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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STATE PROHIBITION ALLIANCE.

On page 8 we give the Minute proceedings of the State Prohibition Alliance. Below we publish the annual address of the President, Rev. H. W. Brooks, and the report of the Committee on Resolutions.

PRESIDENT'S ADDRESS.

Members of the Prohibition Alliance:

This is the seventh annual meeting of the State Prohibition Alliance. It was thought best by the executive committee to call the meeting at this time rather than later in the year.

The Prohibition Alliance is non-partisan and non-sectarian. This brings us some advantages and many disadvantages. We have no political or church organization behind us, and yet, in a sense, we have them all to aid us, if we can induce them to do so; many of them especially the Churches, are aiding us.

Then we are seeking prohibition by the local option method. With only a cursory view, one can see that this method does not tend to unite, but rather to disintegrate the prohibition forces. When local option has been obtained in one community the forces disband, because there is no strong central organization to control their future actions. Other communities consequently are allowed to shift for themselves.

Yet with its disadvantages, I believe prohibition in Arkansas can be sooner gained by local option methods than otherwise, if prohibitionists will make their central organization strong by putting men and money into it. If we do not or can not so organize, it is then our duty to turn the question over into other and better hands.

What have we accomplished? Have we outstripped the minions of the rum power in our growth? Let the vote on this question tell:

	For License.	Against License.
1882	79,246	45,187
1884	91,242	44,366
1886	70,456	62,260
1888	94,344	68,035
1890	98,206	64,351

The last election shows a decrease in the vote against license of 3,684, an increase for license 3,862. The rum power gainded 7,545. They now have a majority of 33,855. We reduced that majority in 1886 to 17,196; There were, in the last election, 27,891 not voting.

From 1882 to 1890 the increase was for license 18,960, against license, 19,164, against license has gained during the past eight years only 204 votes.

Let us not flatter ourselves further with the delusion that we are making such rapid progress.

What is the cause of this? The rum power is thoroughly organized in Arkansas. They work for money and the damnation of souls; but we for our God and the salvation of souls; but we have no money to defray necessary expenses, no state prohibition paper, no lecturer regularly in the field. We pay our own expenses. We are doing work which requires much of the martyr's spirit.

Let us look at another feature of the question. We get from "Brewers' Hand Book" (which ought to be good authority) that for the year ending April 3, 1891, 30,000,000 barrels of liquor were consumed in the United States, 3,200,136 barrels increase over 1890. There was no appreciable decrease in the amount consumed in any State, except Dakota and New Hampshire. Arkansas is among the States which had increased.

Now, in order to complete an already strong organization, a Tennessee brewing company wants to establish a plant in the Capital of our beloved State. We understand that $200,000 has been offered for the arsenal grounds for this purpose. I ask you, in all seriousness, would a corporation, which loves money better than men's souls, invest money in a brewery in Arkansas if they feared our methods of work would soon bring prohibition?

We have made advancement in legislative enactments. Our last legislature gave us much needed relief from the C. O. D. packages. Several communities received permanent protection by statutory enactments.

I would respectfully recommend that at least two lecturers be kept regularly in the field.

Also that an efficient financial plan be inaugurated by which funds necessary to defray the expenses can be raised.

Also, that a State prohibition paper be established, if it can be placed upon a safe financial basis.

RESOLUTIONS.

The Prohibition Alliance of Arkansas make the following declarations:

1. The saloon is an evil without mitigation or excuse. It is the sworn enemy of everything that is pure and good. It lives on the tears and hearts of women. It fattens on the lives of helpless children. It attempts to control political parties, to bribe juries, to buy courts, to subvert justice. It debauches the public conscience, trains in perjury, and is in rebellion against God and the Government. Life of the saloon means the death of good government. The law provides that only men of good moral character shall be licensed to keep saloons, yet the traffic has passed into the hands of men, most of whom are foreigners who are at heart enemies of our government, who think that liberty means license, and who scruple at nothing that promises them help in their nefarious business. They laugh at law, and publish themselves as law-breakers by crying "Prohibition does not prohibit." We go upon record that the State can not afford to form a partnership with this monster. It is the State entering upon a wholesale butchery of her citizens, a fearful degradation of her women, and a heartless impoverishment of her children. It is to submit to domination by an enemy as crafty as a fox, as rapacious as a tiger, as poisonous as an adder, and as false as the father of lies. We maintain that no one who loves his country or his kind can support the saloon by voice or vote, and that true patriotism will hold public men to a strict account for any complicity or compromise with this great enemy of our country.

2. We believe it the duty of the State to legislate against this infamous traffic, and to prosecute with unrelenting vigor any violation of the laws. And we ask respectfully, but at the same time without any idea of compromise, that the Legislature of Arkansas which is to convene in 1893, enact such amendment of our present local option laws, as to make them apply to the *manufacture* as well as the *sale*, and to make such laws apply to the *State* and counties as they now apply to *counties* and townships.

3. We re-affirm our non-partisan character. We pronounce no party Shibboleth. We have but one object—the banishment of the saloon, and for this purpose we welcome to our ranks all parties, creeds and colors.

4. We have heard with pain, that efforts are being put forth for the purchase of the Arsenal grounds in Little Rock for the sale of beer. We enter our hearty protest against such a measure, and we urge upon our Representatives and Senators in Congress to use every effort to prevent such a calamity.

5. We insist upon the maintenance of an efficient working organization. When Prohibition is secured we must not relax our efforts or disband our forces. It can only be maintained by public sentiment. "Eternal vigilance is the price of liberty." Laws neither make nor execute themselves. Whisky sellers in violation of law must be treated as criminals, just as much so as those guilty of murder, arson or theft.

6. We announce our deliberate conviction that no man who shields violators of the law, or winks at "blind tigers" is worthy of office, and we serve notice that under no circumstances will we give our votes to any man who does so.

7. We give the severest condemnation to those who attempt to besmirch the characters and to "starve" our brethren of the ministry who have been actively at work in this cause. To these noble spirits who thus suffer persecution we have the highest admiration, and remind them that Christ has left a special blessing for such.

8. Recognizing the colored people as important factors in this mighty movement, we will take steps to disseminate temperance intelligence among them, and for their thorough organization.

9. Finally, with faith in God and love for our race, we pledge unwavering loyalty to the cause of Prohibition, and renewed zeal in our efforts for the complete overthrow of the rum power in our State.

10. That we most urgently petition the Legislature to have scientific instruction in our public schools as to the effects of alcohol upon the human system. Intelligence is the hope of the country.

J. R. Moore,
T. W. Hays,
S. L. Cochran,
Mrs. Davis.
} Com.

Kind reader, by earnest, personal effort among your neighbors you may be able to help your pastor to secure a number of new subscribers for this paper at $1.50 for nearly fifteen months. Please try it right soon. Will you?

PROGRAM FOR THE WEEK OF PRAYER AND THANKSGIVING, WOMAN'S MISSIONARY SOCIETY M. E. CHURCH, SOUTH.

Auxiliaries are expected to hold daily meetings for prayer.

Pastors are earnestly requested to call attention to these services and to give all the aid they can in their observance.

Monday, Nov. 23—Confession and Supplication; humble confession to God of all our short comings and failures in the past, and supplication for a spirit of renewed zeal and consecration

Scripture readings; Psalm xxxii. Eph iv: 1-16. Hymns 851, 852, 873 and 364.

Tuesday, Nov. 24—Prayer for those in authority: for those having the control and direction of our affairs. Pray that special grace and wisdom and help from on high may be given them; that self may be put completely out of sight; that the spirit of love and devotion may prevail all along the lines. In this connection make earnest petition for the life and health of our venerable President and of our Secretary of Foreign Affairs. I Timothy ii: 1-10; I Peter ii: 1-12. Hymns 750, 751 and 869.

Wednesday, Nov. 25—For the Workers.

Pray for the outpouring of the Holy Spirit upon the workers in the various mission fields, mention each by name. Pray for peace in China; that the health and lives of our missionaries in Brazil may be guarded against epidemics; that renewed success and blessings may crown the efforts of our workers in Mexico and on the Mexican Border; and that greater results than ever may be had in our labors among the wild Indian tribes.

Readings: Ezekiel xxxiv, 11-16 and Isiah lii. Hymns 670, 665 and 658.

Thursday, Nov. 26—*Thanksgiving.* Thank God fervently for the success that has so far crowned the labors of our missionaries; for his goodness in preserving their lives; for the many blessings that have rested upon the work everywhere. Let special thanks be rendered for the encouraging increase in the number of home workers and in the collections; and for the prosperity that has attended our Training School enterprise. Beseech God for a continuance of of all these blessings and benefits. Readings: Psalm lxvii., Isaiah xii; Phillippians iv, 4-9. Hymns 6, 41 and 727.

Friday, Nov. 27—For more Workers. Let earnest supplicating prayer be made on this day to the God of harvests that he will send more laborers into the fields that are white to the sickle. Besiege the Throne of grace with the full outpouring of heart and lip, humbly reminding our Father in Heaven that he himself has commanded us to pray for laborers to be sent into his harvest fields. (Read leaflet for Sept.) Scripture readings; Isaiah lxiv and Matthew ix, 27—38. Hymns 756, 763 and 768.

Sunday, Nov. 29—A sermon on Missions if possible. United petitions for bessings upon the work of our Woman's Missionary Society. Let the prayer for more workers be renewed with fervent supplication. Offerings may be taken up at this service if desired: A circle of secret prayer about sunset.

Note—The offerings collected from day to day are to be sent through the regular channels into the general treasury.

A FEW DAYS IN WASHINGTON.

BY A LADY OF LITTLE ROCK.

We are only two ladies, and not delegates to the Ecumenical Conference; but we have heard many speeches, and seen many sights in Washington as well. We have no desire to exchange this delightful liberty for dignified responsibility. The Church is in strong hands—let the brethren hold fast to its management! It is helpful to be in this throng of earnest, enthusiastic Methodists, and I wish many more of our "little ones" could be here to see the notable men of many nations. In his Diary Asbury says he wants to build up the Methodist Church in America, because God dwells in *that* Church in England. To-day we rejoice because he and other saintly men of England labored not in vain in this fair land. I am glad a statue of Wesley is to be erected in our national Capital. It were fitting to thus honor him who has long been enshrined in our hearts. We looked with reverence upon the relics of the early days which are displayed in the Metropolitan Church. The likenesses of Wesley, Whitfield and Asbury. The diary of Wesley in short-hand, the inkstand of Fletcher, and many other things of interest. Here is the Prayer Book John Wesley presented to his wife—in such a good state of preservation, I fear she didn't use it much! Bishop Hurst's love and veneration for the fathers of Methodism is plainly seen, for many of these precious relics belong to him. We did not hear Bishop Hurst speak, but the flashing eye and firm lips told of eloquence and determination. He expects to see the National University established and equipped in his own day. We especially enjoyed the speeches on Education day. The essay, by Rev. John Smith, Primitive Methodist, was carefully prepared and well deliveerd. "The Ethics of Elementary Education" was the subject of Rev. J. D. Hammond's address. He gave many wise suggestions on the early education of children. Rev. Hugh Price Hughes of London spoke forcibly, and we were sorry for him to be stopped by the inexorable gavel. The little Frenchman, Rev. William Gibson, was at last recognized by the chair; and his clear-cut features glowed with pleasure and enthusiasm. It was his wish, when a youth, to enter Oxford College, and "perhaps become a Fellow." But he knew it would be at the risk of losing his Methodism, so gave it up. Now he rejoices to know that Non-Conformists can enter that grand old institution, and retain Methodistic principles and piety. A smile of inexpressible joy illuminated his countenance as he said his own son has these privileges now.

The Englishmen are magnificent physically, and they argue well; but they lack musical tones, graceful delivery and fiery eloquence. My friend said they were more like shrewd politicians than preachers. One of their leaders, President Stephenson, wore a bright red cravat. So did the Hon. Farmer-Atkinson—the real live member of Parliament, whose "Parliamentary language" created such a stir. Of course we looked at the delegates of M. E. Church, South, with peculiar pleasure—not to say pride. They didn't talk much, but looked mighty wise! At any rate we thought so, and that they "made up in quality what they lacked in quantity." We were only sorry every one there could not hear every one of our Bishops speak an hour or two. Arkansas was well represented, and I felt proud again! Our beloved Dr. Andrew Hunter, Drs. Jewell and Jas. Anderson and Rev. Mr. Tabor formed a "goodlie companie." I intended to say something about the sights of the city, bu must wait until another time. These people say this is the easiest place in the world to find your way in, but they are used to "crooked ways." An Ark. Traveler gets lost occasionally. Virginia.

GUM-ELASTIC STRING.

This is a string susceptible of being stretched and bent to suit convenience. Is it not a fact, that in the minds of many, the itinerancy is like unto the gum-elastic string? If the writer reads his Discipline correctly and understandingly, the two are very dissimilar. The prerequisite of a "competent pastorate," contained in Discipline, page 86, ¶ 66, and the questions propounded to candidates for admission into full connection, show that the purpose of the itinerancy contemplates "pastoral work." Whenever exigencies arise in the work of the Church, calling (as we believe) temporarily, upon one of our preachers to engage in other than the "regular itinerant work," then the Discipline provides that the Bishops shall have power to make the appointment.

It is not the purpose of this paper to criticise this arrangement; only, brethren should be certain, before giving consent, that the "*exigency*" is *seeking* after them. There is one proposition that needs special emphasis: the *interest* of the *itinerancy demands*, as a prerequisite to admission, a *special call* to "*pastoral work.*" It has the appearance of trifling with a sacred matter to ask for admission into the traveling connection, when there is no thought of changing the former avocation and doing the *regular work* of an *itinerant.* It seems unjust to ask to be placed upon equal footing with the brethren in sharing the spoils, when there is no thought of sharing the toils. In entering the itinerancy, we take a solemn obligation to employ our time in the manner which the appointing power may direct. Does not this obligation bar every itinerant preacher from the right of contract? If so, will the interest of the itinerancy allow any privileged classes? Suppose we establish the precedent, by which it may be known, that a young man may select, for instance, teaching as his life's work and get into Conference, with the assurance that he would not be disturbed in his business—not even a single day; then, what a strong inducement would be presented to Bro. Granville Goodloe of the Fordyce Training School to obtain license to preach and apply for admission into the traveling connection (he can preach). Eliminating all personal consideration, the important thing for the Conferences to do is to *emphasize* the itinerancy as involving *one call* and *one work.*

No one should ask for admission until there is a special call to "pastoral work," and whenever this call ceases, and the brother does not propose to remain an itinerant in fact, he should not remain one in name, and thus help to injure the cause which he professes to love. If one among us has the right to contract for himself, expecting the Conference to follow in its appointment the line of his contract, then so has every preacher; and the prevalence of the principle would virtually destroy the itinerant system, and the Bishops, with their cabinets would be reduced to mere figure-heads and their prayers for the Spirit's guidance to a mere farce.

J. R. Cason.

Fordyce, Oct. 21.

DR. BOND'S ENFRANCHISEMENT A FAILURE.

It is pleasant to debate a question with a magnanimous man, and such is my friend Dr. Bond, whose communication in The Methodist of Oct. 16 I shall attempt to answer, reserving Bro. Keeton for a future article, if God permit, after which I shall be compelled to rest the case until after Conference on account of pressing duties.

Dr. Bond's premise is incorrect. He says: "Woman was created, and she lived until the Fall as the equal of man." This I deny. The whole account of the creation of woman as found in Gen. 2:18-25 is against it. She was made *from* man, she was made *for* man, she was *brought to* man. Adam called her Woman, and Adam named her Eve. Before the Fall it was a subjection in innocence, in which had it continued, they would have perfected holiness in the fear and love of God, and in love for each other. Man would never have become a tyrant. Neither could selfishness or ignorance have made him unkind or exacting. Neither would woman have been rebellious toward God, or ambitious of being toward man other than God intended. The Fall changed their natures but not their relations.

