# 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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### TO THE PREACHERS.

The success of every movement of Methodism depends on the Preachers in Charge. Much has been written of Mr. Wesley, and his name has been justly praised; but Mr. Wesley by himself would have fallen far short of this work. The connectional success of Methodism is as much the work of her thousands of faithful preachers on districts, stations and circuits as of that great leader. No organization can be so perfect as to succeed without the co-operation of the many.

Methodism is a system which for working purposes is not equalled anywhere. But its efficiency is dependent upon the individual preacher. The various Boards organized for work must rely upon those in charge of the congregations. These are the pivots of every enterprise in Methodism.

The Board of Church Extension makes this appeal to the preachers on behalf of its work. Appropriations have been made in donations for more than $30,000, and it is earnestly wished to pay every dollar of these before April 1, 1892. Our dependence is the collections in every congregation taken by the preachers. The Board has made these appropriations looking to this means to meet them. Outside the work of raising this money the Secretaries have all the work they can possibly do. If the preachers will carefully and separately present this claim to their people, the entire assessment will be raised. The facts will etir intelligent liberality. If the assessment be raised, the work will be vastly simplified.

We ask two things: First, that every Preacher in Charge present this claim to his people *separately*. The practice of putting several collections together sadly prejudices the work to be done. Second, that each preacher take his collection at once and send the money, not to this office, but to Treasurer of Conf. Board. $10,000 sent by June 1st will secure the completion of 35 churches during the present building season. Brethren, the responsibility is on you and we are looking to you to meet it.

DAVID MORTON, Cor. Sec'y.
JAS. C. MORRIS, Ass't Sec'y.
Louisville, Ky., April 24.

### TREAT ALL ALIKE.

MR. EDITOR: It may seem rather late to offer congratulations to Morrilton in her success before the legislature in securing a special Act to prohibit the sale of intoxicating liquors anywhere within a radius of ten miles of that place.

Now there are no reasons why Little Rock should not have protection for her schools and youth; but on the contrary the same reasons why Morrilton should be so favored, demand that Little Rock receive like protection. Nor should that protection be denied because some would arise and claim that such an act in behalf of Little Rock would interfere with their legitimate business. That is exactly what some of the Plummerville people did.

It is neither right nor just to discriminate against those people at Plummerville in favor of those of the same class in Little Rock. Hence, if there be reasons for the action of the legislature prohibiting a certain class of business in favor of Morrilton, and no reasons exist, or can exist, for the reversal of such action, on the same ground and for the same reasons the General Assembly should have done some wholesome legislation of the same kind for Little Rock and her interests. And if for Morrilton and Little Rock, then for every town and hamlet, for every school house and church in the State.

And if the interests of schools and those who attend them should be secured against the manifest, varied and fatal evils of the saloon system, then every other interest should have a like security, notably those of the home. Truly those of the home should be first of all. For what profit or pleasure is there to us, as a people, to have a school or two with their interests, local and special, protected, when our homes with many other and higher interests are exposed to the ravages and ruin of this foulest and most merciless of all foes—the saloon.

The legislature should protect itself and the seat of our government against this evil; and this fact has been, as I learn, specially and strongly emphasized by the untimely death and sad funeral rites of one of its members at its late session.

Again, if it be right, and if there be a necessity established by just and sufficient reasons for legislation in this matter, how much more should it be incorporated in the constitution of our State government, and if in our State, then in every State government in our national government.

Yours Fraternally,
SAMUEL N. BURNS.
Carlisle, April 23.

### "JOIN ME ON THE BIBLE."

"By good words and fair speeches deceive the hearts of the simple." (Rom. 16:18.) This was written of a class who caused "divisions and offenses" in the Church in Paul's day. They may have shouted "*Union*. UNION, UNION," while they went on with their work of "divisions and offenses." In one of the counties in Tennessee a few months since there was a trial going on before a magistrate's court, and a witness gave some testimony which did not suit one of the parties, so the statement of the witness was flatly contradicted. The witness resented the contradiction with a blow and a general fight ensued. Every man engaged in the fight was shouting, "Peace—I want peace; let us have peace;" but the bloody work went on, some using knives, others clubs, while others were hurling stones. Judged by the "good words and fair speeches" of these men, they were good, peaceable citizens; but judged by the savage work in which they were engaged, they were lawless wretches.

In the religious world it is in some respects much as it was in this case—every fellow wants "peace and union," but he wants them on his own terms. "Good words and fair speeches" are abundant, because they are cheap. A man cries to the multitudes, "come and join me on the Bible and be a Christian, not a Baptist, Methodist, or Presbyterian, but simply *a Christian*." These are "good words and fair speeches," but "by their fruits ye shall know them." Few men of modern times have been louder in their cries for "union on the Bible" than has been the first-page editor of the Gospel Advocate, a Campbellite paper published in Nashville, Tenn. He plants himself on the Bible in this language: "I have accepted the Bible, just as the Holy Spirit wrote it, without any reference as to how Alexander Campbell or anybody else understood it." (Gospel Advocate, April 15, 1891.) These are "good words and fair speeches," and no doubt the editor thinks they are true, and they may be true, but it is a little remarkable what a similarity there is between the way the editor understands the Bible and the way Alexander Campbell understood it.

Now it seems that it would be an easy matter to join the editor on the Bible, but when we consider some things said by him in another article, we will find that it is not so easy a job as we might suppose. In the Gospel Adv. of March 25th this same editor said, after declaring that he has "no sympathy or fellowship" for any man "when he departs from what *I* understand to be the plain teaching of the holy Scriptures"—he then said: "Nor have I any fellowship with the Church that departs from what I understand to be the teaching of the Scriptures. * * * The man or Church which goes into anything I believe to be contrary to the teaching of the Father, by the Spirit, through the Scriptures, must part company with me." Now the editor has accepted the Bible *without any reference to how any other* man understood it, but he has no sympathy or fellowship for any man or Church which goes into *anything* that is not in exact accord with what the editor thinks is plainly taught in the Scriptures, and he parts company with all such. Who, then, can gain the sympathy, fellowship and Christian companionship of the editor, if they accept the Bible without reference to the way it is understood by him? I see only one way left us and that is, we must stretch ourselves on the editor's bedstead; and if too short we must be drawn out, and if too long we must be cut off to an exact fit, and then we can unite with him on the Bible as he understands it, and enjoy the happy union so long as we keep exact pace with the editor in his "growth in grace;" but especially with his growth in knowledge—for if we should get a little ahead of the editor, or fall a little behind, the whole thing explodes. "Come and join me on the Bible" means what? Just this: come and join me on "what I understand to be the plain teaching of the holy Scriptures." The Catholic priest will receive us on the same terms, and the Pope himself could demand no more.

Perhaps nothing would be more offensive to the editor than to propose the Methodist Discipline as the basis of union on the Bible, but the thing is solid and all right, if you will just make the *editor's belief* the basis of union. Yes, that is it, and nothing else will do, for he plainly states that he has "no sympathy or fellowship for," and "parts company with" all who enter into *anything* "that he *believes*" to be "contrary to the plain teaching of the Scriptures," and where there is "*no sympathy*," "*no fellowship*," and *no companionship* there can be no union. Moreover, it is not safe to propose union with the generous editor on any other basis than the editor's belief, for the Baptist and Reflector, which is fully as liberal on the matter of union as is the Gospel Advocate, proposed union with the editor in these words: "If you will accept the Bible as we understand it * * * we will agree to receive you among us." For this presumption the editor rebuked the Reflector in these words: "Why should I 'accept the Bible *as we understand it*? Who are 'we' anyhow? By what authority do 'we' arrogate to ourselves the prerogative of understanding the Bible for all the world and the rest of mankind?" (Gospel Adv. April 15.) It is amusing to see the editor "standing out in a gang by himself," crying to the Christian world, put away your men-made creeds and come to my opinion—to "what *I believe* to be the plain teaching of the Scriptures," and you can have the great benefit of my sympathy, fellowship and companionship; while the Baptist and Reflector with equal generosity stands over against the editor and cries to him, "Accept the Bible as we understand it and we will agree to receive you among us."

JOHN H. NICHOLS.
Unionville, Tenn.

### HISTORIC EPISCOPATE OF THE M. E. CHURCH.

The question of ordinances and ceremonies is a very small part of religion and insignificant factor in testing the validity of any Church's organization; yet, in view of the now celebrated overture of the Protestant Episcopal Bishops and the recent centenary of Wesley's death, your discussion of the Historic Episcopate is opportune. There is no doubt that the Anglicans meant that they (and the Catholics) are the only people of America who have the true church orders, and that they regard ordination by an episcopally ordained Bishop essential to the induction of a man into the Christian ministry. By using an ambiguous expression, they avoided saying the thing in so many words. All agree that the episcopacy is a very old form of church government, and, as such, is of course, "historic." Any thing that is old enough to have a history is historic. Some parts of of the primitive Church had Bishops, if not in apostolic times, at least not long after that period. But that they were and are the sole depositaries of the ordaining power we Methodists stoutly deny. The Methodist Episcopal Church has the primitive historic Episcopate itself. Brother Fitzgerald who held our last Conference is just as true an *Episcopos* as "My Lord Primate" of Canterbury or "His Holiness" Leo XIII. High Churchmen impugn this claim on the ground that our General Superintendency was originated by Wesley, who being an Elder (Presbyter) could not ordain a Bishop. But the history of the Church of Alexandria upsets their theory. Eutychius, Patriarch of that city in the 10th century, writing about the organization of that Church by St. Mark, says: "Moreover he appointed twelve Presbyters with Hananias [the first Bishop], who were to remain with the Patriarch, so that when the patriarchate was vacant, they might elect one of the twelve Presbyters upon whose head the other eleven might place their hands and bless him and create him Patriarch, and then choose some excellent man and appoint him Presbyter with themselves in the place of him who was then made Patriarch. Nor did this custom respecting the Presbyters, namely, that they should create their Patriarch from the twelve Presbyters, cease at Alexandria till the times of the Patriarch Alexander. But he forbade the Presbyters to create the Patriarch for the future and decreed that when the Patriarch was dead the Bishops should meet together, and ordain the Patriarch. Thus that ancient custom by which the Patriarch used to be created by the Presbyters disappeared." (Eutychius wrote in Arabic, but Selden's translation is accepted as correct).

Of the same import is the language of Jerome, who lived in the fourth century and by long residence in the East, was an authority on its ecclesiastical history. His Latin is so easy that it hardly needs translating. "Nam et Alexandriae, a Marco Evangelista usque ad Heraclam et Dionysium Episcopos, presbyteri semper unum ex se electum, in excelsiori grada collocatum episcopum nominabant; quomodo si diacone eligant de se quem industrium noverint, et archediaconum vocent." It appears then that for two and a half centuries the episcopacy of Alexandria rested on a presbyterial basis. And it must be noted, that Alexandria was in many respects the head of the Church in the East, certainly so till the removal of the capital of the Empire to Constantinople. The Bishops of Alexandria were of such influence that they were early called Patriarchs. They were prominent in all the great councils of the early Church, but their *orders* were never doubted. The present Anglican pretensions arose centuries after that date.

To return to Methodism, Wesley and Creighton, Presbyters, laid hands on Thomas Coke, Presbyter, and ordained him Superintendent (episcopos) of the American Church. Hence arose the orders of the Methodist Episcopal Church, and they are so good that we want no better. For good reasons, our Bishops assisted by the Elders do the ordaining; but the Discipline very properly provides that, on the demise or disability of all the Bishops, the Elders shall follow the example of the Alexandrians and ordain others in their places. That is the primitive historic episcopate of the Methodist Episcopal Church of America.

GRANVILLE GOODLOE.
Stuttgart, April 20.

### FROM FLORIDA.

EDITOR METHODIST:—Yours is the only church paper in all Southern Methodism whose Editor and Publisher are both old acquaintances and personal friends. When getting my bundle of church papers from the office, wife says: "Here, this is your paper." She knows I look over THE ARKANSAS METHODIST first. Yes it is *my paper*. I love it. It reminds me of by-gone days; of happy associations, of battles fought, of victories won for our Divine Master, And although over a thousand miles away, I rejoice as I look over the field notes—here a battle and victory—yonder a fort stormed and a field won—as Jernigan would say, "Salvation is rolling on." Fight on, boys; our cause is a good one and success is sure.

It brings sad news also. My heart is pained as I read the notices from the crossing—so many have gone over the river since I left that side of the field. Notable among them came the names of Revs. Hervey M. Granade and Elias M. Baker. For these dear brethren I named my only boy (Baker Granade). Dear Bro. Granade was two years my P. E., faithful and true, warm in love, but he is gone. As I write the name of Rev. E. M. Baker, memories of pleasant associations and happy events come trooping until memory is crowded with the happenings of the days of yore. To this dear brother we communicated our impressions of a Divine call to preach the gospel. Our license to preach was signed by him as P. E. of the Jonesboro District. To him, times without number, we went for advice and counsel. It was he who at the end of my second year in the Conference, stood upon the Conference floor for me. And if God has through our feeble instrumentality saved some poor soul, that soul may rise up and bless our dear Bro. Baker for the talk he made at that time. We shall ever fondly cherish the memory of the sainted Baker. To their bereaved companions and children would we offer a word of condolence, and assure them that they are remembered at a throne of grace. We, too, are sad; our dear old mother has been confined five months to her bed by reason of a fall. She is right at the river, and liable to go over at any hour. We ask an interest in your prayers.

Our dear Dr. Anderson, whom you all know and love, is in a very low state of health. In a letter received from him a few days ago, he intimates that it may be near the time for the Lord to give him his reward in full; may he yet be spared to bless Florida Methodism. He is at the head of the Florida Advocate.

We have a pleasant work this year—four appointments. Two Sundays in each month are spent in Plant City, and the two remaining Sundays divided with the three others. We are serving as clever people I suppose as are on the continent. Our congregations are growing rapidly. Numbers are coming into the Church. Never better pleased, bless the Lord. Why don't you all come to Florida? I have been here this my third year, and have conducted I suppose not more than four burial services if that many. We have truly a cosmopolitan population, people from every State in the Union and every nation under the sun I suppose, or almost so. Give my love to the brethren in the Conference, and to all the dear people on the different works I have served, and to the Editor and Manager of THE ARKANSAS METHODIST.

Affectionately,
I. A. VERNON.
Plant City, Fla., April 20.

P. S. Please one more word. Easter Sunday was a grand day for Plant City. To know the full meaning of an Easter decoration in Florida you must be here to see for youself. Well flowers upon flowers, and they just know how to arrange them to make them look pretty. Our Sunday-school was in fine trim, the choir at its best, the house crowded, the subject of the discourse, A Risen Christ. Collection for the Scarritt Training School amounted to over $42. Bro. Bennett, if you had been in my pulpit that day, buried alive in flowers, you would just have spread yourself. Good-bye.

V.

### THE EPWORTH LEAGUE.

My Dear Doctor: You ask me to tell what the Epworth League is doing. Well, first, it is spreading rapidly all over the land. We have sent out from the Central office, in answer to requests, between eleven and twelve thousand copies of the Constitution and By-laws. This indicates, to some extent, the interest which the Church generally is taking in the Epworth League.

Secondly, we are receiving reports from Leagues that have been organized long enough to be in good working condition. These reports are exceedingly interesting and encouraging. In some instances rooms for libraries, lectures, and soc a meetings have been beautifully fitted up, and the League comfortably domiciled. In other cases a series of lectures has been inaugurated on the regular "course of reading," on the best methods of conducting social meetings, and the best manner of visiting the sick, helping the poor, etc. I have never seen more enthusiasm manifested on any subject. The League is doing well.

