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."

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NOTICE.

The Woman's Missionary Society of the Arkansas Conference postponed its time of annual meeting from the Annual Conference until June. We are anxious for all Auxiliaries to have a voice as to where our meeting shall be held. Several have already expressed themselves, but as we desire to hear from all, the question will be left open until March 15, after which time the most suitable place will be chosen.

MRS. O. H. TUCKER, Pres.

MINISTERIAL PURITY.

1. Purity of doctrine is one of the essentials of effective preaching. That is, of such effectiveness as shall be abiding and receive the divine approbation. While the whole universe lies out before him the preacher is nevertheless pre-eminently "a man of one book." And whatsoever is not written in that Book, or clearly implied is not to be taught as binding men's consciences, or necessary to their salvation. So far from insisting on the theories and dogmas of men as necessary to salvation, the preacher should not *teach* these things at all. He is called to study but he is not called to create his message. The message he bears is not his own, but His who sent him. He is not sent to *argue* the gospel, but to *preach* it; not to make the truth, but to declare it; not to enact laws and organize kingdoms, but to publish "glad tidings of peace." Man's ruin by sin; his alienation and rebellion; God's displeasure and righteous indignation,—these are the dark background upon which he is to draw the brighter picture of the world's hope.

No "course of study" is better calculated to fortify the young preacher against heretical tendencies than the four year's course prescribed by our Bishops. If a young preacher would read these books and thoroughly acquaint himself with their contents, keep them in his library for reference, he will find them a mighty restraint upon his "wandering thoughts." But such is the natural love for things new, novel and exciting that many regard this "course," especially Wesley's sermons, as dry, prosy and uninteresting. A few years before he died, Bishop McTyeire said that he read Wesley's sermons once a year just to keep posted as to what Methodism is.

It is all right and proper that a preacher should look in every direction, go everywhere, read everything which promises a contribution to his "store of things new and old;" but all should be brought and carefully tried by the straight edge of God's Truth; and if any theory, however pleasing; or any dogma, however venerable for age, be found to be not of standard weight or measure, it must at once be cast out as unprofitable. Any changes of doctrine suggesting themselves to the preacher, should be received by him with great warriness, and should serve as a hint to him as to his egotism of mind, and in no case should they be embodied in his public discourses.

2. Of equal importance to the doctrine he teaches, is the life he lives. Does the preacher teach me to be honest? Let him be honest. Does he teach me to be sober? Let him be serious. Does he tell me of the awful results of the liquor traffic? Let him do so with a pure breath. Does he tell me to be kind to my wife, gentle among my children, and hospitable toward all men? Let him set me the example. Does he require me to fashion my life after the Ten Commandments, the Sermon on the Mount, and the thirteenth chapter of Corinthians? Let him do likewise, and let him do so *first*.

Preachers are made a spectacle unto God, angels and men. God looks on with deep solicitude, rejoicing at their successes and grieving at their failures—for his own honor and hope, as a father toward his son, are bound up with those whom he hath called. Angels are flying back and forth, bringing inspiration and strength or bearing messages from God or reports from men. The evil one too looks on with envious eyes, and, combining with the baser sort of men goeth about to catch the shepherd and scatter the sheep. If the preacher would live a pure life let him begin at the beginning; let him get a pure heart. And while he is attending to this, he may as well also get a right spirit. There will come, and may be often, in every faithful preacher's life, times when his only earthly refuge and support will be an unimpeachable life. He will be confronted with men and occasions when he will need most of all to be able to say, "Which of you convinceth me of sin?" Preachers should in all their daily walk be above reproach, in all their intercourse with men above suspicion. Oh what eternal horrors shall haunt the soul of the preacher recreant to his sacred trust! What scorpions sting him! What thunders rend! What fires consume! "Preached to others, but I myself a castaway."

3. The law of "natural selection" and the "survival of the fittest" should be strictly observed in the matter of personal appearance. A preacher's very person ought to comport with his calling, and his cleanliness and neatness ought to be suggestive of the purity of his heart and the correctness of his life. Every movement ought to be graceful, but not unnatural; dramatic, but not mechanical; from head to foot faultless in apparel, not intensely fashionable nor noticeably odd. It is a great offense to a refined congregation if the preacher be untidy or sloven in dress or style through want of attention. The dude is not a pleasant thing to the eye, but between the dude and the slouch, the former is more desirable. Many a good sermon is marred and souls are lost, for want of a clean collar and a little shoe blacking.

