The Arkansas Methodist.

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

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

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OPINIONS ABOUT JOHN WESLEY.

Last week Zion's Herald (Boston) contained a symposium of opinions briefly expressed "as to what constituted the most remarkable trait in the great founder of Methodism, or his most remarkable achievement." From the long list of opinions we quote:

Bishop Thomas Bowman said: I think Mr. Wesley's entire consecration to his work was the great element in his marvelous success.

Bishop W. X. Ninde: John Wesley's working principle was the vitalizing of old and faded Scripture truths into a glowing experience, with a profound conviction that he was providentially called to inaugurate, on the basis of these truths, a revival of apostolic Christianity.

Bishop D. A. Goodsell: Three things seem to me especially noteworthy in John Wesley besides his spiritual fervor: His amazing patience under domestic trials, slander and misrepresentation; his marvelous energy; and, as much if not more than either, the voluntary poverty in which he died. He was in his saying, "I have given all I could, even all I had," the real originator of Cardinal Manning's words, "A priest of God ought to die without money and without debts."

Bishop John F. Hurst: Wesley was one of those men who was so many-sided, so evenly-balanced, that I do not believe he had any single prominent trait. As to achievements, he was much the same. One is hardly safe, amid so many triumphs of the man, in fixing on any one as greater than the rest. I should say, then, that his greatest trait was his many-sidedness, and his greatest achieve- was the multitude of them.

Bishop S. M. Merrill: One of the remarkable traits in the make-up of John Wesley was his power of concentration, and his resultant power of continued effort. With all the variety of topics with which his thoughts were occupied, when he took up one for study his whole mind was fixed upon it as thoroughly as if it were the only thing in the universe that concerned him. Everything else was dismissed for the time. This faculty for dismissing things gave him marvelous power to think his topic through to a conclusion.

Bishop W. F. Mallalieu: John Wesley had in his veins the best blood of England. Physically and mentally he was thoroughbred. His scholarship was wonderfully comprehensive, exact and exhaustive. His spiritual life was settled, strong, joyous and and sympathetic. There burned in his soul a quenchless zeal, an absorbing ambition, an indomitable purpose to lift all humanity out of the depths of ignorance, poverty and sin up to the possession of all earthly good, to the fellowship of the saints, and to the heirship of heaven. To accomplish this he absolutely gave all that he ever called "my" or "mine" to the service of God and his fellow-men. To day all nations feel the uplift of his faith, his words, his works.

Bishop O. P. Fitzgerald: The most remarkable trait in John Wesley was his love of souls. It was this that made his preaching so direct and searching. It was this that put the spring of perpetual motion within him. It was this that made him wiser than his generation in the things of God.

Rev. Dr. E. E. Hoss: As I look at it, the most remarkable thing about John Wesley was the fact of his absolute and unbroken consecration for the space of fifty years to the one work of spreading Scriptural holiness over the earth.

Rev. Dr. T. L. Cuyler (Presbyterian): Methodism is the glorious and imperishable monument of *both* the Wesleys. John was *system*, and Charles was *song*. The one hewed out the stones; and the other sent up the walls to the music of his heaven-inspired hymns. Behind both of them stood the Almighty Architect.

Rev. Thomas Dixon, Jr. (Baptist): I love the memory of John Wesley, because he stood for a *free* salvation. I thank God especially for the work he did in ridding the Christian world of the curse of the Augustinian superstition of special election and damnation. The infernal shadow of that doctrine born of pagan fatalism and Eastern despotism yet hangs like a pall over the thought of Christendom, but the light is pouring through at last. Thank God for the pioneer heroes who told us of His love!

Rev. Dr. Philip Schaff (Presbyterian): I regard John Wesley as the most apostolic man that England has produced, and equal to any in the abundance of his labors.

President George E. Reed: Among the leading traits of character of the great founder of Methodism must, as I think, be mentioned the breadth and catholicity of his spirit. With respect to his achievements, I would say that in my judgment, no single one is more worthy of enduring fame than his work in bringing into action the long dormant and neglected power of the laymen of the Church. He was in a sense, emancipator of the laity. Until his day, for a thousand years, what converting power there was in the world had been represented by the ordained ministers of the Church. Under John Wesley the layman stepped to the front as an evangelistic force, so restoring to the Church the spirit and method of apostolic days.

President J. W. Bashford: His obedience to the light he had. This made him the Bacon of Christian philosophy. Experiment and knowledge in Bacon's system find their exact equivalent in obedience and experience in Wesley's teaching. Hence the growth of Methodism in a scientific age. Both derived their principle from Christ: "If any man willeth to do his will, he shall know of the teaching.' By applying the Baconian method to the Christian life, Wesley revolutionized theology and gave Anglo-Saxondom a Christian philosophy suited to its practical genius and destined to conquer the world.

Rev. Dr. C. C. McCabe: Put John Wesley into commercial scales and weigh him, and there is not gold enough in the Bank of England to measure his value. He saved England a bloody revolution; he awakened the national conscience; he aroused a dying Church; he stirred into activity a despairing ministry, and set in motion a religious movement which will never lose its power until the world is converted to God. Nothing has impressed me with the greatness of John Wesley's work more than the statement recently made in the *Pall Mall Gazette* that when John Wesley entered Oxford, the English nation numbered twenty-five millions of souls, and that to day the Methodsit nation is as large as the English nation was then. If this Methodist nation could rule the world a few years, we would make short work of some of its great evils. The rum traffic would die the death, and wars would cease forever, and

"Some sweet bird of the South
Would build in every cannon's mouth,
Till the only sound from its rusty throat
Would be a wren's or bluebird's note.

The trustees of Millsaps College met in Jackson, Miss., last week, but did not locate the college. We understand that the competition for location has narrowed down to three towns—Jackson, Grenada and Winona. The successful town must pay down $30,000 in money: one-half cash; one-quarter Oct. 1, and one-quarter Jan. 1, 1892, and 20 acres of land for college site. A committee was appointed to confer with the citizens of the above named places, and report to a meeting of the trustees, to be held at Winona, March 11, when the question will be settled.—N. O. Advocate.

TRIBUTE TO SUSIE WEE BROWN.

There is a clime where flowers never fade, and the winter of death never enters the beautiful shores of immortality, where the pure in heart meet again. As the shadows of the night of dissolution were gathering around this angelic form, from the arms of her devoted father, she opened her eyes upon the beauties of heaven and went home to God. There she saw him who clasped these lambs of the fold to his bosom as the jewels of earth, who like diamonds will shine as stars for ever and for ever. Amid this heavenly throng may be found the ransomed spirit of our little Susie Wee Brown. But how sad to the hearts of these fond parents over their lost one who had gone from them! Dark and mysterious are the dispensations of Providence; yet, behind and beyond the gloom which encircles it all, we are permitted to see the silvering rays of a joyous future in the great beyond. The tears which are shed over loved ones, are as dew drops glistening in the rays of the rising sun, softening the sorrows of mourning hearts and encircling the pathway of life with brighter, holier prospects beyond the tomb. This beautiful child was the embodiment of all that was lovely in nature, commanding the devotion of all with whom she came in contact. A thousand incidents were developed in her features strikingly impressive for the purpose of reflecting their loveliness upon the hearts of her parents. In the silent contemplation of the little one gone, let us reflect that we have in heaven representatives from our own firesides, and gratefully hail the gleams that come to us from a better world through the gloom of coming years.

The most inspiring thought which should cheer the hearts of the parents over their jewel which sleeps in the tomb, is the fact of meeting her again and recognizing her in the spirit land. Without a recognition of our sainted ones in the "great beyond," the joys of the Christian's home would be robbed of much of the anticipated pleasures which cluster around the home on high. This is the grand central thought which gathers around us in the hour of dissolution, and which illuminates the dark valley and the shadow of death, and reflects a bright light even down into the dark portals of the tomb.

"Parents dear, I've crossed the wave
Of death's deep rolling tide,
To the land beyond the grave
That lies on the other side.

"'Twas when evening shades drew n gh,
That told of closing day,
I breathed my last faint sigh,
And passed from earth away."

J. W. PRICE, M. D.

THE MAKING OF A CHRISTIAN COLLEGE. NO. 2.

There is no making of a Christian college unless it is provided with resources and appliances comparable to those of other institutions of similar rank. Long reflection has led me to the firm conclusion that colleges established by Christian people, if they ought to exist at all, ought to be as well endowed as those founded by the State, if not better. And this for the honor of religion, at least. The State has no religion, can have none. (This is true in the sense that the State is not sectarian; but the State is Christian, Mohammedan, or pagan as its people are one or the other.—A. C. M.) It owes to Christianity all its own impulse to sustain education, and above all the making of the State at all Christian, and Christianity should do more for this on its own account than its secular beneficiary can do. It does more, as a matter of fact, but in a commonwealth like that I live in, Christian beneficence is scattered among so many competing colleges—fifteen or more—while State endowments are concentrated upon one or two—that the Christianity of the State seems to be giving far less than it is for the higher education. Some denominations among us have two, three, or four colleges, which, if united in one, would hold the foremost rank. For the promotion of education, too, Christian colleges should be as well furnished as those of the State, or better. They can do better for education and scholarship in that they are distinctively Christian, and deserve the better means to do so. For the promotion of religion, too, since nothing gives it such commanding power among men as the service of knowledge and culture. Not one word shall fall from me, ever, anywhere, urging the extension of sectarianism through denominational colleges; nor shall I fail to maintain ever on the other hand, that in so far as they are Christian they lead all agencies we can devise, next after those God has devised in his Church, and in the ministry of his gospel, in propagating truth and righteousness. The printed page falls behind them. The "good seed" is ever living men and women, "the children of the kingdom;" and the better trained the better seed are they.

In foundations, buildings, endowments, libraries, scientific collections, apparatus, and all manner of appliances and aids to teaching, the Christian college should lead all others; as it does to-day in quality and thoroughness of instruction and moral usefulness. Let not this, however, be taken to mean that more money should be expended on it than the Legislature votes to its rivals of political origin. For it costs a great deal more to give a certain style of education under State management than under that of private benevolence, professors of no higher merit receive salaries nearly twice as great—all current expenses and special ones for collections and adjuncts to class-room exercises are very much higher. The men in the one case are as worthy of better salaries as they are in the other; but because self-denying scholars of piety will serve the colleges and the Churches and the community for less, they should not be crucified with the beggarly outfit for work to which many of them are condemned, or with the want they suffer.—Ex-Pres. Magoun in Education.

HOW AND WHY RUSSIA PERSECUTES THE JEWS.

On this subject in the March Forum P. G. Hubert, Jr., says:

Let us suppose a part of our own community subjected to the legal restrictions which now obtain in Russia with regard to the Jew. Our laws on the subject would then read somewhat as follows:

"All Jews born in the United States shall be regarded as aliens. No Jews shall dwell in any part of the United States except the States of Virginia, North Carolina, South Carolina, Georgia, Alabama, and Mississippi, unless they are graduates of some State university, members of a learned profession, skilled artisans holding certificates from a technical school, or members of a chamber of commerce who pay $500 a year for that privilege. No Jew shall buy or rent landed property. All Jews shall pay special taxes in connection with religious services. No synagogue may be opened without the permission of the President of the United States, and no public prayers may be held in any other place than a synagogue. When more than ten Jews wish to meet together for consultation or discussion, they must obtain permission from the municipal authorities. Married Jews who become converted to Christianity are *ipso facto* divorced on conversion; but the wife, if she remains a Jewess, may not marry again. All Jews attaining the age of twenty years shall serve five years in the active army and thirteen years in the reserve, but no Jew may become an officer or even an officer's servant. No Jew shall serve in the navy."

Such a condition of affairs as is implied in this pharaphrase of the Russian laws affecting Jews is so impossible, so inconceivable, in this country and to us, that we can scarcely imagine it to exist anywhere else. And yet there is no exaggeration in such a paraphrase. The Jew to-day in Russia is hedged around by a set of restrictions as whimsical and as offensive as anything devised by the fanatics of the middle ages, carried out with a savage brutality which is possible only in a half-civilized country. Jews are both heretics and aliens in Russian eyes.

The principal grounds upon which the Russian justifies the persecution of his Hebrew brother are as follows. He asserts: 1, that the Jews are too rapacious, and too successful in getting money and property away from the surrounding Christians; 2, that they hold themselves, as a class, apart from the rest of the community; 3, that they furnish many of the leading nihilists and mischief-makers; 4, that they evade service in the army and do not become patriotic Russians. The first accusation may be ignored, as it amounts simply to saying that the Jew is shrewder and more intelligent than his neighbors of other races. As to the Jew's refusal to mingle more freely with his neighbors of different creeds, or, in other words, to assimilate with the population, it can not be said that he has as yet received any very warm invitation to do anything of the kind. He has been chased like a beast of prey for centuries, and now he is asked why he does not like his persecutors. The charge of nihilism is perhaps true, to the extent that the Jews naturally furnish their proportionate quota to the malcontents who have the courage to act. But that the Jews among the nihilists exceed their proper proportion to the whole population, is denied by many trustworthy writers. The charge that the Jew evades army service is disproved by official statistics.

THE ELECTION BILL.

Last week the General Assembly passed the pending Election bill, containing forty-eight sections—matter enough to fill an entire page of this paper. Below we give our readers many sections complete, briefly indicating the scope of others:

An Act to Regulate Elections in the State of Arkansas.

Be it enacted by the General Assembly of the State of Arkansas:

Section 1. That the Governor, Auditor and Secretary of State shall constitute a State Board of Election Commissioners, whose duty it shall be not more than ninety days, nor less than thirty days, before any general election for State and county officers, to appoint three qualified electors as Commissioners in each county to select Election Judges for each voting precinct, and to perform the other duties herein prescribed. No person who is a candidate for any office to be voted for at such election, or is a deputy or clerk or employe of any officer or person who is a candidate for election, shall act as Commissioner. The appointment of the County Commissioners shall be in writing, under the hands of the State Board, and the said State Board shall immediately mail to each County Commissioner, at the county seat, a notice of his appointment, and, in addition, thereto, shall mail to the Clerk of the Circuit Court in such county, a certificate of the appointment of such Commissioners, and, upon the receipt of such certificate, it shall be the duty of such Circuit Clerk to cause to be served upon each of of said Commissioners by the Sheriff a notice requiring said Commissioners to appear before said Clerk on or before the day fixed for entering upon their duties, and take and subscribe to the oath prescribed by section 20, of article 19, of the Constitution, etc. * * * All of said County Commissioners shall not be members of the same political party. (This section provides also for filling vacancies in the County Board of Commissioners.)

Section 2. The Judges of Election so appointed shall be discreet persons, able to read and write the English language, and qualified electors in the precincts for which they are appointed to act, and they shall not all be selected from the same political party if competent persons of different politics can be found.

Section 3 provides they shall continue to be Judges of Election until next general election unless sooner removed.

Section 4. If any Election Judge shall be absent at the time fixed for opening of the polls, the Judge or Judges shall appoint some person or persons having the qualifications prescribed by this act for Election Judges, to supply such vacancy, and if all the Judges shall be absent, then the voters present shall elect as Judges persons having the required qualifications. The Judges of Election shall appoint two Clerks at each precinct.

Section 5. The polls shall be opened at 8 o'clock a. m., and shall remain continuously opened until half past 6 o'clock p. m.

Section 6 empowers the County Election Commissioners to change boundaries of election precincts and to create new ones, thirty days or more before any election—notices of changes to be given by posters put up in at least five public places in such precinct.

Section 7. In precincts in which more than 100 votes were cast at the election next preceding the one then being held, where the electors consist of persons belonging to the different races, the Judges of Election and the Sheriff in attendance shall, when there are persons of both races present and ready to vote, so conduct admittance to the voting place as to permit persons of the white and colored races to cast their votes alternately.

Section 8. The Sheriff of the county shall police the election precincts and preserve order. He shall appoint not exceeding three deputies at each precinct, and shall allow no crowd to collect at the polling place nearer than herein provided for, and no deputy herein provided for, while engaged in the duties herein prescribed, shall in any manner influence or endeavor to influence any person in casting his vote. Provided, that when the Sheriff, for the time being, shall be a candidate at any election, it shall be the duty of the County Election Commissioners to appoint some suitable person or persons, at each precinct, to perform the duties of the Sheriff as herein before prescribed, and the said Sheriff and his deputies are hereby disqualified to discharge said duty in such cases.

Section 9 makes it the duty of the Co. Election Com's to provide for each precinct a good ballot-box, with lock and key, two blank poll-books, tally-sheets and envelopes in which to seal up the ballots and certificates—to be delivered by the Sheriff to the Judges of Election.

Section 10. After the closing of the polls, the Judges of Election shall proceed to count the ballots deposited in the ballot-box; but if for any reason they shall deem proper to do so, they may adjourn the count for any reasonable period, not beyond the day succeeding that on which the election is held. Pending the making of the count, any Judge shall have the right to remain with the ballot-box; but during the time for which the count is adjourned, a safe place to deposit may be agreed upon by all of the Judges.

