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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THE ARKANSAS METHODIST

FREE 3 MONTHS!

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SUCECSSIONISM.

No. 3.

But an objector answers: "May I not know anything to be in a particular lineal descent without all this history and pedigree? For instance, you and I are descended from Adam. I may assert and believe this, although I can trace the ancestral line not a half-dozen generations." Now you are right. But I claim to be descended from Adam, not basing my claim upon a visible chain of descent, but upon the characteristics of humanity. I am a man and therefore descended from Adam. I am a man, you are a man, and I know both facts not because I know the line of our descent from Adam, but because we have each a human body and a rational mind. In other words I prove your descent from Adam by showing your humanity. I do not attempt to prove you are a man by showing your descent from Adam. You have the characteristics of humanity; therefore, you are descended from Adam. So if you have the Spirit of Christ you are a Christian. If your Church has the faith of the gospel, if the Spirit of Christ mutually received has bound all the members into one brotherhood, into one body, the body of Christ which is his Church—then you are in the succession—the true succession which is spiritual, and not by visible ordinances nor carnal seed. You are human, therefore you are from Adam; I care nothing about the history of your lineage. You are a Christian, therefore you are of Christ, and I will not stop to ask about your ecclesiastical pedigree. Your Church is associated in the name of Jesus, for the worship of your risen Lord, the promotion of his glory, the spread of his kingdom; you are a Christian Church, a chosen generation, a peculiar people, offering up spiritual sacrifices, acceptable to God by Jesus Christ, showing forth the praises of Him who hath called you out of darkness into His marvelous light, being born again, not of corruptible seed, but of the Word of God which liveth and abideth forever. Your life is not in visible ordinances and ordinations by the will and the hands of men, but it is spiritual and unseen; your life is hid with Christ in God. Now in Christ Jesus ye are made nigh by the blood of Christ—not by water baptism—but by the blood of Christ, and are made fellow citizens with the saints and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone. This is all the succession the apostles knew of. Being made nigh by the blood of Christ and partakers of the Holy Ghost, you are built upon the everlasting foundation. O, what fools ye are if ye go to look for some other. Are ye so foolish? having begun in the Spirit are ye now to be made perfect by the flesh? Why turn back to these beggarly elements of the world, whereunto ye desire again to be in bondage?

But to return to this descent from Adam. Suppose we have a number of families in the country, and representatives from these are met at a barbacue or social gathering of some kind. There is Mr. Smith, Mr. Jones, Brown, Adams, Taylor, Williams, Davis and others. In a conversation, among a group, Mr. Adams makes this remark: "You all claim to be human and to be descended from Adam, to belong to the race of men. Now, to my mind, this is all very foolish, and I deny it. In fact it is evident you are not all men, for you are not alike. Jones has long beard, Williams has no beard at all, Davis has blue eyes, Smith has black eyes, Brown can sing and is charmed with music, Taylor cannot sing and would as soon hear squealing pigs as a string band. You are not men at all." "How is that," says Jones, "do you say we are not men? We are apes and baboons are we? What do you mean? Are we not all descended from Adam?" "No," says Mr. Adams; "No, you are not. Our family alone represent his children. No others are of the Adamic race." There is a good natured laugh among the crowd; but he continues, "Your family are all modern." "But," says Jones, "your family is just as modern as ours." "Well now," says Adams, "you do not pretend to say there were a dozen families at the beginning, much less a score or a hundred? There was just one family, Adam's family. Our name Adams means Adam's son. All the Adams family are descended from Adam. You don't deny that, do you?" "O no," replied Jones; "No doubt you are descended from Adam, so are we all." "No," returns Adams, "no, you are not. I have talked with the whole Adams family, and we have agreed to deny that anybody else is of Adamic stock. You don't pretend to claim that there was a Jones family in the world two thousand years ago, do you, or a Brown family, or a Taylor family. All these families have started up in modern times. As families they are too young to be the human family. The human family flourished five thousand years ago. It was Adam's family." Mr. Jones replies, "All this is true, no doubt. But your family is just as young as the others. These family names are all modern." "Now," says Adams, "you will all admit that the Adams family are descended from Adam. Here is universal agreement, but we deny that the Jones family is descended from Adam; so your claim is not universally admitted." Jones and the rest are willing to let the old man have his way about it, since it pleases him and does them no hurt. But after a little Mr. Adams' son Bill puts in, "Say, father, the people named Adams are all descended from Adam, are they not?" "Yes, my son." "And other people are not are they?" "No, my son, they are not." "But they look like folks." "Yes, they are folks, but not Adam's posterity." "But they treat me kindly." "Yes, they ought to. God gave Adam's race dominion over all else. They must look up to you, you ought to look down upon them." "But they say they are Adam's children?" "Yes, they say so, but they know better. Ask Mr. Williams how old he thinks the Williams family is." Mr. Williams answers, "O, I don't know, four or five hundred years perhaps, may be seven or eight hundred." "Well," says the old man, "you see that is too young for Adam's family." "But listen to me, boy," says Smith, "Duncan Adam lived in Scotland about A. D. 1275. He had four sons; he started the family bearing the patronymic Adams and from these four sons the whole Adams family are descended." "Pshaw," says the old man, "We read in the Bible of Adam and his sons long before that time." Bill proceeds, "Did not God give the earth to Adam and his children?" "Yes, my son." "Does not every thing in the world belong to us?" "Yes, my boy, of right it does." "Well, I don't know why we don't take it?" "We are not strong enough now. They hold our property in possession and we can not take our own now, but we will some day." "Well, dad, whenever I can get hold of any of it I'll do it." "Ah!" says Jones, "I thought that a harmless conceit of the old man, but I don't know."

Bill to his Baptist father. "Dad, are the Methodist and Presbyterian Churches real Churches?" "No, my son, there can be but one Church; the Baptist is the true Church; so, you see these are not Churches at all." "What makes 'em say that their's are true Churches?" "Wickedness, my boy; they know better; ask a Presbyterian how old his Church is." "I did, and he said about 350 years." "Well, you see their Church is not the Church of Christ, for that existed more than 1,800 years ago." "But he says the Presbyterian is older than the Baptist Church." "Yes, they say so, my son." "But, Dad, I want to know who is right. How do you know the Baptist is the true Church?" "Because Christ always had a Church. Nobody will say it was called the Presbyterian or the Methodist Church, while we claim it was the Baptist Church. They do not claim to be the only Church, we do, and that ought to satisfy anybody." "Well, Dad, Methodists, Presbyterians, Episcopalians, Lutherans and all have no right to baptize have they?" "No, my son, of course not." "But they do." "No, they only pretend to do it. It's a mere farce." "Have they any right to administer the Lord's Supper?" "No, it is all a sham." "How about marrying folks? Is that a sham too?" Well let's not talk about that." "Have they a right to preach the gospel?" "No, boy, they have not." "What makes you let 'em preach?" "We don't, they are not allowed to preach in our Churches, where we have authority. The law of the land protects them in pretending to preach elsewhere." "You have told me I ought to behave and listen to preaching, but if their's is not preaching, I can do as I please about it" "Don't go to their meetings, son. The law compels you to treat even pretended religious worship with respect. I want you to obey the law." "But, Dad, if they make a mockery of religion, and pretend they are preaching and baptizing, and having the Lord's Supper just for a farce, I don't think I ought to treat them with respect." "But you must, my son." "But, Dad, is not the Church the bride of Christ?" "It is." "Well, these Methodists, Presbyterians, &c., what are they?" "Whores and harlots, my child." "Is not the Church the kingdom of Christ?" "It is." "Well, if these are not Churches, what relation do they sustain to the kingdom of Christ?" "They are bodies in organized rebellion against it." "Do they not greatly hinder the progress of Christ's kingdom?" "They certainly do." "Well, dad you say I must treat them with respect? I think I read in our paper that their preachers are deceivers and frauds. I will try and show them respect."

J. H. Riggs.

THE SABBATH AND CENTENNIAL.

Our Conferences are meeting. They always create a great interest among all the better class of people of all denominations. Now will not all our brethren in all the Conferences, and in the Ecumenical, at a most propitious hour, call a mass meeting, have addresses by able men of the different denominations, lay and clerical, and vote en masse, and send up their vote and resolutions to the Chicago officials, that all may see where the people who represent the decency, the culture and the law-abiding element of the nation stand on the Sabbath question? A great calamity and crime may be averted. We dare not be indifferent on this tremendous issue. We hope the Ecumencial will consider, and it would be well worth their while to have one conspicuous day-evening service set apart, and services held in the leading churches of the city, with addresses by the best qualified speakers—inviting Baptist, Presbyterian, Luther an and all to co-operate, and let the Churches send up a demand, in modest but firm terms, that will be respected and heard.

The leading journal of Texas, Sept. 29, in an editorial leader says, after arguing the death penalty, "Still the social security must ever rest more upon the humanity of the masses than upon the degree of punishment." This is admitted by all. But what can infuse humanity into men whose whole thought and purpose and associations are with the coarse, the vulgar, the meanest violators of the law, and who laugh at perjury? The awful reign of crime—the wife murders, poisonings, suicides, murder of young women, now so common for refusal to marry the infatuated wretch—all the multiplied crimes of one day are brought about by the parties carousing with the gross violators of the Sabbath, where day and night, in and out, they hear nothing but infamous ribaldry and vulgarity and blasphemy. Ingersoll gives the key note. All men of thought know the relation of the Sabbath to our civilization.

But we mean not to write an essay on the Sabbath, but on the need of prompt action. When a mass meeting is deemed impracticable, let a full house be secured at a night service, and with appropriate addresses, resolutions passed and telegraphed to the proper ones at Chicago, and the formal document sent in due order. Infidelity and crime are moving every thing possible to secure the national desecration of the day as a precedent. Let us not sleep.

J. Ritzlen.

A Canadian Bishop has secured a chain exactly like the one at Rome with which the apostle Peter was bound. The momentous question now arises: Will the copy effect miraculous cures, as the original (or what is claimed as the original) is said to have done? Will it cure sore eyes to look at it, or banish rheumatism from limbs on which it is bound, or cure hunger to kiss it? To make the matter sure, the Bishop has also secured some iron filings from the original chain. We have a relic of the apostle Peter more genuine, and more sure to cure hungery at least, than this chain. It is a bright round gold dollar. When Peter said, "Silver and gold have I none," he included this, for he certainly did not have it. We hope, however, to be delivered from worshiping it, as the Romanists do so many of their alleged relics.—Herald and Presbyter.

WHAT WAIT WE FOR?

If the entire membership of the Southern Methodist Church were assembled in conference and the Master were to demand of us: "Why do you delay so long preaching the gospel to every creature?" What sort of answer could we make? It would be very awkward for us to say to him, "We don't want to preach it to every creature," yet that is the only answer we could make and have respect to the truth.

There is no lack of opportunity. The doors of all nations are wide open. The way to every creature is accessible. No word of any civil or political power flashes across the path of the missionary of Christ. No enemy worthy of the steel of a soldier of the cross opposes him save the truth's ancient foe, sin, ignorance of God, the idolatrous heart of man. The fields are white, they are in full view, the way to them is plain. In these regards we have no reply for Christ.

Tongues are not seriously in the way. The miracle has ceased, but the tongues abide. There is not a language spoken or written among men that cannot be learned by our educated men and women in two years with sufficient accuracy to enable them to tell intelligently the story of the cross.

There are enough of us to do this thing in twenty years. We could have finished the work of the world's evangelization in the last twenty years. We could now put twenty thousand missionaries in the field. This is not visionary. What others have done, we could have done, if we had wanted to. The Moravians send out one foreign missionary for every sixty members, paying therefor twelve dollars per member. Southern Methodists are richer than they in this world's goods.

It takes three thousand two hundred of us to pay one average salary of $750. What answer can we make to our Lord?

We know his mind. He talked frequently with his disciples the last forty days he spent with them on earth, and during that time he spoke to them about no other duty but the supreme one of going into all the world and preaching the gospel to every creature. If he did mention anything else the Holy Spirit did not see fit to call it to mind and have it recorded. This one thing he pressed upon them with fourfold insistence, yet this one thing his disciples did not do. This one thing we are still hesitating about. With what propriety do we call ourselves Christians while we do not the chief thing he commanded us to do? With more propriety we might call ourselves pagans, and with more propriety still, mammoners. For evidently, it is the love of money that hinders us.

Are all of us in this condemnation? No, not all. For there are some who, according to their ability, yea, and beyond their ability, give of their substance to spread the gospel over the world. These are few and worthy disciples of our Lord. But what answer can the multitude of Methodists who give nothing, or next to nothing, for this purpose, make to our Lord's command? They pray "Thy kingdom come," but will neither go nor send. What are they waiting for?—W. H. Potter in Wesleyan Advocate.

WOMAN'S SUFFRAGE.

Mr. Editor: I know it is not well to unduly prolong the discussion of any subject, so that thereby a more useful variety of topics may be excluded from the columns of our church papers; but Bro. J. R. Moore's article in The Methodist of Sept. 23d prompts me to offer a few more random thoughts on the subject of woman suffrage. He caught the "pith and point" of my former article; for I desired to present simply the thought that, if the women wished to vote, our legislators and the popular vote should accord them the privilege. I should say, accord to them their right to vote, for I believe they have a right to vote, if they want to.

But Bro. Moore thinks women do not want to vote, or only those wish to do so who are restless and dissatisfied, and angry because they are women. Well, the class of the discontented is growing larger year by year, and it behooves us to note well propriety still, mammoners. For and study the "increasing purpose" of Providence, that runs "through the ages," and see to it that our "thoughts are widened with the process of the suns." It was paganism that regarded women as an underling and an inferior, and intended only for the pleasure and service of the man, and even the Christian world has not yet become divested of that idea. God's revelation has always been the liberator of woman. In the ages before Christ, women were held in much higher esteem among the Israelites than among heathen nations. When "God created man in His own image," it is said, "male and female created he them." Woman as well as man was created in the image and after the likeness of God. And we find many recorded instances in the Bible where God called women out to be leaders, and gave to them the spirit of prophecy as He had given unto men. The name of Miriam as a leader and inspirer of the people is given in connection with the names of Moses and Aaron: Micah, 6:4 "For I brought thee up out of the land of Egypt, and I sent out before thee Moses, Aaron and Miriam." In Exodus 15:20, she is called a prophetess; and in Num. 12:2, she refers to the fact that the Lord had spoken by her, as well as by Moses. Deborah was one of the grandest characters that ever lived, "strong-minded" we would call her now. She was a prophetess and ruled Israel. When a war came up between her people and the Canaanites, she appointed Barak commander-in-chief of her forces; but he was not brave enough to go to the battle unless Deborah would go with him, which she bravely and nobly did, routing with terrible slaughter the forces of the enemy and slaying their leader Sisera. She certainly filled the office of a judge as well as the men who acted in that capacity, for "the children of Israel came up to her for judgment. See Judges 4:5. Huldah was a prophetess of such distinction that king Josiah sent for her to interpret unto him the words of the law and prophecy and to give him messages from God, even when there were in reach of his court such men as Shaphan the scribe, and Jeremiah and Zephaniah the prophets.

The Jewish Rabbis brought into their long list of traditions and teachings many things that were calculated to put woman back in obscurity and a semi-slavery; but Jesus broke from his life the iron chain of conventionality and custom and called her out again to do work for God in more ways than filling faithfully the office of maternity. A prophetess, Anna, was among the first to greet the infant Savior. The women were very active helpers of our Lord in His earthly ministry, and were also teachers of the gospel of Christ along with the apostles. We give different meanings to the word "prophesy;" but whatever meaning we may give to it applies to the women as well as to the men, as we find from reading 1 Cor. 11:4, 5: "Every man praying or prophesying, having his head covered, dishonoreth his head. But every woman that prayeth or prophesieth with her head uncovered dishonoreth her head." Here Paul sanctions the customs of the people to whom he wrote—that is, that the women should veil their heads when in public, while he also sanctioned, and in a measure urged, the custom that brought women to pray in public and to publicly officiate as teachers of the gospel. In the house of one Philip there were four maiden sisters who thus taught, "prophesied," by the direction of inspiration. And had not Joel said that this would be the case? Women had prophesied before; but now they were more fully to receive of the Spirit of prophecy, and that meant that she should speak in public and not keep silent. A few years ago, while in St. Joe, Mo., I heard Bishop Hendrix preach from Psalm 68:11, according to the revised version: "The Lord giveth the word; the women that publish the tidings are a great host." Some render the latter part: "Of the female preachers there was a great host." The Greek word *diakonos*, when referring to ecclesiastical relations, is translated, and means deacon or minister. There is one notable exception, which reveals the influence of popular opinion on the King James translators of the Bible. In Rom. 16:1, we read: "I commend unto you Phoebe our sister, which is a servant (*diakonon*) of the Church." In other such relations it is translated minister or deacon; why not here?