4. The preacher's speech should be chaste; not a word offensive to the purest soul. It is quite popular now in these days of so-called evangelism to "ignore" popular sentiment, rise up and with Herculean trident break in upon the "social evil" with such fury as shall astonish devotee and debauchee alike, rout and put them all to flight. It is a great deal easier to "call things by their right name," draw illustrations from the brothel, and relate circumstances from the kennel than it is to prepare a sermon of pure gospel set in terms of lofty words and illustrated from the Bible and the lives of God's noblemen on earth—yes, it is a great deal easier to tell jokes, use words which have a double meaning, pour out the vile slops of the lowest hells on earth, relating facts and experiences in sin which should never be mentioned by tongue or pen, thus reducing the Church to the rank of a variety show and the pulpit to a common bulletin board of corrupting information. And this we are told is "originality," "reformatory;" "bravery;" this we are told is preaching! I pray thee have me excused; and give me my share of the bread from pure linen, served on a clean plate by a clean servant. In other words, give me the grand old gospel from men of pure hearts and clean lips; and when I want to hear from the slums and brothels and streets I'll consult the daily papers, or sit on pine boxes, whittle, hear and tell vulgar yarns and laugh at them as do others. Not one word should ever be spoken in the pulpit that could not be without blush or shame spoken in the softer tones of the politest and most refined circles. "Keep thyself pure."

J. L. MASSEY.

Morrillton, Feb. 2.

A BURNING SHAME.

MR. EDITOR:—Apprehensions are widely entertained that the managers of the "World's Fair" intend to keep it open on the Sabbath. Petitions are going up from all parts of the land, asking that it be closed on that sacred day. In our State subscriptions are being solicited and secured to help defray the expenses of the "Fair." National and State pride is being fervently addressed, and personal patriotism studiously appealed to in the interest of the great "Exposition." If it was not intended by the management to ignore the Sabbath and keep the Exposition running on that day, as on other days, a definite assurance to the contrary could have long since easily been given, and all anxiety been effectually quieted; but no such guaranty or assurance has been given. We submit in the fear of God, that every individual contributor to the "*Columbian Exposition*," by such deliberate act, constitutes himself an accessory to the National desecration of *God's own blessed day*, if such exposition is kept open thereon. It may be replied "it is not settled yet that it will be open on Sundays." No, and there is dark and weighty significance in the delay of the question. Let it be settled at once, that the Christian sentiment of the country may be informed. It is a burning shame that the matter is, or ever was in doubt. This mammoth Exposition, in the spirit of its management and conduction, will largely type to the assembled nations the national life of our Republic, and a deliberate, audacious and pointed insult to the God of the Bible and the religion of our Fathers will be strangely out of place in a government professing a Christian character. Our free republican institutions owe their very being to the spirit and teachings of the Gospel of the Son of God, and we believe their perpetuity dependant upon the uniform national recognition and observance of that Gospel and its hallowed precepts.

Popular representative government founded upon the great truth, that all sovereignty inheres in the people, is alone practicable where the spirit of obedience to lawfully constituted authority, so eminently enjoined and nurtured by the inspired word of God, is deeply lodged in the minds and hearts of the governed. A citizen without the Gospel is to be seen in the red-handed anarchist fresh from a Haymarket massacre, who curses God and defies the law; a citizen with the Gospel is to be recognized in the multitude of our Christian citizenship, who obey the law and bow in submission to those having the rule over them. Unless satisfactory assurance is given that this grave affront to Christianity will not be attempted, let every Christian withhold his money. This is a Christian government, and no contemptible little clique at Chicago or elsewhere has the right to give it any other character.

C. B. BRINKLEY.

Pine Bluff, Feb. 5.

PINCHING TIMES.

These are pinching times. This is no joke and no figure of speech. The thing is here and the hard times are on us. There are several causes for this, so the knowing ones say. The prime cause is said to be the low price of cotton. The low price of cotton is caused by over-production. There is too much of it—more than the world needs. The secondary cause of the hard times is the scarcity of corn; we are short of bread, and bread costs money, and money we haven't got, because we got so little for our cotton. Another cause is the lack of meat. We buy all our meat, and meat costs money, and our money comes from our cotton. It is all cotton. We can't eat cotton, and yet it is meat, bread and clothing in this country. If we had our cribs full of corn and our smokehouses full of meat, the wolf would not be looking in at the door. As it is he is snarling at us.

The merchants have made poor collections. They are pinched—some of them are hard pressed, many of them have gone under. They are in no condition and in no great hurry to make advances. When they do they want good security. It is difficult, in fact impossible, for hundreds and thousands of people to give that. A deed of trust on a crop to be grown, particularly on a cotton crop is much like gambling in futures. There is no telling how it may turn out, or what it will bring, if it turns out well. The man who has plenty of corn and meat has the inside of the track now. He is independent. He has few favors to ask of any body. He can live at home. He is not in imminent danger of starving to death. If he has corn or meat to sell he can get more for it than for cotton. It is just so much cash in hand. He has a bill of sale of all the labor he wants. He has what will command labor and control it. There are few—far too few—in this condition. If we had all the meat and bread we need we would have more money than we have, even if cotton were three cents a pound instead of five and six.

