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.

Vol. X. LITTLE ROCK, ARKANSAS, WEDNESDAY, NOV. 11, 1891. No. 27

METHODISM AND THE FAIR

The Methodist Ecumenical Conference spoke plainly about the coming world's fair in its relation to the Sabbath. A report, made by a committee of which Dr. Lewis Curts of this city was chairman, was unanimously adopted. That report condemns an open fair on Sunday as a violation of the traditional Sabbath observance so long observed by the American people and their Anglo-Saxon ancestry. It was declared that the exposition should exhibit to visitors from other lands a characteristic American Sabbath. It was said that an open fair would rob many people of a right to a Sunday for worship, and cause many others to work on God's day. It was plainly said that the motives to open the fair on that day are mercenary and not philanthropic, since the effort is to increase receipts and cause more transportation by railways. The opinion was expressed that many exhibitors from Great Britain and other Christian lands will refuse to display their exhibits on the Sabbath, and thus rebuke the mercenary spirit that would open the gates on Sunday. These declarations should be viewed in the light of one other report made by the committee in statistics in which occur the following figures. The Methodist populations in the world are thus stated, the totals being carefully conservative and safe from criticism:

Countries.	Ministers.	Members.	Adherents.
Europe	4,481	915,284	4,209,601
Asia	533	34,334	114,968
Africa	294	71,147	283,376
Australia and Polynesia	786	93,140	488,183
America	36,601	5,380,494	20,281,976
Totals	42,695	6,494,399	25,378,104

The report suggests that the adherents to Methodism have increased about thirty per cent. since the first Ecumenical in 1881, the estimate being based upon the statistical tables given at the London Conference by Rev. Arthur Edwards. It ought to be plain to the managers of the fair that this voice from a Church which numbers about six and a half million members should be regarded. According to a conservative estimate each member stands for at least three other persons who, not members, are really adherents to the Methodist Church, the bond being family and social. It is correct to say that as a Church and Church community there is no difference of opinion among us as to the moral and religious obligation to keep the fair closed on God's day. When a little free-thinking club that represents about fory members speaks in favor of a fair open on Sunday, many of the daily papers parade the fact in order to reinforce those who are not friends of a Sabbath for human rest and worship. Even "darkened" Africa contains an army of Methodists which is larger than the combined bodies of "liberal Churches" in America who have uttered their plea for a European Sabbath in the enlightened United States. A Sabbath desecrated in the United States would grieve Asiatic and African Christian constituencies who are trying to bless those continents with the gospel. A recent convention of Unitarians of Illinois expressed its hope that the machinery of the fair should be at rest on the Sabbath, and that the art departments and the ordinary exhibits might be seen that day. That convention is to be congratulated upon its desire to go on record in protest against the liquor traffic. These declarations show progress. We are glad that Unitarians prefer that work shall cease in the fair on God's day, even though we greatly regret that they do not strongly deprecate all Sunday opening during the exposition. Those who begin to use the Sabbath for their "own pleasure" are sure to complete their sad work by causing Sunday to be used for work. The best interests of the workingman demand that the fair as an institution should respect the traditional regard for the Sabbath "which has so long been cherished by the American people and their Anglo-Saxon ancesters."

We cannot avoid the conviction that this anti-Sabbath crusade is strongly reinforced by mltiutudes who do not love the Church of Christ, and who are wily enough to see that disregard for and desecration of the Sabbath will go far to wound and defeat that Church. Wo worth the day when enemies are permitted to strike such a blow at the truth. The men and women who in their official capacity conclude to open the fair on Sunday are weighted with responsibility far more grave than that borne by any court in Europe which may decide the question of a continental war in our generation. The decision to be made within the next year will live in human history forever, and those who may cast the votes which will turn human progress backward must answer during generations to come. No one will congratulate them if they administer unwisely. Should they do the wrong thing some tendencies will be set in motion that will tell upon civilization for five centuries. No man should be willing to set loose the furies of rebellion against God and disobedience to the divine forces which were sent into the world to lift and save the race. —Northwestern (Chicago) Advocate.

NOTES FROM HIGHLAND DISTRICT, MESOPOTAMIA CONFERENCE.

This District, like many others, has a diversity of gifts, qualifications, etc., among its representatives. There are the Sturdys and the Fickles, the True-Hearts and Nobles, the Pleasants and the Sours, the I-Cants and I-Won'ts, who live here by the score and persist in asserting their prominence in everything. Then we have some smart Alecks and some green Alexanders. Green Alexanders are usually quiet, good-natured fellows, if smart Alecks will let them alone. They have one misfortune however—they never see the danger of delay till it is too late to apply a remedy, indeed if there be a remedy for neglected opportunities. They never see the virus hidden under smart Aleck's smooth tongue and when he begins to advise them to put off the time of taking their public collections till Fall, they think he is very smart and so they adopt his plan and agree to take no public collections until they hold protracted meetings, and then smart Aleck advises them that it will ruin the interest of the meeting to take a public collection, and so poor Green comes to the next session of Conference without the amount of his collections, that he might have had if he had not listened to smart Aleck. This same smart Aleck is one of the most successful sowers that you ever saw. He sows the seeds of discord and rebellion broadcast, all over the land, where he goes; and the places he does not reach in person he fills with written seeds through the mails. He seems to be in his most delightful employment when writing to the old maids, who live at or near the largest towns in the Highland District, and have become offended because they were not given the largest classes in Sunday-school, or because they were not consulted about the most opportune time and the most appropriate way of doing anything in the Church. He writes them that he is very sorry that things are so poorly managed in the Church where they live and he endeavors to console them by expressing his sympathy for them in their imaginary suffering and assures them that he wants them to be loyal to the Church and their pastor, but, he adds, for the present year, and —well! next year he will use his utmost influence to secure a change in the pastorate of their Church. He further informs them that he was very much surprised at the mistake which the Bishop and his cabinet made at the last Conference in appointing Bro. Z. to such an important place as Y. station. He concludes his epistle with a degree of suavity, tinged with gravity, and incloses his photograph as a perfect model of the man whom they need as pastor for next year. He is the busiest fellow in all the land; he has more things to write about and more people to write to than all the rest of us. He writes to everybody who wants him to write to them and to scores of those who do not want him to write to them. He talks to every one and speaks his opinion slyly about other people's matters generally; he is very careful to keep prominently before you the personal pronoun "I." In his estimation nothing is done correctly unless he was first consulted about it. He is a professional fault-finder, but in this he is as adroit as a French dancing master and as cunning as a fox. He makes it convenient, by way of special friendship and warm personal regard, to call on Bro. Sorehead and Sister Hard-to-please. With a seeming degree of candor, he sighs deeply over the sad state of things on R. circuit and tells them that he fully understands their state and the doleful situation on R. circuit; that what the pastor lacks is talent, and what they most need is a man of talent; therefore, he pledges himself to secure for R. circuit a man of great talent for the next year.

Mr. Editor, are you acquainted with this distinguished gentleman known as Smart Aleck? If not, you are highly favored among men, for nearly all men have been bored by him more or less, and he seems to take delight in making himself irksome to all he comes in contact with, by his continued use of the pronoun "I." Make a visit, Mr. Editor, to Highland Distriot, and if we can get this gigantic Rechabite to condescend to it, we will give you an introduction to him, and perhaps through his influence you can secure all the green Alexanders as subscribers to your paper.

HIGHLANDER.

REV. DR. R. ABBEY.

In the N. O. Advocate we read with inexpressible sadness Bishop C. B. Galloway's notice of the death of Rev. Dr. R. Abbey at the home of his daughter, Mrs. Dr. Magruder in Yazoo City, Miss. Of him Bishop Galloway says: Born Nov. 16, 1805, in a few weeks he would have reached his eighty-sixth year. His last illness was of short duration. Vigorous, alert, active, he seemed destined for a century of service; but the Master sent an earlier summons which found him, to use his own triumphant words, "ready to go; willing to stay."

A great leader in our Israel has fallen—a citizen of large usefulness and broad sympathies, a Christian of sturdy and many virtues, a theologian of profound and varied learning, an author of world-wide fame, a man of unblemished and beautiful character, has been gathered to his fathers. Full of years and honors, the friend of all, the enemy of none, a Christian philosopher, ends his modest life in perfect peace.

His birth-place was near Rochester, New York, but when sixteen or seventeen years of age he came South, and found employment with a merchant in Natchez, Miss. By extra diligence and sterling integrity, studying late at night and early in the morning, he not only rose to the headship of the firm, but became a man of great learning. In connection with his duties as a clerk he edited a newspaper for several years, and there acquired that facility in the use of his pen which made a voluminous writer and author. He published thirteen volumes, besides a number of pamphlets and multitudinous articles for reviews and magazines. His name has for years been familiar to the columns of all our Advocates.

In early life he became a Christian and a Methodist, was a steward and class leader for years, and was licensed to preach in 1841. Though lacking the elements of oratory, his preaching was instructive and eminently edifying.

I have known few men as discriminating in judgment, as profound in learning, as rigid in analysis and as luminous in statement.

He died peacefully—without fear or tremor. The night before the end came, when the pastor of his family, the Rev. R. J. Jones, arose to go to the prayer meeting, he beckoned him to his bedside and repeated, with strong voice and discriminating emphasis, the twenty-third Psalm. After that he scarcely spoke. With strong faith he *walked* through the valley of the shadow of death.

What a cheerful, happy, active old age was his! He never seemed old—never out of sympathy with the current thought and life of the world. Up to the last his pen was busy, his brain at work, his heart solicitous for the prosperity of Zion. Only a few weeks ago, a veteran of eighty-five years, he attended as a delegate the State Convention of the *Young* Men's Christian Association.

ARKANSAS CONFERENCE.
OLD MINUTES CULLED.

The 6th Session met at Batesville, Nov. 10, 1841, just five years after the orgainization of the Conference in the same city. Bishop Morris was in the chair each session. So Dr. Hunter interlines.

Admitted on trial: Geo. Benedict, Jno. Cowle, H. Hubbard, L. C. Adams, Jeff Shook, I. T. Collins, N. Taylor, W. T. Anderson, Wm. McIntosh, T. C. Tinder.

Of the class of 1840, B. F. Harris and Green Woods disappear, but Saml. Robins, S. W. Moreland, M. B. Lowry, T. D. Stroud are added. Stephen Carlisle comes into full connection alone, but five go out by location, M. S. Ford, J. W. P. McKenzie, M. Perry, R. W. Cole, J. C. Groce. White members and local preachers 5,066, increase 757. Blacks 828, increase 103. Indians 1,819, increase 295. Amount divided among six Bishops and fourteen preachers, $857.06. Collected for missions, $357.37, the largest yet reported. Jno. Harrell at Little Rock, J. C. Parker at Batesville, W. P. Ratcliffe at Helena, Robt. Gregory of Red River, and D. B. Cumming at Fayetteville, are the Presiding Elders. Little Rock, A. Hunter; Batesville, J. Custer, seem to be the only stations.

The 7th Session began Nov. 16, 1842, in Helena. Dr. Hunter says Bishop R. R. Roberts presided and Bishop Andrew assisted. T. G. T. Steele, A. L. Kavanaugh, W. H. Hawke, D. L. Bell, Jno. Boston, C. M. Slover, W. D. Collins, J. D. Martin, Thos. Stanford, J. C. Kolbe, L. Atkinson, were admitted on trial. The class of 1841 remain on trial in tact. Received into full connection: Bryan, Robins, Moreland, Lowry, Stroud. The newly ordained Elders are Mason, Cobb, Clark, Eastabrook. Bryan and Robins locate. Statistics grow vigorously. Whites 6,545, increase 1,591, Blacks 1,091, increase 263, Indians 2,274, increase 455. Six Bishops and twenty-five preachers get $917.83. Widow or orphan not mentioned. For missions $193.35. Clarksville, Ft. Towson, Washington, are the new Districts. Ratcliffe, Harrell, Parker, Cummings, Custer, Hunter, G. W. Morris are the Presiding Elders. They are spoken of as giants, and those as the halcyon days of early Arkansas Methodism. Have we ever beat this list, with Cowle, Stanford, Roberts, Estabrook, Bertholf, Duncan, Carlisle, the Steeles, Truslow, Cobb, Annis, Brown and others of high renown and at their zenith?

The 8th Session was held in Clarksville, beginning Nov. 15, 1843. Bishop Andrew presided. Admitted on trial: A. S. Bell, J. Wayland, C. H. Edwards, J. H. Biggs, G. W. Cottingham, Tussawalita. Ffteen remain on trial. Of the class of 1842, Kavanaugh, Howke, Atkinson are gone. To this class are silently added W. A. Hamill, J. H. Blakely, R. R. Burts, Jno. Page, J. J. Roberts, L. B. Dennis, and with these Danl. Adams hangs fire the fifth year. Ten are regularly admitted into full connection, among whom David Crawford enters unannounced. Fifteen are Deacons, two are newly ordained Elders. Six located: Moreland, Cobb, Graham, Simmons, Alvin Baird, G. W. Morris. In the appointments, not named heretofore, we have J. McElroy, H. W. Balch, W. H. Goode, H. C. Benson, A. Cummings, S. G. Patterson, Travis Owen, W. W. Okchiah. Of those located heretofore we have W. G. Duke, S. Holford, J. H. Rives. All the Districts are enlarging with Fayetteville out of all proportion with the Indian work. Ft. Smith and Van Buren is the only new station. White members 8,770, increase 2,113, Blacks 1,804, increase 713, Indians 2,840, increase 566. Paid six Bishops and fourteen preachers $648.52. So far those re-admitted, discontinued, very seldom the transfers either way and the Secretaries are not mentioned. Henceforward we have the details till 1854-5, 1862-66, except the roll of members. J. A. WALDEN.

FROM LOUISIANA.

MR. EDITOR:—We are having very dry weather now in North Louisiana. Dust, dust everywhere. A prominent physician, we are told, near here has recently advanced the idea that dust is a good thing; that to breathe it is an antidote to malaria. We are breathing it, and eating it too. We have always heard that one must eat a peck of dirt in a life time, but we had never heard before that it was conducive to health. Up to date we have lost two members of our Conference this year by death: John Pipes, a superannuate over seventy years of age. He had labored fifty years in this Conference, and was esteemed among us about as your venerable Hunter is with you. Noble man! He was faithful unto death, and of course has received a crown of life. The other was B. F. Alexander, who was sixty-two years of age, and had labored in the Conference since his youth, and was always faithful everywhere. He died at Morgan City near the Gulf coast, and was pastor there.

Our town has been considerably depleted this Fall by the departure of a goodly number of young ladies and gentlemen to attend the different schools. The boys in the main go to New Orleans to attend commercial, medical and law schools, and some of the girls are at Mansfield this State, and some are at Brookhaven, Miss., and some are attending the New England Conservatory of Music at Boston, Mass. How rapidly the facilities for mental culture are increasing, and how eager our people are in the main to avail themselves of these facilities. While this State is far behind some others in point of temperance, and in the enforcement of law, she is fully abreast with the times in educational advancement.

We love to read the discussions in the late Ecumenical Conference. We have no doubt the whole delegation drew nearer to God and nearer to each other during the few days they were together. The assembly must have been a beautiful sight. English, Irish, French, African, &c., of different colors and speaking different languages, but all one in Christ. Are not all Christians, of every name and color and tongue, all one in Christ? We hold that every true Christian loves every other Christian. The great Spurgeon of London, and Bishop Brooks of Massachusetts, have too much religion and too much sense to be selfish, and we have never been able to understand a selfish Christianity.

Our political excitement is still on the increase. We thought as the U. S. mails were closed against the lottery, and ministers and the good people in our own State and those in other States all opposed it, that from shame the struggle would be given up, but the Company have no shame. They seem more determined than ever, and no doubt will make the fight until April next. They have the names of Generals Beauregard and Early connected with the iniquitous business to make it appear respectable. About the time of the establishment of the lottery, Gen. R. E. Lee was offered $10,000 a year for the use of his name, but replied that "his good name was all he had, and he wished to keep that." During the session of our last legislature, there was a poor representative from one of the western parishes who was offered $50,000 for his vote, but refused.

THE METHODIST is as good, or better than ever. Such an enterprise as establishing a Methodist paper permanently in Little Rock was regarded almost impossible a few years ago, but we think THE ARKANSAS METHODIST is there now to stay. God bless you,

H. ARMSTRONG.

Bastrop, La., Nov. 5.