Dr. Bond asks, "When did Eve become the servant of Adam?" I answer, never. She was a "help-meet" and not a servant. No theologian that I know of claims for her a place of servitude. The Doctor is, unconsciously, fighting his own imaginings, and not my position. I have all the while contended that the headship is in man, but that in all else they are equal.

My friend then proceeds to ask, "Has she ever been restored by Divine authority to her former grand estate as the equal of man? I answer in a word, yes, by the atonement of Christ. He did not come to remove a part only of the curse of the Fall." It was 4,000 years after the Fall before Christ. Did she suffer the curse all these years? Was it not removed till after his death? If so, then God was unjust to the millions of women who lived before the Advent. The curse pronounced upon them is recorded in Gen. 3: 16-19: "Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow shalt thou bring forth children; and thy desire shall be to thy husband, and he shall rule over thee. And unto Adam he said, * * * cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread until thou return to the ground." Even a hasty reading of this will show Dr. Bond's error. The curse is not removed in part, much less the whole. Her sorrow, her multiplied conception remain. Why should God remove a part, and that part the lightest? Why should he remove the authority of her husband, and leave the sorrow and anxious care of children? Why should he remove the curse from woman, and leave the man to "sweat" on?

My friend fails to draw the distinction between the *penalty* for sin, which was *death*, and the curse which came because of sin. The penalty was announced *before* the Fall, and was realized the moment they sinned. The curse was pronounced *after* the Fall, and "the whole creation groaneth and travaileth in pain together until now." Rom. 8:22. The atonement of Christ secures deliverance from the penalty, but the curse remains and will remain until this mortal shall put on immortality. The remedy for the curse is heaven. The penalty was spiritual death. The atonement secured spiritual life. It elevates man to a second platform of probation, and whosoever believeth on the Son hath everlasting life. But the remedy for the curse is grace to bear it. It is part of the discipline of life. It is one of the things which shows us our need of Christ. It helps to make him precious.

But if Dr. Bond's argument be true, then all those passages in the New Testament which teach woman's subjection are meaningless. What do such passages as the following mean, and why were they put into the New Testament? "For the man is not of the woman, but woman of the man. Neither was the man created for the woman, but the woman for the man." "The head of the woman is the man." If her subjection has been removed by the Atonement, why does the Holy Ghost make Paul say, "Wives submit yourselves to your own husbands." "Ye wives be in subjection to your own husbands." "As the Church is subject to Christ, so let the wives be to their own husbands in everything." "Obedient to their own husbands." If she has been "restored by divine authority as the equal of man," why is it said, "I suffer not a woman to usurp authority over a man." That cannot be a usurpation which is by "divine right."

But the Doctor is equally unfortunate in his reference to Gal. 3:28. "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for ye are all *one in Christ Jesus.*" In this chapter, and least of all in this passage, there is no reference to family life. The reference is to spiritual life. In this spiritual life which is received from Christ there is no difference; Jews, Greeks, bond, free, male, female, all receive the same gift, the same blessing, the same power, in the same way. They are the *true seed* of Abraham and heirs. And this statement does not antagonize or neutralize that other statement by the same apostle, "I suffer not a woman to usurp authority."

J. R. Moore.

Little Rock, Oct. 23.

THE ECUMENICAL CONFERENCE.

Last week we used much of our space in publishing extracts from addresses delivered before the Ecumenical Conference. In this issue we give extracts from some other addresses on subjects of interest to our readers.

Under the general topic, Education, Rev. T. B. Appleget of the Methodist Protestant Church delivered an address on The Family, making a powerful appeal for fidelity in the home training of children, and among other forcible statements saying:

God gave the child to the parent, and says, "Nurse it for me." God lays the duty on the Church, and says: "Of such is the kingdom; suffer the little ones to come; feed my lambs." And just so far as any effort for the spiritual training of the child recognizes that the duty of such training begins at home on the one side, and the object of such training is to be Church membership and a religious life at the other, only so far can there be strength and safety in the effort.

Let Christian parents and the Christian Church remember that the blessing promised "to you and to your children" can only be fully secured when the sacred and solemn obligation of the parental relation are fully realized, and the tender dies of the home-circle are most carefully protected.

In the holy ordinance which makes of twain one flesh; in the abiding love and tender pity of parents for children; in the quiet and retirement of Christian homes; in the sweet communion of fireside affections; in the gentle restraints of the household; in mother's kiss and father's counsel; in the daily reading of the family Bible; in the sacred breathings around the family altar—here are the springs of the great river which is to bear our children into the Church and into good. And every blow at the natural or legal protection of these dear home interests is a vandal act—a crime that must bring to society and the Church its certain and baneful result. Well, then, may the Christian look with horror at the constantly increasing tendency to loosen the marriage tie. * * *

(Continued on 4th page.)

ARKANSAS METHODIST

WEDNESDAY, OCT. 28, 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. 31, 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.

MISSIONS.

MR. EDITOR:—The assessment entire submitted to the membership of our Church is supposed to have been made on the *pro-rata* basis. There can be no difference as to the obligation of our membership to pay said assessment in full. They promise "to be subject to the discipline of the Church, attend upon its ordinances and support its institutions." It is as much the duty of any station, circuit, or mission, to pay assessment for general collections, as to pay their own pastor and Presiding Elder; and in no case ought a pastor or P. E. to accept their own salaries in full, and leave the others paid only in part. We are, therefore, in favor of assessment and salaries *in toto*, being paid finally, according to *pro-rata* basis. If a circuit, station or mission finds that it cannot pay (or will not, to put it correctly,) the whole assessment and want to pay P. E. and P. C. and leave the others unpaid, let all be settled on *pro-rata* basis. For instance, if the general collections are short 20 per cent, and salaries unpaid in full, take off salaries enough to equally balance all payments. Why not? our Foreign and Domestic missionaries are just as much entitled to their money as we are who serve good places.

In the last issue of the Nashville Christian Advocate, there is an appropriate article from the Rev. Dr. R. H. Mahon, P. E. of the Memphis District, which has the right sound in it. We dare say his District will pay all things in full and possibly over. It seems to me that much of the shortage in our missionary collections could be prevented and assessments secured in full, in many instances, if all our P. E.s, were thoroughly converted to missionary spirit. Most of said shortage occurs in circuits and missions, stations occupied by inexperienced pastors, who really need the help of their Presiding Elders in securing the entire claims. Some P. E.s are splendid collectors for their P. C., but not zealous for missions, and the result is the P. C. catches the lax spirit and comes up to the Annual Conference with a short report. On the opposite hand take the Morrilton District for instance; Rev. V. V. Horlan was the P. E., and the District paid in full its own assessment and $700 or more for the support of our esteemed Bro. C. B. Mosley. Will any man dare say, that the missionary spirit of our Bro. Horlan had nothing to do toward stirring the zeal of the now banner District for missions in the State of Arkansas? and so our Presiding Elders should be men who have caught the missionary spirit and then they will stir all pastors who are inclined to be negligent in regard to the great missionary question—a question of no little moment *just now* to the Methodist Church, South. Let there be no reclining upon the bosom of negligence along this line in our Conference, and for once in her history you will behold her glad face coming up with all things paid in full. We have the finest country on earth, and a noble people; all they need is stirring up on the subject of missions and we will go to the front and stay there.

A. M. R. BRANSON.

Auvergne, Oct. 19.

The peculiar enervating effect of summer weather is driven out by Hood's Sarsaparilla, which "makes the weak strong."

BIBLE SCHOOL FOR CHILDREN.

DEAR BRO. BENNETT:—Since you visited our Bible School, it has been getting along very well. The attendance is good, averaging between thirty and forty daily. Mrs. Clark, our faithful teacher, leaves all household cares behind her to be with us about an hour morning and evening. Most of the scholars have learned a great deal since the school began. Mrs. Clark teaches us the Ten Commandents, the Apostles' Creed The books of the Bible, and many other things which will help us to be good.

The school is opened with singing and prayer. Then we read the Sunday-School lesson in concert, and Mrs. Clark asks questions on it and explains it. So by Sunday we have the lesson very well. The scholars still take a great interest in the library, some having read between thirty and forty books. Many parents say their children are very much better since they began going to the Bible School. It is a good thing, by which much good may be accomplished. Yours respectfully,

GEO. A. HENRY.

Beebe, Ark., Oct. 22.

The writer of the above is a little boy eleven years old. He has attended the Bible School almost every day since it was established. He was soundly converted last week, joined the Church and was baptized. I am sure that he will be of great service to the Church in the near future. Several other members of the Bible School were converted in the last few days at our Revival meeting. Will send report when the meeting closes. I tell you that untold good can and will be accomplished by training the children and teaching them the Scriptures.

People who have not tried it would be astonished to see how receptive and anxious they are. Old people are being benefitted by the good example of our Bible School children. If such schools were established wherever practicable and properly managed, the membership of our Churches would be doubled very soon. Yours truly,

F. P. LAWS.

VIRGINIA PRESBYTERIANS.

The Virginia Synod, Presbyterian Church, South, met in the First Presbyterian Church here Oct. 14. The morning paper announced that the subject of Evangelization would be discussed Thursday. I went to hear the sturdy sons of Calvin talk about the "new departure." The personnel of this body is the most impressive I have seen since the last session of the Memphis Conference. One significant point was the lack of young blood in the body. The frost of years had formed upon a great majority of their well rounded heads. The eye does not weary looking at their venerable locks, strong and fixed features, stately dignity and nobility of countenance. In the old ruts they move orderly and majestically, but this day a new scheme confronts them. One year ago the Synod appointed a committee on Evangelism, "whose duty it shall be to *send men* to weak and destitute places and places where we have no church organization." This was what the subject meant, and it was intensely interesting to a Methodist preacher to hear these intellectual giants, (of years of experience in their way) grapple with the idea of a "*sent ministry*." Those who were *sent* to the places of weakness and destitution came forward in due order and reported their work. They told of their labor and suffering—of whole counties in the old State without a Presbyterian Church—of visiting the homes of the poor—of song, Bible reading and prayer—of preaching under brush arbors, in log cabins—of revivals—of Methodist preachers everywhere they went—of the warm welcome the Methodist brethren gave them—of riding along bridle paths, &c. It had the old time ring, and the angels seemed to strike all their harps of gold as the Holy Ghost came down upon the Synod in attestation of the boys who were sent to the right place—a new and livelier pulse began to throb. My mind sped away. I thought of Asbury, McKendree, George, Dromgoole, Humphries, Shadford and all the host of itinerant Methodist preachers who braved these mountains before they disgorged their tremendous wealth of iron and coal, and explored these valleys before blazing furnaces illumined them, or ever civilization had made a "bridle path." I thought how, by keeping step with the rythmic movement of this mighty "sent system," their swelling legions have urged onward, over mountains, across and athwart, valleys and rivers and lakes and oceans and continents till the wheel is revolving round the earth and contemplating the poles. It was inspiring, though no surprise, to hear of the circuit rider, long established in the mountains of Virginia, welcoming the Presbyterian pioneer in the year of Grace 1891—if he was a little late getting there. The discussion was dignified, learned, and replete with "traditional glory" that had but little to do with the move of *sending preachers* to *waste places*. The substance of the unanimous conclusion was—"We have tried it one year and will continue it." I opine it was not the "*one year's*" experience that commended it, but over a hundred years of marching and victory by Methodists that demonstrated to them that they must adopt it and live, or reject it and die.

The next question was "colportage." The Synod saw clearly that the colporteur ought to go side by side with the evangelist, but how to unite them was a question they left unsolved. How easily it could have been done with a pair of saddle-bags—preacher's outfit in one side and some good books and papers in the other!

The Synod considered and voted down a resolution from a young brother "to instruct the evangelists to carry with them a cheap copy of the 'Confession of Faith' to sell to the people." I do not think they meant to withhold the book from the people, but did not favor the idea of a preacher selling books. They take it in broken doses. They discussed the causes of education, missions, &c. You may say to all our brethren, that the Synod of Virginia has given its testimony to the principle of our propagandism. The denominations of the world are rapidly, though varied in form of application, accepting this principle. It is the only plan of campaign that comprehends the world and promises a speedy conquer for Christ.

Mr. Editor, the spirit of missions enlarged so greatly that they talked about Arkansas, her 4 Presbyteries, 4,100 members and 33 preachers. Now that the Synod of Virginia has mounted the wheel, is it idle to dream of the day when the old soldier of the Cross will lay his old "Decrees" away in some of these mountains and go to win souls for Christ in the coming State of Arkansas? God bless the Presbyterians. If I were not a heart and head Methodist I would be, I could be nothing else but a heart and head Presbyterian.

Revs. H. B. Johnston and W. W. Adams, two popular and able members of the Memphis Conference stationed in Memphis, spent a day with us enroute home from the Ecumenical. Dr. R. H. Mahon, P. E. Memphis District, spent a day and night with us. We certainly enjoyed the presence of this holy man of God.

The general verdict, by those who attended the Ecumenical, is that our delegation ought to have the palm. Their silence on the great question of "Organic Union" is not attributed, nor is it attributable, to any lack of something to say. The best answer to the "other side" is sometimes to let the "other side" talk on. The sublimest peals of truth are sometimes through voiceless demeanor. The fact, that "caste" and "every-body-join-*us*" organic union, is absorbing so much of a certain branch's talent and time and sap, *this fact* is the strongest reason for a branch that will spend all its talent, time and sap in talking Christ and yielding fruit to His glory. I will not burden you further.

W. F. HAMNER.

Roanoke, Va., Oct. 19.

AN IMPORTANT MATTER.

Having been in attendance upon the stated meeting of the Board of Church Extension, Oct. 1, 1891, it has seemed proper that a word be said to the Church by us on behalf of this work. Much has been accomplished by this arm of our service. Since 1882, when it was organized, the Board has received into its treasury from all sources $504,990.83. (This embraces the receipts up to Oct. 1, 1891.) They have disbursed this money in 2,216 appropriations: donations, 1,821; loans, 107, and parsonages, 288. These have been scattered throughout every Conference in the Connection, in 31 States and Territories, and the Republic of Mexico.

This work stands as the highest vindication of the wisdom of the General Conference in organizing it. The exhibit of the Board exceeds the expectations of its most hopeful friends. And yet the Church is not doing what this interest demands, and what her ability justifies us in asking her to do.

The reports from the Conference Boards show a steady increase in the amount of collections. Nearly every Conference held so far this year reports larger contributions than last year, but there are some exceptions. There are strong Conferences which have been the beneficiaries of this Board in large amounts which are falling behind last year's figures. And it is a noticeable fact that there are some hundreds of charges in the Connection which report no collection for this cause. Some of these are mission charges, but by no means all. We learn with regret that there are large circuits and strong stations whose reports in this column are blank.

It can hardly be true that our people do not appreciate the importance of this work. It is a matter so necessary and so palpable that all ought to see it, if it be brought to their notice. It seems strange that our preachers would not be interested in this collection, since it lies so close to their work, and, besides, they are obliged to it by the most solemn promises. If collections had been taken and were very small, there would be room to doubt where the fault lies, but when no collections have been taken we are forced to conclude that the preacher has failed in his duty.

We suggest to our preachers everywhere that they inform themselves of the work of this Board, and that it be made a part of their regular, prayerful, and heart-felt ministry. There is not in the Church's service an arm that is more needed, and that, with God's blessing, may be made more efficient for good.

A. W. WILSON,
JOSEPH S. KEY.

A CHILDLESS HOME.