The farmers are pinched, so are the merchants, the lawyers, the doctors, the smiths, the carpenters and everybody else. Even the preachers are pinched. They get but little money now. The first quarter's quarterage will be short on nearly all the charges, the second shorter, the third shortest. By the time the third quarter comes round the sight of a dollar will be good for the sore eyes—it will to most of our preachers. I am not predicting evil; I'm just stating facts. Church dollars generally get few and far between first. This a time when stewards should be uncommonly active during the first and second quarters. Unless they are many of the preachers will have to go on tick and live by faith. In some cases the faith could hardly be the substance of money hoped for, or the evidence of money that will not be seen either in the first quarter or in the fourth. Those who have meat and corn can pay their quarterage in that at the market price. This will be as good as money to the preacher. It will be better than for him to go in debt for meat and corn. A few bushels of corn from several men and a few pounds of meat each from several more will make things fairly easy at the parsonage during the spring and summer. Preachers are uncommon men, but they live on common things just like common people. That which your family needs the preacher's family needs. If you will give him plenty of meat and bread I'll guarantee he will not starve. It is exceedingly difficult for one to starve with plenty of meat and bread near at hand. Chickens, butter, eggs, dried fruit and the like of that always comes handy in a preacher's home. Yours,

GILDEROY.

THE CHURCH REGISTER.

One great objection to the old method of keeping the names of members simply on the class-book, was that it was expected of the pastor once a year to transcribe the roll leaving off the names of those removed from the different causes, and the class-book being small did not last but a short time, after which it was thrown away or relegated to some out-of-the-way shelf or corner, soon to be forgotten and its place supplied with a new one leaving off many names of precious memory. A new pastor could tell but little about the history of a Church or Society by looking over the class-book. If it had existed even ten years often many names were lost.

This writer remembers a case which occurred during the days when as a general rule the small class-books were used. A precious good woman, a mother in Israel, made as a dying request, "that you must not take my name from the church roll when I am gone. I hope that whenever the roll of members is called my name shall be also called." Some of us remembered that there were many other names, that ought to be thus remembered. And the wonder was that this had not been thought of long ago.

The church Conference appointed a committee to purchase a large book and collate as far as possible all the names of persons who had ever been members of that Society; also to preface the book with a brief history of the organization and progress of the same. The difficulties in the way of that committee may be easily understood on finding out, that the only written record to be had was the records of the Quarterly Conference and an occasional little class-book and some with characters not easily deciphered.

Now, one object of the church Register in its present form as issued by our Publishing House is to meet the foregoing objections and get the difficulties above mentioned out of the way. The Register is large enough to last an ordinary Society a great many years, if properly kept and may present a complete history to the generations to come. But if the roll is to be transcribed every year, a Register will very soon like the old class-book give place to another and it will be laid away to be forgotten.

I would not object to transcribing the roll so much if they would transcribe it as it is, provided they would do better writing than is exhibited in the old roll and not leave off a single name of those who have died, been expelled or removed, etc. But it is the leaving off of this important part of our church history to which we object. Let our Presiding Elders on the second round call the attention of all Preachers in Charge to this matter and see that they understand it, and let the Preachers in Charge call the attention of all the church Conference Secretaries to the same and see that each one understands the directions printed in the beginning of the Register. If I were a church Conference Secretary and had in my possession one of those Registers, which had been transcribed several times, I should feel tempted to do one more transcribing, i. e., to transcribe the oldest list complete with all proper entries under the various columns and then to continue adding in chronological order other names until it was complete. There should be but one list on a church Register, even if it were a hundred years old. Some also make the mistake of trying to keep the list in alphabetical order and of course make a botch of it.

Because we have church Registers we need not throw away the class-book. Every class-leader should keep a class-book. The steward should also keep a list and also the pastor. I think it would be proper for all those Churches which have Registers that have been ruined by transcribing, or by trying to keep the list alphabetically instead of chronologically, to purchase a new Register and have all the names that have ever been on the roll placed in chronological order, with proper entries under the various columns.

One other thing would often save much confusion on identity of persons with the names on the Register, and that is, the full Christian name as well as the surname of every person should always appear on the Register. This is more important with the names of ladies than gentlemen, but it is proper and important with both. Mary Ann Jones should never be written on the Register M. A. Jones, nor should Thomas Henry Smith be written T. H. Smith, but the full name should always appear.

JOHN H. GOLD.

Mineral Springs, Feb. 4.

CHARLES HADDON SPURGEON.

On the death of this illustrious preacher, announced briefly in this paper last week, the Northwestern Christian Advocate says:

We confidently suggest that his death, with respect to the great enterprise of winning men, is next in import and value, to the death of John Wesley. Certain great names in modern church history may seem to imply certain greater loss and lament, but Mr. Spurgeon was an almost incomparable modern spiritual force, the New Testament itself being allowed to outline the determining definitions. The hunger for souls seems to have seized him when he was still but a boy. He was a remarkable preacher when quite young, and was one of the very first to be named "the boy preacher."

