The Arkansas Methodist.

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

BY BENNETT & THORNBURGH. "Speak Thou The Things That Become Sound Doctrine." TERMS, IN ADVANCE, One Year, $1.50. To Preachers, $1.

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SUCCESSIONISM.

No. 1.

The Roman Catholic Church claims to be the only Church of Christ in the world, because it alone has had an unbroken continuity from the apostolic age until now, and holds that all other Churches, not in formal union with itself and subject to the ecclesiastical administration of which the Bishop or Pope of Rome is the head, are heretics or schismatics.

The Greek Catholic Church claims to be the only Church for the same reason, and holds that all others are in error and schism.

The Anglican Catholic Church—represented in this country by the Protestant Episcopal Church—claims to be the only Church having an unbroken continuity of ordinations proceeding by successive imposition of Episcopal hands from the apostles until now, and holds that all Churches whose ministers have not received ordination from her Bishops, are without a ministry, without sacraments, and without any church validity which either Christ or his Church can recognize.

The Baptist Churches—or a certain school among them—claim that the Baptists are the only Churches of Christ, because they alone have maintained an unbroken series of Churches holding to baptism in what they insist was the apostolic way, and to a peculiar system of church order, and that all others are companies of unbaptized people, heretics, outlaws and rebels in their relation to Christ and his Church. And as their claim is more baseless—if possible—than any of the others, so are they more intolerant and abusive toward other Christian Churches, styling them harlots and whores, and calling their ministers frauds, usurpers and deceivers, and indeed manifesting toward other Christian bodies a spirit of hatred and persecution, such as characterize no other Christian body in this age. I said this claim is made by a certain school among them, for the more pious and cultivated Baptists make no such claim, and would scorn to make such.

I want to show that this claim to succession—whether by Baptists or any one else—is foolish and without warrant in history or revelation. It is a matter of no concern to me and of no importance to any man whether my Church or any particular Church has had an uninterrupted historical succession from the apostles or not;—I mean in any of those particulars which successionists clamor about. It is of no concern to me, because it is of no concern to Christ.

If it is of importance, it ought to be easy to know whether this Church—any particular Church—has had an unbroken continuity from the apostles. But it is impossible to know this. Impossible to me, impossible to any man. If God requires any man to find such a Church, he requires an impossibility!

Passing by the claim of the others for the present, let us attend to this claim of the Baptists. Select any particular Church among them, say the Second Baptist Church in Little Rock for example. This school will claim that they constitute a valid Church in gospel order, because it is composed of persons baptized, or immersed, after profession of personal faith in Christ and conscious acceptance with God, baptized by authority of a valid Church, by an elder who had been himself so baptized and subsequently ordained and authorized to administer baptism by a presbytery composed of elders who had each a similar qualification—extending in unbroken chain to the apostles. All this must be true or else the Second Baptist Church in L. R. is no valid Church. Every particular item must be proved before we can justify the claim of this Church to be a Church at all. But no man can prove this. And upon this theory the chances are a million to one that this Church is not a valid Church.

Here are some questions we must answer if we will establish such a claim; questions, some of them, which no man can answer. When was this Church organized? Who organized it? Had this man or these men any right to organize a Church of Christ? Who conferred this right? Had each of them been immersed? Was he regenerated before being immersed? Was he presented for immersion by a valid Church? Was each of the several elders who baptized each of these men and women, himself a qualified administrator? Had he been properly ordained? Had he been truly baptized? Had he been voted for and presented for baptism by a Church, every member of which had been baptized? Were the men who ordained him properly ordained and regularly baptized? All these questions and a hundred more must be satisfactorily answered before I can know whether this is a valid Church or not.

The Church—Second Baptist of Little Rock—was organized, say about the year 1866. Did some one say it is too young to be a Church of Christ? I do not know who constituted it. I suppose a number of men and women covenanted together to constitute this Church, each perhaps presenting a church letter. Some were from the First Church of Little Rock. Perhaps some from Benton, two or three from Fayetteville, two from Memphis, a few from St. Louis, one from Indiana, another from Ohio and so on. These letters certified that the parties were members in good standing in those Churches. Now it is necessary to know that each of these Churches was in gospel order, and that each had been validly constituted; and to know it I must have a history of the constitution of each of these Churches, and then I must inquire into the history of each of the Churches from which their charter members were derived; and then I must go back to investigate the founding of the Churches that gave them their original members. By this time it is likely that I shall have pushed my inquiries into every State in the Union and even beyond the seas. If the matter is of importance, I cannot afford to be uncertain about any particular. I must have the records satisfactory and complete. I cannot afford to take the word of Dr. Miller, or of Editor Clark, or of anybody else. They may be mistaken. They may not have made an examination. They may not be able to answer all these questions at all, but they just jump to conclusions. But I must know. If it is at all important that I belong to a Church in the succession, I must trace the lineage of this Church in all its myriad ramifications all the way back to the apostles. Ye who clamor about succession, tell me, is not all this so? J. H. Riggin.

LETTER FROM CHINA.

The possibility of a large number of foreign gunboats coming to China to call the government to account for the inadequate protection of missionaries, as in the case of the recent riots, is stirring up the officials to considerable activity in settling the bills for indemnity for property destroyed, punishing the ringleaders in the riots, etc. The Chinese Foreign Office at Peking has recently sent orders to all the local officials throughout the empire to take account of all the missionaries in their districts, where located, the number and size of their buildings, whether native or foreign style, owned or rented, distinguishing between chapels, schools, hospitals, foundling asylums, etc. The document issued by the Foreign Officials, a copy of which the district magistrate sent us as his warrant for calling on us for the items named, says that this action is taken solely with a view to our thorough protection, and no attempt is to be made to interfere with the internal affairs of mission work in any way whatever.

Recent news from Peking leads to the belief, that the Treaty Powers have made peremptory demands on the Chinese government for the speedy settlement of the claims for property destroyed, the adequate punishment of the rioters and for the opening of the province of Hunan to foreign intercourse. This last demand is rendered necessary by the fact, that during the past few years great quantities of the vilest and most inflammatory placards and pamphlets, directed against foreigners in general and missionaries in particular, have been issued by the people in that province and have been the principal cause of the recent riots. Unless such vile publications are stopped, riots against missionaries will continue. No effort seems to have been made by the Chinese officials to put a stop to these vile publications, and the foreign governments appear to be under the necessity of bringing pressure to bear upon the government to secure this end. The people of that province seem to be more bitter against foreigners than those of any other province in the empire, and no one seems to know just why this is so. They accuse the foreigners of the vilest and most monstrous crimes of which it is possible to conceive; crimes that many, if not all of us, never heard of till we came to China. They are so bitter against foreign things, that they will not use foreign matches, kerosene, etc., and they have stoutly resisted the introduction of the telegraph into the province, a great crowd having gathered at one point recently and drove the builders of the line out of the province and destroyed a quantity of material. The most of the members of the Ko Las Hwe come from that province. The soldiers in the regular army are largely recruited from them, and it is these facts that make it altogether uncertain as to how much reliance can be placed on these soldiers to protect us when a mob comes to attack us. However, our trust lies not so much in Chinese soldiers or foreign gunboats, but in the guns of the living God, whose work we are here to do. He will keep us here as long as he has use for us here.

The three district magistrates of the city have put out a joint proclamation, offering $100 reward for the capture of the person or persons who wrote the anonymous letter referred to in my last letter, threatening to burn down all our property here, and warning us to flee at once if we would escape personal injury. So far as I have heard, no other such letter or placard has been issued, and no attempt has been made to carry out the threat contained in that one. If we are to have any further trouble, we may expect it within the next two months, during and after the triennial examinations at Nankiang and other places. A. P. Parker.

Suchow, Aug. 19.

ARKANSAS CONFERENCE.

Old Minutes Culled.

The 3rd session met at Washington Nov. 7, 1838. No officers are mentioned, but a note says no Bishop was present to attend to the ordinations.

Admitted on trial: Peter German, B. C. Weir, Samuel Clarke, Daniel Adams.

Remaining on trial: Annis, Groce, Steel, U. Whatley, Graham, Seaman, Allen.

Admitted into full connection: A. Hunter, E. Whatley, J. L. Newman, A. Avery, T. Benn, W. H. Bump, J. Essex, J. W. P. McKenzie.

Twelve are elected Deacons, three Elders.

Weber, Cornelius, Scott, Bertholf, Jeptha Hughes locate. B. Lee is supernumerary, Tuttle Fields superannuated. This is the first time we find Tuttle Fields and Jeptha Hughes, but can't tell how they got in. John C. Parker, Alex. Avery and Jacob Custer did the same thing in the appointments of 1837.

Hiram Gering died of the congestive fever on the Washington C't at Dr. Bedford's on Cane Hill, Sabbath, 3 p. m., Sept. 17, 1838. He was from Monongahela Co., Va.

The statistics are pretty full, and give us 3,469 Whites, increase 415; 592 Blacks, increase 91; 883 Indians, decrease 77.

The finances show $271.11 collected from all the charges; surplus, $25.37; from the Book Concern, $400; Chartered Fund, $82; total, $778.48. No other contributions reported. The surplus mentioned is small, but who can tell us what it means? Does it mean that all had received their allowances except those to whom the Minutes show appropriations were given? Fewer claimants than usual are in the Minutes for this year.

George W. Morris, Juba Estabrook, Spencer Walters, Mackley S. Ford, David Fellows, Wm. Mulkley, Solomon Holford appear for the first time, and only in the appointments; who can tell us how they came in? James M. Gore has made his last assault on the enemy in Arkansas, and hies him away to parts unknown. We hope he kept goring him to a good old age.

J. A. Walden.

LETTER FROM BISHOP ANDREW.

Dear Bro. Bennett:—In last week's Methodist Bro. Walden's cull from the old Minutes says of the Conference held at Little Rock, Nov. 1837: "Bishop and Secretary not mentioned, but tradition says Bishop Andrew presided." As it is important to keep our *history*, not *tradition*, and I have a characteristic autograph letter from Bishop Andrew in reference to that visit to Arkansas, no doubt it will be read with delight by many of your subscribers. W. H. Browning.

Pine Bluff, Sept. 17.

Summerfield, Ala, Jan. 8, 1868.

My Dear Bro. Browning:—I did not know what had become of my old friend, but often thought of you, and of other days. Well, the other day I got a letter from the office and found on opening it, that it was from my old friend, W. H. Browning. And so you have strayed over into Arkansas, a land which I have visited frequently, and would like to do so again, but I am growing old so fast, that I doubt whether I shall ever be able to realize my wish. * * *

My mind goes back to the time when I first visited the Arkansas Conference. The session was held at Little Rock, and was the second session of that body. The first, I think, was held at Batesville, and Bishop Morris presided. It was a small body, even after the half dozen which I carried with me, were added, yet they were men of the right stamp; men of true hearts and determined purpose. I think that but few of the men that met me there are now living and in the work. I stayed at the home of Bro. Ratcliffe, who, with his excellent wife, showed me much kindness. He I see is living, and yet in the work, and still a faithful, zealous leader in the hosts of Israel; God bless him and his.* I remember Fountain Brown, whom I used to meet at Conference many years after, but I believe he has crossed the flood and gone to his reward. Arkansas about this time had a very unenviable reputation. It was regarded, even in the neighboring States, as the home of robbers and murderers. And when it was understood that I was going to hold that Conference, many of my friends seemed quite astonished when they learned that I intended to go. You must certainly, said they, arm yourself as a defense against the outlaws you will be sure to encounter. No, said I, I will trust in God and go in his name. If these characters see me without any preparation for defense, they will think I have nothing worth fighting for; but if they see me armed to the teeth they will conclude I have booty, and will be more apt to attack me.

Well, I went to Arkansas, and mingled with all classes of its population, and no one offered me any violence in all my route. And usually when they ascertained that I was a minister, they treated me with respect; so I carried up a better report from Arkansas than many others would have done. The only weapons I carried with me were my Bible and Hymn Book, and above all a firm confidence in God. I have visited the Conference several times since then, and have marked its steady increase in population and material prosperity; and that now, instead of the little band of 1837, that met in Little Rock, two respectable Conferences with many thousands of members occupy that country. J. O. Andrew."

*Bro. Ratcliffe died shortly after.

BRO. PULLIAM AND SANCTIFICATION.

We shall not enter an argument on this much written-up question now. Bro. Pulliam assumes, as those who agree with him always assume, the very thing we deny. If Bro. Pulliam will call up a few facts they ought to make him less confident of finding Wesley where *he* puts him, than he is. For example, Dr. Pope makes Wesley hold sanctification as always gradual. McClintock and Strong admit W. so held till about 1762, if we recollect the date; *then* he is suffered to change. Dr. McAnally held in his pamphlet, that Wesley held one way for a time, changed, then late in life resumed his former view. Dr. Caradine considers that W. held the second-blessing holiness view from the beginning—in the club. Now why do these eminent men differ so widely on such a question? *Has any one* of them examined all the dates, or a goodly part of them, that directly and essentially bear on the question? If so, they gave no proof, no date. Will Bro. Pulliam be so kind as to give us the place in W.'s writings where he speaks distinctly of sanctification or holiness as an instantaneous blessing in addition to both justification and regeneration, where he means by regeneration the new birth? We ask it as a *favor*, in the most kindly spirit, and promise to carefully examine it.

Our good Bro. then tells us of the failure of some preachers and the success of evangelists. Our observation is different, and our observations have been more extended on *that* line, we presume, than those of any living preacher. Our observation is that on an average nine-tenths of those reported converted under evangelists are not converted—show no fruits of conversion. As to success of preachers, we have a test close at hand. In Texas, quite recently, we attended a camp-meeting—1889—beyond Llano, Tex., where we preached a week, and had 60 adult conversions and additions. The previous year a distinguished advocate of the second-blessing theory preached a week at the same place, and made the second blessing his constant theme in public and private, teaching and preaching. Not one was reported converted—not one added to the Church. In St. Louis, before the war, Dr. Parsons, Bro. Marvin and Watts and myself had revivals extensively every year, while I held extensive ones in the country also, all through the country around St. Louis. Yet not one of these revivalists professed the so-called second blessing. Many of the revivals of recent date held by evangelists are myths. The writer is now preaching in a city where just three months ago he was told in Mo., that an evangelist was sweeping the country in—in Texas—great revival—wonderful. There was no revival at all in any sense of the word, but a meeting that did evil and no good. Not a single conversion, and the membership not revived, nor even a "second blessing" professed. At a camp-meeting near Grand View, Texas, some few years since, we had about 125 conversions, and the membership greatly refreshed, and the meeting was of such moral power as we used to witness when a boy, but not a sermon was preached on the second-blessing theory. At a camp-meeting at Pump Springs, near Nashville, Ark., last Summer, 1890, we had a number of conversions, and all penitents at the altar were converted, but not a sermon was preached on the "second-blessing" subject. During the last six weeks Bro. Robins on Kingston c't. had from 50 and 100 conversions, and we preached a week at one of his meetings, and in all the revival not a sermon was delivered in favor of the theory. We do not deny but that there are many preachers of late who have not conversions, but it is far safer to suppose that they were never converted, never regenerated, than to lay the defect to want of the so-called second blessing. If revivals follow the "second-blessing" preachers, but fail under those who do not preach the same, how do you account for the revivals under Baptists and O. S. Presbyterians who do not hold to the doctrine? And how will you account for the famous revivals of Ky. beginning about 1801 at the Cane Ridge camp-meeting, Bourbon Co., Ky., beginning under Dr. Lyle, O. S. Presbyterian, under whom some years later Bishop Kavanaugh was converted? That revival went on for years, spreading over the State and into other States. Yet no sanctificationist of this school was connected with it.

We are aware that the papers of this theory of late are seeking to make the impression, that the second blessing is necessary to successful revival work. My own personal observation during the whole of my ministry is to the reverse. But we will not go further into the matter now. As we said, we will not now argue the question of Wesley's views; but dear Bro. Pulliam we will fully redeem our promise. Mark you that. By the way, if the order be as you name—of the instantaneous "second blessing"—not a constant going on to perfection—not "perfecting the saints"—sanctified ones—comes "after his justification and regeneration," by what rule do you call it or your class a "second blessing?" As justification is external to us, the remission of the penalties of sin and regeneration is an internal work of God's Spirit, and "holiness" comes in after that, and not as regeneration, but a separate and subsequent work, why is it not the third blessing? I ask this too for information, and in all kindness.

Now my precious and God-blessed brother, we promise you before God and His holy Church, that we will honestly and fairly investigate this great problem. It is the duty of some one to do it as it has not been done; for the parties, as shown, differ so widely—all great and good men, too, that it must impress one that Wesley has not been investigated on the question satisfactorily. And it must be remembered that in America the question never gave our people serious trouble till a lot of rather crude women and men began in sixties to raise a great excitement over it, led by Dr. Inskip, it would seem. The most of our preachers—learned and unlearned—seemed to have a vague idea of sanctification, while a few had clear Scriptural views, and as to Wesley, each honestly believed he was with that rarest, greatest and noblest of great men.

J. Ditzler.

Greenville, Texas.

The adoption of western methods, and the increased power certain to result therefrom, will make China more menacing than she has been formerly considered. Chinese statesmen are waking up to the possibilities of the new situation. The leaden weight of its immemorial conservatism is being shaken off the country. At a recent banquet in Amoy, given by the American Consul there, the Chinese governor of that province was present. In a speech he uttered the following suggestive remarks: "China is today learning that lesson in education which Europe has obliged her to learn, the art of killing, the science of armies and navies. Woe, then, to the world if the scholar, profiting by her lesson, should apply it in turn. With its freedom from debt, its inexhaustible resources and its teeming millions, this empire might be the menace, if not the destroyer of Christendom. No matter what happens, it needs no prophetic gift to know that the twentieth century will see at the forefront of the nations of the world China in the East and America in the West. Well may we pray that for the welfare of humanity their purpose will be as peaceful and upright as it is to-day."—Christian Guardian.

EVANS--HICKMAN DEBATE.

We are requested to publish, that Rev. J. T. Evans of the Baptist Church and Rev. I. B. Hickman of the M. E. Church, South, will debate in Caulksville, Ark., Oct. 6—8 next the following propositions:

1. That the Missionary Baptist Church is the only correct or Scriptural model of the apostolic Church in doctrine and in the administration of the ordinances, viz.: Baptism and the Lord's Supper. Evans affirms, Hickman denies.

2. That the Methodist Episcopal Church, South, is a Scriptural model of the Church of Christ or a branch of the same, in faith and practice, and in the administration of the sacraments, Baptism and the Lord's Supper. Hickman affirms, Evans denies.

THE ABOUNDING HARVEST.

"The harvest is truly plenteous." If it was abundant in Galilee during our Lord's ministry there, it is so also throughout Christendom still; and beyond Christendom are the greatest harvest fields of all—the dim neglected millions of the heathen world. It is true that in this closing decade of the nineteenth century the novelty of the missionary revival is over, and the mere romance of the enterprise is gone; but the fields are there still, and the precious grain is ripe, over ripe. How plenteous numerically is the living harvest of souls! The population of the globe is perhaps some fourteen hundred millions; and all these need the Gospel of Christ, and are capable of being redeemed from sin, and of devoting themselves to the service of God. How plenteous also as regards accessibility! When the Lord Jesus said to his apostles "Go ye into all the world," there were no facilities for traveling; no railways, no steamships, no telegraph wires, no newspapers. But in our time how easy and rapid is the communication with every part of the world! The remotest shores are now quite accessible. Politically, too, the world is lying open to the Gospel. And how marvelously within the last generation have nearly all lands been opened to the missionaries of the Cross! Italy, the very heart of the Papacy, now enjoys full religious liberty. The Gospel is winning its way most hopefully in Bulgaria. Missionaries are threading the great rivers of the Chinese Empire. Japan is rapidly putting on Western civilization, and multitudes of its people are asking the way to Zion. Christian missions are penetrating even into the heart of Darkest Africa. And the harvest is plenteous as regards readiness for the Gospel. On every side the ancient barriers are falling. The Old World philosophical paganism of Asia is being slowly undermined. Africa, discontented with its fetichism, is blindly seeking the Lord, if haply it may feel after Him, and find Him. Europe and America are distressed with intellectual doubts and disturbed with social problems which the truth as it is in Jesus alone can solve. Everywhere the fields "are white already to harvest."—Christian at Work.