Smith and his wife have every luxury that money can buy, but there is one thing lacking to their happiness. Both are fond of children, but no little voices prattle, no little feet patter in their beautiful home. "I would give ten years of my life if I could have one healthy, living, child of my own," Smith often says to himself. No woman can be the mother of healthy offspring unless she herself is in good health. If she suffers from female weakness, general debility, bearing-down pains and functional derangements, her physical condition is such that she cannot hope to have healthy children. Dr. Pierce's Favorite Prescription is a sovereign and *guaranteed* remedy for all these ailments.

Worn-out, "run-down," feeble women, need Dr. Pierce's Favorite Prescription. It builds them up. It's a powerful, restorative tonic, or strength-giver—free from alcohol and injurious drugs. The entire system is renewed and invigorated. It improves digestion, enriches the blood, dispels aches and pains, gives refreshing sleep, and restores flesh and strength.

It's the only *guaranteed* medicine for women, sold by druggists.

Doubts and fears are no friends to holiness of heart and life. It is little faith that breeds them in the hearts of the people of God, (Matt. xiv: 31.) And little faith will always make little holiness.

Scientific men of late have come to the conclusion that there is comparatively little difference between the diseases that affect the domestic animals and man. Some of the greatest discoveries for man's relief in medicine, as well as in surgery, have been made through study and experiment upon animals. It was so with vaccination, and Koch's consumption cure is the latest illustration.

It is certain that the domestic animals feel pain in the same way as a human being and that they are similarly relieved, for Mansfield's Magic Arnica Liniment has in hundreds of cases cured both. There is no ordinary pain outwardly manifested in man or animal that is not relieved, often instantly, by the application of this sovereign remedy.

The effects are perhaps more quickly manifested in animals, and it as gratifying as interesting to see the evidences which the poor dumb creatures give that the remedy has had its effect.

All the familiar diseases to which horses and cattle are prone are immediately relieved and promptly cured by this efficient preparation, which is now known all over the United States. Mansfield Drug Co., Proprietors, Memphis Tenn.

He who wants to be led of God will be sure to find God ready to lead him. But he who is led of God must go as God leads. He must not choose his own way, and then expect God to go with him.

The great summer resort in cases of Diarrhœa, Dysentery, Cholera Morbus and Cholera is Maguire's Benne plant, a fifty years' remedy in the Mississippi Valley. The acknowledged specific in 1849 to 1866. Price, 75 cents per bottle; expressage paid if 3 bottles are ordered.

J. & C. MAGUIRE,
St. Louis, Mo.

Oct. 28-2t

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.

Gratifying to all.

The high position attained and the universal acceptance and approval of the pleasant liquid fruit remedy Syrup of Figs, as the most excellent laxative known, illustrate the value of the qualities on which its success is based and are abundantly gratifying to the California Fig Syrup Company.

Oct. 21-1m.

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

The use of Hall's Hair Renewer promotes the growth of the hair, and restores its natural color and beauty, frees the scalp of dandruff, tetter, and all impurities.

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.

"To cure and prevent chafing of the skin," says a well known physician, "cleanse the skin carefully with a soft moistened sponge, and then apply something that will prevent friction. Dry powders are insufficient because they do not furnish sufficient protection to the skin. For most skins a bland ointment will furnish the best protection. The entire surface should be smeared with it. Pond's Extract Ointment is perhaps the best. It is mildly anodyne and soothing."

PLAYS Dialogues, Speakers, for School, Club and Parlor. Catalogue free. T. SHMIDT, Publisher, Chicago.

BRYANT & STRATTON Business College
BOOK-KEEPING, SHORTHAND, TELEGRAPHY, &c. WRITE FOR CATALOGUE AND FULL INFORMATION. **LOUISVILLE, KY.**

WEAVER'S BUSINESS COLLEGE.
N. E. Corner Fourth and Market Streets, Louisville, Ky.
Bookkeeping, Penmanship, Arithmetic, Shorthand, Typewriting, etc. Real, Practical Bookkeeping taught by practical bookkeepers.
BEN C. WEAVER, President. BEN P. WEAVER, Secretary.
CLARENCE M. GORDON, Principal of Shorthand Department.

READY FOR BUSINESS.
Come and see us in Our New Mammoth Store, 306, 308 Main St
M. M. COHN & CO.
Our Friends and the Public Generally are invited to call and examine our new and splendid stock of
Dry Goods, Notions, Clothing, Gent's Furnishings, HATS, SHOES, &c.
Samples sent by mail on application. Special attention given to orders for Clerical Suits. Address
M. M. COHN & CO., LITTLE ROCK. ARKANSAS.

GUS BLASS & CO.'S
MAMMOTH - CLOTHING - STORE,
At No. 316 Main Street,
Is One of the Solid Business Enterprises of the State.
The Largest Stock of
CLOTHING AND FURNISHING GOODS
Carried by any house in the Southwest is found here. The stock consists of the Latest Styles in Men's Cutaway and Sack Suits, Prince Albert Suits, Full Dress Suits, Clergymen's Suits, Children's, Boys' and Youths' Clothing, Overcoats for all sizes and ages, Men's and Boys' Shirts, Hats and caps, Hosiery and Handkerchiefs, Ties and Scarfs, and in fact, everything pertaining to a first-class Clothing and Furnishing Goods House. The class of goods handled by this firm is of the very best quality, and purchasers may confidently rely upon getting the best value for their money. Remember this is strictly a **One Price House;** all goods are marked at the **Lowest Figures Possible** and no deviation from these prices is permitted. Call at Rooms 312 and 314 for Dress Goods, Silks, Trimmings, Notions, Wash Goods, Cloaks and Wraps, Blankets and Comforts, and at BLASS' LITTLE ROCK SHOE STORE at 318 Main for all kinds of Foot Wear.
Gus Blass & Co.,
312, 314, 316 & 318 Main St., Little Rock, Ark.

GREAT BARGAIN FOR OUR READERS.
THE PEERLESS ATLAS
Again offered to our readers, enlarged by 32 pages and improved by the late Census Reports of Population; price by mail, $1,
OR
For $2 Cash we will mail the Peerless Atlas
To any new or renewing subscriber and credit him with one year's subscription to THE ARKANSAS METHODIST. Order through your pastors when you can do so.
The Atlas and papers all sent by mail, postage prepaid. As a concise and intelligent Epitome of the World, it is equal to any $10 Atlas.
The Peerless Atlas contains Larger and Better Maps of the principal States than Atlases costing $10. All Maps are handsomely colored, most of them in six colors. It has colored county maps of all the States and Territories. All countries on the face of the earth are shown. It gives the latest Railroad Maps. Rivers and Lakes are accurately located. All the Large Cities of the World, the Important Towns and most of the Villages of the United States are given on the maps. Size of Atlas when open, 14 by 22 inches; closed, 14 by 11 inches. The great mass of information contained in the descriptive and historical pages of the Peerless Atlas constitutes a whole library in itself:
A general description of the world, giving its physical features—form, density, temperature, motion, the seasons, climatic conditions, winds and currents: distribution of land and water; races of people and their religions; a historical chapter on polar explorations; also the most complete list of nations ever published, giving their geographical location, area, population and form of government. The Peerless Atlas gives a classified list of all nations of the earth, with form of government, geographical location, size and population: population of every State in the Union for the past 50 years; population and county-seat of each county: a condensed history of each State in the Union; number of miles of railroad in each State; the peculiarities of soil and climate, together with the chief productions, principal industries and wealth of each State; the educational and religious interests of each State; the popular and electoral votes for Presidents in 1880, 1884 and 1888, by States; list of all the Presidents of the United States; the mineral products of the United States; the homestead laws and civil service rules and much other information that should be in every home, store, office and counting-room. Address all orders to
Bennett & Thornburgh,
Little Rock, Ark.

CHRISTMAS
CHRISTMAS SELECTIONS Containing new Carols and a Responsive Service that may be used with or without the Carols. 16 pages. Price, 5 cents a single copy.
The CHRIST of BETHLEHEM. A Beautiful New Christmas Service containing an Instructive Responsive Service interspersed with New and Appropriate Carols. Price, 5 cents a single copy. OTHER SERVICES of the same character and at the same price, are "Gold, Frankincense and Myrrh," "Christmas Joy Bells," "Good Will to Men," "Noel," and "Peace on Earth."
A CHRISTMAS VISION—A NEW CANTATA for Children by these two well-known writers is sure to meet with a cordial reception. This new work is the prettiest and most entertaining they have produced thus far. Price, 30 cents a single copy. OTHER CANTATAS for the Christmas Season are "One Christmas Eve," "Santa Claus & Co.," "The New Santa Claus," "Catching Kris Kringle," "Judge Santa Claus," "Santa Claus' Mistake," and "The Waifs' Christmas." Price of each, 30 cents per single copy.
THE WONDERFUL STORY Relates in verse, scripture readings and music, the principal events of Christ's life on earth. Beautiful and instructive. Price, 30 cents a single copy.
BETHLEHEM. A Cantata for Adults only (no children's part) that cannot fail to please wherever rendered. Price, 50 cts a single copy. Send 50 cents for sample copy of "Musical Visitor" for Choirs.
—PUBLISHED BY—
The JOHN CHURCH CO., Cincinnati, O.
Root & Sons Music Co., 200 Wabash Ave., Chicago. | The John Church Co., 19 E. 16th St., New York.

MUSIC.
Sabbath Day Music
A superb book, full sheet size, heavy paper, engraved plates. Very comprehensive. 39 pieces for piano or organ.
Choice Sacred Solos
39 songs for Soprano, Mezzo. Soprano and Tenor.
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30 beautiful duets by standard authors.
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Any volume, postpaid, in paper, $1; boards, $1.25; Cloth Gilt, $2.
LYON & HEALY,
CHICAGO, ILL.
OLIVER DITSON COMPANY, Boston.

ARKANSAS METHODIST.

WEDNESDAY, OCT. 28, 1891.

Change of Quarterly Meetings.

The date of the Maumelle circuit, Little Rock District, is hereby changed to November 14, 15, and First Church Little Rock, to Nov. 21, 22. Let all interested take due notice.

J. R. MOORE, P. E.

THE ARKANSAS CONFERENCE.

The preachers of the Arkansas Conference who intend bringing their wives or daughters with them to Conference, will please notify us soon. Also the Presiding Elders will likewise give us the names of those who expect to be admitted on trial.

B. WILLIAMS.

Russellville, Ark., Oct. 10.

P. S. Of course Editors, Book Agents, Missionary Sec's and Church Extension officers will be welcomed and expected among us. B. W.

THE MEETING AT PLUMMERVILLE.

The dust of battle has cleared away and a calm and brief review of the wonderful work of grace is not out of place; that the goodness and mercy of God may be magnified. The great truth must be kept in mind that it is not by might nor power, but by my Spirit saith the Lord. It is God who works in us to will and to do. If conviction, repentance, regeneration, holiness and all good is from God and of God, let it be so declared. Then, to the triune God, Father, Son and Holy Ghost be the praise and glory now and forever for this work of grace. However, God works through means, and while all power belongeth unto him, it is his will to use his creatures as agents, co-laborers. The spirit of conviction was evidently abroad and the people were awakened and thinking. The meeting at Sardis, near Plummerville, was attended with power—souls of many were reached and a general interest was manifested and a strong desire for a gracious revival was growing with our best people. Then our Baptist brethren held a very successful meeting in Plummerville, resulting in more than 20 professions of faith and the organization of a Baptist Church. The meeting at Oak Grove closing on Friday night was attended with gracious results—the Church was greatly blessed. These two Churches are near Plummerville, neither one more than three miles. It does seem the set time for a gracious work had fully come. At the first service on Saturday night, when a call was made for the Christians present to fall into line of work and battle for the Lord and right, every professor stepped forward, and this readiness for work increased as the meeting advanced. The preparations for the meeting were good—the site for the gospel tent was suitable—in a beautiful grove—the tent was well seated and well lighted; the order from the beginning to the end of the meeting was most excellent. The kindness and hospitality of the citizens was all we could ask; houses and hearts were opened and the business houses, with scarcely an exception, were closed; all attended the services day and night. Bro. I. F. Harris of the Perryville circuit preached every sermon but two. The preaching was clear, strong and pointed. No untempered mortar was used. In faith, hope and love the great truths of the gospel were pressed upon the attention of the people; they heard, were cut to the heart and scores cried out, what must we do to be saved. Between 70 and 80 persons made a profession of faith in the Lord Jesus, the majority of them adults. Forty persons joined our Church, about the same number the Baptist Church. The music by the choir, under charge of Prof. Milner, added greatly to the interest and success of the meeting. This meeting is in proof that the gospel of Christ is the power of God. The plain, simple, heaven ordained means of grace were used, which have had in all ages the divine approval and will have through all time. The blessed results are wonderful. Scores converted, old and serious difficulties healed, the minds of the people at rest; in a word, such a revolution as only the Lord of hosts can effect. "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and truth's sake." Ps. 115:1.

J. A. PEEBLES.

Deafness Can't be Cured

by local applications, as they cannot reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube gets inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed, deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

We will give One Hundred Dollars for any case of deafness (caused by catarrh) that we cannot cure by taking Hall's Catarrh Cure. Send for circulars, free.

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

Sold by druggists, 75 cents.

Oct. 21-1m.

☞ 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.

Invalids should remember that the causes of sick and nervous headaches may be promptly removed by taking Ayer's Pills. These pills speedily correct irregularities of the stomach, liver, and bowels, and are the mildest and most reliable cathartic in use.

BAKING POWDERS.

What the Minnesota State Authorities Know About Them.

(St. Paul, Minn., Pioneer Press)

If there is a doubt in anybody's mind as to the quality of the various baking powders of the market, it will be settled by the evidence given upon the subject by the State officials of Minnesota. The Dairy and Food Commission and the State Chemist are the highest official authorities upon such subjects in this State, and their evidence will be accepted as disinterested and unprejudiced. It is their business to examine the quality of the different food products, and to suppress the sale of those found impure and unwholesome, and all will admit that they have performed their duties without fear or favor.

At a recent examination by a Legislative Committee to determine the qualities of the various baking powders sold in Minnesota, State Chemist and analyst to the Food and Dairy Commissioner, Dr. Charles W. Drew, gave the following evidence:

Ques.—Dr. Drew, I see by the report of the Dairy and Food Commissioner of this State that in making analysis of the various baking powders of this country you report as a result of your work that the Royal Baking Powder contains and gives off in baking a greater per cent of carbonic acid gas (leavening gas) than any other baking powder made; is that true?

Ans.—Yes, sir, that is a fact.

Ques.—Doctor, you also found from experiment that the Royal Baking Powder will keep longer and retain its qualities better than any other powder made, did you not?

Ans.—Yes, sir, I think it does.

Ques.—Now, the two most desirable qualities in baking powder are the amount of carbonic acid gas it contains and gives off and the length of time it will keep, are they not!

Ans.—Yes, sir.

Ques.—Then the Royal Baking Powder, possessing these qualities, is the best powder made, is it not?

Ans.—Well, that would be the natural conclusion.

Ques.—Well, that is the fact, is it not?

Ans.—Yes, I think it is. I consider it one of the best baking powders made.

FIELD NOTES.

OSCEOLA C'T.—A good meeting at Elmot, 20 odd conversions, 11 added to our Church. Three conversions at Frenchman's Bayou, one accession; good meeting now at Carson Lake; 11 penitents and 8 conversions last night. I am happy on the way; bless the Lord, I am happy on the way. There is a tune in those words, or rather a tune to them or for them. Can you hear it by reading them? Bro. Kilgore can; so can a dear little niece of mine at Sulphur Rock—"Happy on the way," &c., &c. Bless the Lord for a way on which and in which we may, can be and are happy. We are beginning to turn our eyes toward the setting sun days of another Annual Conference year. O what thoughts, what feelings, what words, what acts, what purposes are looked up in the sacred secret vaults of bygone years and days! Thank God for every phase of my Christian experience and life. JERNIGAN.