When only ten, a devoted illumined minister heard him read the Scriptures and, as prospectors for virgin gold swiftly recognize the slightest "signs" near the mines, so did that minister's eye whose vision was focused to heavenly things perceive that God had called the lad. As Wesley at first was a scrupulous formalist, and ready to be burned if that were a test of lucid and genuine sincerity, so did the youthful Spurgeon mortify the flesh and seek justification according to to the letter of the law. Both alike prayed, agonized, fasted, and sought by any and every means to find God. As Wesley was led into the light by Peter Boehler, so was the debt paid in kind when a Primitive Methodist preacher, in an obscure little chapel and on a stormy Sunday morning, showed young Spurgeon the way to Christ. The preacher told the boy to look unto Christ and be saved. The word was repeated again and again; and by the process which is so clear to those who have spiritual vision, the boy looked and was saved then and there. How one is reminded of the newly converted Wesley's words when Spurgeon says "I saw at once the way of salvation. Oh, how I did leap for joy at that moment! I know not what else he said—I was so possessed with that one thought."

With motive power thus derived and applied as in the cases of Wesley and Spurgeon, it were almost easy to write in advance the spiritual victories and fruitful ministries of men thus commissioned to preach the gospel. His power was instantly recognized, and his sermons began to attract many hearers. The famous new Park-street church in London was without a pastor when Spurgeon was twenty. He was invited to supply, and after a time he was called. The almost desolate and empty church rapidly filled until it held 1,200 hearers. Going to old Exeter hall while his church was being enlarged, he returned to preach to the thousands who again filled the house. Like Wesley again, he preached in the fields, where 20,000 heard him with joy. At one time he preached to 24,000 in the Crystal palace. The Metropolitan tabernacle now so well known as "Spurgeon's church" was completed in 1861, the cost of $155,000 being paid in advance. When the people entered it from NewPark-street there were 1,780 members. It now has 5,600 members, 130 local preachers, thirty-seven mission stations, twenty-two Sunday and ragged schools and about 8,000 scholars. There is a pastors' college, two orphanages with 250 orphans in each, a colportage with seventy-five colporteurs, who work in thirty-three of the forty counties in England. Spurgeon's books make a list as long as that of his other wonderful lines of work. Here again he reminds one of Wesley, whose voice and pen were never idle. Wesley was the finer scholar, but it is easy to see that had Spurgeon been alive when Wesley died, and when he was in such solicitude as to the future of Methodism, the latter would have accepted the former as a successor, so far as the industry and zeal are concerned.

We know of no archbishop of Canterbury, or of York, or dean of Westminster within 200 years who has impressed England and the world as has Spurgeon. Little wonder that the queen autographically conveyed her sorrow to the blessed preacher when he became so sick, months ago. Men are sure to love him who gives himself for men. No prince of the royal household is as near to the English people as was and is Spurgeon. No English institution, clothed as it may be by traditional reverence and royal favor, can do for English people what Spurgeon has done, and his following works will surely continue to do. If the national Church could but catch Spurgeon's spirit, and go to work as men should, one might believe presently that both Luther and Wesley had come again.

Mr. Spurgeon was born in 1834, and would have become fifty-eight next June. He is now among the immortals, and is an immortal. We are impressed by his departure more than by news of the death of any man in England within three decades. If asked what death was more of a loss before those three decades began we should be silent. He certainly should be interred in Westminster abbey. Room there is growing very scarce, but space should be made for him. Many now buried there, if consulted, would promptly yield him place which modesty and gratitude would be among the best proofs that they themselves deserved such burial.

THE WRONG GLASSES.

Bro. P. P. Burke, in his criticism of the Advocates, on "baptised into Christ," in THE ARKANSAS METHODIST Jan. 20, had not on Methodist glasses. Why? Because he runs into extremes, while Methodism is the medium between extremes. These extremes are, No water and all water. Methodism says, to the first in the language of Peter, "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?" To the second, in the language of Christ, "Except a man be born of water, and of the Spirit, he can not enter into the kingdom of God. Marvel not that I said unto thee, ye must be born again. For the wind bloweth where it listeth, and thou hearest the sound thereof, but cannot tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit." In article (5) Methodism says: "The Holy Scriptures contain all things necessary to salvation." Since the Bible contains the above quotations, made from Peter and Christ, and that they and the general tenor of the Bible, teach both the baptism of the Holy Ghost and of water, and since Methodism subscribes to the teachings of the Bible; therefore, Methodism teaches both. Now Bro. B. says; I "cannot understand the passage to teach water baptism. I believe the baptism referred to, to be the baptism of the Holy Ghost." In her 17th article, Methodism says, "Baptism is not only a sign of profession, but is also a sign of regeneration or the new birth." Now since Methodism here teaches, that the Holy Ghost baptism is *the* baptism and that water baptism is its symbol; therefore, looking through Methodist glasses one would say, that "baptized" in Gal. 3:27 refers to water baptism. Hence, looking through Methodist glasses, the passage would read; "For as many of you as have been baptized into Christ," figuratively "have put on Christ," by profession and in symbol. And not literally and really, as those would say, who deny the baptism of the Holy Ghost. This view of the subject harmonizes the teachings of the Bible, and shows Methodism to be consistent, and gives water baptism its true significance, i. e., its importance as well as its import. Bro. B. says, "I believe that we as Methodists believe and teach, that baptism takes the place of circumcision. I do for one." Yes, Bro. B., Methodists so believe and teach; hence they are careful to make Paul their principal witness; especially do they consider Gal. 3:27 as *the* proof text; hence, to be consistent, they say, that "baptized" in this passage refers to water baptism. They understand Paul to teach here, that water baptism sustains the same relation to the Abrahamic covenant that circumcision formerly sustained. And that this covenant was renewed and amplified by Jesus, and that baptism was appointed to be the sign thereof; therefore "the blessing of Abraham" has "come on the Gentiles through Jesus Christ." Doubtless did these Galations, who were converted under Paul's ministry, see clearly the force of the apostle's argument, when he made an application thereof to themselves by allusion to their conversion, which had taken place 12 years previous—yea, doubtless the whole scene was before them, how that Paul preached Christ to them, and they believed, and were baptized with the Holy Ghost, and God putting no difference between them and the Jews, purifying their hearts by faith, and how they were baptized in the name of the Lord, and were thereby initiated into Christ's body. Yes, Bro. B., their