We might continue this notice of the public work of women through the centuries since Christ and his apostles, but it is not at all necessary. We know that in the time of Wesley the Christian women were among his best helpers. I simply wanted to refer your many readers, and Bro. Moore in particular, to the Bible. But then I have not shown where the Bible said women might vote, and that is the main point at issue just now. No; nor can it be shown by a single "thus saith the Lord," that women should not vote. But does not Paul say, "Let your women keep silence in the Churches?" Yes; but certainly this has nothing to do with voting. And moreover if it be interpreted as meaning that women in general should not speak, teach or preach, or prophesy in the Church and in public, we are making Paul contradict himself, Peter, Joel, and the will and revelation of God as given in the historic method throughout the Old Testament. Paul was writing especially to the Corinthians. He says, "Let *your* women," &c. He wanted everything done "decently and in order," and he was here correcting a local abuse. The speaking referred to is not that which elsewhere is spoken of as prophesying. It appears that the women of Corinth were as persistently loquacious as some women (and men, too) of the present, and they wanted to put forward their own opinions and usurp the time and authority of others. It is well known that it was a custom at that time for the hearers to question the public speaker; and when the women of Corinth, ignorant and unrefined as the result of the laws and customs of the day and place, undertook to question and cross question, there was great confusion. Let these women wait until they get to their homes, and there talk with their husbands about these matters. In reference to those who prophesy, he speaks differently. He always encourages that, but here he tells them to speak one by one, when the Spirit has given them something to say.

I do not know of a single passage of Scripture that would, by any just interpretation, deny to women a part in the popular vote. We may refer to custom, but custom is no criterion. For ages it was thought that an extremely limited education was all that women needed. She must stay at home and remain in obscurity, and she did not need an education. It has been little more than half a century since the first college for female education was erected. The school room, once denied to women as teachers, is now open to them. It was not long since thought a disgrace for a woman to aspire to any public profession. There are now medical schools specially for her benefit. She is showing herself competent to cope with man in the legal profession. She is the peer of the sterner sex as a lecturer. She has manifested the best executive ability. Never has crown been more worthily worn than by the womanly, queenly Queen Victoria. The reign of the "Good Queen Bess" marks the golden age of English literature, and that sovereign stands pre-eminent above the Kings immediately preceding and following her. If women have shown themselves equal to the responsibilities, that I have indicated, why should she not be permitted to vote? Politics is corrupt. Who, or what, makes it so? It is corrupt men. Politics will be clean if the politicians are clean. Will women fall in with the corrupt current and become corrupt? We have no reason to so believe. Deborah alone, among all those who held similar positions, had no charge brought against her character. The average woman thinks immensely more of her character than does the average man, and her ways and work teach us that she would add greatly to the purity and beneficent power of the ballot.

But the "*raison d'etre* of a woman is maternity." Who said so? Mrs. Lynn Linton. But what of it? Suppose it were the prerogative of women to vote and men were asking for the same privilege; we might say with equal show of argument, "the *raison d'etre* of a man is paternity. For this and this alone nature has differentiated him from woman, and built him up cell by cell and organ by organ." The same may be said respectively of the female and male of all the lower animals. Mrs. Lynn Linton's "raison d'etre" would keep women from the school room, from the medical profession, and from all the public places of life and labor. If "the cradle lies across the door of the polling booth," it is because men put it there. God did not do it. And here is the chief reason why women do not want to vote; they have been taught that they cannot understand these political matters, that they should not concern themselves about public affairs, and that their place is at home, and there alone, and they must not think of transcending these ideas. But the women are becoming more and more educated, and are studying political as well as domestic economy. They are seeing the absurdity of the idea that, though they may acquire the most thorough education afforded by college or university, they must go home and marry—marry somebody—and seek speedily that crowning

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ARKANSAS METHODIST

WEDNESDAY, OCT. 7, 1891.

THE ARKANSAS METHODIST

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SEE PAGE 4.

From The Youth's Companion.

HOW TO CHOOSE A COLLEGE.

By President Merrill E. Gates, LL. D., Of Amherst College.

(Concluded from last week.)

When all just concessions have been made to the acknowledged advantages of certain large colleges, there are many considerations which have led and will still lead the great majority of the thoughtful people of our land to choose the education given at the well-equipped smaller colleges.

In the very nature of young manhood, and in the essential scope of college education, there are reasons for this choice.

At the college of limited numbers, the personality of every student can be respected as it should be. The intense importance of each man's life to himself need not be forgotten.

It is not necessary to deal with young men "in the mass." The strongest instructors of the college can know the students one by one, and can interest themselves in the fullest development of each man's powers, in the strengthening of each man's character. This is a consideration of the highest importance.

There is one form of growth and development for the tree which stands in close ranks among thousands of its kind in a dense forest, and a different and a much fuller growth for the same tree if it stands where it has more space and air, with the sunshine falling full upon it, where it stands by virtue of its own root and fibre, and not because it is shoulder to shoulder with a too dense mass of similar growths.

There is one reason why so many men of power have come from other than our largest colleges. Crowded "institution life" of all kinds is unwholesome. To have free breathing-room is a blessing! This holds in the intellectual and moral life as well as in physical hygiene. It is possible to have a "youngness" that is overwhelming and not healthful, where young men are too densely massed.

What is to leaven this mass of immaturity?

Valuable as is that influence in a course of liberal study which comes from a young man's fellow-students, the best results are attained where the number of strong men, of intellectually and morally dominant personalities, in the teaching force, is not too small in proportion to the number of students.

Where this is the case, too much of the life and energy of the faculty is consumed in merely "running the machinery." The hundreds of young men each year admitted come to be regarded merely as so much "raw material" to be put through certain mechanical processes, without reference to individual characteristics.

The law of the "survival of the fittest" is left to work out its results; and college life goes on without reference to the students' moarl condition and spiritual needs, without help from friendly personal intercourse between the aspiring student and the strong instructor.

At those of our better colleges where the classes are large, a growing appreciation of the danger of massing students is leading to the breaking up of classes into smaller groups, and the assignment of each such group to a member of the Faculty for advice, direction, and as much as possible of personal contact.

This is a laudable effort on the part of larger colleges to insure to their students certain of the clearly recognized advantages of the smaller colleges.

At the smaller well-equipped colleges students need not be experimented upon for the first year or two by inexperienced tutors, who treat a tutorship as one more college honor, to be selfishly won and lightly tossed aside, with no study of the art of teaching and no appreciation of the noble scope of a work for which they have neither fitness nor vocation.

The wish to avoid the changing tutors of the first year or two, to be able to study from the beginning under the direction of full professors, ripe scholars of established reputation, has often taken a strong man to a smaller college.

Personal contact between scholarly professors and all the students of each class is a marked advantage. From hand to hand the lamp of learning has been passed down the ages. Such personal friendship as often exists between professors and students at the smaller colleges has been an inspiration to many young men, often changing the entire course of a young man's life.

In that awakening consciousness of new powers and capacities which attends the young collegian through these formative years, to receive from them the friendly touch of a strong personality interested in each student personally, has been the beginning of a high and earnest intellectual and spiritual life for many men.

In such intimate relations with their instructors, hardly possible where the members of a class are counted by the hundreds, the students of the smaller colleges have often found an influence stronger and more helpful than the impetus of numbers.

Lower standards for all expenditures at the smaller colleges make it possible for the young man of restricted income to practice economy without feeling himself at a heavy disadvantage.

The college which is not so "popular" as to attract in large numbers the sons of families which have no idea above wealth and fashion, in avoiding the controlling social influence of young men who seek a college course only that they may make of it four years of fast club life, escapes a large percentage of intellectual "waste," and grave moral danger.

In securing for a student on leaving college an opportunity to prove his worth in an advantageous position, it is an open question whether the personal interest of your friends in the Faculty of a small college will not be of more value to you than would be "the name of graduating" at a larger institution, an advantage usually overrated.

After you are once engaged in your life-work, it is what you are and what you do that will tell in your favor. The man who proves himself a "failure" will not be kept afloat by the name of his college. The man who succeeds will reflect honor on his college, large or small, and need not long ask to be judged by the names on his diploma.

"The power to think and to act successfully is the test of successful education." It is a question of the power you get, not of the name of your college.

Is not the fullest power developed in the largest proportion of the class, where the college class is large enough to insure stimulating intercourse with classmates of ability, the impetus that comes from generous friendships and noble rivalries, yet not so large that a man's personality is lost in the mass of men about him?

Does not the study of life in all organic forms teach us, that for the strongest action and the freest play of all-permeating life-powers, there is a limit of tension, a *norm* of bulk, for every organism, beyond which the most desirable results are lost, or at least are endangered?

For purposes of liberal education, as distinguished from professional or technical limitation, does not true wisdom teach a certain limitation in numbers?

BLACK ROCK, NEWARK AND OSCEOLA.

DEAR DR.:—In July I was providentially thrown with the Rev. G. W. Smith, the popular pastor of Black Rock and his excellent people, and ten days we labored and toiled not in vain, for 64 were converted and a number added to our Church. Bro. Smith is one of our coming young men; he and his faithful and intelligent and accomplished wife will always be in demand, and command a good work. Methodism (which is Christianity in earnest) is doing well in Black Rock. Much more could be said about this man, woman and their good people; but let this suffice.

Securing the service of the eminent, able, eloquent and popular Dr. J. H. Dye of Little Rock, we began a meeting at Osceola, and much good was done. The exact number of converts cannot be given, but it is safe to say 15 or 20 were converted and united with the Churches in Osceola. Some three or four will probably join our Church; eight have already united with us. The meeting was good all the way through, and Dr. Dye won the hearts of all. His sermons, prayers and songs were edifying and soul-stirring. He stands and ranks as an all-around man, a cogent thinker and coherent reasoner. Made many, many friends, who will hail with delight the announcement of his coming again. May such men be multiplied by the thousands. Amen!

Providentially I was called to see my aged father, who lives near Newark, being at the time dangerously ill, but has since recovered to such an extent as to be able to be up. I, with Bro. Dye, began a meeting at Newark, which resulted in 20-odd conversions and 17 accessions to our Church. Here we were with the friends of our youth. Men and women and a host of kinsfolk. They came from far and near to see and hear John and Jim. Among the converts were men of mature years, like H. C. Galloway, Dan. Wysel, R. R. Ratton, John Arnold, Jno. W. Fetzer, and others of younger years. It was good to be there, and the memory of such associations will linger long in the temple of thought. Had the saloons been out of our way, and out of the way of others, we would have, by God's grace, swept the town. O how such things hinder, and how hurtful are they to all good and religious influences. Men of this fair land, let us wipe out this nefarious traffic from our grand State, and be free from rum's fumes. I was there longer than I should have been, but bless the Lord for such good people as I have the pleasure of serving—not a word of coolness, or a look of disfavor met me on my return, but smiles and welcomes were beaming in every face and singing out from every home. God bless such a people. I feel possibly this is my last year here—not that I feel I want it to be, nor that my people do either—but something seems to say, your pastorate is fast winding to a close with this cultured, generous, kind and lovable people. Well, I am loyal, so are my people, and God will direct all things for our good and his glory. Our District is going to need three or four strong men. The limit of time and law lifts our successful and much loved P. E., M. M. Smith from us as P. E., and a good man is needed to follow him. Three other appointments will need a strong man, and they will be forthcoming no doubt. The demands of God and Methodism are great, but God and Methodism are equal to the necessities, and therefore no uneasiness need be indulged on the demand and supply line. "Ask and it shall be given, seek and ye shall find, knock and it shall be opened." This has been verified in the past, is true in the present, and will be in the future. Amen!

Thine, JAS. F. JERNIGAN.

Oceola, Sept. 28.

NASHVILLE LETTER.

I left Natchez Sept. 7. It is one of the most interesting and historic cities in the South. It is situated on a bluff nearly two hundred feet high. The view from this bluff westward is one of the finest to be found anywhere. Level Louisiana stretches out before the beholder and the western horizon forms an unbroken line as far as the eye can reach. To see a sunset from this bluff is worth a trip to Natchez. When the sky is clear there is a bright red glow in the west just after sunset; when it is cloudy and the clouds are broken, their edges are aflame with a brightness that dazes the eye. I was told by a man who had seen both, that the Natchez sunsets equal those of Italy. The levelness of Louisiana and the height of the bluff have the wonderful effect of making the great piles of summer clouds stand out alone, and when they are fired by the setting sun they are lifted into sublimity. A storm seen from the bluff, with its black, frowning thunder-heads and blinding lightning, is terrifically grand. Then there is the peaceful old River of Rivers, two hundred feet below where you stand, and at sunset a sheet of flaming fire. Besides these natural attractions, there are many points of historic interest. It is one of the oldest settlements in this country and before the war was one of the wealthiest. There are many mansions about Natchez where men of great wealth once lived, but are now standing unoccupied. Several of them are still elegantly furnished, one at least in ebony and mahogany. The great orator, S. S. Prentiss, is buried there and a part of his life was spent there. It used to be the site of the Spanish government, and the Spanish governor's mansion is still there. And I might go on but must leave this place saying, that if you want to be well entertained go to Natchez.

I spent two nights and a day in Jackson, and through the kindness of Bishop Galloway and Dr. W. C. Black and their families, was shown the sights of Mississippi's capital and the site of Milsap's College. Our Church in Jackson is strong and prospering under the untiring energy and strong preaching of the author of "Christian Womanhood." Bishop Galloway and family had just returned from Monteagle and the Bishop was busy looking after the duties of his office and arranging for the State Prohibition Convention, which met there on the 9th.

I spent the 10th in Birmingham, Ala. Dr. Anson West, author of "The Old and New Man," showed me very great kindness, for which I am truly grateful. Dr. West is Presiding Elder of the Birmingham District and a most interesting man to be with. Birmingham is a bustling city, claiming, with its suburbs, a population of 60,000. Everybody seems to be busy and to be moving with a purpose. In and about Birmingham there are seventeen plants for smelting iron ore, some of these plants having three or four furnaces. Our First Church there is building one of the finest houses in the United States or Canada. It is considered by Bishop Galloway, I believe, to be the second house in America, taking all its arrangements into the account. It is to cost $165,000, and is to seat 1500 people. It is built of brown stone from Ohio and is to have a $10,000 pipe organ. It has heating apparatus for the Winter and cooling apparatus for the Summer. It has also kitchen and dining room apartments. The Sunday-school room is a model. I have never seen one so well arranged. They are going to build a parsonage with a brown stone front. This will be located just back of the church and across the street from the largest contributor to the Church in Birmingham, who lives in a little frame cottage that could be built for $400. Who is to be placed in the parsonage with $300 per month cash remains to be seen. Dr. Riddick the former pastor, though very popular, had to leave this year because his time had expired, and has been stationed at Owensboro, Ky.

Nashville is quite a lively city at this time of the year. There are said to be more schools and colleges here than in Boston. These schools begin to open about Sept. 1st and keep opening till along in October. When the new student first comes to the city there are many things he has to buy, and so they throng the streets, and the venders of various wares welcome their annual return. Dr. Steel has written you much that I intended to write, so that I need not dwell so long upon news about Nashville. I saw the Doctor this morning and told him he had used all my thunder. He said he didn't know what had become of me.

Dr. R. A. Young lectured on Russia at McKendree last night. His lecture was very entertaining and instructive. He tells you what you want to know about the countries through which he has traveled. He is full of information and seems to have history at his tongue's end. His new book of travels will be out next week. I met him to-day. He says he will be at Conference, ready for anything the Bishop may give him.

Bishop Granberry is said to be dangerously ill. He was taken during the session of the Western Virginia Conference.

Dr. Barbee is still in California attending the Conferences. The rest of the connectional officers are here at their posts, so far as I know.