While writing about the League I may as well say a few words in answer to some inquiries concerning the law limiting the membership to fifteen years of age and upward. Many persons have suggested that children of ten years ought to be admitted to membership, and we have been asked what reasons the Committee had for making the limit fifteen years. The reasons are: 1. The General Conference used the term "young people," not "children," in ordering the organization of Leagues. The language is, "YOUNG PEOPLE'S LEAGUES." 2. It is believed that one of the causes why our young people leave the Sunday-school so frequently is that as long as they remain they are treated as children, classed with little children in addresses, and in all respects subjected to the rules and regulations governing children. The average Sunday-school orator devotes his attention to the "dear little boys and girls," utterly ignoring the presence or capacity of the young men and women who may be members of the school. This is naturally offensive to them. They are struggling for recognition as men and women, and everywhere else they are awarded this recognition. To persistently refuse it in our Sunday-school organization and methods has the effect to lessen their attachment to the school and to make them impatient of its restraint and control. Now the Committee, regarding the language of the General Conference as intelligible, and appreciating a marked distinction between young people and children, fixed the limit at fifteen years, as the line, or about the line, dividing the two classes. 3. Again, children of ten and twelve years of age are not capable of doing the work assigned to any department of the League; they cannot conduct social or devotional meetings, or materially assist in such work; they cannot visit the sick, or intelligently look after the poor, or visit strangers; nor can they take part in the literary work of the League. Pastors can provide for the smaller "young people," or children under fifteen years of age, by organizing them into juvenile leagues for preparatory training. They will soon be old enough to enter the League. I am the fast friend of the children, and would not on any account deprive them of any means of improvement; but I think the Committee acted wisely in fixing the limit of membership in the League at fifteen years.

W. G. E. CUNNYNGHAM.
Nashville Advocate.

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

### REV. WM. MOORES.

Rev. William Moores was born in Smith Co., Tenn., Jan. 26, 1808; was converted in the fall of 1831, in Wesley Chapel at Gordonsville, Tenn., in a revival from which came six other Methodist preachers. In those days, "mightily grew the word of God and prevailed." He preached his first sermon July 3, 1835, and was admitted into the Tennessee Conference the following October. Transferred to the Alabama Conference in 1838. On December 28, 1841, he was united in wedlock to Miss Juliet S. Hardwick of Virginia, who lived only about a year after their marriage. January 21, 1844, he was married to Miss E. Maria Greening who was a companion and help-meet to him through all the vicisitudes of his long and eventful ministry. It was his good fortune to be ordained both Deacon and Elder, by that grandest character in modern church history, Bishop James O. Andrew. In 1846 he transferred to Arkansas. He was a charter member of the Ouachita (afterwards Little Rock) Conference where he continued until August 1870, when he removed to California and entered the Los Angeles Conference at its organization. Here he labored on circuits, districts and stations until a slight stroke of paralysis so impaired his constitution, particularly his articulation, as to necessitate his taking a superannuated relation, which he retained to the day of his death, January 31, 1891.

Here is a life of effective and effectual ministry of the "glorious gospel of the blessed God" stretching over half a country and across half a hemisphere. His trumpet gave no uncertain sound; it was a call to arms, to duty, to action, to victory, to conquest. Dr. J. B. McFerrin, in speaking of him a few years ago, said, "I tell you, I've known that old man a long time; he's made out of the right kind of stuff." By the way, he taught Dr. McFerrin how to write, and if to him is to be credited any of the power and pith and pathos which flowed through that chirography upon the world, it were enough to satisfy the most ambitious teacher. He preached the gospel to four generations of my own family. Grand-parents, parents, myself and my children. There are probably others who might say as much. No mathematical calculation, nor statement of speech could approximate the quantum of moral force and spiritual power transmitted by this man of God to those who received from his lips the word "each in an honest heart and kept the precious treasure there." Bro. Moores was conscientiously punctilious in the performance of all duty. Nothing but Providence could deter him. In his private devotions he pored over his Bible for hours at a time and prayed regularly three times a day. These seasons of communion left their impress upon the whole man; all perceived that he had been with Jesus and learned of him, and those who nursed him during his last illness found corns upon his knees. During the last years of his life he was particularly interested in the doctrine of holiness. He sought, found and professed it as a second blessing obtained instantaneously by faith. He believed and taught it according to the Wesleyan idea. As a means of grace and a help to others, he joined a "holiness band," but when the "band" assumed the role of a distinct ecclesiastical organization, he publicly apologized to his brethren for having been inveigled into a faction wantonly hurtful to the Church to which he had diligently given the prayers and strength of fifty laborious years. It was of the Methodist Church he sang:

"For her my tears shall fall,
For her my prayers ascend;
To her my cares and toils be given,
Till toils and cares shall end.

Beyond my highest joy
I prize her heavenly ways,
Her sweet communion, solemn vows,
Her hymns of love and praise."

He at once withdrew from the "band." He knew that the highest type of holiness was not to be found among those who, like Warren, O'Brien, Brett and O'Kelley, undertake to "set up" for themselves, but among those who, like Fletcher, Pierce, Summers and others, in the Church, believe it, preach it, exhort it and live it to their dying day. Others have doubtless learned this lesson and are loth to confess it; others still have it yet to learn.

He was a very unique man. I have known him quite intimately for thirteen years. I have seen him smile, I have seen him a little excited; but I never heard him laugh. I never saw him out of humor. He was always in dead earnest. He always went straight for the mark.

(*Continued on fourth page.*)

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### FROM MRS. F. E. SUDDARTH.

Mr. Editor:—As I strolled in company with a genial lady friend along the banks of the grandly flowing Arkansas, I thought in my heart, surely the gentle Spring hath come. Although the rudest of chilling winds have blown and buffeted her fair form most unmercifully the past two weeks, yet the sweet voiced Spring with radiant smile and witching song and soft-glowing cheek and a brow garlanded with beauty and bloom, sits a regal queen upon a thousand-pillared throne, basking in the sunshine and waving her mystic wand over the throbbing earth, from out whose charnel house there springs a mighty resurrection power, and the dead earth awakes to a lovelier, grander life.

The Easter service was observed in the Methodist Church at Webber's Falls, Indian Mission Conference, in the forenoon, the Rev. Mr. Grinstead conducting the services and delivering an earnest and truly comforting discourse upon the Resurrection. The church was tastefully and appropriately decorated with pictures upon the walls, and flowers, and potted plants surmounting and surrounding the altar. Every window and the pulpit and walls were draped in pure white, which enhanced the beauty of the decorations. The evening exercises were conducted by a class of pupils trained by the writer for the occasion. Two beautiful banners, with blue field and white letters, one with the legend "Christ is Risen," and upon the other the expressive motto "The World for Christ," were gracefully borne by two little boys as the class marched to the tunes of "Only an armor bearer" and "From all the dark places of earth's heathen races." The recitations were well recited by the infant class; also the larger class, who represented the "Plea of the Nations." Other recitations of an appropriate character were rendered with impressive effect. The music was afforded by the Baptist choir, which added greatly to the success of the service. The essay, "The Final Triumph of the Gospel was received with evident interest. The "Little Almoners" secured $15.00 which I forwarded immediately to Miss Bennett, of Ky. and thus closed one of the most pleasing and instructive entertainments it has been my pleasure to enjoy for quite awhile.

Just here, allow me to say, Mr. Editor, that I wrote twenty letters to as many different Sunday-schools, or Missionary Societies in the Ft. Smith District, Ark. Conference, urging them to contribute to the Bible and Training School fund. I failed to receive one word of encouragement from any one of the parties alluded to excepting the two Missionary Societies at Ft. Smith which were as follows, First Church Sunday-school collected $17.00; Central Church, Missionary Society, $18.00; Mrs. Jas. A. Anderson of Greenwood $1.00; Mrs. Suddarth, Webbers Falls $2.00; Total amount collected from Ft. Smith Dist. $38.00. Although I received no word from other Societies I trust each charge on the District has contributed liberally to this most deserving enterprise, and has promptly forwarded the same to Miss Bennett. My connection with the Missionary Society of the Ark. Conference has been pleasant and I trust profitable; and while I am removed so far from those dear sisters with whom I have found sweet Christian intercourse, in the past, I hope to consider myself a member of the Conference Society and gladly wish them joy and peace in their loving service for the Master. I hope to enter active missionary service in the I. M. Conference, trusting that the children shall have become active workers in the cause of missions.

I have read with great interest the stirring appeals from Bro. Babcock and others concerning the financial outlook of Galloway Female College, and most sincerely hope the present indebtedness of that noble institution may be concealed, so that having no impediment in its faith it may go proudly, grandly on its heaven-appointed mission of elevating ennobling and educating our daughters in morals, manners, science, music and religion, until from its regnant prestige there shall come a sisterhood *pure, useful* and *holy.* Yes, Mr. Editor, I hope that out of Galloway and Quitman Colleges, there may come noble Christian women where sweet lips have never been tainted with *slang* and whose lives shall be *models* in womanly dignity and christian excellence. I am personally interested in the growth and prosperity of Quitman College, and I send sincere congratulations to Brother Tucker that he has achieved a grand success at Quitman, where he with others have toiled in other years long and faithfully, whose prayers are being answered now in the model school Bro. T. has so well established in Q. Others have sown with him, praying for the harvest that is now being reaped in Japan by the earnest work of Crowder Mosely, who first gave his heart to mission work, while a student of Quitman College and others in the home field Augustus Graham, Zach Lindsey, W. W. Mills and James Sutton, all of whom received their call to preach the "unsearchable riches," while under the holy Christian influence at dear old Quitman. While I write I think of Stewart Moddox, whose college life was pure and guileless, whose service for the Master was complete, though death called him away before his sun had reached the zenith, and there are the forms of two dear girls that glide before me. They the sainted now and blest who sat at our feet within the sacred halls of Quitman and learned of faith and love, which inspired them to dedicate their life to the cause of missions, and yet while lighted her bright lamp about their path and illumined all the way, an angel came with brooding wing and whispered, Daughters, beloved, 'tis enough; your life work is ended, come up higher, and rest at home with God. These, such as these, are the trophies the past years of labor have won at Quitman, and now with bright prospect ahead, I send Christian greeting to Bro. Tucker and his Christian faculty. I send a teacher's loving message to the dear girls and boys who throng those college walks, and plead with them to consecrate their life to Christ. Respectfully,

Mrs. Fannie E. Suddarth,
Principal Graded School,
Webbers Falls, April 18.

### RECOLLECTIONS OF MY ITINERANT LIFE.

No. 27.

April 16, 1863, is remembered very distinctly by this writer; it was spent at the home of one of his true and tried friends, Col. Rob't Martin, a man though at that time not religious, was quite so disposed, a friend to and supporter of the Church. The Col., then in the prime of his manhood, was brimfull of matter upon almost every worthy subject; few men we ever met with who had finer conversational powers, and, truth to tell, the hour hand was pointing to twelve, when we exchanged the "Good night." For the love we had for this good friend we tried hard that night to hold him to the personal and practical features of religion, but he would get off into deep water, wanted to understand some things inspiration itself declares "hard to be understood." But he has learned better now, even that "faith stands not in the wisdom of men, but in the power of God." Now he has stepped out, where Maffit's eloquence, in 1849, almost persuaded him to step, into the realm of revealed truth, and that truth has made him a child of God, and a member Christ's body. He doesn't stretch the traces yet fully to our notion in some things. Come Col., much time has been lost; a sacred trust is placed in your hands, with the solemn charge "Occupy till I come." May you and your truly noble Christian wife under God be successful in your life-work, and at last have your children as stars in your crown of rejoicing. Pray for it, work for it, my friend.

24th. "Revs. E. R. Barcus, Howel Taylor and J. R. Harvey spend the night with me; pleasant guests, and a delightful time we had socially and religiously. No note of song falls on these ears of ours now, but memory draws on that night, and I am listening to two of the sweetest voices I ever heard praise God. Bro. Barcus was a skilled musician, taught both instrumental and vocal music in several leading institutions of this and other States, and yet I never knew a man more opposed to instrumental music as an accompaniment of worship than he was at this time. He wanted the people to learn to sing, to glorify God with their voice; thought it could be done, but choirs and organs in the house of God were repugnant to his judgment, and a damper to his religious enjoyment in the public service. May an humble pen say here, Look out, beloved brethren, that fine, artistic music doesn't become a snare unto us; it may draw and hold large, fashionable congregations, possibly it may be the only means of retaining hold on the young of our Church, but will it my dear brother, will it glorify God? Write me down "pessimist" if you will, my dear young brother, but to yield the head and heart conviction of forty years' study and observation on this thing is exceedingly hard for us to do. Who ever heard of a Conference of preachers keeping their mouths shut and letting the organ or cornet band do their singing? I knew such a thing attempted once, but a gentle wave of that dear Bishop's hand, accompanied by the request, "Please let us have some good congregational singing," put a stop to it: and the dear brethren sang as in the ancient days. Now, brother, laugh at this writer if you want to, but remember we are in mighty good company. O that our beloved Methodism may never go back on her glorious, time-honored record for congregational, Holy Ghost singing!

27th. "Public fast, and a right close time we had at Princeton, on "Are not these evils come upon us, because our God is not among us?" Deu., 31:17. Some thought us rather hard on "men hale and hearty, who would stay at home, talk patriotism and make and sell whiskey at $40 and $50 a gallon." Possibly there was some excuse for this then —war times, when there was and could be no expression of the public will on this subject. But now to see "men hale and hearty" drumming the country, clandestinely pushing the jug business on intelligent, Christian communities, that have by ballot and petition risen in arms against it, to our mind is a very near approach to the acme of human meanness. The good Lord pity them, and lead them to a better understanding on this subject.

Bro. Sinquefield of Holly Springs was quite opposed at first to his servant Dick's preaching, but when Dick lay at the point of death, S. promised the Lord, that if he would spare his servant's life he would fully consent to his preaching. Dick got well, and Bro. S. was as good as his word, and to-day R. A. Sinquefield is one of the most prominent and efficient preachers in the African M. E. C. He really looks like there might be Bishop timber in him.

June 18th. "After preaching at Mt. Olivet, tried to lead the class, but it was no use; the blessed Lord led in a precious baptism of love and power. How dear these memories to this lone heart to-day! The only note I make of my fourth Q. M., Aug. 8-9, at White Springs, is Bro. Hunter's sermon, Sunday at 11. His text was, "Whether he be a sinner or no, I know not; one thing I know, that whereas I was blind now I see." He constituted his congregation a jury, put the truth of Christianity on trial, summoned its witnesses, examined their testimony and the manner and circumstances under which that testimony was given, closing with the witness of the Spirit, and the spread of Christianity over the combined opposition of wicked men and devils. No hung jury that day; the verdict was, that just so sure as the once blind man was conscious of sight, so the repentant, believing sinner was conscious of his reconciliation with God. How happy the dear man of God was on quoting—

"My God is reconciled
His pardoning voice I hear."

15-16 Assisted by Rev. J. R. Harvey, now of the Malvern station, commenced my protracted meeting at Princeton. I quote from my journal "There was great joy in that town among God's people; the baptism of fire burned out all denominational cross-fencing; the first men in that community came into that altar and gave full-souled evidence of their interest in the work. The war, for the time being was entirely forgotten; fifty souls were happily converted. The Wednesday night this meeting closed the fifty converts stood at that altar and joined most heartily with God's happy people in singing, "Amazing grace, how sweet the sound!" Thirty two joined the Methodist Church, the others the Baptist and Presbyterian." The memory of that meeting fills me to-night with grateful joy. Bro. H. was a chaplain in the army, I believe at this time, full of zeal and abundant in labors. May his master give him such a season of grace in his present pastoral charge.

22-23 At Temperance Hill; thirty conversions here, but my strength failed, and I was compelled to return home for rest. On my way home 29th took dinner with Sister Pope, a faithful good woman of the Baptist Church, still happy over her children's conversion at the Princeton meeting.

After closing a protracted meeting at Sardis Sept—I hold a farewell service at the camp of Rev. Howell Taylor, who is leaving for his Texas home. After preaching and administering the sacrament we spent an hour or two in delightful social and religious intercourse. Then singing a parting hymn we took leave of them, sorrowing most of all that we should see their face no more. After reaching their destination, Waco, Tex., Aunt Candis, Howel T's mother, wrote: "Howel had prayers night and morning all the way out, and Sunday at 10 o'clock he would blow his horn, and all the servants would come to the tent, and he would preach to them. Though separated by rivers and hills and big prairies, I still have that same love and esteem for you as when you were my pastor. I often revert to our parting, but I look forward to the time when we shall meet in heaven. An only son of Howel's is the sole survivor of that dear Christian family. God bless you, Joseph.