(*Continued on 5th page.*)

ARKANSAS METHODIST.

THURSDAY FEB. 11, 1892.

STRANGERS TO THE CHURCH

That army of people who are strangers to religious worship is divisible into several classes. There is the rich man whose entrance into heaven is said to be attended by so many difficulties. He to whom much that is beautiful and fair is given in this world seems to have but little inducement to look into the sweet fields that lie beyond the roar of Babylon, and dream of their rest. He knows not, nor cares whither he is being borne, so long as the vehicle is a flowery bed of ease. Then there is the man whose soul is engrossed by business cares. The clamor of the world's battle of Saturday and Monday meet at Sunday's noon-day, and he knows no quiet. That silence which hovers over all nature he does not feel. His ambition is to win the world, not enjoy it. He seems not to have read from the profane poet, "If the world be worth your winning, think, O think it worth enjoying." Neither seems he to have read in holy Writ, "For what shall it profit a man, if he gain the whole world and lose his own soul?" Then there is the man who deems that mankind has dealt cruelly with him, and he has no faith in their professions of charity as found in the Churches. He has read his brothers truly, he believes, and has found them to be hypocrites—he will not cast his lot with such as they. Again, there is that class of people to whom God's goodness is invisible. There is that mother who watches her children grow up in poverty, grasping, with a joy that is pitiful, the scant sunbeams that fall athwart the darkness. That mother who sees her dear ones, for whom she has cherished the fond ambition that their lives might be better than hers had been, growing up into the darkness of ignorance—ignorance of the fact, that beyond that mountain lies a sunny valley; ignorance of the fact, that God's sun is shining somewhere always; ignorance of all things except that life is full of bitterness.

It is the man who seeks that finds; it is the man who listens that hears; therefore, that man who knows no need of assistance stands furthest from human hands: That man whose wealth is his comforter, whose business is his solace in every earthly woe, who seeks in dissipation and excitement a balm for his affliction, is perhaps most difficult of all to reach. We can only extend to him a kindly but not over-frequent invitation to come with us to the house of the Lord. Our duty seems to end here, so far as contact with the man is concerned; and we remember that Christ's labor was chiefly among the poor, and that while we are largely responsible for the welfare of the hungry and naked, God seems to deal himself with the well-to-do. We can only pray, that when the day of affliction comes, he will cast down his wealth as a bauble, will forget his business cares, and call upon divine help to save his dying child, or to restore some shattered idol. He will discover the truth on that day when his house is left desolate and he must look for a loved and lost one beyond the skies.

With that man whose feelings have been wounded, who has grown a little better, we must have patience. To him the sky seems very dark, and earth seems insecure. His heart has grown heavy, because he has no where to rest it. Once upon a time he sat beneath Olive's brow and harkened to the words of love and peace that came therefrom and for a time he believed that he was a servant of the true God. But dissatisfaction entered his breast and raged within him, and he began to look for another shrine at which to worship (as it is every man's nature to worship something, human or divine, evil or good), and finding nothing but the visionary, he is trying again to be content with the old, old story. You know a hundred such; perhaps you know what their ailment is. It is selfishness. They have been worshiping self. When you see a man who is dissatisfied with his surroundings and with life, nine cases out of ten, he is a man who never considers others. If you would put him into the way of happiness, remind him of those who are dependent upon him for many of life's joys; remind him of all his mother has borne and done for him, and arouse within him an ambition to lead her down the hill of life by a flowery path, and as gently as she has led him up; remind him of his sister, who is so fond of the bright things of life and who is yet unable to provide them for herself; remind him of his wife, whose love is her life and which is his in its entirety. And soon he will forget himself, and the smile of joy from his dear ones will be brighter than the wine glass, the voice of gratitude will be sweeter than the siren's tones. These are the true pleasures of life; happy is the man who learns to deem them so. Under this treatment your patient will soon begin to sing God's praises and the voice of skepticism will be stilled within him.