Our new Tulip Street Church is going on to completion. It will be ready for occupation by Spring and will be a beautiful and tasteful structure, both inside and out. McKendree and Elm Street employed two of the Vanderbilt students as assistant pastors for the Summer. The result of the experiment was very satisfactory. The boys did splendid work and the people want them again. Rev. M. Hardin of Mo. helped at McKendree and Rev. W. D. Bradfield of Texas at Elm Street. Rev. Dr. C. L. Chilton of Ala., is assisting in a meeting at Elm Street.

Next month is to be a great time among the religious people of Nashville. The "old Jerusalem" Conference will convene at West End and the "Interseminary Missionary Alliance" of U. S. and Canada will meet at Vanderbilt, though its sessions will probably be held in some of the city churches. Bishop Wilson is to preside at Conference. He is well liked here. Such men as Dr. Hugh Price Hughes of London and Dr. A. T. Pierson of Missionary Review of the World will be the principal speakers of the latter.

The University has opened as Dr. Steel said. It is gratifying that there are more post-graduate students than ever before, the number amounting to 45 already. Dr. C. F. Smith is preparing an article on Richard Malcom Johnson for the Quarterly Review. Dr. A. Coke Smith is getting ready for the Ecumenical Conference. All the professors are at their posts and getting the boys to work in good earnest. Dr. E. W. Bemis, Prof. of History and Economics, taught in his line at Chatauqua this year, and has just issued a monograph on the Municipal Ownership of Gas. Several of the members of the University have employed themselves in getting married this Summer, and the "little bird" says the wedding bells are going to ring some more before long. Bro. Ed. Winfield is spending a few days with us. We enjoy his presence very much and are truly sorry he is not going to be in our midst during this year.

Sept. 26. J. M. HAWLEY.

[This letter was post-marked Nashville, Sept. 26, also Sept. 29; received Sept. 30. ED.]

The room's in disorder,
The cat's on the table,
The flower-stand upset, and the mischief to pay:
And Johnny is screaming
As loud as he's able,
For nothing goes right when mamma's away.

What a scene of discomfort and confusion home would be if mamma did not return. If your wife is slowly breaking down, from a combination of domestic cares and female disorders, make it your first *business* to restore her health. Dr. Pierce's Favorite Prescription is without a peer as a remedy for feeble and debilitated women, and is the only medicine for the class of maladies known as "female diseases" which is sold, by druggists, under a *positive guarantee* from the manufacturers that it will give satisfaction, in every case, or the money will be refunded. It is a positive cure for the most complicated cases. It's an invigorating, restorative tonic, and a soothing and strengthening nervine, imparting tone and vigor to the whole system. It's a legitimate medicine, too—carefully compounded by an experienced physician, and adapted to woman's delicate organization.

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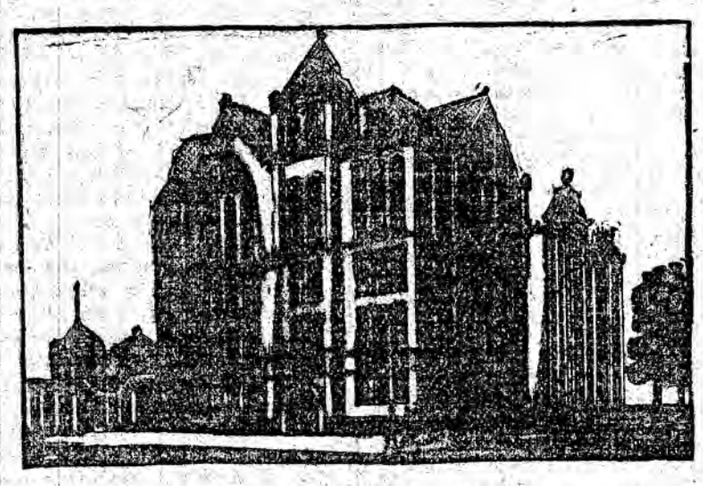

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FIELD NOTES.

NEWBERG C'T.—The good work on this circuit still continues. We commenced at Corinth on Saturday before the 3rd Sabbath in Sept., continued until Wednesday next, with the following as results in part: 6 bright conversions, 4 joined the Church. This is a new place in a thinly settled community, but they have built them a neat church, which we expect to be able to report complete at our 4th Q. Conf., except painting; one man, Bro. Elbert Benbrook, bearing largely the burden of building. On Monday night of the meeting, Uncle John Rhodes, as he is familiarly known here, aged about 60 years, was converted at home. Father and son come into the Church together. We attended prayer meeting last night at Flat Rock; the attendance was large for a week-night meeting. The members entered into a covenant to pray for a revival at their Christmas prayer meeting, previously appointed. Praise God from whom all blessings flow.

F. M. SMITH.

Near Flat Rock, Sept. 25.

SMITHVILLE C'T.—On our arrival at this place last Monday we found our father-in-law, Rev. S. W. Register, engaged in a meeting of great interest and power. The meeting was one, the memory of which will not soon be lost to the people of Smithville. It was indeed a "refreshing season from the presence of the Lord." The Holy Ghost descended upon the people in Pentecostal power, and unbelievers coming in were convinced of all, were judged of all and thus were the secrets of their hearts made manifest, and falling down on their faces, worshiped God and reported that God was in his people of a truth. Old men, who have spent nearly a lifetime in sin, were moved as they never have been before.

We closed the meeting Thursday night; results, 21 professions and 29 accessions. Our beloved P. E., Bro. Taylor, did some splendid work, preaching with his usual power.

Father Register has served this people faithfully for nearly two years, and his labors have been crowned with success and he is held in the highest esteem and reverence by his people. We will begin another meeting to-day, which will close the round on this work.

Uncle Jimmy Burns, an old resident of this town, died in the faith yesterday morning at 6 o'clock. We suppose an obituary will be furnished later on. Success to THE METHODIST.

Yours truly,
W. E. BISHOP.

Smithville, Sept. 26.

HAYNES C'T.—Since my last report, we have held four more protracted meetings on this circuit, at the following named places: Middlebrook, Madison, Widener's Chapel and Burnt Cane. Results, 65 professions and 57 accessions. This makes 76 accessions to date with more to follow. Bless God—Amen! We haven't had three thousand people at any one coming together, but we have had two regular Pentecostal meetings, one at Widener's Chapel, the other at Burnt Cane. At the closing service of each three-fourths of the people were shouting, and the preacher not excepted. Conf. claims are rolling in, and I am going to roll in a good list to THE METHODIST this Fall. God bless our rolling Methodism. "Salvation's rolling on."

Yours, N. E. GARDNER.

Haynes, Sept. 26.

PLUMMERVILLE.—Our gospel-tent meeting at Plummerville resulted in 73 professions and 41 additions to our Church, and more to follow. We never met a better people than those at Plummerville. Our stay with them was pleasant, and we will ever remember their kindness to us.

We are now at Greenbriar. The prospects are good for a good meeting; have had 5 professions and quite a number of penitents at the altar. The glory all to God.

IRVIN E. HARRIS.

WASHINGTON C'T.—Last Friday closed a protracted meeting of 8 days at Ozan, under the pastorate of Rev. J. C. Rhodes of the Washington C't, assisted by Rev. Jas. W. Hill, pastor of the Centenary Church at Paris, Tex. Bro. Hill is a powerful preacher, as well as a unique writer, being the father of that clever little book, "Texas Characters and Else," under the *non-de-plume* of "Gulliver." Eternity alone will disclose the good done by his faithful and powerful preaching of the gospel here. Washington C't is in a blaze of revival fervor, and good meetings have been held at all the appointments. At Washington, Bro. Jno. P. Lowry's meeting resulted in 75 conversions and full as many additions to the various Churches. At Sardis and St. Paul many others have been converted, numbers reclaimed, and the Churches wonderfully built up in the most holy faith. Bro. Hill is a most wonderful man, preaching the true gospel of Christ in a way that carries conviction to all hearts, whether they yield or not. O the good he has done here will never be known until that great day dawns. Old Father A. B. Winfield, brother of the former editor of our beloved ARKANSAS METHODIST, preached for us last Sunday at 11 a. m., and at St. Paul at 4 p. m. At both places the power of the Holy Spirit was manifested and many were constrained to rejoice in the hope of the glory of God. The dear old soldier of the cross, in age and feebleness, still preaches the unsearchable riches of Christ with the fire and eloquence of a score of years agone. O what a crown will be his, when he crosses the Jordan and meets the loved brother on the other shore. O what a load of sheaves they will have. Glory to God for such a witness as dear Brother Winfield.

Bro. Hill of Texas greatly endeared himself to us. He came to us a stranger, but now will feel and know he is a brother, true and tried.

Bro. Rhodes, our pastor, has done us faithful work and preaches with power, and we pray heaven's choicest blessings upon him. I can but rejoice when I remember the good times we have had and the many blessings our poor, unworthy hearts have received from the bountiful Giver of all good.

VERITAS.

Ozan, Sept. 28.

VISIT TO TENNESSEE.

DEAR DR.:—I have just returned from Tenn., my native State, on a visit to relatives and friends there. At Dyersburg, my first stopping place, I had the pleasure of hearing Rev. Geo. Inge preach under a great tent where Bro. Inge was conducting protracted services, assisted by the P. E., A. R. Wilson, Bros. Hamilton and Johnson, the last named being in charge of Dyersburg station. The largest congregations I ever saw for religious service assembled there to hear Bro. Inge. I had heard of this evangelist before through the church papers, but the half had not been told. I never heard Sam Jones, but while Inge is not such an alarmist and so noted for success in revival work, not so bold and daring in denouncing sin and wickedness, he is one of the best logicians I ever heard talk, and at times eloquent and beautiful in language. He is scholarly and seems full of the Holy Ghost and he is young comparatively and 5 or 6 years only in his Master's cause. He will shake the world the next decade should he live and continue on. Many had professed up to the time I left. May God speed onward the work and the man. I spent a pleasant time with the P. E., partaking of a splendid dinner with him at the District parsonage. Bro. Wilson was my colleague in the ministry in the Memphis Conference when I was a boy in the ministry. He was a great blessing to me then and it afforded me a great pleasure to meet him after the lapse of many years. He is the same A. R., or Ashley Wilson popular as ever, and he was always a popular preacher and good and useful, having the unbounded confidence of all the Church and sinners too. Bros. Hamilton and Johnson are doing well and quite acceptable in their work. I am indebted to Bro. McCalister as well as Presiding Elder Wilson for hospitality. Dyersburg is putting on city style and growing fast. We have the nicest church in that town I ever saw. It is a perfect beauty, costing $12,000, with ascending seats, and a capacity to seat about 1,000.

Having visited Dyersburg and quitting sooner the services of Bro. Inge than I wished, I made my way to Gadsden and at once visited the graves of my precious parents. It was a mournful pleasure to visit for the first time in years, the graves of my precious dead. I know nothing of a father's care or blessing, mine having died while too young to remember him; but what I am religiously or morally, I owe to a good Christian mother, who did what she could to train her boy in the nurture and admonition of the Lord. I was so sad as I stood with other kindred and friends around her grave; but thank God, I look up amid bereavement and sorrow here to a land of everlasting rest and of happy reunion, where bereavement and sorrow are not known. Sleep on most sweetly, my precious mother, father and others of my kindred in Tenn. I may sleep in a western grave, but God will watch over our sleeping dust, till he shall bid it rise, and then we will meet in a better world to die no more.

At Gadsden I visited another nice church of our own denomination and worshiped last Sunday with their pastor, who was just beginning a protracted meeting. Pastor West preached a funeral sermon at 11 o'clock. The sermon was applauded. Bro. West knows how to console bereaved hearts. In preaching, he is useful and successful. The writer preached at night to a packed house. I do not know the results of the very imperfect effort made. I know one thing, however; it is not so easy for one to preach to kinsfolk and old acquaintances, and those with whom one is reared. Monday morning at 6 o'clock I am bounding on my way back to this place, where I am holding a meeting to-day (Tuesday). Our meeting week before last at Shady Grove was a grand success, 12 or more converted and 13 added to the Church; the largest congregations ever assembled at that place to hear preaching. To God be all the glory.

Yours, &c.,
J. F. ARMSTRONG.

Imboden, Sept. 29.

A Bad Cold

If not speedily relieved, may lead to serious issues. Where there is difficulty of breathing, expectoration, or soreness of the throat and bronchial tubes, with a constantly irritating cough, the very best remedy is Ayer's Cherry Pectoral. It removes the phlegm, soothes irritation, stops coughing, and induces repose. As an emergency medicine, Ayer's Cherry Pectoral should be in every household.

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Sold by all Druggists. Price $1; six bottles, $5.

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, 29; 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; Bastoria, 10; Arkansas Post, at Haller ch, 12; White River, at Shiloh, 14, 15; Leni, 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; Gurden ct at Gurden, 18, 19; Social Hill c at Friendship, 24, 25; Murfreesboro 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 Chitster, 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; Bearden 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, 26, 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. R. 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; Mt. Hill ct, 17, 18; Selma ct, 24, 25; Lake Village ct, 31, Nov. 1; Carlola 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 Gl's. Sts. 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 Buttem'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 Hill 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, 27; 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. Clifta Mis, Aug. 8, 9; Carrolton ct, 15, 16; Huntsville ct, 22, 23; St. Paul ct, 29, 30; Goshen (Camp-meeting), Sept. 5, 6; Kingston, 12, 13; Gassville, 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 Vall'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.

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 18, 1891.
W. F. Hill, Sol. for plff.

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.

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.

If You Have

No appetite, Indigestion, Flatulence, Sick Headache, "all run down," losing flesh, you will find

Tutt's Pills

the remedy you need. They tone up the weak stomach and build up the flagging energies. Sufferers from mental or physical overwork will find relief from them. Nicely sugar coated.

SOLD EVERYWHERE.

It is greater to be faithful than to be famous.

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.

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.

The Purest and Best.

Articles known to medical science are used in preparing Hood's Sarsaparilla. Every ingredient is carefully selected, personally examined, and only the best retained. The medicine is prepared under the supervision of thoroughly competent pharmacists, and every step in the process of manufacture is carefully watched with a view to securing, in Hood's Sarsaparilla the best possible result.

All is not lost when any thing goes contrary to you.

Woman is most beautiful when she is most herself and least conscious of it. This is well exemplified in the growing girl who, with hair loose and graceful even when blown about, is utterly unconscious that it is her chiefest charm.

How often is this unconsciousness lost in later life, and however successful a young lady may be in arranging false hair, no matter how well it matches, it is difficult to overcome that consciousness of things being "not all they seem" which is often so apparent.

There is absolutely no excuse for any one depending upon artificial hair, when nature's own restorative powers can be at once aroused and seconded by Louisiana Creole Hair Restorer, a preparation of which one of the most distinguished women in they country has said that it could "save any woman from being wholly ugly" for no woman is ugly who has fine hair.

It is a purely vegetable compound and at the same time combines a shampoo with a tonic while communicating to the hair and scalp just the stimulus and nutrition required. It has no oil or grease or pomatum, but is nevertheless the most elegant dressing yet devised, relieving the hair of its harshness and softening and regenerating the scalp. Ask your druggist for it or send to Mansfield Drug Co., Proprietors, Memphis, Tenn.

Lifting on somebody else's burden is the best thing in the world to do to make your own lighter.

WILLISTON, FLORIDA,
Oct. 18th, 1889.

Messrs. A. T. SHALLENBERGER & Co.,
Rochester, Pa. *Gents*:—Since my first order for your Antidote, in 1886 I have kept the medicine constantly in stock. It is unquestionably the best medicine for chills I ever saw. I know of one case of eight mouths' standing which was cured permanently by *one dose*, after all other remedies had failed. I have never known it fail to cure in a single instance. Yours truly,

J. B. EPPERSON.

Always and in the long run the safest thing is the right thing. Always and in the long run the wrong thing is the worst thing.

HILL, FONTAINE & CO.,
COTTON FACTORS & WHOLESALE GROCER

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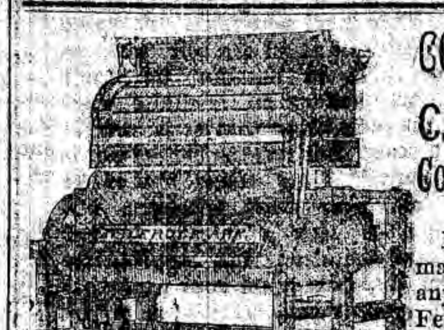

COTTON GINS REPAIRED.

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
tf A. W. SORY.

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.

St. Louis Fall Festivities, Sept. 2d, to Oct. 17th, 1891.