ST. FRANCIS C'T.—I have just closed my 4th and last protracted meeting for this year. It has been a very busy and happy year with me. Indeed, we have been greatly blessed temporally, physically and spiritually. The Lord has favored us with his convicting and converting power at every protracted meeting. The numerical results of our work during the year is about 150 conversions, 105 accessions, 90 adult baptisms; 40 infant baptisms, and the finance is nearly up in full. Glory be to God forever! This work is improving rapidly, and whosoever gets it next year will have great responsibility, plenty of work, and the necessaries of life. We have as good people here as can be found in the W. R. Conference, and any preacher ought to be glad to be sent here. Our Woman's Missionary Society is doing a good work here; it has 23 members and 2 honorary members. We have 4 appointments and a good S. S. at each. I have sold $100 worth of religious books in the circuit, and all who take THE METHODIST like it.

Yours in the gospel,

A. C. GRAHAM.

St. Francis, Oct. 19.

FOUNTAIN HILL C'T.—It was my privilege not long since to visit Prof. J. H. Hinemon's school at Monticello. While little is said about this school in your paper, it is attracting attention in Southeast Ark. Prof. Hinemon is a staunch Methodist and is among the leading educators in our State. As I looked over his school it reminded me of a large family—each seemed to feel at home and to confide in the Prof. as if he was their father. It is destined to compete with any school in the State.

My 4th Q. M. convened last Saturday and Sunday. Bro. Evans was on hand and gave us two fine sermons. He is a new P. E., but he conducts the business of a Quarterly Conference like one experienced in such matters. He is taking well everywhere I have heard from him. I have had some fine meetings this year. The Church has been wonderfully revived in places. Some strange things have happened; right where the people have been accustomed to immersion we have had 64 accessions and not a single one immersed; right where infant baptism has been opposed we have had 35 infant baptisms; right where the Methodist Church has been called a society, this scribe had the privilege of performing the marriage ceremony for a Baptist preacher. This is a good circuit in some respects, but our people need education badly. I am getting ready for Conference and hope to make a good report. God bless Fountain Hill circuit.

R. J. RAIFORD.

Fountain Hill, Oct. 20.

Quarterly Meetings.

Clarksville Dist. Special round. Geo. W. Hill P. E. Ozark sta, Nov. 4, 9 a. m; Ozark ct, at Ozark, 4, 2 p. m; Dyer ct. at Alma, 11, 10 a. m; Alma and Mulberry, at Alma, 11, 7 p. m; Van Buren ct, at Van Buren, 12, 10 a. m; Coal Hill ct, at Coal Hill, 17, 10 a. m; Altus ct, at Altus, 18, 4 p. m.

I earnestly exhort every steward to be present and ready to pay in full the small amounts nassessed for your pastors. Do unto your neighbor as you would have him do unto you. The laborer is worthy of his hire.

Searcy Dist. Fourth round. F. A. Jeffett, P. E. Beebe sta, Sept. 23, 27; Searcy sta, Oct. 3, 4; Augusta sta. 10, 11; Jacksonville ct, 24, 25; Beebe ct, 31, Nov. 1; El Paso ct, 7, 8; Mineral ct. 14, 15; Searcy ct, 21, 22; West Point ct, 28, 29; Weldon ct, Dec. 1, 2, 3; Red River ct, 5, 6; Union ct, 9, 10, 11; Bradford ct, 11, 12; Argenta miss. 13, 14.

Eureka Springs Dist. Special meetings. A. H. Williams, P. E. Huntsville, Oct. 24, 25; Hindsville, 25, 7 p. m.; Goshen, 26, 7 p. m.; Paces Chapel, 31, Nov. 1; Berryville, 7, 7 p. m.; Rule, 8, 11 a. m.; Green Forest, 8, 7 p. m.; Carrolton, 9, 7 p. m.; Keel Creek, 10, 7 p. m.; Shiloah, 14, 15; Bluff Springs 15, 7 p. m.; Presly Chapel, 16, 11 a. m.; Faucher, 16, 7 p. m.; Eureka Springs, 21, 22.

Final official meetings at the 7 p. m. services as per Quaeterly Conference plans.

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, 12; 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; Shiloh 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.

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

Little Rock Dist. 4th round. J. R. Moore, P. E. Winfield Memorial, Sept. 5, 6; Mabelvale, 12, 13; Asbury, 19, 20; Carlisle, 26, 27; Hazen and De 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.

Helena Dist. 4th round. M. B. Umsted, P. E. Howell and Cotton Plant, Sept. 5, 6; Da 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; Wyanne 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; Pastoria, 10; Arkansas Post, at Haller ch, 12; White River, at Shiloh, 14, 15; Lehi, 21, 22; Pine Bluff, First Church 28, 29.

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

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

Newport District. F. E. Taylor, P. E. Fourth round. Corning, Sept. 26, 27; Walnut R. Powhaton, Oct. 3, 4; Reyno ct, 10, 11; Siloam ct, 17, 18; Warm Springs mis, 21, 22; Pocahontas, ct, 24, 25; Black Rock, Pocahontas, 30, 31; Walnut Hill ct, Nov. 1, 2; Mammoth Springs 7, 8; Auvergne sta, 14, 15; Jacksonport, Tuckerman 21, 22; Swifton ct, 22, 23; Clove Bend mis, 28, 29; 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 Chlitster, Sept. 5, 6; Camden ct, and Union, 12, 13; Atlanta ct, Moss Chap, 19, 20; Magnolia ct, Christies, 26, 27; Magnolia, sta. 27, 28; Stephens and Waldo at Waldo, Oct, 3, 4; Hampton at New Hope, 10, 11; Fordyce sta, 11, 12; El Dorado at Pleasant Hill, 17, 18; Lapile at Rhodes Chap., 24, 25; Buckner at Buckner, 31, Nov. 1; Carolina at Holly Springs, 7, 8; Lewisville at Lewisville, 14, 15; Beardon at Harmony Grove, 21, 22; Camden, sta. 28, 29.

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

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

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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 Gl22; St. and Mal'n Hill 28, 29.

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

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

Morrilton District. Fourth round. D. J. Weems, P. E. Springfield and Hill Creek, at Hill Creek, Aug. 22, 23; Morrilton ct at Sardis, 29, 30; Morrilton 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, 17-18; Perryville ct. at Perryville 24, 25; Oppelo, at Marvin's Chapel 31, Nov. 1; Cleveland, 7, 8; Martinville, at Shady Grove, 14, 15.

GOOD NEWS

FOR THE MILLIONS OF CONSUMERS OF

Tutt's Pills.

It gives Dr. Tutt pleasure to announce that he is now putting up a

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which is of exceedingly small size, yet retaining all the virtues of the larger ones. They are guaranteed purely vegetable. Both sizes of these pills are still issued. The exact size of TUTT'S TINY LIVER PILLS is shown in the border of this "ad."

WARNING ORDER.

In the Pulaski Chancery Court.

S. V. Hafer, Plaintiff,

vs.

T. H. Dunn, W. A. Bailey, M. T. Green and S. P. McConnell, the two last together comprising the firm known as the Chicago Lumber Company of Council Bluffs, Iowa, Defendants.

The non-resident defendants, M. T. Green and S. P. McConnell, are warned to appear in this court within thirty days and answer the complaint of the plaintiff.

S. V. Hafer. I. J. HICKS, Clerk.

October 8, 1891.

S. S. Wassell, Solicitor for Plaintiff.

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.

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ARKANSAS METHODIST

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

GEORGE THORNBURGH, Business Manager.

WEDNESDAY, OCT. 28, 1891.

SPECIALLY TO OUR PREACHERS.

NEW AND BETTER PLANS.

Having been officially chosen and appointed General Colporters for the Arkansas, Little Rock and White River Annual Conferences, we have at considerable expense fitted up desirable quarters for conducting a vigorous system of colportage in these Conferences, and for the sale of all the books and periodicals of the Publishing House of our Church. We now desire immediate correspondence with all our traveling preachers, who will engage with us personally or by proxy in the great work of supplying our people with the book and periodical literature of our Church. "Carry our books and periodicals to the people," is the motto of our Book Agents, Barbee & Smith. To this end we want a thorough canvass make in every pastoral charge, and at the prices to agents and colporters the profits of such a canvass will compensate for the work done.

1. As we think the territory for such canvassing should be allotted by pastoral charges, we wish to hear as early as practicable from each P. C., who will in person and by sub-agents canvass his own charge for the sale of books and to solicit new and renewing subscriptions for THE ARKANSAS METHODIST, (Nashville) Christian Advocate and Quarterly Review.

2. In every charge where the P. C. will not personally or by sub-agents undertake the work offered, we want to employ an efficient agent, local preacher or other member (male or female) of our Church, upon the endorsement of the P. C. No agent will be employed without such endorsement.

3. If under the foregoing plans (1 and 2) we fail after a reasonable time to secure an agent for any pastoral charge, then preference will be given the nearest P. C. (first applying), who will agree to make or have made the desired canvass. ☞Some special agents may sell books in many charges with consent of their respective pastors.

4. Besides selling the books of our Publishing House, we will arrange for our colportage agents to sell other religious books of meritorious character—Bibles, Bible Dictionaries, Histories, Maps, Charts, Music books, &c. Further, our agents can take orders for the parlor and chapel organs and sewing machines, which we may handle, thus making a fair commission themselves and accommodating their people at the same time.

5. Terms to agents and catalogues of books, organs, &c., will be furnished on application, and orders will be promptly filled—generally on same day they are received. Freight or Express charges will be from Little Rock.

6. As we must send cash with all orders filled by our Publishing House, our agents must send cash with their orders; but in special cases we will give short-time credit to traveling preachers, who prove themselves energetic and efficient agents.

7. To all our pastors ordering books simply for their own use we will allow the usual discount given in such cases by our Publishing House.

Hoping all our preachers will give at least their friendly co-operation in making their Depository a great success, we are,

Fraternally,

BENNETT & THORNBURGH,

General Colporters.

We call special attention on page 1 to the program for the Week of Prayer in behalf of the Woman's Missionary Society of our Church.

On page 2 we publish again our offer to send this paper till the end of this year, free of charge, to new and renewing subscribers for 1892. Brother, renew for next year, if you have not already done so.

As we depend almost wholly upon the agency of our traveling preachers, we earnestly beg each pastor to render THE ARKANSAS METHODIST all the service he can reasonably by collecting from renewing and new subscribers in his charge. It is very important, that the money already past due this paper shall be paid at the sessions of our Conferences, if not before. Brethren, help and help *now!*

On pages 1 and 8 our readers will find report of the deliberations of the annual meeting of the State Prohibition Alliance. We have not space now for what we intended to write on that meeting.

After Rev. J. R. Moore has replied to Rev. Boone Keeton, we think it both advisable and necessary to drop the discussion on Woman's Sphere, at least till after the sessions of our Conferences have been held and reported.

AT CONWAY.

As we had not filled our promise cheerfully made early in the year to preach for Rev. V. V. Harlan, we wrote him last Friday of our purpose to go out to Conway Saturday p. m. to spend the Sabbath in his excellent charge, "ready to preach or to hear, and so not to interfere with any previous arrangement." On arrival there we received from Bro. Harlan a most cordial welcome with request to occupy his pulpit at both hours on Sunday, and a kind invitation to be entertained in the Christian home of Mrs. Dora Gist, widow of the late and much lamented J. C. Gist, whom we had the pleasure and honor of numbering among our warm personal friends. In the "prophet's chamber" of that spacious and beautiful residence not entirely completed at the tragic death of our dear brother, we thought repeatedly of the great delight he anticipated in dispensing gracious hospitality to his brethren, especially of the ministry. With her sister Mrs. Dr. Brown, her brother Wallace and her mother Mrs. Harrell, Sister Gist made us grateful for as elegant Christian hospitality as we ever shared anywhere.

Sunday was a bright and pleasant day; our Sunday-school, under the wise leadership of that model superintendent, Prof. Key of Hendrix College, and attended by the teachers and students of that institution, was large, orderly and unusually interesting; attentive congregations morning and night filled the church, which by the skillful and elaborate work of the artistic decorator now presents within as tasteful and beautiful appearance as any church we have seen; the music and congregational singing at both services were admirable and inspiring; at the close of the morning service the private subscription on slips of paper for Conference Claimants and Church Extension was creditably indicative of the grace of liberality in that charge, which for several years has probably contributed more per capita for the support of the ministry and enterprises of our Church than any other charge in this State. After the sermon at night, Rev. Irvin F. Harris made an earnest appeal for personal effort, consecration and prayer by the Christians of the town in behalf of the meeting then beginning and to be continued perhaps two weeks in his Gospel tent to arrive Monday afternoon. We had the pleasure of hearing Bro. Harris preach his opening sermon—earnest and direct, simple and fervent—at 8 o'clock Monday morning. We hope, and here ask our readers to pray, that this meeting at Conway may prove a most gracious revival both to the citizens of the town and the students of Hendrix College.

At 2 p. m. Sunday we attended an inspiring missionary service of the Y. M. C. A. held in their large hall in the main building of Hendrix College. We were most favorably impressed with the earnest talks and manly faces of that noble band of Christian young men, there assembled from different parts of our State, and seeking the best possible qualification to serve and honor God and their country. Knowing the Christian educators composing the able Faculty of this College, and viewing the imposing structure soon to receive its finishing touches, we hopefully wished this grand institution may accomplish the lofty purposes of its establishment as fully as we feel assured the magnificent buildings and excellent equipment will meet the highest expectations of its patrons and friends. We were gratified to learn of the satisfactory deportment and progress of the students—131 then enrolled, with 105 boarders, 60 of whom board in the dormitories and Tabor Hall, at a cost of $7 per capita for their first month.

Many desirable and some costly improvements have been made during this year in Conway, which is growing rapidly in population and business. May great prosperity reward its noble citizens, who appear so cheerful and hopeful in their work and purpose to make their town not only an educational center but one of the best in other respects in Arkansas. Their progress will most cheerfully be reported in this paper, for which they have shown practical appreciation. After attending church Monday morning we spent just two hours on the streets in company with Bro. Harlan, receiving for renewals and a good list of new subscribers $45.15 in cash, more than we ever collected anywhere in so short a time. We left there delighted with our visit, and under special obligations to our beloved and efficient pastor, Rev. V. V. Harlan, who is, as usual with him, succeeding admirably in this very important station of Arkansas Methodism.

SECOND ECUMENICAL METHODIST CONFERENCE.

A Call to Prayer.

Believing that the great need of the Church of Christ is a plentiful baptism of the Holy Spirit; that such a baptism would give energy and efficacy to all our agencies and organizations, and that without it all our efforts must fail of their one high purpose—the salvation of men; believing, moreover, that such a baptism may certainly be secured by those who will humbly and diligently wait upon God for it in persistent and faithful prayer, we earnestly and affectionately invite the ministers and members of the Methodist Churches to devote the week commencing on Sunday, November 15, to special supplication for the outpouring of the Holy Ghost. We earnestly beg that such prayers be offered in private, in the family, in day and Sunday schools, and in such social or public services as may be arranged by the authorities of the several Churches.

T. Bowman Stephenson, President of the Wesleyan Methodist Church; J. Woods Ballard, Vice-President of the Irish Methodist Church; Henry T. Marshall, President of the Methodist New Connexion; Joseph H. Ferguson, President of the Primitive Methodist Church; Frederick W. Bourne, President of the Bible Christian Church; M. T. Myers, President of the United Methodist Free Churches; Thomas Bromage, President of the Wesleyan Reform Union; Bishop Thomas Bowman, Methodist Episcopal Church; Bishop J. C. Keener, Methodist Episcopal Church, South; Gen'l Supt. A. Carman, Methodist Church, Canada; Bishop A. W. Wayman, African Methodist Episcopal Church; Bishop J. J. Moore, African Methodist Episcopal Zion Church; Bishop W. H. Miles, Colored Methodist Episcopal Church.

