ET AL, Defendants. } Pulaski Chancery court.

The Defendants, Arthur Lewis, George Mason, Cecilia Mason and Lucy Mason, are warned to appear in this court within thirty days, and answer the complaint of the Plaintiff, J. D. Willett. I. J. HICKS, Clerk,
Dec. 31, 1890. By W. S. Boone, D. C.
A true copy from the records.
Attest, I. J. HICKS, Clerk,
By W. S. Boone, D. C.
Blackwood & Williams, Sols.

WARNING ORDER.

A. H. HEMAN, Plaintiff,
vs
HANNAH HEMAN, Def't. } Pulaski Chancery Court.

The Defendant, Hannah Heman is warned to appear in this court within thirty days, and answer the complaint of the Plaintiff, A. H. Heman. I. J. HICKS, Clerk,
Jan. 3, 1891. W. S. Boone, D. C.
A true copy from the records.
Attest, I. J. HICKS, Clerk,
W. S. Boone, D. C.
Sanders & Watkins, Sols.

BOND PHARMACY CO.
Corner 5th & Main, Little Rock, Ark
MANUFACTURERS AND DEALERS IN
All Family Medicines and Medical Supplies

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

SAILOR COTTON ELEVATOR
Improves Market Value of Cotton
DUDLEY E. JONES CO
LITTLE ROCK, ARK.

THE HIRAM AND LYDIA
[BURROW]
COLLEGE,
ALTUS, FRANKLIN CO., ARKANSAS.

Opens September 4, 1890.

If you want your sons and daughters educated under the very best conditions, mental, moral and physical, Send Them To Altus.

The school opened 14 years ago, and no case of serious sickness, much less a death, has occurred. The Pure Air, Pure Water, Genial Sunshine and Lovely Scenery conduce to health. No Saloons, Theatres, or other corrupt places of resort fro the young. Four different Churches hold regular services.

The Faculty is Unsurpassed in the State.

Government is wholesome, just and practical. For circulars, etc., address PROF. J. P. COLEMAN, Sec'y Faculty. or W. D. RODMAN, President.
W. W. BAILEY, Sec'y B'd Trus
July 16-tf.

MAY'S
Chrysanthemum
"PEARL OF PEKIN"

OFFER NO. 9 The most charming and attractive variety of all the Chrysanthemum family. The beautiful daisy-like flowers are of an immense size, often measuring 4 inches across, the rich dark centre is surrounded by a circle of delicate golden yellow, giving the flower a most novel and unique appearance. Sow the seed early in boxes in the house or as soon as the weather will permit out doors and you will have lovely plants which will blossom profusely all summer. The rich markings are so distinct that it has frequently been called the "Painted Flower". To introduce our NORTHERN GROWN SEEDS AND PLANTS, we will send our beautifully ILLUSTRATED CATALOGUE and one package of this rare novelty to any address on receipt of 10 cts. You cannot afford to be without our catalogue for 1891. The finest ever published, contains over 500 illustrations and colored plate of DIADEM ROSE, and gives a complete treatise on roses, etc., etc., etc. FREE EVERY PERSON sending silver, and mentioning this paper will receive extra pkg. of the Famous Sweet Pea, "LORD BEAKN." Mention number of offer. L. L. MAY & CO., Seedsmen & Florists, St. Paul, Minn.

COMMISIONER' 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 cause pending in said court Dec. 6, 1890, wherein John B. Sibeck is plaintiff and Z. H. Manees and wife are defendants, the undersigned as commissioner of said court will offer and sell at public outcry to the highest bidder at the east front entrance to the Pulaski county court house in the city of Little Rock, within the hours for judicial sales on Monday the second day of February, 1891, the following tract or parcel of land, to-wit: Lot numbered One, in Block numbered Two, in Clendenin's Addition to the town of Argenta, Pulaski county, Arkansas. Terms of sale: On a credit of four months, the purchaser being required to execute note with approved security, and a lien retained on the premises to secure payment of the purchase money.

ISAAC J. HICKS,
Jan. 2, 1891. Commissioner in Chancery.
Wm. J. Duvall, Solicitor for Plaintiff.

WARNING ORDER.

IDA MILLER, Plaintiff,
vs
JAMES MILLER, Defend't. } Pulaski Chancery Court.

The Defendant, James Miller is warned to appear in this court within thirty days, and answer the complaint of the Plaintiff, Ida Miller.
I. J. HICKS, Clerk,
Dec. 29, 1890. By W. S. Boone, D. C.
A true copy from record.
Attest, I. J. HICKS, Clerk,
By W. S. Boone, D. C.
Vaugan & Collins, Sols.