One Million Dollars have been pledged by the citizens of St. Louis for the Annual Autumnal Festivities. This fabulous sum will be spent in the next three years in providing the most gorgeous entertainments ever witnessed. The Veiled Prophet will again appear with his splendid retinue and make his triumphal march through miles of brilliantly illuminated streets. The great Exposition with added features, and Gilmore with his matchless band, will furnish entertainment as heretofore. The St. Louis Fair will be under new management and will be worth traveling hundreds of miles to see. Greatly reduced rates to St. Louis and return, for this occasion, are being offered its patrons by the St. Louis, I. M. & S. Rly. For further particulars see company's nearest agent, or H. C. TOWNSEND,
G. P. & T. A.,
tf St. Louis.

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Send your orders for STATIONERY, NEWSPAPERS, MAGAZINES, SCHOOL SUPPLIES, ETC., To

THE "ANNEX."

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Shortest Line, Fast Time, Sure Connections. Perfect service. Finest Woodruff Buffet Sleepers. The most comfortable, attractive and desirable route. Sleeping Car Berths Reserved and Information Furnished. Address

H. W. MORRISON,
Gen'l Passenger Agent,
Little Rock, Ark.

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

SELLERS' LIVER PILLS

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

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

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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 Ag't
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, OCT. 7, 1891.

THE ARKANSAS METHODIST FREE

Three Months or Less To New and Renewing Subscribers.

Desiring to help introduce this paper into as many new homes as possible, and hoping to increase *speedily* and largely our cash receipts from new and renewing subscribers, we make these special offers from this date: 1. To every new subscriber sending $1.50 in advance for one year, this paper will be sent *from the date* his money is received to the end of the year 1892. 2. To every present subscriber paying what he owes up to date of his remittance, and sending $1.50 additional for renewal in advance, this paper will be sent from date his money is received to the end of the year 1892. Under this offer renewing subscribers may gain same advantage as new subscribers; that is, by *prompt* remittance they may get this paper 15 months (or nearly) for the low price of one year. ☞But observe: the payment must include the amount *already due* at date of remitting and $1.50 more for 1892. Look at sub. date printed at right side of your name on this paper or wrapper; calculate amount already due, and to this add $1.50 in your remittance, and your printed sub. date will be changed to Dec. 81, 1892. In remitting under this offer, state that you desire the advantage of it. ☞Remit directly to our address, or through our traveling preachers, who are our authorized agents.

BENNETT & THORNBURGH.

Little Rock, Ark.

STATE PROHIBITION ALLIANCE.

The State Prohibition Alliance will meet in annual session at Little Rock, Oct. 20, 21 and 22. It is hoped that every county in the State will be represented. All State papers requested to copy.

H. W. BROOKS, Pres.

J. B. SUTTLER, Sec.

The Trustees of Galloway Female College are expected to meet in the office of THE ARKANSAS METHODIST next Wednesday, Oct. 14.

Friends of prohibition, let us make the annual meeting of the State Prohibition Alliance, Oct. 20-22, the best in its history.

We commend to all our readers a thoughtful perusual of the letter from Rev. Dr. J. Ditzler on our first page. As he suggests there should be timely and decisive action to avert a national crime and shame.

Successionists of a particular class may find on our first page some carefully prepared food, *a la* Riggin sauce, for which they have furnished the materials, and which they must eat, however indigestible and painfully unpalatable it may seem.

We hope all friends of the cause will give all possible publicity to the notice of the annual meeting of the State Prohibition Alliance in this city, Oct. 20-22inst. It is especially desired, that there shall be a large attendance of the representatives of all the Churches in our State.

After reading it meditate awhile upon this thoughtful and forceful saying of that grand and lovable preacher, Bishop-elect Phillips Brooks: "Obedience must be the struggle and desire of our life; obedience, not hard and forced, but ready, loving and spontaneous, the doing of duty, not merely that the duty may be done, but that the soul in doing it may become capable of receiving and uttering God."

Just before his recent death Rev. Dr. James Leaton of the Illinois Conference prepared for the Central Advocate four "Familiar Letters to a young Preacher." From the first letter we quote with hearty commendation this paragraph for the special benefit of young preachers:

"Save all your sermon notes, and plans and ideas. The stock in trade of a preacher is ideas. It is often the case that whilst walking, or meditating, or reading, a valuable thought will be suggested to you that unless caught at once may be lost to you forever. Always carry with you a note book and put down such thoughts the moment they come into your mind. And so in your reading; where any thing strikes you as of importance in its bearing on your work, either copy it into your note book, or by some mark be able to refer to it when needed. I think it was Alexander Campbell who made a statement to this effect. Persons sometimes say they know a thing but cannot tell it. This is all a mistake. Any one who can talk at all can tell what he knows. It is because he don't know, or has but an indefinite conception of a thing that he is unable to tell it. It is not the lack of words to convey their ideas that is the trouble with most speakers, but rather the lack of ideas. Gather then all the clean cut, appropriate ideas that bear upon your work that you possibly can, and I assure you that you will have no trouble in clothing them in appropriate language, and that sometime or other in your ministry you will find use for them."

A CORRECTION.

Last week in our reply to the plea for the National Prohibition party we said:

In our sister State, Tennessee, we have had striking illustrations of the relative strength and possibilities of the non-partisan and the partisan prohibitionists. In 1888 the presidential vote cast in Tennessee was: for Cleveland 158,779, for Harrison 138,988 and for Fisk 5,969. In 1889 the non-partisan vote for the prohibition amendment to the State constitution was, we think, about 107,000; but in 1890 the gubernatorial vote was: for Buchanan (Dem.) 113,549, for Baxter (Rep.) 76,081 and for Kelley (Pro.) only 11,082. By reason of his great ability and popularity and the vigorous campaign by himself and numerous personal admirers, Rev. Dr. D. C. Kelley secured perhaps a larger vote than would have been cast for any other leader of the Prohibition party in that State; but the year before nearly ten times as many votes as he received were cast for the constitutional amendment."

The date of the election on the prohibition amendment to the State constitution was Sept. 29, 1887, and not "in 1889" as we wrote; but this mistake did not materially affect our argument. On hurriedly reading the proof-sheet we became doubtful as to the correct date, but could not learn it by inquiry of several professional gentlemen, one of whom replied "Tennessee has not had an election on a prohibition amendment to her constitution"! This correction is written Oct. 1.

PROHIBITION CHARITY.

The vigor with which the press of the M. E. Church, South, is now handling the liquor traffic, has never perhaps been equalled at any previous period of our history. Among the foremost in this work, if not the very foremost, is THE ARKANSAS METHODIST; she has had a noble history for years along this line. The issue of Sept. 30 has four articles anent the traffic. All agree that license is not to be longer tolerated; all agree that legal prohibition must come. Three of the four articles are for non-partisan methods; one is sure that prohibition is not to be reached along any other lines than a third party. What induces the present writer to ask for space in your valuable paper, is to enter a plea for *unity*, if not of plan, at least of confidence; let us believe that each friend of the cause is honest and deserving of praise instead of blame. That we may all love one another better, a few facts are offered your readers.

Dr. W. C. Black comes in one of these articles to the defense of Bishop Galloway, quotes some hard and bitter words from The Issue, and replies denouncing such "narrowness, bigotry, intolerance and slander." Let me ask for the editor of The Issue the charity Bro. Black asks for those prohibitionists he defends. To help Bro. Black to exercise this charity will he allow me to mention a few facts in regard to the editor of The Issue? He left excellent employment on the Democratic press to undertake the work of Prohibition. To enable him to keep his paper going he, an educated Christian gentleman, son of a Methodist preacher of old Va., has not hesitated to live in a manner that few itinerant preachers are compelled to live—to help this work he has kept his bright and intelligent boys day and night at work in the office, when they might have made far better salaries elsewhere. The editor of The Issue knows nothing of this writing. Almost hungry, often alone in the struggle, disappointed in what he has hoped for from the Churches and worked for himself with self-sacrificing zeal, he sometimes grows impatient and says very keen things. Moses did this. He believes them true; he thinks after years of service at Democratic headquarters that a man cannot be a Democrat and a Prohibitionist, and says so in words that burn. But Bro. Black he is both honest and intelligent. You can afford to be patient with him if this writer can; for he has said far more bitter things of me than he has said of Bishop Galloway.

In a second article, R. E. King replies to The Voice; the article is headed "Gross Libel." The numbers of The Voice escaped me that contained the articles he criticizes. Bro. King may be right, The Voice wrong in this case; but I am sure The Voice has been sorely tried at this point. Many very able prohibitionists who have given time and thought to the question can not reconcile the resolutions passed in Conferences and Assemblies with the votes cast by members of those bodies in the next party elections. I have found it difficult, very difficult to hold many of our workers from rashness at this point; others I have tried to console as they sat sighing over what seemed to them church hypocrisy. On fifty platforms in the last six months I have pleaded with prohibitionists to be patient and hopeful of the Church. In Ohio and Illinois I saw reasons for such utterances as The Voice made, that you little dream of. There is no truer man in America to-day than the editor of The Voice—brave as a lion, true to the back-bone, with a brain of almost sunlit clearness. He may have made wrong utterances, but let us love and help him in what is best.

Then comes the admirable article of the Editor criticising Bro. Etheridge. No one questions the ability and devotion of Dr. Bennett; he is a strong man, but a very busy one and some of his statements he might modify if he had time for more study along prohibition history. In giving his reasons why many refuse to leave the old parties for work in the Prohibition party he says: "(1) They know the prohibition of the liquor traffic is ably advocated and with increasing success by conscientious and influential men in the other political parties." They ought to know equally well that the national platforms of both of the old parties stand opposed to prohibition, and that those who control these parties have resolved to keep them aloof from prohibition. Again he says: "In our candid opinion the progress and efficiency of prohibition in the future, as in the past, can be most successfully promoted on non-partisan lines of effort." If my Brother will send to Dr. Villers and get even his condensed discussion of Prohibition, he will find that prohibition has succeeded in capturing and holding no State, where prohibitionists have not made it paramount to party allegiance and organized outside of old party lines. The book referred to is "The Gatling Gun," Cranston & Stowe, Cincinnati.

This article is written, however, not to defend the third party or attack any other methods, only as a plea for charity. We are alike on the necessity for legal prohibition; this is wonderful progress. Let us thank God and take courage. We will come to see eye to eye about methods ere long.

May I in closing thank Bro. John B. Bond for his center shot on the woman question in the same issue. I take no sides in this controversy, simply turn it over to those to whom it belongs, the women themselves. But when a text of Scripture has long been perverted to service for which it was never intended, it is a joy to see the mud fortifications built upon it so thoroughly demolished as this writer has done by a single biblical shot. D. C. KELLEY.

Our readers may be rather surprised, as we were on receiving it yesterday, at Rev. Dr. Kelley's quick apology for and indirect but lame defense of the editors of The Issue and The Voice. He apparently means: (1) That his sympathetic eulogies on these men personally, if not a partial vindication of their hot-headed and slanderous utterances, should lead to such charity, as will excuse them for writing and publishing what would not be silently tolerated in others—as if "for the good of the cause" these men may prostitute the freedom of the press into license for the defamation of the character of Christian people, and not be personally guilty of wilful slander. (2) That as the editor of The Issue has said more bitter things (not stated nor reason therefor) of Dr. Kelley than he did of Bishop Galloway without provocation, he should not be sharply rebuked nor justly held to strict accountability at the bar of public opinion, which will not condone his outrageous assault upon a Christian gentleman, whose well-earned reputation for lofty principle, pure motive, wise action and abounding usefulness transcends that of his traducer as the headlight of a locomotive eclipses the flickering blaze of the tallow dip. To some it may seem very strange, that Dr. Kelley does not even allude to Bishop Galloway's eminent services and illustrious record in the cause of temperance and prohibition; but he was too well advised of the superior statesmanship, efficient work and irreproachable course of Bishop Galloway to include him with other mendicants for "prohibition charity." There is a very marked difference between the pleas of Drs. Black and Kelley. Dr. Black did not ask *charity* for Bishop Galloway and his co-laborers for having slanderously assailed other prohibitionists, but simply conservative toleration of their views honestly expressed and earnestly presented to the voters of their State.

It is both possible and probable, that Dr. Kelley and other partisan prohibitionists are mistaken about Christian men, preachers and laymen, condemning the liquor traffic by resolutions in Conferences and Assemblies, and then voting differently in the next party elections. In this connection we recall the incident, that a distinguished member of the General Conference of our Church was charged with being in sympathy with the theater, the modern drama; but under a question of privilege he publicly declared he was in hearty accord with the attitude of our Church towards worldly amusements. Our General and Annual Conferences have declared uncompromising hostility against the license of the liquor traffic, but they have not directly nor indirectly endorsed any political party. A mistake here may have led to the charge of church hypocrisy. Really it seems Dr. Kelly has found it very difficult to keep his workers hopeful or patient—some of them doubtless feeling towards their non-partisan brethren as did the one wise juror towards the eleven hard-headed ones—about the proportion of partisan to non-partisan prohibitionists in Tennessee.

It is not our purpose now to challenge the correctness of Dr. Kelley's statements as to the heroic sacrifices made by the editor of The Issue, but we must call attention to the reported fact of the strong sympathy and liberal help extended to him in 1887, during the non-partisan campaign for the constitutional prohibition amendment. According to our information one Methodist layman in Nashville contributed several thousand dollars to circulate The Issue during that campaign; but after voting against license and for the prohibition amendment and giving thousands of dollars to promote the cause of prohibition, if that generous and zealous layman chose to vote the Democratic ticket for President or State officers, he must be classed with saloon keepers as a friend of the liquor traffic!

In his reply to our article Dr. Kelley says "the national platforms of both of the old parties stand opposed to prohibition," &c. While we did not refer to these "national platforms," according to our recollection Dr. Kelley would find it difficult to quote from either of the last "national platforms" of the Democratic and Republican parties any specific deliverance against prohibition. We think there was a fixed purpose to avoid making prohibition an issue in the following campaign. In the late national convention of representatives of labor organizations, held in Cincinnati, that body or party declined to make any deliverance for or against prohibition; last year the State conventions of the Union Labor and Republican parties in Arkansas did likewise; but the State convention of the Democratic party declared in favor of the principle of local option, under which most of the counties of our State have been freed from the licensed liquor traffic. Our opinion is, that the Democratic, Republican and Labor parties generally prefer to be neutral on the subject of prohibition, and we are willing that they should be so, allowing this question to be settled independently of partisan politics.

It was very convenient, if not ingenious, for Dr. Kelley to refer as he did to a book, which our readers generally have never seen. Instead of doing this, why did he not just simply tell what State has been captured and held for prohibition by the National Prohibition party? *Why?* Again, why does he pass in silence the non-partisan vote of 107,000 for the prohibition amendment to the constitution of Tenn. in 1887, and the partisan vote of only 5,969 for Clinton B. Fisk in 1888, and only 11,082 for the eloquent and magnetic standard-bearer, David C. Kelley, in 1890? The fact is, neither Dr. Kelley nor any "gatling gun" can raise smoke enough to obscure the progress and efficiency of prohibition on non-partisan lines; and, further, he can not name any State or large part of one captured and held for prohibition independently of the prohibition votes of Democratic, Republican and Labor party voters.

DR. BOND'S "FIRST BORN."

Dr. Bond strikes a hard blow. He makes a point of which I know but little. It is evident that under the Jewish economy the first born possessed peculiar privileges. Just exactly what these were, none of the books in my possession show. I may venture to suggest that by these God was preparing the way for His own First Born, who is now the King, the great High Priest of humanity. Since the coming of Christ the right of primogeniture has not been re-enacted, and has fallen into disuse except in monarchical countries. It will be observed that while the general law for the subjection of woman was taken from Gen. 3:6, the *proofs* were all taken from the New Testament. While the New Testament contains nothing that binds and verifies the right of primogeniture, because that which it testified was fulfilled—the type was superseded by the antitype, yet the subjection of woman was a great law, and became part and parcel of Christianity, and was re-enacted and expounded by Inspiration.