QUITMAN COLLEGE.

Fifty thousand dollars on endowment is a small sum. It can be secured in a short time, if all will help at once. The college has educated enough men and women to endow it. Let them help first. It must be a direct free-will offering. The commercial idea has not reached us. It does not commend itself. That may be the quickest way to get money, but it is not the best way. In the long run it is a failure. The money season is upon us. Let every ex-student of Quitman College set aside something for endowment. Let it be a Christmas offering. Consecrate yourself—and your money—to the Lord.

Sept. 13, '91. O. H. Tucker.

☞We will cheerfully send extra copies of The Arkansas Methodist to all preachers, who will notify us, that they can use the same to advantage in canvassing for new subscribers,

ARKANSAS METHODIST.

WEDNESDAY, SEPT. 23, 1891

RECOLLECTIONS---PARTING WORDS.

No. 38.

With this I close these "Recollections." I was doing my best to get on to a glorious camp-meeting in the wilderness, at Brown's Springs, then (Oct. 1867) on the Tulip circuit—a meeting remarkable for one truly glorious fact—conversions, many of them clear, bright and happy, at every hour's service, from commencement to close. I must mention, that when the first conversion occurred, Rev. Robert Parvin arose and said: "God has converted one soul, now let us all sing 'Praise God from whom all blessings flow.'" A truly religious spirit pervaded the whole encampment from first to last.

But I cannot consent longer to occupy important space in our truly excellent paper, THE ARKANSAS METHODIST. These articles have been written at the suggestion and request of two beloved brethren, for whom I have ever cherished the profoundest regard. How far the scenes and incidents of my humble itinerant life, as I have reviewed them in these papers, have interested the readers of THE ARKANSAS METHODIST is not a matter of concern with me. I humbly trust a few have found pleasure, if not profit in perusing them. May the good Lord forgive me, if I have written one line "in pride or fond desire." I may say in conclusion, in my effective days the itinerancy of the Methodist Church completely possessed me. "Here I am, send me," was my motto; tears come now as I write, the grandest, best thing I have ever seen in this world, is the conversion of a soul redeemed by the blood of Jesus. Glory be to God, I have been permitted to witness many. O how happy I have seen some of you who will read these parting words! My heart is all melted in love for you; let your old now worn out pastor beg of you, hold fast the beginning of your confidence steadfast unto the end, stick to your Bibles, to your closets, to your Jesus; and when, sometimes you are singing "We shall meet on that beautiful shore," I beg an humble place in your prayers. With thanks to the Editor and Printers of THE ARKANSAS METHODIST, and invoking God's blessings on the paper and all its readers, with a thankful heart that I was ever permitted to preach "Christ Jesus the Lord, and myself your servant for Jesus' sake," I lay my pen down.

J. E. CALDWELL.

Aug. 14, 1891.

ST. LOUIS CONFERENCE.

DEAR METHODIST:—One more Sunday and our Conference year will have closed, and more than five score of itinerant preachers will go up to Annual Conference to give an account of the year's labor. While some have labored under difficulties and have suffered much bodily affliction, and while many will answer to roll call at Siketon, one faithful preacher, that has labored long and hard in the St. Louis Conference, has during this year been transferred to the Church triumphant. While our preachers are called to give so minute an account of their labors. It would be a high day with our holy Methodism, if the entire membership would closely review the year's work and mark well the weak places, that they may, during the coming year, be enabled to shun the breakers that have wrecked so many happy moments. O for a mighty wave of consecration to sweep over our beloved Zion, until our membership will feel the individual responsibility for the work that they now require of the pastor. May the day speedily come when our people will quit talking about giving to the Church and giving to the preacher, and when, like Christian men and women, they may realize this to be a debt they owe and one made more binding than any other—being the only one that they have called upon God and the Church to witness, all other contracts have been witnessed by men and by courts of record; but not so with this one, for at God's altar we promised to support the institutions of the Church. Then to talk about giving is far worse than repudiation or bankruptcy. Our pastor, Rev. W. B. North, Ph. D., late of the North Carolina Conference, is a faithful and untiring worker, and a man that loves God and the Church. He has done a good year's work, whereof we rejoice and are glad. We have just completed a church house and parsonage at a cost of $7,000 or $8,000—but some of the young ladies say, that Dr. North holds to that quaint old idea of St. Paul, and wont live in the parsonage.

I had intended to write you of my visit to the White River Conference and of Bro. Edwards' meeting at Shiloh, but as he has written it for me and given me the title of lay preacher, I had better remain silent. As I don't know the duties of a lay preacher, I might get into trouble; but a man that can take the name Barabbas for a text and preach as good a sermon from it as Bro. Edwards did, is above criticism by this scribe. The Howel County Sunday-school Convention will meet in our church at this place Oct. 13. Bro. Thornburgh, visit us at that time, take shelter with an old friend, make us a few good Sunday-school speeches, breath mountain air and be refreshed. May God bless THE ARKANSAS METHODIST and assist its Editor and Manager in making it a power for good.

G. A. OYLER.

West Plains, Mo., Sept. 14.

CHURCH UNITY.

Rev. Dr. J. M. Buckley, editor of the N. Y. Christian Advocate, contributed to the last issue of Zion's Herald an able article on the question, "What attitude should Methodism assume in the movement toward church unity?" From his article we make several extracts, as follows:

"Methodism" stands for a distinct section of ecclesiastical Christianity. It is found in many lands; known by various names; and divided into denominations having different forms of government. Church unity and Christian unity are not convertible terms. Towards *Christian* unity Methodism needs only to maintain the attitude assumed by its founder of always recognizing, expressing, and promoting the unity of the Spirit in the bonds of peace. It never has been a State religion, and so never had the opportunity to persecute other denominations, and its general spirit has been warmly fraternal.

During the last century the spirit of *Christian* unity has greatly increased. Among its most influential causes have been the formation of the British and Foreign and the American Bible Societies. The interdenominational Tract Societies and Sunday-school Unions; the Evangelical Alliance; the union Missionary Societies in foreign lands, and the reflex influence of the fraternal spirit natural and necessary to the workers in remote frontier and foreign mission fields upon the relations of the Churches at home; the great general revivals; the co-operative philanthropic enterprises; the Young Men's Christian Association; and, in this country, the Christian Commission in the late war. By the consensus of nearly all its recent critics, friendly and adverse, Methodism has been one of the principal factors in the production of Christian unity. May it never be less fraternal than in the past, nor ever confound Christian unity with church unity; for the former has its seat chiefly in the heart, while the latter requires the intelligent exercise of the understanding. Hence it is possible to conceive a church unity which would speedily destroy Christian unity.

Church unity signifies the consolidation of Methodism with one or more of the other ecclesiastical organizations of Christendom."

Under the topic, "The different divisions of Methodism," Dr. Buckley says: "With inconsiderable exceptions Methodism is one in doctrine, similar in ceremony, differing chiefly in discipline. The differences not being Scriptural, and the whole history of organized Methodism in this country covering but one hundred and twenty-five years, and its principal division having taken form within seventy years, it would seem that, if desirable, all the larger bodies could unite, leaving two or three of the smallest societies (if they would not come in) to serve as places of refuge for those who could never assimilate with an institution wherein the Church would be greater than any individual, and also for such as might prefer free scope for fanaticism to "zeal according to knowledge."

Would such a union be desirable? If harmoniously and gradually effected, its advantages would be great. Economy of means, homogeneity in spirit and method, extinction of jealousy, stability, numbers, variety of gifts, unity in mission work, a confluence of the traditions of the early days of Methodism once more, would be among them. Besides, a manifestation of power through compact organization, and vigorous societies in many localities where now two and often as many as *five* societies (apart from distinctions of color or language) sometimes bear the name of Methodist and live at a poor dying rate, oppressed with pecuniary burdens, with small and hopeless congregations too insignificant socially, morally and financially to command pastors of ability or to inspire and sustain them if they had them, would result from church unity among American Methodists."

From his remarks on the relation of the M. E. Church to union with non-Methodist Churches, we quote:

4. The Baptists are Congregational in government, and are distinguished from us not only by that fact, but by their doctrines that only immersion is baptism, that infants are not proper subjects of baptism, and that baptism is a prerequisite to the Lord's Supper. Church union with them is impossible unless they or we change views upon those essential points. Methodists and Baptists so well understand one another that *Christian* unity, with the exception of a few bigots, prevails, and *church* unity is conceded to be impossible. These two great bodies have many points of resemblance: both are evangelical; both promote revivals; both reach the middle classes; both attach great importance to preaching; both flourish in all parts of the country; each, not including the other, has nearly as many communicants as all other Protestant communions in this country combined. Though they cannot form an organic union, there is no reason why they should not rejoice in each other's prosperity.

5. The Protestant Episcopal Church has taken the initiative and addressed other Christian bodies, including the Methodist Episcopal Church, in the interest of church unity. Between them and us there is a general similarity of doctrine; although baptismal regeneration is not acknowledged and could not be admitted by Methodists, nor does the rite of confirmation obtain among us.

When the ecclesiastical structures of the two bodies are compared, it is speedily apparent that no adjustment is possible which can comprehend them under one form of government. The Episcopacy in Methodism is not an "order" in the prelatical sense, but consists of presbyters with a special office of high dignity and great power, making the bishop *primus inter pares*. In the Protestant Episcopal Church the dogma of apostolic succession is believed, and ordination by the third order is held essential to the validity of the sacraments. Closely allied to this and dependent upon it are many usages and priestly functions having no parallel in Methodism, and not believed by Methodists to be warranted in the Scriptures.

From the dogma of apostolic succession the denial that other Christian bodies are true Churches logically follows; and accordingly, in the eyes of that Church, the ministers of other communions are but laymen and their sacraments invalid.

No proposition emanates from that Church looking to a relinquishment of these claims. Suggestions have been made of hypothetical ordinations, and of the incorporation of different sects, with all their peculiarities, as guilds within the Church. But all assume that such bodies must no longer exchange pulpits or co-operate with pastors outside that Church in the administration of the Lord's Supper.

When it is remembered that the dogma of apostolic succession is believed by Methodists to be both unScriptural and unhistorical; that they are not troubled with doubts whether their organization is a Church, and are not conscious of any lack of spiritual power, the result of the want of so-called apostolic ordination; and, further, that they believe other evangelical communions to be true Churches and could not place themselves where they would be cut off from their fellowship, it is clear that all efforts to promote church unity between the Methodist Episcopal and Protestant Episcopal bodies must be futile, and are wasteful of time and energy.

THE CHANGELESS GOSPEL.

We hear a good deal of adapting Christianity to the times. Our duty is to seek to bring the times into harmony with Christianity. Christianity adapts itself, when applied, to every phase of human need, but as to varying with every change in human constitution or custom, the idea is out of the question. Its principles must be eternally the same. A Christian journal, published no matter where, asserts that "progressive adaptation to environment is the latest definition of healthy life." Put into plain English, that is simply surrendering to circumstances. Given a malarial atmosphere, the rule would surely work fatally. We must conquer and change environments rather than yield or adapt ourselves to them.

In this connection we welcome the words of the Northwestern Chronicle, a Roman Catholic authority, which very aptly says: "The ethics of Christianity are so broad that they can be fitted for all races, and all times, and all forms of government, and all classes. Christianity reaches the rich and the poor, and proclaims the brotherhood of all men. It proposes many motives, the predominant one of which is love—love for the heavenly Father. Other religions and other philosophies propose less worthy motives. The Epicurean offers pleasure, the Stoic a cold sentiment of duty, the Mohammedan the pleasures of the senses, the Jew servile fear. Not one offers the noble motive put forward by Christianity. It still retains its hold upon the world, it helps to form public opinion and to condemn social ills of all kinds. It still shows a force superior to all other religions." There is no force like it, and the reason of its strength is its uncompromising nature. So far from lowering itself to the times it goes forth conquering and to conquer, until in accordance with the design of its divine Founder, the times will be adapted to its principles and ideals. Anything short of this would not be a perfect triumph for the Son of God.

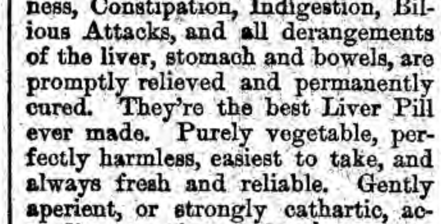
With changing customs and circumstances the methods of Christian work may be modified, but the principles of Christianity, its claims, its character, its inherent antagonism to sin and worldliness, can know no modification and no change. It proclaims the same gospel as the apostles did; repentance toward God, faith in our Lord Jesus Christ, regeneration by the Holy Ghost. Science can discover no gospel more adapted to the welfare of these or any times. We may as well talk of adapting the laws of nature to the times, as to talk of adapting Christianity. Nature is the willing servant of all who adapt themselves to her laws, and so in its larger realm is Christianity. That is only a spurious Christianity that can be changed like the fashions of our clothing, and it will not meet the emergencies of life nor the claims of God.—N. Y. Observer.

Goes right to the spot—one of Dr. Pierce's Pleasant Pellets. They do the right kind of work when they get there, too. No violence, no unpleasantness—but a mild and gentle cleansing and regulating of the whole system. Sick Headache, Bilious Headache, Dizziness, Constipation, Indigestion, Bilious Attacks, and all derangements of the liver, stomach and bowels, are promptly relieved and permanently cured. They're the best Liver Pill ever made. Purely vegetable, perfectly harmless, easiest to take, and always fresh and reliable. Gently aperient, or strongly cathartic, according to size of dose—one tiny "Pellet" for a dose. They're the smallest in size, but the most satisfactory in result.

They're the *cheapest* pill you can buy, because they're *guaranteed* to give satisfaction, or your money is returned.

You only pay for *the good* you get. Can you ask more?

Pray for a pure heart, for a sanctified nature; "for this is the will of God, even your sanctification," "and if we ask anthing according to his will, we know that he heareth us."



Perfectly Well.

FILLMORE, Dubuque Co., Ia., Sept., 1889.

Miss K. Finnigan writes: My mother and sister used Pastor Koenig's Nerve Tonic for neuralgia. They are both perfectly well now and never tired of praising the Tonic.

Twenty-one Years,

writes the Rev. M. J. Fallihee of Freeland, Pa., January 18, 1889, was CATH. BRESLIN suffering from fits and convulsions; she had three or four attacks every week, tried many remedies and doctors, without any relief, but since she began to use Pastor Koenig's Nerve Tonic she is able to work, and make her own living.—Another case is that of M. GALAGHER, of the same place. He is 16 years old, had fits since his 9th year so severe that we thought several times he would die, tried different doctors and medicines without relief; but since he used Koenig's Tonic he had only slight attacks, which were probably caused by violent exercise.

FREE—A Valuable Book on Nervous Diseases sent free to any address, and poor patients can also obtain this medicine free of charge.

This remedy has been prepared by the Reverend Pastor Koenig, of Fort Wayne, Ind., since 1876, and is now prepared under his direction by the

KOENIG MED. CO., Chicago, Ill.

Sold by Druggists at $1 per Bottle. 6 for $5. Large Size, $1.75. 6 Bottles for $9.

If you have occasion to write about any advertisement that appears in this paper, you will do us a favor by saying in your letter, that you saw the advertisment in THE ARKANSAS METHODIST.

From Mississippi--A Physician Cured.

Mr. R. W. Walton, New Albany, Miss., writes: "Out of several gross of Hughes' Tonic sold, not a failure has been reported. The demand is daily increasing. The people here will have no other remedy. A Physician here has been cured by using Huges' Tonic after exhausting the materia medica trying to cure himself. He used only half a bottle of Hughes' Tonic."

Sold by Druggists.

A Greek church has been opened in Chicago, where it is said there are two thousand adherents to the Greek faith.

CONFIRMED.

The favorable impression produced on the first appearance of the agreeable liquid fruit remedy, Syrup of Figs, a few years ago has been more than confirmed by the pleasant experience of all who have used it, and the success of the proprietors and manufacturers, the California Fig Syrup Company. Sept. 16-1m.

Convey thy love to thy friend as an arrow to the mark, to stick there; not as a ball against the wall, to rebound back to thee.

CORLEY'S LIVES OF THE TWELVE APOSTLES.

All that is given in authentic history of these twelve men has been concentrated into a small book of 242 pages, with foot notes citing authorities. It is neatly bound in cloth with portrait. It takes up these men consecutively and gives in detail the lives of each, telling where he traveled after the crucifixion and where he died, together with the manner of death and burial. It is an interesting book, upon which neither money nor pains have been spared. Price by mail post paid, $1.00. Direct all communications to D. B. Corley, Abilene, Texas.

BOOK-KEEPING. Thorough, Practical Instruction. Graduates assisted to positions. Catalogue free. Write to BRYANT & STRATTON BUSINESS COLLEGE, LOUISVILLE, KY.

OWENSBORO FEMALE COLLEGE Will open Sept. 7, with a full corps of carefully selected teachers. New buildings. New furniture. Bath rooms, gas and all the latest modern conveniences. A thorough education. For circulars, address W. H. STUART, Pres't, Owensboro, Ky.

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Bookkeeping, Penmanship, Arithmetic, Shorthand, Typewriting, etc. Real, Practical Bookkeeping taught by practical bookkeepers.

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The oldest Methodist College in the State. None but competent, Christian teachers are employed. Has a full Collegiate course. Vocal and Instrumental Music; Art, Elocution, Book-keeping and Commercial Law. Money to lend to needy students. Fourteen tuition scholarships. The Home School for Preachers and Teachers. Location unsurpassed for health and morals. Board $10 to $12 a month, including washing, fuel and lights. Young ladies may board with the President.

Session opens August 31, 1891. The handsome three-story brick building is in process of erection. For Catalogue and information about the College, address

Rev. O. H. TUCKER, Pres't, QUITMAN, ARK. or Rev. J. M. CANTRELL, Ag't, MOUNTAIN HOME, ARK.

Hendrix College,

Conway, - - Arkansas.

The Male College of the M. E. Church, South, in Arkansas.

The location is beautiful, healthful, moral, central, and accessible, being seven miles from the geographical centre of the State, and on the L. R. & Ft. S. R. R., thirty miles north of Little Rock. A large Dining Hall and two Dormitories were built and used last year. The main building, the handsomest and most convenient in the State, will be ready for occupancy Sept. 23rd.

ADVANTAGES:—A full Faculty of Competent Specialists; an Attractive Curriculum, leading to Classical, Scientific, Literary, and Philosophical Degrees; a Practical Normal Course for Teachers; Excellent Preparatory and Commercial Departments; Elocution; the largest College Library and Reading Room in the State; the best College Gymnasium in Arkansas; a Student's Journal; well conducted Literary Societies; a strong Y. M. C. A.; cheap board, $6.50 to $12.00 a month: Moderate Tuition, $10.00 to $15.00 a Term; Healthfulness; the Best Christian Influences. For Catalog, address

REV. A. C. MILLAR, A. M., Pres't, Conway, Ark.

Nashville College for Young Ladies

ENROLLMENT 1891, 413.

Session Begins September 2, 1891. Three Buildings, Rooms for 200 Boarders. 30 Officers, Teachers and Lecturers. Privileges in the Vanderbilt University. Eminent Lecturers every season.

IN MUSIC Two First-class Musicians are in charge of the instrumental and the vocal departments. With them are associated six other teachers of fine culture and great skill in the production of the best musical compositions. Pupils enjoy advantages in hearing highest style of music.

OUR ART DEPARTMENT is in the Finest Studio of the city, beautifully lighted, and amply supplied with models. Pupils enjoy from time to time advantages for seeing and studying best Art works, such as can be found only in a progressive and wide-awake city.

FOR SCIENTIFIC STUDIES our classes have the privilege of attending the lectures of Vanderbilt Professors in the Laboratories of Chemistry, of Physics, and of Natural History, thus giving us access to the splendid resources of the leading institution of the South.

OUR GYMNASIUM is fully equipped for its work. Every species of apparatus requisite for full development of the bodily organs is here provided for our flourishing classes. Our teacher of physical culture is a former pupil of Dr. Sargent.

OUR LITERARY SCHEDULE embraces a scheme of education extending over a period of four years, and a mode of training which is in advance of competition.

A KINDERGARTEN is in full operation in connection with the College; and a training class for teachers and mothers who desire to learn Frœbel's principles of child culture.