DONALD KENNEDY
Of Roxbury, Mass., says

I have kept a *Scrap Book* for a good many years of letters received from patients; some are long, too long to publish some are short, and good. Rainy, days I sit down and read them, and have earned a good deal about the human body from some poor, sickly woman or overstrained man. Here is one of them:

TRENTON, TEXAS, Sept 28, 1886.

"To Kennedy of the Medical Discovery, Roxbury, Mass: I am so proud of my recovery as to express my feelings in thanks to you. The *RHEUMATISM* has made me four legged for six years. At last I have traded off two of them to Bell—Druggist—for four bottles Kennedy's Discovery. I am yours, gratefully and unsolicited, J. B. IVY."

Sincerely yours,
DONALD KENNEDY,
Nov 5 6m ROXBURY, MASS.

—PATRONAGE 1890—407—
Third New Building Ready Sept. 1, 1891

NASHVILLE COLLEGE
FOR
YOUNG LADIES,
No. 108 Vauxhall Place, Nashville, Tenn.

THE Second Term opens Jan. 19, 1891. Our present enrollment is larger than ever in our history at this season. The advantages are unexcelled in Literature, Art, Music; Gymnasium best in city; Elocution by Vanderbilt Professor; New Hot Blast Heating and Ventillation in dormitories; School rooms steam heated; Lectures in the Laboratories of Vanderbilt; Nine teachers in Music; Finest Art Studios in the city. Health unsurpassed.

A few vacancies for immediate applicants. Grand new building now going up, capable of accommodating 100 additional pupils.

Address President,

Rev. Geo. W. F. Price, D. D.

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J. S. BRADDOCK'S
REAL ESTATE COLUMN.

NO. 74.

$185 will buy a choice vacant lot on Pulaski street, on payments of $10 cash and $5 per month. Young man, save the 20 cents per day you are now squandering, and buy a home!

No. 75.

House and 1 1-2 lots on Rock and Twenty-second streets, three blocks from Main street car line, house contains 4 rooms, stable 12x24, excellent cistern, good fence, shade trees, etc. Price $1275—one-third cash, balance one and two years.

NO. 72.

Farm—800 acres—4 miles from Little Rock on good road, quarter mile from railroad station; 3 houses and 9 cabins; 400 acres under cultivation and well fenced; 400 acres of fair timber. This is a productive plantation, well located and will produce a bale of cotton or 60 bushels of corn per acre. Price $25 per acre—one-fourth cash, remainder in one, two and three years. A bargain.

NO. 77.

Choice vacant lots on Izard, Chester, Ringo, Cross and Pulaski streets, at prices ranging from $110 to $185 each, on payments of $10 cash and $5 per month. Why pay rent when you can get a home for what the rent would be?

NO. 73.

Farm—360 acres—four miles from corporation of Little Rock, on a good road; 120 acres heavily timbered with oak, ash and hickory; 80 acres with heavy cypress; one large house and three cabins. This farm can be bought for $20 per acre, on payment of $1500 cash and balance to suit purchaser. Will sell all or part of it.

NO. 69.

Knoll—comprising all of block 10 in Braddock's boulevard addition. This block is bounded by High, Bishop, Twenty-fifth and Twenty-sixth streets; slopes every direction, and makes a fine suburban residence site; convenient to street car line. Price $300 per lot on payments to suit purchasers; discount for all cash down. A bargain.

NO. 70.

Corner lot on Twenty-fifth street, 3 1-2 blocks from street car. Price $300, on payments of $10 cash and $10 per month.

NO. 65.

Three lots, corner Twenty-seventh and Bishop streets. These three lots are excelled by none and equalled by few in Little Rock for beauty of location and fine view. Two blocks from proposed Belt Line railroad. Covered with nice shade trees. Gravel subsoil, making it self-draining, and consequently a healthful location, fine suburban residence site. Price $900, on payments to suit purchaser.

NO. 60.

Two nice lots, corner Sixteenth and Pine streets, three blocks south of the Dummy line extended. Price, $300 for the two, on payments of $20 cash and $10 per motnh. Save your money, young man, and buy a home.

NO. 61.

Undivided one-half lots 11 and 12, block 120, southwest corner of Broadway and Markham—100x140 feet; dwelling-house, containing eight rooms. These lots will be suitable for the erection of first-class business houses. Only one block from post-office, courthouse and State House. On the only thorough-fare from Union Depot to these public buildings, and must be traveled by every one coming to the city by rail. Price, $150 per foot front.

NO. 49.

110 will buy a lot on Ringo street, between Thirty-first and Thirty-second, on a payment of $5 cash and $5 per month. Young man, save the 17 cents per day you are now squandering, and buy a home.