Washington, D. C., Oct. 20, 1891.

FROM DR. A. T. GOODLOE.

Some of my Arkansas friends express a desire to hear from me through your METHODIST, which of course is very gratifying to me. I have many warm friends in that dear State, and have come to feel that I was one of the early settlers of it. Noble State and noble citizenship! "Long may they wave!"

I see that you have fallen into the hands of the Inquisitor-General of Tennessee, together with Bishop Galloway and Dr. Black. Peace to your ashes! I wish what had been published recently in THE ARKANSAS METHODIST in regard to prohibition matters and personages could be reproduced in pamphlet form and distributed through our (Tennessee) Conference at its next sitting, Oct. 28. This thing of trying to break down Methodist Bishops and other Methodist preachers (and indeed the Church), because they do not gang with woman suffragists, political *temperanters*, etc., is becoming monotonous, and is a nuisance that ought to be abated. Such things as have come under my observation in the last twelve months I never before thought possible in our Southland. In the Summer of 1853, while practicing medicine in a hospital in New York, I stepped into Metropolitan Hall to witness the proceedings of a convention composed of Bloomerites, Abolitionists and Vegetarians, and the sentiment that dominated that motly assemblage was twin demon to the controlling spirit that is enthroned in the anti-Church reformatory party of Tennessee. The name it has taken unto itself is a misnomer.

My name, if you please, is recorded on the roll of old Southrons, and it is gratifying to know that I am in the best company that this world ever did or ever can afford. I am not for keeping up the fight against Yankees, because they are Yankees, but can never imbibe those fanaticisms which were once altogether beyond the Ohio. By the way, didn't Bishop Galloway and Dr. Hoss say good pieces at the Ecumenical in behalf of Southernism of the good old type? And this is what I propose to bequeath to my "numerous progeny."

It was with great pleasure that I heard some time since from my old army friend, Dr. A. F. Clark, a good Methodist of your State, and a patron of the L. R. Conference Training School. He belonged to Company F, 9th Ark. Regiment, and was a working member of the First Christian Association of Buford's Brigade. That was a gallant regiment to which he belonged, and was many times aligned with the one to which I belonged (35th Ala.) on the field of battle; and we had to do our very best fighting to keep along with them. Those were days of danger and hardness, but how they did bind hearts together!

Before this can get into your paper our Conference will be in session in Nashville. We look forward to it with more than usual interest and apprehension. Bishop Wilson will preside. It will be very easy for us to have a stormy time, but I think there is a general disposition to get through quietly. Many strange and hard things have been said since our last meeting, which ought to be unsaid, but I have no means of knowing what is proposed to be done. I am one of those who believe that Bishop Hargrove did only what the law of the Church required him to do at Pulaski last Fall, and I know him to be altogether incapable of littleness or meanness, such as some writers and talkers have attributed to him. And this reminds me that the Bishops are the most exposed of any men among us. I am ashamed that I ever said anything against them. In Arkansaw style I wish to say, "I take it all back, and more besides." It is not pleasant to go back on one's own self, but I am for the Episcopacy of our Church as it is, and not as I once thought it ought to be. The anti-Episcopacy faction in this region has thrown my eyes wide open to the folly of their creed. There are more features and outcomes to it than one would at first suppose.

A. T. GOODLOE.

West Harpeth, Tenn.

FROM BISHOP GALLOWAY.

MR. EDITOR:—It is with great gratification I learn, that arrangements have been concluded by which our great educational enterprise at Searcy is to be relieved of financial embarrassment and saved to the Church. The Trustees have acted wisely in thus lifting an incubus from the property and guaranteeing the future of the College. I have always felt there was Providential guidance in the educational movement that ultimated in the splendid plant at Searcy. The time was ripe, the sentiment was intelligent and hearty, the location most eligible and the Divine leading unquestioned. With the untimely fall of the first President-elect, the gifted, cultured Erwin, the Trustees were fortunate in securing the Rev. S. H. Babcock, whose faith in the enterprise has been only less sublime than his courage in assuming the headship at the time he did. The College has had large prosperity under his administration. He will retire at high tide, and his works will follow him.

The new President, Rev. Dr. J. H. Dye, will bring to the College large experience as a successful educator, business sagacity of a high order, strong financial influence, extensive acquaintance in and out of Arkansas, and unrivaled popularity. As he thus assumes the indebtedness of the institution, agreeing also to make valuable additions to that already magnificent property, he should and will have the generous support of all Arkansas Methodism.

I returned yesterday from the Ecumenical Conference at Washington, D. C.—a great occasion. the results of which will be an abiding benediction to world-wide Methodism.

Fraternally Yours,

CHAS. B. GALLOWAY.

Jackson, Miss., Oct. 23.

A GOOD SELECTION.

Rev. John H. Dye has been elected president of Galloway College to succeed Rev. S. H. Babcock. This is a splendid selection, but we regret the retirement of the doctor from the superintendency of the State School for the Blind. Under his management this school has been made a model institution.—Fort Smith Call.

We fully concur with The Call in its estimate of Dr. Dye and of the value of his services to the State as superintendent of the School for the Blind. His administration has been a marked success from the first. While regretting his resignation as a loss to the State, The Democrat must congratulate the Methodists of Arkansas and the people of the State on his election to the presidency of Galloway College. That great denomination has within its ranks many men of standing and influence but no one, in our opinion, so thoroughly qualified to push the interests of the college, and make it a complete success as Dr. Jno. H. Dye. It is a most excellent selection.—Arkansas Democrat.

Under our special offers to send this paper nearly fifteen months for $1.50, the very low price for one year, we should soon receive a large number of renewals and many new subscribers. Now is the time for our traveling preachers especially and all our friends generally to render their Conference organ helpful and timely assistance. Very many of our kind and appreciative readers can easily induce their neighbors to become subscribers now at $1.50 for nearly fifteen months.

THE ECUMENICAL CONFERENCE.

(*Continued from 1st page.*)

Are we not more careless than our fathers were of what our children read, where our boys spend their leisure hours, and what society our daughters seek? Or, rather, have we not forgotten that our children must have books, entertainment, and society; and that if home is not the place where they can find these things, the place where they do find them will be a home for them?

On the Church and the Temperance Reform Rev. Dr. R. H. Mahon of the Memphis Conference, M. E. Church, South, read the first essay, of which the N. Y. Advocate speaks as follows: The paper was carefully prepared, and was a most judicious putting of the universally accepted positions. Beginning with an account of the financial cost, on which he gave authentic figures, he said that the cost is a small feature of this vice, which means poverty, shame, degradation, ignorance, disgrace, sorrow crime, insanity, and utter ruin to both soul; and body of multitudes. The Church cannot participate with it any way without sin. How, then, can it help the temperence reform? His first answer was:

By total abstinence on the part of ministers and membership from all participation in the traffic, and from the use of ardent spirits except in cases of necessity.

And the second answer:

It should be satisfied with nothing less than the entire abolition of the traffic as it is now carried on; and its ministers and members should endeavor to excite public sentiment against it by sermons, and lectures, addresses, exhortation, reproof, conversation, and the circulation of a sound and abundant literature. Sunday-schools and young people's societies should be utilized for the purpose. There is especial need for a more faithful enforcement of the rules already made.

He confessed the imperfection and slowness of the Church, but repelled unjust criticism.

On The Church of The Future, Bishop E. R. Hendrix of the M. E. Church, South, read an essay, from which Zion's Herald copied this long extract:

There will be a 'Church in the Future.' The New Zealander who, 'in the midst of a vast solitude, takes his stand on a broken arch of London Bridge to sketch the ruins of St. Paul's, will be a Christian. It is the Christian religion alone which can teach the cannibal either to cross the ocean or to sketch. Whatever the future has in store, we confidently expect the survival of Christianity, the mother of commerce and art to the once pagan South Sea Islands. The spiral movement of the race tells of the presence of a power which makes for righteousness. Civilized society rests on religion, and free government prospers best among religious people. The progress of the race no less that its evangelization rests upon the Church. Persecution cannot destroy her, and revolutions cannot stay her advance. The blood of her martyrs has always been seed, and she gathers her harvests from the furrows of revolution.

Why the Church? Because the Christian religion is a divine life in the soul whose instinct is to propagate itself by diffusion, and to this end must have organization. It is only in a social state that man's faculties, whether intellectual or moral, attain any high degree of development, and man seeks communion with other believers for the nourishment of his spiritual life. It is religion instinct with life that furnishes its outward expression and organization in the Church. We must not make too much of externals. Where the Spirit of Christ is, there is the Church. The Church has existed in the house of Aquila and Priscilla, whether in Corinth or Ephesus or Rome, as it existed long afterwards in the Catacombs and in the mountain fastnesses of Italy. While it is not the imposing character of its outward expression which constitutes its strength, yet a low estimate of its mission diminishes activity, and a weak and uninfluential pulpit will both affect its outward form and neutralize its hidden power.

The Church cannot survive her credentials. Nor will she have other credentials than her Lord's The Church cannot represent her Lord by becoming the Church of a class.

The Lord's ministry was to ruler and nobleman; to Dives and Lazarus; to Zaccheus and Bartimeus. It was a happy hour in Paul's life when permitted to stand before kings. While that Gospel would not represent the mind and heart of Jesus which was wholly for the upper class, it would not a whit more represent His mind and heart if it never addressed itself to them. It has been a weakness of Methodism that it has neglected the rich. Pioneers have often avoided the centres and been content with rural audiences. We have made provision for the poor, and failed to reach or mold and retain the rich. That religion is a failure which makes men prosperous, and permits them to sink under the temptations to luxurious living; which makes men intellectual, and does not feed them.

The Church exists to meet a demand, and can cease to exist only because she allows other agencies to better meet that demand. That demand, as deep seated and as enduring as human nature, is for *truth* and *sympathy*. The majesty of truth and the power of sympathy constitute the glory of the Church in whatever age. The Church must be foremost to know and proclaim the truth, and readiest and most practical in the manifestation of sympathy. The Church cannot cease to grow intellectually and maintain the respect of an intellectual age. The power of French infidelity a century ago was due to the fact that orthodoxy was the badge of ignorance and stupidity. The age is one of trained minds in all departments, and the Church must have the most severely trained minds if she would measure up to the demands and opportunities of the hoar. All truth is hers—let her fear none and despise none. Dogmatism may proclaim as new truth what is little more than conjecture, and some of her own sons may become light headed and irreverent before great questions; but the Church must not be placed in a threatening attitude toward the eager search for truth. The Church must be known both as the champion of truth and the defender of the faith. Especially must she lead in all investigation relating to the Holy Scriptures which may give added light either upon their history or their contents. The pulpit and the Bible stand or fall together. Men respect the pulpit only so far as it stands for the truth.

But Christianity proclaims no truth which is not the motive to the better performance of some duty. Men are active as they have faith, and all truth is for the betterment and uplifting of the race. Positive beliefs mean better morals. In the Christian system man stands next to God. Angels are but His ministering servants. The doctrine of the divine Fatherhood taught oneness of origin in place of manifold origins under polytheism. Human brotherhood means sympathy and mutual help. The Church must not only keep abreast of, she must lead, the progress of the world in those things which will harmonize men. She must be many-handed to minister to human need. The age of humanity followed Christianity, and our religion will be judged by what it does for man. The men and women which the Church produces are unanswerable credentials.

PERSONAL AND OTHER NOTES

Hon. Clay Sloan and Messrs. S. W. Andrews and J. F. Israel of Walnut Ridge were among our visitors on Monday last.

Last week we were favored with a cordial visit from Bro. R. H. Ethridge, a zealous layman of our Church in Okolona and an earnest worker in the cause of prohibition.

On page 2 we have an interesting and suggestive letter from Rev. W. F. Hamner, formerly of the Memphis Conference.

After a lingering illness the wife of Col. W. P. Grace died at their home in Pine Bluff last Friday. With his many friends we extend sincere condolence to Col. Grace in his sore bereavement.

Rev. and Mrs. I. A. Vernon of Plant City, Fla., are bereaved by the death of their long afflicted mother, who they write "went home to God on Wednesday Oct. 14, after a lingering illness of twelve months."

During the meeting of the State Prohibition Alliance we received visits from a number of brethren not mentioned in our last issue. Among them we recall the names of Rev. J. C. Rhodes, P. C. of Washington and Ozan and Rev. D. J. Weems, P. E. of the Morrilton District. Bro. Weems reports over 1,000 conversions in his District this year.

We regret very much to hear of the death of Mr. Bowen Coffman, Clerk of Lawrence county. He was an intimate and a beloved friend of the Business Manager of THE METHODIST. We will expect an obituary soon.

After a long and delightful visit to relatives in Pa., Rev. Dr. and Mrs. Andrew Hunter returned last Saturday night, in good health. Dr. Hunter will preach at our First Church in this city next Sunday and will probably take charge of the Church till Conference, by arrangement with Bro. Tabor, who desires to give his time to his agency for Hendrix College.

Rev. W. D. Matthews expects to leave for his new home in Missouri some time next week. His many friends here hate to give him up.—Newport Herald, Oct. 24.

A correspondent of the Arkansas Gazette, writing of improvements in Arkadelphia, gives this cheering news: "The last but not least cause of rejoicing is that work has been resumed on the Methodist College, and hope is now entertained of a speedy completion of this handsome building. This College, though only established one year, has met with unparalleled success. The building is crowded with students, and new ones matriculating every day. The exigency of the case demanded the completion of the building, and the Arkadelphians, with their accustomed energy and promptness, have decreed that they will meet the demand."

We feel deep sympathy for our dear young brother Rev. L. C. Craig, from whom we have just received this sad note, under date Poplar Grove, Oct.

26: DEAR BRO. BENNETT:—On the 5th of Oct. the ruthless hand of death came into our home and took from us our darling baby girl, Lalla, aged 17 months and 16 days. While our hearts were almost crushed by the blow, thanks be to God, who gave her to us, we were enabled to say, "It is the Lord's; blessed be the name of the Lord." The hand of the Lord has been felt in many afflictions this year, but praise His holy names. He is with us, and His chastening is drawing us nearer to his bleeding side. Pray for us."

Rev. J. W. Cline, who was taken sick a few day after entering Hendrix College, was improving nicely last Sunday.

Bro. Nat Holmes of Selma, Ark., called Tuesday to buy Dr. Young's Sketchy Travels. This book is very popular.

At Winfield Memorial Church in this city a gracious revival is in progress, conducted by the pastor, Rev. R. R. Moore.

Miss Annie Maria Barnes, editor of The Little Worker—a beautiful child's paper published monthly at 25 cents a year by the Woman's Board of Missions—and Mrs. Lou Hotchkiss, Pres. of the L. R. Conference W. M. S., and editor of that excellent missionary monthly, "Send Me"—have spent several days in this city to the delight of the ladies of the auxiliaries of the W. M. S. While helping the cause of missions by their persuasive and impressive addresses, we are pleased to learn they received many subscribers for their respective papers.

SPECIAL AND SUNDRY

Urgent Call.

We wish all the pastors in the three Conferences to send us the names of all the postoffices at which their people get mail, so we can send lists of subscribers that the Fall collections may begin at once. These lists will tell how much they owe. Pastors, please send at once.

Read in this issue the advertisement of the Peerless Atlas, which we again offer to our patrons, many of whom were highly pleased with it last Winter. We do not hesitate to say it is cheap enough at $1, but we offer it and our paper to new and renewing subscribers at $2.