THE BEST ELOCUTIONARY TRAINING is provided by the organization of classes under the care of Prof. Merrill, of Vanderbilt University who enjoys a national reputation in this field. Teachers desiring further instruction are invited to try this course.

PRACTICAL EDUCATION is provided for pupils who desire to learn Dress Cutting & Fitting, Stenography, Typewriting, and Book-keeping.

MAGNIFICENT NEW BUILDING now going up, 103x68 ft., facing on Broad and on Vauxhall Streets, five stories, grand rotunda, fine Elevator, Steam heat, ample parlors. This completes and crowns the work.

AN UNPARALLELED GROWTH. From obscurity to national fame, from fifty pupils to begin with to 413. Send for Catalogue and for *free* paper "Our College."

Rev. Geo. W. F. Price, D.D., Pres., 108 Vauxhall Place, Nashville, Tenn.

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Song Classics. Vols. I & II.
Two volumes, each with about 40 classical songs, of acknowledged reputation.

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Two large volumes, full music size, containing 44 and 31 pieces respectively.

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Each volume contains about 50 pieces of easy but effective music

Song Classics for Low Voices
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19 superior duets for piano by Hofmann, Godard, Brahms, and other leading composers.

Any volume in paper, $1; Boards, $1.25; Cloth Gilt, $2. Postpaid.

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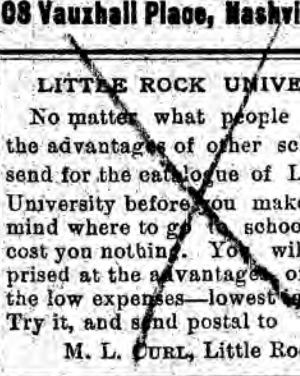
No matter what people say about the advantages of other schools, you send for the catalogue of Little Rock University before you make up your mind where to go to school. It will cost you nothing. You will be surprised at the advantages offered and the low expenses—lowest in the State. Try it, and send postal to

M. L. CURL, Little Rock, Ark.

THE BANNER LAMP GIVES THE STEADIEST, WHITEST, LARGEST LIGHT IT COSTS MUCH LESS than other lamps, yet is equal to the most expensive for practical purposes. Do NOT BE PUT OFF WITH ANY OTHER. If you cannot get them from your dealer, WRITE US. The PLUME & ATWOOD MFG' CO., New York. Boston. Chicago.



THE B&H LAMP THE ONLY DOUBLE CENTRAL-DRAUGHT LAMP MADE. WORLD RENOWNED. ACKNOWLEDGED TO BE THE BEST. Brightest Light, Simplest Construction, Handsomest Designs, Finest Finish, Largest Variety. Every Lamp is Stamped "The B. & H." TAKE NO OTHER. SOLD BY LEADING HOUSES EVERYWHERE. MANUFACTURED BY BRADLEY & HUBBARD MFG. CO., New York, Boston, Chicago. Factories, Meriden, Ct.

$25 NEW HIGH ARM Favorite Singer LOW ARM, $20.00

Drop leaf, fancy cover, two large drawers, nickel rings, and a full set of Attachments, equal to any Singer Machine sold from $40 to $60 by Canvassers. A trial in your home before payment is asked. Buy direct from the Manufacturers and save agents' profits besides getting certificates of warrantee for five years. Send for testimonials to Co-operative Sewing Machine Co., 201 S. 11th St., Phila., Pa. WE PAY FREIGHT.

ARKANSAS METHODIST.

WEDNESDAY, SEPT. 23, 1891

BAILEY'S SALINE APERIENT
A SPARKLING, EFFERVESCENT LAXATIVE

A cure for Biliousness, Headache, Constipation, and all Liver Complaints, and as pleasant to take as a glass of soda water. Price, 50 cents, or sent by mail for 60 cents.

READ THIS TESTIMONIAL.

"For many years I was a sufferer from severe sick headache and experienced great relief from the use of Bailey's Saline Aperient, and recommend it with confidence to all affected with headache or indigestion.—ROBT. SKENE, Ass't Pastor First Christian Church, Louisville, Ky."

—PREPARED BY—
J. P. DROMGOOLE & CO.,
LOUISVILLE, KY.

NOTICE.

The members of the Board of Trust of Galloway Female College will meet at the office of THE ARKANSAS METHODIST in the city of Little Rock, Wednesday, Oct. 14, 1891, in pursuance of the order of adjournment, to finish up important unfinished business.

C. C. GODDEN,
Pres. Board of Trust.
F. A. JEFFETT, Secretary.

HENDRIX COLLEGE.

DEAR BRO. BENNETT: Please announce that Rev. C. C. Godden, of Hot Springs, will preach our opening sermon, Sunday, Sept. 27. The Fall term begins Sept. 23. Our prospects are unusually good. Work on the main building is progressing rapidly. When completed it will be the most substantial and handsomest college building in the State.

Fraternally,
A. C. MILLAR.

Conway, Aug. 24.

FIELD NOTES.

PEYTONVILLE C'T.—I have held five protracted meetings on my work this year. In the first three meetings we had a degree of success, some conversions and the Church revived. At the close of my third meeting I was somewhat discouraged, the meeting having not been what I expected, but the Lord has blessed us abundantly in our two last meetings; about 25 or 30 conversions, 15 joined our Church and others to join yet. Some have joined the Presbyterian and I guess some will go to the Baptists. I am engaged now in my last protracted meeting for this year. My prayer is that the last may be the best of all. To God all praise. ED RUSHING.

Richmond, Sept. 15.

POTTER C'T.—I have held six protracted meeting with five more to hold. Have had 29 conversions, 21 accessions to our Church. At most of the appointments there has been a general revival among the members. The local brethren have done good work in all the meetings. The fifth Sunday in August we held a meeting on Rich Mountain, assisted by Rev. J. W. Eeds, L. E. After a long and wearisome trip we reached the top of the Mt. We found people that were hungry for preaching, knew just how to make a preacher feel comfortable. After we had rested for a while, we walked out where we could see the surrounding country. It is the grandest sight that I ever saw; one can see for miles away. The soil is from one to three feet in depth (the farmers tell us). Garden vegetables of all kinds grow in abundance in the bare soil without any fertilizing; so after looking around we decided that it would be a good place for Methodism. After preaching twice, this scribe had to leave to take charge of another meeting and Bro. Eeds continued the meeting until Monday, when he closed with four conversions and organized a Church with eight members. They have a small Sunday-school that is doing good work under the superintendence of Bro. J. O. Winfield. Success to THE METHODIST. R. G. ROWLAND.

Rocky, Sept. 8.

PERRYVILLE MISS.—My meeting at Dixie resulted in 9 professions, 9 accessions to the Church. Went from there to Bethel. Bro. I. F. Harris of the Perryville C't came with his gospel tent and held 14 days. Results of the meeting about 100 professions, 68 accessions to our Church. A great many will go to the Baptists. I never was in such a meeting in my life. I have received up to date 108 into the Church and will get several more. I thing the collections will all be full; I have them about secured by subscription. Bro. House, a L. P., has been with me and has done good work. I have two more meetings to hold yet.

Yours in love.
GEO. W. BROWN, P. C.

Houston, Sept. 13.

The startling fact is shown by reports of the Massachusetts Commissioners of Prisons, that during the last fifty years, while the population of the State has only trebled, the number of criminals has incresed fifty fold. There is one prisoner to every 400 inhabitants in the State, and in Boston one to every 222 inhabitants. This large proportion, however, includes re-commitments. These facts are interpreted by Mr. William P. Andrews, for many years Clerk of the Criminal Court at Salem, Mass., as evidence that the "reformatory" conduct of prisons has caused an alarming increase of crime, that the substitution of reformatory for punitive treatment is fast bringing us to State socialism through the attractiveness of prison-life. Mr. Andrews will contribute an article to the October Forum, containing the results of many years' observation of the working of the two systems.

HOLLY GROVE CAMP-MEETING.

MY DEAR BRO:—Last Saturday night we arrived home from "the big camp-meeting over yonder" at Holly Grove, on DeAnn C't., six miles east of Washington, Ark. The results were glorious, worthy of special notice. When we arrived there on Friday before first Sunday, we found quite a number of families already in camp, surrounding a new board shed just back of the old church, in which we had the pleasure of preaching for four years, on what was, four years ago, Washington C't. It was a special blessing we devoutly appreciated, to meet so many of our old charge once more, and have such a social and glorious religious reunion again. Together with the P. C., Bro. Westrope, we met Rev. H. W. Brooks, the devoted pastor of Hope, who formerly served this same people on the old Midway or Emmett C't. By request of Bro. Westrope and the people, the camp-meeting was put into the hands of Bro. Brooks and your humble servant, and we worked right and left, back and forth, with some good sermons from Bros. Westrope, Hamilton of Ozan, Lowry of Hope, and J. C. Rhodes of Washington C't. The meeting closed Thursday at noon, lasting nearly a week, resulting in 51 conversions and a goodly number of accessions.

Camp-meeting stock in that section of the State has gone up wonderfully and is considered a permanent investment. Some of the people feel it is filling a felt want, and has supplanted the old Liberty camp-ground, between Wasington and Fulton. There can be no estimate shown as to the amount of good this Holly Grove camp-meeting has done and will do for that surrounding country religiously, socially and financially. It is an immigration society in itself, in bringing the best classes of people among them seeking new homes. The sight of that nice new shed and those new wooden tents, on the Washington and Arkadelphia road, is a public advertisement to every passer-by of the religious enthusiasm of that people. Not only is that country increasing in population and acreage of new farms cultivated, but the people seem to be developing on all lines. It being generally a healthy country, with the start it now has, insures it a brighter future. Methodism is solidly planted there, and there to stay, and must be up and doing to nurse and provide for the many sons and daughters born unto it in this and preceding meetings. As is usually the case, other denominations in that section were strengthened by this camp-meeting. Baptists and Presbyterian parents encouraged their children in going to the mourners' bench, and received them back shouting, happily converted, with camp-meeting straw upon them, to join the Church of their parents, which is all right enough. This kindness is returned many times in revivals held by our sister denominations, where children and loved ones of Methodists are converted, and come home to live. This is as it should be, and Methodists can always afford to be neighborly. The grand army of the Lord, with their several divisions and corps is moving forward more than ever, with one great aim in view, to "rescue the perishing" from the powers of darkness, both in and out of the Churches, and those who are so foolish as to try and stop the whole army in its glorious march, just to quibble about minor differences, which will always exist, will sooner or later suffer the fate of being run over and ground to powder. Let us live and let live, to accomplish the will of the Lord—the salvation of the world. May the Lord yet more graciously bless the good people of all Churches in and around Holly Grove Camp-ground.

THE WASHINGTON MEETING.

At the closing of the camp-meeting we spent two nights and a day in old Washington, enjoying a service with the people in the Methodist church Wednesday night. Of course we rejoiced with them in the glorious results of Bro. John Lowry's recent meeting there. We were happy to see some of the audience, who four years ago, though prominent citizens yet sinners, now sitting on front seats, happy in a Savior's love. Many came and shook hands with us, one young man remarking, "Bro. Sanders, I am a different man to what I was four years ago, when you left us," putting his arm around my neck. The very atmosphere there seemed freighted with holy influence, and what few sinners we saw left on the streets looked very lonesome; and we think, if this religious fire continues to burn there, these poor sinners will have to come in and be the Lord's children or leave that community. We were glad to meet Bro. J. C. Rhodes and his estimable wife. Bro. Rhodes is in special favor with his people, and doing much good there. He feels the responsibility of the increased pastoral work put upon him in the results of the recent meeting. Some 75 souls were converted. Quite a number were added to our Church, and 16 of the converts joined the Presbyterians two Sundays ago. Good for Washington, and may such blessings continue until every sinner shall be saved, is the prayer of your humble brother in Christ,

J. R. SANDERS.

Magnolia, Sept. 14.

SINGERS

Public speakers, actors, auctioneers, teachers, preachers, and all who are liable to over-tax and irritate the vocal organs, find, in Ayer's Cherry Pectoral, a safe, certain, and speedy relief. It soothes the larynx, allays inflammation, strengthens the voice, and for whooping cough, croup, sore throat, and the sudden colds to which children are exposed, this preparation is without equal.

William H. Quartly, Auctioneer, Minlaton, Australia, writes: "In my profession of an auctioneer, any affection of the voice or throat is a serious matter; but, at each attack, I have been

BENEFITED BY

a few doses of Ayer's Cherry Pectoral. This remedy, with ordinary care, has worked such magical effect that I have suffered very little inconvenience."

"Having thoroughly tested the properties of Ayer's Cherry Pectoral as a remedy for bronchitis and throat affections, I am heartily glad to testify to the intrinsic merits of this preparation."—T. J. Macmurray, Author and Lecturer, Ripley, Ohio.

"Ayer's Cherry Pectoral has cleared and strengthened my voice, so that I am able to speak with very much more ease and comfort than before."—(Rev.) C. N. Nichols, Pastor of Baptist Church, No. Tisbury, Mass.

Ayer's Cherry Pectoral

PREPARED BY
Dr. J. C. AYER & CO., Lowell, Mass.
Sold by all Druggists. Price $1; six bottles, $5.

Read "How and What to Feed the Baby," in the October number of that progressive periodical, Demorest's Family Magazine. This article is by a successful physician, and tells what food to give, how to prepare each kind, just how much and how often the child should be fed, when and how often the diet should be changed, and gives bills of fare for different ages, so that the most inexperienced mother may know just how to feed her baby from its birth until it is able to eat the regular meals of the family. And this is only one of the many attractions of the October number of this comprehensive family magazine, which is bright with charming stories, including one by Ella Wheeler Wilcox; "In the Woman's Ward of an Insane Asylum" tells a pathetic tale; the article on "Sloyd" is instructive and entertaining; and there are other splendid articles, and nearly 200 fine illustrations. It is published by W. Jennings Demorest, at 15 East 14th St., New York. Price 20 cents. Any of our local newsdealers will supply it.

Patent medicines differ—One has reasonableness, another has not. One has confidence, born of success—another has only "hopes."

Don't take it for granted that all patent medicines are alike. They are not. Let the years of uninterrupted success and the tens of thousands of cured and happy men and women, place Dr. Pierce's Golden Medical Discovery and Dr. Pierce's Favorite Prescription on the side of the comparison to which they belong. And there isn't a state or territory, no—nor hardly a country in the world, whether its people realize it or not, but have men and women in them that're happier because of their discovery and their effects.

Think of this in health. Think of it in sickness. And then think whether you can afford to make the trial if the makers can afford to take the risk to give your money back, as they do, if they do not benefit or cure you.

Since Cheatham's Tasteless Chill Tonic was introduced, many other Tonics have been introduced to the public. None, however have met with the same success. The reason is simple—they do not do the work it does. When you have chills try it. Price 50 and 75 cents. Guaranteed to Cure.

Cheatham's Tasteless Chill Tonic is put up in 50 and 75 cent sizes. You pay your money and take your choice. but whatever size you buy, you can rest assur ed that you are getting the worth of your money. It never fails to cure chills; it is guaranteed to do so.

No use running around asking Smith, Brown and Jones what to do for your chills. Cheatham's Tasteless Chill Tonic will cure you, cure you quickly and completely. Give it a trial. Price 50 and 75 cents. Guaranteed.

Most children decidedly object to taking pills, they more decidedly object to castor oil. What then is to be given them when a cathartic is needed? Cheatham's Tasteless Castor Oil. It is the same as the plain in effect but actually delightful to the taste. Price 25 cents.

Tasteless Castor Oil. What a blessing. No longer will golden bribes be offered or corporeal punishment inflicted as a persuasive for children to swallow a dose of oil. Cheatham's Tasteless Castor Oil is taken by them with delight. They cry for it. Price 25 cents.

Hunt's Cure rapidly destroys Itch, Ringworm, Eczema, Tetter and like trouble. Under its influence the diseased cuticle scales off leaving a smooth, white, healthy skin in its place. A wonderful remedy and only 50 cents per box.

Sept. 23-1m.

If you have occasion to write about any advertisement that appears in this paper, you will do us a favor by saying in your letter, that you saw the advertisment in THE ARKANSAS METHODIST.

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

ALL FORMER PASTORS

Of Carlisle C't, M. E. Church, South, who will attend our fourth Quarterly Conference and dedication service, will please notify me as early as possible by postal card, and oblige,

Yours fraternally,
SAMUEL N. BURNS.

TO THE PREACHERS OF THE SEARCY DISTRICT.

As our Annual Conference made no appropriations to defray the expenses of our delegates to the Ecumenical Conference, which meets in Washington City Oct. 7, you will please take collections as soon as possible and forward amount to Rev. Horace Jewell Searcy. F. A. JEFFETT, P. E.

Only 165 papers in all these United States issue over 10,000 copies each per week. THE ARKANSAS METHODIST is one of them and the only one in Arkansas.

USE POND'S EXTRACT

FOR MOSQUITO BITES, SUN-BURN, SORE FEET, LAMENESS from OVER-EXERTION.

FOR PILES, CHAFING, To Bathe FACE and HANDS when heated etc.

DON'T FORGET when starting on vacation to take with you. You are sure to need it, perhaps VERY MUCH indeed.

REFUSE SUBSTITUTES probably worthless. Accept POND'S EXTRACT only.

Pond's Extract Co., New York and London.

ADVERTISING.

IF you wish to advertise anything anywhere at any time write to GEO. P. ROWELL & CO., No. 10 Spruce St., New York.

EVERY one in need of information on the subject of advertising will do well to obtain a copy of "Book for Advertisers," 388 pages, price one dollar. Mailed, postage paid, on receipt of price. Contains a careful compilation from the American Newspaper Directory of all the best papers and class journals; gives the circulation rating of every one, and a good deal of information about rates and other matters pertaining to the business of advertising. Address ROWELL'S ADVERTISING BUREAU, 10 Spruce St., N. Y.

Reduced Rates to Washington, D. C.
Via The Picturesque B. & O.

The Ecumenical Conference of the Methodist Church will be held at Washington, D. C., Oct. 7th to 21st, 1891. The Baltimore & Ohio R. R. has arranged to carry delegates and others at a rate of a fare and one-third for the round trip. To secure this rate parties must purchase first-class limited tickets to Washington via the B. & O. Road, taking receipt or certificate from ticket agent and on presentation of this certificate properly endorsed by the authorized officer of the Conference, return tickets will be sold from Washington back to original starting point at one-third of the first-class limited fare.

The express trains of the B. & O. R. R. are vestibuled throughout, thus entirely overcoming the swaying motion of the cars while rounding curves at high speed. Trains are also heated by steam drawn from the locomotive. The road crosses the Alleghenies at a high altitude and the mountains at this season of the year clad in their autumnal tints are most beautiful. After crossing the mountains the Road winds its way along the Potomac, passing through Harper's Ferry where Old John Brown's Fort and other points of historic interest may be seen from the train.

An illustrated Guide to Washington and complete time table and map of the line will be furnished upon application to the General Passenger Agent of the B. & O. S. W. R. R., Cincinnatti, Ohio. For through tickets, sleeping car berths and other information inquire of ticket agents throughout the country or address the nearest representative of the B. & O. Lines.

Sept. 16-4t.

WARNING ORDER.

MRS. PAULINE MILLER,
vs.
J. P. MCGILL.

Before T. W. Wilson J. P. within and for the township of Big Rock, Pulaski Co., Ark.

The defendant, J. P. McGill is warned to appear at this court within thirty days and answer the complaint of the plaintiff, Mrs. Pauline Miller.

August 30, 1891. T. W. WILSON, J. P.

WARNING ORDER.

In Pulaski Chancery Court.

LAURA A THOMPSON, plaintiff,
vs.
MACK THOMPSON, defendant.

The defendant, Mack Thompson, is warned to appear in this court within thirty days, and answer the complaint of the plaintiff, Laura A. Thompson. I. J. HICKS, Clerk.

Sept. 14, 1891.
W. F. Hill, Sol. for plff.

WARNING ORDER.

In Pulaski Chancery Court.

L. M. EDWARDS, plaintiff,
vs
F. M. EDWARDS, defendant.

The defendant, F. M. Edwards, is warned to appear in this court within thirty days and answer the complaint of the plaintiff, L. M. Edwards. I. J. HICKS, Clerk.

September 15, 1891.
W. F. Hill, Sol. for plff.

If you have occasion to write about any advertisement that appears in this paper, you will do us a favor by saying in your letter, that you saw the advertisment in THE ARKANSAS METHODIST.