J. E. Caldwell.

### MEMPHIS CONF. NOTICE.

The Wesleyan Theological Society of the Memphis Conference will meet in Martin, Tenn., on Tuesday after second Sunday in May, 1891, and observe the following programme:

1. Opening sermon, "The Life of St. Paul demonstrating the Divinity of Christianity." Rev. W. F. Hamner.
2. "What is the general character of the preaching of the day, and what should it be?" Rev. W. A. Freeman.
3. "Under what conditions may an itinerant Methodist preacher absent himself from his work?" Rev. J. A. Moody.
4. "The so-called new Theology; What of it?" Rev. J. W. Blackard.
5. "The Methodist Church, a New Testament Church." Rev. J. H. Witt.
6. "Christianity the strongest factor in the world's civilization demonstrated by the achievements in missionary work." Rev. L. L. Duckworth.
7. "The Atonement considered in the light of Christian philosophy." Rev. G. T. Sullivan.
8. "An Exegesis: Matt. 11; 11, 12." Rev. B. A. Hayes.
9. "Is the term 'Self-existent' a proper theological term as applied to Deity?" Rev. R. V. Taylor.
10. "The preparation and delivery of a sermon considered with reference to Homiletic Science." Rev. A. J. Wheeler.
11. "An explanation of the moral quality of Moses' act as recorded in Exodus 2: 12." Rev. T. J. Simmons.
12. "The preacher in his pastoral work." Rev. J. T. Wiggins.
13. "Methodism: her character and achievements." Rev. E. K. Bransford.
14. "Oratory in the pulpit." Rev. W. T. Harris.

Let every member be *prompt* in attendance.

S. B. Love,
Chairman Ex. Com.

Clinton, Ky., April 20.

### ARKADELPHIA DIST. SUNDAY-SCHOOL CONFERENCE.

The first Sunday-school Conference for Arkadelphia District, was held at Arkadelphia, April 15 and 16. Rev. H. D. McKinnon, P. E. of the Dist., presided over the deliberations, and Rev. C. M. Keith acted as secretary. The opening sermon for the occasion was delivered on the evening of the 14th by Dr. W. H. Potter, one of our Missionary Secretaries, which was a masterly presentation of the duty of the Church to give the gospel to all men. He lays the burden of responsibility upon individual conscience. Would all our people could hear his strong, cogent argument. He gave us, also, a fine sermon on Christian Education.

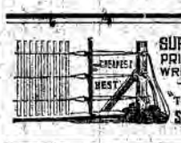
The Conference was a very interesting occasion. We had some lively and interesting discussions on several vital questions connected with the Sunday-school and its work. The attendance was very good and the interest lively. All the charges in the District were represented except one, and we had 53 members and delegates in attendance besides a number of visiting brethren. All the traveling preachers in the Dist., together with the superintendents and two delegates elect from each school were members. We were glad to have with us as visitors, Dr. W. H. Potter, Revs. Z. T. Bennett, Editor of The Arkansas Methodist, E. M. Pipkin, Dist. Superintendent of the American Bible Society, E. B. Hotchkiss, our Little Rock Conf. Colporteur, and Rev. Mark L. Manley and wife of the La. Conference. Bro. Manley was the first station preacher Arkadelphia ever had, and was stationed there in 1859. We had the pleasure of hearing him deliver two able sermons. Although he has been blind for years he is a well-posted and able expounder of gospel truth. Arkadelphia fully sustained her enviable reputation for hospitable entertainment. Prof. G. C. Jones, President of the Arkadelphia Methodist College, extended a cordial invitation to the Conference to visit that institution of learning which was accepted by almost all the members, all of whom were well pleased with the school and its prospects for the years to come. As Methodists of the Little Rock Conference we should feel proud of the Arkadelphia Methodist College, and give to it that hearty endorsement and cordial and liberal support that it deserves. The Conference resolved to hold another session next Spring. The Conf. adjourned at 4 o'clock p. m. on the 16th and at night a mass meeting for the children and young people was held, which was addressed by Bro. M. W. Manville, and all went away feeling that it was good to have been at the Sunday-school Conference.

C. M. Keith, Sec'y.

Princeton, April 21.


Oh, this ringing in the ears!
Oh, this humming in the head!
Hawking, blowing, snuffing, gasping,
Watering eyes and throat a-rasping,
Health impaired and comfort fled,
Till I would that I were dead!

What folly to suffer so with Catarrhal troubles, when the worst cases of chronic catarrh in the head are relieved and cured by the mild, cleansing and healing properties of Dr. Sage's Catarrh Remedy. It purifies the foul breath, by removing the cause of offence, heals the sore and inflamed passages, and perfects a lasting cure.



*It isn't the usual way* —it's just the reverse—to pay a patient when you can't cure him. Nevertheless, that's what's done by the proprietors of Dr. Sage's Catarrh Remedy. They promise to pay you $500 if they can't cure your catarrh, no matter how bad the case. It isn't mere talk—it's business. You can satisfy yourself of it, if you're interested. And you ought to be, if you have catarrh. It's faith in their medicine that's behind the offer. It has cured thousands of the worst cases, where everything else failed. You can be cured, too. If you can't, you get the money. They're willing to take the risk—you ought to be glad to take the medicine.

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WEDNESDAY, APRIL 29, 1891.

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### CHURCH EXTENSION.

At its late meeting the General Board of Church Extension made the following

ASSESSMENTS FOR 1891:

| | |
|---|---|
| Alabama Conference, | $4,700 |
| Arkansas Conference, | 1,730 |
| Baltimore Conference, | 3,600 |
| Central Mexico Conference, | 290 |
| Columbia Conference, | 290 |
| Denver Conference, | 410 |
| East Texas Conference, | 1,813 |
| Florida Conference, | 1,060 |
| German Mission Conference, | 590 |
| Holston Conference, | 3,640 |
| Illinois Conference, | 295 |
| Indian Mission Conference, | 440 |
| Kentucky Conference, | 2,880 |
| Little Rock Conference, | 2,295 |
| Los Angeles Conference, | 470 |
| Louisianna Conference, | 2,200 |
| Louisville Conference, | 4,290 |
| Memphis Conference, | 4,113 |
| Mexican Border Mis. Conf., | 295 |
| Mississippi Conference, | 2,820 |
| Missouri Conference, | 3,670 |
| Montana Conference, | 110 |
| North Alabama Conference, | 4,110 |
| North Carolina Conference, | 6,135 |
| North Georgia Conference, | 6,800 |
| Morth Mississippi Conf., | 3,110 |
| North Texas Conference, | 2,810 |
| Northwest Texas Conf., | 2,810 |
| Pacific Conference, | 1,200 |
| South Carolina Conf., | 4,400 |
| South Georgia Conference, | 4,400 |
| Southwest Missouri Conf., | 2,280 |
| St. Louis Conference, | 1,840 |
| Tennessee Conference, | 6,400 |
| Texas Conference, | 1,848 |
| Virginia Conference, | 5,870 |
| West Texas Conference, | 1,000 |
| Western Conference, | 440 |
| West Virginia Conference, | 1,050 |
| White River Conference. | 1,400 |
| Total, | $100,000 |

DAVID MORTON, Cor. Sec'y,
JAS. C. MORRIS, Ass't Sec'y.

### ARKANSAS PHARMACY LAW.

Writing to correct its error in regard to the Arkansas pharmacy law, Dr. John B. Bond of this city says in the Memphis Commercial:

Our pharmacy law (Senate bill 21) does not confer upon graduates in pharmacy the sole right to manufacture and dispense medicines. It would be a sorry day for the sick in Arkansas if such were the case, for the number of pharmacy graduates in our State, as probably in Tennessee also, bears a very small ratio to the number of drug stores and competent druggists in the State.

The Arkansas law merely requires that a party wishing to begin the business of manufacturing and dispensing medicines shall prove his competency to do so before a board of practical pharmacists. A diploma from a reputable college of pharmacy entitles the owner to the privilege of registration without examination.

The law does not seek to control the sale of grocers' drugs, but is solely directed to the business of compounding and dispensing drugs for medical use. (See Sec. 7). We hope Tennessee will soon fall in line with the other States in the laudable effort to restrict the preparation of medicines to qualified hands.

### ARKANSAS AHEAD AGAIN.

The legislature passed a law of great value to the schools of Arkansas. Dr. Curry in commenting upon the bill said that the Peabody trustees had been urging the States for years to take up a measure like this and that he was proud to see that Arkansas had determined to take the lead in the matter.

The law authorizes the State Superintendent to hold nine schools of three months each, six white and three black, for the special preparation of teachers for the public schools, having special reference to the rural schools.

They will deal exhaustively with the following points:

1. Methods of Primary Grades.
2. Methods of Other Grades.
3. Psychological and Educational Principles.
4. Purpose and Methods of Institutes.
5. General Principles of School Supervision.
6. Organization, Management and Economy of Schools.
7. Outline Drawing.
8. Modelling.
9. Singing.
10. Calisthenics.
11. Construction of simple apparatus.

A limited part of the time will be devoted to drills.

These schools will be open to all and you are urged to attend. Time and place and programme will be advertised in time. The legislature has made its first appropriation for teacher training and the citizens of the State should see that the teachers attend.—Southern School Journal.

*IF YOUR BACK ACHES,*
Or you are all worn out, really good for nothing, it is general debility. Try
*BROWN'S IRON BITTERS.*
It will cure you, cleanse your liver, and give a good appetite.

### FIELD NOTES.

SOUTH HOT SPRINGS.—We are the happy survivors of a "pound storm" which struck us one night last week, expending all its force against the little parsonage which is *not* founded upon a rock, yet sufficiently "footed" to hold its ground and "scoop in" all of the many good things which were poured forth from the generous bosom of the "singing" storm. Among the stormers were young people and some older ones too, of other Denominations besides the one with which this favored scribe has the pleasure as well as the honor, of being identified. Another peculiarity of this event was that, it did not strike us until the "we sma" hours of the night after we had committed ourselves to the Keeper of all the kept, and had sunken down into the soft embrace of the god of sleep. From this fond state we were charmed away by the sweet strains of song, that arose from more than a score of voices and like angel harpers filled our room and drove sleep from our eyes. And ere we had fully regained consciousness, and proper relation to our attire to meet the storm, the singing had died away amid the rattle and clatter and thumps and bumps of the hail storm, that hailed down many good things, far too numerous to mention here. By this time this scribe had appeared on the scene, venturing up in full view of the merry songsters and began, at the close of the singing, to stammer out something which he intended to be understood as expressions of gratitude for the good fortune of being at the big end of such a generous storm. I could not say much, but I thought and felt a great deal then, and have eaten much since with more yet to follow; and my gratitude to these kind donors will continue to live long after these things are gone. God bless these kind people of South Hot Springs who have shown, not only in this instance, but in many other ways, their kind appreciation of this poor little preacher. I am now under renewed obligations to render faithful survice. Help me at the throne by the power of much fervent prayer, and the God of all grace will help us and "that right early." God bless the Editor, Business Manager and all THE METHODIST force.

Fraternally,
W. R. HARRISON.

QUITMAN C'T.—The Quarterly meeting last Saturday and Sunday was a profitable meeting. The services were spiritual. Bro. Weems grows on my people. There were three accessions, one of them by letter. $18.00 have gone to Galloway; $8.00 from Galloway Day, $10.00 subscription previously given; $3.25 to Scarritt Bible and Training School. The stewards' report was very short this quarter.

J. S. CLOWER, P. C.

HARRISBURG C'T.—We began a protracted meeting here on Friday night April 10, and under the leadership of our dear Bro. Kilgore, we are still progressing; have had to date 22 additions and fully as many conversions and the Church powerfully revived. Old prejudices all gone. I will give later the final results of the meeting. God bless THE METHOIST, Editor and Manager.

J. H. ANDERSON.

Harrisburg, April 21.

BEWARE OF OINTMENTS FOR CATARRH THAT CONTAIN MERCURY,

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

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### MORE RESPONSES.

I cheerfully acknowledge the following additional responses to my "Appeal." Mr. and Mrs. John Mock, Prairie Grove, Ark., $1.00; Mrs. Zerelda Hood, Bentonville, Ark., 20c; William Lee, Pea Ridge, Ark., $2.00. May God bless these kind friends.

JNO. M. CLAYTON.

Neosho, Mo., April 21.

Don't Feel Well,

And yet you are not sick enough to consult a doctor, or you refrain from so doing for fear you will alarm yourself and friends—we will tell you just what you need. It is Hood's Sarsaparilla, which will lift you out of that uncertain, uncomfortable, dangerous condition, into a state of good health, confidence and cheerfulness. You've no idea how potent this peculiar medicine is in cases like yours.

### NOTICE OF CONFIRMATION.

Notice is hereby given that whereas the west part of the west part of Spanish Grant No. 497, and east half of north-west quarter of Section seven (7), township one north, and range eleven (11) west, in Pulaski county, Arkansas, were duly and legally forfeited to the State of Arkansas for the non-payment of taxes, for the years 1873, 1874, 1875, and having been advertised as required by law, were offered for sale at public auction by the Commissioner of State Lands of the State of Arkansas at the time and place and in the manner provided by law, and not sold for want of bidders, the said State being then the owner of said land. The said Commissioner of State Lands of said State, in virtue of the laws of said State and in strict conformity thereto, on the 8th day of November, 1878, sold and conveyed said land to Matilda A. Dooley, by which sale and conveyance said purchaser became the owner of said land and she is now the owner thereof; that she paid for said land the sum of $122.50. Now, therefore, all persons who claim or can claim or set up any right, title or interest in said land on account of any informality, irregularity or illegality in any of the proceedings of any of the officers whose duty it was to levy, assess or collect the taxes or make the sale of delinquent lands, by which the said land became forfeited to the State of Arkansas; or for any informality, or irregularity in the said sale by the said Commissioner are hereby notified to show cause at the first term of the Pulaski Chancery Court to be held in said county six months after the publication of this notice—why the sale to the State and by the State to this petitioner shall not be confirmed and her title forever confirmed and quieted. At which term of said court I shall present a petition to said court asking the confirmation of said sale and my title to said land.

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## Quarterly Meetings.

Fayetteville Dist. F. S. H. Johnston P. E. 3rd round. Bentonville sta, May 9 10: Rogers 30 31; Elm Springs ct at Grandview, June 6 7; Springdale sta, 7 8: Bloomfield ct at DeCater, 13 14: White River Mis at Zion Hill, 20 21: Center Point ct at Hazle Valley 27 28; Fayetteville sta, July 4 5: Robinson ct, at Siloam Springs, 11 12: Boonsboro ct at Cincinnati, 18 19: Bentonville ct at, 25 26: Prairie Grove ct Aug. 1 2: Wedington ct 8 9.

The Fayettevelle Dist. Conference will be held at Rogers May 28-31. The opening sermon will be preached by Rev. W. B. Johnsey Thursday May 28, at 11 a. m.

Searcy Dist. F. A. Jeffett, P. E. second round. Augusta sta, Apr. 25 26: El Paso ct, May 2 3: Jacksonville ct, 9 10: Searcy sta 16 17: Bradford ct, 23 24; Searcy ct, 23, 24: Beebe sta, 30 31; Weldon ct, June 6 7; Argenta sta, 13 14; Beebe ct, 20 21: Mineral ct, 27 28: West Point ct, July 4 5; Red River ct, 11 12: Union ct, 18 19.

Eureka Springs District. A. H. Williams P. E. Third round. Huntsville ct. May 9 10: Clifta mis. 16 17: Carrolton ct, 23 24: Preachers' Meeting Berryville, 29-31: St. Paul Mis. June 6 7: Goshen ct, 13 14: Berryville ct, 20 21: Kingston mis. 27 28; Jasper mis. July 4 5: Dist. Conf. Huntsville, 9-12: King's River mis. 18 19: Casville mis. 25 26: Eureka Springs sta, Aug. 1 2.