Section 11. After the examination of the ballots shall be completed the number of votes cast for each person shall be enumerated under the inspection of the Judgas, who shall prepare and sign in duplicate a certificate showing the number of votes given for each person, and the office for which such votes were given, which certificate shall be attested by the Clerks. And after making such certificate, the Judges, before they disperse, shall put under cover one of said tally-sheets, certificates and poll-books and seal the same, and direct it to the Board of County Election Commissioners. And the said certificate and the ballots, sealed in separate packages, shall be conveyed by one of the Judges, to be determined by lot, if they cannot otherwise agree, to the County Election Commissioners, within three days after the close of the polls, etc. * * *

Sections 12 to 17 inclusive relate to the return of the ballots, poll-books, tally-sheets and certificate to the Co. Election Com's, who shall ascertain and declare the result not later than the seventh day after the election, and in fifteen days after said election shall deliver certificate of his election to each person receiving the highest number of votes, etc.; the Co. Election Com's to retain custody of ballots and certificates returned to them.

Section 18. Every male citizen of the United States, or male person who has declared his intention of becoming a citizen of the same, of the age of 21 years, who has resided twelve months in this State and in the county six months, and in the voting precinct or ward one month next preceding any election, and who shall have established his possession of the qualifications in the manner prescribed by law, shall be entitled to vote at all elections held by the people. No idiot or insane person shall be entitled to the privileges of an elector, nor shall any soldier or marine in the military or naval service of the United States acquire a residence that shall entitle him to vote by reason of being stationed on duty in this State. No one who has been convicted of any offense which is a felony at the common law or by statute shall be allowed to vote at any election in this State, unless such person shall have been pardoned by the Governor, and the records of the court where such person shall have been convicted shall be conclusive evidence of his conviction. Whenever any person shall present himself to vote, and there shall be no specific evidence as being necessary to establish his qualifications, the Judges of Election may interrogate him under oath touching his qualifications as an elector, or they may satisfy themselves in relation thereto by any other legal testimony.

Section 19 provides that the ballots used (except exclusively in municipal elections) shall be at the expense of the counties.

Section 20. The County Election Commissioners of each county in this State shall, in due time, for each general or special election, provide for each election precinct, and each ward of a city or incorporated town in his county, 150 printed ballots for each fifty or fraction of fifty electors voting thereat at the last preceding election, and no ballot shall be received or counted in any election to which this act applies, except it be provided by the County Election Commissioners as herein prescribed. All ballots cast and not included in the count made by the Election Judges for want of conformity to the provisions of this act, shall be preserved and sealed in a separate package, and be returned to the County Election Commissioners.

(*Continued on 4th page.*)

ARKANSAS METHODIST.

WEDNESDAY, MARCH 4, 1891

CHURCH EXTENSION ANNIVERSARY.

The Anniversary exercises of the Board of Church-extension of the Methodist Episcopal Church, South, will be held at the First Methodist Church in Little Rock, Ark., March 20-22, with the following programme:

Friday, 20th March, 7:30 p. m.—"Organized Christianity," address by Rev. E. E. Hoss, D. D.

Saturday, 21st March, 10 o'clock a. m.—Bishop Galloway in the chair. 1. "What have we done," answered by Rev. J. C. Morris, D. D., Assist. Secretary of the Board, followed by brief speeches by others. 2. "Rich Saints helping poor Saints," Paper by Bishop Fitzgerald.

3 o'clock p. m.—Bishop Fitzgerald in the chair. 1. "What do we propose," answered by Rev. David Morton, D. D., Secretary of the Board, followed by suggestions from others. 2. "The province and work of the Annual Conference Boards," Paper by Rev. J. M. Beard, D. D.

7:30 p. m.—"Our work in the older States," Address by R. W. Jones, L L. D.

Sunday, 22nd March, 11 o'clock a. m.—Sermons and collections at all our churches in Little Rock to be arranged by the pastors.

7:30 p. m.—Night services to be arranged by the pastors.

The Woman's Parsonage and Home Mission Society will hold, Saturday, 21st March, 3 o'clock p. m., a meeting for the Ladies, conducted by Miss Lucinda B. Helm, General Secretary.

Sunday, 22nd March, 3 o'clock p. m.—A mass-meeting to be addressed by Bishop Galloway.

Rev. Dr. Chapman requests us to say, that a cordial invitation is extended to all preachers of our three Conferences to attend the anniversary of the Church Extension Board; and that all who will notify him promptly of their purpose to attend will be cheerfully provided with homes during the anniversary meeting. It is, of course, expected that the members of the three Conference Boards of Church Extension will be present, as well as a number of preachers and laymen from other States.

TO ALL CONCERNED.

At considerable expense for clerical work, postage, &c., we have just finished mailing to our subscribers who owe for this paper one year or longer, the following statement of account with blanks properly filled:

OFFICE OF THE ARKANSAS METHODIST, LITTLE ROCK, ARKANSAS.
MR.———. DEAR FRIEND: As you may know, we are furnishing our readers the *cheapest* Conference Organ published for our Church, and this fact makes prompt settlements the more important. Our receipts from subscribers have fallen so far below our reasonable expectation that it has become positively *necessary* for us to call *directly* upon hundreds of subscribers who are in arrears, and who may be waiting for statements of their accounts. If any of these have not the money to settle *in full* and to renew for another year, we earnestly request a *prompt* remittance of what they can now pay. We have confidence in the integrity of our patrons, but many, through neglect or otherwise, get behind without intending to do so.

According to our mail lists you owe us $———to———, which we hope you will kindly and promptly remit, and if convenient your renewal also. If there be any error in this statement of account, we will most cheerfully correct it, when you point out the error.

Yours Respectfully,
BENNETT & THORNBURGH.

In reply to the "statements" many have responded both promptly and cheerfully, while a few who admitted the correctness of their accounts, complained at being "dunned"—not being familiar with the usual methods of business men, who generally expect and *desire* statements of their accounts. We did not insist upon immediate and full payment from any unable to settle in full, but having great confidence in the integrity of our patrons, we earnestly requested prompt remittances of what they can now pay.

We hope all who have not yet responded, will kindly and promptly remit the amounts due us, and if convenient for renewals also. This request we emphasize and *urge*, hoping our subscribers may send us at least $1,500 in the next fifteen days to pay for print paper we have already used and for a car load of paper, which we think will be of better quality than we have been using for some time. We hope this urgent request will be complied with—promptly.

FOR DYSPEPSIA,
Indigestion, and Stomach disorders, use
BROWN'S IRON BITTERS.
All dealers keep it, $1 per bottle. Genuine has trade-mark and crossed red lines on wrapper.

MRS. A. E. GRAHAM.

Mrs. Ann E. Graham, daughter of Daniel and Mary Tidwell, and wife of Rev. T. A. Graham, of Martinville circuit, Ark. Conference, was born in Maurry Co., Tenn., May 1, 1829 and died at the parsonage on Martinville circuit, Feb. 1, 1891. Her parents moved to Miss., and there in 1850 she was married to Rev. T. A. Graham. She professed religion very early in life and joined the M. E. Church, South. For twenty-four years she was a Methodist preacher's wife. Bro. Graham served some very hard works and it is no wonder that at first she somewhat disliked the itinerancy. Moving was a hard-ship but when the household affairs were arranged she said it was alright. At times Bro. Graham says he could not see his way clear and talked of locating, but his wife would always say, "you will never locate with my consent." Many a preacher is in the itinerancy to-day by the influence of a faithful self-sacrificing, Christian wife. The world does not know what is often the power behind the throne.

Sister Graham was not an active public worker in church affairs but claimed that her part of the work was to care for the children and things at home while he went to his appointments. She was fully consecrated. Bro. Graham says "that he had not seen her out of humor for twenty-five years." She was the mother of eight children, four are living; one is not religious. In her last illness she suffered but little. Did not talk much, but died trusting in Jesus. The remains were interred in the Oakland Cemetery at Quitman.

Bro. Graham has our prayers and sympathies in this the greatest of all earthly losses. He has also the promise, "lo, I am with you alway, even unto the end of the world."

Feb. 25. O. H. TUCKER.

REVIVAL PRAYER.

Prayer is the medium by which we get nearer to God. We find that men who accomplished much good for God were men of much prayer.

"Enoch walked with God;" that is, he prayed continually. Jacob, when he was anxious to get the blessing, prayed all night.

After David had numbered Israel and sinned, when the destroying angel appeared to smite Jerusalem, he and the elders fell on their faces, and with sack-cloth and deep humiliation, persuaded God to stop the angel from destroying the city; thus prevailing in prayer.

Daniel spent twenty-one days in constant prayer to get an answer; many of us would have given up, and got discouraged. Sometimes we must continue long in prayer, if answers are to come.

Jesus spent all night in prayer, not that he needed faith, for all faith and love were full in him, but to set an example for us.

The disciples spent, according to Arthur's "Tongue of Fire," ten days and nights in prayer to God before the baptism of fire came. See the results! All through the revival book (the Acts) we see the disciples prayed much and long.

The early fathers of the Church were men who prayed much.

Now and then, during the dark ages, history records monks who moved things, and lived holy, and accomplished much for God, but who spent hours in prayer daily.

Luther said: "If I fail to spend two hours in prayer each morning, the devil gets the victory during the day."

Knox said: "Give me Scotland, or I die." See the Scottish Church as the result. 'Tis said, "Mary, Queen of Scots, feared his prayer more than any army."

Our beloved Wesley was a mighty man of prayer, and always spent an hour or two each day for wisdom and power to lead men and women to God.

Whitefield lived in the atmosphere of prayer. See how the thousands were converted under his ministry!

Fletcher killed himself fasting and praying; not many of us will die that way!

Bramwell would not be in town a fortnight before the whole town would be aroused religiously, and hundreds would be saved.

Billy Bray smote the hosts of sin in his peculiar way, because he was a man who lived and walked with God. Oh, what a man of prayer he was.

Finney, the prince of evangelists, prayed much, and carried a man with him who would pray while he was preaching. When we get to glory we'll see the tens of thousands he led to God.

Edwards, and his faithful band, prayed all night, and the next day the convicting Spirit of God so manifested itself, that the elders threw their arms around the pillars of the church, and cried: "Lord, save me, I'm slipping down to hell!"

Payson wore the hard-wood boards into grooves where his knees had pressed so often and so long. Read his life and see what were the scenes around the altars of his church.

Bishop Simpson, who would electrify the thousands by his eloquence, was a man of much prayer.

Take every man or woman who has been a great blessing in the hands of God, and turned many to righteousness, and you will find they were those who spent hours in prayer.

Brother and sister, how much do you pray? Is it your chief delight? Are you the happiest when you are face to face with God? Do you at all times flee to God in prayer when temptation, trial or disappointment comes?

Minister, chosen of God, do you pray an hour or two each day for the baptism of the Holy Ghost to come on you and the people? Are you living so God can use you to win others to Jesus? Is your chief aim to please the people or God? Are you sure you are wholly His, perfectly consecrated to His work, and the greatest desire of your heart to see souls saved and Christians sanctified? If you can answer in the affirmative, you can depend on it that you will see the desire of your heart. Father, in Jesus' name, give us pure hearts, and make us like Jesus.—Amen!—Standard.

RECOLLECTIONS OF MY ITINERANT LIFE.

No. 24.

I want to mention one other name, for he is worthy—Miles McGrew. He was at the Tulip Conference, plain, humble layman, but religious in the fullest, deepest sense of the word. If I ever knew a man who had the right to sing, "What we have seen, with confidence we tell," he was the man. With him, the kingdom of God was righteousness, peace and joy in the Holy Ghost. He was a man not only highly demonstrative in his religious enjoyment, but ready for every good work, taking a practical view of religion in all the public and private relations of life. At this Conference, though of course not a member, he nevertheless evinced the liviest interest in all its deliberations, and when anything was particularly pleasing to him, he did not hesitate to endorse it with a hearty amen. When the usual resolution of thanks was put, Bro. Hunter said, "Now, Bro. McGrew, you can vote," he did so with manifest satisfaction. I had heard him talk in love-feast and class-meeting, when on his circuit—Rock Port—in 1856, but I never saw one so unspeakably happy as this dear brother was on the occasion of the Conference love-feast; what he told, and what he could not tell, evidenced in melting power that he had fellowship with the Father and with the Son. We saw him no more; shortly after this, having "fought a good fight," and finished his course, no doubt with joy, the gates of glory stood ajar, and an abundant entrance was ministered to him into the everlasting kingdom. Give the name of Miles McGrew a place among the faithful pioneers of our Church in Arkansas.

In obedience to the powers that be, here I am on the "Old Princeton," and commence my work Nov. 8, at the bedside of a poor dying slave in the neighborhood of Mt. Vernon. I felt it a privilege to sit in this cabin, and read God's blessed words of promise to, and sing and pray, with this soul redeemed by the precious blood of Christ.

The gospel of Jesus must go, and go, too, like the cheering rays of the sun into the dark corners, the huts and hovels of the lowly; Jesus went there, and so ought his preachers, nor deem it a condescension or hardship to go. I saw a young preacher, at the house of old Bro. Cornish in ElDorado in 1853, taken down after a godly sort by his P. E.—the present chaplain of the Senate. G—— C——n didn't think a man was much that wore a hickory shirt, and for that reason declined even to recognize a poor brother. The lecture that young man got then ought to have been, in the language of good Bro. Ratcliffe, "an everlasting warning." I fear, however, it failed to do him any good, as he was expelled at the next Conference.

I tell you, young brethren, you had better look well to this matter; go to, and make yourselves free and easy with the common people; they will hear you gladly, appreciate your visits, believe your gospel and be stars in your crown of rejoicing. It will make you shout to hear your Master say, "Inasmuch as ye did it unto one of these, ye did it unto me." Instances of conversion and fervent piety among the rich and great of earth have been exceeding rare, so far as my observation extends. "The poor ye have always with you;" brethren, let us not neglect them. It swells right up out of my heart, and I must say it, dear young brethren, remember how poor your Savior became, that ye through his poverty might become rich. God bless you, kid gloves, fancy mustache, gold-headed canes, or what not, may you be clothed with humility "that no one of you be puffed up for one against another."

It makes me feel good as I write this, to tell of my first appointment at Princeton, Nov. 9. Four words tell it all—good attention, liberty, met the class, hearty welcome; no parsonage then, no poundings or other good things too numerous to mention the brethren now write of. I tell you, it was a serious time with us all, and this writer was glad enough of his own hired house and some individual means to help along. Seventeen appointments at every one of which there were houses of mourning to visit—fathers, husbands, brothers and sons were falling in the thickest of the fight, far and near, but blessed be God, there was a common band of sympathy, a three-fold chord of love that bound preacher and his flock together in the work of the Lord. As I review those truly eventful days and years, memories, sad and joyous many of them, multiply on every hand; sometimes our Quarterly meeting Conferences went by default, regular appointments were impossible; often tidings that a battle was pending would route our congregations; our churches were for months used as hospitals, but by the blessing of God, and the help of good men and women, we never let the banner of our Lord furl, and, as the reader will see before we get through, there were times when the shouts of triumph rose above the dreadful din of war, and

"Heaven came down our souls to greet
And glory crowned the mercy seat."

And now if my recital of a few of the scenes, incidents and associations of my three years' pastorate on this circuit will prove of any interest to my old surviving parishioners, and be of any service to my younger brethren in the ministry, I shall be thankful.

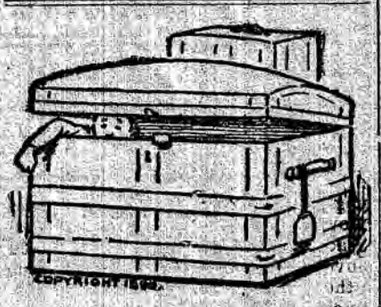
Nov. 22. On my way to Holly Springs visited a good Christian woman nearing her end—Sister Parnell—weak in body, but very happy. She soon triumphed over death, shouting victory." Since then, her husband, I believe, and seven children have followed her. Capt. Sack Jones I also visited; found him paralyzed, but ready the old soldier was for the last battle. Rode on to H. S. and spent the night with Mother Hogue; her husband, Rev. Bailey Hogue, having departed this life since my last visit there. 23d. Fine congregation, good time in the public service, met the class; Bro. J. T——y, who had been wounded in the battle at Corinth, testified that he had not made shipwreck of his faith. God bless you, my old friend, may your faith not fail you. J. E. CALDWELL.

NORTHWEST TEXAS ITEMS.

BRO. BENNETT:—I promised myself and some friends to write to THE METHODIST oftener than I have been doing, but let other things engage me along and so the time passes. For the past four years I have been trying to serve a Presiding Elder's District as large as the State of Arkansas. And it kept me traveling almost constantly and consequently very tired all the time, and what little time I was at the place called home was pressed with correspondence that required attention. If I could give you some of my experiences meantime it would be entertaining: In dug-outs of every variety, in snow storm and norther, in wind and heat, camping out, lost at times on the plains, fishing and shooting antelope and deer, prairie dogs, jack-rabbits and turkey. Did you ever see a dug-out? They are substitutes for dwelling houses; people live in them. They consist of a hole in the ground, sometimes dug-out in the side of a hill or bank, and a sort of frame work of logs and poles inside and overhead and covered first with small poles or willow brush and grass and then the excavated earth thrown on, making a roof. The sides are generally left bare and the roof rough as the logs and brush are exposed. Some are lined with canvass, some have windows or holes just above the ground and all have doors in the end—down a flight of descending steps till the floor of the inside is reached, then the door stands in the open way at the bottom. Some have two rooms where the hole is long enough and partitioned by cloth; in others the partition is a wall left in the excavating. Others still are called half dug-outs; these are they that are lined with plank standing endwise from the bottom of excavation to several feet above the surface of the ground; these have windows of better style. In some of these under-ground dwellings are found people of as much refinement and intelligence as are to be found any where, with pianos and organs, carpets and books and papers abundant. The dug-out is so called because it is dug out of the ground—a hole or excavation, but with special reference to occupancy as house to live in. They are of necessity because of the distance from railroads and expense of lumber. These are the homes of the pioneer and cow boys.