☞Look at the subscription date printed at the right of your name!

If in arrears and you will pay us *during this month* the amount you are due *to* Nov. 1, 1891, with $1.50 additional for 1892, we will send you this paper *free* of charge two months, Nov. and Dec.

Please remit or pay the money to your pastor, and let us move up your sub. date to Dec. 31, 1892. Will you?

CHRISTIAN GIVING.

Discussing this subject some time ago in the Southern Advocate Rev. Henry M. Mood said:

St. Paul in his first letter to the Corinthians, xvi, 1, says: "Now, concerning the collection for the saints, as I have given order to the Churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store as God has prospered him, that there be no gatherings when I come."

There are two general principles involved in this specific direction. 1st. That regular and systematic giving is a duty; and, 2d. That a Christian man's liberality ought to run parallel with his prosperity. Of course there must have been some per cent. rule or basis, which the apostle does not mention, which must have been well understood, and which the apostle took for granted. This certainly was the tithe, as no other rule is ever mentioned either in the Old or New Testament. It certainly could not have been a rule for any less amount than this.

The Jewish Church was not aggressive. It had only to support itself and its poor, while the Christian Church goes far beyond itself in its benevolences, reaching its embrace of love all around this sin-cursed world of ours. Surely a tenth, as a minimum basis, will stretch its outside margin far beyond. We cannot regard the tithe as the maximum, but the minimum, of our benevolences.

How great the contrast between the condition of the country and the Church. Notwithstanding the enormous demands for the payment of pensions and the public debt, our national treasury is full to overflowing, so that the great problem before Congress is the management of this surplus. On the other hand, look at the treasury of the Church, empty, while nearly every enterprise is delayed and cramped for want of funds or dishonored by the burden of a heavy debt.

Should there be this contrast between patriotism and piety? Should there be this national plethora on the one hand and this ecclesiastical poverty on the other? Should the country be liberally supported and the kingdom of Christ left in poverty? Should the love of country be stronger than the love of Christ?

The true explanation of this condition of things is easily given. The revenue of the country is raised by certain definite authoritative laws, while the finances of the Church are raised by impulse and caprice.

The membership accept no standard for Christian duty in this direction, but every one contributes little or nothing as humor or whim may suggest. Is this right? Can any Christian man or woman say that it is?

Suppose it were left to the option of the individual to pay into the public treasury much, little, or nothing; how long would it be before the country would be in a condition of bankruptcy? Why every true citizen believes that it is right that the people should assist each other in bearing the burdens of the State. Is it then unreasonable to suppose that the God of order and law should fail to provide a revenue law for His Church, "the dearest of all His possessions and the highest of all His creations?"

Has He created her a mendicant to live by begging, omitting even to suggest the means of her support? Who can believe this? Like the law of sacrificial offering it reaches far back beyond the Jewish ritual, which only gave authority to what was acknowledged and understood long before.

The trouble with the most of our people is not the want of ability so much as a lack of willingness to give. A definite rule aids largely the benevolent impulses of our hearts. In all benevolent duty, if we are in funds, the disposition to give liberally is greatly strengthened, and if the man has put by him in store his tenth, the funds are in hand; but if we are not ready, the generous disposition to perform is blighted, if not entirely destroyed. Titheing thus furnishes the means for responding to the benevolent calls made upon him. Any man who has the money by him, or in bank, will pay an honest debt if he has a modicum of honesty. So with the man who tithes himself. He always has money on hand or in bank to meet benevolent claims.

Titheing makes the donor happy in giving. His conscience, responding to his judgment, are in sweet accord with the benevolent movements of his heart, and he has demonstrated the problem that "it is more blessed to give than to receive," and he realizes the assurance that "God loveth the cheerful giver."

SYSTEMS OF SHORT-HAND.

Persons not informed think there are scores of systems in common use. This is a great mistake. There are various text-books, it is true, but nearly every one of them teaches the well known Pitman system, in a more or less modified form. The Pitman is, in fact, the great system for all English speaking countries. What is popularly known as the American Pitman system, is the method that will be taught in our forthcoming lesson series. There is a great advantage in knowing that particular system which is used by the greatest number of people. A great deal of business correspondence is carried on directly in characters, and a secretary, to be serviceable, must understand the method most commonly used. From a business point of view, it would be poor policy to learn any other than the Pitman system. It is used by ninety-five out of every hundred American reporters, and is besides the very best system of short-hand ever invented. This method is not arbitrary, but scientific. No matter what changes the language may undergo, it will be impossible for it to extend beyond the capabilities of this far-reaching system. It is adapted, first of all, to the human voice in general, and, incidentally, to the English language in particular.

Prof. Moran, who is well known as an author of short-hand books, has arranged a popular course in which this entire system is reduced to twelve easy lessons. We will publish the first lesson soon. See announcement elsewhere as to our Special Class.

☞As the shorthand lesson plates are to begin in this paper next week—anyway, not later than Nov. 25—we hope all who desire to become members of the class and so receive lesson blanks and special instructions *by mail* f Prof. Moran, will promptly sen d to Bennett & Thornburgh the fee of $2.00, and have their names and post-offices properly enrolled. Don't wait.

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BENNETT & THORNBURGH.

ARKANSAS METHODIST.

WEDNESDAY, NOV. 11, 1891.

RELIGIOUS TRAINING OF THE YOUNG.

Rev. W. H. Fitchett, B. A., Pres. of the Methodist Ladies' College in Hawthorn, Australia, read before the Ecumenical Methodist Conference an address on "The Religious Training of the Young." From his paper we make this long extract:

Why do we talk specially about the religious training of the *young?* Education is surely as wide as life. We are all children and scholars in the great school of time and life, even to gray hairs. Ay! but the young have susceptibilities, tremulous, tender, responsive, which are at once their best possession and their sorest peril. In the morning hour of life the soul is strangely plastic. The hungry memory clamors to be fed. The tender imagination stands with open door and offers itself to every visitant.

The affections, like the tendrils of a climbing plant reach out through the air for an object to which they may cling. The awakening conscience waits listening to catch the voice of law, and this hour, alike of the child's greatest hope and of its greatest peril, is the hour of the Church's most urgent duty.

The work of teaching the child is shared (though not equally) by three great agencies: 1. The Church. 2. The Parent. 3. The State. And since we are a Conference of Churches, let us begin with ourselves. What is the Church's duty in the religious training of children?

1. THE CHURCH.

There is the direct and personal, the unshared and untransferable duty of the Church toward children. We are to be a standing witness to the great truth that every child has been redeemed by Christ and belongs to Him. And we are to teach every child. For consider, the Church holds the supreme teaching organ of Christianity, *the pulpit*; and, alas, we have with infinite disaster suffered the teaching office of the pulpit for children to be half-forgotten. "Feed My lambs," Christ said to His gathered apostles when giving them their commission. Always He is saying it. And the ministry that does not feed Christ's lambs, or that does it only by proxy, what shall be its epitaph? Yet we fail here, and if we are honest men we shall confess our failure. Is there any minister who, looking back across a ministry of twenty years, does not wish, and wish with sharp pangs of remorse, that he had done more for the children? It is true we have invented a special agency, the Sunday-school, for the religious training of childhood. Thank God for it, and for all that has been done! and for its machinery, for its literature, for its great army of faithful workers, for the multitudes it has given to every branch of Christian work, and to heaven itself! But has the last word been spoken on Sunday-school development? Even the Sunday-school fails, and fails most with those who need it most, the older scholars. It fails, as the Church fails, in finding work for the brains and the tongues and the hands of the youths and maidens under its influence. And it fails often by unwise separation from the Church, to its own sore loss, and the Church's too. We want a new Robert Raikes who shall give us an even nobler Sunday-school than we have to-day. Let us hope he is born already, and somewhere is ripening for his great work.

But I would urge, the Church has not exhausted its own personal duty toward childhood when it has invented the Sunday-school. The pulpit has a too often forgotten ministry for the young. It is a significant fact that in the hymn book used by the English branch of Methodism and its allies *there is not a single child's hymn!* We have a separate hymn-book no doubt, and that is symptomatic of our policy, our evil policy, of treating the direct instruction of children as somewhat outside the scope or beneath the dignity of the pulpit. The presence of children is an accident in the services of the Church. It would almost be worth publishing a new hymn book to fill that melancholy and too expressive blank. I would plead for a fuller recognition of children in the regular ministry of the pulpit and in the ordinary machinery of the Church. In the old Coptic Church at Cairo—and the Coptic Church comes by direct line of descent from apostolic times—I saw a larger place and office given to children than is given by any Protestant Church in the world. The old plan of personally catechising the children of a town or parish by the minister is dead. It died of pure impracticability. But we may evolve new plans. In some churches the minister preaches a five-minute sermon for the children; in others, there is at least a children's hymn sung. The plans may vary, but the Church of to-day must somehow recognize more fully than it does that the pulpit itself has a direct ministry for children, that the ordinary machinery of the Church must find room for them.

2. THE PARENT.

We have to watch our allies, and the first of these is the parent. Let us remember what the Church is. In a sense it is the articulate conscience of Christianity; that is, it is its function to be the voice and witness and guard of duty. So it is the business of the Church to quicken the conscience, to interpret the duty, of all who hold the great trust of parenthood. "The hand that rocks the cradle," some one has said, "rules the world;" but that is a cheap bit of rhetoric. We may say in sober truth a greater thing. The pope claims that by virtue of his office as successor of St. Peter he holds the keys of heaven and hell; and we smile at the claim. But in a sense every parent, so far as his child is concerned, holds in his hand the keys of that character which is more than heaven and hell, since it includes both. The father stands to his child through those supreme years, when reason is awaking and character is taking shape, as God. The child looks up and the first figure he sees is—the father's. In the tiny circle of that child's life the father is lawgiver, judge, providence. This is the reading of a parent's office which the Church has to enforce. This is the task of the Church, to interpret nobly, wisely, incessantly, with fidelity, with courage, the great office and trust of parenthood; to teach all parents how early duty begins, how wide its scope, how tremendous its responsibilities, how supreme the rewards of success, how beyond speech or imagination the penalty of failure. "The crystal bars," Mrs. Browning says:

> "The crystal bars shine faint between
> The soul of child and mother."

But that is spoken of the child in heaven and the mother on earth. How will the "crystal bars," think you, shine betwixt a mother in eternal bliss and a child in eternal darkness? * * *

3. THE STATE.

Some of us do not like the interference of the State in education; many of us mistrust it. But we have to accept facts, and fit our methods to facts. The trend of modern politics everywhere is to give the State a larger and still larger share in the great field of education. Lowell advises us "not to prophesy unless we know," but I venture to assert that we are face to face with two swift-coming certainties—first, that within a briefly measurable time primary education everywhere will be in the hands of the State; and second, that the coming education will be free, compulsory, and secular. Does that near certainty create no new duty for the Church? For consider the logic of the situation. It is an axiom of the newer politics that ignorance is a menace to good citizenship, and means loss and peril to the State. Better to have fields untilled and mines unwrought than citizens uninstructed. So the State makes itself responsible for education, enforces it, pays for it, tests it. And when the State enters the field of primary education no competitor is possible. A vast monopoly is created. Now State-paid and compulsory education must, sooner or later, be secular; for in process of time two impossibilities come to light. First, it is impossible that the State can teach all creeds; second, it is impossible that it can enforce one creed on all. And here is the great peril, which creates a new duty for the Church, that in ten years the primary State-paid and State-enforced education of the civilized world will be secular. And the peril is that it may be secular in the sense of being not only non-christian but antichristian.

The history of my own colony, Victoria, is at this point a lesson and a warning. Nowhere else in the civilized world has the function of the State in education been interpreted so generously and discharged in a sense so nobly as in Victoria. This community of a little over a million people spends £800,000 a year in free primary instruction! If England spent on the same scale, it would have an educational budget of £33,000,000. If the United States did as much in proportion to its numbers it would have an educational budget of over £60,000,000 sterling. But Victoria has made one tragical and well-nigh fatal mistake.

It undertook to banish from primary education everything to which, on so-called religious grounds, any one could object. So it banished the New Testament to please the Jew, and both Testaments to satisfy the infidel. It next banished history to satisfy the Catholic, and religion itself of every sort to appease the atheist. But the Bible is so subtly interwoven with English literature that it was found the very school-books of the children had an offensive flavor to secular palates. So the lesson books were dissected, not to say disinfected, and every trace of Christianity effaced. Longfellow's "Hesperus" and Burn's "Cotter's Saturday night" were mutilated in order to purge them of Christian references. But it was soon found that authoritative morality had disappeared with the Bible. No teacher was able to say, "Thou shalt not lie;" or, "Thou shalt not steal," to the children he taught; but the human conscience, like nature, abhors a vacuum, and it was soon found necessary to fill up the moral gulf created by the banishment of religion from primary education. The State found that if it taught at all it must teach morality, and accordingly a new moral text-book, divorced from God and an authoritative moral law, was placed in the schools, a code of morality with utilitarianism for its basis. A boy was taught to be honest because it paid best, and not to lie lest he should be found out. Thus extreme secularism resulted in this amazing paradox, the creation of a State taught nonchistian morality. The Gospel according to St. Matthew was forbidden, and the gospel according to Mill endowed; and this was the logical conclusion reached by an extreme secularism.

All this should serve as a warning. That primary education throughout the civilized world will become a State function is almost certain. Compulsory and State-paid education must be secular, and it may become secular in the acrid and bitterly antichristian sense. The Christian Church in all lands should stand for one wise policy in education. Education must have a moral element. Morality has no living root apart from an authoritative moral law and a personal law-giver. In primary education the Bible must find a place. No child should be compelled to read it who objects, or whose parents object; but no child should be forbidden to read it who desires. Secularism must not be allowed to become, as in France it is, and as in Victoria it has been, a fetish and a tyranny.

A MATRIARCH GONE.

Mary Haley was born December 12, 1799, and died at the residence of Dr. A. A. Sanford in the town of Waldron, Ark., March 27, 1891—aged ninety-one years, 3 months and 15 days. She professed religion in early life and lived a consistent Christian till her death. Dr. Sanford thinks she was a member of the Methodist Church for over seventy years. She was the wife of J. C. Haley, but we have no data when she married him or when he died: For a number of years she lived with Dr. Sanford. She was a step-grandmother to his wife. She was very frail and tottery for a time before she died. The writer talked with her on the subject of religion just a few weeks before she died. She was strong in the faith and her mind seemed to be clearer on the subject of religion than anything else. Oh how many golden opportunities for valuable information we let slip without improvement! Had we known this mother in Israel would pass away so soon, we could have elicited information which would have been of great benefit to many who still live and cherish her memory. But when the "weary wheels of life" began to give way so rapidly she was not balanced enough at any time for several days before she died to make any connected statements on any subject. She quietly passed away, as above stated, to the city of light and the home of the soul.

W. H. METHENY.

Waldron, Ark.

THE END OF POLYGAMY.

Judge Charles S. Zane, the chief justice of the Supreme Court of Utah, has presided at the trials of all the Mormons who have been tried for polygamy. He is therefore entitled, as no other man is entitled, to describe the present situation in the Territory. Judge Zane has reached the conclusion, that, when the president of the Church and his advisers formally renounced polygamy (President Woodruff having had an inspiration that the Church no longer required polygamy as a doctrine), they were sincere, and that this institution is now dead forever. In the November number of the Forum he explains the slow process by which the rulers of the Church were forced to come to this conclusion, and he shows their conduct and subsequent events that prove their sincerity. Judge Zane, therefore, after having executed the law which has rooted out this twin relic of slavery, now writes what may be called the official obituary of the institution. In his Forum article he does not look forward to nor express any desire for the early Statehood of the Territory, but he does explain how, with the disappearance of polygamy, the Mormon Church will readily cease to be a hurtful institution, and that men in the Territory will divide in their political opinions along the same lines that divide men elsewhere.