NOTICE

To the Preachers of the Batesville District:—As our Conference made no appropriation to defray the expenses of our delegates to the Ecumenical Conference, and as the time is short (Oct. 7), you will please take collections at once, and forward the same to Rev. Horace Jewell, Searcy, Ark., who is our delegate.

HENRY T. GREGORY, P. E.

QUININE By Mail at less than Mail price. Sent postage paid in 5-gr. capsules 1 for 10c, 24 for 25c, 60 for 50c, 144 for $1. Absolutely Pure or money refunded. Standard Drug Co., Louisville, Ky.

HILL, FONTAINE & CO.,
COTTON FACTORS & WHOLESALE GROCER
Nos. 296 AND 298 FRONT STREET, MEMPHIS, TENN.
No. 116 SOUTH MAIN STREET ST. LOUIS, MO.
Consignments of Wool Solicited.

COTTON GINS REPAIRED.
C. J. FISCHER REPAIRS ALL KINDS OF
Cotton Gins, Feeders & Condensors.
I have experienced workmen and a machine for filing gin saws superior to any other in use. A few new Gins, Feeders and Condensors for sale cheap.
OFFICE, Corner of Water and Arch Streets, LITTLE ROCK, ARK.

Dudley E. Jones Co.
LITTLE ROCK, ARK.
COTTON ELEVATORS, COTTON PRESSES, COTTON GINS, SAW MILLS, ENGINES, BOILERS,
BELTING, FITTINGS, ROOFING, FENCING, CEMENT, LIME.
Hammond Typers and Brinly Plows

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

TOBACCO CURE,

DO YOU WISH TO QUIT THE TOBACCO HABIT?

If so, send $1.00 to M. J. Clay, Little Rock, Ark., and get a Tablet of the "W. P. Rose Tobacco Cure." Three tablets warranted to cure, or money refunded.

Arkansas Poultry Farm,
BATESVILLE, - - - ARK.
Largest Poultry Farm in the Southwest. Importers, Fanciers and Breeders of every variety of thorough-bred poultry. Also breed finest Fancy Pigeons and Parrots. We can discount prices made by breeders North or East. Have fowls direct from England. Write for circular.
ARKANSAS POULTRY FARM, Batesville, Ark.

Fruit Raising at the South.

A specialty of the South Western Nurseries is the propagation of trees, etc., of those varieties of fruits which have been fully tested and found to be suited to and profitable at the South. Grafting all done on *whole* (*never* on *pieces* of) seedling roots. None but first class trees sent out. Prices as low as those of any reputable Nursery. No traveling agents employed, so that their commissions (50 to 100 per cent on cost of trees at Nursery) is saved to purchasers. For catalogue, etc., address S. J. MATTHEWS, Monticello, Ark.

WARNING ORDER.

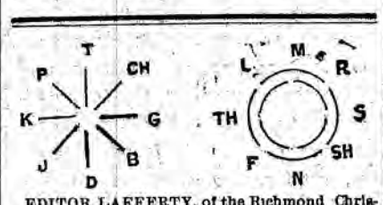
In Pulaski Chancery Court.

ISABELLA GOODMAN, Plaintiff,
vs.
LEWIS GOODMAN, Defendant.

The defendant, Lewis Goodman, is warned to appear in this court within thirty days, and answer the complaint of the plaintiff, Isabella Goodman, I. J. HICKS, Clerk.

Aug. 31, 1891.
S. A. Jones, Sol. for plaintiff.

ORDER YOUR MILLINERY OF
The Parlor Millinery Store,
Send your orders for STATIONERY, NEWSPAPERS, MAGAZINES, SCHOOL SUPPLIES, ETC.,
To THE "ANNEX."
504 Main Street,
LITTLE ROCK, - - - ARK.



EDITOR LAFFERTY, of the Richmond Christian Advocate (who was for years the official Stenographer in the Senate of Virginia), will begin shortly to teach in his paper the system of Stenography (Pitman's) used in Congress by lessons, with engraved plates, so plain that the slumplest can learn. The instruction will be thorough, but without charge, though a fee of $20 is usually demanded for such tuition. The boys and girls never had such a chance. Subscribe for the Advocate—$2 a year—Richmond, Virginia.

The finest quality of Bells for Churches, Chimes, Schools, etc. Fully warranted. Write for Catalogue and Prices.
BUCKEYE BELL FOUNDRY.
THE VAN DUZEN & TIFT CO., CINCINNATI, O.

CINCINNATI BELL FOUNDRY CO.
CINCINNATI, O., sole makers of the "Blymyer" Church, School and Fire Alarm Bells. Catalogue with over 2800 testimonials.

DOUBLE French-Loader $7.99. RIFLES $2.00 PISTOLS 75c GUNS All kinds cheaper than elsewhere. Before you buy, send stamp for Illustrated Catalogue to The Powell & Clement Co. 166 Main Street, Cincinnati, Ohio.

CANCER and Tumors CURED: no knife; book free. Drs. GRATIGNY & NORRIS No. 163 Elm street, Cincinnati, O.

SELLERS' LIVER PILLS
Over 1000 gross sold by one druggist, which shows that they have no equal for curing Dizziness, Headache, Costiveness, Malaria, Liver Complaint, Fever and Ague, Indigestion, Backache, Sleeplessness, and all Liver and Stomach troubles. They Never Fail. Sold by all druggists and country store keepers. ☞ Send for circulars. R. E. Sellers & Co., Prop'rs, Pittsburgh, Pa.

Landreth's New Crop
TURNIP SEEDS;
Early Flat Dutch,
Early Flat Red, or Purple Top,
Large Early Red Top Globe,
Southern Snow White Globe,
Seven Top, Amber Globe,
Yellow Aberdeen,
Bloomsdale Swede
Landreth's Improved Ruta Baga, also Kale, Lettuce, Parsley, Winter Radishes, etc.
Address your orders to
AMERICAN EAGLE
Drug Store.
Jno. A. Jungkind, Prop.
LITTLE ROCK, ARKANSAS.

IRON MOUNTAIN ROUTE.
3 THROUGH DAILY TRAINS 3
Making Direct Connections in Union Depot, St. Louis, with all Through Trains for the
EAST, NORTH AND WEST.
EXCELLENT DOUBLE DAILY SERVICE Between
LITTLE ROCK and MEMPHIS
—VIA THE—
POPULAR BALD KNOB ROUTE
The Tourist's Favorite,
TO TEXAS, MEXICO
—AND—
Southern California.
Elegant Day Coaches, Finest Free Reclining Chair Cars, Luxuriant Pullman Sleepers on all Through Trains.
H. C. TOWNSEND, Gen'l Pass. & Ticket Agt. St. Louis Mo.

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

ARKANSAS METHODIST.

Rev. Z. T. BENNETT, D.D., Editor

GEORGE THORNBURGH, Business Manager.

WEDNESDAY, SEPT. 23, 1891

SALEM CAMP-MEETING.

Early last Saturday morning we left home on our first visit to Salem Camp-ground, nearly six miles northwest of Benton, the capital of Saline county. On arrival at Benton station we were met by our highly esteemed brother, Rev. E. Garrett, P. C. of Collegeville circuit, and behind his fine large horse, Sky Buck, we had a refreshing ride to the camp-ground. We arrived there at 11:30, in time to hear about half of an earnest and well delivered sermon by Rev. S. N. Burns, a former pastor of that charge, still greatly beloved, and certainly one of the best field preachers we have had the pleasure of hearing.

We soon found there were many traveling and local preachers in attendance: Revs. H. D. McKinnon, P. E., E. Garrett, P. C., S. N. Burns, N. E. Bragg, G. E. Cameron, J. M. Cline, J. W. Cline, J. W. Hammond, M. W. Manville, Patrick Scott, T. D. Scott, H. Townsend, R. C. Vance and last but not least in the great esteem of the people, E. N. Watson, who is deservedly and dearly beloved as their former P. E. We heard with interest and profit edifying sermons by Revs. T. D. Scott, H. D. McKinnon and S. N. Burns. Bro. B. preached an able funeral discourse in memory of of the late Rev. Jno. P. Alley, a local preacher of noted influence and efficiency. Bro. McKinnon's sermon was based on the parables of the virgins and talents in Matt. 25, and his unique discussion of personal piety and Christian usefulness as essential to individual, family and national happiness and prosperity, will be long remembered. The experience meeting at 8:30 Sunday morning, conducted by Bro. Burns, was a feast of Christian love and deep spirituality. At other services, especially Sunday night, Christians rejoiced and many shouted.

The attendance was large, but probably less than on some former occasions. This was the twenty-fifth consecutive annual camp-meeting, several of the tent holders having attended every meeting from the first; and this was the only meeting missed by Rev. Dr. Andrew Hunter, who lives near by, and who is held in affectionate esteem by all the people. The encampment is one of the best we ever saw—some 60 or more tents forming a square around the large arbor and a neat, substantial frame church—well shaded, ample water supply, and the people provide for good living and Christian hospitality as well as for religious services. The song service led by that sweet singer, Bro. S. T. Scott, was the best open-air singing (without an organ) we have heard anywhere—many persons having both our Hymn and Tune Book and Triumphant Songs, and ready to sing any hymn.

We were most favorably impressed with the intelligent, refined and devout appearance of the people. From Bro. W. W. Thompson, who was sheriff eight years, and Bro. J. F. Shoppach, now serving his sixth consecutive term as sheriff, we learned that no citizen of that community has been arrested during their twenty years in office, if ever before! This alone is a high commendation of the admirable character of the citizens, many of whom were born and reared in that excellent Christian community. We met there several brethren, who have reared large families and now have the happy privilege and delightful pleasure of worshipping with their sons and daughters, who are Christian fathers and mothers, respectable and useful citizens, worthy descendants of honorable ancestors. Not a few preachers and wives of preachers have gone forth as noble representatives of that Christian community. The Camerons, Pritchetts, Scotts, Zubers and others of the oldest citizens will speak and be felt in the godly lives of their children for generations to come. We mention three brothers: Rev. Patrick Scott has one daughter and six sons married, Rev. B. F. Scott being of the number; Bro. Robert Scott has three grown sons and two daughters, one of them Mrs. Rev. J. C. Rhodes; Judge Joseph Scott has two grown daughters and three sons, one of them Rev. T. D. Scott. Never before have we seen so many Scotts, whom with their kinfolks we liked so well on brief acquaintance. The fact is we were charmed with the many good Methodists we met there, and it would be gratifying to know they were even half as well pleased with their Editor, to whom were given the privilege of preaching three times, six square meals and $21 cash on renewing and (ten) new subscribers.

Returning Monday morning through Benton we saw for the first time the process of making jars and jugs—eight car loads per month or 500,000 gallons annually being shipped from Benton's six potteries. Benton is an old town of about 1,000 population, generally of the best type of Southern society. In its mercantile business and shipments of cotton, lumber and fruits Benton is really a good town. It has a graded public school, open ten months, requiring five teachers, one of whom is Miss Edna Ashby, an accomplished and intellectual Christian lady, a graduate of Millersburg Female College. We had the pleasure of forming her acquaintance at the camp-meeting and will long remember the exquisite sweetness of her musical voice, and the queenly grace of Christian character manifest in her and other young ladies participating in the services of that camp-meeting.

BIBLE SCHOOL FOR CHILDREN.

On a recent brief visit to Beebe we witnessed the regular exercises of its "Bible School for Children," established July 7 last by that liberal and benevolent layman, Judge F. P. Laws, who engaged as teacher, Mrs. Julia A. Clarke, a very competent instructor, zealous in works of faith and labors of love. The school is taught in our church one hour or longer every morning and afternoon except Sunday and 128 voluntary pupils from three to fourteen years of age have been enrolled, the daily attendance ranging from 40 to 60 children. Each exercise is opened with prayer and the pupils are kindly impressed with the duty of reverence for religious worship and the sanctuary. We heard the children examined on thirty-three lessons in two catechisms (by Rev. G. G. Smith), also on our Sunday-school Quarterly, books of the Bible, &c. Many of the pupils answered with remarkable promptness and accuracy, and their replies to varying questions on practical godliness showed their sense of duty to God, to their parents and to themselves. They are supplied with a small library of suitable books, and many of the children have read from two to ten or more of these books. Their interest and improvement are observed by parents, who have heartily thanked the teacher for the manifest benefits already received—one gentleman, a merchant, saying 'he would not take $100 for the good done his little boy.'

Judge Laws, the founder of the school, has lost six children and has but one living, a daughter now in Galloway Female College. He is profoundly impressed with the importance and duty of educating the children in the vital doctrines of Christianity, and beleives firmly that such schools with the co-operation of parents and pastors would prove the best and speediest way to evangelize the world. He thinks the plan entirely feasible in cities, towns, villages and thickly settled rural districts; that it will open a fruitful field for consecrated Christian women to do work really contemplated by our Church under the duty of "the pastoral instruction of children"; that here the children may be so efficiently instructed as to insure their early conversion, saved from the evils of intemperance and made aggressive workers and liberal contributors in the evangelizing enterprises of the Church—not for mere ecclesiastical propagandism, but for the salvation of the world. He contends, that the battle cry of Christian workers to-day should be for the early conversion and Scriptural training of the children, who are naturally inclined to religion and may in nearly every case be saved from sinful lives to Christian usefulness. Further, he thinks the "Bible School for Children" would prove a most efficient auxiliary to the Epworth League and create a wholesome taste for pure and religious literature, thus making an unprecedented demand for the publications, books and periodicals, of our Church; and, finally, that the success of such a movement would furnish the solution of the great problems of ministerial support, missions, Christian education and temperance.

WAS IT THE ARKANSAS METHODIST?

We heard an address from the ex-chairman of the National Sunday School Association a few nights ago. It was delivered before the State Sunday School Convention which met in this city.

Among other things, he said that he was just from Arkansas. Dr. Bennett will please take notice, that we were duly amazed when he (the speaker) made the astounding statement, that a Denomination in that State that had one thousand Churches had only three hundred Sunday-schools. Nor was that all—"Tell it not in Gath"—the organ of that Church, published in Little Rock, advised the people not to have anything to do with the National Sunday School Association. Come, Brother, let them help you to put schools in the other seven hundred Churches.—Holston Methodist.

If he chose to make such statements in Knoxville, Tenn., he should not have left any hearer in doubt as to the name of the Denomination in this State referred to. He certainly did not mean the M. E. Church, South, nor its organ, THE ARKANSAS METHODIST, which has not opposed but favored the work of the International Sunday School Association. We pass the criticism on to our oldest neighbor, the Arkansas Baptist.

In a private letter, Rev. H. T. Gregory, P. E. of the Batesville District, says: "I know enough to say there have been conversions in every charge and at almost every appointment. It will be a sad day for Methodism, when there are not conversions in every charge. The highest ambition of a preacher ought to be to bring souls to Christ."

"We agree on all the essentials," said a Methodist preacher to us, long ago. We have meditated over this avowal somewhat, and have concluded that no Methodist preacher will affirm that: (1) Infant baptism is essential to salvation. (2) That sprinkling is essential to baptism. (3) That apostasy is necessary to the propagation of the Gospel. (4) That the college of bishops, coterie of presiding elders and army of circuit riders, are necessary to the planting of Gospel churches. If we agree on all the essentials, is it not wicked to allow these non-essentials to divide us?—Arkansas Baptist.

In reply to the foregoing we suppose "regular" Baptist preachers generally will not affirm: (1) That mode or posture in receiving the Lord's Supper is necessary to the validity of the sacrament, or that the practice of "close communion" is essential to salvation. (2) That immersion by other than a "regular" Baptist preacher constitutes valid baptism. (3) That the doctrine of the final perseverance of the saints is necessary to the propagation of the Gospel. (4) That the voluntary system of ministerial supply, under which hundreds of Baptist preachers are without Churches and numerous Churches are without pastors, is absolutely necessary either to planting or serving Gospel Churches. If Baptists and Methodists "agree on the essentials, is it not wicked" for the "regular" Baptist preachers to repudiate the Methodists as being "no part of the Church of Christ?" If in their long history of more than eighteen centuries (?) all the Baptists in the United States are more than half a million behind all the Methodists (in their very short history) in the same territory, does it not seem that God and the people have prospered a corrupt human institution more than "the only true Church?"

The clipping below is from the editorial columns of the Presbyterian Banner, of this city. The incident to which it refers had escaped our notice, and as the Banner has put it so clearly and characterized it so correctly, we copy the entire item, as follows:

About as strange and senseless an ecclesiastical proceeding as we ever heard of has taken place in Evanston, Ill. A Methodist Church recently organized in that place purchased a house of worship just vacated by St. Mark's Episcopal Church, which had erected a new edifice, and took possession of it. On the first Sabbath of occupancy the pastor remarked, that as the house had already been dedicated to the service of God, it was unnecessary to repeat the ceremony. Six months afterwards it has come out, as reported in the Chicago Evening Journal, that on the very day on which the new Saint Mark's church was consecrated Bishop M'Laren and some other Episcopal minister visited the old Saint Mark's church, without the knowledge of its Methodist owners, and "deconsecrated" it. What was the process, what ceremonies were gone through with, are not published.

This performance was not only an insult to the great Methodist Denomination, but also to all non-episcopal Churches. It was a proceeding whose assumption is equaled only by its silliness.

That such a proceeding could be had among an intelligent people in this enlightened age seems almost incredible. It beats even Romanism. But it shows the length to which narrowness and bigotry can go, and the great need there is for the preaching of the gospel of Jesus Christ.—Pittsburgh Advocate.

PROCEEDINGS OF COLPORTAGE BOARDS.

In response to a call by the Chairman of each Board of Colportage for the three Conferences in Arkansas, the following named members met at the office of THE ARKANSAS METHODIST, at Little Rock, Sept. 22, 1891: S. N. Burns, C. B. Brinkley, J. A. Sage, R. B. F. Key, C. H. Lyman and Geo. Thornburgh of Little Rock Conf. Board; J. M. Cantrell of Arkansas Conf. Board, and J. H. Dye representing W. D. Matthews of White River Conf. Board.

Rev. S. N. Burns was elected Chairman, and Geo. Thornburgh, Sec'y. Letters from all absent members were read, all approving the plan except one, and he not disapproving.

It was moved and seconded that the three Conferences unite in electing one General Colporter for the three Conferences, which, after discussion, was adopted by a unanimous vote. On motion, Bennett & Thornburgh were by unanimous vote elected General Colporteurs for the three Conferences.

It was moved that the three Annual Conferences establish at Little Rock, Ark., a Depository for the three Annual Conferences, under the control of the Colporter, Bennett & Thornburgh, which was adopted unanimously.

It was resolved that the three Boards severally nominate to their ensuing Annual Conference Bennett & Thornburgh to be elected General Colporter for the three Conferences.

The Chairman and Secretary were directed to certify to Barbee & Smith and to the Bishop the proceedings of this meeting, and to prepare such notices as should be published in regard to the work.

The General Colporter, Bennett & Thornburgh, were directed to make report to each Conference Board of their work prior to each Annual Conference.

SAMUEL N. BURNS, Ch'n.
GEO. THORNBURGH, Sec'y.

'IF SHE WANTS TO, LET HER.'

These words contain the pith and only point in Bro. Boone Keeton's article in THE METHODIST of September 16.

Without hesitation, I say *she does not want to*. The great mass of the women are content. They are the true, conservative, womanly, motherly women. That there are restless, dissatisfied souls who are angry because they are women, that they would gladly change things if they could, is freely admitted. And it is obvious that they purpose more than the mere investment of woman with the ballot. Miss Frances Willard said, upon her reception at Frederickton, Nova Scotia, according to the Union Signal of October 19, 1890: "Our Church has admitted women to every position within its gift, except to be ordained as preachers, and to be delegates to the General Conference. We feel that the latter will soon be open to us, and the former is only a question of time." I have a great many similar utterances laid away for reference or use. I do not think that all the advocates of woman suffrage feel this way, but unquestionably this is the purpose of the leaders.

But that sentence, "if she wants to, let her," sent a pang to my heart. No reference is made to the Bible. It is utterly ignored, and that too in the face of the most most positive injunction to the contrary. It will be observed that every writer on that side studiously, it looks like, avoids the Bible, except Sister Harrison, whose quotation is not relevant to the discussion. This is the very point for which I am contending. The Bible flatly forbids it, and its advocates must get arguments from some other source.