Helena District. M. B. Umsted, P. E. Second round. Wynne & McCrory sta, April 22; Wheatley ct, 24; Brinkley sta, 25, 26; DeView. 29; LaGrange, May 1; Poplar Grove, 2, 3; Marianna, 7; Forest City, 8; Colt ct, 9, 10; Spring Creek, 15; Cypress Ridge, 16, 17; Helena sta, 22; Holly Grove, 23, 24; Clarendon sta, 25; Haynes sta, 30, 31.

Monticello Dist. 2nd Round. E. N. Evans, P. E. Arkansas City, March 28, 29; Lacy Ct, at Prairie Hall, April 4, 5; Warren, 11, 12; Holly Grove at Holly Grove, 18, 19: Mt. Pleasant ct, at Mt; Pleasant, 25, 26; Hamburg sta, May 2, 3: Selma ct, at Mt. Home, 9, 10; Ft. Hill ct, at Berea, 16, 17; Palestine ct, at Cormell, 23, 24; Hamburg ct. at 30, 31; Lake Village, June 6. 7; Cariola ct, at Watsons, 13, 14; Monticello, 20, 21; Bartholomew ct. 27, 28.

Sunday-school Conference will meet at Hamburg, May 27, 28. All the preachers and Supt's. of S. S. and one delegate from each school will be members. Programme later. E N, Evans, P. E.

Dardanelle Dist. S. S. Key, P. E. 3rd round. Russellville, May 2, 3; Appleton ct at Mt. Zion, 9, 10; Atkins ct at New Hope, 16, 17: Dover ct at Dover, 23, 24; Dardanelle ct at Chickalah, 30, 31; Danville ct at Bellville. June 6, 7; Dardanelle sta, 13, 14; Prairie View ct at Dublin, 20, 21; Rover ct, July 25, 26: Gravel Hill ct, Aug. 1, 2. Walnut Tree ct. 8, 9.

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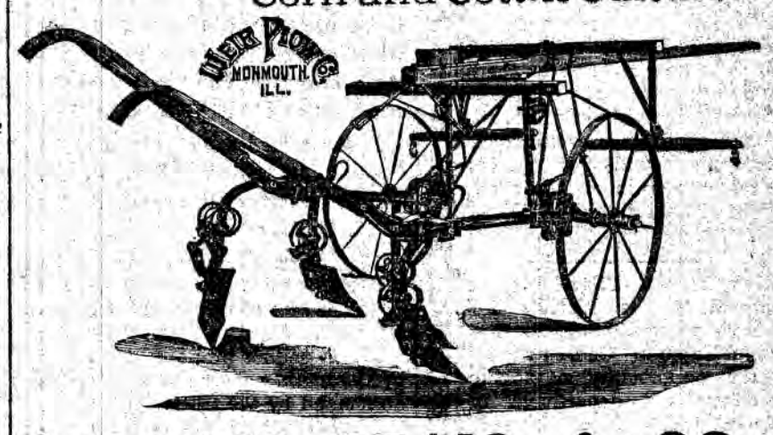


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ARKANSAS METHODIST

Rev. Z. T. BENNETT, Editor.

WEDNESDAY, APRIL 29, 1891

## DISTRICT CONFERENCES.

Below we give the places and dates for the District Conferences of our Church in this State, as far as announced. We wish other Presiding Elders to furnish us the places and dates for their respective Conferences:

| DISTRICT. | PLACE. | DATE. |
|---|---|---|
| Searcy, | Beebe, | May 27. |
| Jonesboro, | Paragould, | May 28. |
| Fayetteville, | Rogers, | May 28. |
| Newport, | Tuckerman, | June 4. |
| Pine Bluff, | Kingsland, | June 25. |
| Dardanelle, | Prairie View, | July 2. |
| Eureka Spr'gs, | Huntsville, | July 9. |

The citizens of Clarksville, one of the best towns in Arkansas, are outspoken for prohibition "first, last and all the time," college or no college. The town calaboose has not had an occupant for ten years, during which time one "blind tiger" struck the town and quickly skipped after paying $240 for the offense of disposing there of one jug of red liquor. In Clarksville laws against the sale of liquor are successful in removing the evils of intemperance, and laws against drunkards are not demanded nor necessary.

During the Arkadelphia District Sunday-school Conference, it was suggested, that Sunday-school Conferences should be held in as many pastoral charges as possible, and that two charges could wisely and profitably unite and hold a joint Conference. In the last issue of the Nashville Advocate Rev. Dr. J. H. Evans, P. E., gives notice that such a plan will be followed in the Jackson District, Memphis Conference. He says: "The pastors, in consultation with the superintendents, will fix the time and place, arrange a programme, secure suitable speakers, and urge all the people, especially all pastors and teachers, to come together and spend the whole day."

Lieutenant Totten, of the United States Army, "detailed as a military professor in Yale University," endeavors to prove that the Messiah will come again before the year 1900, but that the millennium is a thousand years away, and that the end of the world will not come for a million years. The calculations are based on verbal and numerical analogies. Against them we put the words of the Saviour: "Of that day and of that hour knoweth no man, not even the angels in heaven." There has not been a century in which the Lord's coming was not said to be near at hand on the basis of these calculations. Our only duty is so to live and work that, whether "at early dawn or evening shade," we may be found among His people ready to go in to the marriage supper of the Lamb.—N. Y. Advocate.

Now that the Pope has given his approval to the World's Fair at Chicago, we would suggest that the Roman Catholic Church avail itself of the opportunity of making in the educational department of the Fair a thorough exhibit of the parochial school system. The people of this country in particular would like very much to know just what is taught in these schools and how it is taught. All the text books used either by the scholars or teachers should be placed upon exhibition together with the educational appliances, and the methods of instruction should be clearly explained. Here is the chance for the Catholics to show that their schools are all that they claim for them. As the "godless" public schools will be fully represented, this arrangement will enable us to make a very profitable comparison of the two systems.—Central Advocate.

Please answer through the Advocate the following questions, viz: 1. Which among Protestants, is the largest and wealthiest church in the United States? 2. Which one is doing the most and best foreign mission work? 3. Which has the largest number and best schools and colleges? H. P. L.

The latest tables of statistics give the Baptists of all kinds, 46,624 churches, 32,017 clergymen, and 4,078,589 members. From the same sources of information it appears that the Methodists of all names have 50,680 churches, 29,770 ministers, and 4,723,881 members. This applies to the United States. The religious statistics of the world give the Methodists of all names 16,550,000 members, and the Baptists 8,450,000. According to the Tenth census, the Eleventh not being yet complete, the Methodists were publishing 75 journals in the United States, and the Baptists 63. The latest available report of the Commissioner of Education, that for 1887, gives the names and location of 74 Methodist Colleges, and of 40 Baptist institutions. Comparative statistics of the missionary work of the two denominations are not available for a later date than 1888, but these show that the Baptists have in heathen countries 1,443 missionaries and native helpers, and 61,062 members, and that the Methodists have 2,584 missionaries and native helpers, and 111,010 members. Statistics of the funds expended by the two are not available, but as the laborer probably in both cases gets his hire, the greater the number of laborers, the greater the outlay.—St. Louis Advocate.

## TRUTH OR SLANDER, WHICH?

While we have never been a member of the Young Men's Christian Association in any town or city, and while we have not had the pleasure of frequent attendance upon the religious services held under the auspices of the Association, we have ever felt an interest in the growth and welfare of this organization. We do not know enough of the details of its management and social exercises in many places, to say that we can fully approve these as being altogether unobjectionable; but we do esteem the Y. M. C. A., as an organization, as a great moral agency auxiliary to Christian Churches in rescuing the perishing. Further, we know that the Y. M. C. A. has the approval and hearty cooperation of leading preachers and laymen of various evangelical Churches—men who are honored as great and good and true Christian men. On the other hand we know the Y. M. C. A. is opposed very bitterly by a comparatively small number of men, some of whom have been more conspicuous for their sectarian bigotry and exclusiveness than for labors of love and great fruitfulness in winning souls to Christ. Such bigots are rebuked by the Christian fraternity and fellowship witnessed in the religious services and evangelical efforts of the Y. M. C. A., participated in by noble men of different Churches.

Last week the Baptist Gleaner, published in Fulton, Ky., said: "One of our local Young Men's Christian Associations can hardly be regarded as a representative of that huge organization. If you will inspect the Associations located in the cities you will find costly buildings, bath-rooms, billiard tables, ten pin-alleys, decks of cards, crokonole, chess, fox-and-geese, wine, yellow-back novels and just almost anything you could find in a gilded saloon. It is an outrage on the meaning of the words to call such a thing a 'Christian Association.'"

Is it true that the rooms of any Y. M. C. A. in any city contain "billiard tables," "decks of cards," "wine, yellow-back novels and just almost anything you could find in a gilded saloon"? Is this really the truth, or is it a slander upon the organization of the Y. M. C. A.?

In the same issue of the Baptist Gleaner, its editor (Rev. J. N. Hall) in a long article against the Y. M. C. A., says:

16. It would betray Jesus Christ if by so doing it could flatter the populace into a support of its enterprises.

17. It neither proposes to stand by the truth, nor by any body who does stand by the truth.

18. It leads to the certain destruction of every one who implicitly accepts it, because no one can be on safe ground who compromises with the devil.

19. It is one of the most potent forces that opposes the churches of Christ, because it wears the "livery of heaven to serve the devil in."

20. Its origin was a presumption, its existence is a threat, its work is a sham, its profession is hypocrisy, its pretended benefits a delusion and a snare, and is Satan's master piece for far-reaching evil.

As against this bitter and unjust arraignment of the Y. M. C. A., we quote a few paragraphs, reported by The Commercial, of a sermon delivered in behalf of the Y. M. C. A., Sunday morning April 5, in the Central Baptist Church, Memphis, Tenn.: "This Association can never become a great undenominational Church. The conditions of its existence are such that it is an impossibility. It is in direct dependence on evangelical Churches. It conducts its work upon the platform of and in entire sympathy with these Churches. It confines its voting and office-holding membership to young men who are in good and regular standing as members of evangelical Churches. Dr. Darling has happily defined the relation of the Young Men's Christian Association to our Churches. It is the Church going out with helpers to the young men who will not come to her.

"The supreme object of the Young Men's Christian Association is solely and alone the work of young men for young men. The welfare of young men is our sole object; to keep them from evil and win them to be Christian gentlemen, industrious workmen, good citizens, loyal to their homes; its committees, buildings, officers and all have no other aim."

"The Association has high claims on the Christians of Memphis. Young men are in our city in great numbers. They are here by the hundreds and the thousands. They flock here from all parts seeking employment and fortune. They man the stores, the offices and shops. They report the news and print the papers. They secure the purchasers and sell the goods. They drive the engines and manage the railroads. You meet them in the market and in the exchange and in hurrying crowds in the street; and they will always be here, needing the helping hand of Christian young men.

"Look over your city. Can you count the multiplied agencies that live and thrive on the ruin, mostly of young men? Where young men congregate, there the saloon-keeper tries to get his saloon. There the gambler opens his den. There the sirens sing their enchanting songs. 'For wheresoever the carcass is there will the eagles be gathered together.' It was noticed recently that into a single saloon of Cincinnati, and within a single hour, went 252 men, and all but sixteen were young men.

"Horace Mann on one occasion, in an enthusiastic speech, declared that if all the money spent on reformatory institutions should restore one boy to good and virtuous citizenship, it would be money judiciously expended. On hearing that, one of Boston's wealthy merchants turned to another and asked doubtfully, 'Do you believe that?' 'Yes,' the instant answer; 'yes; if that were my boy.' If the work that is being done by the Young Men's Christian Association was for your boy; for my boy; would it not be invaluable in our sight? Put yourselves in the place of the parents of these young men who are in this city, and then you will be able to estimate the need and value of this work for young men.

"Every young man has a mother who loves him better than her own self; who would lay down her life to save her boy. Every young man has a father whose heart yearns for him; whose soul is burdened and anxious on his account. Remember in assisting to build and equip this life-saving station in our city you are reaching out a helping hand to some mother's boy—some father's son—and it may be through it you will be reaching out a helping hand to you own dear boy."

## HE CAME BACK.

Some twelve years ago Rev. Dr. Emory J. Haynes of the M. E. Church in New York became a Baptist, being immersed, ordained and installed pastor of a leading Baptist Church, which he served nearly nine years. After this he had a successful career as pastor of Tremont Temple, Boston; but becoming satisfied of the mistaken conclusions, which led him into the Baptist Church, he recently applied for readmission into the membership and ministry of the M. E. Church. He was admitted into the New England Conference and appointed pastor of the People's Church in Boston. The committee on his application for re-admission reported they were authorized by Dr. Haynes to say:

*Whereas*, About twelve years ago he was led to entertain doubts in respect to the soundness of the views held and taught by the Methodist Church in regard to infant baptism and the relation of baptized children to the Church, and also with respect to the validity of any other mode of baptism than immersion; and *whereas*, he was led by his conviction at that time to sever his connection with the Church of his fathers and to unite with the Baptist Church, he now, after mature consideration and after a careful re-examination of the subject, is prepared to state that he is satisfied that the conclusions reached at that time were mistaken conclusions, and his action therefore ill-advised; and that he now heartily indorses as sound and scriptural the doctrinal views of the Methodist Episcopal Church in respect to infant baptism and the relation of baptized children to the Church as set forth in the Discipline of said Church; and that he also regards as valid and satisfactory the administration of the ordinance of baptism in any and all the forms sanctioned by the Methodist Episcopal Church, and set forth in its Discipline. And, moreover, that he fully and heartily accepts the Articles of Religion of said Church and its ecclesiastical polity, and that he is fully satisfied he is following the leadings of Providence and his own convictions of duty in returning to his old home and the Church of his fathers.

An alumnus of Wesleyan University and having occupied prominent positions in the Baptist Church as he had formerly done in the Methodist Church, Rev. Dr. Haynes evidently had favorable opportunities for the investigation, which removed the doubts he had previously entertained concerning the views held and taught by the Methodist Church concerning infant baptism, &c.

How did the term "Protestant" first originate?

At the imperial Diet of Spires, in 1529, a majority was obtained for an edict virtually forbidding the progress of the Reformation in the States of the Empire which had not yet accepted it, and at the same time giving liberty to the adherents of the Roman Church to celebrate their rites without hindeance in the Reformed States. Against this edict a protest was signed by five princes and the representatives of fourteen free cities, who were therefore called Protestants. The name was afterward affixed to the whole reforming party.—Nashville Advocate.

## "JUST THOUGHT OF IT."

In two days last week we received on the street $9.00 from five subscribers, four of them not residents of this city. Three of them said 'I want to renew my subscription, which I have been neglecting, and I just thought of it, when I saw you coming.' To one of them we replied, 'Yes, the amount ($1.50) is so small, it seems rather natural for many to neglect it, while they would not neglect a debt of $10 or more.' We also remarked and here repeat, 'if we could meet and shake hands with all our subscribers in the next 30 days, we would get, without asking for a dollar, not only enough money to pay the $1,391.24 for the car load of paper recently bought, but also enough to meet our heavy cash expenses through the dull season.' We would not, of course, have any one to suppose our appearance is so beggarly impressive or our hand-grasp so magically provoking as to cause a rattling and outpouring of surplus dollars, which we so much need from hundreds and hundreds of generous but forgetful subscribers, who are now due us either for arrears or for renewals—possibly for both. But we mean this: On meeting our subscribers they seem to be reminded of THE ARKANSAS METHODIST and generally they are disposed to indicate their appreciation of it and the convenient opportunity by paying for the paper—or apologizing for not having done so and promising to "send the money soon."