There are probably a hundred and fifty thousand Mormons in this Territory; but of that number many are only nominally so. Amid the contentions between them and the Gentiles, many have sided with the Church in which are their parents, relatives, and friends, without embracing its faith. It is idle now to think of disfranchising the Latter-day Saints. They are an industrious, temperate people, as a rule; and my observation has led me to believe that they are law-abiding since the Church took its stand under the law against plural marriage. I am aware that now and then individuals will report violations of that law since the manifesto; but upon investigation such charges are seldom sustained. It would be strange if there were no breaches of it; there are some such cases among non-Mormons. I do not believe that such marriages have been authorized or sanctioned by officers of the Mormon Church since the manifesto.

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

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"Voyagers on life's sea,
To yourself be true,
And whate'er your lot may be,
Paddle your own canoe."

"To yourself be true," "and thou cans't not then be false to any man." "Self-love is not so vile a sin as self-neglecting." Then "be wise to-day, 'tis madness to defer." Get Dr. Pierce's Golden Medical Discovery, for all affections of the lungs and throat. It is likewise a wonderful liver tonic, and invigorator.

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By Rev. W. C. Black, D. D.

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Dr. Black is a clear and vigorous writer. The book is timely, and richly repays a careful perusal. It is heartily commended.—Dr. J. E. Edwards.

A book that holds unswervingly to the noblest ideal of womanhood, it may well receive fullness of praise. Such a book is Dr. Black's "Christian Womanhood." It is unhesitatingly and warmly commended.—Prof. W. W. Martin, Vanderbilt.

This is not a hasty work of the author. He has taken time to reflect, to study, and having done this, he gives to the world what to him the Bible teaches concerning woman and her work.—Wesleyan Advocate.

Dr. Black has done his work well, admirably well, and deserves the thanks of the Church. We hope the book will be read by every man and woman in the Church.—Florida Advocate.

The recent discussions of the Woman question, the controversy in this paper on Woman's Sphere, and especially the great prominence and efficiency of Christian women in the religious and benevolent enterprises of this age, should create a demand among our readers for Dr. Black's charming book, Christian Womanhood. It is truly worthy a place in every home, and its careful perusal will be instructive and edifying to all thoughtful readers. The book is well printed and bound, and cheap at $1.00, by mail postpaid. Send orders with the cash to Bennett & Thornburgh, General Colporters, Little Rock, Ark.

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

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

Little Rock Dist. 4th round. J. R. Moore, P. E. Winfield Memorial, Sept. 5, 6; Mabelvale, 12, 13; Asbury, 19, 20: Carlisle, 26, 27; Hazen and De 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; De View ct, 12, 13: La Grange ct, 20, 21: Holly Grove ct. 26, 27; Poplar Grove ct, Oct. 3, 4; Marianna sta, 10, 11: Forrest City sta, 17, 18; Spring Creek ct, 24, 25: Cypress Ridge ct, 31, Nov. 1; Colt ct, 7, 8; Wynne and McCrory 14, 15; Clarendon sta, 21, 22; Helena sta, 28, 29: Wheatley ct, Dec. 5, 6: Haynes, ct, 12, 13; Brinkley, 13, 14

Pine Bluff Dist. 4th Round. J. H. Riggin, P. E. Redfield, September, 26, 27: Toledo, at Mt. Carmel, 30; Old River, at Bethany, October 3, 4: De Witt, at De Witt, 8: Stuttgart, 10, 11: New Edinburg, at Hebron, 17, 18: Auburn, at Dumas, 20, 21: Kingsland, at Camp Springs, 24, 25: Lakeside, 31, Nov. 1. Sheridan, at Center, 7, 8: 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: Smithson at Smithton, 17, 18; Gurdon ct at Gurdon, 18, 19: Social Hill c at Friendship, 24, 25; Murfreeboro ct, 31, Nov. 1; Okolono ct at Okolono, 1, 2; Lono ct, 7, 8: Malvern sta. 8, 9: Collegeville ct. 14, 15; Benton sta. 15, 16; Clark at Hollywood, 21, 22: Arkadelphia sta. 28, 29.

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

Camden Dist. Fourth round. H. H. Watson, P. E. Ouchita at Chitister, Sept. 5, 6; Camden ct, and Union, 12, 13; Atlanta ct, Moss Chap, 19, 20; Magnolia ct, Christies, 26, 27; Magnolia, sta. 27, 28; Stephens and Waldo at Waldo, Oct. 3, 4; Hampton at New Hope, 10, 11; Fordyce sta, 11, 12; El Dorado at Pleasant Hill, 17, 18; Laplie 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.

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 G22: St. and Mal'n Hill 28, 29.

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

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

Morrilton District. Fourth round. D. J. Weems, P. E. Springfield and Hil Creek, at Hill Creek, Aug. 22, 23; 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, 17-19; Perryville ct. at Perryville 24. 25; Oppelo, at Marvin's Chapel 31. Nov. 1; Cleveland, 7. 8: Martinville, at Shady Grove, 14. 15.

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ARKANSAS METHODIST

WEDNESDAY, NOV. 11, 1891.

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Beware of all such.

OBITUARIES.

ROGERS.—Luda Evilena, infant daughter of Mr. and Mrs. A. H. Rogers, was born in Nevada Co., Ark., Sept. 21, 1888 and died at Waldo, Ark., Oct. 10, 1891. Little Lena, as she was called, was indeed a lovely child—possessing a sprightly mind and a sweet, loving disposition, which made her the cherished treasure of fond and doting parents and the general favorite of the neighbors and friends. But suddenly the hand of a fearful disease—membranous croup—was laid upon her and after few short days of painful suffering and anxious watching, the angels kissed her pure spirit away and bore her to the mansions of rest in the city of God. May the Lord help the bereaved parents to meet her there bye and bye.

J. A. SAGE.

DONALDSON.—Mary K. Donaldson, daughter of James L. and Flora A. Donaldson, was born Jan. 25, 1883 and passed safely over the river of death in to that bright and happy beyond Sept. 30, 1891. In the death of little Mary we have lost one of our sweetest schoolmates. We will miss her bright and intelligent face in the class. There will be a vacant place that can never be filled. She was kind, sweet-spirited and confiding. She delighted in the happiness of others, and was ever ready to contribute thereto both by word and deed. Little Mary was one of the sweetest disposed children I ever knew. Meet her where and when you would she always met you with a smile. She was to her home as the bright, warm and genial sunshine is to a bright summer's morning. She carried with her cheerfulness, gladness, bright smiles and happiness; she seemed to be the joy, light and pride of her home. Little Mary was very bright and intelligent. She was a natural musician and could play any tune. She was an exceptionally good disposed child; even in her plays with her playmates if one should offend her she was never known to return evil for evil but always good for evil. Your humble writer is a schoolmate of little Mary and has been associated with her all her days and never saw the frown of vengeance playing over her bright and lovely countenance. I don't remember to have ever known one so young that was so thoughtful of the welfare and happiness of others. I would say dear brothers and sisters and all children, take a lesson from the example that little Mary guided her feet by in this world and at last meet her in heaven. We would say, weep not, dear mother and father; little Mary is not dead but sleeping; she was not your own, but God's; he loved her best and has taken her home to rest. May we all so live as to meet our loved ones in heaven, where there is no more parting nor sorrow.

W. E. RUSHING.

SWAN.—Martha Ellen Swan, daughter of Caleb T. Farris, was born July 25, 1843; professed religion and joined the Missionary Baptist Church Sept. 12, 1860; was married to Richard B. Vestal Dec. 12, 1861; was left a widow July 27, 1864; married J. T. C. Swan Jan. 1, 1868. About this time she joined the M. E. Church, South, in which she lived a consistent member until her death, which occurred Sept. 24, 1891, after an illness of several months. Her sickness was dropsy of the heart. She knew she would be forced to go, she knew not when, but talking to her friends she said she was waiting for the summons. She was ready. The spent the last seven weeks at Waldo with her son, Caleb Vestal, where she was cared for by her son and daughter-in-law as well as could be done. She leaves husband, three children and an aged father (77 years) to mourn their loss. She was buried at Holly Springs Church, near her home. It is said that she was a constant Bible reader, reading from one to three chapters per day for the last twenty years. She was always found in her place at church, and would often get happy and publicly warn sinners to flee the wrath of God. God bless the three boys she leaves; may they ever follow the example set by their mother, and may the Bible she loved and read be their daily companion. The good Lord bless you, Bro. Swan, in this sore affliction; lean your weakness upon His strength and he will carry you through the voyage of this life, and at the beautiful gate you can meet your sainted wife, where loved ones never part. To the father who mourns the loss of his darling daughter, let me commend you to that grace that sustained her, and it will comfort you and bring you with all your children to heaven at last.

J. J. WILKINSON.

RILEY.—October 10, 1891, death entered the home of Rev. R. T. and Mrs. M. C. Riley and took away Eugene Earnest, their eldest son. He was born Nov. 2, 1886. Four years, 11 months and 8 days he stayed with his loving parents, and was then transferred to a brighter clime to await the coming of others of the family. One by one will they take their departure. May each be ready when the summons shall come. God grant that at last the entire family may meet little Eugene in the home above.

GEO. M. HILL.

Richmond, Ark.

LEWIS.—Henry Dewitt, little son of Chas. W. and Mary J. Lewis, was born August 11, 1886 and closed his eyes in death July 17, 1891. Thus another home is made sad and the hearts of another father and mother have been almost broken. Oh how hard it is to part with our precious little ones here, but thank God we know that it is "well with the child." Then weep not, fond parents, but live faithful to the end, and you will meet your sweet little boy in that bright land, where death never enters and where parting and weeping are no more.

W. S. SOUTHWORTH.

PHILLIPS.—Mrs. Sarah E. Phillips departed this life Sept. 30, 1891. Sister Phillips was a daughter of Bro. and Sister W. M. and J. H. Clark; was born Sept. 11, 1850. She professed religion when about 16 years of age, and joined the M. E. Church, South, in which she lived a consistent Christian life to the time of her departure from earth to heaven. I learn through her sister she died happy. She leaves a husband and two children. I do not know the date of her marriage, but will say to husband, father, brothers, sisters, children, live right and die right, and meet her in heaven.

W. R. FOSTER.

BELL.—Ora E., daughter of Dr. Jno. T. and Emma C. Bell, was born at Hazen, Ark., March 23, 1889, and died Oct. 10, 1891. Little Ora was the object of a wealth of parental affection, lavished upon her by a fond father and a loving mother. She was the only girl of three children, and bright hopes for her future were fondly cherished. But the heavenly Father, whose ways are inscrutable to us, has seen fit, in His wisdom, to take her to the home on high, and we know "it is well with the child." God bless the sorrowing ones who are left to mourn, and sustain them by His abounding grace.

WADE PRESTON.

Hazen, Ark.

KELLY.—James Kelly was born in Va., May 31, 1843. When but 9 years old he with his parents moved to Ark. and settled near Batesville. March 30, 1865 he was married to Matilda H. Totty. He professed religion and joined the M. E. Church, South, Sept. 1870. In 1882 he moved to Perry Co. near Perryville, where he remained until his death, Oct. 12, 1891. Bro. Kelly has been a member of the Church for more than 20 years and it is with much regret that we put his name on the death roll. He was a good man, a devoted husband and a kind father. His work on earth is done and God has called him to his reward on high, and we must submit to his will. He leaves a wife, two sons and many friends to mourn his death. We pledge our heartfelt sympathy to the bereft ones.

IRVIN F. HARRIS, P. C.

BARNETT.—Bro. J. H. Barnett was born in Ala. March 29, 1813 and departed this life Oct. 17, 1891—age 78 years, 6 months and 18 days. He professed religion when about sixteen years old and joined the M. E. Church, South, and remained a consistent member until his death. He had been a great sufferer for years from heart disease, expecting to be called almost any time, yet at all times he was bright and cheerful; rejoicing in the hope of the glory of God. He was "indeed an Israelite in whom there was no guile." He leaves an aged companion, who will soon join him in the home of the pure and the good. Also several sons and daughters and a number of grandchildren, nearly all of whom are in the Church of their grandfather. The writer preached his funeral to a large and weeping congregation, after which he was interred in Cross Roads graveyard to await the resurrection morn. He lived a Christian and died the death of the righteous. May the grace of God soothe and strengthen the lonely and stricken hearts.

F. N. BREWER.

Kingsland, Ark.

A PURE BAKING POWDER.

A baking powder that can be depended upon to be free from lime and alum is a desideratum in these days of adulterated food. So far as can be judged from the official reports, the "Royal" seems to be the only one yet found by chemical analyses to be entirely without one or the other of these substances, and absolutely pure. This, is shown, results from the exclusive use by its manufacturers of cream of tartar specially refined and prepared by patent processes which totally remove the tartrate of lime and other impurities. The cost of this chemically pure cream of tartar is much greater than any other, and it is used in no baking powder except the "Royal," the manufacturers of which control the patents under which it is refined.

Dr. Edward G. Love, formerly analytical chemist for the U. S. Government, who made the analyses for the New York State Board of Health in their investigation of baking powders, and whose intimate knowledge of the ingredients of all those sold in this market enables him to speak authoritatively, says of the "Royal:"

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L'FAYETTE.—Ratcliff LaFayette was born in Dallas county, Ark., 1851; professed religion and joined the Methodist Church at Holly Springs when quite young; was married to Miss Ann Porter Feb. 17, 1875, and died at his home near Pleasant Hill Oct. 15, 1891, leaving a wife and six children to mourn their loss. The writer knew the subject of this brief sketch from his early youth, was several years his pastor, and a frequent visitor to his house. We always found him a quiet, humble, Christian man; he loved the Church and cheerfully contributed of his very limited means to its support, he was an exemplary man in his family and I believe had the confidence of all his neighbors. His last illness was through wearisome months, slowly he wasted away, but to the last strong in faith, giving glory to God. I visited him but a short while before his death; he entered fully into the religious service I conducted at his bedside. When the end drew near, he took an affectionate leave of his mother and his family, commending them to God and asking them and his neighbors to meet him in heaven. His suffering time is over. May the God of all comfort abide with sorrowing ones, and bring them all to meet up yonder.

J. E. CALDWELL.

WHEAT.—Mollie W. Wheat was born in Haywood Co., Tenn., Dec. 19, 1858; moved to Arkansas with her father Nov. 1866 and was happily married to Bro. Jo. Wheat. I do not know the date of her marriage. She died of consumption Jan. 8, 1891. The writer visited her soon after she was stricken down; after a short talk with her we found she was not religious, we talked about religion, after which I read the holy Scriptures and prayed with her. On leaving her she asked me to pray for her and to come to see her again. The next visit I found her a converted woman and happy. Her face was all aglow with joy in the Holy Ghost. She seemed to be glad of the opportunity of talking about her Lord whom she loved so much. She said to me, religion is better than all the doctors. She loved to talk to her friends about the sufferings of the Lord for her, and to give them evidence of her acceptance with the Lord. She did not join any Church. Her father is a member of the Baptist Church, and her husband a member of the Methodist Church; hence we think, she did not become a member of the Church before she died. She left an afflicted husband and 3 or 4 children without a mother's love and care.

W. R. FOSTER.

El Paso, Ark.

STEEL.—Died at the residence of her parents, in Lockesburg, Ark., Friday morning, Oct. 9, 1891, Gussie, the little child of Mr. and Mrs. James S. Steel, aged 4 years, 10 months and 15 days.

"Leaves have their time to fall,
And flowers to wither at the north wind's breath
And stars to set, but all
Thou hast all seasons for thine own, O death!"

Death comes often when least expected, comes at dewy eve, comes at midnight's holy hour, and leaves behind broken hearts and tear-dimmed eyes; and it was very sad when he vised this home on last Friday morning and laid his icy hand on little Gussie and stilled the pulsation of her heart forever. For eighteen years that father and mother have lived together happily and undisturbed, living for their children, loving and being loved by them, watching their career as they were developing into manhood and womanhood, and will continue so to do until their lives too shall close, but no more will they see little Gussie; that mother will watch with all the love of a mother the other children, but can only pray that she may see her little angel in the great beyond. That father, when he goes home at the close of day, will be met by the others, but little Gussie has kissed papa and sister the last time on earth. They will miss her everywhere, her little chair at the table is vacant now; they will hear her sweet childish voice no more, nor listen to the sound of her little footsteps. Sweet-scented flowers will bloom there, but not for her; birds will continue to sing their beautiful songs, but not for her; "cool morning will kiss through open windows fair cheeks on downy pillows," but not Gussie's.