In these also live our preachers sometimes: those who are on the outer row. I have been with some in such places, where the preacher's wife held the fort while he was hunting up the settlers as they come in, and where she cooked and all slept, ate and sat in parlor of one such hole; dirt floor, dirt walls, dirt ceiling, dirt steps out upon the surface of the ground outside. Sometimes the door is slanting from the surface of the ground to the side of the gable. These are not the storm houses which many have in Arkansas, but some idea of them may be obtained by the storm house. Some are floored with plank, some are plastered in a rough manner. In a genuine norther they are appreciated. The women are saved one thing in them and that is cold feet, for the wind can't get under the floor. For a chimney a niche is cut in the wall of dirt to the top of the ground and run up often by blocks of sod as brick or stone, sometimes by stove pipe. They are troubled by fleas more than houses are. Some are crude structures, you may be sure. But the dug-out day is nearly gone in this beautiful, fertile and rapidly developing country. The climate, soil and natural features are as fine as could be desired. People are flocking from every quarter; towns are rising all about. In a future letter I will tell you of the wild Indians and their medicine making.

Good-bye, J. HARALSON.
Vernon, Texas, Feb. 21.



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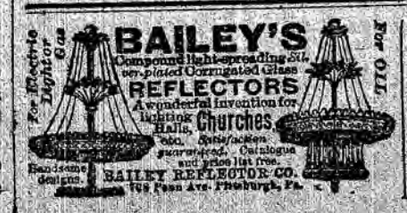

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ARKANSAS METHODIST

WEDNESDAY, MARCH 4, 1891.

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TO EUREKA SPRINGS AND THE DISTRICT.

MR. EDITOR:—After an adieu to a few friends at Springfield, where we had served a generous people, we hastened to Plummerville and being left by two minutes late for the train we took the "local freight" to Atkins. Greatly enjoyed meeting the pastor and family, also Bro. Key of the District and a number of friends who called to see us. Atkins is growing. At 9:30 we took the "night passenger," and stopping five hours at Russellville we came via Van Buren and Seligman to Eureka Springs by 7:30 next p. m., passing of course the tunnel and the interesting towns of Fayetteville, Springdale and Rogers, the last "home stretch" of 18 miles being finished to the key-note of $1.80 per ticket. But conveyance was secured at the station, and soon passing along and up the spiral streetway, apparently enroute to the stars, we came to the St. Elmo, then kept by Rev B. Williams, now of Russellville Sta. Eureka Springs by lamp light is captivating. Our eldest talkative suggested that the stars had fallen and lighted up the hill-tops and gulches, but a daylight inspection gives a better view, and the tasteful residences, numerous hotels, fountains of the clearest waters, business proportions of the city, neat churches, together with the strangely constructed streets and stairways from valley to hill-top, all perched and clustering in a most striking framework of nature, presents to the eye a picture at once impressive and approximating the beautiful and sublime. Hotels, residences "to let," and supply stores abound. I have been in the fine hotels of St. Louis and once breakfasted in the famous Peabody of Memphis, but have seen nothing so attractive and massive anywhere as the Crescent of this city, located on the top level of the highest hill of this mountain retreat. Too busy to inspect and no time simply to see, but the Methodist church is located on Pine St., and the pastor perched on the ledges below—keeps his equilibrium of course. A pumpkin at a better place was difficult to recover tilting from confinement minus the "air brake' attachment.

The Arkansas editor is impressed that the L. R. Conference is the most *leadingest* of the State, and "can it be false?"—but without controversy we have the most *billiest* District in Arkansas; admitted too, that no musquito has perigrinated these breezes in the memory of the "oldest settler." By action of the late Ark. Conf., the mountains literally "skipped like rams and the little hills like lambs," and clustered into the present form of the Eureka Springs District. Beautiful valleys of course; fertile scopes of territory, but hills much. In a drive of days we have a constantly changing telleodoscope; a residence and farm, densely settled valley or town is often seen from one to fifteen miles away, and the mountains lift themselves into blue distances from ten to fifty miles in a given direction. The roads, strange to say, much of the time are good. Spiral, though often and again down, and the *upness* at times would remind you that even the climax of hill is not reached by chance. I have been to Huntsville, the capital of Madison Co., likewise to Goshen and Clifta. War Eagle Creek too is distinctive in this territory, and the same might be said of Van Winkle's Mill and "Uncle Mose Dutton," the walking dignitary and "Local Bishop" of the mountains. But he no more walks; mounted on a splendid roadster he is now ready for Dry Fork or Fayetteville Station, as the conditions may justify. I had a bright experience on War Eagle. The water was up, too deep for my horses, so leaving the smaller one I mounted the larger, and with my storm blanket for a saddle rode across, making a close call on a wetting, and some miles to a saddle. Bishop Kavanaugh, overtaken by a rain storm and bogged in a flood of water, thought, "how great a thing to be a Bishop"—how great to be a P. E., especially on the high waters of War Eagle. Is this the door of admission into the Eldership? If so, it is now a question, do they go out by the same process?

But reaching Goshen we found the pastor and Uncle Dutton "holding the fort." After a lunch at the parsonage we met a good company of officials and proceeded with the business of the Q. Conf., at 2:30 o'clock. Good congregations attended the preaching and there was a cheerful hopefulness indicative of good, and later we learn of conversions and penitents not a few. Hindsville is a good town, and on Monday night returning we attended service there and preached to a first-rate audience. The C. P.'s and Baptists were at work.

At Eureka Springs the pastor has been duly "pounded," and surviving he preaches to a full house. A new parsonage is nearing completion. At Carrollton the outlook was good, and Bro. Villines was launched for a meeting of days. Berryville is a good town and the Q. m. well attended. A new church is the crying necessity. King's River is well spoken of by the pastor, and we had a good Q. meeting in a snowy time. Kingstown and the mountain circuits of St. Paul, Cassville and Jasper are planning for a boom, especially is this true at Kingston. A new church is soon to be completed in this town, and work of the same kind is being done at Cassville, and a church "raising" was the order at Hackler's Grove, of the Jasper charge. These men are all in "high places" and doing an important and much needed work. At St. Paul, the R. R. terminus, I found a considerable town and preached Monday night to an attentive congregation. At the Q. m., 15 miles below, a mountain exhorter had preached many things and reported conversions and a number of additions to the Church. This charge was disappointed, McChristian the L. P., having declined to serve, but is teaching the young people to write and preaches as he can. Bro. Lasley, the pastor pro tem, is fully committed to earnest work.

Returning from Jasper I touched at Harrison, a beautiful town 45 miles by stage from Eureka Springs. Rev. S. F. Dykes is the P. E., T. A. Martin pastor. I was captured on the streets and fell a willing subject to Dr. Stevenson, late of Springfield, Ark. At his home I spent a most pleasant night, while the winds came down from the north cold and ominous. But the morning was bright indeed, and shaking hands with Bro. Martin of this station, I came via Carrollton and Berryville to my "hired house," in Eureka Springs, and with only time for a long breath entered upon the Q. meeting exercises of the station. The first-rate congregations, a good love feast, large number who communed, and a good collection were pleasant features of the occasion. I hope soon to see Huntsville again, likewise Clifta and the rest. But we have you booked for the Dist. Conf., and will vouch you a welcome and plenty of work. "Oh, for a heart to praise my God, etc." And we sadly also need a District parsonage, and who will say amen sufficiently distinct to put a quietus upon this difficult question of rents.

A. H. WILLIAMS.

Eureka Springs, Feb. 19.

FIELD NOTES.

CAROLINA C'T. — Our first Quarterly meeting was held the 14 and 15. Bro. Watson, our P. E., was on hand looking as well as usual and abounding in the work of his calling. We looked forward to its coming with usual interest and prayerfulness, but, to our disappointment, rain came with it. Notwithstanding the rain and mud we had services Saturday and Sunday. Bro. Watson preached two good sermons to the delight of small congregations. He is in great favor with our people. We all love him. His sermons are gospel to the core, pointed, practical, systematic, spiritual, and powerful. The officials of Carolina c't will compare favorably with those of any circuit in the Little Rock Conference. The better we know them the more we love them; hence, our Quarterly meetings are feasts of good things. We are having some trouble with disorderly members; with this exception everything is working harmoniously. We are praying, planning and working for a prosperous year, if possible, the best of our life.

First we must have good revivals at every appointment. The Church must be stirred from center to circumference. Dead consciences must be quickened, idlers put to work, the Church led to a higher plane of religion, sinners convicted and converted.

Second, the assessments must be paid in full. We are justified in saying that there is a growing sentiment with our people, more especially with the stewards, in favor of paying the assessments in full. May it continue to grow until accomplished. We have been kindly received by all, and feel that we have the love and sympathy of the main body of the Church. May we feel the oneness of our work and calling. Let there be unity in our work, sympathy and harmony in our feeling, virtue and purity in our character, earnestness and spiritnality in our prayers, concord and peace in our living, perfect conformity to the canonical rule the word of God. We are brought under special obligations to some of the elect sisters for nice presents. Words will not adequately express our appreciation. "Itinerant" seems to have explored a new world! With holding his real name is *prima facie* evidence, that he is guilty; and, besides that, ashamed of his reckless and "impertinent" article. THE ARKANSAS METHODIST is in favor with our people. It is conceded by all that you are making a good paper. May God help you to make it a better one. Many on this circuit have not paid up. We regret it very much, and hope that before the end of this ecclesiastical year, all will pay up.

S. A. HILL.

Laneburg, Ark.

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AUBURN C'T.—Our first Quarterly meeting closed last night. Dr. J. H. Riggin, our beloved P. E., was with us and preached three able sermons, took up a nice collection, administered the sacrament and we trust made a lasting impression for good upon the minds of the people of Varner.

There is an effort being made to build a new church at Varner which I hope we can make a success in the near future.

We send you one new sub. to THE ARKANSAS METHODIST and will try to send more soon. We would be glad all our people would take our paper.

Yours in the field,

Grady, Feb. 23. B. A. WHITE.

SPRINGDALE STA.—Our meeting closed last night. It is impossible to tell all the good that has resulted from it; eternity only will reveal it. We cannot tell the exact number of conversions, though it is somewhere near one hundred. Many were converted at home, and some who had not been attending the meeting regularly were saved. God was with us in power; strong men who had hitherto been considered "hard cases," under the Spirit's convicting power were made to cry out, "Pray for us." And very soon we were made glad by their testimony, "as for me and my house we will serve the Lord." I have been in several meetings, but I never saw the power of God so mightily demonstrated. It has done us all good. Bro. Bennett, the Church has been raised to a higher plane of Christian living and we can all say from the bottom of our thankful hearts, that "the Lord hath done great things for us, whereof we are glad." We are indebted under God, to our faithful and beloved Presiding Elder, Rev. F. S. H. Johnston, who has done all the preaching in the power and demonstration of the Spirit. Rev. E. A. Tabor of Fayetteville rendered valuable services during our meeting Fifty-eight persons have united with our Church, eight by letter, the others on profession of faith. There are yet others to follow. Others have united with the other denominations. Praise the Lord for salvation.

Yours truly,

Feb. 23. ARTHUR MARSTON.

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WARNING ORDER.

RICHARD BATTLE, Plaintiff, vs. Pulaski Chancery Court. MOLLIE BATTLE, Defendant.

The Defendant, Mollie Battle, is warned to appear in this court within thirty days, and answer the complaint of the Plaintiff, Richard Battle.

Feb. 7, 1891. I. J. HICKS, Clerk.

A true copy from record.

Attest: I. J. HICKS, Clerk.

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NOTICE OF CONFIRMATION OF TAX TITLES.

All persons who can set up any right to the hereinafter described tracts and parcels of land which have been purchased under sales for non-payment of taxes, in consequence of any informality or any irregularity, or illegality connected with such sales, are notified to show cause at the October term, A. D. 1891, of the Pulaski Chancery Court of Pulaski county, Ark., which begins at the court room of said court in the city of Little Rock, Arkansas, on the first Monday in October, A. D. 1891, why the sales so made should not be confirmed—which said lands, the authority under which said sales took place, the nature of the titles by which said lands are held and the amount paid for each, are as follows, to-wit:

The undivided half N 1-2 of Section (18) Eighteen, Township 2 North Range, 12 West, 153 acres, and the undivided 1-2 of the S 1-2 of Section 18, Township 2 North Range, thirteen West, 153 acres, con-306 acres, sold on the 23d day of June, 1873, for non-payment of taxes of 1872, not redeemed in the time required by law, and a deed executed under said sale to the undersigned on the 18th day of March, 1875, by R. W. Worthen, County Clerk of Pulaski county, Arkansas. Amount paid for said tracts, the sum of Forty-five and 20-100 Dollars. Title is held under said deed.

The undivided 1-2 S. E. N. W. Sec. 32, Township 2, North Range, 14 West, sold on the 12th day of April, A. D. 1886, for non-payment of taxes of 1885, not redeemed within the time required by law, and a deed executed under said sale to the undersigned as assignee of John Fletcher on the 5th day of May, 1889, by Ham O. Williams, County Clerk of Pulaski county, Arkansas. Amount paid for said tract, the sum of One Dollar and Forty-four cents. Title is held under said deed.

The North-east quarter of the North-east quarter of Section Thirty (30), Township Two (2), North Range, Fourteen (14) West, sold on the 20th day of May, 1876, for non-payment of taxes of 1874 and 1875, not redeemed within the time required by law, and a deed executed under said sale on the 22nd day of October, 1880, to W. H. Rowland by Ham O. Williams, County Clerk of Pulaski county, Arkansas—and on the 27th day of September, 1890, W. H. Rowland and wife conveyed said land by deed to the undersigned—amount paid for the said tract under said tax deed, the sum of Four Dollars and Eighty-two cents. Title is held under said deeds.

Also the S 1-2 of N. W. of Section 29, Township 2 North Range, 14 West, 80 acres, sold to W. H. Rowland on the 26th day of February, 1881, by D. W. Lear, Commissioner of State Lands of State of Arkansas, and a deed executed at said date—the same having been forfeited for non-payment of taxes of 1876, and not redeemed within the time required by law, duly certified to said Commissioner, donated by said Rowland October 1, 1879, and deed executed under said donation as above—W. H. Rowland and wife conveyed the same to the undersigned by deed bearing date the 27th day of September, 1890. Title is held under said deeds.

Also the S W quarter Section 17, Township 2 North Range, 15 west, 160 acres, amount paid $200—W 1-2 S E quarter Section 17, Township 2 North Range, 15 west, 80 acres, amount paid $100—and NE. quarter SE quarter Section 17, Township 2 North Range, 15 west, amount paid $50—all being forfeited for non-payment of taxes of 1868, not redeemed within the time required by law, duly certified to the Commissioner of State Lands of the State of Arkansas, and by him conveyed to the undersigned on the 28th day of April, 1887. Title is held under said deed.

Also fri. west 1-2 of the NE and fri. E 1-2 of NE of Section 14, Township 1, South Range, 11 west, 120.62 acres, forfeited for non-payment of taxes of 1872, not redeemed within the time required by law, duly certified to the Commissioner of State Lands of the State of Arkansas, and amount of purchase certified by him to the Auditor of State who executed a deed therefor to W. P. Field on the 20th day of October, 1875, amount paid $32.16—Afterwards conveyed by said W. P. Field and wife to the undersigned by deed bearing date the 1st day of December, A. D. 1888. Title is held under said deeds.

Also W of R pt of North-west quarter Section 13 T. 1, S. R. 11 west, 47.60 acres, forfeited for non-payment of taxes of 1877, not redeemed in time required by law, duly certified to Commissioner of State Lands for State of Arkansas, and by him conveyed to Richard Hudgins on the 28th day of December, 1887. Amount paid, $59.50. The said Richard Hudgins conveyed same to the undersigned by deed bearing date the 15th day of March 1890. Title is held under said deeds.

Also undivided 1-2 N 1-2 Section 18, T. 2 North Range, 13 west, forfeited for taxes of 1867, not redeemed within time required by law, duly certified to Commissioner of State Lands of State of Arkansas, and a deed executed by him to Martha Wilson on April 28, 1871, under donation laws, and conveyed to the undersigned by said Martha Wilson on August 28, 1874. Title is held under the said deeds.

All said lands in Pulaski county, Arkansas.