I was glad when I saw Bro. Keeton had written on that side, because I know him to be a man of fine scholarship and a preacher of distinction. I have sat under his ministry with pleasure and profit. I looked for an argument; but, lo! he only says, "If she wants to, let her." That expression analyzed, means one of two things: either that the Bible has gone into retirement, or that a woman's wish must take precedence of it. That the Bible has not been retired is obvious, because men still preach, that it is "the only rule of faith and practice." To say that the women's wish is preferable to it is carrying gallantry over into the territory of blasphemy.

But "if she wants to," there is another difficulty in the way, which is very elegantly presented by Mrs. Lynn Linton in Nineteenth Century:

"Be it pleasant or unpleasant, it is none the less an absolute truth—the raison d'etre of a woman is maternity. For this and this alone nature has differentiated her from man, and built her up cell by cell and organ by organ. The continuance of the race in healthy reproduction, together with the fit nourishment and the care of the young after birth, is the ultimate end of woman as such, and whatever tells against these functions and reduces either her power or her perfectness is an offense against nature and a wrong done to society.

If she chooses to decline her natural office altogether, and to dedicate to other services a life which has no sympathy with the sex of humanity, that comes into her lawful list of preferences and discords. But neither then, nor while she is one with the rest, a wife and mother like others, is she free to blaspheme her assigned functions; nor to teach the young to blaspheme them; nor yet to set afoot such undertakings as shall militate against the healthy performance of her first great natural duty and her first great social obligation.

The cradle lies across the door of the polling booth and bars the way to the senate. We can conceive nothing more disastrous to a woman in any stage of maternity, expectant or accomplished, than the heated passions and turmoil of a political contest; for we may put out of court three fallacies—that the vote, if obtained at all, is to be confined to widows and spinsters only; that enfranchised women will content themselves with the vote and not seek after active office, and that they will bring into the world of politics the sweetness and light claimed for them by their adherents, and not, on the contrary, add their own shriller excitement to the men's deeper passions.

Nor must we forget that the franchise for women would not simply allow a few well conducted, well educated, self respecting gentlewomen quietly to record their predilection for liberalism or conservatism, but would let in the far wider flood of the uneducated, the unrestrained, the irrational and emotional—those who know nothing and imagine all—those whose presence and partisanship on all public questions madden already excited men.

We have no right to suppose that human nature is to be changed for our benefit, and that the influence of sex is to become a dead letter because certain among us wish it so. What has been will be again. In the mirror of the prophet, which hangs behind him, the Parisian woman of the revolution will be repeated wherever analogous conditions exist, and to admit women into active participation in politics will certainly be to increase disorder and to add fuel to the fire of strife."

J. R. MOORE.

FROM NASHVILLE.

Robert Burns came very near becoming an American citizen. His chest was packed and his passage engaged, when a letter from Dr. Laurie, a clergyman who knew his worth, persuaded him to give Scotland another trial. It is curious now to speculate on what Burns might have been had his genius developed amid the sultry jungles of Jamaica, instead of under his own free Caledonian skies. There is a Providence in all such seeming accidents. An unseen hand guides us.

Do you know—to mention small things with great—that I came near making Arkansas my home at one time? It happened in this way: I was at school and the little money I had gave out. I was pondering what I should do, when my eye fell on an advertisement for hands to make rails for some one living on "Crowley's Ridge." The price to be paid was seventy-five cents a hundred, and board, which of course meant life in a camp. That was my chance, for making rails was the very thing I had been doing but a few months before. With fair timber I could easily split 200 a day, and if the job held out, I counted on making enough that Summer to enable me to return to school in the Fall—a purpose I never allowed myself to think of giving up. My valise was packed when Dr. Smith W. Moore, who knew my circumstances and by his appreciation of my efforts greatly aided them, handed me a letter. It was from Hickman, Ky., asking him to spend the Sabbath following with the Church there, which had been left without regular preaching by the death of its pastor. "I can't go," said the Doctor, "but I want you to go." I went, taking with me a letter of introduction from Dr. Moore. The result was that I was kindly requested to take charge of the station until Conference. I did so, and it proved a turning point in my career. From there I went to Emory and Henry College, thence to the University of Virginia, and so on. I have sometimes wondered what would have become of me if I had gone to split rails on "Crowley's Ridge." Who knows but that I might have risen to be editor of THE ARKANSAS METHODIST! Then where would Bennett be? Perhaps at McKendree. The Lord knows best, and we are always in our place when we conscientiously follow His guidance.

What has become of your Nashville correspondents? I seldom see any report from this field, and my own hands are so full that I find little time to write for the papers. Yet there is much of interest to write about.

The Publishing House keeps up its regular steady stroke, and the throb and clatter of its vast machinery impress one with the extent of its work. Dr. Barbee is away attending Conference, in the West: Manager Smith keeps on deck, but has narrowly missed a spell of fever this Autumn. We have few men in the Church who do more or better work than Mr. Smith. The Missionary Rooms are being enlarged by cutting a door on the opposite side of the hall. In this new space there will be collected the various heathen relics that have come to the office, together with books, maps, charts, &c., the whole forming a valuable and interesting museum of foreign missions. This is a step in the right direction. Another step in the same direction ought to be taken by the Sunday-school department. The large room in the rear of the Book Agent's office ought to be fitted up for the display of our Sunday-school supplies somewhat after the fashion of the Book Concern in New York. I have suggested it several times, but to no purpose. As it is we cannot see what we have in this line. I sent off an order yesterday to the Northern House for things which we may have, but if we have them I have not seen them. In that Sunday-school supply department I would fit up a corner for visitors and invite inspection of goods.

The brethren around at the House, who are on the inside, have been in a flutter of uneasiness about the expenses of our Southern delegates to the Ecumenical Conference. The money has been coming in very slowly, and the time is right at hand when it is needed. Unless the delegates pay for their honors, as some other delegates have had to do, we are liable to make a sorry impression as regards our interest in this great gathering. For the honor of the South I hope we will come up.

The colleges have opened well. Dr. Price's school has gone ahead of its record. The Sunday after he opened he placed 90 Methodist young ladies under the pastoral oversight of McKendree. He has pupils from most of the States of the Union and even England is represented on his roll. He has added to the college curriculum a department of Bible Study that promises to be productive of excellent results. The lady who has charge of this work is a former graduate of the college and also of the Chicago Training School, and besides teaching the Bible she will assist in training Christian workers in methods of practical service. The new college building is approaching completion. It is one of the handsomest public buildings in the city and will afford much needed room for the enlarged work of the College. It speaks very highly for the executive ability of the accomplished President, that he has been able to project and carry forward to a finish such a grand structure during a period of unusual financial depression. It shows the confidence which the Nashville people have in his abilty; a confidence justified by the remarkable success of the College from its inception.

The Vanderbilt has opened well in the Academic departments. In the Theological department I understand there is a larger proportion of old students who have returned than heretofore, but a smaller freshman class. I am sorry to note this, for it may indicate a lack of young men entering the ministry who are willing to thoroughly prepare themselves for the work of the Church. If Methodism is to do its work as well in the future as it has done it in the past, it must be by the ministry of men who are both thoroughly educated and thoroughly consecrated. I have now had sufficient experience to enable me to form an opinion on this subject, and I am profoundly convinced that a call to the ministry involves the solemn obligation to thoroughly prepare for the work before entering upon it.

The new Professor of Philosophy at Vanderbilt, Rev. Collins Denny, is a youthful looking man, but evidently a man of ability. He seems pleased with Nashville and we welcome him to our midst. He is a graceful and earnest speaker, and will be in demand beyond the enchanted precincts of the University. He has already been elected to fill the vacancy in the Sunday-school Board caused by the death of T. J. McGruder, of Baltimore. It seems that a good Providence sent the man from Bro. McGruder's Conference who could take his place and yet be a resident of Nashville.

We have recently enjoyed a visit from Bro. Pepper, the indefatigable layman at Memphis, who never wearies of good work. By the way, he has written a charming little story to show how the Epworth League may be made useful in the country. He read it to us at our home circle, and we all pronounced it capital. Some of his touches have the tenderness and vividness of Dickens, as when little Dick is frightened by a big black bear in the road, which turns out to be only a calf. This is a very timely book. It's all a mistake that the Epworth League is adapted only to the city. It works in the home as well. One person in real earnest to do something is the main thing needed. Bro. Pepper's little book will open many eyes and stir many hearts with the possibilities of this Epworth League movement. I wish we had

him in the field as a General Secretary. Some people think his ideas are visionary, but those who know him and have worked with him, know better, and only wish we had more of such consecrated push in church work.

We are expecting a treat in the visit of Rev. Hugh Price Hughes, of London, to Nashville in October. Mr. Hughes will deliver his celebrated lecture on "Social Christianity," extracts from which you recently published in THE METHODIST. I believe, Bennett, you are one of the big Ecumenical guns; [No; Anderson and Jewell, only two preachers from Ark.—EDITOR.] so you will have a chance to see and hear him at Washington; but if you should miss him there, come over and we'll give you a high place in the synagogue that evening.

Dr. R. A. Young has a new book running through the press now: "Sketchy Pages of Foreign Travel." It will preserve in permanent form his interesting observations on Spain the oldest, and Russia the newest, of the European nations. His address before the Preachers' Meeting recently on the religious state of Europe, was one of the best discourses of its kind I ever heard. But I must stop. S. A. STEEL.

Sept. 19.

PERSONAL AND OTHER NOTES

The Editor of this paper expects to preach in Fordyce on the first Sunday in October and on Saturday night before to address the students and friends of the L. R. Conference Training School.

Dr. A. G. Brown of this city will soon go to Syracuse, N. Y. to remain all Winter engaged in literary work.

Obituary of Mrs. Hannah M. Gates was not accompanied with the writer's name, which we must have before it is published.

We are pleased to learn, that Rev. W. A. Steel's meeting at Asbury Church resulted in a gracious revival, with 14 accessions.

In a business letter, Sept. 19, Rev. W. A. Freeman, P. C. of Okolona C't, says: "Have just come home from the Summer's campaign; over 200 souls this season. Never did better service for my Lord."

Rev. J. S. Clower, P. C. of Quitman C't, reports a good meeting at Sulphur Springs with 13 conversions, when he wrote.

Wish we could accept the kind invitation of our good brother, Dr. S. H. Dunaway of Rogers—"Come up and breathe this pure mountain air and drink the pure water for a few weeks, and you will feel like a new man."

In a business letter from Rev. W. W. Hendrix, P. C. of Wheatley C't, we learn with regret of continued sickness in his family, on account of which he is compelled to neglect his charge. We sincerely wish health and gladness may soon drive away the clouds of gloom, and that our dear brother may abound in the work of the Lord.

We tender sincere condolence to the sorrowing ones in the family of our beloved brother, Rev. J. H. Bradford, from whom we received last Thursday this sad note: "DEAR BRO. BENNETT: —Our little baby Annie died this morning with congestion. Our home is sad to-day. Pray for us. Yours in Christ, J. H. BRADFORD."

Sept. 16.

Our helping fund is exhausted. This is the fund from which we pay for the paper to be sent to the poor, but worthy persons, who are not able to for it themselves, usually widows and specially unfortunate men. Who will send a dollar or two to this fund?

Rev. J. H. Glass, on his way from Buckner to attend Hendrix College, called to see us Saturday. We are glad to see such sterling young men take advantage of the opportunities offered at Hendrix.

A lady in Texas writes: "Im sorry to have to give up THE METHODIST. I have enjoyed its good reading so much. I will feel lost without it, but I am a poor widow, and have a hard way of getting along. God bless the paper. It is a means of grace to any one who will read it." Who will send a dollar to keep the paper going to her another year?

We were surprised and pained to learn of the sudden death of our former neighbor, Mr. W. G. Buchanan, whom we recently met here in apparently perfect health. The Arkansas Gazette says: Nearly all the merchants and drummers who travel in Arkansas knew W. G. Buchanan, ("Billy" as they called him), and they will be both surprised and grieved to hear of his sudden death. Only a few days ago he passed through Little Rock on his way to Washington county after his wife and three children. He stopped at Winslow, where on Thursday evening heart failure ended a useful and ever faithful life.

Rev. J. A. Clower, a local preacher of great usefulness and popularity, died last Sunday night at his home near Monticello. We presume a suitable obituary will soon be furnished for publication.

Revs. J. W. Cline and T. O. Owen, students of Hendrix College, gave us a brief call Tuesday, having come to this city to meet other students going to enter Hendrix College.

Our readers will join us in thanking Rev. Dr. S. A. Steel, pastor of McKendree Church, Nashville, Tenn., for his spicy letter in this issue.

Rev. A. M. R. Branson reports a glorious revival in his charge, Auvergne station.

Tuesday p. m. we were honored with a pleasant call by our highly esteemed brother, Maj. H. A. Butler of Malvern.

Rev. Dr. J. H. Dye returned from Newark Monday, and reports a good meeting in progress there. Rev. J. F. Jernigan telegraphed Tuesday, that the meeting is "growing and going."

From Bro. C. H. Lyman of Star City we learn of an excellent revival in his town under the preaching of Rev. W. M. Crowson, who assisted the pastor, Rev. W. C. Hilliard.

On Tuesday Rev. J. M. Cantrell, Agent, gave us a cheering report of the opening and prospects of Quitman College.

Bro. John Hammond, brother-in-law of Rev. J. R. Moore, has been quite sick four weeks at the residence of the latter in this city.

We are sad to chronicle the death, Monday night, at his home in this city, of Prof. Aaron Bales, after long suffering from consumption. He was truly an excellent citizen, deservedly held in great esteem.

On Tuesday we had a pleasant call from A. H. Stebbins, attorney of this city, accompanied by his friend Mr. H. M. McKay, representative of the American Building and Loan Association of Memphis, Tenn.

At the Salem camp-meeting we had the pleasure of meeting Bro. R. J. Fields and family, whom we used to visit on the West Point C't in 1875 and '77. His friends will be pleased to learn he is prospering temporally and religiously—himself, wife and most of his children being members of our Church.

Rev. Dr. J. H. Riggin begins in this issue a series of artices on Successionism. What he writes is always read with interest both by those who oppose and by those who endorse his views, and his articles on Successionism will be perused eagerly.

In this issue our venerable brother, Rev. J. E. Caldwell of the L. R. Conference, closes his series of articles. He has had numerous and repeated assurances of interest in reading these articles, and we hope he will continue to write for our columns, as opportunity will permit.

Bev. Wm. D. Matthews of the White River Conference has been transferred to the Southwest Mo. Conference and appointed to Slater station in the Booneville District. Thus our State loses another of its best preachers. We sincerely hope Bro. M. may be fully restored to health and have great usefulness in his new field of labor. He will remain in charge of Newport station till the meeting of the W. R. Conference.

From the Arkansas Democrat we learn a revival meeting of widespread interest is being held at El Paso, White county, conducted by Rev. W. H. Irwin, an evangelist from Kansas.

The meeting beginning on Sunday at our First Church in this city, conducted by Rev. John P. Lowry, is increasing in attendance and interest. We sincerely trust it may result in a gracious revival.

We learned with pleasure, that Rev. M. W. Manville is succeeding admirably in Benton station, and a former citizen intimated something about a "mutual admiration society" there. Bro. Manville recently organized a Church near Benton, receiving nearly 40 members on profession of faith; and on the same occasion Rev. E. N. Watson baptized 26 little children at one service.

Last week we learned with painful sadness of the tragic death of an esteemed young friend, Mr. Ashley Jones of West Point. In company with his cousin Mr. Ed. McCanley of Searcy he was decoyed into a saloon in St. Louis, where ostensible for some trifling cause but possibly for robbery, he was truck with a club from which he died. In that most trying hour his father and mother were at his bedside. From his mother, a most estimable Christian lady, we have just received an affecting letter expressing her strong and consoling confidence in his spiritual change, about which he manifested interest and expressed hope during very recent religious services. To the sorrowing loved ones we offer the heart-felt condolence of a sincere friend.

ST. LOUIS.

I spent the most of last week in St. Louis, and made my *home* at the St. James Hotel. Those who stopped at this house in former years will be surprised at the improvements made and now being made. The office is enlarged and beautified. It is wainscoated with marble—the only one in the city. The waiting room is changed and improved; the dining room is rearranged, repapered and painted and lighted with electricity. A ladies' entrance has been made on Walnut street, which leads to the new elevator. The closets and wash room have been moved from basement to ground floor and of marble throughout, the finest in St. Louis. The bath rooms are supplied with *clear* water, furnished through an improved filter. Mr. Miller, proprietor, has spent over ten thousand dollars in improvements, and can now boast of one of the best hotels in the West. T.

WOMAN'S MISSIONARY SOCIETY.

Some time since I wrote to all the ministers where there are no auxiliary societies in the Little Rock District, for information and for their co-operation in my work as District Sec'y of the W. M. S. I am sorry to say, I have not had a single response. It is my duty to organize societies in churches that have none, and how can I do this without the aid of the pastors? Brethren, please inform me of the needs of your charges in the missionary work of woman for woman.

If you have no societies, can they be organized? When will it be convenient for me to meet the women and children of your churches? Any information you can give me, that will advance the work, will be cheerfully received. As one of the laborers in the field, I feel that we must be up and doing and that the needs of our work demand our earnest zeal, and we believe, with your assistance, our cause will not languish.

MRS. M. C. THORNBURGH,
Dist. Sec'y.

Little Rock, Sept. 21.

FIELD NOTES.

SULPHUR ROCK C'T.—Since my last report, we have held two more protracted meetings on this circuit; one at Old Lebanon church, in which the spirit of prayer and rejoicing was poured out upon the Christians, and the spirit of conviction and conversion upon the sinners. Results: 22 professions and 23 accessions, with more to follow. Our next meeting was at Newark. Good congregations, good conduct; the ground well plowed and harrowed, but no conversions nor accessions. Financially, the best meeting of the year. Yours &c.,

J. S. BROOKE.

CAMDEN C'T—My fourth Quarterly Conference embraced the 2nd Sunday in this month. The attendance fair, finances behind, mainly owing to the fact, that it was too early for the people to realize on their cotton; however, one appointment paid out its assessment. I expect nothing less than one hundred cents on the dollar on claims ordered by the Conference. Bro. H. H. Watson, P. E., was with us, and although wearied in body, he preached acceptably and profitably to all. Sunday night, after preaching, he called for penitents, when more than 20 responded. With very kind regards, I am, Respectfully,

E. L. BEARD.

Buena Vista, Sept. 19.

METHODISM IN NATCHEZ.

I promised in my last letter to give an account of the present condition of this church, as I had given a few points of historic interest connected with it. The spiritual condition of the church is above the average. A successful meeting was held here last Fall by Rev. Geo. S. Inge, and the good results are still here. Much of the best that there is in the present condition, however, is due, I think, to what seems a great calamity. Rev. W. E. Ballard was stationed here in 1888 and though he was not well at the last Conference, was sent back for the third year's service, the Bishop and all thinking that he would soon recover his health and still continue the work he had so well in hand. But his sickness has continued so that he has not preached but three times since Conference. Of course, he was not able to do any pastoral visiting. Some one hit upon a happy thought and gave expression to it, and it went all round. "If our pastor can't visit us," he said, "let's all visit him." So the people have been very kind and attentive to Bro. Ballard and have been benefitted as much by visiting him as they would have been by visits from him. Then some of the laymen resolved to keep up the prayer meeting, and though they rarely ever had a preacher there the weekly meeting went on. During this year eighteen or twenty preachers have preached at Jefferson St., and the congregation has kept together, and this charge made the best all-round report that was made at the District Conf. The personal interest which has been thus actively called out has endeared the church to its members, and there are here some of the most earnest Christian men and women I have ever met, and they regard their church work with as much concern as they do their own private affairs.