NO. 52.

Lots on Chester street, at $125 per lot—$5 cash and $5 per month. Near proposed Belt Line railroad.

NO. 43.

Granite lands—160 acres—at the base of Granite Mountain, two miles south of Little Rock, on Arch street pike. Many acres covered by one continuous, unbroken, solid rock, that requires no surfacing; conveniently located on proposed Belt Line railroad for loading on cars by derricks. The rock at the base of the mountain is a white or gray syenite, susceptible to high polish, and especially valuable for building and monumental purposes. Higher up the mountain is dark blue, pronounced by geologists and expert quarrymen the best type of graate in the United States. It stands a pressure of 23,010 pounds to the square inch, and possesses the element of breaking easily in two directions with smooth surfaces, thereby reducing the cost of manufacture to the minimum. The blue is also a fine building stone, and is especially adapted to paving purposes. The quantity of both white and blue is simply inexhaustible, and the whole can be purchased for $10,000, and will make the party having the capital to work it more than two million dollars.

NO. 45.

280 acres in Fourche bottom, within one mile of Little Rock. Small portion under cultivation; crossed by Arch street pike; ten acres on edge of mountain, affording a splendid building site. This tract will make a fine stock or dairy farm. Price $50 per acre—will bring $100 per acre before five years.

NO. 38.

Before you buy lots go and see Braddock's boulevard addition without fail. This addition has just been opened up, and affords some of the finest building sites to be found in the city at low prices. This boulevard will be the court end of the city, and choice blocks can now be secured at nominal prices. The view alone will repay the examination even if you do not buy. Go and see.

John S. Braddock,
REAL ESTATE DEALER,
310 West Markham Street,
LITTLE ROCK, ARK.

ARKANSAS METHODIST.

WEDNESDAY, JANUARY 7, 1891.

CHRISTIAN LIFE.

THE NEW YEAR AT THE GATE.

The New Year stands at an open gate,
  And the eyes of my soul are blind;
Oh! just for a moment let me wait,
  For the old road lies behind!

Let me remember while I can trace
  The steps on the wandering track;
Let me say "Farewell!" for a moment's space,
  I shall never, never go back.

Let me look forward and humbly pray,
  Ere the gate shall be closed behind;
How can I tell on the unknown way
  What sorrow or joy I may find?

There's the New Year's chime! Be glad and bold;
  There is light on the other side;
Go through, remember the promise old;
  Go through, for the portal is wide.

—Mary B. Burnett.

HINTS TO CHURCH MEMBERS.

1. Religious life needs culture. Nourish it by the study of the Bible, by prayer and by the faithful performance of Christian duty.

2. Make it a rule to attend at least one devotional meeting a week, besides the Sabbath services.

3. Connect yourself actively with some department of Church work.

4. Consecrate to Christ's service some definite proportion of your income.

5. Keep yourself informed as to the progress of Christ's kingdom throughout the world.

6. Remember the Sabbath day to keep it holy.

7. Cultivate as far as you can the acquaintance of your fellow members of this household of faith.

8. In your business and your recreations, let your light shine. While in the world, be not of it.

9. Welcome strangers and introduce them.

10. Strive daily to grow in grace, in knowledge, and a spirit of obedience to Christ. Remember constantly "Ye are not your own."—Evangelical Messenger.

SOME CHRISTMAS THOUGHTS

The unequaled man of all the ages is Jesus of Nazareth. Even his enemies do not dispute this. Renan, bold, faithless, but frank, says: "Whatever may be the surprises of the future, Jesus will never be surpassed. His worship will grow young without ceasing; his legend will call forth tears without end; his sufferings will melt the noblest hearts; all ages will proclaim that among the sons of men there is none born greater than Jesus."

The central and supreme fact of all history is the advent of Jesus into the world. His character, the divine man; the purpose of his coming, to teach a divine philosophy and illustrate a perfect life; the tragedy of his death and its sublime purpose, to redeem the world; all these combine to make his coming an event without parallel. God has but one Son to give, and he came but once in this form to the earth, and can never so come again. This was the one human advent of "the only-begotten of the Father." Prior to this event the eyes of all nations looked forward to it, and all history measured toward this point; subsequently all eyes have turned back to it, and history has counted from it as from its centre. Before, the hearts of all the faithful looked and longed for his coming, ready to say with devout Simeon, "Lord, now lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation, which thou hast prepared berore the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel;" and since, all hearts have turned back to Bethlehem, and Gethsemane, and Calvary, and Olivet, and through these to the heavenly Jerusalem whither he leads the steps of his followers. His incarnation is the center of all history and of the faith and hope of all nations.