Although this child was quite small several things transpired just a little while before she passed away, that convinced us that she knew she was standing on the verge of that unknown land. And while we yet hoped for her recovery she quietly passed the dark line we all must pass which separates this life from the vast and vague unknown. Only a night or so before she died, she said she dreamed that some little angels came to her bed, and she said "mama, I shewed them away." Yes, God had sent his angels there to carry her within "the smiles of Him whose feet trod mortal paths that man might be made free." The morning of her death she called her mama and papa, brothers and sisters to her one by one. This too showed that she knew she would soon be in heaven's garden, there to bloom in immortal beauty. She asked her aunt to put her doll to sleep and lay it by her; they did as she requested, and when she was placed in her beautiful coffin they laid her doll by her side. At the grave the little children of this place, each dropped a flower by her, thereby showing their love and appreciation of their little playmate. Dear mama and papa, brothers and sisters, your little "Pet" is not dead but only rests in peaceful repose, and as her mama and sister said when they placed their farewell kiss upon her little brow, they can't see her here any more, but she will be waiting and watching for them.

"'Twas not in cruelty, not in wrath
That the reaper came that way,
'Twas an angel that visited the earth,
And took little Gussie away."

H. L. N.

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☞As the shorthand lesson plates are to begin in this paper next week—anyway, not later than Nov. 25—we hope all who desire to become members of the class and so receive lesson blanks and special instructions *by mail* from Prof. Moran, will promptly send to Bennett & Thornburgh the fee of $2.00, and have their names and post-offices properly enrolled. Don't wait.

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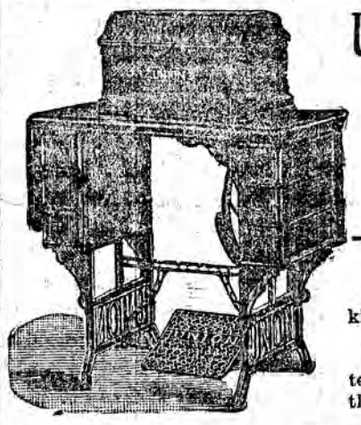

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ARKANSAS METHODIST

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

GEORGE THORNBURGH, Business Manager.

WEDNESDAY, NOV. 11, 1891.

CONFERENCE NOTICES.

Reduced rates to Arkansas Conference at Russellville, Ark. The St. Louis and San Francisco, Missouri Pacific and the Eureka Springs Railways make us a rate of one and one third fare to Conference. Delegates and visitors will purchase one way tickets over each road paying full fare for same and obtaining of Agents where tickets are purchased certificate receipt for fare paid. These certificates must be countersigned by myself during Conference, and will secure return tickets at one third regular fare. Parties coming over "Frisco Road" will buy tickets to Van Buren. Tickets not to be purchased more than five days before Conference meets, and good to return as late as Dec. 3rd. In every case parties must obtain certificate receipts, otherwise full fare will be charged for return trip.

V. V. HARLAN.

Candidates for Admission on Trial into the traveling connection of the Arkansas Conference will meet the Committee, Nov. 24, 9 a. m., in the M. E. Church, South, Russellville, Ark.

F. S. H. JOHNSTON, Ch'mn.

The committee and class of the First year will meet at the Methodist church in Russellville, Tuesday Nov. 24 at 9 o'clock, a. m.

B. H. GREATHOUSE, Ch'mn.

Class and Committee of the second year will meet at the Methodist church at Russellville, Tuesday, Nov. 24, 9 a. m. J. L. MASSEY.

All delegates who expect to attend the annual session of the Little Rock Conference, at Arkadelphia, December 2nd, will please notify me at once. Those who intend to bring their wives with them should not omit to state that fact. Presiding Elders are also requested to send in the names of the lay delegates who will come from their respective Districts.

H. M. WHALING.

Arkadelphia, Nov. 2.

Applicants for admission into the Little Rock Conference will meet the Committee of Examination at the Methodist College in Arkadelphia on Tuesday Dec. 1 at 9 a. m.

J. MCLAUCHAN, Ch'm'n,
of Committee.

The class of the Third year are requested to meet the Committee at the Arkadelphia Methodist College at 9 a. m., December 1.

GEO. W. LOGAN, J. C. RHODES, } Com.

The members of the Board of Missions for Little Rock Conference are called to meet in Arkadelphia December 1, at 1 o'clock p. m. in the Methodist church, in order that we may carefully consider our home fields before the active work of the Conference begins; therefore, brethren, be present. Those preachers whose works have been assisted by the Board are urged to have full reports of the spiritual and financial condition of their charges before the Board at that hour.

J. W. BROWN,
Prest. Board of Missions.

Nov. 5.

Under the regulations of the railroad companies giving reduced fare on account of our Conference sessions in this State, all members, delegates and *visitors* must secure from the railroad agent of *each* road traveled over certificates of having paid full fare going to the seat of the Conference.

We are gratified to learn, that Mayor H. King White of Pine Bluff is making a relentless war against gamblers in that city, whose good citizens should stand by him in his noble and commendable purpose to enforce the laws. Sometime ago we heard, that the City Council of Pine Bluff gave a large majority vote against the attempt to enforce their own ordinances against gambling and Sunday saloons; but Mayor White was not thereby deterred from the fearless performance of his sworn duty in such cases.

We have just returned from a visit to Helena and Forrest City, bringing with us $105.10 in cash for THE ARKANSAS METHODIST. Of our observations and impressions on that very pleasant and unusually profitable trip we will write for our next issue. In this connection, however, we desire to remind all our traveling preachers, that *now* is the time to get cash for new and renewing subscriptions to this paper. Brethren, help and help *now*; we need your *timely* assistance, and your members generally will wait for you to call on them for their renewals.

By request we publish in this issue the simple and brief Constitution of the Preachers Aid Association of the White River Conference. It is very much desired to have this Association changed in name and so enlarged in its scope as to embrace the intinerant preachers generally of our three Conferences in this State, together with all the laymen who are willing to become honorary members and to pay the sum of $2 on the death of each itinerant member of the Association. With a membership of 200 clerical and 200 lay members the death benefit would be increased to $1,000, and we hope this result will be reached during the next year.

MRS. REV. W. W. ANDERSON DEAD.

Last Wednesday we received from Rev. W. W. Anderson, P. C. of Union C't, White River Conference, a brief note, that his wife had been sick eight days and was then very low with malarial flux. Returning to our office this (Tuesday) morning we were pained to find this sad telegram: "Riverside, Ark., Nov. 7, 1891. My wife died at 3:15 this evening. W. W. Anderson."

Bro. Anderson may rest fully assured, that his brethren will tenderly remember and pray for him and his motherless children in this sore bereavement. May our loving Father comfort and sustain them in their deep affliction.

WELL DONE, GOOD SERVANTS.

We are fast approaching the close of another ecclesiastical year, and its cares and labors, failures and successes will soon pass into the life history of the workers in the Lord's vineyard. Of these workers many have planted faithfully and gathered abundantly, while some have truly sown in tears and others have reaped in joy. If each in his class can appeal to his own conscience before God and sincerely avow, he did the best he could—earnestly following the honest convictions of head and heart at the time—whatever the apparent results may now be, he may justly feel, that his Lord would say 'Well done, good servant; thou has been faithful.'

As these servants of the Lord have not lived to themselves, but have been known and felt in their works of faith and labors of love, they may also appeal confidently for the approval of their hearers. Most of them may personally and unhesitatingly say to their charges: "Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God." Happy the preachers, who can conscientiously feel as St. Paul truly declared of himself.

While we now look back over the year's work in this State, our most candid judgment is, that the itinerant preachers generally have been not only loyal and diligent, but unusually successful in their labors. Many of them have toiled under adverse circumstances, practicing self-denial of that heroic type known among the grand pioneers in the days of our fathers. Though they justly deserved better provision for their temporal wants, many have not only labored on and on, without censorious complaints or unkind murmuring, but have joyfully shared in the hardships consequent upon the great financial depression in most of the rural charges. We were personally advised of some cases in which the preacher and his family were really in actual want of the necessaries of life; but this painful fact was not paraded in the press nor heralded from the housetop to the discredit of the communities, which by timely and reasonable contributions might have easily supplied such wants.

Now the time has come, when the preachers may rightfully expect the just and prompt payment of the allowances made for their support. These allowances or salaries were assessed by godly men composing the Boards of Stewards, the duly appointed representatives of the Church, and the obligation to pay them in full should not be ignored. The absence of a written contract in legal form does not lessen the moral obligation involved, but rather makes the assessed claims of the preachers debts of honor. No member of any charge falling short of his personal duty, failing to contribute according to his ability to the support of his pastor, can intelligently and truthfully plead a clear conscience before the Lord. He may withhold his part from paying a just and sacred debt, but he can not deceive God, who holds all men to strict accountability for the wise improvement and faithful use of that which is committed to them in trust.

COLPORTAGE.

Having satisfactory evidence that the Arkansas, Little Rock, and White River Conferences have complied with the requirements of Discipline on colportage, we recommend and request the patrons of the Publishing House in the bounds of said Conferences to send their orders directly to Bennett & Thornburgh, General Superintendents of Colportages at Little Rock, Ark. They will sell the books and periodicals of the M. E. Church, South, at the same prices charged by us, and will allow the same discounts given by us on all our publications. Both time and expense may be saved by complying with this request.

BARBEE & SMITH, Agents.

Nashville, Tenn., Nov. 1, 1891.

Though officially recognized during the past month in our dealings with the Publishing House, we desired and have been expecting the foregoing notice, which was delayed chiefly we suppose by reason of the absence of our Book Agents, who were attending Annual Conferences. Referring to what we said last week we here add, that our preachers and readers generally can help us very materially in maintaining their Depository by sending through us for the *periodicals* as well as the books from our Publishing House. With the facilities of stenographer and type-writer we will transmit at once all orders for new and renewing subscriptions to the Christian Advocate, Quarterly Review, Sunday School Magazine and *all* other Sunday-school periodicals. As stated in the notice above, we will sell all the books and periodicals of the M. E. Church, South, at the same prices charged and with the same discounts allowed by our Book Agents, Messrs. Barbee & Smith. Fraternally,

BENNETT & THORNBURGH,
General Colporters.

RESPONSIBILITY OF THE STEWARDS.

The responsibility of the steward grows out of the fact that the payment of the preacher rests mainly upon his shoulders. He is *appointed* to collect the money. The law makes it his duty. In a special sense, he is the sheriff of the Church to collect the taxes assessed. No one else is authorized to get up the preacher's salary. His failure then will be very damaging to the preacher. Suppose the sheriffs of the country should fail to collect the taxes, then the government would give way to anarchy.

Again, the steward should set a good example himself of promptness and liberality in paying. The closeness of a steward will spread the same spirit among the people. If the steward gives but little and then advances argument why he should give no more, the people will be quick to catch up his reasons and use them to justify their own stinginess. Stewards then should not only be men of "solid piety," but men of large, liberal and generous hearts.

Once more, the steward must do his work heroically, patiently, wisely. Let there be no shrinking back in discharging a duty laid upon you by the Church. Don't go to the people with your mouth full of cowardly apologies, as if you were begging for a mean cause. The cause is eminently worthy, the preacher has earned it and needs it. The Bible makes it plain duty to support the ministry. "Honor the Lord with thy substance and with the first fruits of thine increase." "Bring ye all the tithes into the store-house, that there may be meat in mine house." "The workman is worthy (worth) of his meat." "Even so hath the Lord *ordained that they which preach the Gospel should live of the Gospel.*" When a close-fisted member begins to show signs of not giving, pelt him with the Scriptures. He has got to surrender the Bible, or give.

Finally, don't give up your efforts because you meet with cold repulses. Some people will squirm when money is called for. Let them squirm; that's the way the old man of sin has to die. Let him be nailed to the cross of generous giving. The time is growing short. The preacher will soon be gone to Conference. Let the stewards be up and doing. Shake the trees vigorously, and the golden apples will fall.—Raleigh Advocate.

We have received a copy of the circular letter from Judge A. D. Bright, Chairman of the Joint Board of Finance, to the preachers and stewards of the Memphis Conference. Urging full collections for the Conference claimants, the superannuated preachers and widows and orphans of deceased preachers, Judge Bright says: I appeal to you and the Church in behalf of these poor, but worthy claimants. The Church knows their necessities. I rejoice to say to you and the Church, that I have never appealed to you for these claimants in vain. Nobly and liberally have you heretofore responded to this call. For four years in succession have you paid this fund in excess. Do not, I pray you, fail to again pay in excess. Surely it needs no special appeal to the Memphis Conference in behalf of these claimants. We are the banner Conference in the Church, South, on this fund. We lead all other Conferences. Let us not lower our standard. Rally, brethren, to this fund and bring it up in excess.

We hope all our readers will give their thoughtful consideration and hearty approval to what he says in the following: Now, I wish to say a word or two to the stewards and members of the Church in behalf of your pastors. Do, brethren, pay them in full. They have served you well and faithfully. Now, show your love for them and the cause of Christ by paying them in full. It is a debt you owe them, it is a duty you owe the Church, to pay your pastors in full. Let it not be said of you that you failed to do your duty. Your pastor is needy. He has done his duty; now do yours—pay him in full, aye, in excess if you can. Let the preachers in charge and the stewards, brethren and all, raise all of your assessments in full. Work to this end; press all collections, remember the widows and orphans and your pastors and God will bless you.

SUCCESSIONISM.

No. 5.

Let me state briefly what seems to me to be the truth concerning the historic episcopate. The Greek word *episcopos*, translated in N. T. Bishop or overseer, meaning also watcher, inspector or supervisor, etc., was a title given in the first century of the Christian era to the man who had charge of a church or parish. The Bishop in the apostolic era was what in the parlance of American Methodism is styled the Preacher in Charge of a circuit or a station or single church, variously styled by various Christian people the pastor, rector, parson, parish priest, &c. Of course every local church needs a pastor who shall have sole oversight thereof, and occupy himself exclusively in that work. Or if there be a number of weak churches contiguous to each other they may be associated together in one parish or circuit, one minister being entrusted with the oversight of them all. Such was the primeval Bishop having charge of a church, not a province, a parish, not a diocese. He was the preacher in charge. He received persons into the Church, presided in church trials, announced and enforced church censures, had control of the pulpit services and a general supervision of all public worship and church enterprise; and it was his special duty to have oversight of every member of the Church, to admonish, instruct, warn, rebuke comfort, edify, pray for and labor for the personal improvement in piety and holy living of every one of the flock of Christ over which the Holy Ghost had made him overseer or Bishop.

It was the custom for some centuries that all the Christians resident in any one city were reckoned one church, with of course one pastor or Bishop. There might be, and indeed there soon was in the large cities many places of worship and many ministers—elders, deacons and others—but the one pastor was Bishop or overseer of all. He needed and enjoyed their assistance and their counsel, but he was the presiding officer, the arbiter, the head, and although many times there were in his church abler men than himself among the elders, or even among the laity, the propriety of submission to one overseer of the church was usually recognized and accepted with all cheerfulness. This was by no scriptural prescription. None was needed. Nor does Scripture prescribe the method by which the Bishop was to be chosen, or by which he was to be inducted into his pastoral office—installed, ordained, appointed—call it what you please. In all these things the Church was left free forever; free also to bind or loose, seeking only the guidance of the Holy Spirit. The true historic episcopate is the continuance or succession of Christian flocks with succession of pastors from the apostles until now. Christ still moves within the circle of golden candlesticks and holds the stars in his right hand. But there were churches in small villages in rural districts—an increasing multitude of them in the second and third centuries—away from the lines of travel, among unlearned rustics. They could usually command for pastors, or Bishops, men of only slender ability and little learning. In proportion as these Bishops were pious and devoted they felt their need of counsel, and they sought continually the advice and a visitation and help from the abler, more cultured and experienced Bishops of the Church in any large city convenient to them. And so it came to pass gradually that the Bishops of such churches as the one in Jerusalem, Antioch, Alexandria, Ephesus, Rome, etc., found themselves obliged to care not only each for his own flock, but also for the smaller churches in adjacent towns, to take upon themselves the oversight not only of these churches, but of their pastors, and thus became Bishops of Bishops. Without seeking it—often dreading and deploring this increase of responsibility—they by-and-by found themselves Bishops of dioceses—not so called at first, the name came later—but so in fact.