As we can not possibly expect the privilege and pleasure of a personal acquaintance or meeting with all our subscribers, "on this side of the last river," we respectfully remind all those who have not renewed for this year as well as those who are due for last year, that we are now needing and will greatly appreciate remittances from all who can and will kindly and promptly assist us. In our candid opinion most of our subscribers would be really pained to think we were suffering financial loss or in any way embarrassed, because of their unintentional delay in remitting either for arrears or renewals. It is not at all necessary, that we should be "cramped financially," even through the dull season, if all who can do so will send us all or part of the amounts due us for arrears and renewals. While $1.50 from one person is but a smal amount, that sum from each of 1,000 subscribers would bring us $1,500, and from 2,000 subscribers the aggregate would be the large amount of $3,000. Now, dear readers, 'just think of it,' and by early remittance s make us as cheerful as the blooming flowers and singing birds of May.

## A WORTHY EXAMPLE.

DEAR BRO. BENNETT—I am a little boy four years old and can't write; therefore, I have to get some one to write for me. I have collected forty-one cents missionary money, and gave it to our preacher to send Bibles to the little heathens. I have a little bank in which I drop all of my dimes and nickels. I am going to keep account and see how much I can get this year. Perhaps some little girl or boy may see this and try to do likewise. Yours truly,

SPELLMAN GREGORY CRUTCHFIELD.

Melbourne, April 15.

We admire and commend dear little Spellman's purpose. It is impossible in this life to tell how much happiness on earth and in heaven may result from even the small amount he may give to send Bibles into heathen homes. Besides all this the influence upon himself in saving money for such a noble purpose may be worth to him personally more than thousands of dollars. We do not think little children should be denied the privilege and pleasure of occasionally spending nickels and dimes to buy harmless things for themselves, but they ought to be taught the duty of giving in the Lord's name to make others happy; and it is better for them to give the money they have earned and called their own than simply "to hand in" what may be *given* them for that special purpose. Teach them to give and to do so cheerfully; for the Lord loveth a cheerful giver. As "in today already walks tomorrow," the liberality of Christians in the next generation depends largely upon the training given to the dear children of the present.

## REV. WM. MOORES.

(*Continued from first page.*)

He offered no compromise and he asked none. Expediency in his vocabulary meant falsehood. He was a man of convictions and his courage never failed. More than once has he been known to level his lance at those highest in authority. When victorious there were no strut and air of vain glory. When defeated there were still the mien and manner of the brave and gallant knight. I record here at his own request, that he was decidedly opposed to any business meetings on the Lord's day. The reading of the appointments at the Annual Conference or holding Church Conference on Sunday was always met by his disapproval. By some he was thought to be a hard, harsh, cast-iron man. But they didn't know him. No purer, warmer, tenderer heart ever beat in human bosom. His home was a model of neatness, simplicity and Christian fellowship. Under his hospitable roof many weary itinerants have found and enjoyed a much needed respite. Bishops Kavenaugh, Marvin and Pierce were often guests of his home in Arkansas. His sainted wife, who preceded him only three months to the skies, was remarkably gifted and accomplished in the rare art of good housekeeping. Neatness and order prevailed, while under her genial influence all was pleasantness and peace. In their four boys and seven girls they realized the answer to David's prayer: "their sons are as plants grown up in their youth; and their daughters as corner stones, polished after the similitude of a palace."

Bro. Moores and his precious wife are gone! We shall scarcely see their like again: they belonged to the old regime. Grand, good old man! Noble beautiful woman! Your portraits are set in memory's most honored niche, and while our heart is softened by tears of sincerest affection we breathe again a prayer to our Father in heaven to help us follow you as you followed Christ along the narrow way and through the strait gate into the "city that hath foundations, whose maker and builder is God."

THOS. R. CURTIS.

Downey, Cal.

## THE GROWTH OF AMERICAN CITIES.

Usually statistics are regarded as dry reading, but when they relate to matters of vital importance to patriots and Christians they ought, and generally do, possess a special interest. Figures, rightly studied, are highly suggestive of duty and effort. As they bear upon the growth of our cities they deserve serious consideration and awaken deep concern in the minds of all students of social, material, moral and religious problems. Much has been said in recent years of the drift city-ward of our people, but one gets a deeper and more vivid realization of this tendency in the light of the completed bulletin of the Census Superintendent, just issued. This document has been prepared with care and thoroughness, and is therefore reliable. From it we learn that our urban population is 18,235,670 out of an entire population of 62,622,250. Thus about one-third of our people are city residents. But to see how marked and rapid has been the advance in this direction, during the past decade, we must compare the percentage of population in cities of 8,000, or more, in 1890 with that of 1880. At the latter period it was only about 7 per cent.; now it is 29.12 per cent.

This growth city-ward is most conspicuous in the North Atlantic Division of our country, where more than one-half of its entire population resides in cities of 8,000 or more inhabitants. Here during the past ten years the increase of urban population has been 43.53 per cent., while in respect to the entire population the increase has been only 19.95 per cent. In a number of the States in this division this relative advance has been well distributed, only Vermont showing no positive gain. In some of the States, like Maine, Massachusetts and New York, there has been a decided falling off in the rural population, while their cities have leaped to the front numerically in a marvellous manner. This has been brought about, especially, through the wonderful extension of manufactures and commerce.

* * * * * * *

In those sections of the South where the iron, and coal, and lumber are being developed and manufacturies are being fostered, the growth in population has been most rapid, causing cities to spring up, as it were, by magic. Birmingham, Ala., has grown from a little town of 3,086 into a stirring city of 26,178 people. Anniston, in the same State, which in 1880 began an existence with 942 inhabitants, now contains 9,876. Roanoke, Va., which was unknown ten years ago, is now a city of 16,159 persons.

While the surface reader is disposed, from patriotic considerations, to glory in the indications of a growing country, with rapidly extending cities, the thoughtful lover of his country asks, What does this rapid growth in population, especially in our cities, mean, and unto what will it tend? Is it to the best interest of the nation that the drain should be from the rural to the urban sections? Is there no peril to our institutions in this American tendency? Are we to repeat the experiment of the Roman Republic, whose decline began in her city life, and thence spread to her rural districts? Are those extremes of urban luxury and wealth, on the one hand, and poverty and vice, on the other, to act as hindrances to progress in all that is good and worthy in our history?

These are no idle questions, but demand the consideration of all who have our republic's stability and development at heart. We have something more to do than to sit still and glory over our material and numerical advance. We must go farther, as good, and far-seeing citizens, and inquire into the character of our increasing population. Is it of a moral, virtuous, industrious, and homogeneous order? Is it of a constructive or destructive character? What are its tendencies in thought, purpose, and action? As in the city are gathered all classes and conditions, and as it contains the constituents both of strength and weakness, of safety and of peril, a great responsibility rests upon all good citizens. They must encourage the agencies which tend to the material and moral elevation of the masses, and counteract and suppress the resorts of vice, ignorance, and intemperance. They must watch the vicious classes, and bring to bear upon them all proper legal restraints. They must give to the rising generation all the advantages of education and civilization. They must work among the foreign population, and exert, through trade, the school, and social intermingling, those leavening influences which will assimilate the antagonistic and incongruous elements into an American homogeneity

Particularly should our growing cities evoke the deep concern and zealous efforts of Christians. Much depends upon the activity of the Church in the way of city missions, and evangelistic movements, and reformatory institutions, and Christian visitation from house to house. We must have the temporal and religious welfare of the masses at heart, and advance it in all legitimate ways. We must lavish money, and time, and influence, in purifying the abounding sinks of iniquity and impurity. We must carry the gospel to the unsaved. We must help the needy and exhibit the sympathetic touch and generous responsiveness of the Christian brotherhood for the laboring classes. Pastors and people must reach the non-church-going and bring them under gospel influences. Reformatory institutions must be amply sustained. The Bible must be put into every household. There must be no class monopoly of the good things of life. Work, bold, united, systematic, constant, suitable, and evangelical, will tell in every direction, in the city as well as in the country. When the Church fully realizes her duty in this respect, and performs it in the fear of God, and depends upon his grace, the growing city will be a continual blessing instead of a threatening evil.—Phila. Presbyterian.

## AT MORRILTON.

We went out to Morrilton last Saturday night and there spent the Sabbath quite pleasantly, preaching twice for our popular pastor, Rev. J. L. Massey, who is already and deservedly held in high esteem by his large and intelligent congregation. Our Sunday-school there is an attraction—probably not surpassed in any desirable feature by any Sunday-school in the State. Bro. W. W. Garland, the Sup't, is admirably qualified for the important position he fills, and the teachers appeared to us noticeably zealous in the instruction of their classes. The singing was delightful and no part of the exercises became dull or tedious in the one hour's service. The record showed 213 members and 4 visitors present, with $3.10 for the regular collection.

Monday morning in company with Bro. Massey and every Methodist preacher's lovable friend, Bro. W. M. Clifton, we "circled the square" with passing calls upon Morrilton's business men, who handed us $24.50 in cash for renewing and new subscriptions. By the way, Morrilton furnished one (Boswell) of the three preachers, Boswell, Brown and Colburn, who started THE ARKANSAS METHODIST in this city. We were agreeably surprised to see so many and such good business houses and enterprising firms in Morrilton, which must get trade from a large and fertile section of country. Many of the storehouses and residences also are new, and other new buildings for business are planned, especially on the lots where wooden buildings were destroyed by fire last week. The Morrilton College (male and female) is prospering, with a faculty of seven teachers, Profs. Toon and Murray, Principals, and an enrollment of 250 pupils. The citizens are delighted with the success of their college and determined to make it permanent.

We were very pleasantly entertained in Bro. Massey's cheerful home, and had the privilege of visiting also the homes of Bros. C. T. Black, H. V. Crozier and W. W. Garland. Through the kindness of Bro. G. M. Burrow we ate a lunch of cheese, crackers and sardines, with a banana for dessert, and started homeward a little after 11 o'clock, glad that we had been to Morrilton.

ARKANSAS METHODIST.

WEDNESDAY, APRIL 29, 1891.

## PERSONAL AND OTHER NOTES.

Last Thursday morning we had a brief call from Bro. G. T. Wells of Junet, Grant Co., to leave in our care $5 for the relief of Galloway College.

Rev. G. W. Latham of Mayfield, Ky., and a local preacher in our Church, gave us a friendly visit last Thursday.

On Monday we learned from Rev. Edward A. Tabor, that Rev. Stonewall Anderson was kindly received and made a favorable impression in Fayetteville station.

Sending cash for one renewal Rev. B. Williams says "we are moving along very nicely at Russellville."

Rev. James A. Anderson passed through this city Monday night on a visit to relatives near Brownsville Tenn., before attending the annual meeting of the Board of Missions in Wilmington, N. C., May 8.

A bereaved sister in Madison county writes: "My husband is dead. I am left with three children. Please discontinue your paper. I have no means to pay for it." We cancel account of two years past due, and would like for some generous friend to send the paper another year, at the Helping Fund price, $1, to this widow and fatherless children.

We have an obituary of Maud Hazel Morehead, without the writer's name, which we desire.

Rev. Dr. Julien C. Brown of Fort Smith will preach the Commencement sermon for Harrell Institute at Muscogee, I. T. If equal to himself on former like occasions, he will both entertain and delight his hearers.

Traveling Saturday night with Rev. Dr. S. H. Buchanan we learned from him, that the subscription for endowment of the Cumberland Presbyterian college is about $23,000 in addition to the $32,000 subscribed by citizens of Clarksville.

Rev. J. H. Peay of Trenton, Tenn., will preach the Commencement sermon before Thompson's Classical Institute at Paragould, Ark., on Sunday, June 14, 1891. Hon. W. I. McFarland of Humboldt, Tenn., will deliver the annual Literary Address on Monday evening, June 15.

Last Thursday Rev. Horace Jewell of Searcy gave us a cheerful visit, on his way to Pine Bluff and Camden.

Rev. Sam P. Jones is expected to begin a meeting in this city by May 5 or 7 and to continue probably two weeks.

Bro. C. W. Clark of Malvern, recently of this city, gave us a brief call last Thursday. He is manufacturing pressed brick in large quantities.

The State Prohibition Alliance requested from the temperance people of each county $5. for expenses. Send the money to Mr. O. B. Rollwage, Treasurer, Forrest City, Ark.

Prof. J. D. Clary, Principal of the L. R. Conference Training School, and one of the best educators in the State, has sent us some instructive matter (selected) on Southern colleges and schools.

Rev. A. D. Jenkins, Hot Springs, requests all subscribers to the Rev. T. A. Hearn fund, at the last session of the Little Rock Conference, to forward to him as soon as possible the amounts promised.

Bishop Alpheus W. Wilson, D. D., of the Southern Methodist Church, reached home April 11 from his third tour around the world. He visited the missions in China, Japan, India, Greece and Spain, and presided over the Conference which was held in Shanghai. We warmly welcome him home and hope his trip has greatly benefitted his health while it has greatly blessed the Church.—Raleigh Advocate.

Recently sending 50 cents for our Helping Fund, a good sister of Beebe said: "I am poor in one sense of the word, but rich in others. I can get out to go to church and walk about and behold the glory of God in the beauties of nature. * * * It makes me happy to know that I have cast sunshine into any clouded heart or home and I then feel rich. * * * This is but little to give, but it is given in a Christian spirit, and perhaps I may be able to send another 50 cents after awhile. May the Lord bless you and may the dear METHODIST prove a blessing to many homes."

Rev. Andrew Hunter began a series of sermons last Friday night at the Methodist church. The congregation at each meeting has been large and attentive. More profound, simple, plain and impressive sermons have never been delivered in this town. All who want to hear the Scriptures clearly explained should hear him.—Ozark Democrat.

Last Wednesday p. m. our highly esteemed brother ex-Sheriff J. H. Hicks of Lonoke handed us four bright silver dollars to renew subscription to this paper for himself and for his sister. We suppose he considers THE METHODIST fully worth $2 a year, and probably thought that is the price. We did not tell him to the contrary, but have given each name credit for one year and four months. The same day Col. P. H. Benton of Lonoke handed us $2 also on renewal. In this connection we may mention, that our many subscribers at Lonoke owe this paper less probably than the same number of subscribers at any other office in this State.

Col. George P. Smoote died very suddenly, probably from heart disease, at his home in Prescott last Wednesday. The Picayune (Prescott) says of him: "Judge Smoote was a native Tennessean—came to Arkansas when he was a young man, and has been regularly engaged in the practice of law; was 61 years of age in December last. He has never been elected to any office (always an unfaltering Democrat), but was a member of the constitutional convention of this State in 1874. Was learned in his profession, and often acted as special Judge in the Supreme Court; a literary genius and poet; one of the best posted men, and well known all over the State. In his death, the State, our county and town loses one of its greatest men. He has long been a member of the M. E. Church, South—years ago was a pulpit exhorter—has now gone to his reward in the "better land." Peace and honor to his memory."

## GRATEFUL WORDS FROM REV. C. B. MOSELEY.

DEAR BRO. BENNETT—The following will explain itself:

MATSUYAMA, JAPAN,
March 12, 1891.

DEAR BRO. HARLAN—I have waited long to express my appreciation of the interest shown in me and my work by yourself and many friends in providing for my salary from the Morrilton District. I had just returned from China with my wife when I first saw the news in THE ARKANSAS METHODIST. We both felt a keen appreciation, and felt like thanking God and taking courage. I thought then I would write you as soon as I got through with moving to our station, Watsuyama, but since coming here there has been so much to look after in other directions that writing has been put off from one mail to the next until now. * * * May I not ask that all who contributed so generously of their means for our support will much more give us the support of their prayers during this year. I make the request through you to each one of them. * * *

As ever, your brother,
CROWDER B. MOSELEY.

In this connection it is proper that I should state that the Morrilton District raised the entire amount necessary for Bro. Moseley's support over and above the assessments on the charges contributing with the exception of $18 raised by the Dardanelle Sunday-School and $5 from Mrs. Fannie Suddarth, of Webber's Falls, I. T. Sister Suddarth had taught Bro. M. when he was a student at Quitman College, and desiring to join us in the good work, voluntarily sent me her contribution. It is proper too, that I make special mention of Morrilton, Conway and Quitman stations because of their very liberal contributions. Yours very truly,

V. V. HARLAN.

Conway, April 27.