One of the peculiarities of this church is the organization of its Board of Stewards. They are organized with all necessary officers and have regular monthly meetings. They take upon their own shoulders the responsibility for every cent that is to be raised, so that the pastor has nothing to do with it at all. They make a budget of all the expenses of the church at the first of the year. They use envelopes and cards to collect the money. On one side of the card each church member puts down how much he will pay weekly to meet all the expenses of the Church. This card is then returned to the Secretary of the Board of Stewards, who places it in an envelope with the member's name upon it and then places the envelope in a pigeon hole box in the vestibule of the church. When the member comes to church he will find the Secretary standing at this box, ready to give him his envelope. The envelope is received, the weekly amount placed in the envelope and written down on the card in the blank space for that Sunday, and all is put into the collection plate. The Secretary takes all of these envelopes home with him, credits each contributor with the amount he has paid, and returns the envelope and card to the box in the vestibule for the next Sunday. The money is turned over to the Treasurer, who disburses it in the proper way. The plan works admirably. There are three very manifest advantages in it. First, the pastor has no care upon him about finances and is left free to prosecute his legitimate pastoral and teaching work. Secondly, the contributions are made weekly, so that it does not amount to much at any one time and is therefore easy to pay. Further, the pastor can get money when he needs it, under this plan. Thirdly, everybody pays something. Even the children of the Church have their own account and their names are entered upon the Secretary's ledger, as well as those of the grown-up folks. This is a very excellent feature of the scheme.

It may be feared that a plan like this could not be carried out without friction. For instance, if some brother should fail to make his weekly contribution and should be notified of the fact (as he would be, at Natchez), he would get mad. Well, sometimes they do, but they soon get used to it. The plan is so well known and popular at Natchez, that a simple statement of the financial condition of the Church made to the congregation by the Secretary is sufficient to secure an increased collection on the next Sunday if needed.

Another peculiar thing about this Church is in its Sunday-school. Every scholar large enough to read owns a Bible and brings it to Sunday-school. More than that, every class in the school, except the infant classes, recites from the Bible only, leaving the lesson papers at home. They have better lessons than when the papers were used in the school. The children are getting acquainted with the Bible itself. When the preacher goes to read his lesson for the morning service he will see Sunday-school teachers and scholars all over the house opening their own Bibles to read with him. Who does not see that this way of teaching children is laying solid foundations for the building of fine Christian characters? Every Sunday-school ought to replace the Bible, which has been banished by lesson papers and quarterlies. Children can get no knowledge of the Bible as a whole from reading the answers to questions off of slips of paper which they tear up as soon as they are through with them.

If anyone wants any information about introducing the Bible into the Sunday-school, I refer him to my friend and brother, W. A. Gunning, the Sup't at Natchez. If anyone wants points about the financial system outlined above, I refer him to Richard F. Reed, Esq., Natchez., Miss. These brethren will gladly give any assistance they can to further the cause of Christ.

My work is now closed with this Church, and as I think of the uniform kindness and respect which have been shown me, I feel grateful enough to write more than a score of its members personal letters of thanks for their interest in me. I thank God that I was thrown with them. Contact with them has made me a truer man, and their intelligent and earnest Christianity has taught me a lesson in consecration. J. M. HAWLEY.

Natchez, Miss.

TIMELY WORDS.

In his address to the class for admission into full connection in the Cincinnati Conference, M. E. Church, Bishop Foster said, as reported in the Western Advocate:

You are called to be men of learning and power of thought, able to understand the struggles of this age, and able to put yourselves alongside of men in their doubt and difficulty —able to grapple the problems that are sapping their faith and manhood. You are called upon to know these things, so that they will see that you are lights that they can follow with peace and security.

Not men that talk about studying, but young men who study—get at the root of things. This is an age of turmoil. We are grappling with giants of agnosticism and infidelity such as our fathers never fought. The forces have become greater and stronger than ever before. There have been infidels in other ages, but they were pigmies compared with the giants of to-day that we contend with. I implore you, I beseech you, in the name of God, study and understand the position of things! Strive to be the kind of men you need to be for the work to which you are called.

People will listen to you with patience and long-suffering. How many patient, long-suffering, hungry congregations there are who go from Sabbath to Sabbath to get a crumb, and don't get the crumb! The souls you want to reach won't come for that. They will not be long-suffering. They will go where there is something.

Old saints, accustomed to martyrdom, will sit in patience; but the younger generation, that is hungering for something, when they find you have nothing for them, their places will be empty in the church. What they want is earnest gospel, and an intelligent and understanding explanation and rendering of the difficulties that distress and disturb them. So they want us to be great men in this world.

God has brought Methodism from the youngest unfashioned and unformed member of his family by the labors of great men, until now it stands foremost in the land, foremost in the world—the largest evangelical body of Christians that ever existed on the globe; the largest association of men and women by heart profession that has ever existed from the time of the apostles. God has led us on, and made us this great body. If the world is to be saved, he will save it largely through us. Here are the instruments, and there is the work. Brothers, there never was such a call for manliness and strength. It is laid upon us. Other Churches have taken lessons from us, and they are outdoing us at it, some of them. Do not let us lose our crown of glory. Do not let us lose our power. Let us be such men and such ministers as God will make us, if we will let him do it. If we will be true, honest, and sincere; if we will hunger and thirst after him, God will make us grandly, gloriously useful in this great time. O that we may pray and strive faithfully!

SPECIAL AND SUNDRY

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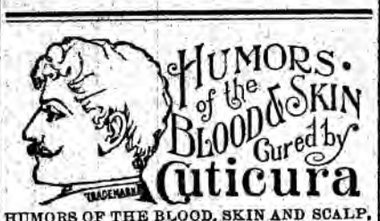

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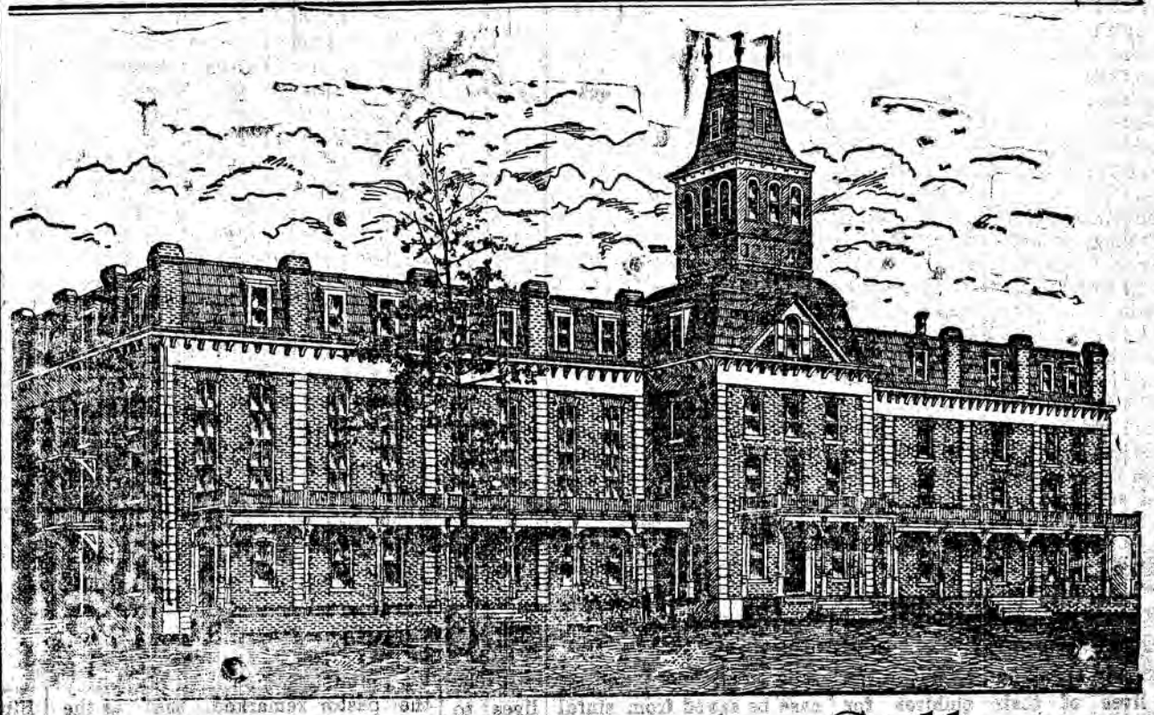
"When my boy was two years old he was attacked and suffered a long time with scrofula sores. The physician at length told us to give him Hood's Sarsaparilla, which we did. Two bottles cured him. He is now 10 years old and has not had any sign of scrofula since. We recommend Hood's Sarsaparilla to all our friends." MRS. R. C. CLIPPER, 3 Kidder St., Cleveland, O.

Entirely Cured My Boy

Hood's Sarsaparilla

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

100 Doses One Dollar



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BUILDING A four story brick. Rooms large, well furnished and comfortable. A Campus of eighteen acres, shaded with nature's oaks. Eighteen teachers and officers well qualified for the work. Twenty new pianos. The best advantages in

Language, Literature, Science, Art, Elocution and Music.

Special attention to Sight Singing and Physical Culture. Terms as low as can be. Many rooms already engaged for the next year. Apply for Catalogue to

S. H. BABCOCK, President.

ARKANSAS METHODIST.

WEDNESDAY, SEPT. 23, 1891

CHRISTIAN LIFE.

BATTLES OF THE HEART.

Tell me not with hesitation
That the bravest battles fought
Were the battles of our Nation—
Battles of our heroes wrought.

They were battles of another,
Fought without a fall or dart;
Battles of each noble mother,
Fought within the troubled heart.

Battles, not of wicked violence,
Fought in fields of gory red;
Battles fought in sorrow, silence,
Conquered, aye, when life had fled.

Yes! the spot I long have cherished
Is this battle-field of old,
Where the bravest warriors perished,
And the cause was never told.

—Irving J. A. Miller.

"ORDERED OF THE LORD."

Just as the plowman takes furrow by furrow, one ended before another is begun, so our duties come to us, not in battalions, but singly. Our life's plan, if we read it aright, is beneficently designed. We are not abandoned to blind chance. Confusion and entanglement can come only by our choosing to refuse guidance, and to shape our lot for ourselves. So it will seem to us when we have come to the end of it, and can look back—a divinely-ordered whole, which even our failures can not mar, for God only asks of us our best and bravest; and if we give him these, we need not grieve overmuch if some of the furrows refuse to run straight. The failure may be success after all, so far as our discipline is concerned. . . . Our very failures may be an answer to our doubts—evidence of a time when we shall neither faint nor fail, when the acre will be freed from weeds, and ready for a fair harvest. For in the midst of our saddest blunders we have visions of higher things, unfulfilled aspirations, cravings for growth; and these will be satisfied, every one of them. We who have tested the bitter fruit of the tree of knowledge are meant to inherit the tree of life; and somewhere else the task dropped here may be taken up and made good.—Sunday at Home.

NOTES FROM ST. LOUIS.

Dr. Olin, in one of his great discourses, says, that "where there is no secret prayer there is no prayer at all." All the pure and great spirits that have, by Divine help and power, stirred the world most mightily in the past, have been much given to secret prayer. When a great press or burden of work was upon Martin Luther he said he could never get through with it unless he gave three hours of the day to secret prayer. I think the greatest of all my mistakes through life has been that I have not lingered longer upon my knees, mightily wrestling with God in secret prayer. We often go out in such a rush and such haste, that we go out alone, and in our own strength only, and then we are doomed to trouble and confusion, and to delay and to failure. God has blessed us greatly as individuals and as a Church, and he would have blessed us much more if he could have done so.

He gives strength to the feeble and the faint, *when they call upon him.* "His own elect *cry* day and night unto him." This is their strength and their life—God has so ordained. *We must pray more.* I believe that this is to-day our greatest need as individuals and as a Church. Those who pray *will* work. They are divinely moved and inspired to do so. When a definite and a proper portion of our time is given to secret prayer, then our mental and heart perceptions are clearer and stronger, and with Divine help, just at our right hand, we can accomplish much in a brief time. A mighty and *protracted* heart cry to God is profitable and valuable, both to ourselves and to others in a degree, that we shall never know fully until we stand amid the associations of a higher sphere, where the mortal has put on immortality, and life has become an unending beauty and splendor and power, and a final and a positive and an everlasting success. Where there is mighty and continued prayer to God, souls will be divinely illuminated and convicted and saved, and no interest of God's kingdom will be successfully hindered. God says: "Call unto me and I will show thee great and mighty things which thou knowest not." We are blind and weak and feeble in and of ourselves, but God is "able to do for us and in us and through us, exceeding, abundantly, above all that we are able to ask or to think." We fail because we leave God often really out of our plans. We do not daily "look for" great things from his own uplifted and outstretched and almighty arm. Let us cry more to God by day and by night, and then go out and forward in his strength, and then indeed shall the powers of darkness give way, and "his will shall be done on earth as the holy angels do it in heaven."

In our Church Conference lately, Bro. Scruggs said, that under the searching sermons of our present pastor, he was led to pray more than ever before in his life, and he added that a sermon was only profitable to him in proportion to the intensity of the spirit of prayer which, under its delivery, was inspired within him. In one of his sermons lately, Dr. Messick said with much force and power, that he was getting so that he did not appreciate, in his congregation, the presence of professing Christians who were not given to unceasing and agonizing prayer. A congregation of mere spectators may do for the world's empty shows, but it will not do for a congregation of divine worshipers. Real Christians are intense in their spirit and life. They walk by faith and they know what it is to "pray without ceasing." Many professing Christians pay no regard to what the Bible has said, and to what Mr. Wesley said on this great subject of prayer. There is great mind and heart hardness and blindness, and great soul poverty and destitution and depression and wretchedness, where there is but little or no prayer.

L. PULLIAM.

THE DAUGHTER'S HOME TRAINING.

A home is what a woman makes it; a daughter is, in nine cases out of every ten, the reflection of her mother. The training of the girl of fifteen is shown in the woman of fifty. A son may, by contact with the rough world, sometimes outlive his early home influences—a daughter rarely does. She may make a misstep. Indiscretion may be to her a necessary teacher; but her early domestic training will manifest itself sooner or later. A mother's word, a domestic proverb, told at eventide by the quiet fireside, has been recalled by many a woman years after it was uttered. "I thank God that my mother told me what other women have been taught by the world," said a gentlewoman to me not long ago. This, my friend, is the tribute which your daughter and mine should be able to pay to our memories long after we are gone. The world has a sharp way of teaching its truths to a girl. Is it not far better, then, that her mother should tell her with that sweet and sympathetic grace and gentleness which only a mother knows? Let the world build upon your foundation, but do you lay the ground story. Any builder will tell you that the whole strength of a house depends upon its foundation. The flowers most beautiful to the eye and sweetest to the smell grow in good soil. The world's noblest women have sprung from good homes.

It is human nature never to apply a public statement to ourselves. We always think it is intended for some one else. So a great many mothers who read these words will say: "Oh, well! this does not apply to me." Perhaps not, my dear woman. I hope not. But make sure that your daughter has your confidence. Sit down and think whether you are to her all that is implied in motherhood. Do not force her, by indifference or neglect, to come to me or to any other man or woman on earth for advice which she should receive from you. Let your fireside be a seminary and a confessional. Enter into the thoughts of your children. Make them feel that their mother is their best friend, their safest counselor, their closest confidante, and years after you have gone from them let it be said of you that you were all to them that a mother could be—loving, sympathetic, frank, and the companion of their own choosing. Then will your memory be ever green, and

"Like sweet perfume, will rise
At every morning sacrifice."

—Ladies' Home Journal.

FOR NERVOUS DEBILITY
Use Horsford's Acid Phosphate.

Dr. A. M. BILBY, Mitchell, Dak., says: "I have used it in a number of cases of nervous debility, with very good results."

Convey thy love to thy friend as an arrow to the mark, to stick there; not as a ball against the wall, to rebound back to thee.

"Don't Care to Eat."

It is with the greatest confidence that Hood's Sarsaparilla is recommended for loss of appetite, indigestion, sick headache, and similar troubles. This medicine gently tones the stomach, assists digestion, and makes one "real hungry." Persons in delicate health, after taking Hood's Sarsaparilla a few days, find themselves longing for and eating the plainest food with unexpected relish.

The secret in being loved is being lovely; and the secret of being lovely is in being unselfish.

1607 Washington St., St. Louis, Mo., May 12, 1890.
On the night of April 12, I lost the use of my eyes, and I used all sorts of remedies with no good results. Pond's Extract was recommended to me and I used it. To-day I am well and can see as well as ever. I can gladly recommend it to parties having sore or inflamed eyes.

The Salvation Army day at the Crystal Palace, London, this year registered 62,693 visitors, with no sale of alcoholic liquors at the drinking bars.

To eradicate the poisons which produce fever and ague, take Ayer's Ague Cure. It cures without leaving any injurous effect upon the system, and is the only medicine in existence which may be considered an absolute antidote for malaria.

OUR YOUNG FOLKS

LAZINESS DOESN'T PAY.

The sun never stops in its course. Light is constantly streaming over the earth. In the great workshop of the universe nature is ever busy with those processes which are to robe the earth with her carpet of green, and fill the air with odors of flowers. Without activity there would soon be trouble and death.

In life, too, one secret of success is found in activity. "Not a day without a line," was a motto of a great reformer, one of the grandest men our civilization has known. Eight times did the greatest of Grecian orators copy the history of Thucydides, to perfect himself in that great master's style. Franklin laid the foundation of his greatness by using the little bits of leisure time which he could save at dinner hours and evenings while working as a printer's boy. Kirk White learned Greek as he walked from his lodgings to the lawyer's office where he was employed as a clerk. Pennsylvania's greatest astronomer learned to calculate eclipses by using the bits of time when as a plow boy his horses rested, and by figuring out his problems on his plow handles. Elihu Burritt achieved wonders in the fields of learning by gathering up bits of knowledge as he stood by his forge with an open book before him, while he rested from severe bodily toil.

The French have a proverb which says: "Step by step one goes very far." In our tongue we have a saying: "Constant dripping will wear away a stone." Sir Edward Bulwer Lytton declared; "What men want is not talent, but purpose; not power to achieve, but the will to labor."

Boys, do you see the moral? It is work that tells. Whether with the hands or with the brain, there's no success without work. Don't be lazy.—Selected.

HOW ONE BOY FACED THE WORLD.

About twelve years ago a soldier's widow, with one boy and one girl, lived in Chicago. The boy was less than ten years old—a handsome, dark-eyed, curly-haired young fellow, richly endowed in heart and mind, and having a true, loyal love for his mother. They were very poor, and the boy felt that he ought to work instead of going to the public school; but his mother was a very intelligent woman, and could not bear to have him do this. He thought a great deal upon the subject, and finally begged a penny from his sister, who was a few years older than himself. With this money he bought one copy of the daily paper at wholesale, and sold it for two cents. He was then careful to pay back the penny he borrowed (make a note of that, boys), and he now had one cent of his own. With it he bought another paper, sold it for two cents, and so on. He took up his position in front of the Sherman House, opposite the City Hall. This was a favorite place with the newsboys, and they fought the little fellow fiercely; but he stood his ground, won standing-room for himself, and went on selling papers.

He became one of the most successful newsboys in the city, and at the age of fourteen had laid up money enough, besides helping his mother, so that he could afford to take a course of study in stenography and type-writing. He began in a class with two hundred others; when he graduated from the course, only six remained with him. There is something in this for you to think about. A great many start in the race, but few hold on to the end. They are like boys chasing a butterfly; pretty flowers along the way attract them, and they hear a bird sing somewhere in the woods, or they stop to skip pebbles in the river. It is only the few that go on—right straight on—who catch the butterfly we call "success."

Well, this boy became the best stenographer in Chicago. When he was only eighteen he was president of their society. He then went to a leading college, and took the entire four years' course of preparation in two years, at the same time supporting himself and his mother by his stenographic work for the professors. He kept up his health by regular outdoor exercise and riding the bicycle. He never tasted tea, coffee, tobacco, or alcoholic drinks. His food was simple—mostly fish, vegetables and fruit. He had a conscience; there was no meanness about him. When he was twenty years of age he became the private secretary of one of the greatest capitalists in America. Of course he had a large salary. He was clear-cut in everything he did; there was no slackness in his work. The gentleman who employed him used tobacco and drank wine; but his private secretary, with quiet dignity, declined both cigars and claret, though offered him by his employer in his most gracious manner. It is to the credit of the great capitalist that, when his secretary told him he never used tobacco or liquor, he answered, "I honor you for it, young man."

The name of this remarkable Chicagoan is Jerome Raymond. He is now the private secretary of Bishop Thoburn, and is making a trip around the world. At the same time he is studying for his degree in the University, being permitted to substitute French and Sanskrit for some other studies that he would have taken if he were here.