Was there any way to avoid all this? Did not these weak churches with their feeble pastors in the midst of persecutions and surrounded by a weltering mass of heathenism, from which they had so lately escaped—did they not need the counsel, help and oversight of the stronger, wiser, more experienced Bishops in the established and cultured city churches? Could this counsel and oversight have been righteously withheld from them?

In the lapse of centuries it became necessary to come to some agreement and understanding with respect to the territory over which each of these leading Bishops had oversight, and so at length by mutual concession and consent certain well defined limits of power and jurisdiction were established and diocesan episcopacy became a definite fact throughout all Christendom. A Roman province was called a diocese. After Constantine the jurisdiction of metropolitan Bishops was measured by the civil; and diocesan episcopacy received its name.

How far all this was right or wrong I neither say nor judge. I certainly believe that the Christians of the first three centuries managed all their ecclesiastical affairs fully as wisely as those of this age would have done had we lived then and there. I bless God for their work, and acknowledge our immeasurable indebtedness to them for the inspired Word faithfully handed down to us.

But all this diocesan episcopacy was established without prescription of Holy Scripture—and, I think, without any apostolic prescription. I do not mean that it is contrary to Scripture. Not at all. It may have been all right under the conditions then; it may be all right under some conditions now, but it is not divinely ordained, not imposed on the Church by Christ or his apostles, nor of the essence of church validity or of church order. But every church ought to have a pastor—that is a scriptural Bishop. A church is in no good condition to grow, or work or live without a pastor. In this sense "no Bishop, no Church" is a sound maxim. The written Word does not prescribe that every church *must* have a pastor (Bishop), but leaves even that to the common sense of the Church. The elements of character necessary to fit a man for this work are set forth clearly enough, but there is no prescription as to who shall elect the Bishop, for how long he shall be chosen, or by what form he shall be ordained. The Scriptures specify many of the Bishop's duties, but they nowhere teach that he alone shall confer ministerial orders, nor, indeed, do they hint that a Bishop must ordain at all, or have anything to do with ordaining anybody. Did you understand? The Scriptures nowhere hint that a Bishop has anything to do with ordaining men to the ministry. I wish you would read that again. If you think a gospel minister not duly ordained, because no Bishop ordained him, why do you think so? Who gave the Bishop exclusive power to ordain? or power to ordain at all? If either Christ or the apostles did so, the Bible contains no hint of it. Nobody will controvert this statement. Hear me further. Neither the Protestant Episcopal Church nor the Church of England has ever insisted that episcopal ordination was of Scriptural prescription. Nor have their doctors and theological masters ever taught such doctrine. If any have, they have been exceptions to the general rule.

Ordination by Bishops is not prescribed by Scripture. It does not follow that it is contrary to Scripture, or that the Church errs in vesting this authority in Bishops—or rather in setting apart certain presbyters with authority to officiate in conferring orders, and in calling these presbyters Bishops. All this may be prudential and expedient from time to time. Certainly this is not forbidden by the Scriptures, and the Church may rightly exercise her God given liberty in all these prudential matters. But when this is done, it is by man's authority and not by divine commandment. And in the Articles of Religion of the P. E. Church, Art. 34, we read, "Every particular or national Church hath authority to ordain, change or *abolish* ceremonies or rites of the Church ordained only by man's authority." It follows therefore that since episcopal ordination was established by the Church, it may be changed or *abolished* by any particular Church; and the P. E. Church sanctions and endorses the right to do so.

Again, Art 25 declares that "Orders * * * have not any visible sign or ceremony ordained of God." The same is said of Confirmation. "Those five commonly called sacraments, that is to say, Confirmation, Penance, Orders," &c., "* * * have not any visible sign or ceremony ordained of God."

Now if any Bishop, dean, or priest goes drumming around the streets of Little Rock seeking to persuade some silly sheep belonging to another flock to come into their own little fold, telling said sheep, you must be confirmed by a Bishop who has been ordained by a Bishop in the succession, and leave these human societies for the Church, and so on; let him not fail to tell such silly sheep that the only true Church holds that Confirmation and Ordination alike have no visible sign or ceremony ordained of God; that every thing spiritual and divine may be obtained among the sects, but that you must come to the Church, as to a dancing-school, to receive refinement of manners and grace and polish in movement and deportment.

J. H. RIGGIN.

ATTENTION, PREACHERS.

DEAR BRETHREN:—Having been, and being yet a member of the Joint Board of Finance, allow me to call attention to the law regarding claimants on the fund collected for the support of widows, orphans and superannuated preachers. The law says, "a *written* report of the condition of all the claimants within his pastoral charge." Don't come and "*tell*" us after we get all over in other business, but *write*, seal and address to the "Joint Board of Finance" the number, age and real condition of each one. Don't say so and so said so and so. Your say, based on facts in cold ink is what we want—and what the law says, *is law*. By doing this you will do your duty, and aid us much in a delicate duty. Remember your wife and children may be on the list next year, and "whatsoever a man soweth, that shall he (or they) reap," in this case at least. Cordially,

JAS. F. JERNIGAN.

P. S. We will soon meet again at Newport. God has been good to us—better than we deserved. Gracious revivals have swept our whole Conference. Many have believed. Thank God. One of our number has fallen, and falling has risen. He once went in and out among us. A strong man, a courageous man, a good man, a useful man, a natural logician, a cogent thinker and a coherent reasoner. His steps are seen in the memories of hundreds up and down Crowley's Ridge, on Sulphur Rock circuit and in many other places. But his voice is hushed, his work is done, the fight is over, the victory won, and Elias M. Baker will not answer to roll call at Newport. Here my eyes get dim, but up yonder, out yonder, on yonder, and over yonder we will meet him again. Glory to God!

JAS. F. J.

W. M. S. OF W. R. CONFERENCE

DEAR SISTERS:—Many of you who were not represented at the annual meeting held in Batesville, August 20-21, have desired the Treasurer's report published. We have arranged our year with that of the Woman's Board and the report closes with March 31, 1891. I make this explanation as the reports of auxiliaries as read, generally included remittances to date of meeting;—hence the discrepancy, and disappointment of some of our Juv's, who had hoped for the banner.

WOMAN'S AUXILIARIES:

Batesville $65,85, Beebe $28,15, Bay $12,00, Jonesboro $143,00, Barren Fork $18,15, La Crosse $28,15, St. Francis $32,75, Forest Chapel $18,58, Philadelphia $18,-85, Salem $10,55, Harrisburg $2,90, Pruett's Chapel $18.05, Howell $8,69, Newport $2,40, Chapel Hill $6,00, McCrory $8,00, Augusta $10,-90, Searcy $47,15.

JUVENILE SOCIETIES.

Jonesboro Rosebeds $37,81, Searcy Truehearts $25,40, Batesville $23,-86, Howell $11,20, Mary Neill Juv. Barren Fork $5,45, Philadelphia Juv. $1,00, Beebe Willing Workers $10,50, Newport Light Bearers $4,-00, Cresent Miss. Band Holly Grove $30,00. Total for year, $595,69, Remitted Mrs. McTyeire Nashville $572,39, Balance on hand to Chinese Scholarship $23,30. In Miss Bennett's report of B. and T. school she reports from our Conference $253,80; Mrs. Wightman for the same cause, $200,50; Total, $454,-30, making the grand sum of $1,026, 69 raised in our borders for the Mission cause as represented by us.

By reference to Treasurer's report in Aug. and Nov. No. 3 of W. M. Advocate you will see amt's remitted for these quarters, and that we must use renewed diligence in the coming months as there will be a falling off, when we meet in Beebe next spring.

Every letter from the foreign field calls loudly for help; our ranks have been depleted by death, sickness and marriage until we can hardly hold the work commenced, much less press forward to the regions beyond. The week of prayer appointed is from Nov. 22-29. The programme is published. I beg yon all to observe it, remembering particularly the great need of laborers, that some one among us may hear the call and respond, "Here am I, send me." In many places our pastors will unite with us in holding the meetings, but where that cannot be, meet in your homes from house to house, with carefully and prayerfully studied programs and the Holy Spirit will be with you, your souls will be blessed and missionary interest advanced in your community.

MARY A. NEILL.

Batesville, Nov. 9.

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

ARKANSAS METHODIST.

WEDNESDAY, NOV. 11, 1891.

PERSONAL AND OTHER NOTES

Bros. W. J. Cameron, M. A. Harris and J. A. Pritchett of Saline Co. were pleasant and helpful visitors to our office last week.

Rev. V. V. Harlan reports the meeting at Conway still going on, with 65 to 70 professions of conversion.

Last Wednesday morning the Little Rock Medical College (Medical Dep't of the A. I. U.) opened its twelfth annual session with over 70 students present and the prospect of 100. Dr. W. P. Baker succeeds Dr. John B. Bond in the chair of medical chemistry and toxicology—this being the only change in the Faculty.

Rev. J. R. Moore, Sec'y of the Little Rock Annual Conference, has made application for reduced railroad fare for the members, delegates and visitors to the session in Arkadelphia, Dec. 2.

Last Wednesday we had a brotherly visit from Rev. J. W. Patton, P. C. of Weldon C't. He reported a prosperous year in his charge—53 conversions, 49 accessions to date; all assessments for ministerial support and the Conference collections will be paid in full.

Last Wednesday we received in a wrapper postmarked Little Rock one leaf of The Living Church (Chicago) containing the following notice with ink mark under the word Catholic:

"WANTED.—Organist and choir master for Trinity cathedral, Little Rock, Ark. Fine organ. Splendid opening for a first-class teacher of vocal and instrumental music. Catholic essential. Apply to the Dean."

A correspondent of the Arkansas Gazette says: A lady by the name of Walker, who was traveling with her family from Morristown, Tenn., to McKinney, Tex., fell from the train one mile north of Cabot, on the night of the 3d. In addition to severe bruises and contusion on various parts of her body, her left arm was broken. It is supposed she got up in her sleep and walked off the train. When found she was delirious and almost all her clothing had been torn from her person, evidently having caught in the moving train, as she was dragged some distance. She was kindly cared for by the people of Cabot until her people regained her.

Bro. Norman Pierce of Stone Co. gave us a cheerful visit last week, renewing his subscription chiefly because of his little daughter's interest in this paper, which is worth to any studious child many times more than the same amount paid for instruction in the school room.

President Geo. C. Jones has sent out a neatly printed circular letter invitation to persons attending the next session of the Little Rock Conference, Dec. 2, to visit the Arkadelphia Methodist College during their stay in that city.

From Brinkley to Forrest City last Friday night we had the delightful pleasure of the company of Rev. Dr. J. D. Barbee, Book Agent, returning from Texas. We are glad to learn Dr. Barbee expects to visit the Arkansas Conference, which convenes in Russellville, Nov. 25.

MARRIED.

At the residence of the bride's father near Pottsville, Ark., Oct. 22, 1891, Hon. F. R. Canfield (Assessor of Bladley Co.) and Miss Lummie Quimby—all of Bradley Co., Ark., Rev. F. J. Shaw officiating.

By Rev. Geo. M. Hill Nov. 4, 1891 in the Methodist Church, Richmond, Ark., Mr. R. H. Moore of N. C., and Miss Carrie Moores of Richmond, Ark.

Oct. 28, 1891, at the Methodist Church at Rock Springs, W. H. Mark and Miss Jennie B. Harris, both of Drew Co., Ark. Rev. W. M. Crowson officiating.

At the M. E. Church, South, by Rev. R. W. McKay Nov. 1, 1891, Thomas Nelson and Miss Lela Gulledge, all of Jefferson Co., Ark.

Mr. Lawson Allen and Miss Lula Coopwood at the residence of the bride's father Nov. 1, 1891—all of Desha Co., Ark. Rev. B. A. White officiating.

Nov. 4, 1891, at the residence of Mr. J. C. Bain Dr. E. J. Christian to Miss Emma Bain, all of Portland, Ashley Co., Ark., Rev. J. B. Thomas officiating.

Nov. 5, 1891, by Rev. J. B. Thomas at the residence of Mr. John W. Morris of Parkdale, Ark., Mr. Samuel Loyd of Portland, to Mrs. Helen Cross of Parkdale, Ark.

Catarrh

Is a constitutional and not a local disease, and therefore it cannot be cured by local applications. It requires a constitutional remedy like Hood's Sarsaparilla, which, working through the blood, eradicates the impurity which causes and promotes the disease, and effects a permanent cure. Thousands of people testify to the success of Hood's Sarsaparilla as a remedy for catarrh when other preparations had failed.

Stuffed-Up Feeling.

"I will say I have been troubled for several years with that terribly disagreeable disease, catarrh. I took Hood's Sarsaparilla with the very best results. It cured me of that continual dropping in my throat, and stuffed up feeling. It has also helped my mother, who has taken it for run down state of health and kidney trouble." MRS. S. D. HEATH, Putnam, Conn.

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

PREACHERS' AID ASSOCIATION.

Constituiton of the Preachers' Aid Association of the White River Conference.

Article 1. Name:—This association shall be called "The Preachers' Aid Association of the White River Conference, M. E. Church, South."

Article 2. Object:—The object of this Association shall be to provide a fund for the benefit of the family of any itinerant member of the Association at his death.

Article 3. Officers:—The officers of this Association shall be a President and a Secretary to be elected by the members present at each annual meeting. The President shall call the Association together at each Annual Conference, and perform such other duties as are appropriate to his station.

In the absence of the President the members shall elect a President *pro tem.*

The Secretary shall be ex-officio Treasurer. Upon the death of an itinerant member he shall pay to the beneficiaries the amount in the treasury and at once make an assessment on every member and hold the amount collected for the next death benefit. In the absence of the President the Secretary shall call the Association together at Conference.

Article 4. Assessments:—The mortuary fee for itinerant members shall be three dollars and for lay members two dollars, One assessment to be paid on joining, and all others to be paid within two months after notice from the Secretary. And it not so paid the delinquent forfeits his membership.

Article 5. Quorum:—Ten itinerant members shall constitute a quorum.

Article 6. Change of Constitution: This constitution may be changed only by a two-thirds vote of the members present and voting at any regular meeting.

A LEGISLATIVE ENDORSEMENT.

A law was passed last winter in Minnesota affecting the sale of alum baking powders. The interest excited by the bill when proposed led to a long and thorough investigation by a legislative committee of the qualities of all the baking powders sold in that State, with the result that the Royal was shown by very positive evidence from the State Chemist, Dr. Drew, and others, to be the purest, strongest and in all respects the best baking powder in in the market.

NOTICE.

The officers of the Woman's Missionary Society of the Arkansas Conference have found it necessary to change the time of the annual meeting to June, instead of having it at the same time and place of the Annual Conference. Many of the best workers are teachers and can not leave their positions in November, and by the last of June are at leisure. This change will not interfere with any auxiliary in sending their quarterly reports promptly to the Treasurer and Corresponding Secretary. The time and place will be duly announced.

MRS. O. H. TUCKER, Pres.
MRS. V. V. HARLAN, Cor. Sec.

There are some patent medicines that are more marvelous than a dozen doctor's prescriptions, but they're not those that profess to cure *everything.*

Everybody, now and then, feels "run down," "played out." They've the will, but no power to generate vitality. They're not sick enough to call a doctor, but just too sick to be well. That's where the right kind of a patent medicine comes in, and does for a dollar what the doctor wouldn't do for less than five or ten. We put in our claim for Dr. Pierce's Golden Medical Discovery.

We claim it to be an unequaled remedy to purify the blood and invigorate the liver. We claim it to be lasting in its effects, creating an appetite, purifying the blood, and preventing Bilious, Typhoid and Malarial fevers *if taken in time.* The time to take it is when you first feel the signs of *weariness.* The time to take it, on general principles, is NOW.

ELON, VA.

Some one wrote us from Elon P. O., Va., ordering books but did not sign any name. The writer will please tell us his name and name the books he ordered.

BENNETT & THORNBURGH.

SPECIAL AND SUNDRY

We call the attention of our readers to the card of Mr. G. S. Brack, a reliable dealer in China, Lamps, Glassware &c. When in the city visit his store, or write to him for prices.

We commend to our readers the new jewelry establisment of Spott & Jefferson, young men of enterprise and well-known experience in their line. In their attractive store they have a new and varied stock of goods, which they are offering at fair prices for first-class goods.