His coming was demanded. Men could not rest without him. Between God a spirit, omnipotent, eternal, self-existent, and finite man the distance was too great. It must be bridged. Some one must come over the distance who could reveal God. This necessity was inherent in the natures of the two parties and in the conditions surrounding them, and was not an outgrowth of the fall. Before sin entered the world God came to it in some form which clearly manifested him to the first pair in the Garden. This may have been an incarnation which would have been permanent but for sin, and possibly very much like the one made perfect and permanent in the person of the Son of Mary.

But whatever might have been in the absence of the fall, we know that God did come in the person of Jesus and manifest himself to the world: "And the Word was made flesh and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." "No man hath seen God at any time; the only-begotten Son, which is in the bosom of the Father, he hath declared him." This Jesus who came to Bethlehem, heralded by angels and ushered by the songs of the heavenly hosts, and who went from Olivet borne aloft in the clouds of heaven, was God manifest in the flesh. God was made manifest to the world in him, that the faith of men might rest in him, and that their hearts might lay hold on him. He is our "daysman." He is our way to God. He is God to us.

"Weak though we are, he still is near,
  To lead, console, defend;
In all our sorrow, all our fear,
  Our all-sufficient Friend."

The attempt to find God, and worship and serve him out of Christ has led to many of the errors and evils of the world. Even those who have believed in him have sometimes practically passed him by, and been borne away into mysticism, asceticism and other errors, out of which a correct study and imitation of his life and teachings would have kept them. Carlyle said of good Edward Irving: "Some people called him mad, but the truth is that he killed himself trying to do that which no man can do, and live—to see the invisible God face to face." No, we cannot see the invisible God. He is far beyond our reach and thought. But we can see Jesus, and in him God has been pleased to put himself that he might be revealed to us. His teaching is our guide and his life our model. They lead to healthy, happy, useful lives which fill the world with sunshine and lift it up toward God. Christmas-time should, therefore, call the world from its care and toil and sorrow and sin to Him who is its friend and helper, the God-man.—Pittsburgh Advocate.

THE WONDROUS GRACE.

Wondrously
The Lord hath dealt with thee:
Wondrous mercy all the way,
Wondrous patience every day,
Wondrous pardon, wondrous feeding,
Wondrous help, and wondrous leading.

Wondrously
The Lord shall deal with thee!
Wondrous tenderness and grace,
Wondrous shining of his face,
Wondrous faithfulness and power,
Wondrous love from hour to hour.

—F. R. Havergal.

FOOD AND WORK.

Speaking figuratively, men's souls differ as much in size as do their bodies, and alas! this is true of Christian men. There are dwarfs and giants in the Church; but spiritual dwarfs, unlike physical, are responsible for their own littleness. Any Christian can become large-souled who will carefully observe the laws of spiritual growth, and feed daily upon the bread which is from heaven. "Eat ye that which is good," says Isaiah, "and let your soul delight itself in fatness." The mind must be fed with the knowledge of God, derived from meditation upon the great truths of his holy Word, and upon the works of his hand above and around us. Though knowledge is distinct from grace, the love of a converted soul for God should be, and we think generally is, proportionate to its knowledge of the Creator and his works.

While this is an age of great intellectual activity, in which all the problems of theology are more profoundly investigated than they ever were before, this work is done by comparatively few. With the masses of our laity, the newspaper and the magazine cause neglect of those great works on the evidence of Christianity which gave the Church so much faith and power fifty years ago, before our present feverish, abnormal life began. A general return to the works of Wesley, Fletcher, D'Aubigne, and Butler, to the biographies of our ministerial fathers, supplemented by some solid books produced in our generation, would mean a revival of Christian zeal, in the presence of which infidels would stand in dumb amazement.

To be growing Christians we must not only have the right kind of food, but we must also exercise our spiritual faculties in the work which God requires us to do. Our Christian life should be divided between thought and action, between devotional meditation and earnest Christian labor for the salvation of the lost. As Protestants, we are opposed to monkish life, yet the monastery is an institution in which we see the abuse of a great religious truth. God is not pleased to have any class of men or women exclude themselves from the world, and spend all their time in meditation; but it is his will that every Christian should have some secret place of devotion, where a portion of each day can be spent in that sweet communion with himself by which the soul will be strengthened and disciplined for the active duties of life.