He was my stenographer, on and off, for two years; and I think most highly of him. It seemed to me I could not do a greater service than to tell you his simple story. He is a knight of the chivalry, a champion of the White Cross, a believer in woman's ballot, a Prohibitionist in politics, and an earnest Christian in faith and practice.—Francis E. Willard, in Union Signal.

Estey
Is the name which we ask you to remember when about to purchase an Organ.

TO THE YOUTH.

I desire to say a few words. Listen to a man who feels a deep interest in your welfare and remember when I was young and can appreciate the increasing dangers to which you are exposed as our country becomes more densely populated. Love, honor and obey your parents. From them you received the first kind attentions of humanity, by them you have been fed, clothed and preserved under God from your helpless infancy to the present moment. During your more tender age, when you knew no care, felt no anxiety and realized no blessings, their anxiety, care and love impelled them to watch over you and provide for your numerous and accumulating wants. They first opened the quarry of ignorance in which your intellect lay concealed and aided in bringing your mental powers from the darkness of nature to the light of intelligence. If your parents are Christian they have taught you the necessity of shunning all vice and of reposing your trust in the Immaculate Redeemer. For all this your hearts should swell with gratitude; you owe them a debt you can best pay by loving, honoring and obeying them and departing from all evil and walking in the ways of wisdom, virtue and truth. Improve your minds by acquiring a good store of useful knowledge. If the tree put forth no blossoms in the Spring we gather no fruit in the Autumn. If the springtime of your lives passes without improvement, if the vain allurements and trifling amusements of this deceitful and deceiving world engross your minds to the exclusion of salutary improvements, the darkness of ignorance will remain stamped upon your mental powers and will most likely push you into the murky waters of shame and disgrace. At the week-day and Sabbath-school improve your time, love your teacher and fellow-schoolmates, endeavor to be first in your class, and live in harmony and peace with everyone. Shun all vice, resist every temptation to do wrong, and bear strongly in mind that you will soon take our places—become fathers, mothers, teachers, ministers, statesmen, governors, presidents—and that the responsibility of preserving our country and nation will soon devolve on you. Let these reflections raise you above the trifles that only amuse without benefiting you. Learn to be men and women while you are boys and girls. Above all, study the Bible. Seek religion, and remember your Creator in the days of your youth, that your years may be long, prosperous, useful and happy. George A. Smith, in Western Advocate.

SECRETS OF BEAUTY.—Breathes there a man who does not love beautiful women? Breathes there a woman who does not love to be admired by man? No art can paint, no sculptor can chisel the dimpled rosy cheek, the lustre of the eye, the bewitching smile nor the long luxuriant tresses—as nature presents in a beautiful woman. All females can retain their health and personal charms by the use of ENGLISH FEMALE BITTERS.

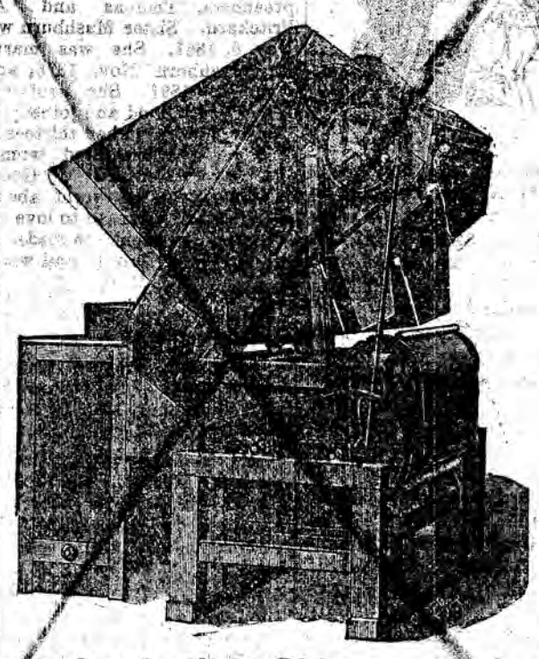
Under high license Chicago has one saloon to every 217 of population, and one meat-market to every 770, and one grocery to every 377.

Dandruff forms when the glands of the skin are weakened, and, if neglected, baldness is sure to follow. Hall's Hair Renewer is the best preventive.

A Greek church has been opened in Chicago, where it is said there are two thousand adherents to the Greek faith.

The world is full of shoddy and shams, but real merit is always recognized. Thirty years ago Dr. Shallenberger discovered and Antidote to the poison of Malaria, which has had an immense sale, although until recently it has not been advertised in a single newspaper. Merit alone has sold it all these years because it cures when all else fails, and is just what is claimed for it. It *infallibly* destroys Malaria and could not harm an infant. Sold by Druggists, or sent by mail for one dollar. Address,
Dr. A. T. SHALLENBERGER.
Rochester, Pa.

DANIEL PRATT GIN.
—MORE THAN—
32000 SOLD IN PAST 59 YEARS.



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J. W. KINGSBURY, GEN'L SALES AGENT
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MANUFACTURERS OF
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CURES ANY HEADACHE "While You Wait," BUT CURES NOTHING ELSE.

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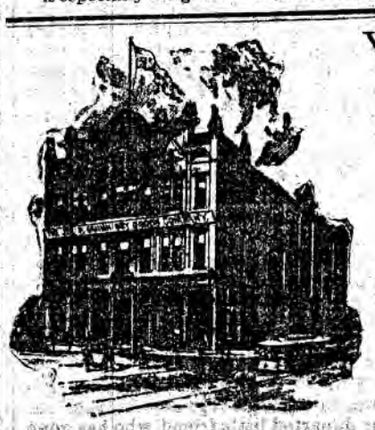
THE T. Swoger & Son Pianos & Organs
BEAVER FALLS, PENNSYLVANIA.

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



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ONE ENJOYS

Both the method and results when Syrup of Figs is taken; it is pleasant and refreshing to the taste, and acts gently yet promptly on the Kidneys, Liver and Bowels, cleanses the system effectually, dispels colds, headaches and fevers and cures habitual constipation. Syrup of Figs is the only remedy of its kind ever produced, pleasing to the taste and acceptable to the stomach, prompt in its action and truly beneficial in its effects, prepared only from the most healthy and agreeable substances, its many excellent qualities commend it to all and have made it the most popular remedy known.

Syrup of Figs is for sale in 50c and $1 bottles by all leading druggists. Any reliable druggist who may not have it on hand will procure it promptly for any one who wishes to try it. Do not accept any substitute.

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CORRESPONDENCE SOLICITED.
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Established 1865.
C. O. KIMBALL
MANUFACTURER AND DEALER IN
Harness and Saddles.
In the coming season I am offering unequaled bargains in Buggy and Wagon Harness, Ladies' and Men's Saddles, etc.
No. 0 sin. bug. harness, breast C 1 in. trace, 2 1-2 in. saddle. $6.50
No. 00 sin. bug. harness, hames 1 in. trace, 2 1-2 in. saddle 9.50
No. 00 sin. bug. harness hames 1 1-8 in. trace, 3 in. saddle. 10.25
No. 00 sin. bug. harness, hames 1 1-4 in. trace, 3 1-2 in saddle. 12.50
No. 25 sin. bug. harness, single trace, 1 1-2 in. 1 1-2 in saddle, 15.50
Double buggy har. from $15.00 to 25.00.
Wagon harness, from $15.00 to 30.00.
Ladies saddles, from $3.75 to 20.00.
Men's saddles from $3.50 to 20.00.
Chains, Blind Bridles Collars, Whips, etc
ORDERS BY MAIL PROMPTLY ATTENDED TO AND SATISFACTION GUARANTEED.
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DONALD KENNEDY
Of Roxbury, Mass., says
Kennedy's Medical Discovery cures Horrid Old Sores, Deep Seated Ulcers of 40 years standing, Inward Tumors, and every disease of the skin, except Thunder Humor, and Cancer that has taken root. Price $1.50. Sold by every Druggist in the U. S. and Canada.

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We carry stock at various Southern points for quick delivery upon receipt of orders.
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Sent on trial. Freight paid. Fully warranted. 3 Ton $35. Other Sizes Proportionately Low. H. W. HUBBARD, Gen. Southern Manager, ATLANTA, GA., DALLAS, TEXAS.

ARKANSAS METHODIST.

WEDNESDAY, SEPT. 23, 1891

OBITUARIES.

MASHBURN.—Elizabeth Mashburn was the daughter of one of our local preachers, Thomas and Amanda Pritchard. Sister Mashburn was born Nov. 6, 1861. She was married to Mr. Mashburn Nov. 1876, and died Aug. 15, 1891. She professed religion in childhood and joined the M.E. Church, South, in her thirteenth year. She was a consecrated woman and lived a consistent life till God called her to a brighter world above. All that knew her learned to love her, and wherever she went she made friends. She loved her Church and was an active worker in it till God said, it is enough—come away. She was one of our best members, and in her death we sustain great loss; but she has gone to live with Christ and loved ones that have preceded her to the glory land. She left a husband and six children and a number of relatives to mourn their loss. Husband, children and relatives, weep not; she is gone to live with Christ. Only follow Jesus, who led her through life, and you will soon meet her again, where parting will come no more.

J. A. HENDERSON, P. C.

BERRY.—Sanford Berry, an intelligent and reputable citizen of Hartford, Ark., died Sept, 1, 1891. He was born in Jackson Co., Ala., Aug. 6, 1826. He professed religion 21 years ago at Hartford and joined the M. E. Church, South. He was prominent in his Churh and State. He had served for years as Justice of Peace, which office he held at his death. He was a kind and affectionate husband, a loving father and a consistent Christian. He attended a closing service at one of our meetings on Thursday before he died Tuesday, and was very happy. He grasped the hand of the writer and said: "Bro. Jim, I can't live long, but I will meet you in heaven." He leaves a wife and 8 children to mourn their loss. He will be missed in his home, in the Church and in the community, perhaps as much as any man; but we do not mourn as they that have no hope. He lived and died in favor with God. May the blessings of God rest upon his bereaved family and the Church he loved. Respectfully,

J. M. C. HAMILTON.

PAGE.—Died at this place, of congestion, on the night of Sept. 1, Archie Lee Page, aged 7 years, 7 months, 11 days—nephew of Mr. and Mrs. O. B. Hudson. The angel of death has appeared, and removed from our midst one of the brightest little boys of this community. Archie leaves many sorrowing friends, who mourn their loss. Their loss will be his gain. Archie has gone home to Jesus and his mother. Especially will Archie be missed in the M. E. Sunday-school of this place, of which he was a devoted attendant. At a meeting of the Sunday-school, it was unanimously resolved, that his class wear a badge of mourning for 30 days, in respect to his memory.

"Let us think of him over there
By the side of the river of light,
Where saints immortal and fair,
Are robed in their garments of white."

Popular Grove, Ark. * * *

CAPLE.—Zellah Capel, daughter of John F. and Frances B. Caple was born Feb. 19, 1884 and transferred to the Savior's bosom August 18, 1891. Instructed at home and at Sabbath school in heavenly things, little Zellah was wise in things pertaining to salvation, for a little one of only seven Summers. By this time, however, she no doubt excels the wisest saint on earth in comprehending the height and depth of the mysteries of God. We'll see her if faithful, for he who said, "Suffer little children to come unto me," said, "I go to prepare a place for you—and I will come again and receive you." Father and mother and loved ones may meet little Zellah and grandpa Buzbee on the other shore. Lovingly,

C. A. BAYLESS.

HATCH.—WHEREAS, It has pleased a loving and allwise Father to take to Himself our dearly beloved schoolmate and friend, James G. Hatch; therefore be it

Resolved, That in his sudden death the Methodist Sunday-school of Augusta has sustained the loss of one of its most attentive and loved scholars, who was always prompt in attendance, with well prepared lessons, to meet his teacher, gladly welcoming the Sabbath which brought him to the house of his heavenly Father.

2, That with sorrowing hearts the entire school tender to the bereaved parents, Mr. and Mrs. Geo. W. Hatch, their warmest sympathy in their hour of mourning for the dutiful and loving son, who has thus been removed to the brighter and better home in advance of them, also to little George who has thus been deprived of an affectionate brother, praying that the loving Father who doeth all things well may comfort them in their hour of grief.

3, That these resolution be spread upon the minutes of the Sabbath-school, a copy furnished the mourning parents, and that they be published in the Woodruff County Vidette and also in THE ARKANSAS METHODIST, as a mark of the high regard we feel for our departed little friend, who has gone before us to the brighter home beyond the skies.

J. M. TALKINGTON,
J. B. WILKERSON,
Augusta, Sept. 6. Committee.

Nashville Christian Advocate please copy.

PISO'S CURE FOR CONSUMPTION
CURES WHERE ALL ELSE FAILS. Best Cough Syrup. Tastes Good. Use in time. Sold by druggists. 25 CTS.

JELKS.—Willis Moore Jelks, son of H. C. and Agnes M. Jelks, was born Dec. 12, 1890; died Aug. 30, 1891. The cruel, smiting hand of death snatched from fond parents' arms this bright, promising babe. He was the pride and joy of the household. Tho they are blooming in a far brighter world and it makes heaven seem nearer and dearer to have them there, our hearts are bowed in sadness Papa, mama, meet your little darling in heaven.

Farewell, little Moore, baby sweet,
Till we meet on the golden shore
Where angels await thy footsteps to greet,
And we meet to part no more.

His Aunt,
DELIA.

M'GREW.—D. H. McGrew, better known as Uncle Dan McGrew, was born in Ill. Oct. 13, 1828, and was happily married to Miss Elizabeth Fulter May 10, 1848, with whom he lived till death, leaving her and 9 children to mourn their loss. Uncle Dan lived a devoted Christian till death released him from his suffering, Dec. 5, 1890, and found him ready to meet God. Our loss is his gain. All who knew him loved him. He let his light shine, and his works do follow him. He died as he had lived. He told the writer a few hours before his death that all was well with him. The Church has lost a good worker. He was a good husband and father. It is hard to bury one so dear, but God knows best. He is now with friends gone before and the dear Lord and numbered with the saints above, "who once went sorrowing here, but now he tastes unmingled love and joy without a tear." May his family live so as to join him in the city of God.

N. K. HARGIS.

Shippey, Ark.

PANE.—Arbezene Pane (Aunt Arbe) was born in Alabama; professed religion when 13 years old, and joined the M. E. Church, South. She came to Arkansas when about 18 years old, but never connected herself with the Church here, but had concluded to do so when she took sick. She was 60 years old last January; died July 13. Aunt Arbe never married. She and her two sisters lived together, having a home of their own, until one of her sisters died and the other one married. When Aunt Arbe was taken sick she was moved by Mr. Brewer, her brother-in-law, to his house, where she was well cared for in her last illness. She bore her sickness without a murmur. She exemplified the life of a Christian, never speaking evil of anyone, and had the good will of all, both saint and sinner. The writer was with her in her last illness, and she said she had no fears of death; all was well; not a cloud in the way. She lived like a Christian, suffered like a Christian and died like a Christian. Here this obituary might close, for her memory is written on the hearts of all who knew her. She is gone, but not lost; gone to live with Christ, which is far better. "As I live, ye shall live also," and "Where I am, there shall ye be also," is the promise of the Savior. She leaves a brother and sister to mourn their loss. May the many who followed her to the grave follow her to heaven also. W. T. CALVERT.

LEE.—Died; John Brasher Lee, little son of John H. and Gertrude L. Lee, Chicot Co., Ark. He was the larger of twins, born March 29, 1889 and died Aug. 18, 1891, of congestion of the brain, after about 48 hours' sickness, leaving parents, twin brother, Marvin, and his fond little sisters and grandpa to mourn his untimely death. Bros. Cameron of Carriola and T. D. Scott of Lake Village C't kindly officiated at his burial, and we realize that God's will is best; for our blessed Savior said, "Suffer little children to come unto me, for of such is the kingdom of heaven."

Those amber locks, those hazel eyes,
Now crown our cherub in the skies,
And beckon us to Paradise,
To reign with Christ, in love.
No sickness there, no pain or care,
Thy prattling tongue chorus praise and [prayer:
O parents! meet your treasure there,
Safe with your babes above.

Grandpa,
F. G. DAVIS.

Grand Lake, Ark.

COPELAND.—Sister Hattie E Copeland was born in Butler Co., Ky., March 7, 1852; was married to Bro. J. M. Copeland Feb. 15, 1870, and departed this life July 15, 1891 at her home in Rector, Ark. She was converted and joined the C. P. Church in girlhood and afterwards joined the M. E. Church, South, in which she lived a consistent member till the Lord was pleased to call her to her long home. She was always willing and ready to work with heart and hand for the building up of the Master's cause in every department, and to give a reason for the hope she embraced. The impulse of her earnest labors extended beyond the home circle in its influence for good. Her house was one of the favorite stopping places for the weary itinerant preacher. Her sickness was of short duration, and I was privileged with visiting her only once (the day before she died). Being engaged in a revival meeting at Mary chapel, where she had made a full hand in the revival a year ago, I remarked that we missed her very much at church, to which she replied, "I wish I could be with you;" then added in a weak, tremulous voice, "I have had several trials and troubles since our last protracted meeting, but the grace of God has been with me and sustained me all the while." She leaves a devoted husband, six children, many kindred and friends to mourn her death, but whose sorrows are soothed by the hope that she rests in the clime of immortality. Three of her children belong to the Church, and the rest will come in. May God bless the bereaved ones and save them in heaven, where

We will walk through the streets of the [city,
With the loved ones gone before;
We will stand on the banks of the river,
Where we'll meet to part no more.

P. B. WALLIS.

INVALIDS

Gain rapidly in health and strength by the use of Ayer's Sarsaparilla. This medicine substitutes rich and pure blood, for the impoverished fluid left in the veins after fevers and other wasting sickness. It improves the appetite and tones up the system, so that convalescents soon

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"In the summer of 1888, I was cured of nervous debility by the use of Ayer's Sarsaparilla."—Mrs. H. Benoit, 6 Middle st., Pawtucket, R. I.

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PREPARED BY
Dr. J. C. AYER & CO., Lowell, Mass.
Sold by all Druggists. Price $1; six bottles, $5.

HEER.—Abbie Heer was born Nov. 23, 1884 and was transferred to the heavenly home Aug. 28, 1891. Daughter of Wm. and Louisa Heer. Little Abbie was a favorite at home and with all who knew her—so kind and sweet-tempered; a Sunday-school scholar, diligent in attendance, we miss her, but if faithful, we expect to go to her. The Lord has already sanctified this affliction, in the conversion of the father and two brothers since her death. We'll meet again in the sweet bye and bye. Lovingly,

C. A. BAYLESS.

LOVE.—William Ewin Love was born Sept. 7, 1866; joined the M. E. Church, South, in 1881 at Philadelphia church, and lived a devoted Christian until death came on August 6, 1891 and summoned him to the Church triumphant. It found him ready. He told his sister not to weep, that all was well. He loved his grandmother Davidson, who is the mother of Hon. W. E. Davidson, and it seemed hard for him to leave grandmother, and it was hard for her to give him up, but she knows it will only be a few days or months until they will meet again. He leaves one brother and sister to mourn awhile and then go and join their brother, together with father and mother, two other brothers and one sister, who preceded them to the glory-land. All who were acquainted with the subject of this sketch, only knew him to love him. Let me say to his friends and relatives, may his short life be reflected in you, and while death has cut him off, may his character live in you.

J. R. EDWARDS, P. C.

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

Sept. 16-1m.

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Messrs. J. & C. Maguire, St. Louis, Mo.:

I have used Maguire's Benne Plant with success in my family for ten years, and saved the lives of several soldiers suffering from Diarrhœa and Flux when they were given up by medical attendants.

FRANCIS W. CRANE,
Paymaster, U. S. A.

Sept. 16-2t.

Pray for a pure heart, for a sanctified nature; "for this is the will of God, even your sanctification," "and if we ask anthing according to his will, we know that he heareth us."

The greatest of arts it is said consists in hiding art, but it is a very clever man or woman who can hide baldness. There are ladies who often think that by means of all the artificial adjuncts such as "rats" "switches" and so on, which change almost with every succeeding season, they can successfully disguise the loss of their perhaps once luxurious locks. Success does not always crown their efforts and they are like the ostrich who imagines herself hidden when she buries her head in the sand.

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"Sister to me? No, you wont."

"Yes, Walter, your brother Charles proposed to me last night and I accepted him.

After all, the best way to know the real merit of Hood's Sarsaparilla, is to try it yourself. Be sure to get Hood's.