The learned Doctor says "the whole argument against woman doing what God has fitted her for doing, and that *well* too, is based on *local* and *temporary* regulations, and those who interpret these temporary regulations as permanent edicts are guilty of grave inconsistency." Wherein is the inconsistency? God fitted woman for the place she fills. This place is necessary. Her place and her work are just as honorable, dignified and important as man's. To prepare food and clothing is just as dignified as to provide them; to keep a house is as necessary as to build it. To adorn home, to be its glory, to charm by gentleness, to woo to virtue, to make a *home*, are just as necessary, great and good as to lead armies, or speak in the Senate. It is as honorable to sew on buttons as to saw off legs. It is just as sweet to coo a baby as to sentence a man to the gallows.

God made her this way. He fitted her constitutionally and physically for this work. It is a "grave inconsistency" to follow the Divine order. There is a timid, shrinking, modest woman, whom it is my great pleasure to know, that my friend calls Wife, (and they are the only kind sensible men desire). I apprehend if any woman is to enter the arena of public life, it will not be she, neither would she enter it by her husband's consent. His sons are educated and trained for the stern duties of out-door life, but his daughter is not.

In welcoming women "to all the privileges of the Church" we do not welcome them to the ministry, for while we recognize the fact that God acquaints the Church with the knowledge of this call, yet "no man taketh this honor unto himself but *he that is called of God*, as was Aaron." God does not call women to the ministry; therefore, she is welcomed to all the *privileges of Church membership*, but not to the *functions of the ministry*.

The Doctor thinks it "high time to bring in the educated women to the rescue." But what shall we do with the uneducated? They are in the majority. Shall we disfranchise them?

There is a phase of this question to which attention ought to be called. We ought not to pass lightly over anything that will be affected by it. For it will be more far-reaching in its consequences than anything that has or will happen. If woman is invested with the ballot she will inevitably be a candidate for office. Can any honorable, high-minded, chivalrous man be induced to compete with a woman for office? Can he consent to take the hustings and show people that she is unfit for office? Two things will result. Only coarse, brutal men will be candidates. The Doctor's "educated" women would spurn such a contest, and our government would be turned over into the hands of the rabble. "Chivalry *is* better than legislation."

J. R. MOORE.

From Zion's Herald we clip this information: "The nation's pension roll has increased during the fiscal year ending June 30, 1891, by more than 130,000 names, and yet over 20,000 names were dropped last year—13,229 of them on account of death. This is a remarkable increase, considering the fact that twenty-six years have passed since the war ended. To provide for the 676,160 pensioners now on the rolls, over $133,000,000 has been appropriated for the current year, and yet there are 350,000 claims pending, 30,000 of these being settled every month. The ultimate annual provision has not, therefore, been reached. Commissioner Raum estimates that 1,004,658 soldiers were killed in battle or died during or since the war. Only 125,750 of these dead soldiers were represented on the pension list by their widows or dependants at the close of the last fiscal year. Of the 1,208,707 surviving soldiers of the Union, 520,158 are now on the rolls. There are, therefore, 688,549 survivors who are not pensioned, and 879,908 dead soldiers not represented on the pension list."

WOMAN'S SUFFRAGE.

(Continued from first page.)

glory of womanhood—maternity. The crowning glory of woman is, indeed, maternity, as the crowning glory of the man is paternity; ar in the grandest work of earth rearing a family for God and right—the husband and wife one. But there is nothing in physical demands of these d that should keep the women class from the polls, as ther nothing of a physical nature should keep the men, as a class, the polls. The corruption in polit cal circles, the heated contests, personal abuse, drunkenness, &c., are disgraceful and wholly unnecessary. Women may, and do, hear our public speakers on the political questions of the day, and their presence never fails to give an air of greater refinement and respectability to such assemblies. From these speeches and from general reading they can form their opinions as readily and accurately as can the men. Then it requires but a few minutes to go and cast the ballot, after which they can return to their homes and occupations and attend to their business, just as the men should do, instead of loafing around the polls, swearing, wire-working, buying and selling votes, etc. That some women would abuse such a privilege and right, especially when first granted, there is no doubt, but they could never surpass what has been done by the men.

But, Mr. Editor, you see I might go on and on in this argument, but enough now. That women may, in full measure, aid in all honest work for God, for home and native land, give them access to that

"Weapon that comes down as still
As snowflakes fall upon the sod;
But execute a freeman's will,
As lightning does the will of God;
And from its force, nor doors nor locks
Can shield you: 'tis the ballot-box."

BOONE KEETON.

Monticello, Sept. 29.

LETTER FROM REV. A. AVERY

DEAR BROTHER:—As the old Minutes give but little of my history, I give a few items that the brethren may know how I got into the Arkansas Conference. I was born in Johnson county, North Carolina, Aug. 11, 1809; professed religion at Big Black camp meeting, Madison county, West Tenn., Aug. 29, 1829, and joined the Church and was licensed to exhort the same day. Appointed class-leader the next year; licensed to exhort in May, 1833, at Harmony Church, Forked Deer circuit, Gibson county, Tenn; licensed to preach in Aug., 1836, and joined the Tennessee Conference and was appointed to Sandy circuit, A. Davis in charge, T. Joiner, P. E.; in 1837 transferred to the Arkansas Conference, and came to Little Rock with Bishop Andrews and appointed to Marion circuit, Ark., I. C. Parker, P. E.—a lovely man. All of my P. E.'s have been good men. Out of 33 names read out at that Conference, only four are alive that I know. I was ordained Deacon by Bishop Andrews in 1839, Elder by Bishop Waugh, in 1840, at Little Rock.

Yours, as ever,

A. AVERY.

Garlandville, Oct. 2.

Some private members of the Roman Catholic Church might complain, if the following declarations came from a Protestant preacher or layman, instead of the Catholic Review:

"The Catholic Church is a Church of authority. Obedience to law is as necessary in the Church as in the State. Private members of the Church cannot consistently judge for themselves either in faith, in morals, or in ecclesiastical arrangements. If a man persists in judging for himself and following his own inclination in opposition to the judgment of the Church, he is not a loyal Catholic. To be consistent he should leave the Church and join the Protestants."

At the Convention of Spiritualists held at Lily Dale, N. Y., in August, the question of the attendance of Spiritualists on church services was discussed with much animation. It is said that this subject awakened more acrimony than any other discussed during the session. One speaker vociferated: "Go to church as long as you feel like it, but when you are a good Spiritualist you will not feel like it." The practice of allowing the children of spiritualistic parents to attend the Sunday-schools of evangelical Churches was unanimously and vehemently condemned. There are some who still think they can be good Christians and continue to follow the teachings of the Spiritualists. It is well for such persons to know what leading Spiritualists themselves think about this. They know and openly declare that Christianity and Spiritualism are antagonistic forces.—N. Y. Advocate.

We invite special attention to our offer, page 8, of a very valuable reversible wall map in connection with this paper.

We have on our list of subscribers the following: R. T. Compton, Fair Hill, Ark; N. J. Beardon, Exeter, Ark; Miss Carrie Dodson, Wordell, Ark; J. M. Bond, Calvin, Ark. There are no such postoffices as those named. We will thank any one to give us the present P. O. address of either or all of the persons named.

ARKANSAS METHODIST.

WEDNESDAY, OCT. 7, 1891.

PERSONAL AND OTHER NOTES

Rev. A. M. R. Branson, P. C. of Auvergne station, writes, Oct. 1, that his meeting resulted in 7 conversions, the Church revived, and 12 or 15 members will be received.

Having retired from the Arkansas Democrat Co., Mr. Allen W. Clark has become half-owner and manager of The Morning Post, the only morning daily paper in South Bend, Ind., a city of perhaps larger population than in Little Rock. While regretting Mr. Clark's departure from Arkansas to his native State, we trust he may be both pleased and profited by the change; for we have esteemed him an upright gentleman, affable in manner, capable in business and worthy the reward of an enterprising citizen.

The latest information concerning the Rev. C. H. Spurgeon of London, is that he continues to improve, but slowly. It will be months before he can hope to preach, but he trusts to be able, by and by, to speak on Sunday mornings. In the meanwhile, at the request of Mr. Spurgeon and his Church, the Rev. A. T. Pierson, D. D., of Philadelphia is to supply the Tabernacle pulpit during the pastor's convalescence. Dr. Pierson expects to start for London on or about the 14th of October. Those who know Dr. Pierson best will recognize the singular appropiateness of the arrangement made for temporarily filling Mr. Spurgeon's place. As an earnest, faithful and attractive preacher of the evangelical truths of Christianity, Dr. Pierson will find himself at home in Mr. Spurgeon's pulpit, and be heartily welcomed by Mr. Spurgeon's flock.

From the Conway Log Cabin, Oct. 8, we clip these notes: Rev. C. C. Godden, of Hot Springs preached the Hendrix opening sermon at the Methodist church on last Sunday. It was an able discourse. He preached Sunday night also.

Miss Bessie Randell is noted for being thoughtful and timely in the distribution of her many acts of kindness. One of her latest is the enlarging in crayon of the portrait of Mr. Green Bennett lately deceased, which she finished in the highest style of art and presented to his afflicted widow.

Dr. J. H. T. Main, one of the oldest and most highly respected citizens of Fort Smith, died Wednesday afternoon at 2 o'clock, after a short illness occasioned by nervous prostration. His death took place at the old family residence, where he had lived for two score years. He was in his 78th year. Dr. Main was born in Frederick county, Maryland, Nov. 13, 1812. He came to Fort Smith 54 years ago, and has resided here continually ever since. May 5, 1848, he was united in marraige with Isabella, daughter of Joseph Armorer, in this city. Of this union one child was born, Lillie, the wife of Dr. W. W. Bailey. Dr. Main was a prominent Mason, and had held several exalted positions in that order.—Ft. Smith Elevator, Oct. 2.

In a business letter Rev. A. M. Robertson says: "We are having a fine meeting at this place (Locksburgh). Have had up to date 45 conversions; many lukewarm persons revived."

From the Nashville (Ark.) News we learn Rev. Dr. J. Ditzler will preach a series of sermons in that place, beginning next Tuesday night, Oct. 13.

Rev. W. A. Steel, who assisted Rev. W. R. Harrison in a meeting in South Hot Springs, returned home last Saturday, reporting a glorious revival, 19 accessions to our Church and the meeting still continued.

In a personal letter, Oct. 1, Prof. Granville Goodloe, Principal of the L. R. Conference Training School at Fordyce says:

"Our school is flourishing beyond anything in its history. We have enrolled 98 and have several others under promise for Monday. Indeed I don't want more than two dozen additions unless it be to fill up vacancies that may be made during the session. We have an excellent lot of youths of both sexes and most of them are down to hard work; and the other ones (the lazy ones) will have to get to business or create a vacancy soon."

After reaching Parkersburg the seat of the Western Virginia Conference, Bishop Grambery was taken sick, and was only able to attend one session of the Conference. For several days he had high fevers, chilled two or three times, and had frequent delirious spells, causing great anxiety among preachers and people. But we are glad to report his convalescence, with fair prospect of his being able to return to his home in a few days. The scenes in the Conference, when the Bishop's condition was referred to, showed the high appreciation in which he is held by our people. May he long be spared to bless the Church which he so dearly loves and so ably represents.—Central Methodist.

On a business card Rev. J. S. Simmons writes, Sept. 26: "I have just closed a two-weeks meeting at Jasper—the grandest meeting that has ever been here—37 conversions and 15 accessions. We got all of the young gentlemen and ladies for Christ."

Rev. J. C. Hooker writes that he is doing well on the Mountain Home C't, to which he was appointed in June after Rev. J. M. Cantrell became Agent for Quitman College.

From Nashville Advocate, Oct. 3, we clip these two notes: Rev. J. H. Riggin of the Little Rock Conference is writing a series of articles in THE ARKANSAS METHODIST on the general subject of "Successionism." Bro. Riggin is well-informed on all questions of Church polity, and able to discuss them in an edifying manner.

Bishop W. W. Duncan passed through Nashville on the 25th ult., en route for his home at Spartanburg, S. C. He has been absent in the West since July 14, having attended in the meantime the Denver, the Montana, the East Columbia, and the Columbia Conferences. He looks to be in excellent health, and brings an excellent report from all these fields.

Last Wednesday we had a brief and pleasant call from Rev. H. W. Brooks, P. C. of Hope station. As President of the State Prohibition Alliance he is thoughtfully planning for a vigorous campaign by the friends of prohibition before the next State election.

Read on page 8 the notice of Rev. Dr. R. A. Young's new book, "Sketchy Travels," price 50 cents. Send orders to Bennett & Thornburgh, Little Rock, Ark.

Rev. E. L. Beard, P. E. of Camden C't wrote Sept. 28: "I closed a meeting of several days at Two-Bayou Church yesterday; the Church revived many backsliders reclaimed, three accessions."

Writing for another copy of our last issue Rev. Dr. James A. Orman of Nashville, Tenn., says: "You are sending out one of the best papers published."

We were gratified to learn Monday evening from President A. C. Millar, that there were then 95 boarding students in Hendrix College.

Having removed our office into the Martin building, first floor, corner of Second and Spring streets and nearly opposite the postoffice, our visitors will be pleased to see us occupying more spacious quarters.

After a long illness Dr. Stofer, one of the oldest members of our Church in this city, died last Saturday. The funeral sermon was preached Sunday at 3 p. m. in our First Church by Rev. R. R. Moore.

If you do not like the use of a sickening pill for your headache and constipation, just try one dose of BAILEY'S SALINE APERIENT, and you will never use another pill for the same purpose.

SPECIAL AND SUNDRY

Did you read what T. J. Collier has to say in this week's METHODIST? If you will call at his store or give him an order he will convince you that he is in earnest.

The Thomas Manufacturing Company of this city who erected a large plant in the East end in 1888, report a very successful year's sales up to date in all their specialties, viz., Thomas Direct Steam Self-packing Cotton Press, Thomas Patent Cotton Elevator and the Gwathmey Patent Perfection End Feed Gin, which is a new departure and promises big results. They are only making 30 saw gins and are crowded to keep up with their orders, and it would be well for parties needing a gin to send to them for cut and description which no doubt they would be pleased to furnish.

Their foundry and machine shop has been crowded to its capacity and in fact they are a live concern working about 120 men, and their pay-roll for labor since Jan. 1st to Oct. 1 has been over $42,000.

The worst cases of scrofula, salt rheum and other diseases of the blood, are cured by Hood's Sarsaparilla.

ORGAN FOR SALE.

We have two first-class organs for sale cheap. We will sell you either a parlor or chapel organ cheaper than you can buy elsewhere and guarantee satisfaction.

BENNETT & THORNBURGH.

Premature baldness may be prevented and the hair made to grow on heads already bald, by the use of Hall's Vegetable Sicilian Hair Renewer.

MARRIED.

July 30, 1891, at the residence of the bride's father, Mr. W. L. Ricketts, by Req. P. P. Burks, Mr. W. P. Hileman and Miss May Ricketts—both of Benton Co., Ark.

Married at the residence of the bride's father, J. A. Conatser, Sept. 27, 1891, by Rev. Y. A. Gilmore, Mr. John S. Coley and Miss Odella Conatser—all of Franklin Co., Ark.

At the residence of the bride's father near Ravenden Springs, Ark., Sept. 27 1891, Mr. R. D. Howe and Mrs. Hattie Potter—all of Independence Co., Ark., Rev. R. H. Grissett officiating.

At the residence of the bride's father April 2, 1891, by Rev. R. H. Grissett, Mr. George Poteete and Miss Hulda Pane—all of Randolph Co., Ark.

At the residence of the bride's father, June 14, 1891, by Rev. R. H. Grissett, Mr. Joshua Hall and Miss Alice White—all of Randolph Co., Ark.

☞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.

FIELD NOTES.

WALNUT HILL C'T.—I have been so busy that I have not reported my protracted meetings as I held them. I have held five protracted meetings in the last five weeks, sometimes one meeting lapping on another. I don't know what I would have done, if I had not had some good local preachers. I don't believe they can be excelled anywhere. They are agreeable and sympathetic with the P. C., and pay liberally of their means also to his support. God bless them, and may heaven crown their labors with success. We have held seven protracted meetings in all; Bro. Taylor conducted one of them for me, which resulted in much good. Bro. Armstrong reported it. All have been good meetings. Bros. Church, Armstrong and Bowen assisted me at Willford and though there were no conversions we had a good time; Christians built up in the faith and the assessment paid in full. May God bless this little society of sisters, for there is not a male member at this place. Bros. Armstrong and Johnston, a Baptist brother, helped us at Wyatts also. Several conversions, and Bro. E. M. Davis among his old friends at Dry Creek did us very efficient work. Many thanks, brethren, to all of you. There were conversions at all of these meetings, with the one exception. I feel very grateful to the laity of the Church also for their labors and support in other ways. God bless you, Baptist, Presbyterian, Methodist and all.