## WE HAVE CONTRACTED

With the publishers of THE ARKANSAS METHODIST for space on this page for our advertisement, and will promise the readers of this paper that if they will follow our advertisement from week to week it will save them many a dollar during the year.

We propose to be consistent and not sensational in presenting our prices to you; do not claim to be the only Grocery House in Little Rock, but do claim that with our advantages, we are able to give you close figures. We will cheerfully answer all letters addressed to us, and will invite you to make us your agent for anything you may want in our city. Will give you lowest prices by return mail.

Very truly yours,

H. J. GEORGE & CO.,

201—203 EAST MARKHAM.

## MARRIED.

April 19, 1891, at the residence of Mr. J. G. Barkley, by Rev. J. J. Menefee, Mr. S. W. Barkley and Mrs. F. E. Treadaway, both of Union County, Ark. May the grace of God sustain them through the sorrows of life.

By Rev. J. S. Clower, April 22, 1891, Rev. J. J. Douglass, L. P., of Faulkner County, and Miss Laconnie Wilkinson, of White County.

In the Methodist Church at Arkadelphia, April 22, Mr. J. C. Moore, of Little Rock, to Miss Irene Greene, Rev. J. R. Moore officiating.

At the residence of Mr. E. S. Horton, April 15, 1891, by Rev. Arthur Marston, Mr. Edgar A. Gillet and Miss Nellie V. Horton, both of Springdale, Ark.

**Hood's Sarsaparilla Is Peculiar To Itself In Strength, Economy, And Curative Power. 100 Doses One Dollar. Be Sure To Get Hood's.**

No other medicine ever placed before the public has won the people's confidence so thoroughly as Hood's Sarsaparilla. From a small beginning this medicine has steadily and rapidly increased in popularity until now it has the largest sale of any preparation of its kind. Its success it has won simply because it is constantly proving that it possesses positive merit, and does accomplish what is claimed for it. This merit is given Hood's Sarsaparilla by the fact that it is prepared by a Peculiar Combination, Proportion and Process known only to Hood's Sarsaparilla, and by which the full medicinal power of all the ingredients used is retained. Thousands of voluntary witnesses all over the country testify to wonderful benefit derived from it. If you suffer from any disease or affection caused by impure blood, take Hood's Sarsaparilla.

Sold by all druggists. C. I. HOOD & CO., Lowell, Mass.

EVERY SKIN, SCALP, BLOOD & DISEASE Cured by Cuticura

EVERY SKIN AND SCALP DISEASE, whether torturing, disfiguring, humiliating, itching, burning, bleeding, scaly, crusted, pimply, or blotchy, with loss of hair, from pimples to the most distressing eczemas, and every humor of the blood, whether simple, scrofulous, or hereditary, is speedily, permanently, and economically cured by the Cuticura Remedies, consisting of Cuticura, the great Skin Cure, Cuticura Soap, an exquisite Skin Purifier and Beautifier, and Cuticura Resolvent, the new Blood and Skin Purifier and greatest of Humor Remedies, when the best physicians and all other remedies fail. This is strong language, but true. Thousands of grateful testimonials from infancy to age attest their wonderful, unfailing and incomparable efficacy.

Sold everywhere. Price, CUTICURA, 50c; SOAP, 25c; RESOLVENT, $1. Prepared by Potter Drug and Chemical Corporation, Boston, Mass.

Pimples, blackheads, chapped and oily skin prevented by Cuticura Soap.

Rheumatism, Kidney Pains, and Muscular Weakness relieved in one minute by the Cuticura Anti-Pain Plaster. 25c. 1

## FIELD NOTES.

TOLEDO C'T.—I closed one of the finest meetings last Sunday I was ever in. The Lord was present in power and demonstration of the Spirit. Our meeting lasted two weeks. The Church had grown formal and cold, but we are now on the mountain's top. The members were revived and many who had never taken an active part put on the whole armor. The backslider was reclaimed and he too took up the cross. The careless was made to think. The altar was often filled with penitents deeply convinced and convicted: they were mourners indeed; they were converted after the old fashion. How pleasant to the Christian parent and pastor to see these clear, positive and certain conversions. From our heart we praise God for such power. There were many of these clear conversions with twenty accessions. Our numbers have been increased, our power has been enlarged and the possibilities of our usefulness very much increased. The congregation is enlarged, the prayer-meeting strengthened, the Sunday-school wonderfully helped. We are ready for the Summer campaign. Among those received were one Baptist preacher and family. We have gained and are stronger; for he is a good preacher and will help the work. Bros. Riggin and Brewer were present and did good work; and Bro. G. A. Dannelly of the White River Conference charmed the congregations with his power and eloquence. As he told us of heaven "how our hearts burned within us." We closed with a good old Methodist hand-shaking; for while we will not all strike hands on this earth any more, I pray that we will on the other side. Last night (Friday) Bro. H. Jewell paid us a short visit and baptized our babe, and we rejoiced at many good things he told us.

Your brother,
R. W. MCKAY.

Rison, April 25.

We invite special attention to the adv., on page 8, of Lescher's New Shoe Store, whose motto is "honest footwear at reasonable prices." It affords us pleasure to commend this store, and we hope our friends will in person or by letter give Lescher's New Shoe Store a trial.

Cheatham's Tasteless Chill Tonic has stood the test of time and proven itself worthy of a place in every household. It never fails to cure chills. Put up in 50 and 75 cent bottles. Cure guaranteed.

A few reasons why Cheatham's Tasteless Chill Tonic should be used: It is effective; it is harmless; it is pleasant to take; it is quick in its action; it is cheap; it is guaranteed to cure. 50 and 75 cents.

Beware of medicines advertised to cure every disease humanity is heir to. The use of such medicines brings disappointment. Use a medicine of known qualities. It is an established fact that Cheatham's Tasteless Chill Tonic will cure the chills. 50 and 75 cents and guaranteed.

Something new at last has been discovered. It is a way to manufacture a palatable castor oil; what a blessing it will be. The preparation is known as Cheatham's Tasteless Castor Oil. Price 25 cents.

What mother has not worried herself sick trying to induce a rebellious offspring to swallow a dose of castor oil? This will not be necessary in the future. Children cry for Cheatham's Tasteless Castor Oil. It has the same effect as plain castor oil. Price 25 cents.

If you are afflicted with any of the miserable skin diseases, such as Itch, Ringworm, Tetter, Eczema or other similar troubles, try Hunt's Cure. It is a sure and speedy remedy and costs only 50 cents per box.

Apl 29-1m.

A Mad Stone can be found at DeVall's Bluff, Ark., owned by
tf. A. W. SORY.

1843. THE BEST COMPANY. 1891.

THE MUTUAL LIFE INSURANCE COMPANY
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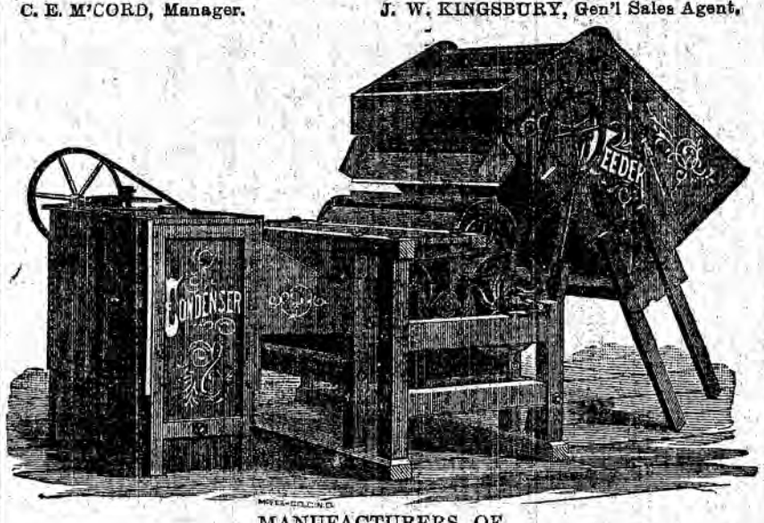


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32,000 of these Gins in use. Write us for prices and terms before placing your orders.

BRANCH OFFICE: 211 West Markham Street, : LITTLE ROCK, ARK.

We tender our sincerest sympathy to our friends, Dr. and Mrs. J. A. Orman, over the death of their son Mr. Burette Orman. The young man had fine abilities and many excellent traits of character. The hopes of his parents were centered in him to an unusual degree. May God sustain them in the midst of the great sorrow through which they are now passing.—Nashville Advocate.

## SPECIAL AND SUNDRY

A good sister renewing says: "Many, many thanks for sending me the *best of all the papers*."

We desire the P. O. address of Z. J. Price, J. E. Irwin and Dr. Tom Stanley. If you know the address of either please drop us a postal.

Read the new advertisement, on page 8, of the Fones Brothers Hardware Co., the largest establishment in their line in the State and one of the largest in the South.

If our agents and correspondents will kindly and carefully comply with our "standing requests" at the top of first column on page 2, they will accommodate both the Editor and Business Manager of this paper. All letters containing matter for publication should be addressed to the Editor, either by name or simply "Editor Arkansas Methodist;" and all letters purely on business, containing remittances or requesting new names enrolled, changes of post-offices, &c. &c., to Bennett & Thornburgh.

A Doctrinal Catechism

For the Use of

*Sunday-scools, Bible Classes, Famili*

AND

Young Men Making Ready for

License to Preach.

BY R. H. MAHON, D. D.

119 Pages. 16mo. Paper, 15 cents.

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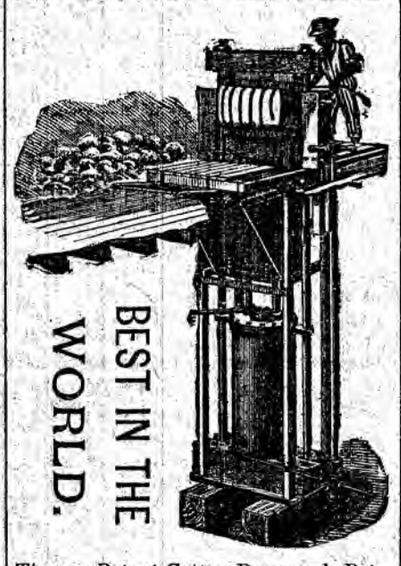
Single copies, 10 cts. Per doz. $1. Order of Barbee & Smith, Nashville, Tenn., or of the Author, Pine Bluff, Ark.

ATTENTION GINNERS

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We have what you want.

Should you desire to live a long, prosperous and happy life,

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B I G 4 S H O E S.

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EVERYWHERE.

ASK FOR THEM,

J. S. BRADDOCK'S

REAL ESTATE COLUMN.

No. 99.

Contractors and builders: I am now prepared to furnish building stone from my beautiful white granite quarries on short notice and at loweest prices. Call and examine specimens in front of my office.

No. 100.

Choice lots in Braddock's boulevard addition at prices ranging from $150 to $400, on payments to suit purchasers. You should not close a deal elsewhere until you shall have seen them.

No. 97.

Five choice vacant lots on corner of Braddock and Nineteenth streets, five blocks from dummy line park, high and dry, covered with nice shade trees. Price, $200 per lot, on time payments. Discount of 10 per cent, if any party takes all, and an additional discount of 10 per cent for all cash down.

No. 98.

Farm—360 acres—six miles from State House; quarter mile from station on Little Rock and Memphis railroad; large house and three cabins; 140 acres, with 10-rail fence, under cultivation, remainder good timber, oak, ash and hickory, never been culled. Excellent farm for corn, cotton and cattle. Price $25 per acre. Terms, $1000 cash and $1000 per year. This is a bargain.

No. 95.

Investments, in and around Little Rock have no equal. You can make no mistake. Your money can be doubled every year. Investments for non-residents carefully attended to. Correspondence solicited. Send for maps and circulars, also plats and printed of Braddock's boulevard addition.

No. 96.

Granite Quarries.—The beautiful blue inexhaustible granite quarry two miles south of Little Rock, suitable for paving and building purposes; also the unequaled white inexhaustible quarry, 1 1-2 miles south, now being worked, directly on the Arch street pike, a fine stone for building purposes, can now be purchased at one-tenth their real value. Any one with capital to operate these quarries can make an independent fortune. Write for samples of this beautiful building and paving stone. Price $30.000 on terms to suit

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. 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 Knsener, 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. 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. 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?

John S. Braddock,

REAL ESTATE DEALER

316 West Markham Street,
LITTLE ROCK, : ARK

ARKANSAS METHODIST.

WEDNESDAY, APRIL 29, 1891.

## CHRISTIAN LIFE.

### SIT DOWN AWHILE!

The core of all piety is to obey Christ's command "Follow Me"; but our Divine Master when on earth was not continually in motion. He had His working hours, His watching hours, and His resting hours. His disciples shared them all; and it ought to be so with every true Christian now.

The cry of the times is for Christian work. This too is in obedience to the Master's orders; but all genuine labor consumes strength. The plowman must halt his team occasionally, and allow both his horses and himself a "chance to blow." The harvester goes in from the hot field at noon to refresh his weary frame. An army is never in so good trim for battle as after a sound sleep and a square morning meal; it is not easy to fight on an empty stomach.

So every servant of Jesus must often recruit his or her spiritual strength by sitting down to the Master's feet, in meditation, in prayer, in reading Christ's words, and thinking about them. The disciples were not wasting their time when they sat down beside their Lord and held quiet converse with Him under the olives of Bethany, or by the strand of Gennesareth. Those were their school-hours; those their feeding-times. The healthiest Christian, the one who is best fitted for godly living and godly labors, is he who feeds most on Christ. Here lies the benefit of Bible-reading, and of secret prayer. Luther said that he could not get on without two good hours each day for his private devotions. That busy and valiant preacher Dr. Edward N. Kirk, set apart days for fasting and prayer, and he observed them carefully amid his most arduous duties. His power depended upon the degree of his communion with his Divine Lord. Here lies one meaning and purpose of the Lord's Supper. The very act of sitting down quietly with our crucified Redeemer at the table which is fragrant with the atmosphere of love, has this profound signification.

Let us not forget that to be instructed we must come often to the feet of Jesus. The transcendent truths of the Atonement and of the new birth were revealed to Nicodemus while he was sitting as an humble inquirer beside the Great Teacher. The woman of Sychar found a deep well-spring of truth while she was listening, in the hot noonday, to a person who told her the story of her shameful past life. We need to have just such discoveries of our inner selves, and of the damage which sin has been doing to us. Halt the train often, and tap the wheels and the axle with the hammer of self-examination; it may save us from a broken axle, and a crash of character. Especially should self-study be mingled with Christ-study. When he saith to us "Come unto Me," He does not only mean that we should come for pardon and for needed grace, but also for instruction, for communion, and for letting His blessed image impress itself more deeply on us.

There are two sides in the best developed Christian. There is a Martha side, which is employed in benevolent activities, in going about doing good. Some Christians overwork this side and neglect the other side. They are perpetually on the go. They do not sufficiently develop the Mary-side of character—which only can be attained by sitting quietly at the feet of Jesus in prayer, Bible study and converse with the Master. Shallow brooks are noisy; there are stiller waters that run deep, and do not run dry. The busiest and most beneficent Marthas must sometimes take Mary's place beside the Master, both to learn His will, to drink in His spirit, and to replenish exhausted strength. We do not read much about Paul's quiet hours and secret devotions. If he kept a diary he did not publish it. Yet the grand old hero must have had constant and close fellowship with his Lord and frequent filling up of his spiritual tanks, or he never could have stood the strain and the drain of his immense public labors. All the most effective toilers, the Bernards, the Luthers, the Brainerds, the Paysons, the Bunyans, the McCheynes and the Spurgeons, have drawn their power and their holy inspirations from frequent sitting down awhile with their omnipotent Savior. When trouble comes there is no place for consolation like that in which we feel His everlasting arms put underneath our aching hearts. O how His arms do rest us! There is room for us all on that bosom of infinite love; and as we recline there, we hear his voice sweetly whisper "Let not your hearts be troubled. Peace I give unto you. Abide in me, and ye may ask what ye will and it shall be done unto you."