If you want to see a live book full of curious and interesting facts send us one dollar for Corley's Lives of the Apostles. If you want to sell the book we will give you an agency. We are State agents for Arkansas.

If you want a good sewing machine very cheap, write to Bennett & Thornburgh.

If you think of buying an organ for your parlor or for your church, send to us for a catalogue. We will sell cheaper than the cheapest and guarantee satisfaction.

BENNETT & THORNBURGH.

Pastors can make something by selling organs to their people and do the people a kindness too; for we can sell through the preachers cheaper than the people can buy from others. Preacher, if you want to investigate the matter send to us for catalogue and particulars.

BENNETT & THORNBURGH.

We will sell any book or periodical as cheap as it can be bought of our Publishing House. We sell at same price and give same discounts to the preachers as the Publishing House.

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

To any of our preachers who will send us three new subscribers to THE METHODIST at $1.50 each, we will send the wonderful Neely Reversible Map, advertised in this paper. The express or postage on the map will be prepaid, so that it will not cost you a cent.

On this page we publish an adv., "For Sale," by Prof. J. F. Rives, Sr., Searcy, Ark. From personal knowledge of the property offered, it affords the Editor pleasure to commend it to the consideration of purchasers desiring to make a profitable investment in Searcy.

If you need a parlor organ write to THE ARKANSAS METHODIST.

Organs cheaper than you can buy anywhere else. Write to THE ARKANSAS METHODIST for price list.

Our big map is very popular. We have a number of orders already. Those who get it are delighted with it.

MARRIED.

Oct. 14, 1891 by Rev. O. H. Keadle, at the residence of the bride's father near Princeton, Ark., Mr. A. A. Dunn of Dalark, Ark., and Miss Addie Hall.

Oct. 22, 1891 by Rev. O. H. Keadle, at the residence of the bride's father, Mr. J. B. Davis of Lono, Ark., and Miss Bettie Nix, of Sandy Springs, Ark.

Scrofula

Is more especially than any other a hereditary disease, and for this simple reason: Arising from impure and insufficient blood, the disease locates itself in the lymphatics, which are composed of white tissues; there is a period of fœtal life when the whole body consists of white tissues, and therefore the unborn child is especially susceptible to this dreadful disease. But there is a potent remedy for scrofula, whether hereditary or acquired. It is Hood's Sarsaparilla, which expels every trace of the disease and gives to the blood the quality and color of health. Get Hood's.

Hood's Sarsaparilla

"When my boy was two years old he was attacked and suffered a long time with scrofula sores. The physician at length told us to give him Hood's Sarsaparilla, which we did. Two bottles cured him. He is now 10 years old and has not had any sign of scrofula since. We recommend Hood's Sarsaparilla to all our friends." MRS. E. C. CLIPPER, 8 Kidder St., Cleveland, O.

Entirely Cured My Boy

Hood's Sarsaparilla

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

100 Doses One Dollar

Cuticura Soap

For Bad Complexions Red Rough Hands and Baby Humors.

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

Sold throughout the world. Price, 25c.

Send for "How to Cure Skin and Blood Diseases." Address POTTER DRUG AND CHEMICAL CORPORATION, Proprietors, Boston, Mass.

Aching sides and back, weak kidneys and rheumatism relieved in one minute by the celebrated CUTICURA ANTI-PAIN PLASTER. 25c

SCIENCE IN BREAD MAKING.

At the recent annual meeting of the American Chemical Society, held in Washington D. C., the question of the value of carbonate of ammonia as a leavening agent in bread, or as used in baking powders, came up for discussion, in which Prof. Barker, of the University of Pennsylvania, and President of the Society; Dr. Richardson, late of the United States Department of Agriculture in Washington; Dr. Wm. McMurtrie, late Prof. of chemistry in the University of Illinois; Dr. E. H. Bartley, late Chemist of the Brooklyn, N. Y. Board of Health, and Prof. of chemistry of the Long Island College, and others, took part.

The consensus of opinion was overwhelming in favor of the employment of ammonia. It was stated as a fact that ammonia rendered the gluten of the flour more soluble than the original gluten, and that the bread in which this action was produced by carbonate of ammonia must be more digestible and hence more healthful, and because of the extreme volatility of carbonate of ammonia and its complete expulsion from the bread in the process of baking, it is one of the most useful, most valuable leavening agents known.

These conclusions are born out by the very elaborate and exhaustive experiments made by Prof. J. W. Mallet, of the University of Virginia, which show conclusively that bread made with a baking powder in which one per cent. of carbonate of ammonia is used, in connection with cream of tarter and soda, is not only of uniformly better color and texture, but a product more wholesome, because the ammonia serves to neutralize any organic or lactic acids present in the flour.

FOR SALE.

Rose Cottage Boarding House, Searcy, White Co., Ark. Having brought Rose Cottage Boarding House up to first-class, I now desire to sell it, as my daughter, its owner, is in Florida and wishes it sold. It is situated on the Northeast corner of Block No. 16, fronts 100 feet on Center and 140 feet on Main Street. Its main building has eight bed rooms, an office, diningroom, four closets, a kitchen, cock's room, a well of best water and a wood shed, both so located as to save steps and avoid exposure in getting either wood or water. There is also a cottage on the northwest corner of the lot of three rooms. It is disdistant from Sulphur Springs, 800 yards, from the Court House 250 yards from the Methodist Church 200 yards, from the Railroad 75 yards, from the Presbyterian Church 20 yards, and is immediate on the prominent side-walk to Galloway College. Its situation and surroundings render it, for boarding purposes, decidedly the most desirable locality in Searcy. With an established fine reputation and an increasing patronage of desirable guests, both local and transient, its future shall be what its owner shall make it. Its increasing net income, amounting for the month ending on yesterday the 22nd instant, to $62, proves it to be one of the very best investments to be made in the rapidly developing city of Searcy—the Athens of Arkansas.

Terms:—$2,000, cash. Possession given by or before the 22nd of November next.

Its entire outfit may also be bought, as an unexpected offer induces Mrs. Marshieck, its owner, and the present tenant of Rose Cottage to return to Wisconsin, her former home. If not sold by or before the 22nd of November next, I shall hope to find for Rose Cottage a first-class tenant, or else I shall have it run again under my personal supervision.

J. F. RIVES, Sr.
Searcy, Ark.

Never Fails.

Mr. S. M. Johnson, Walnut Grove, Miss., writes: "For the past several years I have been using Hughes' Tonic in my family for chills and fever, and have found it to be the best remedy I have ever used. It has not failed in a single instance."

Sold by all Druggists.

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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.

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One of the best books ever published. We furnish it at $2.75. Agents wanted to sell it.

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Curiosities of the Bible.

Contains such questions and exercises as will excite in the mind of seekers after truth a curiosity to know how, when, where and under what circumstances the facts contained in this book occurred. A vast range of Biblical literature has been searched to supply the answers. It contains 600 pages and we will sell it for $2.00.

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The large and continuous sale of this book attests its merits. It is most confidently recommended as exactly adapted to its specific object.

BETTER LAND, THE; Or, the Christian Emigrant's Guide to Heaven. Showing the Nakedness of the Land of Spiritual Egypt, the Pleasant Journey through This Wilderness, and the Glorious Inheritance of Settlers in the Celestial Canaan. By Jeremiah Dodsworth. 12mo. $1.

BIBLE DICTIONARY, A. For Sunday-schools and Families. By Bishop J. C. Granbery. 12mo. With Illustrations and Maps. $1.

In his preface to this work the author says: "To furnish accurate information in simple style with a careful selection of what seemed to me the most important points, and with as great fullness as the size of the volume allowed, has been my aim. I have been at special pains to conform every article, in spirit and letter, to the word of God." The character of the author guaranteed in advance the fulfillment of this purpose; the book itself is the crowning evidence of its successful performance.

BREAKERS BROKEN. By Miss Nannie D. Bagwell. 16mo. Illustrated. 60 cents.

One of the most attractive of all our publications. A story of Southern home life—fresh and breezy, excellent in its moral tone, with a deep under-current of religious sentiment.

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In Part I. the author, a distinguished lawyer and statesman, discusses the life of Christ, and in Parts II. and III. the lives of his apostles, Peter and Paul. From the phenomena of these lives and their influence upon the world the authenticity of their claim of a divine mission is successfully argued. The author's style is pure, concise and masterly. "No thoughtful person, with skeptical tendencies, could read this volume without finding clear light, and feeling compelled to accept the truth as it is in Jesus."—*Zion's Herald.*

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No boy who begins reading this book will ever be satisfied until he has finished it. His parents will very likely imitate his good example; and they will be sure to find something greatly to their advantage before they finish this realistic story of life in the "Old South."

HEIRS OF THE KINGDOM. By Mrs. Mary Stuart Smith. 18mo. Illustrated. 40 cents.

The merit of this little volume is sufficiently indicated in the fact that it was awarded a prize of $300 when eighty competing manuscripts were before the committee. The style is varied to suit the tastes of children of different ages. The one object is to turn them all to Christ.

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A fresh, vigorous, and entertaining story, founded upon fact, and located in Virginia. The tone of the book is healthy, earnest, manly, religious.

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Here may be found in condensed form the facts, principles, and rationale of Methodism at large, and of Southern Methodism in particular. A careful study of this book would dispel a vast deal of ignorance concerning the subjects of which it treats.

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A manual, setting forth in a plain, practical way the polity and doctrines of the Methodist Episcopal Church, South, and the duties required of its members.

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In this admirable book the author has exhibited rare good sense, little short of genius, in presenting in popular style a great many things the value of which thoughtful girls will be quick to discern and apt to utilize.

POST OAK CIRCUIT. By a Member of the Red River Conference. 16mo. 60 cents.

One of the richest, rarest, and raciest books ever issued from our press. In all our literature there is nothing like it. It is a picture gallery in which every one is sure to recognize an acquaintance. As the editor observes, "unless we are mistaken, old Avarice himself will read it with interest, shut it up, wipe his eyes, and—open his purse."

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One of the most helpful books in the English language for young people who have a mind to live to some noble purpose. It is a perfect treasure-house of encouraging examples gleaned from the wide field of biographical literature, all tending to impress the truth that "heaven helps those who help themselves."

SUCCESSFUL MEN OF MODERN TIMES. 18mo. Illustrated. 40 cents; paper, 15 cents.

Examples drawn from all the walks and ways of life. The incentives and cautions presented will be found of great service to the young.

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A complete guide-book to the whole subject of Sunday-school history, principles, and methods. "The author of this book has done his work so well, has so thoroughly treated the entire subject in its minute details that there seems little need left for anything else to be said or written concerning it."—Western Christian Advocate. "Packed full of the very condensations of instruction."—Sunday-school Journal. "Clear, distinct, practical. An excellent manual."—Zion's Herald. "Presents fully and thoroughly the entire subject."—Herald and Presbyter. "There is more common sense, directness, and wholesome suggestion, and less useless parade, impracticable methods and technical display in this volume than in any other on this subject that we have consulted."—Christian Standard.

Cotton Is Down.

It seems as if somebody had pulled the prop from under the cotton. Mark so to speak, and the price went down with a rush. We have enquired of different buyers and they are nearly all of the same opinion; they say the extraordinary pretty weather we have been having has made the receipts so enormous that the price went down accordingly; they say a spell of very bad weather would help some. We give this for what it is worth, but we want to say, we will help you out by selling you goods cheap; if you have not as yet bought from us, try us once and be convinced. Yours,

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ARKANSAS METHODIST.

WEDNESDAY, OCT. 28, 1891.

CHRISTIAN LIFE.

FROM WILLIAM ARTHUR'S SERMON OPENING THE ECUMENICAL CONF.

[Continued from last issue.]

When the Son of God was manifested among us, He became the Prototype and Exemplar of the Holy Seed. In the Old Testament the Lord made his own nature the standard for the character of His people, saying: "Be ye holy, for I am holy." So in the New Testament, the Lord Jesus Christ is the Standard and Exemplar that we should walk in His steps; for "He that saith he abideth in Him ought himself so to walk even as He walked." Kindred of nature manifested in kindred action, and honored with formal recognition, is set forth even in terms more tender and winning. "He that sanctifieth and they that are sanctified are all of one, for which cause He is not ashamed to call them brethren." Here mark the ground!—the oneness of nature, and the fact of sanctification. Not on other ground, be that ground what it may, will He call them brethren. They will not win for themselves a title to kindred with Him by quoting their Methodist parentage, or a saintly lineage in any other Church. No more shall we thus gain His recognition than did the Jews by quoting to Him their descent from Abraham. The fact that they were the children of the first Adam was testified to by their manifest fall with him in sin, and so must their rising again in the second Adam be testified to by their manifestly walking with Him in newness of life. If the Jew was not allowed to claim to be the child of Abraham unless he did the works of Abraham, and was terribly told that working evil works he was the child of his father, the devil, most assuredly neither we, nor our children, nor our children's children will ever be recognized if, naming the name of Christ, we do not depart from iniquity. Other grounds of claim to kindred with Him are continually put by the tempter into our mouths; but let us say in faithfulness one to another: "Be the Church to which you belong what it may, be the good cause you support the best in the world, be the line of God's servants in your own family bright and blessed, be the life of your pastor or that of your fellow members ever so saintly, if you yourself, instead of being a child of the kingdom, are in works a child of the wicked one, then will you yourself be cast out."

* * * * * *

In His teaching, Church membership, office, success, were all set aside as tests of nature; action and action alone would declare what that was; and action not as man sees, but as it is seen by Him to whom naught is under cover. When the disciples with joy exclaimed, "Even the devils are subject unto us through Thy name," He said: "In this rejoice not that the devils are subject unto you, but rejoice rather because your names are written in heaven." Personal birth into the divine family, personal registration in the book of living citizens of that city whose builder and maker is God, is the sole proper basis of Church office, or of success in any Church mission. And as for the individual, the only attestation of his birth into the family of God that will be recognized is good works; so for the ministers of Christ, the only seal of their apostleship is their spiritual offspring. It is vain, in any Church, for a member whose life does not accredit him to speak of his adoption into the family of God; and, above all others, it is vain in the churches that are called Methodist. So if in any Church it is a pitiful sight to see the ministers, instead of looking for seals of their apostleship, furbishing up an ecclesiastical blazon, that sight is most melancholy of all when exhibited among ourselves. Point to living men and living women walking in the raiment of the Holy Seed, the fine linen clean and white, and say, "The seals of our apostleship are ye in the Lord."

Personal service was not to pass as a substitute for the divine image any more than membership or office, or apparent success. "Many," He says, and this *many* should ring in the ears of us who, in His name, hold office and do work. "Many shall say unto Me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name cast out devils? and in thy name done many wonderful works?" But on the ground that their works were iniquity, kindred is disowned, even recognition is refused, and His word to them is, "Depart from Me."

If He thus insisted upon holiness of life as the only proof of a new birth, and upon a new birth as the only entrance to a holy life, He did it not in order to make men despair of their salvation, but, on the contrary, to lead them to come to Him and find rest for their souls. Out of Him life for the dead was an impossibility. In His presence death itself departed, and life came in; and when He breathed forth His Spirit, then did he pour out life from Himself, and infuse it into others.

"To as many as received Him to them gave He power to become the sons of God." To possess power is much; to have the prerogative of giving it is more; but to give "power to become" is among men unknown; for it involves the prerogative of giving life to the dead. Holy Scripture, in speaking of Christ's work upon nature, employs no such terms. Its language is, "All things were made by Him." To make a thing is different from giving it *power to become*. We can make iron into an engine, but we can not give it power to become one. All the science and skill, the authority and force in the United States, could not give to this church in which we meet power to become an edifice such as yonder capitol. Only where life exists is there power to become, and where life does not exist, the prerogative of giving it belongs to none save to the Prince of Life only.