Yours fraternally,
R. H. GRISSETT.

Ravenden Springs, Oct, 3.

SOCIAL HILL C'T.—We have just closed a glorious revival at Piney Grove, resulting in the conversion of 13 precious souls, 10 joining the Church, and a glorious revival all the way through Piney Grove Church. God has given us a revival all over the entire circuit. We have learned one glorious lesson this year: that through weakness God makes manifest his mighty power. The fire is still spreading here, regular old-fashioned Methodist fire. God grant that it may continue to spread until it consumes every vestige of sin, all over this entire country. THOS. E. BOLDING.

Social Hill, Oct. 5.

MT. IDA C'T.—I have just closed my meeting at Caddo Gap, which resulted in 22 conversions, some backsliders reclaimed and it seemed like everybody shouted. The Baptists came in and helped with their prayers and songs and shouts. We all lost sight of church lines and worked together in one common cause like heroes. Praise the Lord; salvation's rolling on. This makes 107 conversions on my charge this Summer, and still one more meeting to hold. Success to THE METHODIST. C. W. DRAKE, P. C.

Black Springs, Oct. 2.

TULIP C'T.—We have held four meetings since my last report—at Hunter's Chapel, Rock Springs, Cypress and Friendship. The Church was wonderfully revived at these places, especially the two last named. The number of converts is not very large, but a grand work has been accomplished in the reclamation of backsliders and in spreading a revival flame through the Church. Rev. H. D. McKinnon, P. E., was with us at Friendship two days last week and did some faithful, earnest preaching. He has been well received by the people of this circuit. Rev. J. W. Walker, P. C. of Lono circuit, assisted several days at Friendship. Bro. Walker is a very pathetic and earnest worker. He endeared himself very much to our people. B. S. McCann, brother to Rev. Z. T. McCann, has recently received a call to the ministry, and is now assisting me in revival work. This is the third young man called to the ministry on this circuit during the last two years. We are holding at Tulip this week. Bro. J. E. Caldwell is doing good work for us yet.

Respectfully.
O. H. KEADLE.

Tulip, Oct. 5.

AMERICA'S RIGHTS.

Last week we published a report of the German Catholic Congress, on which Zion's Herald (Boston) says:

For modesty and merit we commend the reader to the German Catholic Congress held the other day at Buffalo! Without stopping to express their gratitude for any favors enjoyed in the land of their adoption, these foreign-born hierarchs hasten to define the bill of rights under which they propose to live. The German language is to be domesticated. The parochial school is to replace the public school as the means of educating their children. Government money is is to be supplied to aid the Romish Church in educating the Indians. These things are demanded as rights; and in securing them they are to be free from American interference. To oppose this liberal program would be the direst persecution.

Meantime it may occur to the reader to inquire whether America has any rights. The natural rights are, of course, with these new owners of the soil. The native Americans have only what may remain unappropriated, and after the liberal definition in the Congress platform, the careful reader may find it difficult to point to any rights which are usually supposed to inhere in the body politic. They are pre-empted by these foreign people. The Republic may at least claim the right to submit to these new masters, especially if it be done meekly. How far the American people will go in this direction, will be clearer a time hence. Possibly the Republic will define its rights one of these days with some degree of legal precision.

ROYAL INCOMES IN ENGLAND.

"The amount of the Queen's civil list (£385,000)," says Labouchere, editor of the London Truth, in the October Forum, "in no way represents the cost of royalty. The maintenance of palaces is a most costly item, for it includes not only the palaces inhabited by the sovereign, but a vast number of houses in which she lodges her relatives and friends. One of these houses has actually been given to the Duc de Nemours, a son of Louis Philippe, and one of the wealthiest of the Orleans family. Besides this, there is the building and keeping in repair of royal yachts, and various other such costly items. Incomes, too, are voted to the sons and daughters of the sovereign and to other of her relatives. In addition to the revenues of the Duchy of Cornwall, amounting to about £60,000 per annum, an income of £50,000 per annum has been voted to the Prince of Wales, and of £10,000 per annum to the Princess of Wales. The younger sons of the Queen have been voted incomes of £25,000 per annum, a portion of which devolves upon their wives if they survive them. The daughters of Her Majesty have each an income of £6,000 per annum, and in addition to this the Empress Frederick of Germany received a sum of £100,000 on her marriage. The Duke of Cambridge, as a cousin of the Queen, has £12,000 per annum, and his two sisters have severally an income of £5,000 and £3,000 per annum."

Quarterly Meetings.

Ft. Smith Dist. Fourth round completed. Jas. A. Anderson, P. E. Hackett City, Oct. 24, 25; Mansfield, 31, Nov. 1; Booneville, Nov. 7, 8; Greenwood, 13; Charleston, 14, 15; Roseville, 21, 22; Paris, 22, 23.

Let every pastor see that a diligent, thorough personal canvass is made for the collections, unavoidably behind till now.

Jonesboro Dist. Fourth round. M. M. Smith, P. E. Vanndale and Harrisburg sta., Oct. 31, Nov. 1; Harrisburg ct, Nov. 2, 3; Jonesboro miss; 4, 5; Paragould ct, 7, 8; Gainesville ct, 9, 10; Boydsville ct, 11, 12; St Francis ct, 14, 15; Marmaduke miss, 16; Lorado ct, 19; Salem ct, 20, Marion ct, 21, 22; Lake City miss, 24; Buffalo Island miss, 25; Paragould sta, 28, 29; Chickasawba ct, Dec. 5, 6; Osceola ct, 8, 9; Jonesboro sta, 13, 14.

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

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

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

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WARNING ORDER.

In Pulaski Chancery Court,
SALLIE COUGHLIN, Plaintiff
vs.
JAMES COUGHLIN, Defendant.

The Defendant James Coughlin is warned to appear in this Court within thirty days, and answer the complaint of the Plaintiff Sallie Coughlin.

Sept. 29, 1891. L. J. HICKS, Clerk.
Sanders & Watkins sol for plff.
Joe Loeb, Att'y ad litem.

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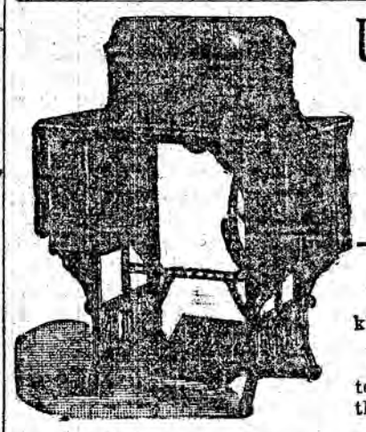

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This medicine has direct action upon the nerve centers, allaying all irritabilities, and increasing the flow and power of nerve fluid. It is perfectly harmless and leaves no unpleasant effects.
FREE—A Valuable Book on Nervous Diseases sent free to any address, and poor patients can also obtain this medicine free of charge.
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ARKANSAS METHODIST

WEDNESDAY, OCT. 7, 1891.

CHRISTIAN LIFE.

CROSSING THE RUBICON OF TRIAL.

Is there room beside the hearth-stone of Christian unity and love for me to enter and gather warmth and strength to proceed onward on the journey of the earthly life? I am a pilgrim, way-worn and weary, and fain would rest beside some glowing hearth for a short breathing space; for before me lies the river Rubicon, with its swiftly rushing waters, and often must I cross it o'er and gain the other side.

A strange and wayward stream is the river Rubicon. It winds about through shady nooks, through rocky chasms, through open glades, and through barren, desert places; and it ever folds and refolds upon itself, while each new crossing is the partial boundary of some new territory which we must traverse, sowing seed ever as we pass. The reaping may not be ours to do.

In my earliest years the river lay before me a quiet, shaded, purling stream, over which I crossed with easy steps, clinging the while to a tender, leading hand. The stepping-stones were wet and slippery, and my steps were quick and eager; for lo! the land beyond seemed glorious with brightness, hope, joy and beauty. But as I journeyed onward the stream grew ever deeper; and more wild and impetuous the rushing of the waters, held in their narrow bed by strong, unyielding shores.

At times the sound of the flowing water has been like sweet and thrilling strains of minor music; and then how lovingly and lingeringly I listened for its echoing tones after I had passed beyond it. It must have been enchanting music surely, for ever and anon it whispers still in my heart, accompanying me for a space upon my long, sometimes bright and sometimes weary way.

Sometimes the banks have been bright with flowers, of which I eagerly gathered a few as I passed; and though all too soon they lay withered and dead, yet their perfume lingered long upon the hands that gathered and upon the bosom on which they were placed. When the heat of day has been oppressive, and the pathway has lain unsheltered and uncheered through burning furnace heat of trial, how delightful has been the thought, that beyond all the trials a mansion of rest is prepared for the faithful. At such times, especially, have I heard whispers of a beautiful land of rest which lieth still beyond all these devious and tortuous windings, and the promises of this beautiful land and the hope that soon some new crossing will give me entrance within its borders, give me hope or faith to journey on.

When this bitter storm o'ertakes me, and all my drapery grows too closely clinging, through its weight of night's fallen tears, then I needs must rest until the clinging garments lose somewhat the power they have to bind my limbs from motion. At times, too, I long for the sound of human voices, for the clasp of human hands, for the home gathering of kindred hearts around the glowing hearthstone of kindred loves; where one regains strength and courage through receiving and giving true confidence and affection.

But, dear friends, here we may not tarry. Onward we must each and all go forth upon our way. And while we journey let us help each other by free and earnest intercourse. Although we are in company, and may travel side by side, still in much each life is entirely solitary; there is much that each must meet and bear, and live alone with his own soul and its Creator.

In the sanctuary of our hearts may dear words of love and greeting fall; encouraged and heartened may we all go onward, receiving ever the best comfort of all, the comfort the Father sendeth to His own. The Rubicon of trial is often to be crossed, and still each crossing is "a day's march nearer home," one more station reached upon the way unto eternal life and peace and blessedness.—Christian at Work.

WHY IS FAITH DIFFICULT?

Many Christians find faith a difficult exercise, because they are not familiar with its grounds. Their minds are not fructified with the elements of faith, an acquaintance with the character of Him whom they would trust. The study of God's Word fertilizes the heart, and makes it easy to believe. It is just as true in the spiritual realm as it is in the natural. "It is hard to make an empty bag stand upright." But fill the sack with the pure wheat of revealed truth, and instead of being a limp and flabby mass, the soul becomes an erect and weighty personality. Reader, if you want the treasure of "most holy faith," give your days and nights to the thorough study of the Holy Book. Join the Bible Brigade, made up of all who are willing to have their Bibles on their desks in the counting-room, on their bench in the shop, by their side in the factory, and in their pocket on the journey, to be read with eagerness whenever there is a spare moment. This is a silent but effectual way of confessing Christ. The Bible thus displayed among ungodly associates is like running up the flag over your house in the time of the Civil War.—Doctor Steele.

POINTS FOR PARENTS.

HOW TO BRING DOWN A SON.

1. Let him have plenty of spending money.
2. Permit him to choose his own companions without restraint or directions.
3. Give him a latch-key and allow him to return home late in the evening.
4. Make no inquiry as to where and with whom he spends his leisure moments.
5. Give him to understand that manners make a good substitute for morality.
6. Teach him to expect pay for every act of helpfulness to others.
7. Allow him to occupy a seat in church with the boys rather than a pew with his parents.
8. Permit him to regard the Sunday-school unsuitable for a boy on the verge of young manhood.
9. Let him spend the Sabbath hours between services on the street.
10. Be careful never to let him hear your voice in prayer for his salvation and spiritual growth.

HOW TO BRING UP A SON.

1. Make home the brightest and most attractive place on earth.
2. Make him responsible for the performance of a limited number of daily duties.
3. Never punish him in anger.
4. Do not ridicule his conceits, but rather talk frankly on matters in which he is interested.
5. Let him feel free to invite his friends to your home and table.
6. Encourage his confidence by giving ready sympathy and advice.
7. Do not discourage "collection manias;" they help to give information and fix habits of investigation and perseverance.
8. Be careful to impress upon his mind that making character is more important than making money.
9. Live Christ before him all the time; then you will be able to talk of Christ to him with power when occasion offers.
10. Be much in prayer for his salvation and spiritual growth.—Rev. D. E. Marvin, in Young Man's Era.

THE POWER OF THE PRESS.

Buddhism finds it necessary to use the press to maintain its existence in Japan. Once it was enough to rely simply upon its rites, but the power of enlightening thought through Gospel agencies and Western literature and intercourse compels it to employ new methods for retaining its hold upon the popular mind and heart. It has caught the impetus of the times in that interesting land, and now employs forty-three periodicals with which to champion its cause. Christianity evidently shows progress where Buddhist priests and leaders are forced to resort to the pen to withstand its pressure upon their stronghold. On both sides the contention is sharp, vigorous, and determined. It will go on for years. Buddhism realizes the situation, and is now in a deadly conflict with the only foe it has any reason to fear. For ages it held an unresisted sway over its millions; but suddenly the missionary made his appearance. He was laughed at. He worked on. He brought into service the printing-press. The Bible was given in the dialect of the people. Suitable literature followed. The people began to read and think. Converts followed. No wonder the priesthood dreads the new influence thus started, and are on the defensive in keeping alive the old faith of Japan. But sooner or later it must go. Christianity is the religion of the world, and all others must succumb to its power.—The Presbyterian.

"ONLY ONE FAULT."

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

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

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

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

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

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

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

"Yes; he had only one fault."

"What was that?" I asked.

"Only intemperance."

"Did it harm him?"

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

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

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

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

Only one fault—only one!—Christian Woman.

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A Brain and Nerve Food,
for lecturers, teachers, students, clergymen, lawyers, and brain-workers generally.

OUR YOUNG FOLKS

"TELL MY MOTHER ABOUT JESUS."

Such were the last words uttered by a poor girl, as narrated in Open Doors:

"On the same day there died a girl who had been nursed in our house. She was a poor, ignorant Moslem peasant, who lived in a village near. Her complaint was dropsy, and she suffered greatly. The story of the cross was told her, and she took it all in, more quickly and wonderfully than any one I ever knew. She said Jesus had been pierced for her sins, something like the doctor had pierced her to cure her, and from that time she was always asking to hear about the Saviour, and to learn prayers and hymns. When she forgot them—for she was often in great pain—she said: 'I forgot the words, but it is all here in my heart.' When her mother came to see her she said to the Bible-woman: 'Tell my mother about Jesus.' She was rather troubled about her poor clothes not being fit for heaven, until told of the white robes that Jesus would give her, and then she was quite contented. She loved the hymn 'Jesus loves me.' A few hours before she died I saw her; she was in agonies of pain, and could not talk, but nodded her head when I said to her the lines: 'Jesus loves me, this I know,' and 'He died on the cross for me.' He loved me with a 'wonderful love.' This is the Arabic rendering of the second verse. The last word she said before I left her was 'Jesus,' and she died soon after uttering it.—Medical Record.

DO NOT BE DISCOURAGED.

On a certain occasion Marie Antoinette asked her prime minister whether or not a project which she contemplated could be accomplished, and his reply was: "Madam, if possible it shall be done."

Of course, the impossible can not be achieved; but "impossibility" would not seem to have had any place in the vocabulary of those who have attained the highest distinction. "Experience is the best of teachers," and we learn—from the experience of others, if we have as yet not learned from our own experience—that tireless exertion and steadfastness of purpose will remove whatever obstacle bars one's way to the proudest eminence.

Andersen, the popular Danish author, was the son of a cobbler, and in his early years worked "on the bench" most industriously, doing his first literary work on scraps of paper kept beside him, in the moments when he rested from his regular duties.

Arsaces, who founded the Parthian empire, against which the mighty hosts of Rome long contended in vain, was a mechanic of obscure origin.

Beranger, the celebrated French poet, wandered about Paris, in a state of pitiable destitution until he obtained a situation as pot-boy—that is, to carry pots of beer in public houses and restaurants.

Burns was the son of a small farmer, and at an early age displayed an appetite for learning, which he had few opportunities for gratifying, as is shown in the most brilliant of his poems.

Carrera, beginning life as a drummer-boy and driver of cattle, rose to the presidency of the republic of Guatemala.