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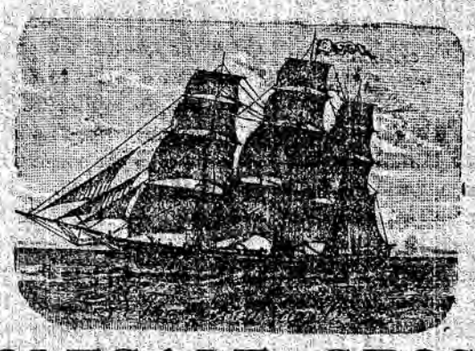

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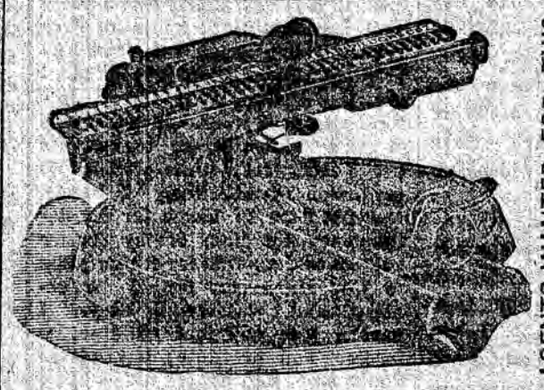

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ARKANSAS METHODIST.

Rev. Z. T. BENNETT, Editor.

WEDNESDAY, MARCH 4, 1891

JOINT MEETING OF PUBLISHING COMMITTEES.

The Publishing Committees appointed on THE ARKANSAS METHODIST are hereby requested to hold their annual meeting in our office, Room 103, Allis Building, at 2:30 p. m., Thursday, March 19 inst. (The short delay in calling the meeting was to accommodate the brethren of the Committees desiring to attend the anniversary of the Board of Church Extension, March 20.) The Committees are composed as follows:

Arkansas Conference—Revs. V. V. Harlan, Geo. W. Hill and James A. Anderson.

Little Rock Conference—Rev. Drs. Andrew Hunter, J. H. Riggin and M. B. Chapman.

White River Conference—Revs. J. M. Talkington, S. L. Cochran and Horace Jewell.

My Saviour, how shall I proclaim,
How pay the mighty debt I owe?
Let all I have, and all I am,
Ceaseless, to all, Thy glory show.
—John Wesley.

Again we call attention to the program (on page 2) for the anniversary of the Board of Church Extension beginning in this city Friday, March 20.

Rev. J. R. Moore's article (page 4) on a study of the Minutes of the Little Rock Conference will be read with interest and possible surprise. We thought there had been in each of our three Conferences an increase in the average per capita contributions for the support of the ministry during the past ten years. Is Bro. M. correct?

On March 2, 1791, John Wesley closed his marvelous career, breathing faintly "Farewell, farewell." As he sank very low on the preceding day, he said in the ecstacy of joyous triumph, "The best of all is, God is with us." May all his spiritual children now living yearn to rejoice in the blessed assurance of the Divine presence and approval, till they too may truly say "the best of all is, God is with us."

Last Friday afternoon Maj. W. E. Woodruff, ex-Treasurer of this State, was arrested on an affidavit made by Prosecuting Attorney W. H. Pemberton, charging him with embezzlement and failure to pay over to his successor in office, on the 17th day of Jan. 1891, the sum of $63,540.57 due the State on settlement. Maj. Woodruff waived examination and gave bond in the sum of $15,000 for his appearance at the March term of the Pulaski Circuit court, which convenes next Monday.

Without boasting Methodists may appeal with much comfort to our Savior's test, "Wherefore by their fruits ye shall know them." In the United States, Canada and Great Britain Methodists in their various bodies aggregate 5,824,180 members—thus excelling in quantity, while comparing favorably in quality with other branches of the Church of Christ. But the wondrous possibilities for Methodism should inspire holy aspirations in the breast of every devout Methodist to use faithfully and to improve wisely the gracious opportunities for glorifying God in the up-lifting of humanity. May the Church our fathers served and honored with their heroic and godly lives ever continue "Christianity in earnest."

It is safe to say our Church has in this State about 70,000 members. A contribution of 10 cents each from all our members and the prompt payment of all the subscriptions now due Galloway College would remove the entire debt from that grand institution. While it is hardly reasonable to expect even a small contribution from *every* member, or the payment of *every* subscription now due, it is possible to collect enough free-will offerings on the second Sunday in April, with liberal payments on the amounts previously subscribed, to relieve the College of its burden and to cheer the hearts of all its friends and our members generally. Now, Brother pastor, it is both confidently expected and urgently desired, that you present to your congregation on the second Sunday in April the earnest appeal of the Trustees of Galloway College for immediate help. If you and all our pastors will intelligently and faithfully urge that earnest appeal on that day, the result will be a credit to our Methodism.

Last Saturday the Executive Committee of the Arkansas Press Association met in this city to complete the program for the annual meeting of the Association to convene in Batesville, May 20. Rev. Dr. J. H. Dye was invited to make the response to the address of welcome, which we feel sure he can do in both an acceptable and felicitous manner. On the same day many of the Arkansas newspaper men held a conference on the subject of the legislation directly affecting the press, and respectfully expressed their settled convictions about the same. The newspapers of our State have, as a rule, rendered great service in promoting its growth and development, and they are worthy of the favorable consideration of the General Assembly.

NEXT WEEK—WHY NOT?

On page 2 we publish again what we said last week "To All Concerned" about the statements of accounts recently mailed to all our subscribers, who owe for this paper one year or longer. In some cases the delinquency was caused by inability to renew at the proper time, but in most cases we suppose it was purely the result of *neglect—forgetting* at convenient times to remit, because the amount was so small as to be of little concern to the subscribers. But the aggregate of hundreds of these small accounts is so large as to be of great concern to the publishers of this paper. In fact the prompt payment of even nearly all the accounts past due us, would give us money enough to buy print paper in larger quantities at the lowest cash prices, and to pay cash without embarrassment for all other current expenses.

Now we feel so sure of the good will and generous appreciation of our patrons generally, that we confidently ask their kind and needed aid in prompt remittances for arrears and renewals. And why may not one thousand subscribers remit *next* week—some for arrears, some for arrears and renewal, and others for renewal? Fully one thousand would cheerfully do so, if they really understood how we appreciate their timely aid.

OTHERS LIKE THIS ONE.

In reply to a statement of his account, an afflicted brother writes:

"I am sorry I can't remit at once, but I think I am surely one of the deserving poor. I have been confined to my room nearly seven years with disease, with no hopes of ever getting well. Shut off from the privilege of ever going out to preaching, THE METHODIST is like a pastoral visit each week. It is a source of great comfort to me to read its pages each week, while confined to my prison of affliction. I hardly feel that I am to blame for my delinquency, for both of my former pastors told me that my subscription to THE METHODIST should be renewed, and I was resting easy. I have a wife and four children, no income and destitute; but please don't stop my paper for a little while. I will see my present pastor and see if I can make any deal to pay up and renew. If I can't I will write you. Pray for us. God bless you."

———, Feb. 15.

When we read the foregoing we felt quite sad yet grateful; sad because of this brother's personal affliction and destitute condition, but grateful that into his poor "prison" home THE METHODIST had long been a constant, weekly visitor—"like a pastoral visitor each week," "a source of great comfort" to one diseased beyond hope of recovery. It is very evident, that this paper proved to him a greater blessing, because of his affliction, confinement and poverty; but these should not deprive him of the great comfort afforded by the regular visits of his church paper, which has been so helpful to him. Like him there are in our Church in this State many afflicted and poor members, who are not able to pay for this paper even at $1 a year, without much self-denial, or without using money given to them to promote their bodily comfort. To help in furnishing the paper to such persons we send it at $1 a year from our Helping Fund, which should be replenished with liberal contributions from Christians willing and able to gladden the homes of worthy persons with the weekly visits of a religious newspaper.

Miss Catherine Drexel, of Philadelphia, took the black veil last Thursday, and is to become Mother Superior of a new convent. The interesting fact about this item of news is that Miss Drexel has a fortune of $7,000,000 inherited from her father, the head of the great banking-house of Drexel, Morgan & Co., and the income from this immense sum is to be used in propagating Roman Catholicism among the Indians.—*N. Y. Weekly Witness.*

DEATH OF DR. V. D. LAFFERTY.

To-day (March 3) we are pained to learn of the death of Hon. V. D. Lafferty, a noble layman in our Church at Bryant. We had not heard of his illness, and now we are sad indeed, that we shall not see him again on earth. We give here the letter just received from Rev. C. A. Bayless:

DEAR BRO. BENNETT:—We are sad at Bryant. The "angel bands" bore away at 6:40 on yesterday (1st inst.) the noble spirit of (Hon.) Dr. V. D. Lafferty of this place. He suffered much of erysipelas in throat and face, but so patiently and submissively did he commit all to Him who is able to keep that committed unto Him against that day. His sensible exhortations to many who visited him, while yet he could see them, will doubtless be as seed sown in good ground. But "Doc" is in the good world we think, while we are in tears at Bryant. It appears as if a dark pall overshadowed our community and every one feels a personal loss. His funeral will be preached to-morrow and he will be buried with Masonic honors by Bryant Lodge, of which he was W. M., assisted by the Sunday-school of which he was Sup't. In sadness,

C. A. BAYLESS.

Bryant, March 2.

AN INQUIRING FRIEND.

BRO. BENNETT:—If a licensed local preacher has his license recorded in the Clerk's office where he lives, has he the authority to solemnize the rite of matrimony? If not, why not? Tell us where in the Discipline he is required to be ordained before he can perform this rite.

Please explain ¶ 136, page 87 of our Book of Discipline, relative to "innocent parties." . . . . Some of our L. P.'s think that they have the authority to "marry", if they have credentials recorded.

1. In our Church simple license to *preach* does not convey authority to solemnize the rite of matrimony. By reference to our Discipline, page 94, paragraph 147, you will find among the duties of a traveling Deacon, "To administer baptism and to solemnize the rite of matrimony in the absence of the Elder." A local Deacon is authorized to perform the same duties. (When the Elder is not invited to solemnize the right of matrimony in a given case, we suppose he is 'constructively' absent.) But by reference to Mansfield's Digest, Section 4,599, it will be seen, that in Arkansas the rite of matrimony may be solemnized by certain civil officers, and "by any regularly ordained minister or priest of any religious sect or denomination."

2. "The ministers of our Church shall be prohibited from solemnizing the rites of matrimony between divorced persons, except in case of innocent parties, who have been divorced for the one Scriptural cause." We give the paragraph complete, adding that an 'innocent party' is the person legally divorced from another, who was guilty of the sin indicated in "the one Scriptural cause."

LEADERS WANTED.

Any man under thirty to whom the choice is open between embarking on the actual work of life, and giving more time to preparation and training for it, ought to choose the latter. Never mind the people who say, "A place in the ranks awaits you." Leaders are wanted in the battle of life a great deal more than privates; and if you have opportunity to fit yourself for a higher place, you will, by doing so, best serve God and your neighbor. There is a terrible competition for all the positions that anybody can fill; but the world goes hunting for men able to do its most important work, and fit to take command. And to a very large extent, the same thing is true in the Church. There are many who are asking that some good work may be given to do; but there are very few capable of skillfully planning and boldly executing new enterprises which shall further the gospel.—Methodist Times, London.

There is much truth in the above paragraph from our neighbor over the water. "Leaders are wanted in the battle of life a great deal more than privates." This is true of the Church of to-day. There are thousands of people in the Church to-day who, as far as church work is concerned, amount to so many ciphers. It is even worse than that. They are not only negative; they are positively in the way! Why? Because they have no leaders.

"The world goes hunting for men able to do its most important work, and fit to take command." The Church is on the same hunt. The most important work can not be done in the best manner without a trained intellect and a consecrated life. No man is "fit to take command" who does not know the times, and who has not a comprehensive view of the needs of humanity, and who has not the faith and courage to draw liberally upon these resources.

"There are very few capable of skillfully planning and boldly executing new enterprises which shall further the gospel." In the matter of planning and executing new enterprises, the world outside of the Church has far outstripped the world inside of the Church. The skillful plans and bold executions which meet us at every turn in the various departments of life's labor fill us with amazement. So rapidly do these achievements flash upon our vision that we stand aghast at our inability to guess what will be the history of to-morrow. Men of that stamp the Church greatly needs. The men who plan and execute in the scientific, or mechanical, or other fields, are the men who have made elaborate preparation and had proper training. Let the Church prepare and train her leaders, and we shall see what wonders God will bring to pass through their instrumentality.

We believe the Epworth League, if properly managed, will be a good college for training leaders for church work.—N. O. Advocate.

TIME EXTENDED TO APRIL 1.

We feel grateful to our traveling preachers generally for their cordial expressions of interest and helpful efforts in behalf of THE ARKANSAS METHODIST. Delay in getting to new charges, together with more sickness and bad weather than usual, prevented many from doing as much as they would have gladly done under more favorable circumstances. To these and all other pastors, for the reasons named, we extend the time in our recent circular letter from March 1 to April 1. By April 1 we hope our books will show, that every pastor in our three Conferences has made in this year remittances for both *new* and renewing subscribers. Brethren, read again our circular letter, and help us all you can before April 1.

LESSON FROM THE MINUTES.

MR. EDITOR:—The Minutes of the Little Rock Conference are before me, and they are a credit to both Editor and Printers.

I have kept a file of the Minutes from 1880. Every year I figure the amounts paid the ministry and for missions, and the amount paid per member. A comparison of a few years will show the progress we are making.

In 1880, 16,922 members paid for the support of the ministry $29,638.64, which equals $1.75 per member. The same members paid for Foreign and Domestic Missions, $2,477.10, an average of 13 cents per member.

In 1881, 17,462 paid the ministry $30,563.05, an average of $1.75 per member. The same members paid for Missions $2,618.50, which is not quite 15 cents per member.

In 1882, 18,644 members paid the ministry $29,861.78—per member, $1.60; for Missions, $2,569.35, not quite 14 cents each. (1882 was the dry year.)

In 1883, 18,839 members paid $31,928.79, which is not quite $1.70 per member; for Missions, $4,297.69, a little over 21 cents per member.

From 1883, the amount for the support of the ministry per member continues about the same, but amount for Missions steadily increases until 1890, it stands: Mem. 27,421; paid ministry, $47,969.75, which equals $1.74 per member; for Missions, $8,867.45—per member, a little over 31 cents.

Now, for some deductions. Our contributions for Missions have increased in ten years nearly 200 per per cent. The payments to preachers have not increased at all. Why is this? The chief reason is the preachers have presented the subject of Missions until the conscience of the Church has been aroused. But the preaching upon missions did not alone produce this result. The Minutes of 1880 do not show the assessment; but if memory is not at fault, it was $3,000 for Foreign Missions. The assessment last year for the foreign work was $6,800. There is an educating power in an assessment. We should assess what the Church ought to pay; not what they *will* but what they *ought*. The assessment should be something near the ability. In what other way can we teach our people so well? Our people need to wake up to this duty.

During the ten years under review we have transferred some of our most valuable men—men who have taken prominent places where they have gone. Such men as T. J. Christian, A. Monk, C. O. Steele, F. D. VanValkenburgh, L. G. Johnson, R. P. Wilson, A. P. Few, R. M. Traylor, men who came up from among us, and who in all probability might have been among us yet, but for the poor salaries paid our preachers. The names of others occur to mind, such as H. Jewell, E. M. Pipkin, J. A. Baker, J. A Biggs, and others; but other reasons than salaries took them away. As soon as a man begins to attain to any prominence, the most flattering inducements are held out to him to transfer. I doubt not but this observation will be borne out by a score of preachers in the Conference. There is no use in saying a preacher ought not to yield to such persuasions. He will think "I can do as much good there as here, and educate my children too, which can never be done on the salaries paid here," and so men of fine ability are lost to us by poor salaries. Let the preachers and stewards ponder this.

J. R. MOORE.

Little Rock, Feb. 27.

THE ELECTION BILL.

(*Continued from first page.*)

Section 21. All election ballots provided by the County Election Commissioners of any county in this State for any election shall be alike, and shall be printed in plain type; and shall contain in the proper place the name of every candidate, whose nomination for any office to be filled at that election, has been certified to the said Commissioners as provided for in this act, and shall not contain the name of any candidate or person which has not been so certified.

Sections 22 to 26 inclusive relate to the names of candidates nominated by their respective parties and to appear on the official ballot when properly certified to the Co. Election Com'n.

Section 27. Whenever a proposed amendment to the Constitution or other question, is to be submitted to a vote of the people, the Secretary of State shall, not less than eighteen days before the election, duly certify the same to the Commissioners of each county in the State, and the Commissioners shall include the same in the posting which they are by this act required to make, and also print the same on the ballots.

Section 28. The Commissioners of each county shall make publication of all nominations filed with them and all nominations certified to them by the Secretary of State, and also all proposed amendments to the Constitution, and other questions certerfied to them by the Secretary of State, or required by law to be submitted to the electors at any election by posting a list thereof at the door of the Courthouse at least ten days before the day of election.

Section 29. At least three days before each election the Clerk of each county shall deliver to the Sheriff of his county 150 ballots for each fifty, or fraction of fifty, electors in each Township or Ward of a city or incorporated town in the county.

Section 30. All officers upon whom the law imposes the duty of designating polling places shall provide in each room designated by them as a polling place one booth or compartment for each one hundred electors, or fraction of one hundred voting thereat at the last preceding election, and furnish the same with a table, shelf or desk for the convenience of electors in preparing their ballots. Said booths shall be at least five feet apart, and the walls thereof, shall be of wood, and so constructed as to enable each elector to enter therein and prepare his ballot free from the interference of any person whomsoever, and no person shall be permitted, under any pretext whatever, to come nearer than fifty feet of any door or window of any polling room, from the opening of the polls until the completion of the count of the ballots and certification of the returns, except as herein provided.