I am not contending for dreamy indolence or sentimental reveries or morbid introspection. But I am contending for a proper alternation of work, and conflict and seed-sowing with the due exercise of our faculties in meditation, prayer and waiting on *Christ*. During a recent visit to Florida I noticed that the king of all prolific fruit bearers, the orange tree, does not begin to bear until it has got some growth and stability of fibre. It knows where to *put its roots*. It runs them deep down, and pumps its resources of sap and moisture from far down beneath the surface sands. God send us more such mighty bearers of the "fruits of the Spirit"? But they have got to be rooted into Christ, and their inner life must be hidden with Ghrist in God. My brother or sister! if you desire to be such a Christian, you must take time to eat, and time to sleep, and time to think, and time to pray; and before you go into the toil, or into the grapple, *sit down awhile with the Master* and let Him fill you out of His own fullness!—Rev. Dr. T. L. Cuyler, in Christian at Work.

### FIVE SALOONS FOR EACH CHURCH.

"Five saloons for each church in the United States of America. What are the fruits of these saloons? Drunkards, libertines, murderers, thieves, liars, corrupt legislators, cruel husbands, negligent mothers, vile fathers, unruly sons, impure daughters, infidels, and all that is wicked and sinful."

Five saloons to each church! And these saloons are mostly run by foreigners, the members of a foreign Church, and largely patronized by foreign priests and foreign people, who came from lands where the Bible is little read, to find refuge and asylum in a land made free by the word of God, and who repay the welcome they have received by filling the land with drunkenness, vice, and violence; by filling the almshouses with beggars, the asylums with madmen, the prisons with criminals, and the public offices with corrupt incompetents and office-seeking rascals.

And Christian people will be humbugged by foreign wire-pullers, who persuade them to vote to license all this villainy, and place the seal and protection of law upon it, because the men who engage in the traffic will defy any law that forbids it, and will corrupt policemen, pack juries, elect prosecuting officers, influence courts, and override any laws that can be made to repress such wrong-doing.

Five liquor saloons, open six or seven days in the week, often from morning till midnight, against one church, opened a few hours one day and perhaps one evening in the week—and standing the rest of the time lonely, gloomy, and grand; while a man who desires to call sinners to repentance would sometimes have difficulty in finding a place to do it unless he hired a hall.

What will the harvest be from from such a sowing as this? Is it not time for men of God to cry aloud and spare not, and warn distillers, and rum-sellers, and drunkards, and priests, and politicians who countenance this iniquity, to "flee from the wrath to come?"—The Safeguard.

### PROGRESSIVE LIFE.

Both natural and spiritual life are progressive. The body grows to manhood's prime, the soul grows in grace or grows in sin. As natural life never reaches a stationary point, neither does the development of character. Naturally, we grow in years; morally, we grow better or worse. Let us learn from Nature's analogies. There are two forces operative in every life, one constructive, the other destructive. We live or die, as one or the other is triumphant. Whenever the plant reaches the limit of development, that moment it begins to decay, the destructive force is master. Whenever the Christian reaches the point that he ceases to "grow in grace," to bring forth the "fruits of the Spirit," that moment he confronts the death line of the soul; spiritual death has laid hold upon him. But, while the grass withereth, and the flower thereof fadeth, because natural life is temporal, the gift of God to the soul is "life eternal;" and he, who is the "Resurrection and the Life," declareth, "Whosoever liveth and believeth in me shall never die."—Methodist Protestant.

### ALL NIGHT IN PRAYER.

A precious revival had come upon one of our Churches, to the surprise of most of the members of it. They were not expecting it, or prepared for it. If they had been praying for it in a cold, formal way, they hardly expected their prayers to be answered. But now the Lord was manifestly among them, reviving his people and converting the impenitent. How should they account for it? True, he has graciously said, "Ask, and it shall be given unto you;" but they have not been asking in a way that authorized them to expect such a blessing. But some one has been praying, if no more, was the reply. And so it was. It was ascertained that one humble woman had spent a whole night in prayer for the very revival that God was then giving them. How precious her reward!

And have we none among us at this day to feel enough for the impenitent, enough for the glory of God, to spend all night in prayer? One night? We have preaching, and that which is good, and perhaps enough in general of it, but what the Church now seems to need especially is *praying* on the part of the members. May they become so hardened and [illegible] perishing in sin that they cannot rest, by night or by day, but as they cast their burdens upon the Lord, then the windows of heaven will be opened and blessings abundant will be showered down upon us.—Presbyterian Journal.

HORSFORD'S ACID PHOSPHATE
Makes an Invigorating Drink
*with water and sugar only. Delicious.*

## OUR YOUNG FOLKS.

### ONLY ONE FAULT.

I was riding through a country town in Vermont, when I noticed a concourse of people in a churchyard, encircling an open grave.

It was a warm day and I had ridden ten miles; so I drew the rein under some trees, to allow the horse to rest.

Presently a villager came towards me and I said: "There is a funeral to-day in your town."

"Yes—Stephen. He was one of the largest hearted men I ever knew. He had great abilities. We sent him to the legislature three times. They thought of nominating him for governor. But," he added sadly, "Stephen had only one fault."

I made no answer, I was tired, and watched the people disperse, leaving the sexton to his solitary work.

"A very generous man, Stephen was. Always visited the sick. The old people all liked him. Even the children used to follow him on the streets."

"A good man, indeed," I said indifferently.

"Yes; he had only one fault."

"What was that?" I asked.

"Only intemperance."

"Yes, somewhat." He didn't seem to have any power to resist it at last. He got behind-hand and had to mortgage his farm; and finally had to sell it. His wife died on account of the reverse—kind of crushed, disappointed. Then his children turned out badly. His intemperance seemed to mortify them, and take away their spirit. He had to leave politics; 'twouldn't do, you see. Then we had to set him aside from the Church; and at last his habits brought on paralysis, and we had to take him to the poor-house. He died there—only forty-five. Poor man, he had only one fault."

"Only one fault!" The ship had only one leak, but it sank.

"Only one fault!" The temple had but one decaying pillar, but it fell.

"Only one fault!" Home gone, wife lost, family ruined, honor forfeited, social and religious privileges abandoned; broken health, poverty, paralysis and the poor-house.

One fault, only one.—Youth's Companion.

### THE TRULY GENEROUS SOUL.

She gave an hour of patient care to her little baby sister, who was cutting teeth. She gave a string, and 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 her child to 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. Reader, what are you giving?—Anon.

### A TOUCHING DISCOVERY.

Some months ago the workmen who were digging the foundation for the new law-courts in Rome discovered a sarcophagus buried thirty feet below the surface. It was carefully raised and opened.

Within lay the skeleton of a young girl with the remains of the linen in which she had been wrapped, and some brown leaves from the myrtle wreath with which, emblematic of her youth, she had been crowned in death.

On her hands were four rings, of which one was the double betrothal ring of plain gold, and another with "Filetus," the name of her betrothed, engraved upon it. A large and most exquisite amethyst brooch, in Etruscan setting of the finest work, carved amber pins, and a gold necklet with white small pendants, were lying about.

But what is most strange, as being almost unique, was a doll of oak wood, beautifully carved, the joints articulated so that legs and arms and hands move in sockets, the hands and feet daintly cut, with small delicate nails. The features and the hair were carved out in the most minute and careful way, the hair waving low on the forehead and being bound with a fillet.

On the outside of the sarcophagus was sculptured her name (Tryphaena Creperia) and a touching scene, doubtless faithfully representing her parting with her parents. She is lying on a low bed and striving to raise herself on her left arm to speak to her heart-broken father, who stands leaning on the bedstead, his head bowed with grief, while her mother sits on the bed, her head covered, weeping.

It seems but yesterday, so natural is the scene, and yet it is nearly eighteen centuries ago that these stricken parents laid so tenderly away their dearly-loved daughter, with her ornaments and her dolls.—Selected.

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Elegant new Tacomah Chamber Sets, with large jar, beautifully hand-painted with natural tinted flowers and leaves, and trimmed with coin gold bands, complete with large slop jar, only $7.75.

Very rich Castilian Chamber Set, with square-shape basin and large slop jar, beautifully embossed and tinted and covered all over with quaint old Moresque decorations, only $14.50.

Lovely English Decorated Tea Sets of 56 pieces, in brown and blue, only $8.35.

Exquisite new French Tea Sets, 56 pieces, square shape, with low egg-shell teas, hand-painted, with beautiful pansies and gold trimmings, go now for $7.75 set; worth regular, $15 set.

Our new Elite fine French China Tea Set of 56 pieces, beautifully hand-painted with morning glories and honeysuckles in delicate tints and trimmed with gold; this week you may have them for $10 set.

Very pretty Alexis Combination Dinner Set of English make 112 pieces, decorated with pretty field daisies and grasses in seal brown, only $8.65; worth $15.

Lovely Combination Persian Dinner Set, hand-painted with lovely wild roses and trailing vines in natural tints and colors coin gold bands and trimmings. Our 100-piece set of above only $12.75; worth $20. Our 140-piece set of above only $19.85; worth $30.

Grand Orleans Combination Dinner Set, beautifully hand-painted with lovely harebells and snap dragons in neutral French tints, coin gold trimmings, decorated on the celebrated B. & M. China, with festoon edges, 140 pieces, only $24.75; worth $37.50.

Elegant imported Richelieu Combination Dinner Set, genuine Carlsbad thin translucent China, egg-shell cups, hand-painted with beautiful bunches of wild flowers and sprigs in soft and natural colors, square shapes, coin gold band and trimmings. For 100-piece combination set, only $24.85; worth $38. Large 140 pieces of the above, only $30; worth $50.

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ARKANSAS METHODIST

WEDNESDAY, APRIL 29, 1891

## OBITUARIES.

LIGON.—William Fuqua Ligon was born in Middle Tennessee, Sept. 23, 1813 and died near Quitman, Ark., April 3, 1891. In 1833 he was married and in 1842 moved to West Tenn., and from there to Ark., in 1859. His wife died July 24, 1886. There were eleven children, six of whom are still living. He professed religion early in life and joined the Methodist Church of which he was a faithful and devout member.

He was familiarly and extensively known as "Uncle Billy Ligon." Having served his day and generation he has fallen on sleep. His home was set in order. Full directions were given concerning his business affairs and his burial. The funeral sermon was to be preached by his lifetime friend, Rev. John Maddox, but owing to personal affliction Bro. Maddox could not get here. He was buried by the Masonic fraternity. For a long time he had not been able to attend church, but his spirituality was deep and abiding unto the end. Often saying, "It will not be long," "I have a building of God, an house not made with hands," "I'll soon be at home over there." A large concourse of people attended the funeral sermon preached by the writer in the College Chapel. All hearts were touched as we sang, "I will sing you a song of that beautiful land." May God bless the children and friends and help them all to be faithful to the end.

O. H. TUCKER.

Quitman, Ark.

McNIGHT. — James S. McNight was born in Lawrence (now Sharp) Co., Ark. April 25, 1841, and died at his home in the same Co., April 2, 1891. He was converted under the preaching of Rev. R. D. Moon at his home in 1884 and united with the M. E. Church, South, in the same year. Bro. McNight was a good Christian man, a devoted husband, affectionate father and a benevolent neighbor. To know him was to love him. He was a generous hearted man; he was loved, honored and esteemed by all wo knew him. His seat was scarcely ever vacant at church, when he was able to go. The Church has lost a strong pillar, the community a noble citizen and his family a kind husband and father. He leaves a wife, seven children and three sisters to mourn their loss. In conversation with him a short time before he passed away he told me that the Lord was with him in his sufferings. Bless God for the religion of Christ, which lifts the curtain from the eyes of the saints of God as they are passing from the Church militant to the Church triumphant, and points them to the celestial home above. Weep not, loved ones, for your loss is his gain.

W. C. TOOMBS, P. C.

Calamine, Ark.

PRICHETT.—Martha Ann Prichett, wife of Eodam Prichett, died in the vicinity of Salem Church, Collegeville circuit, on March 5 last in the 77th year of her age. She was born in Georgia, came to Arkansas with her husband in the Fall of 1870 and settled in Saline Co. She lived with her husband 55 years and three months—was a professor of religion before she was married and a member of the Methodist Church. She was the mother of ten childen, four of them having gone to the good world and were at the celestial gate ready to greet her and bid her welcome to the heavenly home. I have known our departed sister for twenty years. For several years she has been a great sufferer, but her faith in God through Christ never faltered, and when able she was in her place in the church receiving with meekness the engrafted word which makes wise unto salvation. If any one grace in her was more prominent than any other it was patience. Though a great sufferer she never complained but endured, sustained by the faith in Christ which she professed in her girlhood. For more than half a century she trusted God in all the relations of life. An earnest Christian, a faithful church member, a good wife, an affectionate mother, she leaves the heritage of a godly example to her children and her neighbors. Thus "she being dead yet speaketh." May her companion with whom she walked the pilgrimage of life for more than 55 years, be sustained by the same blessed faith and hope, and may the children and the grand-children as they one after another reach the end of the journey be ready to enter into the gates of the eternal city.

ANDREW HUNTER.

Wesleyan Advocate please copy.

DAVIS.—Bro. J. T. Davis, son of H. N. and M. E. Davis was born in Forsythe Co., Ga., May 12, 1859; died April 7, 1891, age 31 years, 10 months and 25 days. Brother Davis died with that terrible disease known as consumption but bore his pain with Christian fortitude. He moved to Arkansas when a child. He professed faith in Christ with his family at home in Sept. 1882 and joined the M. E. Church, South, and has been a member of that Church, ever since. He was married to Miss Mattie M. Norwood in Aug. 1880, and had born unto him 2 children who still survive him and three preceded him to the better land. While he had to say farewell for a short time to these and his wife on earth, he met a happy welcome from the three in heaven..

Bro. Davis was Sec'y of the Y. M. C. A. at Conway about one year ago while living at Conway. He moved his church letter from Union Valley and after he moved back, he did not get his letter before he was confined to his bed, but the last Sunday of his life he sent for Bro. W. P. Hamilton to come and preach for him and take him into the Church. He said he could not bear the idea of dying out of the Church. The day he died he sent and bought some part of his burial clothes and sent for Bro. Jas Reynolds and requested him to preach his funeral. Wife, father, mother, brothers and sisters, weep not; for remember the Lord chasteneth whom he loveth. He has gone home to his children in heaven. By the grace of God may we all get home.

J. H. GIST.

WRIGHT.—W. L. Wright was born in New York, April 9, 1842; moved with his parents to Ala. in childhood; remained in Ala., until the year 1870, in the latter part of which he came to Ark., and settled on Big Maumelle; was happily married to Mrs. L. A. George in Sept. 1871, and died (while serving on the jury) at Little Rock. He professed religion and joined the M. E. Church, South, in 1880. After that he neglected his Christian duties, and grew cold. Bro. Wright was blessed with but one son, whom he loved very much. The Lord in his divine providence some years ago took his son from the family circle. The death of his son seemed to loose him from earth, and bind him to heaven. Since that time he has honored God with his service. He was my steward at Bethlehem Church. His home was the weary itinerant preacher's home. It was a delightful place to go. The last time I was there we sang, prayed, and rejoiced together. Little did I think when I told him good-bye next morning, that the next time I visited his home, that he would be lying beneath the sod. He leaves a wife, three step-children, and a host of friends to mourn his death. Loved ones, grieve not as those who have no hope. While memory of the past and present fills your lives with sorrow, may the hope of the resurrection fill your hearts with joy. Death is the gate to endless joy; therefore, grieving friends look up, your brother shall live again. His pastor,

F. P. DOAK.

WALLACE.—Little Dannie, son of Rev. J. M. and Mrs. Belle Z. Wallace, was born in Garland Co., Ark., May 9, 1887 and died in Hot Springs, Ark., March 10, 1891. He was baptized by Rev. J. S. Nicholson July 9, 1887.