Catherine, empress of Russia, in some respects one of the most remarkable women that ever lived, was a peasant girl of Livonia and a camp *grisette*.

Demosthenes, the Grecian orator and "prince of eloquence," was the son of a blacksmith. In his first attempt at public speaking he displayed such a weakness of voice, imperfect articulation and awkwardness that he withdrew from the speaker's platform amidst the hooting and laughter of his hearers.

Giotto, noted as a painter, sculptor, architect, worker in mosaic, really the founder of modern Italian art, was a shepherd-boy whom Cimabue discovered drawing sheep on the sand with a pointed stone, with an accuracy which indicated a natural artistic ability, and so he took him as a student.

Handel was nearly fifty years of age when he published the first of those musical compositions which have immortalized his name.

Sir Isaac Newton while attending school was considered by his teachers but little better than an idiot; and Sheridan, the celebrated playwriter, was presented by his mother to a tutor as a "blockhead."

The foregoing examples prove conclusively that an humble origin, poverty, natural defects, age, or physical ailments need not prevent the attainment of distinction, and they should be encouraging, especially to the young.—Harper's Young People.

A PERFUMED CARAVAN.

Every one knows how subtile, penetrating and permanent is the rich perfume of attar of roses. The larger part of the world's supply of this delicious scent is made in Persia, where there are many hundreds of acres devoted to the cultivation of roses for this purpose.

At certain seasons of the year long caravans of donkeys, laden with the attar, and under guard of soldiers to protect the rich booty from attack by robbers, journey from Central Persia to the little port of Bushire, whence it is exported to Bombay. Other donkey trains similarly escorted proceed to ports on the Caspian Sea, whence the attar is conveyed to Turkey and Russia, which, after Hindostan, are the largest consumers of the costly luxury.

When the wind is in the right direction the approach of one of these caravans is announced by the scent long before it can be seen, and the line of its progress can be traced by the odor for days after it has passed by.—Harper's Young People.

THE YOUNG MAN WHO WILL BE WANTED.

If we could only get the ear of that boy in school, or that young man in college, we would say most earnestly to him, that the time is coming, and perhaps not far distant, when you will be wanted. The opportunity is ready to develop when you will be needed, a most important opportunity, when, if you are ready, you can enter into a great life work, a time which taken at its flood will lead on to fortune and to fame. This is a broad and populous country, and opportunities for eminent achievement and large usefulness are constantly occurring in religious work, in educational work, in business, in professional life, or in politics, and the service of the country possibly in war. You may be wanted, never so much but if you are not ready when wanted you will be passed by. The opportunity, just the one you would most like, will not wait for one not ready. Somebody else will take the place. You will certainly be wanted, and you should be ready to respond at the right moment. The important places require men of character, fixed principle, education, power. No man gets mental power and discipline without hard, stern work—and years of it. And no weak, undisciplined and unprincipled person is fit for command, or can ever expect to hold a commanding position. There is no lack of important positions for those competent to fill them. But it should be remembered that important positions can always find those able to fill them, and the world will not wait for you if you are not ready.

Many an old man to-day is looking back to see another in just the one place which was designed for him, and in which he might have been perfectly content, happy and useful, in which he might have done a great and important life work, and achieved distinction, but when opportunity's hour struck, he was not ready; and he now feels that his life has been a failure, because he has neglected to prepare himself for the time when he would be wanted. The late Prof. H. B. Smith used to say to his students: "Young gentlemen, have a hobby, have a hobby," i. e., have some one line of study of which you will be master, where you will stand *facile princeps*, and when opportunity calls you will be the one wanted. Always study with this thought in mind, that before long the opportunity will occur when you will be wanted.—The Javelin.

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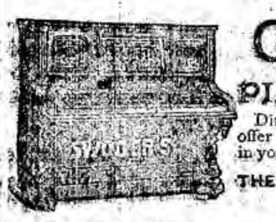

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5. To distance all competition by reason of the superiority of our goods, the reasonableness of our prices, the fairness of our methods and the magnitude of our business.
6. We are guided in the selection and sale of Pianos and Organs by thirty-eight years experience in this State, and we guarantee satisfaction, which we insure to our patrons at all cost.
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ARKANSAS METHODIST.

WEDNESDAY, OCT. 7, 1891.

OBITUARIES.

ARMFIELD.—Jesse Edward, infant son of Rev. J. M. and Fannie H. Armfield, was born June 12, 1888 and died Sept. 7, 1891. Thus another precious lamb has been transferred to the bosom of the good Shepherd, now and forever safe from sin and sorrow. Parents, while you "weep your earthly comforts fled," while with aching hearts you look upon the vacant chair of your darling little boy, and miss his prattling and winning ways, let your faith bring to your hearts the comfort of hope, "That what you now deplore shall rise in full immortal hope, and bloom to fade no more." It is well with the child. How sweet the thought, you can go to him!

His Grandpa,
J. E. CALDWELL.

GILLUM.—Little Altha Orine, daughter of B. F. and A. H. Gillum, was born Feb. 7, 1887, and died of diptheria Aug. 21, 1891, aged 4 years, 6 months and 14 days. The writer knows how to sympathize with the grief-stricken father and mother of the deceased child. Death claimed her little body as its own, while the swift-winged heavenly messenger bore her immortal spirit to the sweet by and by. While the parents are left in tears and sorrow, they are sustained by the blessed hope of immortality. Little Altha has crossed over the river a little in advance, and now waits among the angels for their coming. You will see her again on the other side of the river.

J. J. MENEFEE.

HAYS.—Little John Freeman, son of M. P. and Tharisar Hays, was born Nov. 9, 1887 and died Sept. 2, 1891. The precious child did not live long upon earth to enjoy the counsel of a loving father and the kisses of a fond mother, but has exchanged the nice things of an earthly home for the nicer things in heaven. He has gone to enjoy the presence of Him who said, "Suffer little children to come unto me," and where the smiles of God will kiss away all tears and sorrow from the human soul. When disease would not allow the little fellow to stay longer with loved ones on earth, God took him to himself, where the faculties of his immortal soul will forever unfold to the genial sunshine of God's eternal city.

J. J. MENEFEE.

KEELER.—Joseph Martin Keeler was born in Tenn. June 24, 1855. At the age of 18 went to Texas, where he lived seven or eight years and then came to Ark. He was married to Miss Martha Cassandra Tyree, a descendant of a well known and worthy family of that name, who settled a long time ago in Hempstead Co., Ark. In 1886 Bro. Keeler professed religion and joined the M. E. Church, South, of which he continued a consistent and useful member until he was called to his long home. He came to his end suddenly on Aug. 26, 1891 by an accidental shot from a gun in the hands of one of his best friends. "In the midst of life, we are in death," is a declaration that means much, and admonishes us to be always ready, for the terrible summons often comes when we least expect it, and in a way we never dreamed of. We bespeak the prayers and sympathy of the Church in behalf of the young family so early deprived of its head and chief support. May that God who offers to "be a father to the fatherless and a judge of the widow," be theirs forever.

A FRIEND.

MAY.—Sister Mary Buckner May (*nee* Taliaferro) was born near Alexandria, Va., Jan. 4, 1846. She was the daughter of Dr. Wm. T. W. and Fannie B. Taliaferro. She was happily converted to God in 1885, having been a seeker of religion 17 years. She was reared a Methodist and joined the M. E. Church, South, in Rockwall, Tex. She was married first to Lieut. Ambrose Powell in Johnson Co., Tex. in 1868, who was murdered in the presence of his wife the next evening after his marriage. She was married the second time to Asbury W. May, July 15, 1875 at Old Preston, Grayson Co., Tex. She was a sufferer sixteen years, and the last seven years was confined to her bed most of the time, suffering intensely. The family came to Eureka Springs last Winter, but the healing waters failed to restore her. A few weeks ago she was taken suddenly and violently worse, and rapidly declined, until Sept. 18, 1891, at 6 a. m. she fell asleep in Jesus, and was interred in the I. O. O. F. cemetery, in hope of a glorious resurrection. She leaves two sons, an adopted daughter and her husband to mourn her departure. Her patience and fortitude in suffering were most exemplary, her life and death a striking proof of the truth of the religion of Jesus.

J. A. WALDEN.

COLQUITT.—Mrs. E. J. Colquitt was born in Oglethorpe Co., Ga., Dec. 1818. Her maiden name was Arnold. In 1836, she was married to N. J. Colquitt and moved immediately to Upson Co. She remained there until the Winter of '63 or '64, when she and her husband went to Jackson Co., Fla. In the autumn of '66, they moved thence to Columbia Co., Ark., where she died Sept, 9, 1891. Her parents were pious Presbyterians, and threw around her the strongest Christian influences. In early life she was converted and joined the M. E. Church. After the division of '44 she went with the M. E. Church, South. She was with us a long time. She watched the development of the nation and the spread of the gospel through nearly three-quarters of a century. She has seen the nation when strife made it like an angry sea, and she has seen it when peace made it like the Pacific. She saw the Church when it struggled in weakness, and she saw it when it triumphed in strength. She was a good woman; her life was an implicit trust in God. She received his chastenings with meekness, and his benefactions with gratitude. To her children her life was like gentle dews and mild sunshine upon tender plants; to her husband she was like a blessing from God; and to others who knew her she was like the star in the east. She was a woman of cultivation and refinement in mind and in heart.

During several days before her death she had intense sufferings, but she would not murmur nor complain. Perfect consciousness continued with her until almost the last moment, and she knew the race was nearly done. She gave death a hearty welcome, for to her it had lost its sting, and the grave its victory. She talked freely to her friends and relatives about her sweet anticipations of heaven. She said she had been getting ready for death a long time. She called her children and grandchildren about her, and exhorted them to Christian living, so they would not fail to meet her where there is no parting. An infidel could not have resisted the conviction of Christianity's truth and merit. With trembling voice and failing breath she whispered, "I'm almost home."

She is gone. A pilgrimage of 73 years is ended. She has moved across the river. She is in the same family now that she was in while here, for some have gone before and some are still on the road. Her husband preceded her 15 years. Three children were also watching for her. She leaves five children, several grandchildren and great-grandchildren.

"O ye weary, sad and tossed ones,
Weep not, droop not by the way.
You shall join the loved and just ones
In the land of perfect day.
Harps touched by angel fingers
Murmur in my raptured ear;
Ever more their sweet song lingers,
We shall know each other there."

W. P. WHALEY.

COLQUITT.—

WHEREAS, Our hearts are filled with sorrow and sadness over the death of our little friend and Sunday-school scholar, Sula Colquitt, whose stay on earth numbered only four short years; therefore be it

Resolved, That in the death of little Sula we have lost one of our sweetest scholars. We shall miss her bright little face in the class and there will be a vacant place that can never be filled. Cut down like some sweet flower only to bloom more beautifully in the garden above, where she is happy forever more.

2. That while we deeply mourn our loss we bow in humble submission to our heavenly Father's will, who doeth all things well, and tender to the dear father and mother, sister and relatives our deepest sympathy and commend them to Him who alone can heal the wounded hearts.

3. That a copy of these resolutions be furnished the relatives of the deceased, a copy be sent to THE ARKANSAS METHODIST and Arkansas Baptist for publication, and a copy spread upon the Sunday-school minutes.

MRS. W. N. SLACK,
" C. W. DAY,
Alexander, Ark. Committee.

WILKS.—Died of consumption at his home in Howard Co., Ark., E. M. Wilks, who was born March 15, 1847, in Catahola Parish, La., and was happily married to Miss Sarah E. Brown of the same Parish and State March 14, 1868. Bro. Wilks moved from La., to Hempstead Co., Ark., in 1870, remaining there 2 years. Moving from there to this county, and remaining here until his death, which occurred Aug. 8, 1891. He was converted in his 26th year and joined the Missionary Baptist Church, in which he lived for a short while. Becoming somewhat dissatisfied with the polity of that Church he joined the M. E. Church, South, in which he lived and worked the remainder of his life. He worked in the capacity of steward for several years, and was Sup't of a large and flourishing Sunday-school at Bluff Springs Church when he died. Truly a good man has fallen, and while our Sunday-school is sad and feels the loss of Bro. Wilks so keenly, the entire neighborhood joins us in our sorrow; for he was a good citizen, a kind neighbor, a most affectionate husband and father, and above all a most exemplary Christian. He was an every-day Christian. It is useless to add that Bro. Wilks died as he lived. Such is always the case. He approached his death calmly and talked freely with his dear wife and family in reference to his business affairs and of his final triumph, telling them that he was ready for the exchange of worlds. He said to the writer of this sketch just a few hours before he died, even while he was grappling with the monster death, "I feel my way is clear and have felt that way for a long time." Oh, what a message to come from one down in the dark valley of the shadow of death—"The way is clear," "No cloud intervening between me and heaven." Bro. Wilks leaves a wife and five children to mourn their loss. May God comfort and bless them in this their sore trial and may they follow in the foot-steps of the loving husband and kind father.

J. B. HILL.

Picayune, Ark.

GATES.—Hannah M. Gates was born in Wayne Co., Tenn., July 24, 1862; was married to Henry W. Gates Dec. 18, 1870; started to Ark. Jan. 1, 1871, and landed in Pope Co., Ark., where they remained until 1881, then to Yell Co., Ark. Sister Gates professed faith in Christ when very young and joined the Presbyterian Church, in 1871 the M. E. Church, South, and remained a faithful member till death, which occurred May 3, 1891. Sister Gates had four children that went to glory before her, and left four to mourn their loss, also two sisters, four brothers and father, and a husband. As a Christian she was true and faithful, as a mother tender and loving, as a wife affectionate and kind, as a neighbor none ever excelled her. All mourn for her, but not as those who have no hope, for she died in the happy triumph of a living faith. She died as she lived. May the Lord comfort them that are left behind. Let us meet her in heaven.

A FRIEND.

CROSBY.—Little Ouida, daughter of Dr. G. W. and Mattie Crosby of Pocahontas, Randolph Co., Ark., departed this life August 22, 1891, age 6 years and 6 months. She was only ill a few days, and as she was naturally frail, and no serious symptoms presenting themselves, the family supposed she would soon be up again. But alas! death claimed her as his victim. Ouida was one of the sweetest disposed children I ever knew. Meet her where and when you would, she always met you with a smile. Although she was so young, she rarely ever failed to attend Sunday-school. She loved the Sunday-school and Church. It was my privilege to baptize her. When I would visit Dr. Crosby's, little Ouida would always meet me with a smile and a kiss. She never tired trying to do something for the happiness of others. While at her pa's in Jan. 1890, I was taken sick, and was confined to my room nearly a week. Nothing afforded little Ouida more pleasure than to do something for me. Ah! how her eyes would sparkle with delight, when in need of a drink of water, for her to have the pleasure of bringing it. She was the light of the household. I don't remember to have ever known one so young that was so thoughtful of the welfare and happiness of others. A more obedient and loving child. I never knew. She Sunday-school passed suitable resolutions in memory of her, which were published in the Randolph Herald. Oh, how the family and friends miss her. But "it is well with the child." The is done with suffering, and is home in heaven. To the parents and sisters and brothers I would say, try to live so as to meet Ouida, where "sickness, sorrow, pain and death are felt and feared no more." Farewell Ouida until we meet in heaven.

HENRY T. GREGORY.

Batesville, Ark.

Talking of patent medicines—you know the old prejudice. And the doctors—some of them are between you and us. They would like you to think that what's cured thousands won't cure you. You'd believe in patent medicines if they didn't profess to cure *everything*—and so, between the experiments of doctors, and the experiments of patent medicines that are sold only because there's money in the "stuff," you lose faith in *everything*.