Section 31. Except as the electors are admitted and pass in, one at a time, to vote, no person shall, under any pretext whatever, be permitted in the polling room from the opening of the polls until the completion of the count of the ballots and certification of the returns, except the Sheriff or Deputy, and the Judges and Clerks of Election; provided, the attendance of the Sheriff in the polling place shall only be allowed upon the request of the Judges of Election. And provided further, if the right of any person who demands admittance to the polling place for the purpose of voting, whose right to vote is questioned by any elector, the said challenge shall be communicated to the Judges before such person is permitted to vote, by the Sheriff or some other officer or person in attendance and in charge of admission to the polling place, and when this is the case the witnesses necessary to determine the matter of the voter's qualification shall be admitted. No elector shall be allowed to occupy a booth or compartment for the purpose of voting for a longer time than five minutes. If the voter shall not have completed the preparation within the time allowed he may call upon the Judges to assist in the preparation or he can withdraw, after having returned to the Judges the ballot delivered to him. After having voted, or declined to do so, the voter shall immediately depart from the polling place, and go beyond the probibited distance therefrom.

Section 32. Each elector upon entering the polling room shall be given one ballot by the Judges. Before delivering a ballot to an elector at least one of the Judges shall write his name or initials on the back thereof. On receiving his ballot the elector shall forthwith, and without leaving the polling room, retire alone to one of the booths provided for that purpose and there prepare his ballot. He shall scratch off, erase or cross out the names of all candidates except those for whom he wishes to vote, and write the name of any person for whom he may wish to vote whose name is not printed where he would have it, or not printed on the ballot at all. In the case of a constitutional amendment or other question, as for instance, "for license" or "against license," which the County Election Commissioners shall cause to be printed on the ballots whenever the question of liquor license is voted on, the elector shall, cross out parts of his ballot in such manner that the remaining parts shall be as he wishes to vote. After thus preparing his ballot the elector shall fold the same as to conceal the face thereof, and show the name or initials of the Judge on the back and hand it to the receiving Judge who shall call out the name of the elector, the number of the ballot and write the number on the ballot, and then deposit it in the ballot-box in the sight of the elector, who shall then immediately leave the room and go beyond the prohibited distance.

Section 33 provides for giving another ballot, when one has been spoiled by accident or mistake of the voter.

Section 34. Any elector who shall tell the Judges that he cannot read or write, or that by reason of physical disability he is unable to mark his ballot, may have the assistance of two of the Judges in preparation of his ballot, who, in the presence of the elector and in the presence of each other, shall prepare his ballot for him as he wishes to vote it. But before any such elector shall be required or permitted to tell how he wishes his ballot made up, or for whom he wishes to vote, all electors, including those in the booths, shall be required to withdraw from the polling room.

Section 35. No ballot shall be received from any elector or deposited in the ballot-box which does not have the name or initials of at least one of the Judges indorsed on the back of it.

Section 36. Any person taking or carrying any ballot obtained from any Judge of Election outside of the polling room, or having in his possession outside of the polling room before the closing of the polls, any ballot provided by the County Election Commissioner, as prescribed in this act, or any paper purporting to be such a ballot, shall be deemed guilty of a misdemeanor, and upon conviction thereof shall be fined not less than $25 nor more than $100, and imprisonment in the county jail not less than one month nor more than six months.

Section 37 makes it a felony punishable in the penitentiary not less than one or more than five years, for falsely making or destroying any certificates of nomination.

Sections 38 to 48 inclusive relate to penalties for any and various violations of the Election law, the methods of making the same known to the electors in each precinct, and fixing the compensation of the Co. Com's at $2 per day, not to exceed ten days. But special attention is called to

Section 43. Any election officer or other person whomsoever who shall willfully make a false count of any election ballots or falsely or fraudulently certify the returns of any election, or steal, destroy, secrete, or otherwise fraudulently make way with any election ballot, tally-sheets, poll-books, certificates or ballot-box, either before or after the closing of the polls, shall be deemed guilty of a felony, and, on conviction thereof, be punished by imprisonment at hard labor in the penitentiary not less than two years nor more than seven years.

GENERAL ASSEMBLY.

During the past week nothing unusual occurred in the proceedings of the General Assembly. The Senate passed the Election bill, given in this issue.

THE HOUSE.

The fact is gradually dawning upon each and every member of the House that the present session of the General Assembly is rapidly approaching to a close, and that many of the most important bills that have been introduced are yet to be acted on. There is, therefore, no question but that the session will be extended. Just what length of time will be required is difficult to be determined, but twenty days will perhaps be the limit. The time has passed when an Arkansas legislature composed of ninety-five members can transact all the business demanded at their hands and adjourn within the time prescribed by law. It has not been done except, perhaps, one time in a number of sessions, and it will perhaps not be done in a number of sessions to come, unless the number of representatives is reduced. The body is too unwieldy and too many men have to have their say on all matters for the rapid dispatch of business.

A bill has been introduced by Mr. Witt, of Montgomery county, providing that the House shall be composed of seventy-five members—one from each county in the State. It meets with feeble opposition in the House, but indications point to its defeat in the Senate.

The Apportionment Committee, whose duty it is to re-district the State for congressional, judicial, senatorial and legislative purposes, has reported that six Democratic congressional districts have been formed and that we will have six Democratic Congressmen after the

next election instead of five. The senatorial districts remain as at present; in the legislative department two additional representatives are recommended. In the judicial department the work has not yet been completed, but it is generally conceded that at least one new circuit will be formed.

The Committee on Appropriations have reported a bill for the consideration of the House in which all the departments of State are looked after. It has not been considered by the House yet, but it is safe to say that in the main it will be adopted. There are portions of it, however, that will bring forth vigorous protests from each House. For instance that portion of the bill relating to appropriations, for the geological survey and to sustain the department of mines, manufacturing and agriculture. There are a number of representatives in each branch of the Assembly who strenuously oppose these departments, and who will wage a relentless war on any appropriations to sustain them. What the result will be remains yet to be seen.

The last roll call, perhaps, for the introduction of bills during the present session, unless the same is extended, was made last Saturday. A number of new bills of general interest was introduced, but space forbids that we should attempt to enumerate them now. We will attempt to give results as they are acted upon.

March 3.

PERSONAL AND OTHER NOTES.

Dr. Theo. A. Coffelt, Pea Ridge, Ark., offers to be one of twenty or more persons, who will give $5 each for the relief of Rev. John M. Clayton at Neosho, Mo., on or before Nov. 1, 1891, and he considers Bro. Clayton's condition of distress an urgent appeal to the temperance and Christian people in Arkansas.

Rev. A. C. Ray, P. C. of Springfield and Hill Creek, sending a new sub., says he is moving along smoothly, expecting the blessings of God upon his labors; and trying to get THE METHODIST into every family (nearly that way now.)

Rev. Harry May, Matagorda, Texas, renewing his sub., says: "I am on one of the hardest circuits in the Texas Conference, but serving a grand, hospitable people. Am on the coast,—plenty of oysters, fish, geese, ducks, etc."

Since our last issue we had cheerful calls from Revs., G. S. Sexton and — Burggett and Bro. Lawerence Moore, students of Hendrix College.

Rev. J. Y. Christmas, P. C. of Mt. Valley mission, gave us a friendly call last Wednesday. His address is 509 W. Grand Ave., Hot Springs.

From Bro. A. L. Malone, Sec'y, we have received copies of the printed Minutes of the White River Conference. The printing is neatly done, but in a hasty reading, we discovered a number of typographical errors. Read and respond to Bro. Malone's call on page 8.

Revs. R. R. Moore and W. A. Steel have nearly finished mailing the printed Minutes of the Little Rock Conference. Besides wrapping and addressing the packages containing nearly 3,000 copies, the stamp "licking," was immense—in fact, they still taste and smell postage stamps.

From the White County Citizen we learn with sadness of the death of Rev. F. A. Ellis, whom we held in great personal esteem. He was for many years a faithful and efficient local preacher. From the Citizen we learned also of the death, Feb. 18, at his home near Judsonia, of Bro. Key, father of Rev. S. S. Key of the Arkansas Conference. He was in his 80th year, and doubtless welcomed the summons to lay his armor by. On the same day his nephew, Bro. W. T. Key, an excellent citizen of Searcy Valley, was released by death from lingering and hopeless disease. To the sorrowing relatives of our departed friends we tender sincere condolence.

The Pine Bluff correspondent of the Memphis Commercial, writing March 1 of the meeting conducted by Rev. John P. Lowry says: "Never in the history of this county was there such a religious demonstration as there is in this city at present." "The sermons are remarkably convincing. Morning and evening the building is crowded to its fullest capacity, and many people stand on the outside to listen to his magnetic addresses. Hundreds of people come in every evening and accessions to the Church are marvelously large."

We hope to spend next Sunday in Conway, desiring to go out Saturday morning to visit Hendrix College.

Tuesday p. m. we were favored with a cheerful visit from our highly esteemed friend Bro. W. M. Clifton of Morrilton. He reported Rev. J. L. Massey succeeding admirably; also, that Bro. H. W. Burrow is quite sick.

SPECIAL AND SUNDRY

Look out for M. M. Cohn & Co's new advertisement next week If you need anything in their line call on them or write. They send samples by mail. They have been successful in pleasing our preachers in clerical suits.

Four young men now preparing for the Vanderbilt University (three of them for the Biblical department) desire to teach three-months schools in Arkansas next Summer. For partiars address Mr. W. T. Iron, McKenzie, Tenn. He refers for himself to Rev. Dr I. J. Long, Batesville, and Rev. N. B. Fizer, Beebe, Ark.

—Read Nos. 92, 93 and 94 in Braddock's Real Estate column. In addition to his boulevard lots, he is offering some houses and lots and a large tract of fine timber land cheap.

A nice feather-bed of about 30 pounds for sale cheap at 614 Arch street.

THE EPWORTH LEAGUE.

The work of the Epworth League is divided into four distinct departments, each in harmony with the others, and carrying only its legitimate part of the work.

1st. The department of Christian effort. This is the advancing force in marching condition. It brings the strength of divine light and love, through its concert of prayer in the prayer-meeting, to quicken and energize the Missionary and Temperance meetings, and to guide in the conducting of these and all others. It recognizes the necessity of the divine and also the human activity, coupling all its *work* with *prayer*.

2nd. The department of charity and help. This brings the rich and the poor together in the best way known to man. It says to the rich, "It is more blessed to give than to receive," and "Bear ye one another's burdens and so fulfill the law of Christ;" and to the poor it says, "They that trust in the Lord shall not want any good thing," and again, "And no good thing will he withhold from them that walk uprightly." Thus the hand of the Lord brings help to the humble poor by the hands of his own servants and makes glad the hearts of rich and poor, and the rich and poor alike shall praise him, for he is the Maker of them all.

It also looks after the stranger who has not yet formed his friendships, and bids him know that loving hearts have prepared for his coming, and that God and his Church care for humanity at large. So also it brings the whole, who are in the exercise of full physical powers, to the couch of the afflicted, and thus gives the sick the aid afforded by the strong arm of health, until the strong and the weak are brought into closest ties of Christian love.

3rd. The department of literary work. This brings us to the Bible. Here is truth. Here is life. Here is the flowing fountain. It systematizes our drinking and thus aids us in so using this fountain that we will be refreshed and strengthened. It also reaches into the history of the Church, that we may see what it has done for others who have used it before us, and to the doctrines of the Church that we may know what we receive and why we receive it, and to the polity of the Church that we may see what methods have been successful in bringing the greatest number to the greatest measure of enjoyment and activity in the Christian life. This department has to do with our intellectual being.

Thus the Epworth League carries a systematic literary department for our advancement in knowledge; a department of charity and help in which we can labor with forces employed systematically, divided equally, and directed intelligently; and a department of Christian effort where we act in concert and reap of the fruits of our reading, visiting, and praying by a concentration of systematized forces, and their developed currents of rich and fruitful influence. The ideal League must therefore bring, maintain, and develope a revival of pure godliness anywhere. It has the elements that cannot fail. Therefore let us use it *properly*. Let every *Church* use it. So shall a lasting revival sweep through the Church, and the praise of God shall be wafted through high and holy spirituality from the rivers even to the ends of the earth. Amen.

FRANK RITTER.

THE OLIVER-FINNIE GROCER COMPANY.

We invite the special attention of our Merchant readers to the adv. (on page 2) of the Oliver-Finnie Grocer Company, who have been for thirty years in the Grocery business in Memphis. They handle no cotton, but deal exclusively in Groceries, keeping everything the Retailer needs and selling to Merchants *only*. Their mammoth establishment has a railroad track at back door, 3 steam elevators, electric lights—is 156 feet high, 231 feet deep;—on Front st., 6 stories and 2 cellars, and on Clinton st. 8 stories. Buying in immense quantities and having superior facilities, no firm in the South can excel them in the inducements offered to Retail Merchants. We hope many of our friends in the grocery business will try the Oliver-Finnie Grocer Company, and mention this paper in their correspondence.

THE METROPOLITAN.

In early days the Metropolitan Hotel, on the northwest corner of Main and Markham streets, was the rendezvous of the rich cotton planters of the State, when they came to Little Rock, and it was also the most popular resort for the traveling public generally. It was renowned in those days for its excellence as a hostelry, and is destined to become so again as it has been reopened on the American plan.

Col. J. B. Bowman, the owner of this property, has an abiding faith in the future of Little Rock and Arkansas; he has held on to this property for nearly a quarter of a century, and he has lived to see it classed with most valuable properties in this city, being located in the very heart of the business center.

The Metropolitan contains in addition to a neatly fitted office and dining room on the ground floor, forty rented and handsomely furnished sleeping rooms. Improvements have been made at an outlay of several thousand dollars.

The table fare is one of the excellent features of the Metropolitan and already there are a large number of guests registered, among them quite a list of members of the General Assembly who highly recommend the hotel for courteous treatment and prompt service. We wish all success to the Metropolitan.

Cuticura Soap. For Bad Complexions Red Rough Hands and Baby Humors.

BAD COMPLEXIONS, WITH PIMPLY, blotchy, oily skin, Red, Rough Hands, with chaps painful finger ends and shapeless nails, and simple Baby Humors prevented and cured by Cuticura Soap. A marvellous beautifier of world-wide celebrity, it is simply incomparable as a Skin Purifying Soap, unequalled for the Toilet and without a rival for the Nursery. Absolutely pure, delicately medicated, exquisitely perfumed, Cuticura Soap produces the whitest, clearest skin, and softest hands, and prevents inflammation and clogging of the pores, the cause of pimples, blackheads, and most complexional disfigurations, while it admits of no comparision with the best of other skin soaps, and rivals in delicacy the most noted and expensive of toilet and nursery soaps. Sales greater than the combined sales of all other skin soaps.

Sold throughout the world. Price, 25c.

Send for "How to Cure Skin and Blood Diseases."

Address POTTER DRUG AND CHEMICAL CORPORATION, Proprietors, Boston, Mass.

Aching sides and back; weak kidneys, and rheumatism relieved in a one minute by the celebrated Cuticura Anti-Pain Plaster Price, 25c.

ARKANSAS CONFERENCE.

To the Preachers of the Arkansas Conference: DEAR BRETHREN:—I have received a request from the General Sec'y of the Ch. Ex. Board to send him all the funds collected. Please take up your collections and forward to me as soon as possible, so that we can give help to this worthy cause.

Fraternally,
FRANK PARKE,
Treas. Ch. Ex. Ark. Conf.

THOSE CATECHISMS.

Quite a large number of superintendents and teachers have sent for Mrs. Thornburg's Catechisms and express themselve highly pleased with them. They are prepared for the infant classes and are sent by mail at forty cents a dozen. Send to THE ARKANSAS METHODIST for them.

MARRIED.

Feb. 24, 1891, at the residence of the bride's father by Rev. Thomas A. Craig, Mr. David E. McClendon to Miss May Lake—all of Independence Co., Ark.

At the residence of Mrs. Mosley the bride's mother near Orlander Jan. 29, 1891, by the Rev. Z. T. McCann, Mr. Frank Brunson and Miss R. Mosley—all of Bradley Co., Ark.

At the residence of the bride's father, Bastrop, La., Feb. 12, 1891 by Rev. H. Armstrong, Mr. Albert Anderson of Hot Springs, Ark., and Miss Annie Evans.

At the residence of the bride's father, Mr. J. N. Marks near New Edingburgh, Feb. 5, 1891, by the Rev. Z. T. McCann, Mr. Charlie Fry to Miss Mattie Marks—all af Cleveland Co., Ark.

Feb. 22, 1891 at the residence of the bride's father, Mr. Mose Brazil, Perryville, Ark., by Rev. Irvin F. Harris Mr. John M. Moore and Miss Lavanna Brazil.

Feb. 22, 1891 at the residence of Mr. T. E. Holmes, brother-in-law of the bride, Perryville, Ark., by Rev. Irvin F. Harris, Mr. J. E. Prindle and Miss May Loflin.

Feb. 19, 1891, af the residence of the bride's father, Mr. C. L. Crownover, by Rev. Mark Limbird, Mr. W. B. Clement and Miss Ida M. Crownover—all of Yell Co., Ark.

Feb. 25, 1891, at the residence of the bride's father near Waldo, Ark., Mr. W. B. Cooper to Miss Susie Bird, Rev. J. A. Sage officiating. THE METHODIST will be a weekly visitor to their home.