The living seed has power to become a plant, the living child to become a man; but the lifeless mote cannot become anything but a lifeless mote. Place it in the hand of a man of science, and side by side with it the seed of the maple, and ask him to give it power to become a maple seed. No; in that presence science and force both say: "It is not in me; that seed represents behind it an Invisible Contriver, who gave it power to become, and to continue so to do, until the end of the world—to become timber, leaf, sap, fruit, and all along to ingrain its wood with points of beauty of a predetermined kind. This strange power draws its origin from ages lost in the *unknown*, before the first line of history, and reaches on to ages lost in the unknown hereafter. Show us that power, weigh it for us; measure it for us; tell us its chemical elements, or its anatomical structure! It is a power invisible, intangible, inaudible; silently enthroned in a speck, and from that chair of authority teaching us that it comes forth from One whose throne is set above the river-head of life.

* * * * * *

No mark of a false religion can be more certain than the putting of religion as a substitute for righteousness, nor can any perversion of a true religion be more dangerous, a perversion to which in all nations and ages, human nature is ever prone. Here the All-Merciful Jesus is inexorable. His goodness and His severity working together, as always do the severity and goodness of God; severity to wrong being one of the highest manifestations of goodness, in a case where goodness, sits higher than any bias of self-interest, holding in charge the welfare of all. Children of God are children of the light, are children of the day, not of the night, nor of the darkness. Being divinely born, they are necessarily divinely fashioned, and bear in their features some likeness, however distant, to Him who hath taught them to say, Abba, Father. They are divinely sealed with the Holy Spirit of promise, who "beareth witness with their spirits that they are the children of God." They are also divinely impelled, the impulse of the Spirit, which forms them anew, urging them to "follow after holiness," and also urging them, like their divine Exemplar, to seek and to save that which was lost. An irrepressible desire welling up in the soul of a man—"if by any means I might save some"—is the mind of Him who loves and gave Himself for us working in His Child.

Given, then, among men a race born of God, fashioned and sealed of the Holy Spirit, impelled by that Spirit to live for the end for which our Savior lived and died, you have a race bearing two characteristics—the image of God and the devotion of their powers to set forward His work. When in the Church the Holy Seed abound, the children of the kingdom, then does she hold in her hand credentials that no gainsaying can cancel; living epistles, not hidden in the parchments of the scholar, but known and read of all men; written with the finger of the living God in the hearts, and read through the living and the doings of children who bear the likeness of the Father.

* * * * * *

And now, fathers and brethren, what more shall I say? We are here, sent by a wide-spread family of Churches, which for a century and a half the world has been wont to call Methodist, and sent to what end? We are not sent to glorify Methodism; but to take counsel how it may be worked more and more for the glory of God and the salvation of the world. Any time spent in magnifying either our system or one another would rather tend to hinder a blessing than to bring one down; nor yet are we sent to disparage other branches of the Church of our common Savior, but, on the contrary, to salute them in the Lord, and with love unfeigned to wish that their children of the Holy Seed may again and again say in their ears: "The place is too strait for me." The man who here should set up a claim to any Christian privilege or excellence, as exclusively granted to us, and not equally open to all who hold the faith, would find himself a bigot in the wrong place. So any one who should propose that we assume any title which would imply that the Methodist Churches included the whole Church of Christ in any country, would find himself charged with a breach of catholicity. The whole we are not, and that we not only admit but affirm; and equally do we affirm that we are *of the whole*. As then, being of the whole, we gratefully own our manifold debts to other branches of the Church, and doubt not that, hereafter as heretofore, the grace granted to them will bring profiting to us.

If any branch of the Church denies our claim to be of the whole, that troubles us not; it only shows that they misconceive what is catholicity, and they cannot know how much we have to do, or they would not want us to spend time in doubtful disputations. If, like the laborers in the vineyard, they will let us first get the day's work done, and afterward at the time of reckoning raise their points and questions in the presence of the Lord of the vineyard, an answer will be given that will not excite fresh dispute.

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THE WOMAN'S PARSONAGE AND HOME MISSION SOCIETY.

A modest little pamphlet entitled, "The Fifth Annual Report of the Woman's Parsonage and Home Mission Society of the Methodist Episcopal Church, South," is on my table, and sets me to thinking. It is the development of an idea in the good woman's heart to provide homes for our preachers, and in that more limited form has borne fruit in many a charge that would still be without a parsonage save for this Society which helps to build more than one a week throughout the year. It has helped to establish our work in many places, and by enlisting more than 7,000 women and children in working for others has done much to develop their Christian life.

In this distinctive work of aiding in the erection of parsonages our Church alone has been blessed with the organized efforts of the women. No other Church of which we have knowledge has been so favored. But worthy as is this specific work, the time had come in the judgment of the last General Conference to enlarge the operations of the Parsonage Society by adding to it the work of Home Missions, which might include all organized efforts on the part of the women of the Church, to increase the pastoral efficiency of the preachers by intelligent co-operation in Church work. Every wise pastor knows the value of co-operation on the part of the women of his Church in visiting, collecting the youth into the Sunday-school, caring for the sick and ministering to the needy. It is now proposed to unite these several pastor's aid societies under one general society for mutual help and more intelligent work. The payment of a small annual due into the general treasury constitutes any of these previously organized societies auxiliaries of the Woman's Parsonage and Home Mission Society, and puts the local society in such relations to the whole Church as the better to plan and do its work by virtue of the fresh literature provided from time to time suggesting methods, showing results, etc. It connectionalizes all the hitherto local societies which now, doing no less work in their own field, are prepared to aid in the general work as well. Every pastor who has a Pastor's Aid Society will find it wise to have it become an auxiliary of this general society, as helping to quicken the zeal of its female members and to increase their efficiency in Church work, even of a purely local character. Not only will it result in the building and equipment of many a parsonage, and in the building up of many Sunday-schools and congregations by looking after the youth and welcoming the stranger, but in more earnest study of the Bible, in more intelligent care of the sick, in greater aptness in soul-winning. What an amount of work for the Master is possible to the Marys, Marthas, and Salomes of our day if intelligently organized and directed!

Within the limits of our Church are four cities with a population of over 200,000 souls; three others with a population of over 100,000; seven others with a population of over 50,000; and twenty-two containing more than 20,000 souls. In all of these cities we have a mission, as a Church, to the poor and needy, to the sick and the stranger. Some of these cities should employ a lady missionary specially trained for the work who might wisely lead in the necessary work to be done. Mr. Wesley understood the great service which such noble women as Hester Ann Rogers, Mrs. Fletcher, and others could do, and wisely availed himself of and directed their labors. May we not hope for a new era in our own beloved Church, as we see our noble women diligent in such labors as far as is consistent with their sacred home duties? May there not be some who would willingly devote their entire time to such work as their pastors may suggest?

The wise conservatism of our Church and people is a safeguard against any extremes in rendering our women more efficient in the changed conditions which come with large centers of population as fields of Christian work. It was in the heart of the noble founder of the Bible and Training School for Missionaries and other Christian workers to provide a place where under most competent instruction Christian women might be the better prepared as Sunday-school teachers, trained nurses, missionaries, skilled in sacred music, both instrumental and vocal, and thus prove more valuable in all the work of the Church. Accordingly the Constitution of the Woman's Parsonage and Home Mission Society was placed in the corner stone of the Training School, as showing the interest felt and the hope that many trained workers would go out from its halls into the home field as well as the foreign field. "Help those women which labored with me in the gospel." Without Lydia could Paul have planted the Church in Philippi?

E. R. Hendrix.

Kansas City Mo., Sept. 8, 1891.

The fifth Annual Report of the Parsonage and Home Mission Society not only gives a report of its progress but fully sets forth its aims. All desiring a copy can secure it by writing to Miss Lucinda B. Helm, 1500 Third Ave. Louisville, Ky.

Some fancy the charms of the lily-white maid,
Of etheral form and languishing eye,
Who faints in the sunshine and droops in the shade,
And is always "just ready to die."

But give me the girl of the sunshiny face,
The blood in whose veins courses healthy and free,
With the vigor of youth in her movements of grace,
Oh, that is the maiden for me!

She is the girl to "tie to" for life. The sickly, complaining woman may be an object of love and pity, but she ceases to be a "thing of beauty" worn down by female weakness and disorders, subject to hysteria and a martyr to bearing-down pains. Dr. Pierce's Favorite Prescription is a sure cure for these distressing complaints, and will transform the feeble, drooping sufferer into a healthy, happy, blooming woman. Guaranteed to give satisfaction in every case, or money paid for it refunded.

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ARKANSAS METHODIST

WEDNESDAY, OCT. 28, 1891.

OBITUARIES.

LEWIS.—Lee Other Lewis, infant son of W. L. and Nora Lewis, was born August 27, 1891, and died near the Section Church in White Co., Sept. 25, 1891. He was a sweet little babe, but God in his wisdom has seen fit to take him from us. I would say to his bereaved parents, mourn not; for

"This lovely bud so young so fair,
Called hence by early dawn,
Just came to show how sweet a flower
In paradise would bloom."

AUNT GERTRUDE.

BELL.—Frank Barnes, only child of S. W. and Jeffie S. Bell, was born Sept. 22, 1889; died Sept. 17, 1891. Barnes was the pride and joy of the household, but just as the bud began to bloom, it was transplanted into the Paradise of Ged. Weep not, parents; your little boy has been rescued from the storms of life, and will be watching and waiting for you at the beautful gate. Strive to meet your little ones in the city of God, and you will then join them in singing praises unto Him who hath redeemed us and washed us in His own blood.

J. B. THOMAS.

Parkdale, Ark.

TURNER.—Mattie C., daughter of M. E. and J. B. Turner, was born in Bradley Co., Ark., Jan. 31, 1891. Mattie was an unusually bright and attractive child, was the favorite of every one that knew her. Well do I remember her bright little face the last pastoral visit I made the family. O how she is missed by the loved ones at home! Her father had preceded her but a little over one year. They have met again. How hard it is to give up these bright jewels of our homes, but such is life. So let us bear the sweet word of Jesus to the broken-hearted sister, "he is not dead, but sleepeth." Believe it, dear sorrowing ones, little Mattie is not dead, but sleepeth. She is yours forever in heaven.

Z. T. MCCANN.

New Edinburgh, Ark.

BROWNLEE.—Little Charlie A., son of C. W. and L. A. Brownlee, was born in Wheatley, Ark., April 1, 1890; died Sept. 17, 1891. Little Charlie was a bright little fellow, and of course brought to home a many a pleasant hour, both by his presence, sweet smiles and cheerful voice, which will no more be enjoyed in this life; but, dear father and mother, I want to call your minds from this sad thought to a higher, grander and much more consoling thought, that while little Charlie's crib is vacant, he fills a place in the bosom of Him who said, "Suffer little children to come unto me, and forbid them not; for of such is the kingdom of heaven." Then let us not weep because he can not come to us, but rather rejoice that we can go to him. May God bless both father and mother, and keep them amid all the storms of this life, and at last bring them to Christ's home, the saints' sweet rest in glory.

W. W. HENDRIX, P. C.

BUSBY.—Robert Bernard, son of B. F. and Julia Busby, was born at Flat Bayou, Jefferson Co., Ark., June 18, 1875, and died April 10, 1891, while attending school in Searcy, Ark.

In his short sojourn on earth it was Robert's steady thought to bring joy and happiness to those he loved; in fact, his every thought was of doing good. So thoughtful, gentle, affectionate and pure, it was truly hard to part with him; but his loving and sorely bereaved parents have the sweet hope of meeting their darling again. When we look upon his grave now sodden with grass, we remember Robert as a noble and dutiful son on earth, but now redeemed and glorified, wearing the crown of everlasting love in the kingdom of our Father in heaven. Yes, in his celestial home, at the beautiful gate, he is waiting and watching for his father and mother. Then may their sorrowing hearts be sweetly comforted by the consolations of God's rich grace, and may they happily realize, that "earth has no sorrow, which heaven can not cure."

A FRIEND.

JOHN.—Winburn Davis, oldest son of Mr. J. T. and Mrs. S. J. John, was born in Cleveland Co., Ark., April 25, 1874; was converted and joined the M. E. Church, South, at Mt. Olivet near his birthplace in Aug. 1888. I was kneeling close by his side when the happy change took place, and he arose with a radiant face to go to his father with the old, old story of Jesus and his love. That was a happy night in the history of that Christian family. Winburn was loved by his school-mates and all his associates. He was a kind and a devoted son. He loved his parents, and especially his mother—in her afflictions ever ready to assist her in the domestic duties of life, and to shed the pure light of a Christian life in his father's home. O how sad your home, dear bereft ones, but look up through your tears and see by faith your angel boy arrayed in white in that beautiful home, which God has prepared for us all. He can not come to us, but thank God we can go to him.

Your former pastor,

Z. T. MCCANN.

New Edinburgh, Ark.

TOTTY.—Flora, infant daughter of Mr. J. C. and Mrs. N. E. Totty, died Sept. 21, 1891, age two years and one day. The little sufferer bore the pain with patience and when life was no more, it seemed that she only slept, and verily she did sleep, but it was "asleep in Jesus." The good Shepherd is gathering his lambs in, "for of such is the kingdom of heaven." Father and mother, look to the Lord in your bereavement and he will comfort you.

A COUISIN.

SUTTON.—Mariah Jane, infant daughter of Rev. Jas. E. and Alice Sutton, died at Cleveland, Ark., Sept. 12, 1891, aged one year, 7 months and 24 days. She was a precious child, and the blow was a heavy one to her parents; but as their earthly affections are torn asunder, the heavenly ties are made stronger. Look up, dear father and mother, where your dear child has gone. "Come unto me," says Jesus, "all ye that labor and are heavy laden and I will give you rest." Be ye faithful unto death and you shall meet little Mariah Jane again.

JOHN H. SMITH.

Cleveland, Ark.

CONINE.—Died at his home Sept. 12, 1891, of swamp fever, Johnny Conine, son of George Conine, age 16 years. He was a member of the Methodist Church and has gone to claim his reward at the hands of the blessed Savior, who said, "Be ye faithful unto death and I will give you a crown of life." To know him was to love him. Our loss is his gain. May God sanctify his death to the good of his parents. May their bleeding hearts be healed by God's love, that maketh not ashamed but casteth out all fear; and may God cleanse their hearts from all that is evil and lead them by his unerring counsel and at last number them with the redeemed, there to be ever with the Lord and their precious loved ones.

GEORGE W. MCCARTY.

FARR.—Little Mary Irene, daughter of J. C. and Julia A. Farr, was born in Lamar Co., Texas, Nov. 22, 1888, and died in Hot Springs, Ark., June 18, 1891. Little Irene was the pet of the household, being the only girl in the family. This, with many other winning traits of character for one of her age, made her especially attractive and lovable to her parents. But death in his impartial harvest passed this home and wrested from the fond embrace of these doting parents their charming beauty and she smiles here no more. But thank God, dear grief-stricken ones, there is a home prepared for your little one by Him who said, "Suffer little children to come unto me; and forbid them not, for of such is the kingdom of heaven." While she watches and waits for you, "be ye also ready" for the summons, and then you shall enjoy a reunion that knows no parting.