The law passed by our last General Conference forbids the Agents of the Publishing House competing with a General Colporter in his territory. Bear this in mind and send your orders for books or periodicals to us instead of to Nashville.

BENNETT & THORNCURGH.

Send all orders for books, Sunday-school supplies and periodicals to us. Remember the Agents of the Publishing House request you to do this. They say you will save money and avoid delay by doing so.

BENNETT & THORNBURGH.

We invite the special attention of retail merchants to the advertisement of Messrs. Wolf & Bro., wholesale dealers in Dry Goods and Notions. Having been in business in Little Rock over 25 years, they are fully conversant with the wants of the mercantile trade in this State. They will duplicate St. Louis and Memphis prices, thus enabling their customers to save time in the transit of their goods as well as freight on the same.

HUMORS of the BLOOD & SKIN Cured by Cuticura

HUMORS OF THE BLOOD, SKIN AND SCALP, whether itching, burning, bleeding, scaly, crusted, pimply, blotchy, or copper-colored, with loss of hair, either simple, scrofulous, hereditary, or contagious, are speedily, permanently, economically, and infallibly cured by the Cuticura Remedies, consisting of CUTICURA, the great skin cure, CUTICURA SOAP, an exquisite Skin Purifier and Beautifier, and CUTICURA RESOLVENT, the new Blood and Skin Purifier and greatest of Humor Remedies, when the best physicians and all other remedies fail. CUTICURA REMEDIES are the only infallible blood and skin purifiers, and daily effect more great cures of blood and skin diseases than all other remedies combined.

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

Pimples, blackheads, chapped and oily skin prevented by CUTICURA SOAP.

Backache, kidney pains, weakness, and rheumatism relieved in one minute by the celebrated CUTICURA ANTI-PAIN PLASTER. 25c.

2

ORGAN FOR SALE.

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

BENNETT & THORNBURGH.

I look upon death to be as necessary to our constitution as sleep. We shall rise refreshed in the morning.

CONSUMPTION CURED.

An old physician, retired from practice, had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints. Having tested its wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will send free of charge to all who wish it, this receipt in German, French or English, with full directions for preparing and using. Sent by mail, by addressing, with stamp, naming this paper, W. A. NOYES, 820 Powers' Block, Rochester, N. Y. eow.

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, 300 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, provbs 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.

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ARKANSAS METHODIST

WEDNESDAY, NOV. 11, 1891.

CHRISTIAN LIFE.

A BRIGHT SIDE SOMEWHERE.

The Quiver gives a striking incident illustrating the value of cultivating a cheerful spirit, and its power to act for good upon another:

One night a young infidel when in bed occupied his mind in contemplating the character of his mother. At length he said to himself, "I see two unquestionable facts: First, my mother is greatly afflicted in circumstances, body and mind; and I see that she cheerfully bears up under all by the support she derives from constantly retiring to her closet and her Bible. Secondly, she has a secret spring of comfort of which I know nothing, while I, who give an unbounded rein to my appetites, and seek pleasure by every means, seldom or never find it. If, however, there is any such secret in religion, why may not I attain to it as well as my mother? I will immediately seek it of God."

It will thus be seen that the bright and cheerful illustration of the influence of real Christianity presented by his mother led Richard Cecil to Jesus Christ. He afterward became a well-known public character, and glorified also the same Savior by a life of most successful devotion. How many other sons and daughters might have been led to do so, if the same cheerful and happy life had been presented to them by their parents!

THE HIDDEN LIFE.

George Eliot says, "the growing good of the world is partly dependent on unhistoric acts; and that things are not so ill with you and me as they might have been is half owing to the number who have lived faithfully a hidden life, and rest in unvisited tombs."

The world may speak of "unhistoric acts," but "the eyes of their understanding being opened" they are permitted to look into the book of remembrance, "God's history. Those who have lived this faithful hidden life will find written through the records of their lives," faithful in much, and in answer to the surprised "when, Lord," will come the answer, "Inasmuch as ye did it to the least of one of these, ye have done it unto me." Our lives are made up of "unhistoric acts," trifles we call them. The little helps to other's pleasures, the little hindrances to other's growth, the little words, the little mannerisms, the little trials and temptations, the little yieldings, how trivial they are, so commonplace and small that each day's share can easily be forgotten. But in God's sight there are no trifles, and nothing is either great or small to the Infinite One, and we are to be judged by his standard and not our own.

There is much of encouragement in this thought to those who sometimes feel that their lives are commonplace and uneventful—we are living to God and not to man. How often in taking comfort from the promise, "My grace is sufficient for you," we fit it to the great emergencies of our lives, forgetting that Jesus knew that it would take more grace to bear patiently the little annoyances and trials, and to do heartily the things which nobody notices, than to do some grand heroic deed which our love of applause alone would spur us on to do.—Mid-Continent.

PREPARATION FOR HEAVEN.

Heaven is a prepared place, a purchased possession, a paradise of beauty, a city of resplendent glory, the home of love, the haven of rest for the saints of God, the treasure house of eternity, the palace of celestial grandeur, the scene of undisturbed tranquillity, the high mountain-top of peace, the trysting-place of God and his people, the very summer-land of rapture and of song.

But it does not follow that all persons are fitted to enjoy it. One must be pure in heart, loving and gentle in spirit, loyal to the truth, at peace with God, cleansed from the defilements and free from the indwelling of sin, in order to enter into the real enjoyment of heaven. We must ourselves be prepared by being forgiven, purified, made one with God, sanctified, in order to appreciate the real beauty and joy of heaven.

Many a man thinks of a great city, with its treasures of art, its triumphs of architecture, its schools and churches, and its homes of peace and beauty, only as the place where he may gratify his basest passions and grovel in the very mire and filth of licentiousness and drunkenness. What matters to him the fact that there are beauties in that city? He cares for none of them. He cares only for what is base. And what would there be for such a man in heaven? There would be no opportunity for the gratification of his vicious propensities. There would be nothing in common with his evil nature. In its purity he would feel the same repulsion that he had on earth for the Church, the day, the people of God. From it, as Mr. Spurgeon says, he would flee to hell for shelter from the persecuting peace and purity of heaven.

Heaven can never be an objective reality to any man until there is in his heart a subjective preparation for it. Only the one with open eye can see the light; only the one with the unstopped ear can hear the music; only the one with the renewed heart can see and appreciate the beauty and purity of God's heaven. If one is blind, he is without light. If one is deaf, he is without music. If one is unrenewed, he is without God in the world. He must be renewed from above, or he can not, in the very nature of things, enter into the kingdom of God.

A man, drunken as a fool, the other day destroyed thousands of dollars' worth of beautiful art treasures in a fit of rage. And many a man, with a heart full of malice and infidelity and sin, has gone through this world wrecking human lives, blasting human hearts, assailing purity and innocence, the enemy of righteousness, the hater of truth, the ally of evil and the perverse child of the devil. Surely, such have no part nor lot in heaven. In their vile condition they would make it a hell. The only thing for them is to accept God's renewing, or else go to the place prepared for the devil and his angels.

"No admittance except on business" is placed on many a door. "No admittance except on business" is, in effect, on the door of heaven. Unless we are ready for the life, the holiness, the pure enjoyments, the loving and blessed relationship of the celestial city, our place is outside with the false and vile and rebellious. Let us live lives of prayer and faith and peace. Let us love God and his cause and his children. Let us follow holiness, and walk the ways of purity and righteousness. Let the gentle and blessed processes of God's grace be wrought in our hearts. Let the Spirit of God brood as a dove of peace within our hearts and lives. And then, in God's good time, the windows of heaven shall be lifted, and we shall be drawn in by the Fathers's hand to the life and scene of eternal peace and beauty.—Herald and Presbyter.

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OUR YOUNG FOLKS

"SEE THAT JESUS GETS IT ALL."

Dr. Howard Crosby once visited a little girl who was ill—indeed, so very ill that she died shortly after. She seemed deeply concerned about the pennies—they amounted to just one dollar—which she had collected in her mission box. "See that Jesus gets it all," she said. We wish that we might have been able to watch those pennies as they went on their errand of love for the Master. It would be so delightful to know all the good that they did! It would be very pleasant, indeed, to know just what our gifts accomplish; but that is not God's way. He asks us to give in faith and trust him to make the gift useful and blessed. After all, our own real concern when we give our money should be not to know just where the money went, how every penny was spent, but that "Jesus gets it all."—Selected.

CULTIVATE A SWEET VOICE.

There is no power of love so hard to keep as a kind voice. A kind hand is deaf and dumb. It may be rough in flesh and blood, yet do the work of a soft heart and do it with a soft touch. But there is no one thing it so much needs as a sweet voice to tell what it means and feels, and it is hard to get and keep it in the right tone. One must start in youth, and be on the watch night and day, while at work and while at play, to get and to keep a voice that shall speak at all times the thoughts of a kind heart. But this is the time when a sharp voice is most apt to be gotten. You often hear boys and girls say words at play, with a quick, sharp tone, as if it were the snap of a whip. If any of them get vexed, you will hear a voice that sounds as if it were made up of a snarl, a whine and a bark. Such a voice often speaks worse than the heart feels. It shows more ill-will in tone than in works. It is often in mirth that one gets a voice or a tone that is sharp, that sticks to him through life, and stirs up ill wind and grief, and falls like a drop of gall on the sweet joys of home. Such as these get a sharp home voice for use and keep their best voice for those they meet elsewhere, just as they would save their best cakes and pies for guests and all their sour food for their own board.

I would say to all girls and boys, "Use your best voice at home." Watch it by day as a pearl of great price, for it will be worth more to you in the days to come than the best pearl hid in the sea. A kind voice is a lark's song to the heart and home. It is to the heart what light is to the eye.—Church Advocate.

Do not wait until you are attacked with Cholera Morbus, Diarrhœa, Dysentery, Summer Complaint, or any relaxed condition of the bowels, but have Maguire's Benne Plant constantly on hand to meet the emergency. Price 75 cents per bottle. Express. age paid if 3 bottles are ordered. J. & C. Maguire, St. Louis, Mo.

Nov. 11-2t.

A CUSTOMER SECURED.

A young man in a dry goods store in Boston was endeavoring to sell a customer some goods. He had a quantity on hand which he much desired to dispose of, as they were not of the freshest styles and the man seemed inclined to take them. When the goods had been examined and the bargain was about to be concluded, the customer inquired:—

"Are these goods the latest style?"

The young man hesitated. He wanted to sell the goods, and it appeared evident that if he said they were the latest style the man would take them. But he could not tell a lie, and he replied:—

"They are not the latest style of goods, but they are a very good style."

The man looked at him, examined some other goods of later style, and said:—

"I will take those of the older style, and some of the new also. Your honesty in stating the facts will fasten me to this place."

The man not only sold his goods and kept a good conscience, but he also retained a customer, whom he might never have seen again if he had not spoken to him the truth. There is no permanent gain in falsehood and deception. Righteousness and truth are a sure foundation.—Safeguard.

A GIRL'S DRESSING-ROOM

A girl's dressing-room is a sure index to her character and habits. A clever woman asserted lately that she could gain a better knowledge of one of her own sex by an inspection of her dressing-room than after a casual acquaintance of years, says the New York Press. "In fact," she continued, "when one of my sons announces his engagement, I leave no stone unturned to have the girl under my eye for her morning and evening toilet. She is judged accordingly, and from what I see I can pretty well guess the sort of a wife she will make. How so? Because we women think a thousand times more of such details than you men, and every thrifty or slovenly trait is sure to crop out then. Why, I could make a black and white list for my marrying men friends, after this method, that would prove a safe guide to future happiness in wedlock. For instance, the girl's own room is almost an infallible indication of her tastes and necessities. I do not mean silver mounted toilet articles, a lace draped dressing table, or full length mirrors. They are well enough if she can afford them, but the first things to note are her books and pictures, her sewing basket, her toilet articles. It is worth while catching a glimpse of her closets and drawers, as they speak volumes for or against their owner's tidiness. When gloves are rolled in a hard knot, veils jammed under salve-pots, ribbons tumbled in with powder and hairpins, beware. That kind of thing is eloquent of curl-papers at the breakfast table, muddy coffee and cold biscuit to come."—Christian at Work.

A BOY'S RELIGION.

If a boy is a lover of the Lord Jesus Christ, though he can't lead a prayer-meeting, or be a church officer, or preacher, he can be a godly boy, in a boy's way and in a boy's place. He ought not to be too solemn or quiet a boy. He need not cease to be a boy because he is a Christian. He ought to run, jump, play, climb, and yell like a real boy. But in it all he ought to be free from vulgarity and profanity. He ought to eschew tobacco in every form and have a horror of intoxicating drinks. He ought to be peaceable, gentle, merciful, generous. He ought to take the part of small boys against large ones. He ought to discourage fighting. He ought to refuse to be a party to mischief, to persecution, to deceit. And, above all things, he ought now and then to show his colors. He need not always be interrupting a game to say that he is a Christian, but he ought not to be ashamed to say that he refuses to do something because he fears God, or is a Christian. He ought to take no part in the ridicule of sacred things, but meet the ridicule of others with a bold statement that for the things of God he feels the deepest reverence.

SHORT-HAND AS A BUSINESS.

It pays to know short-hand. Why? Because every office and business house of any importance requires a stenographer. This is a letter-writing age. The amount of postage bought proves this. The sale of stamps each day at the St. Louis post-office amounts to over seven thousand dollars, at New York thirty thousand, and other cities proportionally. Business men dictate their letters to a short-hand writer, and they are then copied on a type-writer before mailing. There are over two thousand stenographers employed in Chicago alone, and the demand is increasing.

Any boy or girl of fifteen, who has some education, and good habits, can spell well, and write a plain hand, can easily find employment and make short-hand pay. Many parents make the serious mistake of supposing that short-hand cannot be successfully acquired by children. We know of girls only fourteen getting $30 a month. Prof. Moran of St. Louis, whom we have engaged to conduct our Special Class, writes us that he is now teaching a boy, Joe Hoffman, who is only ten years old, but can already write eighty words a minute. Now that a course can be had for only two dollars, we certainly think that parents would do well to give their young sons and daughters a chance. The educational value of this study can scarcely be overestimated.

☞As the shorthand lesson plates are to begin in this paper next week—anyway, not later than Nov. 25—we hope all who desire to become members of the class and so receive lesson blanks and special instructions *by mail* from Prof. Moran, will promptly send to Bennett & Thornburgh the fee of $2.00, and have their names and post-offices properly enrolled. Don't wait.

R. R. R.

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The Cheapest and Best Medicine For Family Use in the World.

NEVER FAILS TO RELIEVE PAIN.

It surpasses all other remedies in the wonderful power which it possesses of curing

Rheumatism and Neuralgia.

Thousand have been relieved and cured by simply rubbing with READY RELIEF, applied by the hand, the part affected and considerable of the adjoining surface; at the same time several brisk doses of RADWAY'S PILLS will do much to hasten the cure.

Cures the Worst Pains in from one to twenty minutes. Not one hour after reading this advertisement need any one Suffer with pain.

For Summer Complaints.

A half to a Teaspoonful of Ready Relief in a half tumbler of water, repeated as often as the discharges continue, and a flannel saturated with Ready Relief placed over the stomach and bowels will afford immediate relief and soon effect a cure.

From 30 to 60 drops in half a tumbler of water will, in a few moments, cure Cramps, Spasms, sour stomach, nausea, vomiting, heartburn, nervousness, sleeplessness, sick headache, diarrhœa, dyssentery, cholera morbus, colic, flatulency and all internal pain.

MALARIA

Chills and Fever, Fever and Ague CONQUERED.

There is not a remedial agent in the world that will cure Fever and Ague and all other Malarious, Bilious and other fevers, aided by Radway's Pills, so quickly as Radway's Ready Relief. Price 50 cts. per bottle. Sold by Druggists.

RADWAY'S PILLS.

AN EXCELLENT and MILD CATHARTIC

Mildly laxative, or strongly purgative, according to the dose.

For the cure of all disorders of the Stomach, Liver, Bowels, Kidney, Bladder, Nervous Diseases, Loss of Appetite, Headache, costiveness, Indigestion, Biliousness, Fever, Inflammation of the Bowels, Piles and all derangements of the Internal Viscera, purely vegetable, containing no mercury, minerals or deleterious drugs.