Feb. 22, 1891, at the parsonage in Yellville by Rev. D. C. Ross, Mr. Ambrose Bratton of Wiley's Cove, and Miss Frances Hudson of Yellville, Ark.

Nearly a Generation Has Passed

Since the great Menken establishment was instituted in Memphis. Continual success could not be achieved if the correct business principles were not observed. Order what you want from

THE J. S. MENKEN CO.,

371, 373, 375, 377 and 379 Main street, Memphis. Your orders will be filled as carefully as if you were present in person to make your selections. We sell everything worn by both sexes—all ages—from shoes and stockings to ladies' bonnets and men's and boys' clothing and hats. We keep the largest stock of carpets and chinaware in the Southwest. Order what you want; we guarantee satisfaction. Samples sent if required. Send for price list.

Freight or expressage prepaid on all orders of $5 and upward; except on china, glassware and wheeled goods. No amount less than $5 will be sent C. O. D.

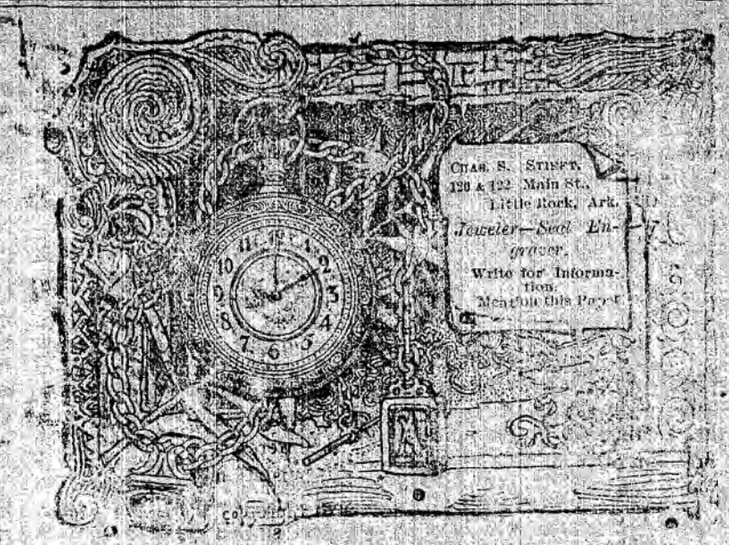
BOND PHARMACY CO.,

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.



MERCHANTS WHO PAY

THEIR BILLS Are Requested to Correspond With BEAL & FLETCHER of Little Rock.

Their stock embraces the finer grades of Coffees, Teas, Spices and High Grade Groceries not found in any other jobbing house in this State.

Ask for samples and prices as often as you like. It pays to keep posted.

311, 313 and 315 E. Markham St., LITTLE ROCK, ARK.

N. B. No High Salaried and Expensive Traveling Men to Pay. SEE?

SMITH SONS GIN & MACHINE CO

COTTON GINS

BIRMINGHAM, ALA.

WRITE FOR CATALOGUE.

To Co., at Birmingham. Ala.. or

J. G. W. SMITH. Manager Ark., Little Rock, Ark.

TELL US.

We are sending the paper to J. E. Nixon, Cochran, Ark., Jasper Reeves Chocaville, Ark., and J. J. Davis, Woodsville, Ark. Where are they?

Quarterly Meetings.

Washington District. 2nd round. Thos. H. Ware, P. E. Nashville, April 4, 5; Lockesburg, 11,12; Prescott, 18, 19; Center Point, 25, 26; Washington, 28; Texarkana, May 2, 3; College Hill, 4; Emmet, 9, 10; De Ann, 12; Fulton, 16, 17; Richmond and Rocky Comfort, 23, 24; Little River, 27; Chapel Hill, 30, 31; Peytonville, June 6, 7; Hope, 13, 14.

Dardanelle Dist. Second round. S. S. Key, P. E. Dardanelle Jan 31, Feb. 1; Russellville 7, 8; Appleton ct, at Appleton 14, 15; Atkins ct. at the Cove 21, 22; Dover ct. at London 28, Mar. 1; Danville ct, at Spring Creek 7, 8; Dardanelle ct. at Centerville 14, 15; Prairie View ct, at Morrison's Bluff 21, 22; Rover ct, at Salem Apr. 4,5; Gravelly Hill at Iron's Creek 11, 12; Walnut Tree ct. at New Prospect 18, 19.

Morrilton Dist. Second round. D. J. Weems P. E. Morrilton ct, Plummerville, Jan. 31, Feb. 1; Conway miss, New Prospect, 7, 8; Springfield, and Hill Creek at Hill Creek 14, 15; Conway sta. 22, 23; Mt. Vernon, Oakland, 28, March 1.

Brethren come in full force and let us have Holy Ghost meetings.

Fort Smith Dist. Second round. Jas. A. Anderson, Sugar Loaf ct, Jan. 24, 25; Fort Smith ct, 31, Feb. 1; Fort Smith first church, 7, 8; Magazine miss, 14, 15; Greenwood ct, 21, 22; Booneville ct, 28, March 1; Paris sta, 7, 8; Mansfield ct, 14, 15; Waldron ct, 21, 22; Cauthron mis, 28, 29; Charleston ct, April 4, 5; Roseville mis, 11, 12.

FAYETTEVILLE DIST.—F. S. H Johnston P. E. 2nd round.—Springdale Feb. 7, 8; Rogers sta. 14, 15; Bentonville sta, 21 22; Elm Springs c't at Zion 28, March 1; Center Point c't at Hebron, 7, 8; Robinsbn c't at Ebenezer, 14, 15; Bloomfield c't at Sulphur Springs 21, 22; White River mis. at Black Oak 28, 29; Fayetteville sta. April 4, 5; Boonsboro c't at Evansville, 11, 12; Prairie Grove c't at Hubbard, 18, 19; Bentonville c't at Post Oak, 25, 26; Wedington c't at Zion, May 2, 3.

Little Rock Dist., second round. J. R. Moore, P. E. Carlisle at Zion, March 21, 22; Winfield Memorial, 28, 29; Asbury, April 4, 5; Mabelvale at Olive Hill, 11, 12; Hazen and DeVall's Bluff, 18, 19; Lonoke, 25, 26; Mammelle at Martindale's, May 2, 3; England at Mulberry, 9, 10; Wattensas, 16, 17; First Church, Little Rock, 23, 24; Des Arc and Hickory Plains, 30, 31; Austin ct, June 6, 7; Liberty, 13, 14.

Let the Church Registers and Records of Church Conferences be on hand for examination. J. R. Moore.

Harrison District, second round S. F. Dykes, P. E. Bellfonte ct, at Mt. Zion, March 14, 15; Harrison and Bellfonte, 21, 22; Valley Springs, 28, 29; Powell at Sugar Orchard, April 4, 5; Yellville station 11, 12; Lead Hill, at Enon, 16, 17; Oakland at Peel, 18, 19; Omaha, May 2, 3; McPherson, 9, 10; Big Flat ct, 11, 12; Mt. Home, 16, 17; Yellville ct, 23, 24; Archie, 30, 31; Wiley's Cove, June 13, 14; Witts Springs, 20, 21.

Eureka Springs District, second round. A. H. Williams, P. E Huntsville, Feby. 21, 22; Goshen, at Wyman, 28, Mar. 1; Clifta at Rich Mountain, 7, 8; Carrolton at Sicamore, 14, 15; St. Paul at St. Paul, 21, 22; Kingston at Shiloh, 28, 29; Berryville at Pleasant Hill, April 4, 5; Jasper at Gather Cove 11, 12; Kings River at Hostetter, 18, 19; Cassville at Pruits 25, 26; Eureka Springs sta. May 2, 3.

Notice of Confirmation of Tax Titles.

All persons who can set up any right to the hereinafter described land, which has been purchased under sales for non-payment of taxes, in consequence of any informality or any irregularity or illegality connected with such sales, are notified to show cause at the next April term of the Pulaski Chancery Court of Arkansas, which begins at the court-house of said county, in the city of Little Rock, Arkansas, on the first Monday in October, 1891, why the sales so made should not be confirmed, which said lands and the amount paid for them at such tax sales being as follows:

The North West quarter of North East quarter of Section 2, forfeited for $7.43 taxes, ac. of 1869. The South West quarter of North East quarter of Section 2, forfeited for $7.54 taxes, ac. of 1870. The West half of North East quarter, $68.35; the North East quarter of South West quarter, $30.55, and the North West quarter of South East quarter, $30.55, all in Section 35 and forfeited for taxes ac of 1868. All of said land is in Township 2 South in Range 10 west, in Pulaski county, Arkansas.

The above lands were donated to us by the State of Arkansas, having been forfeited to the State for non-payment of taxes, and not redeemed in the time required by law, were duly certified to the Auditor of said State and are held by us under deeds from said Auditor under said donations.

MARY R. FIELD,
JOSEPH H. FIELD.

Jas. Coates, Att'y.
Feb. 17, 1891.

J. S. BRADDOCK'S REAL ESTATE COLUMN.

NO. 92.

House and lot on Denison street, one block from dummy line. High, dry lot, with fruit trees; house contains 3 rooms. Price $700, on payments of $100 cash and $10 per month. I'll stop paying rent!!

NO. 93.

1120 acres of timber land, 12 miles northeast of Little Rock, 2 1-2 north of Kerr station on Little Rock and Memphis railroad, 2 1-2 miles southeast of Jacksonville on Iron Mountain railroad, and one mile south of old military road from Little Rock to Memphis. 20 acres under cultivation, with cabin on it. 60 acres deadened, remaining 1040 acres never been culled. Hickory, oak, ash, hackberry, etc. Will make good cotton and corn farm when cleared. Price $4.50 per acre, on payments one fourth cash, balance one, two and three years. A bargain.

NO. 94.

Lot on Pulaski street between Eighteenth and Nineteenth; old house; excellent spring. Electric cars will go down this street before May 1st. Price $600—$100 cash, and $10 per month. I will stop this rent foolishness, as I can buy for what rent would be!!!

NO. 89.

SPECIAL OFFER! Parties desiring to build houses in Braddock's beautifull boulevard addition can make a cash payment of $25. After a house shall have been built no further payment will be required for one year, after which time $5 per month only. Secure a home!!

NO. 90.

Choice lot, corner of Twenty-fith and High streets, covered with nice growth of shade trees, convenient to street cars, adjoining the beautiful Little and Steele addition—lots across the street selling rapidly at $600—this lot can be bought at $400, on payments of $20 cash and $10 per month.

NO. 91.

Lots on Wolfe street, with fine growth of shade trees, only 4 blocks from the beautiful residences of Gleason, Coy, Bradford, Orlopp and Knesner, at the low price of $350, on payments of $20 cash and $10 per month. Lots on adjoining block selling at $600.

NO. 92.

Renters, attention! I will build nice cottages on as fine lots as Little Rock affords and sell on payments of $100 cash down and remainder at $10 per month. Why pay rent, when you can have your own home for what the rent would be.

NO. 81.

$400 will buy the best corner lots and $350 will buy the choicest inside lots, on payment of $10 per month, in Braddock's beautiful boulevard addition, adjoining the Little & Steel addition, where lots are selling rapidly at $500 each.

NO. 82.

House and lot on State street, between Twentieth and Twenty-first, good well, fruit trees, etc. Price, $1,000. Terms, $250 cash, balance in three equal annual poyments.

NO. 83.

Three lots, corner Twenty-seventh and Marshall streets. These three lots are excelled by none and equalled by few in Little Rock for beauty of location and fine view. Price, $1,000, on payments to suit purchaser. 3 lots in the beautiful Little & Steele addition adjoining sells for $1,800. Call soon or you will lose a bargain.

NO. 84.

Lot corner Twenty-fifth and Marshall, immediately across the street from the beautiful Little & Steele addition, high, dry, gravelly lot, covered with fine shade trees, at the low price of $400 on payments of $10 per month. Lots across the street that are no better are selling for $600 per lot. This is a bargain!

NO. 86.

40 acres near Cunningham's lake, five miles west of Little Rock, 8 or 10 acres cleared, on good road. Price, $15 per acre, one-third cash, balance in one and two years.

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. 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 month. Save your money, young man, and buy a home.

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.

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ARKANSAS METHODIST.

WEDNESDAY, MARCH 4, 1891

CHRISTIAN LIFE.

REVIVAL AT SPRINGDALE.

DEAR BRO. BENNETT:—We are so glad, here in Springdale, like the Marys of old, I must tell you: Christ has come in his resurrection power in many hearts and lives. They walk the streets of our city, new people, breathing a different atmosphere, even the breath of life, breathed into their souls by the Spirit of the living God. The Holy Ghost has been poured out upon the people, from the bright school-boy and girl on up to the man and woman in their strength and maturity. They have stood up and bravely said, like volunteer soldiers, that the gospel is the power of God unto salvation to everyone that believeth. Many whose friends have prayed for them for years, have opened their hearts and the Lord Jesus Christ has come in to make his abode with them, and they see and feel, in this beautiful, perfect light of the Holy Spirit, that "he is the fairest among ten thousand and altogether lovely." Many family altars have been erected, and many dear little children are hearing the sweetest music, night and morning, they ever heard before: their father's voice in prayer for them. Oh, it is glorious. One young mother stood up and said: "As for me and my house, we will serve the Lord, from this time forward and forever." God's people were drawn together, and worked as one man for the salvation of souls. Our ministers are faithful workers, and God was with them in power, and I do earnestly hope that our own home paper, THE ARKANSAS METHODIST, will go into more homes in our little city than it ever has before. I think our ministers are remiss on that line, sometimes. I do think the church paper should be brought earnestly and affectionately before the people. I do think our Editor and Manager deserve the love and prayers and faithful support of both preachers and people, and may God anoint the Editor with that spirit of wisdom and holiness, so that each week he may be able to minister to the people that which will be good, to the use of edifying. You or the Manager must come to Rogers to the District Conference, and see Bro. Willie Sherman in his new Church, and among his loving and appreciative people, whom he is serving so well.

ANNA M. GRANADE.

Spridgdale, Feb. 23.

"MORE THAN CONQUERORS."

But how can one be *more* than a conqueror? The words seem superfluous at first, but as we study them we see their rich meaning, and they become an inspiration to lives of spiritual heroism. As a conquering army is enriched by the spoils of every victory, so the Christian finds spiritual spoils after each successful battle; that is, conquering trial or sins bring him into sweeter intimacy with Jesus Christ, into a fuller knowledge of His grace, and a more childlike trust in His faithfulness. Thus with every victory there is less of the old self in him, and more of the power of the indwelling Christ, and so his hope is stronger, his faith firmer, and his joy deeper.

Then I love that little word *are*. "We *are* more than conquerors." Not "shall be," when the last note of the conflict has died away with the coming of the Lord, but we conquer before the final victory; we begin to inherit the "all things" before we come to the gate, which is one pearl; we are crowned before the grand coronation day, for with every well-fought battle comes the reward, and with every victory we possess a little more more of heavenly joy and peace.

It is true that the experience of the great apostle was peculiar, and that we are not, as he was, in peril from the sword of persecution, nor is our pathway darkened with suffering like his, who could say: "I die daily." But in every life, however humble and hidden from the notice of the world, there are battles to be fought and victories to be won, harder battles and more costly victories, because of their very secrecy and seeming insignificance. It is easier to die as a martyr for one's faith than it is to crucify the flesh and die unto self. It is easier to live a spiritual life in a persecuting age than it is to live such a life in this day, when the world patronize the church, and when the latter, like Lot, has pitched its tent "toward Sodom."

Our part is not to fold our hands and long for great deeds of heroism and great victories, but to be more than conquerors just where God has placed us, and in the duties and trials of daily life. Take up every task, however small and insignificant, as a commission from your divine Captain, and resolve to do it well for His sake. It may be in the daily care of the house; it may be in the kitchen; it may be in clothing and feeding and training the little ones, who are the Shepherd's lambs; it may be on the marts of trade, buying and selling, gaining or losing; but whatever the duty, write the name of Jesus upon it, and it will become a royal service, with enough of conflict in it to satisfy the most ardent disciple. Simon Peter thought that he did a grand act when, in the garden, he cut off the servant's ear with his sword, but it would have been a grander deed of heroism to have been loyal to Christ before the taunt of a foolish girl.

May God help us all to be "more than conquerors" every day, in holding back the angry word before it rises to the lips, in keeping the spirit calm and patient amid the vexations of home and business, in guarding the lips from all idle and gossiping remarks, and the heart from all discontent and envying, and so conquering the evil that is in us, and growing Christlike in the humblest of duties. This is being a hero for Christ; this steady, resolute pressing on and up toward the final and perfect sanctification will have as rich a reward, as heaven a crown, as the martyrs of past ages have received.

And if some reader of this paper is honored by the chastening of God's peculiar love, let me say to such an one, that while it is right to pray once and twice and thrice that the cup may pass from you, yet if, as was true in our Master's Gethsemane, the cup is not removed, then drink it as a conquerer through Christ who strengthens you. Write "Jesus" on the broken crystals of hope, on the casket covered with flowers, on the grave, on the the vacant chair; take up your burden for Jesus, heavy though it may be, and He will make it light, and as you press your sorrowing heart on His bosom, His dear love will hold and comfort and sanctify you, so that you will be more than conquerors, as the pruning brings forth a richer fruitage, and as the hot flames of the furnace refine the gold, making it pure and beautiful for the king's palace.