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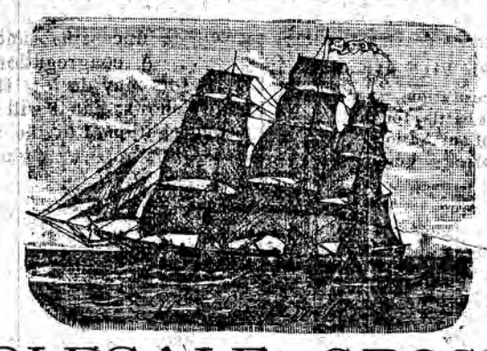

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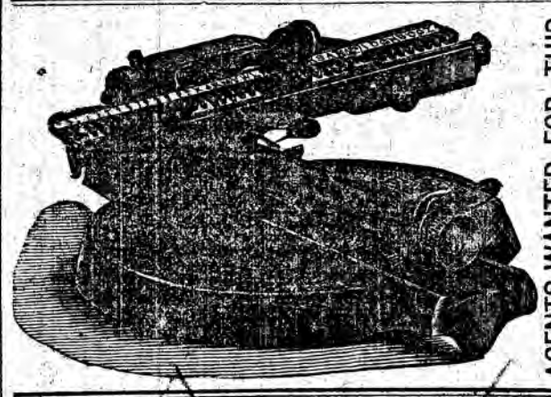

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Official Organ of the Three Conferences of the M. E. Church, South, in Arkansas.

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TO ADVERTISERS

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

Local Preachers' Meeting for Morrillton District, 1892.

1. Sermon July 29, 11 a. m., Evidences of Christianity, J. R. Giddins; D. P. Forsyth, alternate.
2. At 7:30 p.m., Jesus Christ as to His Divinity, G. W. Williams; R. N. Davis, alternate.
3. July 30, 11 a. m., The Holy Ghost and His Office, J. S. Williams; W. W. Burns, alternate.
4. At 7:30 p. m., Regeneration and the Evidences of it, G. W. Brown; J. R. Charles, alternate.
5. July 31, 11 a. m., Baptism by Affusion is Scriptural, Dr. Frank Thomas; J. L. Yancy, alternate.
6. At 7:30 p. m., Possibility of Apostasy, A. G. Duran; J. B. Maddox, alternate.

July 31, 9 a. m., Love-feast, conducted by Rev. J. R. Maddox. At 3 p. m., Children's Service, W. E. Canady, A. J. Terby, J. S. Willbanks, J. J. Lipscomb.

JESSE WILLIAMS, Sec'y.

[This is second copy of foregoing program, which we intended to publish *later*.—EDITOR.]

Advice to the Aged.

Age brings infirmities, such as sluggish bowels, weak kidneys and bladder and torpid liver.

Tutt's Pills

have a specific effect on these organs, stimulating the bowels, giving natural discharges without straining or griping, and

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to the kidneys, bladder and liver. They are adapted to old or young.

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CANCER and Tumors CURED: no knife: book free. Drs. GRATIGNY & DIX, No. 163 Elm St., Cincinnati, O.

TEACHERS' CERTIFICATES.

In order to ascertain the law and usage in regard to issuing and re-issuing teachers' certificates in other States, Prof. R. H. Parham, Co. Examiner for Pulaski county, recently addressed letters of enquiry to the Superintendents of ten States—N. Y., Pa., O., Ind., Mich., Minn., Ia., Va., N. C. and Ga. As a matter of interest to many of our readers we copy from The Arkansas Gazette Prof. Parham's remarks on the answers received:

"It appears that our law and custom are pretty generally followed in other States. The laws of other States favor re-examinations. The Superintendents favor re-examinations, but examiners sometimes take the liberty of issuing certificate without due regard for the law.

In New York first grade certificates are good for five years, and may be renewed without re-examination. Second grade certificates are good for two years and can be renewed only upon re-examination. Third grade certificates are good for six months, are limited to a particular school or grade, and of course are given out only after engagement has been made to teach; and cannot be issued to the same person more than twice.

In our State as in other States a very large part of the teachers is composed of persons whose fitness for teaching is very small. It is necessary therefore to have certificates of short term for the purpose of educating teachers and for the purpose of weeding out those who do not improve. We are a long way from the time when short term certificates and re-examinations can be dropped. When all the teachers of the State can receive a special training for thier work, and when they shall be admitted to teach for their special fitness, then short term licenses and re-examinatio s may be abolished. The millenuium will be near at hand then. In order, however, to relieve some teachers of excellence, I am in favor of another grade of certificate of long term, which may be renewed without re-examination. Some of our city teachers who cannot pass the State examination, deserve to have their certificates renewed without re-examination, but we have no legal provision for doing so.

I am opposed to our method of paying the County Examiner. I am in favor of the Examiners being paid by the county, and of all fees from teachers being paid into the county treasury. Let the teachers pay to the County Clerk $1, for which he gives a receipt. The presentation of this receipt to the County Examiner by the teacher will authorize the Examiner to give an examination.

The rules and regulations governing teachers' examination are matters of law. The private opinion of the Examiner of teachers and of other persons connected with the public school system ought not to set aside the law. It must be said that our school law, though varying in some of its details from the school laws of other States, is in harmony with them in its essential features."

FIELD NOTES.

CLEVELAND MISS.—I closed the meeting at Cleveland Friday night, Aug. 21. There was a good feeling in the Church; no conversions, but the meeting left a very deep impression on the people. I went to Hattieville and commenced a protracted meeting there Aug. 22.; was there 7 days, and had a glorious revival, sinners were convicted of sin, 6 conversions, one accession to our Church, and more to follow. "Praise God from whom all blessings flow." JOHN H. SMITH, P. C.

Sept. 12.

NEWBERG C'T.—The Lord is still doing wonderful things for us on the Newberg C't, whereof we are glad. We closed a meeting of wonderful power to-day at Wayland arbor near Iuka. We commenced here last Saturday with the outlook rather discouraging, no revival here last year, and no regular prayer meeting. The pastor, local preachers Thos. and Chas. Hively, F. E. Hall, Jno. Anderson and a few faithful members labored for 2 or 3 days before the meeting began to move with much power, after this the meeting increased in volume and power almost to the last; results 25 conversions, 21 accessions, among the converts is the little girl not in her teens, also several of the first young men of the community. In justice to those who labored in the meeting I had forgotten to mention the name of the Rev. J. S. Evans, who has lived and labored here for many years; he is about 70 years of age, but still preaches with much power. And in the latter part of the meeting the young converts worked with zeal that was commendable. Praise God from whom all blessings flow. F. M. SMITH.

Iuka, Sept. 12.

TOLEDO C'T.—I have just closed my s cond meeting with good results. The meeting lasted 12 days. There were about 18 conversions and 20 accessions, most of whom were men and women of large influence and will become pillars in the Church and leaders in church work. The revival began in the Church. Very few of the members would pray at, first but in a few days there were 15 or more that would lead the prayer meetings. When all were ripe for work I called for those that would hold family worship and nearly every family in the Church promised to begin work in earnest. I have never seen deeper and more thorough consecration. On the last night we had the sacrament of the Lord's Supper and nearly everybody in the house partook. There are large things in store for the people of Mt. Carmel. Bro. B. F. Wilson, one of our Hendrix College boys, was with me and showed the power of College influence and training. He joined by letter and will come up at the Annual Conference for a place among us. Wish we could get a large number like him. I will begin at Wafford's Chapel, Sunday where we are expecting a fine meeting. Our outlook is flattering. Your Brother,

R. W. MCKAY.

Rison, Sept. 18.

GAINESVILLE C'T.—I finished my round of protracted meetings last night, seven in all. Last March I held a two weeks' meeting, with 15 conversions, 6 accessions to the Church. The 4th Sunday in July I went to Friendship, had a fine revival; 14 conversions and 9 accessions to the Church. The 1st Sunday in August I came back to Gainesville. The Methodists, Baptists and Presbyterians all united, had a good meeting, with 12 conversions and 5 accessions to the Church. The 2nd Sunday in August I went to the camp-ground or Strone's Chapel; had a splendid revival, 31 conversions 30 accessions to the Church. The 4th Sunday in August at Beach Grove; had 19 conversions, 13 accessions to the Church. The 5th Sunday at Scatter Creek, good time among the members of the Church, but no conversions, received one member. The 2nd Sunday in Sept. I went to Oak Grove, had good crowds and good attention, but no conversions; received two by letter.

JAMES D. RUTLEDGE.

Gainsville, Sept. 17.

PRINCETON C'T.—Our meeting at Mt. Olivet closed last night, after a six days' seige. We had a very good meeting. The Church was edified and greatly revived. Some 8 or 9 professed faith in Christ; 3 joined our Church, 3 infants were baptized; a number of penitents were left at the altar, some of them saying they were resolved by God's grace to press on to the goal. Bro. Hearon did us faithful work in this meeting also, and won the affections of my people. May God abundantly bless and reward him. I have two more meetings to hold. May the Lord bless us. Fraternally,

Sept. 18. C. M. KEITH, P. C.

OAKLAND MISS.—Held two protracted meetings since my last note. 27 conversions; no help but lay members. Had 79 conversions and 53 joined our Church. Brethren, Oakland mission in one more year will be one of the best works in the Harrison District. To God be all the glory.

G. B. GRIFFIN, P. C.

Oakland, Sept. 15.

BACCILLI IN BLOOD.

Recent experiments as read before the last Congress of Surgeons at Berlin, leave no doubt that the true way to *CLEAR THE SYSTEM OF MICROBI* is through the pores of the skin. It has been found that a remedy which kills the Microbi will also destroy the life of the patient; but it has also been found that the Microbi can be forced out through the skin, and it is in this way that S.S.S. relieves the system of poison.

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Quarterly Meetings.

Helena Dist. 4th round, M. B. Umsted, P. E. Howell and Cotton Plant, Sept. 5, 6; De View ct, 12, 13: La Grange ct, 20, 21; Holly Grove ct, 26 27; Poplar Grove ct, Oct. 3, 4; Marianna sta, 10, 11: Forrest City sta, 17, 18; Spring Creek ct, 24, 25: Cypress Ridge ct, 31, Nov 1; Colt ct, 7, 8; Wynne and McCrory 14, 15; Clarendon sta, 21 22; Helena sta, 28 ; Wheatley ct, Dec, 5, 6: Haynes, ct, 12, 13; Brinkley, 13, 14.

Pine Bluff Dist. 4th Round. J. H. Riggin, P. E. Redfield, September, 26, 27: Toledo, at Mt. Carmel, 30; Old River, at Bethany, October 3, 4: De Witt, at De Witt, 8: Stuttgart, 10, 11: New Edinburg, at Hebron, 17, 18: Auburn, at Dumas, 20, 21: Kingsland, at Camp Springs, 24, 25: Lakeside, 31, Nov. 1. Sheridan, at Center, 7, 8: Pastoria, 10: Arkansas Post, at Haller ch, 12: White River, at Shiloh, 14, 15: Lehi, 21, 22: Pine Bluff, First Church 28, 29.

Clarksville District. Fourth round. Geo. W. Hill, P. E. Alma and Mulberry at Mulberry, Sept. 5, 6: Ozark ct at Oak Grove, 12, 13; Ozark sta, 19. 20 Altus ct at Altus, 26, 27: Dyer ct at Riverside, Oct. 3, 4; Ozone miss. at Lone Pine, 10, 11; Coal Hill ct at Hartman, 17, 18: Van Buren ct at Prairie Grove, 24, 25: Clarksville ct at Hays' Chapel, 31, Nov. 1: Clarksville sta, 1, 2: Chester miss. at Chester, 7. 8; Van Buren sta. 9, 10: Cove City miss. at White Water, 14, 15; Lamar ct. at Lamar 21, 22.

Arkadelphia District. Fourth round. H. D. McKinnon, P. E. Tulip ct at Friendship, Sept. 26, 27: Bryant ct at Hunter's Chapel, Oct. 3, 4: Princeton ct at Holly Springs, 10, 11; Smithton at Smithton, 17, 18; Gurdon ct at Gurdon, 18, 19: Social Hill c at Friendship, 24, 25; Murfreeboro ct, 31, Nov. 1; Okolono ct at Okolono, 1, 2; Lono ct, 7, 8; Malvern sta. 8, 9: Collegeville ct. 14, 15; Benton sta. 15, 16; Clark at Hollywood, 21, 22: Arkadelphia sta. 28, 29.

Newport District. F. E. Taylor, P. E. Fourth round. Corning, Sept. 26, 27; Walnut R. Powhaton, Oct. 3, 4; Reyno ct, 10, 11: Siloam ct, 17, 18; Warm Springs mis, 21, 22; Pocahontas. ct, 24, 25; Black Rock, Pocahontas, 30, 31; Walnut Hill ct, Nov. 1, 2; Mammoth Springs 7, 8; Auvergne sta, 14, 15; Jacksonport, Tuckerman 21, 22 Swifton ct, 22, 23; Clove Bend mis, 25, 26: Imboden ct, 28, 29; Smithville ct, 29, 30; Portia ct, Dec, 5, 6; Newport sta. 12. 13.

Camden Dist. Fourth round. H. H. Watson, P. E. Ouchita at Chitister, Sept. 5, 6; Camden ct, and Union, 12, 13; Atlanta ct, Moss Chap, 19, 20; Magnolia ct, Christies, 26, 27; Magnolia, sta. 27, 28; Stephens and Waldo at Waldo, Oct. 3, 4; Hampton at New Hope, 10, 11; Fordyce sta, 11, 12; El Dorado at Pleasant Hill, 17, 18; Lapile at Rhodes Chap., 24 25; Buckner at Buckner, 31, Nov. 1; Carolina at Holly Springs, 7, 8; Lewisville at Lewisville, 14, 15; Beardon at Harmony Grove, 21, 22; Camden, sta. 28, 29.

Dardanelle Dist. Fourth round. S. S. Key P. E. Dover ct at Bowdens Chapel, August 29, 30; Danville ct at Bellville, Sept. 5, 6: Atkins ct at Bell Chapel, 12, 13: Appleton ct at Boiling Springs, 19, 20: Dardanelle ct at Oak Grove 26, 27; Prairie View ct at Elizabeth Hall Oct. 3, 4: Rover ct at ——— 17, 18: Gravelly Hill ct, 24, 25: Walnut Tree ct, 31, Nov. 1: Dardanelle sta, 14, 15: Russellville sta, 21, 22.

Washington Dist. 4th round. Thos. H. Ware, P. E. Center Point ct, Sept. 12, 13: Prescott sta, 19, 20: Lockesburg ct, 26, 27: Washington ct, 28, 27: Emmett ct, Oct. 3, 4: Nashville ct, 3, 4: De Ann ct. 10, 11; Fulton ct. 17, 18; College Hill ct, 24. 25; Texarkana ct, 31, Nov, 1; Little River mis, 7, 8; Richmond and Rocky Comfort, 11; Chapel Hill ct, 14, 15: Peytonville ct, 21, 22; Hope sta, 28, 29.

Monticello Dist. 4th round. E. N. Evans, P E. Ark. City sta. Sept. 5, 6: Warren sta, 12, 13; Hamburg 19, 20; Holly Grove ct, 26, 27; Mt. Pleasant ct, Oct. 3, 4: Bartholomew ct. 10, 11: Ft. Hill ct, 17. 18; Selma ct, 24, 25; Lake Village ct, 31, Nov. 1; Cariola ct, 7, 8; Hamburg ct, 14, 15; Palestine ct. 21, 22: Lacey ct 28, 29: Monticello sta, 28, 29.

Hot Springs District. A. D. Jenkins P. E. 4th round. South Hot Springs, Sept. 12, 13: Hot Springs ct, 19, 20: Central Avenue, 26, 27: Crystal Springs ct, Oct. 3, 4: Saline ct, 10 11: Amity Ct. 17, 18; Dallas ct, 24, 25: Mt. Ida ct, 31, Nov. 1. Mt. Valley, 7, 8: Potter ct, 14, 15: Cove ct. 21 en G122: St. and Mal'n Hill 28, 29.

Fayetteville Dist. 4th round. F. S. H. Johnston, P. E. Bentonville sta, Aug. 15, 16: Elm Springs ct, at Farmington 22, 23; Springdale sta. 29, 30; Bloomfield ct, at Bethel, Sept. 5. 6: Rogers sta, 12, 13; White River Mis. at Combs Chapel 19, 20: Center Point ct, at Center Pt. 26, 27: Robinson ct' at Pleasant Hill, Oct. 3, 4; Fayetteville sta, 10, 11: Prairie Grove ct, at ——— 17, 18: Weddington ct, at ——— 24, 25: Boonsboro ct, at Boonsboro, 31, Nov. 1. Bentonville ct. at Buttom's ch. Nov. 7, 8.

Batesville District Fourth round. Henry T. Gregory, P. E. Batesville sta. Sept. 12, 13; West Batesville mis. 15: Evening Shade ct, 19. 20; Bethesda ct, 26. 27: Calamine ct. Oct. 3. 4; Sulphur Rock ct. 10. 11; Oil Trough ct, 17. 18; Ash Flat ct, 24, 25; Newburg ct. 31. Nov. 1: Viola ct, 7, 8; Salem ct. 14. 15: Melbourne ct, 21. 22: Mountain View ct. 28. 29; Cedar Grove ct. Dec. 5. 6: Jamestown ct. 12. 13.

Morrilton District. Fourth round. D. J. Weems, P. E. Springfield and Hil Creek, at Hill Creek, Aug. 22, 23; Morrillton ct, at Sardis. 29. 30; Morrillton sta. Sept. 5. 6; Conway mis. at Salem. 12, 13; Conway sta. 13. 14: Perryville mis. at Oak Grove 19. 20; Bee Branch, at Parish Chapel 26. 7: Quitman sta 27. 28; Clinton, at Mountain Home. Oct 3. 4: Mt. Vernon, at Pleasant Valley, 10: 11; Quitman ct, 17-19; Perryville ct. at Perryville 24. 25: Oppelo, at Marvin's Chapel 31. Nov. 1; Cleveland, 7. 8: Martinville, at Shady Grove, 14. 15.

Eureka Springs District. 4th round. A. H. Williams P. E. Gaffa Mis, Aug. 8, 9: Carrolton ct, 15, 16; Huntsville c, 22, 23: St. Paul ct, 29, 30; Goshen (Camp-meeting), Sept. 5, 6; Kingston, 12, 13; Cassville, 19, 20: Berryville, 26, 27: Jasper, Oct. 3, 4; Eureka Springs sta. 10, 11: King's, River, 17, 18.

Little Rock Dist. 4th round. J. R. Moore, P. E. Winfield Memorial, Sept. 5, 6; Mabelvale, 12, 13; Asbury, 19, 20: Carlisle, 26, 27; Hazen and De Val.'s Bluff, Oct. 3, 4; England, 10, 11; Lonoke, 17, 18; Austin, 24, 25; Wattensas, 31, Nov. 1; Des Arc and Hickory Plains, Nov. 7, 8: First Church, 14, 15; Maumelle, 21, 22: Liberty, 28, 29.

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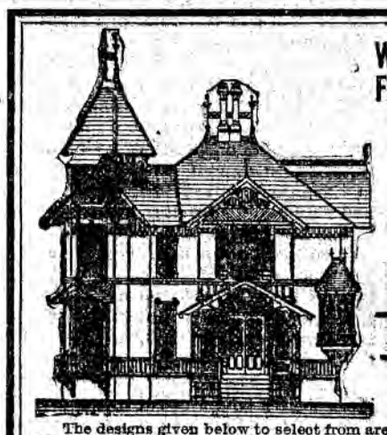

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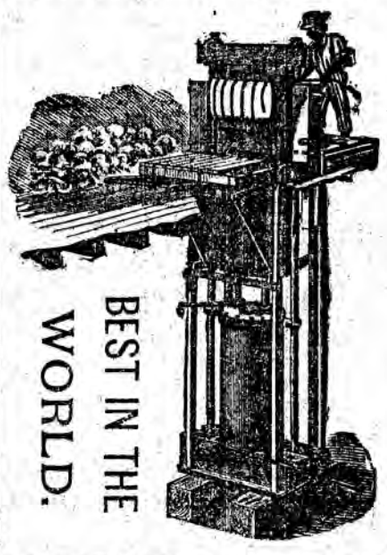

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