Perfect Digestion will be accomplished by taking Radway's Pills. By so doing sick headache, dyspepsia, foul stomach, biliousness will be avoided, and the food that is eaten contribute its nourishing properties for the support of the natural waste of the body.

DYSPEPSIA.

DR. RADWAY'S PILLS are a cure for this complaint. They restore strength to the stomach and enable it to perform its functions. The symptoms of Dyspepsia disappear, and with them the liability of the system to contract diseases.

Dr. A. C. Middlebrook, Doraville, Ga.: "I use them in my practice and family in preference to all other pills."

T. A. Peters, Lancaster, Pa.: "I would not be without them. They are something every family should have."

Mrs. Caroline Monteith, Deer Creek, Ind.: "I believe my life has been saved by your medicine. Have long been suffering with Dyspepsia and Liver complaint."

Sold by all Druggists. Price, 25c. per box, or, on receipt of price, will be sent by mail. 5 boxes for one dollar.

Send a letter stamp to DR. RADWAY & CO., No. 32 Warren St., New York, for "False and True."

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.

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Was saved by Hood's Sarsaparilla," says Mr. B. B. Jones of Alna, Maine. "She had seven running sores in different places on her body, but on giving her Hood's Sarsaparilla there was marked improvement and now she is well, strong and healthy."

Hood's Pills cure Constipation by restoring the peristaltic action action of the alimentary canal. They are the best family cathartic.

☞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,

Bruises usually cause the rupture of several blood vessels; the dark blood rom which causes discoloration of the skin. The pressure of the blood on the nerves may also cause pain. After a time the blood will be absorbed and the proper color of the skin return. A New York physician advises as the best treatment of bruises, "moderate pressure with a bandage moistened with Pond's Extract. The use of a bland ointment as Pond's Extract Ointment will take out the pain and soreness from the part affected."

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Ninety per cent. of whom afterward secured good positions—some of them receiving salaries ranging from $300 to $1,800 per annum.

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Said to a mother whose son wanted a position: "Send him to Jennings' Business College; a certificate from R. W. Jennings to your son, recommending him for a position, will be of more benefit to him than any other influence he could have."

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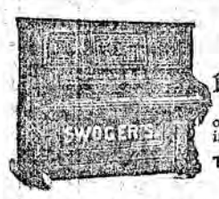

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BEAVER FALLS, PENNSYLVANIA.

From Rev. Jas. H. Potts, D. D., editor of the Michigan 'Christian Advocate,' Detroit, Mich.: "To say that we are delighted with the Piano does not express the fact. We are jubilant. If all your instruments are as fine in appearance, and as pleasing in tone as this one, your patrons will rise by the hundred."

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From Jas. S. Steele, Esq., Attorney-at-Law, Lockesburgh, Ark.: "I have just received my Parlor Organ 77; am highly pleased. It is all you claimed for it. Will take pleasure in commending it to my neighbors." April 26, 1888.

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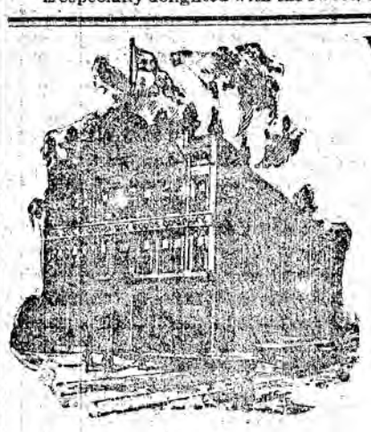

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CURES ANY HEADACHE "While You Wait," BUT CURES NOTHING ELSE.

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THE HOLLENBERG MUSIC COMPANY offer the best opportunity to Purchasers of Pianos and Organs.

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V. That the Hollenberg Music Co. represents 38 years' business and experience in this State, and they know and sell those instruments which are better suited to this climate.

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

EVERY one in need of information on the subject of advertising will do well to obtain a copy of "Book for Advertisers," 308 pages, price one dollar. Mailed, postage paid, on receipt of price. Contains a careful compilation from the American Newspaper Directory of all the best papers and class journals; gives the circulation rating of every one, and a good deal of information about rates and other matters pertaining to the business of advertising. Address ROWELL'S ADVERTISING BUREAU, 10 Spruce St., N. Y.

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

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SHORTHAND BY MAIL Thoroughly taught For circulars and TRIAL LESSON address H. S. SHOCKLEY, Winchester, Tenn.

ONE ENJOYS

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

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

CALIFORNIA FIG SYRUP CO.
SAN FRANCISCO, CAL.
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DONALD KENNEDY
Of Roxbury, Mass., says

Kennedy's Medical Discovery cures Horrid Old Sores, Deep Seated Ulcers of 40 years standing, Inward Tumors, and every disease of the skin, except Thunder Humor, and Cancer that has taken root. Price $1.50. Sold by every Druggist in the U. S. and Canada.

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HOTEL
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CORNER MARKAM & LOUISIANA STS.,
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W. L. FUNSTON.
Marble Works,
MONUMENTS,
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CORRESPONDENCE SOLICITED.
Designs sent on application.
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Established 1865.
C. O. KIMBALL
MANUFACTURER AND DEALER IN
Harness and Saddles.

In the coming season I am offering unequaled bargains in Buggy and Wagon Harness, Ladies' and Men's Saddles, etc.

No. 0 sin. bug. harness, breast 1 in. trace, 2 1-2 in. saddle.	$6.50
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No. 25 sin. bug. harness, single trace, 1 1-2 in. 1 1-2 in saddle,	15.50

Double buggy har. from $15.00 to 25.00.
Wagon harness, from $15.00 to 30.00.
Ladies saddles, from $3.75 to 20.00.
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Chains, Blind Bridles Collars, Whips, etc
ORDERS BY MAIL PROMPLY ATTENDED TO AND SATISFACTION GUARANTEED.
324 MAIN ST.,
LITTLE ROCK, ARK.

The BERKLEY
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Beautiful style: Sweet tone; Moderate prices; Fully warranted, REFERENCES of the highest character.
Send for Catalogue.
SAXE & ROBERTSON,
831 BROADWAY, NEW YORK.
IN BUSINESS OVER 80 YEARS.

ARKANSAS METHODIST.

WEDNESDAY, NOV. 11, 1891.

OBITUARIES.

MERRILL.—WHEREAS, It has pleased the great Shepherd to remove from our midst our beloved friend and sister of the Methodist Sunday-school, Minta Merrill, therefore

Resolved, That we offer to her memory this tribute of respect. We appreciate the worth of her good qualities as displayed in her every-day life, and while we bow in sadness on account of this bereavement, we humbly submit to the will of Him who tenderly careth for the young of his flock.

2. That we sincerely sympathize with the bereaved ones in their sore affliction, and point them for consolation to Him who is too wise to err and too merciful to be unkind; and while we unite with them in mourning because of her departure, we also join them in the hope of a glorious reunion in that blissful fold above, where she will wait to welcome us all to verdant pastures of eternal joy.

3. That we unitedly petition at the throne of grace, that the tender mercies and divine presence of the Lord may rest upon them and sustain them in their bitter grief.

4. That copies of these resolutions be furnished the Rison paper and THE ARKANSAS METHODIST with the request that the same be published.

MRS. M. E. AMIS,
MRS. W. M. BOYD,
MISS MATTIE HARRISON,
Committee.

HAMMOCK.—Mrs. Mollie Hammock (*nee* Jenkins) was born Sept. 19, 1871; converted Aug. 1881 and joined the M. E. Church, South, at a meeting held by Bro. W. H. Corley, P. C., who was aided by Dr. J. Harolson. She was married to W. T. Hammock June 29, 1891 and died Aug. 24, 1891. Sister Hammock was a devout Christian and a long life of usefulness and happiness was a natural expectation, but alas, how different are God's ways from man's ways! She was married early in the morning and in the evening with her husband moved to the elegant home which Mr. Hammock, by his thoughtful industry, had prepared for her abode. In a few short and happy weeks she was stricken down by that dread disease, slow fever. She suffered very much during her illness, but she was patient and submissive. A short time before her release she formally took leave of her father and mother, her sisters and husband, and exhorted them to meet her in heaven. She assured her husband that she greatly desired to remain with him, but that she could not and that she was ready and willing that the Lord's will be done. She looked up and in a trusting manner said, "Take me, Jesus," and her pure spirit passed to the land of the blessed. The community felt great sympathy for Bro. Jenkins and his family in this sore bereavement and for Mr. Hammock in his unutterable grief.

"There is a land of pure delight,
Where saints immortal reign,
Infinite day excludes the night,
And pleasures banish pain."

And happy Mollie's there. Husband, bowed down with grief, look up; trust your Mollie's Savior and all will be well.

Sister Hammock's mortal remains were laid to rest at Mt. Pleasant Church cemetery, where she held her membership. Dear father, mother, sisters and friends, be faithful to God and at the resurrection of the just you and your Mollie, with glorified bodies, will receive each a crown of life and a home with Jesus.

J. S. CLOWER, P. C.

CRABTREE.—Departed this life Oct. 3, 1891 at Walnut Hills, Ark., little William Mack Crabtree, aged 2 years and 6 months. Little Willie Mack was the eldest child of W. W. and Sister Lizzie Crabtree. He was so bright and interesting that he had won the love of all who knew him, especially his grandparents, with whom he was a great pet and it is with much sorrow that they part with him, but we know that their loss is his gain; for he is only a sweet flower transplanted from earth to heaven. Dear parents and relatives, weep not for little Willie Mack; for there is comfort in the thought that he is now in heaven, free from all suffering, and you will see him again in the beautiful home which God has prepared for those who love him and do his will here on earth. God bless his dear father and mother and sanctify this loss for their eternal good. In the presence of a large number of friends Bro. J. M. Cline, our P. C., preached his funeral at the grave in the cemetery at the camp-ground, and we laid little Willie Mack's body away. O how happy we will all be when we get to heaven. Let us all be faithful to the last. From a sincere friend of the family, JNO. H. HAMITER.

The Cure For

Scrofula was once supposed to be the touch of royalty. To-day, many grateful people know that the "sovereign remedy" is Ayer's Sarsaparilla. This powerful alterative extirpates "the evil" by thoroughly eliminating all the strumous poison from the blood. Consumption, catarrh, and various other physical as well as mental maladies, have their origin in

SCROFULA

When hereditary, this disease manifests itself in childhood by glandular swellings, running sores, swollen joints, and general feebleness of body. Administer Ayer's Sarsaparilla on appearance of the first symptoms.

"My little girl was troubled with a painful scrofulous swelling under one of her arms. The physician being unable to effect a cure, I gave her one bottle of

Ayer's

Sarsaparilla, and the swelling disappeared."—W. F. Kennedy, McFarland's, Va.

"I was cured of scrofula by the use of Ayer's Sarsaparilla."—J. C. Berry, Deerfield, Mo.

"I was troubled with a sore hand for over two years. Being assured the case was scrofula, I took six bottles of Ayer's

Sarsaparilla

and was cured."—H. Hinkins, Riverton, Neb.

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

Four women, all told

The first told how much easier it was to wash with Pearline. She saved half her labor, and the work was better done.

The second told how much longer the clothes lasted, since she'd used Pearline. The rubbing that wore them out wasn't necessary.

The next told how many things she did with it; she washed the kitchen floor, or the finest china—the most delicate lace, or the coarsest fabric. Whatever she did with it, she saved money by it.

The fourth told of the harmlessness of Pearline. She had used it for ten years, and she *knew* nothing that was washable could be hurt by it.

These are only four out of millions who use Pearline, but the others say the same things and more. Try it yourself; then you can tell about it.

Beware Peddlers and some unscrupulous grocers will tell you "this is as good as" or "the same as Pearline." IT'S FALSE—Pearline is never peddled, and if your grocer sends you something in place of Pearline, do the honest thing—*send it back.* 181 JAMES PYLE, New York.

BLESSING.—Andrew J. Blessing was born in Va. June 23, 1823, with his parents moved to Ala. in 1827, was married to Miss Martha J. Seley Oct. 10, 1847 and removed to Ark. in 1860. "Uncle Andy" was converted and joined the M. E. Church, South, in 1862 and was called to the saints' everlasting rest Aug. 14, 1891. The above are the facts in the life of this faithful man. He was quiet, unobtrusive, yet exerted great influence in his Church and neighborhood. He was the most liberal and enterprising member we had at Pleasant Hill. He was cheerful and happy. His home was a pleasant place for the weary itinerant to rest. His piety reappears in his children. They are all consistent members of the Church of their father. His faithful wife, lonely and sad, awaits the time for her departure to be with her ascended husband and Savior. May the blessings of God rest upon her and her noble children, and may they ultimately reach the "happy land, far, far away."

J. S. CLOWER, P. C.

MARTINAU.—Mrs. Sarah H. Martinau, daughter of Mr. and Mrs. John D. Lamb and wife of Mr. G. Martinau, was born in Lawrence Co., Mo., April 1, 1856. While quite young she joined the Church in which she lived, meeting faithfully the obligations of life and doing the will of God, with no compromise for the world, and by her life demonstrating to all that she knew God as a pardoning God and Jesus as her personal Savior, until Oct. 3, 1891, when God removed her to the Church above. She was married Feb. 5, 1873 to Mr. G. Martinau, who survives her and on whom the care of their eight living children now devolves. Those among whom she had lived all, without one dissenting voice declare Sister Martinau was a good, true Christian woman. Devotion to her husband and children and kindness to friends, refined by grace made hers a beautiful life. Her life has left its impress on those of her household and in a large degree is reflected in the life of her children. She enjoyed the confidence and was greatly beloved by all who knew her. A husband, eight children, sisters and a host of friends are left to mourn her death. But they mourn not as those who have no hope. God and angels have gained what they have lost. One by one she called her children and urged them to meet her in heaven. A few hours before her death she called for me and asked, "Do you think I am very sick?" Telling her yes, I then asked, if God so willed, if she was willing to die? She said "Yes, perfectly willing!" In answer to some questions from me she said her trust was in Jesus, and that he supplied her every need. Her sufferings were very great, but borne with great patience. At her funeral the scene was very touching. God bless the husband and children and many friends, and enable them through His grace and Spirit to overtake her in the city of God.

J. M. D. S., Pastor.

HUTSON.—Our hearts are filled with sorrow and sadness caused by the death of our much beloved Mrs. Alice Hutson, who was one of our noblest Sunday-school scholars. Alice was born in Prairie Co., Ark., April 7, 1870; married L. W. Hutson, Jr. Feb. 19, 1891 and died Oct. 8, 1891. Alice was a shining mark, and it is said that death loves a shining mark, and in the death of beloved Alice we have lost one of our lovliest and brightest scholars. Therefore be it

Resolved, By the Sunday-school of Walters Chapel: That by the death of dear Alice we are left in mourning, but not as those who have no hope. She has gone to join the grand Sunday-school above. We shall miss dear Alice in the class and in the church, whose place can never be filled. Cut down in the bloom of womanhood; yes, as the beautiful rose, to bloom in the bright world above, happy, yes happy forever.

2. While we deeply mourn our loss we bow in humble submission to the will of our heavenly Father, who doeth all things well, and tender to the bereaved companion and dear mother and relatives of our dear Alice our deepest sympathy, and commend them to the care of our heavenly Father, who alone can heal their wounded hearts.

3. That a copy of these resolutions be furnished the husband of the deceased and a copy be sent to THE ARKANSAS METHODIST, Lonoke Democrat and Des Arc Guidon for publication, and a copy be spread upon the Minutes of the Sunday-school.

MRS. M. J. RAY,
MRS. M. WATKINS,
T. A. NICHOLS,
Committee.

PERRY.—Minnie, infant daughter of G. W. and Minnie Perry, died at the home of her grandfather, J. C. McKay, near Cabot, Ark., Oct. 7, 1891, aged 11 months and 15 days. Her mother died Oct. 22, 1890, when Minnie was but a few hours old, and now she too has been borne away by the angels up to heaven. Few and short indeed were the days of little Minnie. Yet we all learned to love her, and the memory of her lingers with us. Though so young she suffered much, but her sufferings are passed. She has rejoined her mother in the home prepared for those who love God. After the death of Sister Perry Sister J. C. McKay assumed the care of Minnie, and well and faithfully discharged that obligation. To the father and Johnnie and Bro. and Sister McKay I would say be faithful, and when called home Minnie will meet and welcome you home. She faded here to bloom forever in heaven.