That labor most easy of accomplishment, and which appeals to you and me most strongly, is with the poor and lowly. And to young Christians, who are apt to be doubtful of a good result unless they can see it, and who are perhaps too easily discouraged, no other department of the work commends itself to us so strongly as the training of the children. There was a time when the children were sacrificed in time of famine; when the enemy's children were butchered to prevent the amassment of strength in the future, when the female infants were removed as incumbrances. But in later years there was One with a heart full of love, who took the children in his arms and blessed them, and since that day our rarest visions of lovliness and purity are centered in the nursery and the cradle. There was One who, seeing the sufferings of the helpless, expressed the threat against that man who should offend one of these little ones, "It were better for him that a mill-stone were hanged about his neck, and that he were cast into the depths of the sea;" and since that time uplifted hands are not wanted to protect Christ's chosen. But today there are hundreds of children living in the alleys and back-streets unknown to you and me, who are growing up without education, Christian training; without the care of parents, many of them; without the love they are craving for. It is for these my prayers are offered; it is to these I would be a champion. Do you know the misery of these children? Do you know the innocence that is being quenched within them? Do you know the affection of their natures, which is yours for the seeking? Do you know the confidences that are being betrayed? Do you know the sweet tempers that are being made bitter? Do you know the pure breaths that are being defiled by the poisons that are given them? Do you know the physiques that are being deformed by vice and by labor for which their tender limbs are unfit? Do you know the eyes that are seeking for friendship in your eyes and mine? Do you know the tragedy in these children's lives? Do you know that you and I may be—nay, are the masters of their fates? These are the things I would ask you to consider. Notice the young faces that pass you by every day and which you so seldom see. Notice the old heads on young shoulders. Notice the pitiful little faces that seem tired of life already. Notice the lines of care and suffering that are there because papa's coming home at night is attended by so much irregularity. Ah, and there are lines that hunger have brought there, and cold.

(To be continued.)

SOUTH LOUISIANA.

MR. EDITOR:—As we have moved and preached and visited, and to some extent have taken in the situation, with your permission we report through THE ARKANSAS METHODIST. We made the longest itinerant move that we have ever made. We boarded a Houston and Central train at Mer Rouge, La., thirty-five miles south of Hamburg, Ark., and went via Arkansas City and New Orleans to Layfayette, our objective point, a distance of 550 miles. This is a beautiful country and Lafayette is a beautiful little city, well supplied with evergreens consisting of live oak, Japanese plum and the orange. Bananas and lemons also grow here. The people are chiefly French, and of course chiefly Roman Catholics. The French tongue is spoken by three-fourths of our population, black and white, although English is also spoken by a large majority. Two of our stewards are converted Creole Catholics and speak English with difficulty, but they are very consistent and very zealous. Protestantism of course is weak. Two white Churches outside of the Jewish Synagogue, the Presbyterian and Methodist. The Presbyterians only have service twice a month, and this is the first year the Methodists have undertaken to stand alone. Our salary is $500 payable monthly, but in addition to this small allowance our people are very kind and we are pounded almost daily, and then as our family consists of only two our charge is amply self-sustaining.

What of the Catholics? Their Church is as large as the Presbyterian and Methodist put together, and at the last visit of their Bishop we are told that over 500 were confirmed at one time. A change however is being gradually effected, both as to language and religion. Since our increased rail-road connection, Northern and Western people have poured in upon us. and we are daily becoming what the Creoles term more American.

This semi-tropical climate is certainly healthy and delightful, and if we can defeat the lottery there will be no better country on our mother earth. We enclose an orange leaf. God bless THE METHODIST, its Editor and all of its readers.

H. ARMSTRONG.

Lafayette, La., Jan. 29.

Prevention is Better

Than cure, and those who are subject to rheumatism can prevent attacks by keeping the blood pure and free from the acid which causes the disease. For this purpose Hood's Sarsaparilla is used by thousands with great success. It is the best blood purifier.

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ITINERANCY AND PROHIBITION.

What agrand scheme the itinerant system is! We never saw a Methodist Church without a pastor, nor a pastor without a charge, and generally speaking each charge is well supplied. As long as our memory lasts we will not forget Bros. Johnson, Winfield, Watson, Biggs and Turrentine. When we surrendered the latter we waited with a degree of interest the introduction of Bro. Berry, our present pastor. When he came we all had la grippe and he manifested his sympathy by falling into line and having it with us; but he is on his feet again and is actively engaged in the work of a pastor. The major part of the Church is in active sympathy with him, and all will be soon. Thus working and praying together we look for grand results during this Conference year.