In the early morning of the day preceding the day of Little Dannie's death he met with the sad accident that so suddenly terminated his earthly existence. The little fellow, following his accustomed habit of bathing his face before taking his morning meals, had washed his little face and ran alone into an adjoining room to warm himself by the fire; and, as is supposed, thoughtlessly ran too near the fire, when the cruel flames seized his clothes and hurriedly did their work of death. His frightful screams hurried his father to the horrifying scene, but too late to rescue his darling boy from the sad effects indicated above.

His beautiful face, with flashing eyes and becoming countenance, gave promise of sprihtly youth and noble manhood, but these have faded from earth to develop amid the more congenial environments of that beautiful land on high. Dry up your tears, dear parents, and comfort your hearts in the sweet anticipation of that happy re-union where death and parting are forever gone and the little ones and their faithful parents shall enjoy the pleasures that are at God's right hand forever more.

W. R. HARRISON.

PUTNAM.— Nelson Bedford Putnam, son of James H. and Sarah Putnam, was born in Oregon Co., Mo., March 11, 1873, and died March 29, 1891. On a beautiful Sabbath morn, so emblematic, as it were, of that glorious day he was henceforth to enjoy, the soul of our friend and pupil took its flight to the God who gave it. It is sad to lose the noble and true, but how our sorrow is comforted by knowing "what is our loss is his gain." He died a consistent member of the M. E. Church, South. Calling his father to his bedside, just before his last breath, he said, "I shall soon be happy." We feel, and we know, that he is safe. He is missed by his associates, by his teachers, and how sadly is he missed by the dear ones of his earthly home; but we would not call him back from the bliss he now enjoys, could we; we will patiently watch and wait, until we are called to join him and many other loved ones, in the "realms of sweet rest."

HIS TEACHERS.

GREESON.—Samuel R. Greeson, son of J. H. and N. E. Greeson, was born in Ark., Dec. 6, 1870 and died at the home of his parents in Clinton, Van Buren Co., Jan. 33, 1891, of typhoid fever. From childhood Sam was moral and kind to parents, always manifested great love for sisters and brother. In 1885 under the ministry of Rev. H. A. Story he joined the M. E. Church, South. Sam had many frends, was a regular attendant at Sunday-school, always ready to assist in the enterprises of the Sabbath-school. His place is now vacant but his influence still lives. His gentle, manly deportment among his associates has left its impress upon them. During his sickness which was protracted, he often expressed a determined resolution to live better, that he would be better qualified to live a Christian life and maintain with integrity the Christian religion, that in the end he would be fully prepared to enter the world above.

G. T. GUILLETT.

PUTMAN.—Lydia Adeline Putman (*nee* Reader) was born in Howard Co., Ark., Dec. 24, 1861, and died at her home near Mineral Springs in the same county April 3, 1891. She became religious in 1873, her twelfth year, and joined the M. E. Church, South, in which she was a consistent, devoted and zealous member till death. She was married to John T. Putman Jan. 8, 1878, the result of which union was seven children, two of whom preceded her to the glory-land. She was full of good works, not only at the church shouting the praise of God and helping in the good to be done, but in every-day life she was constant in her attentions to the sick and needy. She loved the Methodist ministry, her husband being the son of a minister who was brother to Rev. J. C. Putman of the Tennessee Conference. She was ever delighted to enjoy the preachers' company and to extend to them the hospitality and comforts of her home.

She gave special attention to secret prayer and had great confidence in God, living constantly in the belief as she expressed it, that "all things work together for good to them that love God." She expressed complete resignation to his will. No better evidence is needed that she is at rest than the true and genuine life that she lived. She is greatly missed in the family, Church and community. A large circle of friends attended the funeral services conducted by the writer in the Methodist church at Min-Springs, after which her mortal remains were laid to rest in the beautiful cemetery near by in hope of a glorious resurrection.

JOHN H. GOLD.

WILKERSON.—Martha Ann Wilkerson (*nee* Burrows) was born in White Co., Ark., Oct. 16, 1857; died after a long and painful illness with typhoid pneumonia March 23, 1891. Sister Wilkerson professed religion in early girlhood and joined the C. P. Church. She was married to Bro. R. K. Wilkerson Dec., 1875, after which she joined the M. E. Church, South, and ever lived an upright, consistent Christian life, always confiding in the promises of God her Master. As a wife she was true and affectionate; as a mother she was tender and loving; as a neighbor she was kind and obliging; as a Christian she was faithful and true to her Church, always found at her post of duty. Thus a Christian wife and mother is gone to receive her crown of rejoicing. She leaves a heart-broken husband and six little children and many sorrowing friends to mourn their loss. The funeral sermon was preached by the writer in Mt. Olive Church March 24, to a large concourse of weeping relatives and friends. Notwithstanding the dark cloud of sorrow that was over the congregation a bright stream of joy filled the hearts of some to the overflowing, some weeping and some shouting and praising God for the religion of the Bible. None can meet death so bravely as the humble, faithful Christian. May her husband and children emulate her Christian life and example, meet her in the home of the good, the saints' everlasting rest.

El Paso, Ark. W. R. FOSTER.

ERWIN.—Little Joe Rowland, son of Dr. and Mrs. M. M. Erwin, died in Auvergne, Ark., on the morning of March 11, 1891, after an illness of some weeks with measles and whooping-cough. None but those who have had little ones committed to their care and have seen them taken away can know fully, how to sympathize with the bereft. Little Joe remained long enough to shed the fragrance of a bright face and loving heart around the domestic fireside; to draw the hearts of dear ones, and a little host of friends to himself; and then was borne home to that sweet land whither Jesus had gone to prepare a place for us. "Is it well with the child?" "For of such is the kingdom of heaven."

These little rosebuds which are plucked just as they ope the petals of the soul, fill a place in this old world of ours, "that we know not of." But one day "we shall know, even as also we are known." Meantime let us draw near the Christ of eternal life and look by faith into His character, for as we study and continue looking, we see more and more of things real. Through this Prince of peace, the eyes of the soul may look "within the veil" and explore much of the unknown world. Rest to his ashes—peace to the bereaved.

A. M. R. BRANSON.


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The continual breaking of lamp-chimneys costs a good deal in the course of a year.

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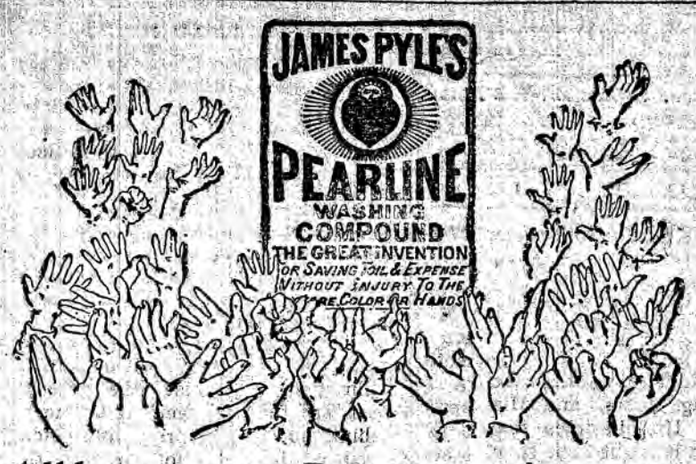


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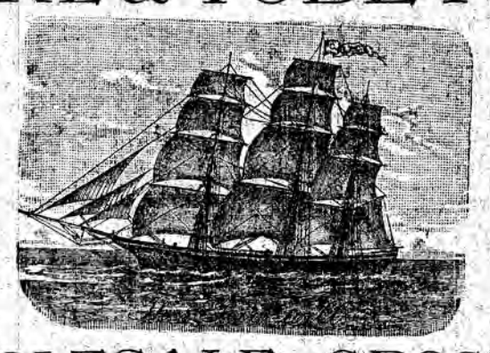

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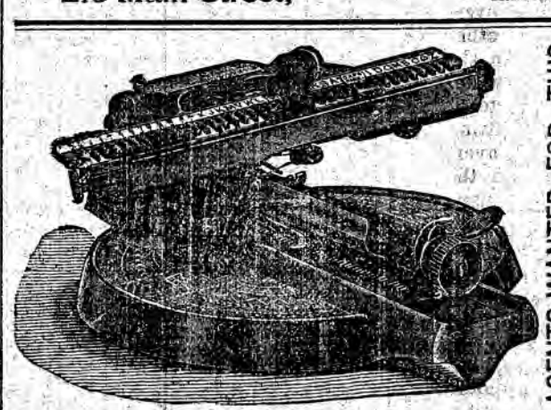

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The smallest infant will take it.
Chills once broken will not return.
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No quinine needed. No purgative needed. Contains no poison.
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The Little Rock & Memphis Railroad will sell round trip tickets from Little Rock and points on its line, to Birmingham and return at one fare for round trip. Tickets will be limited good to return on or before May 31st. The Little Rock & Memphis Railroad is a short line from Arkansas and the quickest route. Passengers from points on the St. Louis, Iron Mountain & Southern Railway and the Little Rock & Ft. Smith Road should buy local tickets to Little Rock and re-buy there. This line carries elegant Woodruff and Pullman Buffet Sleeper on all trains. For further information address

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Our duty, privileges, and security are in believing, not in knowing; in trusting God, and not our own understanding. They are to be pitied who have no more trustworthy teacher than themselves.—Dr. C. Hodge.

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Reviling judges, cursing and speaking evil of rulers, is forbidden by the Word of God (Ex. 22:28; Acts 23:5). If the truth must be spoken or written, it should be in a spirit of calm candor, of prayerful respect, of constitutional obedience, of patient forbearance, of legitimate correction.

Health and Happiness are inseparable.

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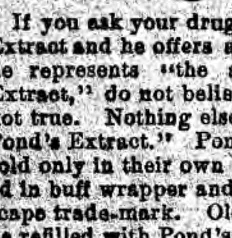

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*Beware of substitutions and imitations.*

### FIELD NOTES.

ST. FRANCIS C'T.—We are getting along very pleasantly with our good people, having received many deeds of kindness, words of counsel and encouragement from our thoughtful stewards. I am glad to say that we have some stewards (here and at other places), who love the interest of our Church and the cause of Christ as devotedly as any of our itinerant preachers do. We loved the generous people whom we served last year and our love to this people is growing more and more as we get better acquainted with them.

We have let the contract to build a neat parsonage at St. Francis which will cost about $400. when finished; it is to be completed by the first of June. We hope to build a church at Piggott (now the county seat) during this year.

We have had five accessions this year, had two members to die, filled nearly every appointment, have large attentive congregations and I trust we are doing some good by the help of God. We have as good and progressive Sunday-schools here as anywhere in our Conference. The people are very regular to attend all our religious services. Nearly all denominations are represented here, but the probable growth of Methodism is encouraging. Our Easter service was enjoyable and the collection for Scarritt Bible and Training School was $8.-25. We expect to begin our protracted meeting, at St. Francis, May 10 to continue two or three weeks. We cordially invite you, Mr. Editor, or any of the brethren, and promise as good congregations as you will find at any village. We are counting on having our beloved P. E. with us on the occasion and other help as we can get it. I believe the Lord will bless us with a good revival. Pray for us. Wife and I are living comfortably in the excellent home of one of my stewards. Thank God for a home and good people.

Yours in Christ,
A. C. GRAHAM.

St. Francis, April 24.

CAMDEN C'T.—My second Quarterly Conference embraced the third Sunday in the current month. Every Church represented but one, which was at the extreme end of the circuit. All seemed to be in a cheerful, hopeful, religious spirit; and every thing was done in decency and in order. It was an enjoyable occasion, socially and religiously. While the social feature had fair play (it was not over done), the religious interest was stressed. All things considered the finances were reasonably well up. Our P. E. Bro. H. H. Watson, was with us in the spirit of the Master looking well after all the interests of the Church. His preaching was good, spiritual, wholesome. There was a large concourse of people out on Sunday; good sermon, good attention. After preaching the people served up a sumptuous repast—plenty for all and to spare. Looking at that rich and bounteous feast, one would never have suspected that, that much talked of old fellow Hard-Times lived anywhere in the region round about. Yet I have been told that he has been stalking about over Camden circuit, and at one time I really thought that he was abroad in the land, but I think now it is a mistake—at any rate he will be ashamed to have his name mentioned at Silver Springs any more this year. I am so glad that he doesn't live here. I never did see him and from all that I have heard of him I don't wish to look upon him. I am so rejoiced to know that I will not be troubled with him in taking up my collections; he can be such a hindrance when he's around, one breathes fresh to have him out of the way. He frightens people so. However he may be in some other part of the District. I hope Bro. Watson will watch for him. In the afternoon we had Sunday-school and children's service, which was closed by Bro. Watson, with an earnest exhortation to the children, and the people generally to turn away from their sins. Many came forward and gave the preacher their hand and promised to lead a better life. May the Holy Spirit help them to pay their vows. I am impressed that I am serving as kind and as generous people as it has ever been my lot to serve. By the help of the Lord they shall have the very best that is in me. By their help, and the grace of God I expect to succeed. "Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me," that I may have free access to the homes and hearts of the people, and that the Church may be quickened and blessed along all lines of work.

E. L. BEARD.

Buena Vista, April 23.

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### FROM OREGON.

EDITOR METHODIST:—We are moving on slowly but I hope surely. I must here tell your readers who have never been West, that business in the West and church affairs move entirely differently. Worldly business is pushed to completion but Christ's cause at a much slower rate. I had the misfortune to lose my house with all its contents by fire April 7. All my books are destroyed—not one article of anything saved from the flames. Some of the brethren of the Arkansas Conference have some of my books borrowed. So if they read these lines, I hope all who have them will send them to me by mail to Olene, Klamath Co., Oregon. I enclose a dollar for my subscription to THE METHODIST for 1891. Pray for us.

J. W. BRYANT.

Olene, Ore., April 13.

John Fitzgerald, of Lehigh, Missouri, writes May 2d, 1889:

"I have been trying Shallenbergers' Antidote for Malaria and think it the best medicine I ever saw. It cured my wife and little girl when nothing else would, and they are both stout and hearty after taking one bottle."

Dr. Price's Cream Baking Powder

Used in Millions of Homes—40 Years the Standard.

NOTICE.

Owing to the District Conference, which will be held at Dallas, Polk Co., July 15-19, I have made the following changes in the times of holding the following Quarterly meetings:

Dallas circuit to May 16-17; Potter C't, May 23-24; Cove C't, May 30-31; Saline C't, June 6-7.

A. D. JENKINS, P. E.
April 22. Hot Springs Dist.

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TO CONTRACTORS.

Bids for the building of the new brick Methodist church in the city of Brinkley, Ark., solicited and will remain open until 15th day of May at 12 o'clock a. m. reserving the right to reject any or all bids. Brick delivered on the ground. Plans and specifications can be seen in office of Sec'y., R. M. Henderson in city of Brinkley, Ark.

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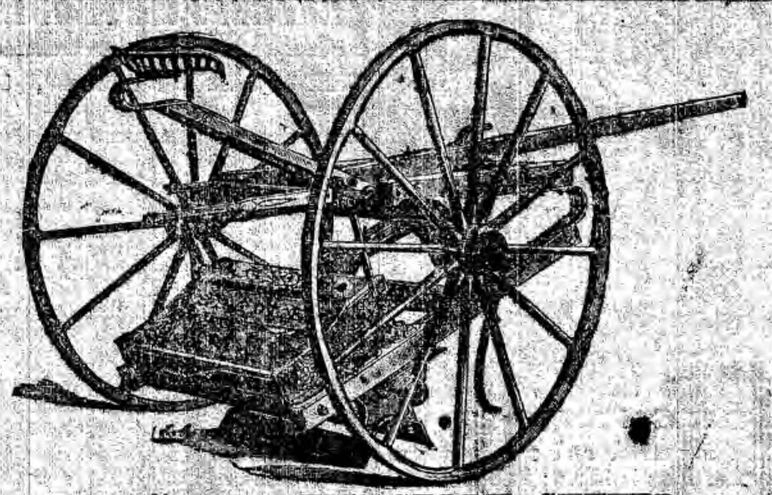

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