The most healthy children are those who receive wholesome food regularly, take their rest regularly, and exercise their limbs at play or light work in the open air. There are some children whose mothers confine them in the house to keep them out of danger, or to prevent the sun from spoiling their complexion, and, though they receive all the food they want, how weak they are! They remind us of vegetables that grow in the cellar. Now, the Christian who attempts to develope his spiritual powers without exercise in the atmosphere of the world, without earnest work to save his fellow-men, will either not grow at all in grace, or he will have a very sickly growth. "By grace we are saved through faith," but "faith without works is dead." We must feed our souls to keep our faith alive, and we must prove to the world that we have a living faith by our good works.—Western Advocate.

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For Derangements of the Brain Use Horsford's Acid Phosphate.

DR. D. P. BOULSTER, Augusta, Me., says: *"In functional derangements of the brain and nervous system, I have prescribed it with gratifying results."*

OUR YOUNG FOLKS

THE CHILD AND THE YEAR.

By Celia Thaxter.

Said the child to the youthful year:
"What hast thou in store for me,
O giver of beautiful gifts, what cheer,
What joy dost thou bring with thee?"

"My seasons four shall bring
Their treasures: the winter's snows,
The autumn's store and the flowers of spring,
And the summer's perfect rose.

"All these and more shall be thine,
Dear child—but the best and best
Thyself must earn by a strife divine,
If thou wouldst be truly blest.

"Wouldst know this best, best gift?
'Tis a conscience clear and bright,
A peace of mind which the soul can lift
To an infinite delight.

"Truth, patience, courage and love
If thou unto me canst bring,
I will set thee all earth's ills above,
O child, and crown thee a king!"

—Exchange.

WHAT YOUNG PEOPLE CAN DO.

Christian work is work for all. Young people sometimes think that only the aged and experienced are to be reapers. Indeed, the Church is full of young people who are active neither in testimony nor service. Let no mistakes be made here. All have religious obligations. It is not necessary to wait for years of experience before we become earnest in spirit serving the Lord. Think of Stephen. He was a young man with only a few weeks of religious experience, and yet what a work he did for God! Says Augustine, "If Stephen had not preached, the world would have had no Paul." It was Stephen who first brought forward the thought of the universality of Christ's kingdom, which Paul so earnestly proclaimed; and yet Stephen's ministry was closed in martyrdom eight months after Christ's crucifixion. What if he had waited till he was older and had had a longer experience? According to Augustine, the world would have had no Paul. And what an incalculable loss to all ages that would have been! What if Henry Martyn or Patterson or many young men of extraordinary usefulness had waited for age before they plunged into their work? Was not Samuel called when a mere child? Did not Jesus complete His whole life work, the greatest ever undertaken, by the time He was thirty-three? And what does this teach us, but that young people are called to labor. We know not how much time we shall have. Our sun may suffer an eclipse. Let us not leave our work undone. Momentous issues may hang on our faithfulness. Let us feel there will never be greater need for our labor than now.—Rev. Samuel Plantz.

LOVE.

In Chicago, a few years ago, there was a little boy who went to one of the mission Sunday schools. His father moved to another part of the city, about five miles away, and every Sunday that boy came past thirty or forty Sunday schools to the one he attended. One day a lady who was out collecting scholars for a Sunday school met him and asked him why he went so far, past so many schools. "There are plenty of others just as good," said she.

"They may be as good, but they are not so good for me," he said.

"Why not?" she asked.

"Because they love a fellow over there," he answered.

Ah! love won him. "Because they love fellow over there!" How easy it is to reach people through love! Sunday school teachers should win the affections of their scholars if they wish to lead them to Christ.—*D. L. Moody.*

A BRASS DOCTOR.

In China they have some queer ways of doctoring sick people, and in Peking, it is said, they have a brass mule for a doctor! This mule stands in one of their temples, and sick people flock there by the thousands to be cured. How can a brass mule cure any body? do you ask. Sure enough, how can he? and yet these poor ignorant people believe it. If you lived there instead of in this country, it is likely that when you had a toothache your father would take you—to a dentist? O, no! That is what they do in this country. In Peking you would probably be taken to the temple where the brass mule stands, and he lifted up so you could rub his tooth, then rub your own, and then they think the pain ought to go away. If you fall down and hurt your knee, you would go and rub the mule's knee, and then your own, to make it well. They say so many have rubbed the mule that they rubbed the brass off in many places, so that new patches had to be put on, and his eyes have been rubbed out altogether. But a brand-new mule stands waiting to take the place of the old one when that finally falls to pieces.

It seems a very simple way to cure pains and aches, but, I fear, the pain is not very much better after the visit to the mule; and, I am sure, all boys and girls who read of the "brass doctor" will be glad to live in this land, even if dentists do sometimes pull out the teeth that ache, and doctors often give medicine that is not pleasant to take.—Selected.

BOYS WANTED.