W. R. HARRISON.

CHANDLER.—Sister Nancy Jane Chandler (*nee* Holman) was born Dec. 26, 1842, in Union Co., Ky.; was married to Dr. T. C. Chandler in Morganfield, Ky., Oct. 5, 1863. She professed religion and joined the Free Will Baptist Church in Charlottetown, Ill., in 1867. She came with her husband to Arkansas in 1876 and joined the M. E. Church, South, at Pea Ridge in 1886. She departed this life at her home at Walnut Lake, Ark., on Sept. 22, 1891. She died very suddenly. She was the mother of ten children, three of them are yet living to mourn the loss of one of the most devoted mothers I ever knew. Sister Chandler was loved by all who knew her. She was faithful to every trust, and will be missed by the community in which she lived. She loved her Church, and we trust has gone to enjoy the complete felicity of the Church triumphant. May her example live in the hearts of those she left behind. Her, Savior whom she delighted so much to serve, will be a sweet refuge to the heart-broken husband and weeping son and two daughters. Dear friends, live as she lived, and your parting is not forever.

Her loving pastor,

ROBT. H. POYNTER.

Redfork, Ark.

CHURCHWELL.—Grandma Francis Hester Churchwell was born Dec. 25, 1800 in Ga.; moved to Ala., where she professed religion and joined the M. E. Church, at 16 years of age; thence to Tenn., where she was married to Bro. A. Churchwell and afterward removed to Arkansas about 1847. Bro. Churchwell died many years ago but Grandma lingered on the shores of time for many lonely years afterward. She passed through the "valley and shadow of death" May 23, 1891 from Bryant, Saline Co., Ark. The veterans of the cross who had known Grandma in her active years describe her as an earnest worker in her sphere for the Master's cause. She expressed herself as waiting patiently for the Lord's summons as her dissolution approached. One by one these links to the past generations are broken, and we are made sad by their departure while we by faith realize our loss is their gain. To her sorrowing daughters doubtless heaven is sweeter, because mother is there. We'll meet again. By their sympathizing pastor,

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Business Manager.

Mar6—110
Mar8—112
Mar10—114
Mar12—116

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STATE PROHIBITION ALLIANCE.

The Seventh Annual Session of the State Prohibition Alliance was opened at the State House Tuesday night Oct. 20, 1891. Devotional exercises were conducted by the President, Rev. H. W. Brooks. Delegates were enrolled from various counties as follows:

Carroll county:—Hon. Geo. C. Christian.

Clark county:—Rev. J. C. Williams, R. H. Etheridge, J. B. Hammond.

Faulkner county:—Rev. D. J. Weems, Jno. Harrod.

Garland county:—Rev. J. S. Van Meter,

Hempstead county:—Rev. H. W. Brooks, Mrs. H. W. Brooks, Rev. J. C. Rhodes, Miss Carrie Randall, A. J. Cheatham.

Hot Springs county:—Rev. J. R. Harvey.

Johnson county:—Hon. A. S. McKennon, Rev. C. R. Rhodes, J. W. Hinchey, Mrs. J. W. Hinchey, O. C. Ludwig.

Lee county:—Rev. S. L. Cochran.

Lonoke county:—F. P. D. Hanna.

Logan county:—Rev. J. L. Hays.

Little River county:—Rev. Geo. M. Hill, Rev. Jno. H. Dye, proxy for Prof. Alfred Mitchell, Hon. Geo. Thornbugh, proxy for Dr. J. M. Dunn, E. R. Steele proxy for F. A. Locke.

Nevada county:—Rev. T. W. Hays, Rev. G. S. Sexton, Alex Vaughn.

Pulaski county:—Maj. J. L. Palmer, Rev. Dr. W. A. Welcher, Rev. J. R. Moore, Rev. Dr. Jno. H. Dye, Rev. Dr. M. N. Powers, Rev. W. A. Steel, Rev. R. R. Moore, Jno. F. Hafer, J. Huntley, Prof. Otis Patten, Mrs. M. C. Davis, J. B. Suttler, Mrs. J. B. Suttler, Rev. Dr. Z. T. Bennett, Hon. Geo. Thornburgh, J. A. Basye, M. J. Clay.

White county:—Hon. J. P. H. Russ, Mrs. T. A. Dunlap.

A temperance love-feast was then conducted by Bro. Geo. C. Christian for an hour or more, during which brief and entertaining talks were made by Bros. Christian, Brooks, Moore, Hayes, Cochran, Hanna, Welcher and Suttler. The President then read his annual address, and upon motion of Bro. Christian, three committees were appointed upon the recommendations therein contained, to-wit:

Finance:—Revs. J. C. Williams, Geo. S. Sexton, J. C. Rhodes.

Organization:—Rev. Geo. M. Hill, Rev. J. L. Hays, Hon. Jno. P. H. Russ.

Establishment of Paper:—Hon. Geo. C. Christian, Alex. Vaughan, Rev. Jno. H. Dye.

Resolutions:—Revs. J. R. Moore, S. L. Cochran, T. W. Hays, W. A. Welcher, Mrs. M. C. Davis.

Hours of meeting were fixed at 10 a. m. to 12 m. and from 2 to 4 p. m.

The President, Secretary and Rev. J. R. Moore were appointed a committee on program. Mass meeting was appointed for Wednesday night, to be addressed by Hon. Geo. C. Christian and Prof. J. H. Sledd.

Rev. Dr. Dye cordially invited the Convention to visit the Blind School. Adjourned.

WEDNESDAY MORNING SESSION.

Opened with devotional exercises conducted by Rev. Geo. M. Hill. Minutes read and approved. The matter of a proposal to secure the arsenal grounds in Little Rock for brewery purposes was brought up and on motion of Rev. Dr. Van Meter was referred to the Committee on Resolutions.

The President called for reports of the work and the counties were represented by the delegates present as follows:

Carroll county:—Hon. Geo. C. Christian.

Clark county:—Rev. J. C. Williams, R. H. Etheridge.

Hempstead county:—Rev. W. H. Brooks, Rev. J. C. Rhodes.

Garland county:—Rev. J. S. Van Meter.

Johnson county:—Hon. A. S. McKennon.

Lee county:—Rev. S. L. Cochran.

Little River county:—Rev. Geo. M. Hill.

Logan county:—Rev. J. L. Hays.

Lonoke county:—F. P. D. Hanna.

Nevada county:—Rev. T. W. Hays, Alex Vaughan.

Pulaski county:—J. B. Suttler.

A summing up of the reports show that the chief difficulties lie in politics, and indifference on the part of the genuine prohibitionists. Political leaders made corrupt combinations to secure the offices, and the beneficiaries of these combinations are naturally men who will not enforce the law. Prohibitionists often allow partisan zeal and feeling to lead them into support of men unfriendly to the cause. All the reports indicated the necessity of more thorough organization. On the whole there appears no room for discouragement. Thirty-one counties have no license, and in 15 others, there are one or two saloons, and they are in remote and out-of-the-way places.

AFTERNOON SESSION.

Devotional exercises conducted by Rev. R. O. B. Morrow. Minutes read and approved. Report of the Committe on Organization was presented by the Chairman, Rev. Geo. M. Hill, to-wit:

We, your Committee on Organization, having carefully considered the matter referred to us, beg leave to report that we deem it of the utmost importance that we put in the field as soon as practicable, two lecturers whose business it shall be to travel from county to county throughout the State speaking on the subject of prohibition, and organizing local Prohibition Alliances under the direction of the State Executive Committee. Let such alliances as far as practicable be formed in every town and township and county. [Signed].

Hill,
Hays,
Russ,
Committee.

Bro. T. W. Hays moved to lay report on table until other committees could report, and then consider all together. Adopted. Committee on Establishment of Paper, reported through the Chairman, Hon. Geo. C. Christian, recommending organization of a stock company with 500 shares of $10 each and that the paper should be established as soon as the stock subscribed. (For details see paper marked "B").

Rev. Dr. Van Meter moved to docket the report temporarily to give the Finance Committee opportunity to offer a resolution. Carried. Finance Committee through the Chairman, Rev. J. C. Williams offered a resolution, setting forth that the Alliance was in debt something like $156, and recommending an immediate collection and also another at night session. The resolution was adopted and a collection was taken up amounting to $6.00.

On motion of Dr. Van Meter the report of the Committee on Organization was taken up for consideration. Adopted and report discussed by Bros. Rhodes, Moore, Bennett, Van Meter and Harrod. Bro. Van Meter offered as an amendment that the verbiage be changed to read that the lecturers shall speak "on the evils of the licensed liquor traffic, and organize county and township anti-license clubs."

The amendment was discussed by Bros. Cochran, Christian, Van Meter, Bennett, Russ and Hill and upon being put to the vote was lost. The report of the Committee was then adopted.

On motion, the report of the Committee on Paper was then taken up for consideration.

On motion, the time was extended. The report was discussed by Bros. Suttler, Bennett, J. R. Moore, Hill and Sexton. It was then moved to recommit, Bro. J. R. Moore opposed a recommittal without instructions; also, Bro. Rhodes. A point of order being raised, the Chair ruled the motion to recommit out of order.

On motion, further consideration was postponed until after reading the minutes on Thursday morning. Bro. McKennon offered a resolution which was referred to the Committee.

On motion, election of officers was set for the night session after the addresses. Adjourned.

WEDNESDAY NIGHT SESSION.

Devotional exercises conducted by Rev. Dr. Curl. Eloquent addresses were delivered by Hon. Geo. C. Christian and Hon. A. S. McKennon. J. B. Suttler at the request of the President made a short talk and took up a collection amounting to $12.00.

On motion, election of officers postponed to Thursday morning.

THURSDAY MORNING SESSION.

Devotional exercises conducted by Rev. T. W. Hays. Minutes read, amended and approved.

On motion, the $18.00 collected was ordered turned over to Bro. H. W. Brooks on account of money expended by him.

Report of Committee on Paper was made special order for 10:30 a. m.

Election of officers was entered upon and resulted as follows:

President, Hon. A. S. McKennon, Clarksville; Vice-Pres., Rev. Dr. W. A. Welcher, Little Rock; Secretary, O. C. Ludwig, Clarksville; Treasurer, Hon. O. B. Rollwage, Forrest City.

The President, Secretary and Bro. McKennon appointed a Committee to nominate Executive Committee and Lecturers.

Sister T. A. Dunlap, State President W. C. T. U. introduced to the Convention. Rev. Mr. Mizell and Rev. S. McDaniel of Little Rock enrolled as members.

Report of Committee on Paper was then taken up and discussed. Bro. Bennett offered a substitute looking to the establishment of a literary bureau to be conducted by the President and Secretary. After a lengthy and vigorous discussion, the substitute was withdrawn and the original report adopted.

Talks on finance were made by Bros. McKennon, Rhodes and Christian. On motion all indebtedness was referred to the Executive Committee.

On motion, time was extended. Bro. Weems nominated Conway as the next place of meeting; his kind invitation was cordially accepted, and Conway unanimously elected.

Bro. J. L. Palmer made a few remarks, and on motion a resolution of thanks to Bro. Palmer for his long and faithful service, and of condolence in his extreme feebleness was adopted by a rising vote.

Committee on Resolution through the Chairman, Rev. J. R. Moore, made their report (see first page) which was amended and adopted. Special Committee appointed for that purpose nominated as

EXECUTIVE COMMITTEE

A. S. McKennon, O. C. Ludwig, Clarksville; C. C. Colburn, Ozark; W. W. Folsom, Augusta; J. R. Moore, Little Rock; S. D. Johnson, Marianna; W. C. McKinnis, Rison.

PLEASANT EMPLOYMENT AT GOOD PAY.

The publishers of Seed Time and Harvest, an old established monthly, determined to greatly increase their subscription lists, will employ a number of active agents for the ensuing six months at $50 per month or more if their services warrant it. To insure active work, an additional prize of $100.00 will be awarded the agent who obtains the largest number of subscribers. "The early bird gets the worm." Send four silver dimes, or twenty 2-cent stamps with your application, stating your age and territory desired, naming some prominent business man as reference as to your capabilities and we will give you a trial. The 40 cents pays your own subscription and you will receive full particulars. Address SEED TIME AND HARVEST,
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The United States Government, after elaborate tests, reports the Royal Baking Powder to be of greater leavening strength than any other. (*Bulletin* 13, *Ag. Dep., p.* 599.)

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"The Royal Baking Powder is composed of pure and wholesome ingredients. It does not contain either alum or phosphates, or other injurious substances. Edward G. Love, Ph. D."

"The Royal Baking Powder is undoubtedly the purest and most reliable baking powder offered to the public.
"Henry A. Mott, M.D., Ph.D."

"The Royal Baking Powder is purest in quality and highest in strength of any baking powder of which I have knowledge.
"Wm. McMurtrie, Ph. D."

LECTURERS.

Hon. Geo. C. Christian, Eureka Springs; Rev. Mr. Cason, Forrest City. The report was adopted.

Rev. Dr. Bennett kindly offered the use of the columns of The Arkansas Methodist for publication of the minutes. Accepted and a vote of thanks tendered The Arkansas Methodist for past and present courtesies.

Thanks tendered the Jesse French Piano and Organ Co. for the use of their organ during the Convention.

Minutes read and approved. The Convention then adjourned *sine die* with benediction by the President.

J. B. Suttler, Sec'y.

Fifty-one shares of stock subscribed toward the establishment of a paper devoted to the work of the Alliance.

PASTOR KOENIG'S NERVE TONIC

Two Bottles Cured Her. VI

Carroll, Ia., July, 1889.

I was suffering 10 years from shocks in my head, so much so that at times I didn't expect to recover. I took medicines from my doctors, but didn't get any relief until I took Pastor Koenig's Nerve Tonic; the second dose relieved me and 2 bottles cured me. S. W. PECK.

Vanished.

Rev. E. M'DONOUGH, of Lowell, Mass., vouches for the following: There is a case of which I have knowledge, and I am very glad to avail myself of the opportunity to make known the good derived from the use of Koenig's Nerve Tonic. The subject is a young lady who had been suffering from early childhood. On my recommendation she procured your remedy, and for three months the fits of epilepsy to which she has been so long subject have ceased entirely.

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

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

KOENIG MED. CO., Chicago, Ill.

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

WILBOR'S COMPOUND OF PURE COD LIVER OIL AND PHOSPHATES OF LIME, SODA, IRON.

For the Cure of Consumption, Coughs, Colds, Asthma, Pneumonia, Influenza, Bronchitis, Debility, Wasting Diseases and Scrofulous Humors.

Almost as palatable as cream. It can be taken with pleasure by delicate persons and children, who, after using it, are very fond of it. It assimilates with the food, increases the flesh and appetite, builds up the nervous system, restores energy to mind and body, creates new, rich and pure blood, in fact, rejuvenates the whole system.

FLESH, BLOOD, NERVE, BRAIN.

This preparation is far superior to all other preparations of Cod-Liver Oil. It has many imitators, but no equals. The results following its use are its best recommendations. Be sure, as you value your health, get the genuine. Manufactured only by Dr. Alex. B. Wilbor, Chemist, Boston, Mass. Sold by all druggists.

COMMISSIONER'S SALE.

Notice is hereby given, that in pursuance of the authority and directions contained in the decretal order of the Pulaski Chancery Court, rendered in the cause (No. 3825) pending in said court on the 10th day of October 1891, wherein C. T. Walker is plaintiff and Robert Williams, Sallie Williams, R. W. Martin and A. E. Martin are defendants, the undersigned as commissioner of said court will offer for sale at public outcry to the highest bidder, at the East front door of the Pulaski County Court House, in which said court is held in the city of Little Rock, Arkansas, within the hours prescribed by law for judicial sales, on

Wednesday the 11th day of November, 1891,

the following described real estate, to-wit: Lot numbered six (6) in block numbered twenty (20) in Marshall and Wolf's Addition to the city of Little Rock, Pulaski County, Arkansas.

Terms of sale: On a credit of three months, the purchaser being required to execute note with approved security and a lien retained on the premises sold to secure the payment of the purchase money.

Given under my hand this 20th day of October, 1891.

L. J. Hicks,
Commissioner in Chancery.

Ratcliffe & Fletcher, Solicitors for plaintiff.

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