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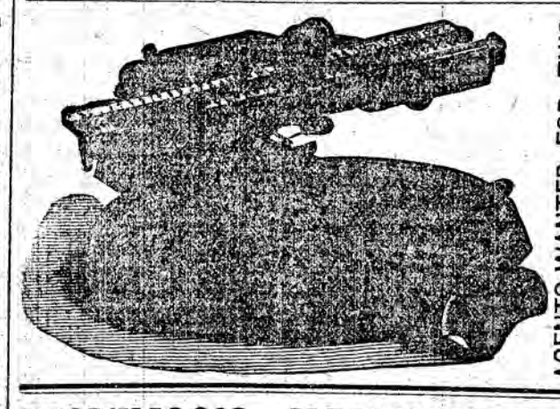
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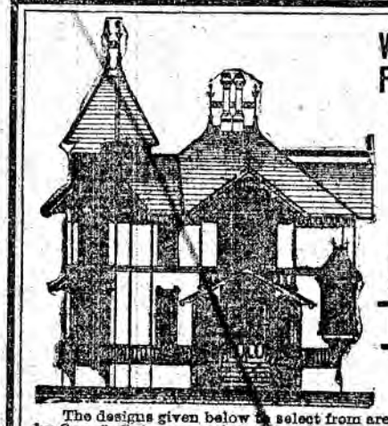
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The patient suffering from CONSUMPTION, BRONCHITIS, COUGH, COLD, OR WASTING DISEASES, may take the remedy with as much satisfaction as he would take milk. Physicians are prescribing it everywhere. It is a perfect emulsion, and a wonderful flesh producer.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

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TREATED FREE. Positively Cured with Vegetable Remedies. Have cured many thousand cases. Cure patients pronounced hopeless by the best physicians. From first dose symptoms rapidly disappear, and in ten days at least two-thirds of all symptoms are removed. Send for FREE BOOK of testimonials of miraculous cures. TEN DAYS treatment FREE by mail. If you order [illegible] send ten cents in stamps to pay postage. [illegible] H. H. GREEN & SONS, ATLANTA, GA.

DEATH NOTICE.

Died September 17, 1891 at the residence of her brother-in-law, Mr. T. R. Mitchell, on "Lakeside", Pine Bluff, Arkansas, Mrs. Lettie C. Mitchell, of consumption.

Sister Mitchell was born in Giles county, Middle Tenn., on the 31st day of May, 1837. She moved with her parents, Mr. Thomas and Mrs. Sarah Yancey, to Dallas county, Ark, in the year 1847. From there she moved to Camden, Ark., where he was married to Mr. J. W. Mitchell in the year 1853, and moved to Pine Bluff, which was her place of residence until her death. She was converted and joined the Baptist Church about four years ago. She became dissatisfied with her church relation and had determined, if she was spared, to become a member of the M. E. Church, South. She requested that I conduct the funeral services. Sister Mitchell died the "death of the righteous." She was entirely rational and calm in her last hours, and talked joyfully of her release from suffering and pain. She rejoiced in Christ her Savior, and secured from each one of the assembled family a promise to meet her in heaven. Blessed be God for the hope of heaven. To the husband, sister and relatives we tender our warmest sympathy, and as we write these imperfect lines our heart goes out in prayer to God that he may lavish the choicest benedictions of his mercy and love upon them, and when the storms and bitter experiences of life are all over, they may meet their loved one on the other side. C. B. BRINKLEY.

Pine Bluff, Ark.

FIELD NOTES.

NEWPORT STA.—On last Monday night I closed quite an interesting meeting of eight days duration at this place—5 conversions and 5 accessions to the Church. On Thursday of the meeting I had a severe chill and was not able to attend, and requested one of the preacher's standbys, Bro. W. C. Crawford, to hold prayer meeting and close the meeting on that night. A few moments before the time to commence the service, who should ring the door bell at the parsonage but Bro. J. M. Cantrell of the Arkansas Conference and Agent for Quitman College. I requested him to go and hold the service and if he could remain over next day to continue. He remained until Tuesday morning, holding two services a day. His coming was providential and not without good effect. He was a great help and did good. Could he have remained we would have continued the meeeting, but owing to my health and the excitement then existing over the question of moving the court house from Jacksonport to Newport, we concluded to close. Bro. Cantrell is a fine worker and will succeed. His preaching and singing made a fine impression on the people, who heard him, and he will be cordially welcomed back to Newport at all times. I feel under special obligations to him for his timely assistance.

We are trying to close up our work and arranging for the Conference session in December. We will provide for all the members and delegates, but we don't want any newly married preachers with their brides; for we are going to have some trouble in providing for many of the preachers, wives. All visitors outside of our connectional brethren will have to take care of themselves. We can provide homes only for the members of the Conference and our connectional men. WM. D. MATTHEWS.

Oct. 3.

JACKSONVILLE C'T.—This is my fourth year on Jacksonville circuit and I thought as there had been many accessions in the three preceding years, that we would have but few this year; but this has been the best year of all. There have been about 250 conversions on the work this year and 215 acccssions to our Church, the large majority of whom are well matured adults. Have baptized and received into the Church some men and women over 70 years of age.

Bro. L. D. Webb, who is assisting me on the work this year, although old and apparently feeble, has done faithful and effective work for the Master. He was with me night and day for about 11 weeks. Bro. C. H. Nelson, a young L. P. on this work, was with us part of the time, and was earnest, faithful and effective. Bro. J. H. Bradford from El Darado C't was with us at Cabot. He did all the preaching and did it well, and as a result of his efforts I think Cabot had the best revival she has ever had. He is a power in the hands of the Lord. He greatly endeared himself to our people.

The necessary steps are being taken to build three new churches this year, and we already have several good well furnished buildings. Our people are earnestly engaged for the Master.

Your Brother,
H. M. CRYER.

Cabot, Oct. 3.

VAN BUREN STA.—We have just closed a glorious meeting at this place with from between 86 and 100 conversions. Bro. Lowry was with us two weeks and did us noble service. With the assistance of the C. P. preacher, Bro. Gentry, we continued the meeting a week longer with unabated interest, having 25 or 30 conversions during the week.

W. H. W. BURNS.

Van Buren, Oct. 2.

ATLANTA C'T.—I have just completed my round of protracted meetings, nine in number. Much good has been accomplished. Quite a number of souls have been converted and joined the Church, and a good many new family altars erected.

The work is in good shape, well up financially, will pay one hundred cents on the dollar on all claims. When Bishop Duncan sends a man to this place next year, he may consider himself fortunate; for he will find a hearty welcome among a high-toned Christian people, and if the present P. E. is returned to this District, he will have one of God's noblemen for his Presiding Elder. THE ARKANSAS METHODIST is in favor with the people.

Yours in Christ,
GEO. W. LOGAN.

CALAMINE C'T.—My fifth protracted meeting is now in progress. It began Sept. 9 and has been a wonderful revival, but the interest has abated to some extent. There have been 9 conversions and 14 accessions to our Church, and I trust more to follow. Praise the Lord for such a meeting. The Church is wonderfully revived, the old veterans of the cross are at the wheel and religion is moving on. Satan trembles when he sees such a band of consecrated soldiers on their knees as we have at Calamine. Pray for us.

Yours in Christ,
W. C. TOOMBS, P. C.

Calamine, Sept. 29.

QUITMAN C'T.—During Sept. I held three protracted meetings, resulting in 27 or 28 conversions and 19 accessions to the Church. The meetings have been spiritual. The Church is in a tolerably good condition. We have one very excellent young men's prayer meeting. I am very greatly indebted to my local preachers for timely and efficient aid in the protracted meetings. I am especially under obligation to Brethren George and Jesse Williams. They are zealous, popular and successful preachers. Bro. J. M. Cantrell, Agent for Quitman College, and Allison McIver, P. C. of Appleston C't, rendered me valuable aid and I hereby return to them my hearty thanks. Bro. Jesse McIver, another of my L. P.s, is working up the neglected territory lying north and adjacent to Quitman circuit. I hope he will be able to report it for a preacher at the forthcoming session of our Conference.

My circuit is badly behind with the P. C.'s support. I cannot say how the stewards will succeed in paying out. It is very greatly desired for the honor both of the circuit and the pastor. I think I will pay the connectional collections in full. They were overpaid last year and the preacher's support was short $140. May the good Lord stir the Church to liberal contributions for the laborers.

J. S. CLOWER, P. C.

PRINCETON C'T.—We closed our meeting at Zion last Thursday at the 11 o'clock service, after a continuance of five days and a half. We had in some respects almost peculiar meeting. We had throughout the meeting the efficient help of our dear brother, Rev. N. E. Bragg, L. P. of Collegeville C't. The Holy Ghost seemed to have burdened his heart with the importance of childhood religion and getting the children saved and into the Church. He laid the matter upon the consciences of the Church, and soon the burden of the prayer seemed to be for the salvation of the children. The result was we had 10 conversions of persons ranging from 8 to 17 years of age and received into the Church a class of 12, there being only one grown person among them, and she a sister who had lost her membership by the breaking up of the Church where she formerly held membership. At our 3rd Q. C., at the same place, we had 4 precious little girls from 9 to 12 years old, who gave themselves to the Lord, three of whom have been received into the Church.

Another remarkable feature of this meeting was that we never had but one shout during the entire meeting, and yet I think I never saw more faithful work done by a Church; and I hardly ever saw more marked enjoyment of a meeting by a Church.

This little Church has nearly doubled its membership during my two years' pastorate here. Bro. Bragg did us some faithful, earnest and effective preaching and won all hearts to him. He will ever be enthroned in the memory and affections of the good people of Zion. We were also pleased and profited by having with us Bro. W. J. Cameron, also of the Collegeville C't, who came with Bro. Bragg and rendered us good service in prayer and song. We love these dear friends of former days and have immensely enjoyed their visit. Bro. Bragg stays to help us in our next and last meeting at Holly Springs. Fraternally,

C. M. KEITH.

Princeton, Oct. 2.

HOW'S THIS?

We offer One Hundred Dollars reward for any case of catarrh that cannot be cured by taking Hall's Catarrh Cure. F. J. CHENEY & CO., Props., Toledo, O.

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

WEST & TRUAX, Wholesale Druggists, Toledo, O.

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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.

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.

WARNING ORDER.

In Pulaski Chancery Court,

JOHN W. SADLER, plaintiff,
vs.
LEE SADLER, defendant.

The defendant, Lee Sadler, is warned to appear in this court within thirty days and answer the complaint of the plaintiff, John W. Sadler.

Oct. 2, 1891. I. J. HICKS, Clerk,
By Chas. M. Connor, D. C.
T. C. Hardcastle, Solicitor for plaintiff.

The Nashville College for Young Ladies advertised in our columns, has begun the new year with the largest enrollment in its history.

CONFERENCES YET TO BE HELD. 1891-2.

Oct. 14, China Mission Conference, at Suchow, China.—Wilson.

Oct. 28, Mexican Border Conference, at Laredo, Tex.—Haygood.

Oct. 28, Tennessee Conference, at West End, Nashville, Tenn.—Wilson.

Oct. 28, West Texas Conference, at San Marcos, Tex.—Fitzgerald.

Nov. 4, Indian Mission Conference, at Oklahoma City.—Hendrix.

Nov. 5, German Mission Conference, at New Fountain, Tex.—Fitzgerald.

Nov. 11, Western North Carolina Conference, at Asheville, N. C.—Galloway.

Nov. 11, Central Mexico Conference, at City of Mexico—Haygood.

Nov. 11, North Texas Conference, at Terrill, Tex.—Hendrix.

Nov. 11, Virginia Conference, at Petersburg, Va.—Keener.

Nov. 18, Texas Conference, at Austin Tex.—Fitzgerald.

Nov. 25, North Carolina Conference, at Greenville, N. C.—Galloway.

Nov. 25, Arkansas Conference, at Russellville, Ark.—Duncan.

Nov. 25, Memphis Conference, at Covington, Tenn.—Key.

Nov. 25, Northwest Mexican Conference, at El Paso, Tex.—Haygood.

Nov. 25, Northwest Texas Conference, at Corsicana, Tex.—Fitzgerald.

Dec. 2, Little Rock Conference, at Arkadelphia, Ark.—Duncan.

Dec. 2, North Alabama Conference, at Decatur, Ala.—Galloway.

Dec. 2, North Mississippi Conference, at Macon, Miss.—Hendrix.

Dec. 2, South Carolina Conference, at Darlington, S. C.—Granbery.

Dec. 2, South Georgia Conference, at Cardele, Ga.—Keener.

Dec. 9, East Texas Conference, at Henderson, Tex.—Fitzgerald.

Dec. 9, Mississippi Conference, at Brookhaven, Miss.—Hendrix.

Dec. 9, North Georgia Conference, at Cartersville, Ga.—Key.

Dec. 16, Alabama Conference, at Selma, Ala.—Hendrix.

Dec. 16, Louisiana Conference, at Alexandria, La.—Keener.

Dec. 16, White River Conference, at Newport, Ark.—Duncan.

Jan. 8, Florida Conference, at Tampa, Fla.—Granbery.

March 24, Baltimore Conference, at Harrisonburg, Va.—Keener.

FROM LOUISIANA.

DEAR BRO. BENNETT:—I had the pleasure last August of spending some two weeks in the dear old State of Arkansas. Coming up rather suddenly at Pleasant Hill we were surprised to find Bro. J. H. Bradford busily engaged in the midst of a glowing revival service. Being urged to remain over and preach on the morrow, and in the meatime being informed that here more than fifteen years ago, many of this same audience had listened to our father in his boyhood days, I consented to stay, and when next day I looked out from the rostrum upon such a large, serious and attentive audience, I felt more than repaid to say nothing of how royally I was entertained the day following or the suit of clothes I was presented with the next day in El Dorado. I certainly felt it was good to be there, and although the leaving of these dear people for the village of Warren only gave me pain, yet my visit there to the very town where I was born only increased my desire to visit other places dear to me, where my father had labored during during his sixteen years in the Little Rock Conference. And especially anxious to prolong my visit did I feel when after preaching in our little Methodist church in Warren I picked up a catalogue of the Galloway Female College and saw many familiar names of those whom I had played with in early childhood. I can promise you, Bro. Bennett, that although away down here at Centenary College in Jackson, La., yet you have my prayers for all the good work you are doing in Arkansas.

Yours in Christ,
W. B. VAN VALKENBURG.

Jackson, La., Oct. 1.

FORCE THEM OUT.

SWIFT'S SPECIFIC is a remedy which is far in advance of medical science, as it has been expelling Microbi from the blood, and curing the worst diseases for 50 years, and it is only recently that the medical world have concluded that

THE ONLY WAY

to cure disease is to force out the baccilli through the PORES OF THE SKIN.

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AN EDITOR | MR. W. C. CURTIS, Editor of the Mecklenburg News, at Boydton, Va., says that he has been entirely relieved from an abscess which formed in his throat, and caused intense pain, almost choking him. He could not swallow solid food, and was in a most painful condition. He says that he took only three bottles, and that it effected a complete cure.

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It gives us pleasure to refer to the advertisement of Dr. W. H. Tutt which appears in our columns. For over twenty-five years Tutts Pills have been before the public, and each succeeding year their valuable properties become better appreciated. They now stand second to one for the relief of that much abused and overtaxed organ, the liver, and for the removal of that cause of so many ills, constipation. They are used in in every civilized country, and carry with them voluminous testimonials of their safety and efficacy. Tutt's Liver Pills should have a place in every household.

OPIUM and Whiskey Habits cured at home without pain. Book of particulars sent FREE. B. M. WOOLLEY, M.D. Atlanta, Ga. Office 65½ Whitehall St.

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The Arkansas Methodist,
Little Rock, Ark.

DR. YOUNG'S NEW BOOK.

Mr. John L. Kirby, the Assistant Editor of our Sunday-school literature, has this to say, under the head of "A Note of Preparation," prefatory to Dr. Young's new book of travels: . . . "It is indeed a charming record of travel, and by him happily styled 'Sketchy Pages.' The auspicious sojourn in England and France, and the leisurely passage in Italy, Spain, Germany, Russia, Turkey, Denmark, Sweden, Norway, etc., afforded 'sketchy' material without limit for this always cheery *compagnon de voyage*. With the genuine vim and elastic tread of youth, he leads us away from beaten paths, or makes old things seem new; for he sees with refined vision, catching and interpreting as by instinct the truest spirit of strange peoples and places. He is uniformly sage, terse, piquant in narration, while an air of purest altruism pervades his every sketch, and a rich deposit of historic lore underlies all. Many have been anticipating this volume with pleasurable emotions. They enjoyed a foretaste of it in the letters given to the public from time to time during the progress of Dr. Young's journey. Read as a whole, these letters will be found to reflect with more distinctness the individuality of the writer. This characteristic quality amounts to real genius in Dr. Young, and its presence in these pages will impart higher relish to their perusal. Like Cowper's pilgrim,

He travels and expatiates; as the bee
From flower to flower, so he from land to land.
The manners, customs, policies of all
Pay contribution to the store he gleans;
He sucks intelligence from every clime,
And spreads the honey of his deep research
At his return—a rich repast for me.

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