"Wanted—a boy." How often we
These very common words may see.
Wanted—a boy to errands run,
Wanted for everything under the sun
All that the men to-day can do.
To-morrow the boys will be doing too,
For the time is ever coming when
The boys must stand in place of men.

Wanted—the world wants boys to-day,
And she offers them all she has for pay,
Honor, wealth, position, fame,
A useful life and a deathless name.
Boys to shape the paths for men,
Boys to guide the plow and pen,
Boys to forward the tasks begun,
For the world's great work is never done.

The world is anxious to employ
Not just one, but every boy
Whose heart and brain will e'er be true
To work his hands shall find to do.
Honest, faithful, earnest, kind;
To good awake, to evil blind;
Heart of gold without alloy
Wanted: The world wants such a boy.

Chicago Post.

NEVER SORRY.

Not long ago the writer asked a class of small boys in Sunday school what was their idea of heaven. It was curious to note how their replies were influenced by their own circumstances in this life. A ragged little urchin, who had been born and brought up in a squalid city street, said it was "tall grass and green trees." One from the richer quarter of Boston said it was like a big, broad avenue, with tall houses each side. A sweet voiced Episcopal choir boy was of the opinion that people would sing a good deal in heaven. The last member of the class, a quiet, thoughtful boy, though one of the smallest in the class, answered, just as the bell was ringing for the close of school hours, "A place where—where—*you're never sorry.*"—*Our Sunday Afternoon.*

A clear skin

Boils, pimples, blotches on the skin, eruptions, etc., evidence the fact that the blood is not in good condition.

These symptons result from the effort of nature to throw off the imparities, in which she should assisted by

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

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

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

Fine hair preparations, fine soaps and superb face powder.

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

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From Rev. H. P. Dudley, Pastor M. E. Church, Des Moines, Iowa: "The Piano is in every way satisfactory, a thing of beauty, and we expect it will be a joy to us for many years. It is pronounced by musicians "SPLENDID."

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From Rev. J. M. Dennison, Warren Forks, Ark.: "We have organ in our church and are perfectly satisfied with it.

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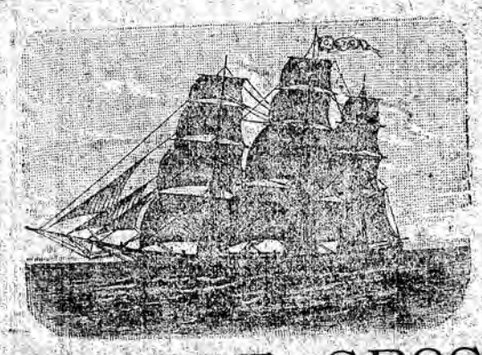

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ARKANSAS METHODIST.

WEDNESDAY, JAN. 7, 1891

OBITUARIES.

PERRY.—To the officers and members of the Mt. Tabor Sunday-school: We your committee appointed to draft resolutions of respect in memory of Mrs. Minnie Perry, who departed this life Oct. 22, 1890, would respectfully submit the following:

In view of the fact, that it has pleased our heavenly Father to remove from our midst Sister Minnie Perry, who has greatly endeared herself to us all by her exemplary demeanor as a member of our Sunday-school and her godly walk as a member of Mt. Tabor Church; therefore,

Resolved, That in the death of Sister Perry the Sunday-school at Mt. Tabor has lost a useful member and the Church and community a most exemplary Christian; that we extend to the bereaved husband and relatives of the deceased, our heart-felt sympathy offering to them the comforting assurance that their loss, however grievous it may be, is her eternal gain.

Resolved, Further, that we tender a copy of these resolutions to the grief-stricken husband and relatives of the deceased, and that a copy be sent to THE ARKANSAS METHODIST for publication.

MISS ANNIE BLAKELY,
MISS CORA ADAMS,
MRS. EMMA THOMPSON, } Com.
JNO. W. MANN,
B. F. THOMPSON,

DICKSON. — Joe Ella Dickson, daughter of Thomas D. and Clementine P. Wilkins, was born April 10, 1860, in Tallahatchee county, Miss.; professed faith in Christ in 1874; moved with her parents to Van Buren county, Ark., in the winter of 1878, and joined the M. E. Church, South, in which she lived a consistent Christion life to its close. She was married to J. F. Dickson Nov. 7, 1889; moved with her husband to Crawford county, Ark., where she died in the triumphs of a living faith Nov. 14, 1890. She leaves a husband, father, step-mother, one sister, one brother and many friends to mourn her death. We feel sad when we think of Miss Ella, as we used to call her. We will miss her voice in our protracted meetings, where she would sing and shout, and laugh and cry; but we look up and take courage when we think of that meeting where "congregations ne'er break up and Sabbaths have no end." Sister Ella was a sweet-spirited Christian, carrying sunshine everywhere she went. She was beloved by all who knew her. We would say to her aged parents, you will soon meet your daughter. Husband, sister, brother—live as did your wife and sister, always in the sunlight of the Redeemer's love, that you may meet her where parting will be no more. W. L. HARGIS.
Clinton, Ark.