"'Tis my happiness below,
Not to live without the cross,
But the Savior's power to know.
Sanctifying every loss.

"Trials make the promise sweet;
Trials give new live to prayer;
Trials bring me to His feet,
Lay me low and keep me there."

—Dr. A. E. Kittredge in the Christian Intelligencer.

GIVING AND RECEIVING.

How little it is to give! It is, in appearance, only a little tenderness in the voice that the spirit that needs it recognizes, though it could hardly tell how it recognized it. It is simply that the soul shows herself for a moment at her window and the wayfarer looks; and by a sudden recognition sees her there, and knows that it is her care for him that brought her there. It is only a something, we hardly know what, in the grasp of the hand, an electric thrill that shows that it is no mere formality, but that it is a touch of life; that the hand is warm from the heart. This is all it is to give. But what is it to receive? It is often nothing less than a new life. Here is a poor, suffering soul that feels itself cut off from the common and glad circle of humanity. The common joys and the common life seem not for it. It seems to itself like one shivering apart, while the merry groups of happier ones rejoice in the warm sunlight, and in the play of free and kindly intercourse. But when this solitary soul meets the touch or the look of sympathy, its isolation is over. It is by this drawn into the common circle of humanity. The common brotherhood reaches it also.

Perhaps this lonely soul had felt itself forgotten even by God. Perhaps it saw no sign that he still remembered it. But by this greeting of hearty interest, by this touch of feeling, of compassion, of fellowship, it is as if God himself spoke to it. It is as if he had sent one of his angels to speak to it good cheer; for if one of his children cares for it and loves it, it feels that the Father himself cannot have forgotten it.—Dr. C. C. Everett.

A WOMAN'S SUNNY TEMPER.

What a blessing to a household is a merry, cheerful woman—one whose spirits are not affected by wet days, or little disappointments, or whose milk of human kindness does not sour in the sunshine of prosperity. Such a woman in the darkest hour brightens the house like a little piece of sunshiny weather. The magnetism of her looks and movements affect everyone. The children go to school with a sense of something great to be achieved; her husband goes into the world in a conquerer's spirit. No matter how many people worry and annoy him all day, far off her presence shines, and he whispers to himself: "At home I shall find rest." So, day by day, she literally renews his strength and energy. And if you know a man with a beaming face, a kind heart, and prosperous business, in nine cases out of ten you will find he has a wife of this kind.—Ex.

Surer foundation cannot be laid than the real merit which is the solid base for the monumental success of Hood's Sarsaparilla.

Said the Raven to the Swallow, "Your beauty is but for the summer, but mine will stand many winters;" evincing the moral, "Durabili-y is better than show." Who among the readers of this paper cannot call to mind many similar instances. Although beauty is evanescent, yet we call your mind to two stylish and beautiful young ladies, both of whom have spells of sickness peculiar to their sex. One obstinately refuses to use proper remedies for the restoration of health. She soon droops and fades away. The other heeds advice, procures DR. DROMGOOLE'S ENGLISH FEMALE BITTERS is restored to health and remains beautiful many years.

LOSING BOTH WORLDS.

It is not worth while being religious unless you are altogether religious. It wont do to merely playing at religion or having religion on us as a bit of veneer. It must saturate us. Some seek first the kingdom of God; others put it in a second place. Then prayer-meetings are dull, and fellowship gatherings are uninteresting; but the moment a man begins to seek the kingdom of God and his righteousness, all things are right. To any man who has not heartily thrown himself into the kingdom of God, but who is seeking secondly the kingdom of God, he may be religious; but there is something he loves more, and both worlds are spoiled to him. He has neither the cream of the one nor of the other. The great desideratum of the present day is not more Christians, but a better band of Christians.—Professor Henry Drummond.

HORSFORD'S ACID PHOSPHATE.
A Healthful Tonic.

Used in place of lemons or lime juice it will harmonize with such stimulants as are necessary to take.

OUR YOUNG FOLKS.

FOR YOU.

I have some good advice for you,
My merry little man,
'Tis this: where'er your lot is cast
Oh, do the best you can!
And find the good in everything,
No matter what or where;
And don't be always looking for
The hardest things to bear.

Oh, do not stand with idol hands,
And wait for something grand,
While precious moments slip away
Like grains of shining sand!
But do the duty nearest you,
And do it faithfully,
For stepping-stones to greater things
These little deeds shall be,

In this big world of ours, my boy,
There's work for all to do;
Just measure by the Golden Rule
That which is set for you;
And try it with the square of Truth,
And with the line of Right.
In every act and thought of yours,
Oh, keep your honor bright!

—Youth's Companion.

PERSEVERANCE.

Long ago a little boy was entered at Harrow School. He was put into a class beyond his years, and where all the scholars had the advantage of private instruction, which was denied to him. His master often reproved him for his dullness, but all his efforts failed to raise him from the lowest place in the form. But, nothing daunted, he procured the grammars and other elementary books which his classmates had gone through in previous terms. He devoted the hours of play, and not a few hours of sleep, to the mastering of these, till, in a few weeks, he gradually began to rise, and it was not long before he was ahead of all his companions, and not only became the leader of that division, but the pride of Harrow. You may see the statue of that boy, whose career began with this fit of energetic application, in St. Paul's Cathedral, for he lived to be the greatest Oriental scholar of modern Europe—it was Sir William Jones.—Selected.

WHAT LITTLE ARTIE DID.

Little Artie and his brothers. Three of them, and dear little fellows they were, all brave and self-reliant, and brought up by their parents in the right way.

As these children lived some distance from town it was often found necessary to leave them at home when father and mother attended meeting; especially was this the case in cold weather. Through the Summer months the children were often taken along, to their great delight. And as their parents were Methodists of the good old-fashioned kind the boys were in the habit of hearing, at such times, the hearty "Amen" break forth from their father's lips when the sermon was particularly enjoyable.

One cold Sabbath day these children were left at home, with many cautions to be careful; yet hardly had the parents left ere the wood work near the stove-pipe was discovered to be on fire and out of the children's reach; but with wonderful activity and energy the eldest climbed up on the table and put out out the flames.

When the father and mother returned they shuddered to see the danger to which their dear ones had been exposed, and with thankful hearts praised them for their courage.

"How did you manage, Tommy, to reach the fire?" asked their father.

"Why," said Tommy, "I pushed the table up to the wall, and got up on that."

"And did you help brother, Jimmie?" to the next.

"Yes, sir; I brought him a pail of water and handed him the dipper."

"And what did you do?" said the proud father to his pet, the youngest of the group.

"Well, papa," said Artie, "you see I was too small to help put out the fire, and so I just stood up and holler'd 'Amen.'"—Kind Words.

Read carefully what is said in next week's issue of this paper by J. C. Shipley, of Muscatine, Iowa, about Shallenberger's Antidote for Malaria. If you are a sufferer it may be of interest to you.

THE GREAT MASTER.

"I am my own master!" cried a young man, proudly, when friend tried to persuade him from an enterprise he had on hand; "I am my own master!"

"Did you ever consider what a responsible post that is?" asked the friend.

"Responsibility—is it?"

"A master must lay out the work he wants done, and see that it is done right. He should try to secure the best ends by the best means. He must keep on the lookout against obstacles and accidents, and watch that everything goes straight, else he will fail."

"Well!"

"To be master of yourself you have your conscience to keep clear, your heart to cultivate, your temper to govern, your will to direct, and your judgment to instruct. You are master over a hard lot, and if you don't master them they will master you."

"That is so," said the young man.

"Now, I could undertake no such thing," said his friend; "I should fail sure, if I did. Saul wanted to be his own master and failed. Herod did. Judas did. 'No man is fit for it. 'One is my Master, even Christ.' I work under God's direction. When he is Master, all goes right."—Dr. Bacon.

SIX VALUABLE PRESENTS.

She gave an hour of patient care to her little baby sister, who was cutting her teeth.

She gave a string and a crooked pin and a great deal of good advice to the three-year-old brother who wanted to play at fishing.

She gave Ellen, the maid, a precious hour to go and visit her sick baby at home; for Ellen was a widow, and left the child, with its grandmother while she worked to get bread for both. She could not have seen them very often if our Mary had not offered to attend the door while she was away.

But this is not all that Mary gave. She dressed herself so neatly, and looked so bright and kind and obliging, that she gave her mother a thrill of pleasure whenever she caught sight of the young, pleasant face.

She wrote a letter to her father, who was absent on business, and gave patient attention to a long story by her grandmother, and when it was ended made the old lady happy by a good-night kiss.

Thus she had given valuable presents to six people in one day, and yet she had not a cent.—The Little Ones.

TEMPERANCE IN THE BIBLE.

Who was the first drunkard? Genesis 9. 20, 21.

Who took the first temperance pledge? Judges 13. 13-15.

Did anybody mentioned in the Bible ever take a pledge of his own accord? Daniel 1. 8.

Was he any healthier and wiser in consequence? Daniel 1. 15-17.

Ought kings to drink wine? Proverbs 31. 4.

Ought we to make companions of drunkards? 1 Corinthians 5. 11.

Can any drunkard enter the kingdom of heaven? 1 Corintians 6. 9, 10.

Does God pronounce woe upon drunkards? Isaiah 5. 11-22.

Is temperance a vice? Galatians 5, 22.

THE BUTTONS ON THE BACK OF A COAT.

An American missionary was once laboring with much learned argument to convert a Chinaman, but found himself non-plussed when the listener retorted: "You are a profound scholar; you know everything. Tell me, then, why you wear those two superfluous buttons on the back of your coat." Whether the Chinaman received a satisfactory answer or not will probably never be known; but one thing is certain, it set investigators to work, and it has since been ascertained that the two buttons are the survival of a semi-barbaric custom, and that they were originally sewed on to hold up a belt at the time when every gentleman wore a sword.—St. Louis Republic.

A Beau of 1829.

When grandpa went a-wooing,
He wore a satin vest,
A trail of running roses
Embroidered on his breast'
The pattern of his trousers,
His linen, white and fine,
Were all the latest fashion
In eighteen twenty-nine.

Grandpa was a fine-looking young fellow then, so the old ladies say, and he is a fine-looking old gentleman now. For the past score of years, he has been a firm believer in the merits of Dr. Pierce's Golden Medical Discovery. "It renewed my youth," he frequently says. It is the only blood-purifier and liver invigorator guaranteed to benifit or cure, or money promptly refunded. It cures liver disease, dyspepsia, scrofuluos sores, skin eruptions, and all diseases of the blood. For lingering cougs and consumption (which is lung-scrofula in its early stages) it is an unparrelleled remedy.

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From Rev. Jas. H. Potts, D. D., editor of the Michigan 'Christian Advocate,' Detroit Mich.: "To say that we are delighted with the Piano does not express the fact. We are jubilant. If all your instruments are as fine in appearance, and as pleasing in tone as this one, your patrons will rise by the hundred."
From Hon. L. B. Cobb, Groesbeck, Texas: "The Organ bought of you for Methodist Sunday-school has been tried and is all right."
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.'"
From Jas. B. Steele, Esq., Attorney-at-Law, Lockesburgh, Ark.: "I have just received my Parlor Organ 77; am highly pleased. It is all you claimed for it. Will take pleasure in commending it to my neighbors." April 26, 1888.
From Rev. J. M. Dennison, Barren Forks, Ark.: "We have organ in our church and are perfectly satisfied with it."
From Rev. J. C. Horn, President of McGee College, College Mound, Mo.: "Piano is excellent. We have it in a Chapel that will hold 1,000 people, and the volume is quite satisfactory. Our music teacher thinks its touch and response perfect, and is especially delighted with the sweet, rich tones called forth by light touches."

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ARKANSAS METHODIST

WEDNESDAY, MARCH 4, 1891.

OBITUARIES.

BOURKE.—James W. Bourke was born at Borrisoleigh, Tipperrary Co., Ireland, April 26, 1835; was married to Julia Coughlin Dec. 30, 1873, was born of the Spirit on Tuesday July 25, 1882; departed this life Tuesday January 27, 1891.

Truly, he was a good man and was ready for the summons, and has now gone to that home of which he so often spoke—a house not made with hands, eternal in the heavens. His conversation was in heaven; he watched, looked and longed for that home of many mansions. He loved the Church and its ordinances and was present at every service, if possible, and I need not say that his presence was a help and a benediction to the preacher, and that such a man will be greatly missed in the Church. Only those who had the good fortune to know him, can fully appreciate how uniform and devoted his life was to the glorious cause of his Lord and Master. He not only lived his religion, but he enjoyed it, at church, at home and abroad. It was the greatest theme of his life. Religion, Christ and heaven were his talk and if anything had to be left off, it was something else. This was instilled into the minds and hearts of his children. Talking with his compainion a few days before he died and desiring the call to be hastened (if it was the Master,s will) he said "wife, I am anxious to go; the children have a good start in religious training; and you can bring them on."

May the good Lord bless, strengthen and help his bereaved companion to keep up this training, and may all be able to meet him in the great beyond.

W. W. HENDRIX, P. C.

Wheatly, Ark.

WOMACK.—Mrs. Matilda L. Womack, (nee Moxley) for fifty odd years a faithful member of the Methodist Church, died in great peace at at her son's residence in Greer Co. Texas, Jan. 31, 1891. Sister Womack was born in Wilson Co., Tenn., Aug. 4, 1823; converted when but a child, uniting at once with the Church of her choice. She was happily married to Richard Womack May 17, 1838, moved to Benton Co., Ark. in 1855, To them were born 12 children. Her husband and three of their children had preceded her to the better land; the others are all in the Church, some of them very efficient official members She was brought back to Centre Point Church, near the old homestead, and after the funeral, conducted by Bro. Johnsey (the writer being away from home at the time,) she was buried in the Cemetry near the Church, by the side of her sainted husband to await the trump of God. She was blessed with a pleasant home, and surrounded with the comforts of life; her house was the preacher's home; to him the doors were always open and he was sure to find a hearty welcome. There are preachers who, with the writer, will feel that they have lost a friend when they hear of sister Womack's death. She was a good woman—true to the vows upon her, taking a deep interest in every thing pertaining to the prosperity of the Church, and the welfare of the pastor. Her last words, uttered in full consciousness only a few moments before her death, were, "All is well; all is well." Sister Womack was a diligent and experienced student of the Divine Word, possessing such a deep, vital, abiding and unmistakable knowledge of the things of the Spirt in her own experience, that the future was as real as the present. Her end was peace.

P. B. HOPKINS.

Beentonville, Ark.

HART.—Bro. P. M. Hart was born in Tellver Co., Georgia June 6, 1822. He professed religion in 1856 and joined the M. E. Church, South. He was married to Mary J. Beynolds in 1856. In 1860 he removed with his family to Arkansas having lived sometime in Clark and Hot Springs counties. He then removed to Montgomery Co., where he lived until Oct. 10, 1890, at which time was called from the conflicts of earth to the joys of heaven, and amid tears and sobs and shouts we consigned his body to the tomb, and now all that is mortal of Bro. Hart sleeps in the cemetery at Black Springs, awaiting the last roll call. Bro. Hart was a true husband, loving father, a good citizen, and a faithful member of the Church. He was one of those untiring workers in the Church, showing his fath by his works. It was my privilege to be his pastor for twelve months, he was present at almost all the services of the Church and ofter have I seen tears of joy flow from his eyes, as the heart received the words of the gospel. He was attending a revival meeting at Black Springs; on Monday I asked him to conclude the services by prayer, which he did. He seemed to possess an unusual degree of faith. In answer to his prayer his heart was filled with joy and gladness. In less than an hour he received a stroke of paralysis rendering him helpless and speechless. He lived about three days, but was never permitted to speak. It can truly be said of him' that he fell at his post. He leaves a wife several children and grand-chilcren and other relatives so whom we offer our sencere condolence and point to the One who taketh away the sins of the world, binds up the broken heart and sweetens the toils of life. May they all meet their sainted husband, father and brother in heaven.

C. W. DRAKE, P. C.

M. BLAND.—At 3 o'clock p. m. Sunday February 22, 1891, aged 68 years. He was a devoted husband and loving father. He had been afflicted 21 years. He was born into the kingdom of Christ in July 1867, and joined the M. E. Church, South, at once, and lived a consistent Christian life till death, ever ready to sacrifice h's own pleasure for the happiness and comfort of the family. Seldom do we see such grief as the family exhibited, but the aged father and mother as they embraced each other cheered by the promise of God looked up through their tears to the time when they shall soon meet again. Thank God he is not lost—only gone before to meet and welcome loved ones and friends at the beautiful gate. Father, mother, you shall meet again where parting is no more.

JAS. BLAND.

ROLLISON.—John Wiley, infant son of S. W. and N. A. Rollison, was born Jan. 17, 1890, and died Jan 15, 1891. Two days only were wanting to make him just one year old. He had been sick nearly all his life. God has removed him hence, and now his bright spirit, bathed in the eternal sunlight of God's love, abides on the shores of immortality, awaiting the coming of the parents dear. God bless them, and save us all.

Affectionately and tenderly,
SAMUEL N. BURNS, Pastor.