J. M. D. S.

PAYNE.—Sister Frances C. Payne, daughter of J. H. A. and Polly C. McCord, was born in Lawrence Co., Ala., Jan. 16, 1853. She removed with her parents to Scott Co., Ark. in the Fall of 1856. She professed saving faith in Christ in 1867, when 14 years of age, and joined the Cumberland Presbyterian Church. She was happily married to William Riley Payne in the year —. She was received into the M. E. Church, South, at Mt. Pleasant Dec. 15, 1890 and died in the full triumph of the Christian's faith at her home near Mt. Pleasant, after a protracted seige of extreme suffering, Aug. 30, 1891. The grief-stricken husband, weeping children and sorrowing friends gathered around the lifeless remains in the cemetery and the burial service was conducted by the writer, and all that was mortal of this good woman was deposited in the grave to await the summons on the resurrection morn. At that sad home a desolate husband and seven children are left in tears and sorrow. Two of her children had gone on before her into the city, whose maker and builder is God. Her aged and devoted father is tottering just outside the gate of the beautiful city—God bless you, Grandpa McCord. Sister Payne was a devoted wife, affectionate mother, good neighbor, true friend and faithful Christian. She was an active and zealous Sunday-school teacher. In reference to her valued services as a Sunday-school worker, the reader is referred to a tribute to her memory by a committee appointed by Mt. Pleasant Sunday-school. Sorrow not, dear friends. When Sister Payne bid farewell to sighing ones here, she was greeted by loved ones in the mansion home above. May all the family be saved with the sainted one who passed through the ordeal and suffering of this life with such remarkable Christian fortitude. W. H. METHENY.

Waldron, Ark.

Catarrh, Not Local, But Constitutional.

Dr. Dio Lewis, the eminent Boston physician, in a magazine article says: "A radical error underlies nearly all medical treatment of catarrh. It is not a disease of the man's nose; it is a disease of the man, showing itself in the nose—a *Local* exhibition of a *Constitutional* trouble." Therefore, he argues, the use of snuff and other local applications is wrong, and while they seem to give temporary relief, they really do more harm than good. Other leading authorities agree with Dr. Lewis. Hence, the only proper method of cure for catarrh is by taking a constitutional remedy like Hood's Sarsaparilla, which, reaching every part of the body through the blood, does eliminate all impurities and makes the whole man healthier. It removes the cause of the trouble and restores the diseased membrane to proper condition. That this is the practical result is proven by thousands of people who have been cured of catarrh by taking Hood's Sarsaparilla.

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.

W. H. SCHAEFFER & CO.,
Successors to BEAL & FLETCHER,
WHOLESALE AND RETAIL GROCERS,
309 E. Markham Street.
Goods Sold as Low as the Lowest. Give us a Trial.

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NEW FIRM, NEW GOODS, NEW PRICES.
We step to the front and claim your patronage, because we have the quality of goods you want and will sell at figures to win your patronage. Quick delivery and courteous attention at all times.
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WHOLESALE AND RETAIL DEALERS IN
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Iron, Nails, Cutlery, Axes, Cooking and Heating Stoves,
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Our stock is both large and complete; having a resident buyer in New York, we are enabled to compete with any market.
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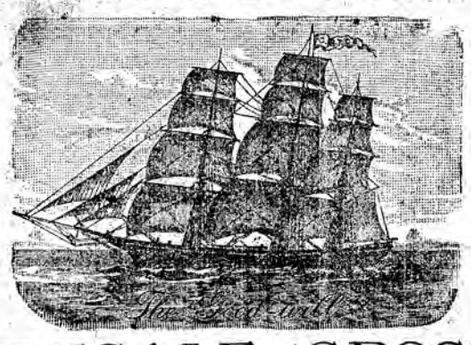
CARL & TOBEY CO.,

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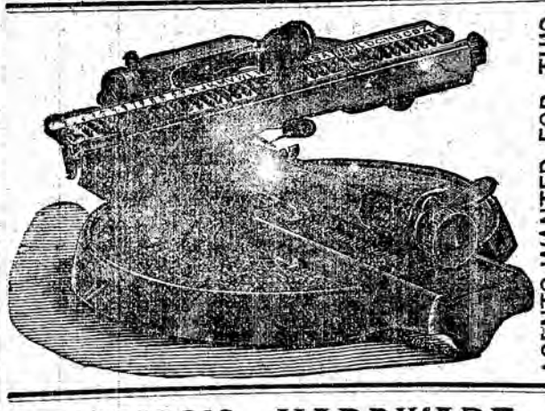
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Hardware, Machinery and Stoves.
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LOW PRICES, ETC.
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Paints, Oils, Varnishes, Window Glass,
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Used in Millions of Homes—40 Years the Standard.

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PRESCRIPTION DRUGGISTS,

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DR. J. M. HILL,
RECTAL SPECIALIST.

Cures all diseases of the rectum, piles, rectal ulcers, fistula in ano, fissures, polypi, strictures and catarrh, without pain or hindrance from business. Office, S. E. corner Second and Main streets, Little Rock, Arkansas.

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Practice Limited to Diseases of the Eye, Ear, Nose and Throat,

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UNEQUALLED IN Touch, Tone, Workmanship and Durability.

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Some Children Growing Too Fast

become listless, fretful, without energy, thin and weak. But you can fortify them and build them up, by the use of

SCOTT'S EMULSION

OF PURE COD LIVER OIL AND HYPOPHOSPHITES Of Lime and Soda.

They will take it readily, for it is almost as palatable as milk. And it should be remembered that AS A PREVENTIVE OR CURE OF COUGHS OR COLDS, IN BOTH THE OLD AND YOUNG, IT IS UNEQUALLED. Avoid substitutions offered.

Frightful Accidents

To man and Beast can be avoided by guarding against danger in time.

For Men we have the finest line of Gum Coats and McIntoshes, Leggins, Slickers, Gum Boots and Hats.

For Ladies, Those fine Circulars, Gossimers, Ladies' Gum Boots etc.

For the Beast Creation,
A full line of Horse Covers.

We make all sizes of Tents, Tarpaulins and Awnings, and Rent Tents for Meetings.

Little Rock Tent & Awning Co.
108 East Markham Street.

ESTABLISHED, 1832.

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LOUISVILLE, KENTUCKY,

Reliable Jewelers

Gold and Silver Watches, Solid and Plated Silverware, Chains, Rings and Jewelry of All Kinds.

OUR illustrated Catalogue will be sent free to any address; it contains illustrations of some of our best goods in all lines, giving prices that are as low as can be found when the quality and finish of the goods are taken into consideration. All orders have prompt and personal attention. Address,

WM. KENDRICK'S SONS,
Louisville, Kentucky.

THE DEAF HEAR

WHEN THE DEAFNESS IS CAUSED BY SCARLET FEVER, COLDS, MEASLES, CATARRH, &c. BY THE USE OF THE INVISIBLE **SOUND DISC** which is *guaranteed to help a larger per cent.* of cases than all similar devices combined. *The same to the Hard as glasses are to the eyes.* Positively invisible. *Worn months* without removal. **H. A. WALES, Bridgeport, Conn.**

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

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To Correspondents: Write proper names with extra carefulness; do not write with pencil if ink can be had; write only on one side of the sheet; do not put matter intended for the Editor and *Business* items on the *same* sheet. In Obituaries leave out irrelevant matter, poetry and prayers, *and condense.*

Our Agents: All traveling preachers of the M. E. Church, South, are invited and authorized to act as Agents for *THE ARKANSAS METHODIST,* to solicit, collect and receipt for subscriptions to the paper.

Address Bennett & Thornburgh. Our office is now on the first floor of the Martin building, corner Second and Spring, opposite the postoffice.

A new edition of Mrs. Thornburgh's Infant Catechisms has just been published. The first edition sold rapidly and was highly commended by those who used them. It has been revised and improved. Send for a few and try them, only 40 cents a dozen.

BENNETT & THORNBURGH.

FIELD NOTES.

LAMAR C'T.—I herewith send you my last report for the Conference year. Our meetings all a success except at Lamar, which was a comparative failure, only 8 conversions and 7 accessions. Grand total, 60 accessions, 68 conversions, Church generally revived. Thanks to Bros. Taylor, Myers and Williams, itinerants, and Bradshaw and Conger, local ministers, for efficient help. I think financial receipts will be close if not full, for which I feel largely indebted to Rev. G. W. Hill for his very able and opportune sermons on the financial relation and consequent obligation of man to God and the Church. Hill is a master workman.

Yours very truly,
W. J. STONE.

Lamar, Nov. 5.

SALEM C'T.—Salem, the county site of Fulton Co., and the hub of the circuit bearing its name in the Batesville District, is situated in a beautiful valley one mile south of the south fork of Spring River and twenty-one miles Southwest of Mammoth Springs, at the foot and on the sunny side of Pilot Knob. We have the only church house in town. In two years our membership has been increased about 40 per cent.

We have an excellent public school under the leadership of Prof. C. T. Torryson with Mr. W. R. Chestnut as assistant. Prof. Torryson is a son of a traveling preacher of the Baltimore Conference, and a graduate of Randolph Macon College. The present school building is too small, a number of students have been turned away for want of room. We are making preparations to build a larger house on a beautiful plot of ground overlooking the town, and where the scenery is surpassingly beautiful. The county is building a fine court house with mansard roof. Our fourth Quarterly Conference will be held here Nov. 14 and 15; we are praying for a good time.

F. R. NOE.

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.

Early piety presents a heart to God unsoiled by the world: like the morning fire, it burns clear, being free from ashes.

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.

QUITMAN CIRCUIT.

My Dear Brethren and Sisters:—My oldest son, Aubrey has been confined to the bed 28 days of "slow fever," and I have been kept by him with a father's solicitude the ranges of the dreadful disease, and have, therefore, been hindered from the work on the circuit. I am needed every hour on my charge to finish the year's work and prepare for Conference. I beseech you, dear brethren and sisters, to do your utmost that the cause of Christ suffer not. As I am not able to come to you, please come to me with your contributions to the different enterprises of the Church. Do not allow the missionary cause, the Church Extension interest, the worn-out preachers and the widows and children of deceased preachers or any other interest of our beloved Zion to lag, because your pastor is not able to give his personal attention to it. Nor should you damage your own piety by neglecting the grace of giving. Your self-denial is the measure of your devotion to Christ, your love of Christ. Quitman circuit has established the commendable habit of paying all the assessments for connectional enterprises, and a failure will be discreditable and damaging to the circuit as well as crippling the Church's operations. If you *cannot* come to me with your liberality, send to me or hand to the stewards and they will convey your bounty to me. I have a number of subscriptions for the different Church enterprises. Please send in the amount of your subscription and whatever additional amount God's blessings to you will enable you to contribute. My dear people, pray for me that God may raise my boy to health again, and help me that I may make my report at Conference without confusion or shame. I am your servant for Christ's sake,

J. S. CLOWER, P. C.

Quitman, Nov. 2.

"Peter Piper Picked a Peck of Pickled Peppers," was a line of alliterative nonsense, that the children used to say. Nowadays they can practice on the Perfect, Painless, Powerful Properties of Pierce's Pleasant Purgative Pellets. It will impress a fact which will be useful to know. These Pellets cure sick headache, bilious attacks, indigestion, constipation and all stomach, liver and bowel troubles. They are tiny, sugar-coated pills, easy to take, and, as a laxative, one is sufficient for a dose. No more groans and gripes from the old drastic remedies! Pierce's Purgative Pellets are as painless as they are perfect in their effects.

The members of the Board of Missions for Little Rock Conference are called to meet in Arkadelphia December 1, at 1 o'clock p. m. in the Methodist church, in order that we may carefully consider our home fields before the active work of the Conference begins; therefore, brethren, be present. Those preachers whose works have been assisted by the Board are urged to have full reports of the spiritual and financial condition of their charges before the Board at that hour.

J. W. BROWN,
Prest., Board of Missions.

Nov. 5.

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

TINY LIVER PILL

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."

DEATH NOTICE.

Mrs. Willie Hamilton, wife of Dr. C. J. Hamilton, aged 29 years, 5 months and 7 days, died at her home in Quitman, Ark., Nov. 4, 1891. She professed religion and joined the Church at 8 years of age. At different times she had been a teacher in the College. Hers was a noble Christian life—a life full of sunshine. She never complained and always had a word of cheer for those who needed it. No mother loved her children more. As a wife she had few equals. Her four little children have sustained a great loss. May the Lord direct their pathway through life.

O. H. TUCKER.

PASTOR KOENIG'S NERVE TONIC

A Perfect Success. VII

The Rev. A. Antoine, of Refugio, Tex., writes: As far as I am able to judge, I think Pastor Koenig's Nerve Tonic is a perfect success, for any one who suffered from a most painful nervousness as I did. I feel now like myself again after taking the Tonic.

Cured Entirely.

CINCINNATI, Ohio, Feb., 1888.

I, the undersigned, hereby state that my son had epileptic fits over two years, but was cured by Pastor Koenig's remedy—entirely. I make this statement out of gratitude.

522 Race Street. JOHN NUENLIZT.

The undersigned, knowing the above-named J. Nuenlizt's family, is fully convinced of the truth of above statement.

P. M. SCHAEFER,
Pastor of St. Franciscus Church.

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.

I look upon death to be as necessary to our constitution as sleep. We shall rise refreshed in the morning.

SELLERS' LIVER PILLS

Over 100 gross sold by one druggist, which shows that they have no equal for curing Dizziness, Headache, Costiveness, Malaria, Liver Complaint, Fever and Ague, Indigestion, Backache, Sleeplessness, and all Liver and Stomach troubles. They Never Fail. Sold by all druggists and country store keepers. ☞ Send for circulars. H. K. Sellers & Co., Prop'rs, Pittsburgh, Pa.

Royal Baking Powder Has no Equal.

The Royal Baking Powder will make sweeter, lighter, finer-flavored and more wholesome bread, biscuit and cake than any other leavening agent. It is of higher strength, and therefore goes further in work and is more economical. All government and scientific tests go to show this. Royal Baking Powder as a leavening agent is absolutely without an equal.

RUSH MEDICAL COLLEGE, CHICAGO.

"As the result of my tests I find the Royal Baking Powder superior to all the others in every respect. It is entirely free from all adulteration and unwholesome impurity, and in baking it gives off a greater volume of leavening gas than any other powder. It is therefore not only the purest but also the strongest powder with which I am acquainted.

"WALTER S. HAINES, M. D.," *Prof. of Chemistry.*

CHICAGO COLLEGE OF PHARMACY.

"The Royal Baking Powder, which tests the highest in strength, is free from lime, alum, lime phosphates or other adulterations. Its superlative purity, the entire wholesomeness of its ingredients, the scientific manner in which they are combined, together with its much greater strength, make the Royal unquestionably superior to any other baking powder.

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A Pamphlet Containing two Sermons by Rev. J. S. Clower.

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I want an agent in every county or town in the State to sell the DAGGETT ROASTER and the CROWN SCORCH PROOF COOKING UTENSILS; the best thing out. No HUMBUG. Address with stamp,

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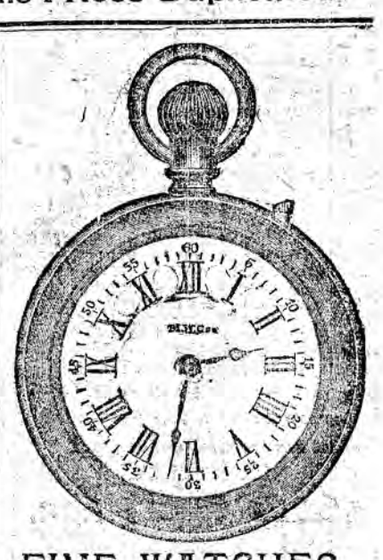

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For 34 years the Watches sold by me have been worn in every part of the country, giving complete satisfaction. Every watch guaranteed.

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Ladies' Chatelaine Watches.....	$10	to	$ 40
Boys' Nickel Watches,	$ 6	to	$ 10

I have engaged a diamond setter and engraver. J. V. ZIMMERMAN, Little Rock, Ark