CLOWER.—Rev. D. A. Clower was born in Drew county, Ark., July 6, 1856, and died in Pine Bluff, Ark., Oct. 21, 1890, after a few days of violent sickness. Bro. Clower was converted and joined the M. E. Church, South, in early life. He was a plain, humble unassuming, conscientious man. His heart yearned to preach more and to be more active every way in the service of God, but he was forced to give almost his entire time to the support of his family and yet he died poor as to this world's goods, but rich in faith. It was my privilege to converse with him several times during his last illness; at first a regret that he had done so little seemed to give him dark forebodings, but this soon cleared away and he leaned upon the Lord. In his last moments he requested that "Jesus Lover of my Soul Let me to Thy bosom fly" be sung, and then he quietly passed over the last river, and we think of him as having gone to heaven. Thank God for sustaining grace. Bro. Clower leaves a wife and six children to mourn his death, but to the God who heareth the widow's mourn and the orphan's cry we commend them. May He raise up to them friends everywhere, and finally bring them an unbroken family, around the throne of God in heaven.

In deep sympathy,
A. O. EVANS, Pastor.

BARKER.—Sister Isabell Barker was born Aug. 30, 1849; professed religion in her girlhood under the ministry of Rev. J. W. Patton; was received into the Church by baptism administered by Rev. Johnathan Wayland, and lived a very consistent member of the M. E. Church, South, till her death, which occurred in Walnut Hill, Ark., Dec. 5, 1890, after quite a brief illness, living about 24 hours only after taken sick. Our sister was married to Bro. Francis Barker Nov. 29, 1875, in which union were born unto then eight children, four of whom preceded their mother to the better land. The other four with their much bereaved father are left in sadness and deep sorrow. Bro. Barker has been very deeply afflicted indeed in the past year, his precious wife being the third member buried. Just a month ago by request of our ascended sister I wrote short obituaries of her last departed children and how sad the thought that now it becomes my painful duty to chronicle the death of the mother. Sister Barker was a remarkbly good woman. She was good and useful, ready to give of her means to the Church and poor; was a strong friend to the ministry and loved the society of the preachers. She was one our best members. Her death was a verification of the blessed words of the Master who says, "be ye also ready, for in such an hour as ye think not, the Son of man cometh." It would have been difficult for death to have found Bell Barker, as she was sometimes called, otherwise than ready. On Sunday night before her death on the following Friday, she attended the prayer meeting, and on the Tuesday following our sister spent the day with the preacher's family and this day (also being Tuesday) I write her obituary. She was a good wife, a good mother and a good Christian—so stated her sad husband and so says every one that knew her. Our sister left an aged mother who was absent at the time of her daughter's death, and who has often passed under the rod of affliction before, but this stroke it seems is almost heavier than she can bear. Sister Barker loved her only brother, Bro. Blackwell, as few sisters perhaps do, and her love was reciprocated. May the grace of God sustain all in this sad hour, and may we all meet our friends and sister in heaven.

J. F. ARMSTRONG.
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SCALES.—Mrs. Elna Scales, wife of Dr. J. W. Scales, was born in Lauderdale county, near Ripley, Tenn., April 13, 1868, and died at her home in Pine Bluff, Ark., Oct. 25, 1890, after a year's suffering from lung trouble.

Sister Scales professed religion at the age of eleven and joined the M. E. Church, South, in which she lived a faithful member till called up to answer to roll call in the Church triumphant. Whether abroad in quest of health or at home with her devoted husband, she awaited the will of the Lord in patient resignation. Her sweet gentle Christian influence, so mellow and rich during her sickness, will long live in the memory and influence the hearts of those most intimate with her. In her last moments she spoke with deep emotion of the tender ministries of friends and relatives and very much desired to express her gratitude to them in person. She talked beautifully of her hopes of heaven, so soon to be realized and asked her husband to meet her where there would be no more separation.

In the death of our dear Sister Scales our First Church has lost a devoted member,—but she shall be held in blessed memory—her husband a most affectionate wife. May God very graciously bless and save him where there is no more sorrow and pain.

Very truly,
A. O. EVANS, Pastor.