WEAVER.—Viola, the lovely little daughter of Mr. W. B. Weaver departed this life, at the home of Mr. Thos. Hughes, St. Francis Co., Ark., Feb. 15, 1891. Her illness was brief, but intensely painful, yet she bore her sufferings with a fortitude worthy of an older person. Her sudden death, so unexpectd, fills the hearts of the bereaved parents with indiscribable grief, but in this sad hour of their sore afflictions, they have a joy in sorrow. This dark night of gloom enables them to look up to heaven with a stronger faith—a sweeter hope, for father and mother both express Christian resignation.

J. A. MASON.

HARRISON.—Died at Sandy Springs, Ark., Feb. 10 1891, at 6 a. m., John Halbert, infant son of J. Allen, and Jennie Harrison, aged 1 yr, 1 mo., and 4 days. The cause of dear little Halbert's death, was a relapse from a severe attack of tonsilitis. Only twelve hours before his death our hopes were bright in the prospects of the recovery of our dear baby, but the disease had penetrated to his lungs, resulting in death after a night of intense suffering. Halbert was a lovely child, and of a very sweet disposition. His little tongue had only learned to lisp those names dear to parents hearts, "papa" and "mama," when God called him to learn the pure language and sweet music of heaven. He was only loaned to us to brighten our pathway, to fill our hearts with love and our lives with happiness. "The Lord gave, and He hath taken away, blessed be the name of the Lord." One more sweet earthly bud will bloom in immortality.

MAMA.

DUNCAN.—Little Clara, daughter of Geo. W. and Minnie L. Duncan, departed this life Feb 20, 1891, and soared away to the mansions above on angel's wings, leaving her devoted friends and parents to mourn her loss. Little Clara was the pet of all who knew her. The home without her will be filled with gloom, for like a flower her stay was short; yet her earthly ministry was well done, for the rose does its work as grandly in blossom as the vine with its fruit. And, having helped to sanctify and lift heavenward the hearts that are breaking, she has gone leaving the world she blessed and the skies through which she passed still sweet with her lingering fragrance. Surely prolonged life on earth hath no boon like this; for mortal loveliness to put on immortality, to rise from the carnal with so little memory of earth, that the mothers cradle seems to have been rocked in the house of many mansions—to have no experience of a wearied mind and chilled affections, but to be raptured as a blessed babe through the gates of Paradise. Surely this is better than to watch an old prophet for the car of fire in the valley of jordan. Dear parents you will see your darling again.

A sorrowing friend,
TINSLEY TANNER.

BOYD.—Mary A. Boyd was born in Spartanburgh, S. C., 1837, removed to Gorden Co., Ga., where she lived until 1886, when she came to Clark Co., Ark., and there remained to the day of her death, Dec. 21, 1890. In the year 1860 she was married to a Mr. J. F. Steward who fell a victim to the cruel war which followed, leaving an only son to bear his name. She was again married, at the close of the war to Mr. Graves Boyd, with whom she lived happily to the end of her life. Early in youth she gave her heart to God, and began the Christian life in the Missionary Baptist Church, where she continued until her second marriage, at which time she joined the M. E. Church, South. A loving husband mourns her loss, heart-broken children grieve over the vacant chair, and hope and sweetness have come into the souls and lives of others through her patient example. I praise the Lord for His power in the battles of life, and His presence in death. She was a great sufferer from neuralgia the latter part of her life, but amid the trials of probation her faith and heart were stayed upon Christ, and at its close, she swept out grandly past the moorings of time, through the abundant entrance into the haven of the celestial city. Blessed be God for the safety, joys and splendor of that home.

Her pastor,
G. W. RICE.

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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.
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GREENWOOD.—Effie May daughter of J. F. and M. J. Greenwood, was born July 11, 1878; professed religion Sept. 1890, and joined the M. E. Church, South, at Cherry Valley under the ministry of Rev. J. I. Maynard in 1890, and lived a consistent member of the same until the day of her death which occurred Jan. 29, 1891. Effie was a bright light in her home and among her associates, and for one of her age she was a light of exceptionable brightnes in the Church and Sabbath-school. She told her mother she was going to Jesus and did not fear to die. May the Lord bless and uphold the afflicted and bereaved mother, and be a great comfort to the father and little brothers. May God bless and save them.

A. J. BLAKEMORE.

GORDEN.—Mrs. Minnie Gorden, daughter of N. J. and Margaret Holt, was born in Gibson Co., Tenn., May 8, 1868; professed fath in Christ Aug. 15, 1884 and joined the General Baptist Church in 1885, and lived a consistent member and devout Christian the remainded of her days. Sister Gorden had a multitude of friends in Cherry Valley though she had only been living there a few months. Such model Christians always leave behind them many to remember them fondly. Though sick only a few days her suffering was very great, but the grace of God was an anchor to her soul both sure and steadfast. Death to her had no terror, she talked of being with God and angels. When her husband and father would come to her bedside weeping, she would tell them to weep not for her; that she was going to "the far away home of the soul," and be eternally happy. Just a short time before she died she called all in the house to come around her and kneel and pray; when all had knelt she commenced to pray and led the prayer herself praying for near relatives and friends a world that lieth in sin. She died Feb. 5, 1891, in great peace. To father, husband and friends, weep not as those who have no hope; your loss is her eternal gain. Happy thoght, inspiring hope, that we shall meet one another again.

A. J. BLAKEMORE.

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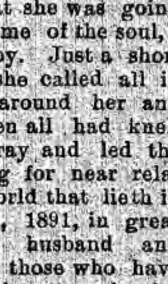

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All in Wright's addition, running from Nineteenth to Twenty-second streets and Izard to Pulaski streets, one of the most delightful and picturesque sections of the city. Cannot be duplicated either in price or attractiveness.

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The whole number must be placed, or we cannot make the prices named. Each party selects his (or her) lot, and makes a deposit equal to one monthly payment, which is held until all the lots are placed, when it is credited as first payment. Interest on monthly payments only 6 per cent.

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GEORGE THORNBURGH, Business Manager.

WEDNESDAY, MARCH 4, 1891

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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.

HYMN AND TUNE BOOKS.

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

WARNING ORDER.

REBECCA KIDDS, Plaintiff, vs. Pulaski Chancery
DAN KIDDS, Defendant. Court.

The Defendant, Dan Kidds, is warned to appear in this court within thirty days, and answer the complaint of the plaintiff, Rebecca Kidds.

Jan. 4, 1891. J. J. HICKS, Clerk.
W. S. BOONE, D. C.

A true copy from record. Attest, J. HICKS, Clerk.
W. S. BOONE, D. C.

Spring is Coming-Planting Time is at Hand.

If you are thinking of planting Roses, Hardy Shrubbery, Climbing Vines, Bulbs or Seeds of any kind, write the Dingee & Conard Co., West Grove, Pa., for their New Guide—124 pages beautifully illustrated—free on application. This house is well known as one of the most popular and reliable in the country. They make a specialty of all the Newest and Choicest Roses, New Hardy Plants, New Bulbs, New and Rare Flower and Vegetable Seeds of all best kinds—almost every thing you can need for home planting is offered post-paid to your door. Satisfaction guaranteed. Address the Dingee & Conard Co., West Grove, Pa., and please mention this paper when you write.

Please Don't Forget It.

That Dr. H. James' Cannabis Indica is prepared in Calcutta, India, from the purest and best Native Hemp, and is the only remedy either in that country or this that will positively and permanently cure Consumption, Bronchitis, Asthma, Nasal Catarrh and Nervous Debility or break up a fresh cold in twenty-four hours. $2.00 a bottle, three bottles for $5.50. Craddock & Co., Proprietors, 1032 Race Street, Philadelphia.

Those who believe that General Booth's scheme for redeeming the unfortunate classes in London would perish before it could be put into practice on account of his inability secure the necessary funds, appear to be doomed to disappointment. The General asked for $500,000 to begin with, and $150,000 annually to carry on the experiment. Already he has received $322,810 in cash, and $189,980 additional has been pledged. When men pour out money liberally for the support of a measure it is a good test of their confidence in its feasibility.—N. Y. Advocate.

The Cod That Helps to Cure The Cold.

The disagreeable taste of the COD LIVER OIL is dissipated in

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Of Pure Cod Liver Oil with HYPOPHOSPHITES OF LIME AND SODA.

The patient suffering from CONSUMPTION, BRONCHITIS, COUGH, COLD, OR WASTING DISEASES, may take the remedy with as much satisfaction as he would take milk. Physicians are prescribing it everywhere. It is a perfect emulsion, and a wonderful flesh producer. *Take no other.*

W. R. CONFERENCE MINUTES.

To the Preachers and Laymen of White River Conference:

DEAR BRETHREN:—Our printed Minutes are now ready to be sent out. Will each preacher and layman who subscribed for any number of copies at Conference please notify me at once how much he paid, so that I may send him the number to which he is entitled. The book is larger than I supposed it would be, and hence cost more than I thought. The Minutes will have to be sold at 10 cents per copy. I am short from $10 to $15 on the cost of publication. I hope that many of our preachers and laymen who have not yet subscribed for any copies, will order as many as they think they can dispose of at 10 cents per copy, so that I may not have to sustain loss in the publication.

Fraternally,
A. L. MALONE.

Jonesboro, Feb. 26.

ORGANS.

We have sold all of our organs. We will have another one for sale in about three months. It will be a good one and those desiring to buy can correspond with us now as to price, etc.

JONESBORO DISTRICT.

AN EARNEST APPEAL.

To the members and friends of the M. E. Church, South, in the bounds of the Jonesboro District I appeal to you with all the earnestness of my soul, and ask you to help build the District parsonage. I must leave a house for my successor. He will need it. Does not every member want an interest in that house? When your new P. E. comes round next year and speaks of the nice new parsonage, be able to say, I helped to build it. Now the way to do a thing is to do it; hence, I make this proposition: I will be one of any number who will give $5. Who will respond to this proposition? Will not *one hundred* persons respond to this proposition in ten days? This appeal, Brother, is made to *you*. Now who will answer? All speak at once if you desire. Send money to me or to W. T. Nash, Treasurer of Building Committee. M. M. SMITH.

Jonesboro, Feb. 24.

ARKANSAS CONFERENCE.

Will those who subscribed money for special Missionaries at the last session of the Arkansas Conference, remember that April 1 is the time for the money to be sent in? Cash forwarded on this collection, $90; unpaid subscriptions, $271.50. J. L. Hays is the first to forward subscription. Send by P. O. order. J. A. WALDEN.

Eureka Springs, Ark.

A man who has practiced medicine for 40 years, ought to know salt from sugar; read what he says:

TOLEDO, O., Jan 10, 1887

Messrs. F. J. Cheney & Co.—Gentlemen;—I have been in the genera practice of medicine for most 40 years, and would say that in all my practice and experience have never seen a preparation that I could prescribe with as much confidence of success as I can Hall's Catarrh Cure, manufactured by you. Have prescribed it a great many times and its effect is wonderful, and would say in conclusion that I have yet to find a case of Catarrh that it would not cure, if they would take it according to directions.

Yours truly,
L. L. GORSTCH, M. D.
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We will give $100 for any case of Catarrh that cannot be cured with Hall's Catarrh Cure. Taken internally.

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

Sold by Druggist, 75c.
Feb'y, 25-1m.

FIELD NOTES.

QUITMAN STATION:—Our meeting continued thirteen days; professions, 70; accessions, 57; more than fifty of these were students. We are very grateful to our brethren, both traveling and local, who assisted us. The meeting has closed but the work has only begun. Pray for us that we may be faithful to our new and important trust. To God shall be all the glory.

O. H. TUCKER.

OSCEOLA.—At this appointment we have had a good time to-day. Two good congregations, one accession by certificate, one conversion at the night service. A Church Conference held, assessment plan adopted, and the Conference ordered that the salary should be paid quarterly. An assessment was made by the stewards against *each* member, ranging from 25 cents to 35 dollars. When it was read out in Church Conference, two members complained(?) and each of the two said raise mine $5. One gentleman who is not a member of our Church, but is a brother-in-law to us, said, "if you will allow outsiders to come in, I'll put down $10 in addition to what is assessed to my wife." He was allowed. The assessment as it stands against my individual membership aggregates $370, with the addition of the $10 by our "allowed" brother, and $5 more from a good "double cousin" Baptist brother, gives us an accepted assessment of $395. We take courage and sing on, and pray on, and shout on, and preach on. We aim to build a $3,000 church this year at Osceola. Strange to say that Methodism has been here since the days of Fountaine Brown, and yet no church has ever been built in Osceola by us, but I aim to write a history on this line in the good year 1891. Amen. I reckon it will not be considered arrogance in me to say in 1889 this place was assessed $200; in '90, $300 and in '91 $395. Something "is rolling on," let her roll. I am well and hearty, and in good humor—tip the beam at 198. Preachers need not be so scarey about health in the bottoms; this is my seventh year in the bottoms; have not been sick an hour, save the measles in '87, and it would have made me sick anywhere I guess. Success to THE METHODIST. Some good reading in it. Riggin, Abbey, Cochran, Nichols, and others.

Feb 22. JAS. F. JERNIGAN.

HACKETT CITY C'T—This humble servant has had six poundings since his arrival in Hackett City. On the night of Feb. 20, '91, from what I had heard of the weather prophet, Prof. Hicks, I was looking for a storm in the elements with no thought of being "stormed" myself. The above "20" had scored this scribe fifty-four years. My good wife had killed the fatted turkey and prepared a sumptuous dinner and called in some of the near neighbors to dine with me. So we talked of the "birthdays" and the Christian life, and heaven. But two precious young ladies, and one brother concluded that we should not have all the good time by ourselves, so they went to work and raised a storm that made the preacher feel queer. Between sundown and dark a man rushed into the parsonage and dropped into my hand a roll of money and departed as quickly, saying, "Its coming." Before night had lowered the curtains of darkness entirely a wagon drove up to the gate and began emptying its contents on our veranda. When empty it roll away like a receding storm and we were left to ourselves. I said wife, "what kind of a storm is this? Why just look at the good things." They must have thought so judging from the pile of coffee before us. Well the storm lasted three days, when it ceased, leaving in the aggregate about $48 in a pile. God bless the good people of Hackett City. The good Lord has converted 194 souls on this work in the last two years, and now we are starting in the 3rd year. We are praying the Lord to double this number, and the praise shall be His. May God bless THE ARKANSAS METHODIST; we are doing our best for it. G. W. DAMAN, P. C.

HAMPTON C'T.—We have been the recipients of some appreciated and handsome donations in the way of substantials. The donors coming first by way of the Christmas tree and then one at a time from day to day. Hampton, Summerville and Mt. Pleasant all shared in the donation; be it said of the good people of Hampton circuit, that they care for their P. C., and are now in covenant with him besieging a throne of grace for P. C. and the success of the work. I have made one and a half rounds of pastoral work; have visited sixty odd families; but I have been held off from the regular work about 3 weeks by sickness of self and family. My little boy is quite sick now with an abscess in right side, but it is hoped that it will not prove fatal or result seriously. My first Quarterly meeting was last Saturday and Sunday. Notwithstanding the rain fall and much mud our P. E. Bro. H. H. Watson was on hand in due time, preaching and doing his work to the edification and satisfaction of all. Our board were all present but two and devised more liberal things for the support of the ministry than has been laid out for years on the Hampton C't. Bro. Watson said that they were up for first Quarter with any circuit in the District save one. They paid for support of ministry $95. Our motto is a full assessment on every claim, and a revival in every Church and THE ARKANSAS METHODIST in every family. I make mention of THE METHODIST everywhere I go.

Yours in Christ,
J. S. NICHOLSON.

Hampton, Feb. 27.

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DEATH NOTICE.

ROLLOW.—George Clarence, infant of W. C. and Elizabeth Rollow died at Quitman, Ark., Feb. 24, 1891. "God's children are gathering home." O. H. TUCKER.

RIDINGS.—Tonie Ridings, eldest son of Bro. and Sister H. H. Ridings (who was in charge of this C't last year) departed this life Feb. 18, 1891, after an illness of a few days. He was born into the kingdom of Christ in the year of 1886, while quite a young man, and joined the M. E. Church, South, at once, and lived a consistent conscientious Christian life till death. He died as he lived, calm and peaceful, leaving an indulgent father, a loving mother, an affectionate sister, and two kind brothers, to mourn their loss. May these sad afflictions of the bereaved family be used in such way by the great Head of the Church as to bring to a re-union at the last day. J. J. COLSON, Pastor.

TOURISTT.

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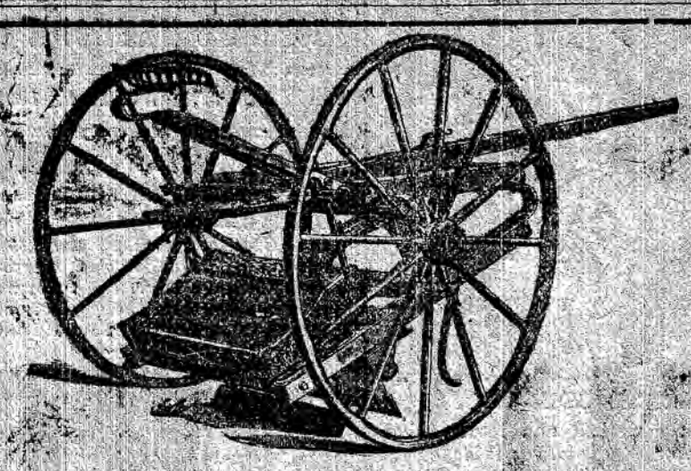

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