When you were here, Bro. Bennett, attending District Conference with us, we had several saloons some of which had gambling dens attached; whiskey was sold and money lost and won, even on the Sabbath day, boys of tender years were made drunk and trained as to what they should swear before the grand and trial juries, the good people of this section contemplating the terrible effect of such conduct became thoroughly aroused and petitioned the legislature to prohibit the sale, barter, exchange or giving away of intoxicants within ten miles of Central College, located at Nashville. The petition was favorably considered by the committees and the billpassed by the legislature, for which we "thank God and take courage."

So far as we are concerned letters from Gilderoy are indemand, though his time seems to be divided between his letter and his grandson; yet when we get the letter our grandson or any other man's grandson will have to wait a time with patience or else impatience till we see both the begining and the end, and the communications of Bro. Riggin, Moore, have and others are not without interest. We would be delighted to Ware the Editor of THE METHODIST spend about a week with us some time during the year. What say you? W. J. LEE.

Nashville, Jan. 29.

PROPER ADVICE.

From the N. Y. Advocate we clip the following question and answer:

Q. 3588. In certain parts of my district "The Christians" or "Campbellite" Church is strong. The preacher and members of said Church are constantly attacking the Methodists by private proselyting and publicly ridiculing Methodist doctrines, modes of baptism, and church government. Besides, their church papers are carrying on the same kind of war nearly every week. On the other hand, our preachers are silent, and our church papers publish nothing to meet these attacks. What, in your judgment, is the best way to meet these attacks?

A. At two things the ministers of every Christian Denomination should aim. To keep their own people intelligent and sound in faith, and active in the works that spring from faith. If the first is neglected, the second will soon disappear. The other is to maintain their general influence over the community, so as to receive a respectful hearing, and in times of refreshing to find persons willing to accept their ministrations and join their communion. A minister who is not ready for this would do well to find some other Denomination.

How to do it most effectually is the question. Ordinarily to preach his own doctrines affirmatively to his people, and talk about them as he moves through the society is sufficient. Then with practical preaching and evangelical fervor he succeeds.

Both these functions are now much neglected. There is very little doctrinal preaching. One of our Elders made inquiry and found that in a single district there had not been a doctrinal sermon preached for a year; the largest imaginable blunder from every point of view. To command the human intellect it must be appealed to. Goody-goody talk, whether rhetorically fine or otherwise, accomplishes little. There is no preaching more interesting than doctrinal preaching, if the pastor has knowledge, judgment, and conviction enough to do it. Very little conversation about principles takes place in pastoral visiting, if one can judge from the observations of the people about it, and their frequent lack of knowledge. A truly successful pastor will get his people to talking on these subjects. They will like to hear him, and he will learn much from them, and get many themes for good sermons.

Silence in such a case as the question describes is very unwise. The preacher should go from house to house, not seeking a battle, but ready for it. Wherever he hears that a Campbellite preacher appears in the parish he should be there as attentively as a doctor would be who had the impression that some one was surreptitiously giving his patient doses. He should prepare himself thoroughly if there be any general attempt of this kind, and when he knows absolutely where he is, deliver a discourse on the principle involved. He will find many texts, as well as good examples, in St. Paul's Epistles. The tares of heresy are generally sown while men sleep. Eternal vigilance is the price of safety for the flock as well as of liberty.

GOOD RESOLUTIONS.

The Florida Advocate says the following paper was adopted without a dissenting vote at the late session of the Florida Conference:

WHEREAS, From various causes, serious depression exists among our people in temporal affairs; and

WHEREAS, In the stringency of the times, there is a growing tendency to non-payment of debts; and

WHEREAS, This state of things is giving rise to temptation and causing reproach to be cast upon the Church of God; therefore be it

Resolved, That we hereby express our cordial sympathy with our people in the trials of life through which they are passing.

2. That we appoint the second Friday in February to be a day of fasting and prayer throughout the Conference to be observed publicly or only in private life as may be deemed most desirable under the circumstances.

3. That in our ordinary prayers, but especially on that day, we will offer supplications to God for providential relief for all our people.

4. That we request and urge all our preachers, traveling and local, to preach on the text, "Owe no man anything but to love one another," beginning on the Sunday following the second Friday in February and continuing until it has been done at every preaching place in our charges.

An unusual offer—the one that's made by the proprietors of Dr. Sage's Catarrh Remedy. Unusual, but made in good faith. It's a reward of $500 for an incurable case of Catarrh. If you have one, the money's for you. But you can't know whether you have one, till you've tried Dr. Sage's Remedy. What's incurable by any other means, yields to that. By its mild, soothing, cleansing and healing properties, it cures the worst cases, no matter of how long standing. That's the reason the money can be offered. There's a risk about it, to be sure. But it's so small that the proprietors are willing to take it.

The symptoms of catarrh are, headache, obstruction of nose, discharges falling into throat, sometimes profuse, watery, and acrid, at others, thick, tenacious, mucous, purulent, bloody, putrid and offensive; eyes weak, ringing in ears, deafness; offensive breath; smell and taste impaired, and general debility. Only a few of these symptoms likely to be present at once.