McKINNON.—Brother H. M. McKinnon was born in North Carolina, March 1, 1841. His parents moved to Chickasaw Co., Miss., in his fifth year. He was married to Miss Mary Calvin of Miss., Dec. 8, 1865, and professed faith in Christ in the fall of 1870, and united himself with the M. E. Church, South, in 1871, in which he lived a faithful and consistent life. He moved with his family to Sebastian Co., Ark., in 1889; and placing himself and family under the Church at Bethel, two miles north of Hackett City, Ark., he there resided until his death which occurred Nov. 17, 1890. He was a quiet man, and not active as a leader in the Church, but was faithful to the Church, and delighted in all the work of the Church and Sunday-school. When asked in the last moments in regard to his hope, it was in God, and exclaimed "I am solid on the Rock, I am solid." The Church has lost a good man, his wife a good husband. He leaves a dear devoted wife and six children to mourn their loss, but they are not comfortless. The promise of their precious Savior has been fulfilled in their hearts. A celestial radiance has been thrown across the dark tomb' for God wipes away all tears from our eyes, and bids us look to Him who doeth all things well. Dear Sister, so let it be. The Lord gave and the Lord hath taken away. Blessed be the name of the Lord. A large crowd of friends laid him away in the grave to await the last trumpet, when we shall meet again.

G. W. DAMAN, P. C.

GOSSETT.—Died at the residence of her parents, Mr. Milton and Isabelle Gossett, near Goodwin, Ark., Lizzie born in Jackson Co., Ala., July 1, 1874, died Aug. 18, 1890. Thou art gone, dear Lizzie and art now with the bright angels around our heavenly Father's throne with all the loved ones gone before, while we your relatives and friends are left to weep and mourn your loss. But why should we weep, for our loss is your gain. While we are left to battle our way through this unfriendly world with the fond hopes of meeting with you and other loved ones gone before and clasping hands around the throne of our Father.

The subject of this sketch was not a member of any Church, but for sometime previous to her death was an earnest penitent at the altar; and just a short time before her death she said to those of her friends and relatives around her dying bed, "I am going home." Oh what a sweet consolation it should be to her father, mother, sisters and brothers to know that she is at rest! what an incentive it should be to them to strive to live so that when they are called to meet our Heavenly Father they will hear the glad greeting well done good and faithful servants, enter into the joys prepared for you from the foundation of the world.

The writer of this has known Lizzie ever since she came to this country and has ever found her a kind and loving daughter and she was dearly loved by her friends. J. A. GRIMES.

DOWDY.—Cynthia Elizabeth Dowdy, daughter of R. G. and —— Sessum, and wife of W. T. Dowdy, was born in Humphrey Co., Tenn., Sept. 15, 1835, and died near Center Hill in White Co., Ark., Oct. 31, 1890. Her early days were spent in Tennessee and Southern Kentucky. She made a profession of religion in the twentieth year of her age and joined the C. P. Church under the ministry of Rev. Ruben Burrow. In January 1861 she moved with her parents to White Co., Ark., and was married to W. T. Dowdy, April 17, 1861. In 1867 she joined the M. E. Church, South, at Harmony in which she lived an exemplary and active member until her death. She was the mother of four children, two of whom preceded her to the Father's house on high. Husband and two sons are left to sorrow, but thank God! not to sorrow as others who have no hope. Their sorrow is mingled with joy as they follow in the way that led her out of Egypt into Canaan.

The writer had been acquainted with Sister Dowdy for many years and he speaks from personal knowledge of her character when he says "he knew her to be a good woman." Having been her pastor several years he had an opportunity to know her worth as a consistent member of the Church. She was endowed with many excellent Christian virtues, which gave symmetry and beauty to her life. Her love for the Church was manifest not in words only but in noble and self-sacrificing deeds. For many years she lived at the door of the Church in which she held her membership, and it can be truly said her house was the welcome home of the preacher. She was hospitable and kind to all, as many who shared the comforts of her home can testify. She was an affectionate wife and doting mother. Her life was one of trials and triumphs. Six months previous to her death she seemed to have a presentiment of her approaching end. During her last illness she suffered severely, but she endured it like a Christian heroine with patience and fortitude. She was frequently heard to whisper the name of Jesus in prayer. "Precious name O how sweet." When she was told that she must go soon, and the lost conflict came, she had her armor on and was watching and waiting. She exclaimed "I know that my Redeemer liveth O His presence sweet comfort to me, He lives, He lives to die no more." She called the family and friends around her bedside and one by one she gave the parting farewell, till they meet again in the sweet bye and bye. Thanks be to God which giveth us the victory through our Lord Jesus Christ, Amen. May God bless her bereaved husband, dear Andrew and Jimmie, and help them to follow on to their mother's home in heaven.

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