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The pretty story of Cinderella scientists now assert is to be found slightly varied in all lands and they contend that it is mythological Cinderella representing the dawn, and the fairy prince the morning sun, while the sisters are the envious clouds and her step-mother the night. One of the few points of difference is that sometimes it is Cinderella and in others the Prince who has the "beautiful golden hair."

Whether in wman or oman fine hair is a great auxiliary of personal attractiveness and certainly too much care cannot be taken to avoid losing, or trouble avoided to restore it. The surest remedy known to impoverished hair or the renewal of its decayed or decaying color is Louisiana Creole Hair Restorer, which has merits not possessed by any other preparation. It restores color without being a dye, and stimulates growth, but has not metallic irritant. If dropped on anything it causes no stain for it contains no oil and it is a delightful dressing used as such by ladies, who are noted for the beauty of their hair, in the leading cities. Mansfield Drug Company, Proprietors, Memphis, Tenn.

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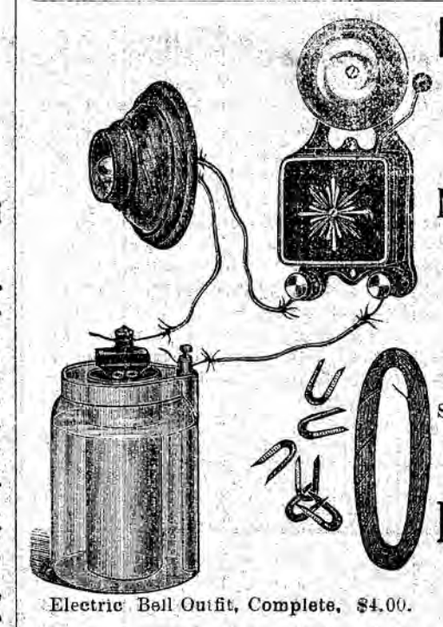

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ARKANSAS METHODIST.

THURSDAY FEB. 11, 1892.

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FIELD NOTES.

CALAMINE C'T.—I have just reached my work! sickness and cold weather together with snow and ice, has caused the delay, but by the help of the good Lord, and the kindness of Bros. William Sullivan, Berry Sullivan and others, I am here. I am now about well and ready for work. I hated to part with many friends on the Cedar Grove circuit. I love them. May we meet in the "sweet by and by." The brethren of Calamine have received me kindly, and I feel at home. We hope to have a prosperous year. God bless you. Fraternally,

T. J. SETTLE.

Calamine, Jan. 29.

MAGNOLIA C'T.—From the reading of the Minutes of the Little Rock Conference one would infer the Magnolia circuit had been given to other circuits and then would be forced to conclude that I had mysteriously disappeared from the Conference as my name does not appear except in the class of the fourth year. The facts in the case are the Magnolia circuit was not changed, and at the last Conference the Bishop read me out to Magnolia circuit. While the editor of the Minutes seems to have forgotten me, the people of Magnola have not forgotten me. They recognize me as the preacher in charge of the Magnolia circuit.

The goods we shipped from Monticello were late getting to us; therefore, we did not get to our new home until Jan. 4. The same day we moved to our new home the good things, the substantials of physical life began to come in, such as meal, meat, sugar, coffee, rice, potatoes, &c. Last Thursday morning a good sister told wife there would be a pound party at our house that night. Of course she swept the floor; I washed my face and brushed my hair for, we wanted to look as neat as possible in our humble home. Just before dark two delivery wagons stopped at the gate w th flour, sugar, coffee, &c. After supper the party came; it was not like the pound parties when I was a boy; instead of being pounds of candy, nuts, raisins, &c., it was sacks of flour, sacks of sugar, sacks of coffee, jars of fruit, potatoes, soda, sausage, oranges, &c., some wearing apparel and a fine pocket-knife for wife and myself. The contributors and the brethren and sisters present were mostly members of Bro. J. R. Sanders' Church, he being present. The evening was spent very pleasantly, at least it was so with myself. After reading a lesson from the word of God we all sang "Blessed be the name of the Lord," then bowed in prayer, then another song was sung, after which the good people left for their homes carrying with them the thanks and best wishes of the pastor of the Magnolia circuit and his wife.

The people of Magnolia, and of the Magnolia circuit, have received us very kindly, the circuit seems to be satisfied with their preacher. I think the preacher that would not be satisfied with this circuit would be a little hard to please. It was sad to have to leave friends at Lacey, but when we reached this place we found we had moved within a circle of new friends in and around Magnolia. This preacher has promised God to give this circuit the best year's work of his itinerant life. While we are working for the upbuilding of the kingdom of God we will not forget THE METHODIST. J. L. JOHNSTON, P. C.

Magnolia, Feb. 1.

WEST POINT C'T—The outlook on the West Point circuit is very encouring and I am truly thankful to the good Lord and the good Bishop and all others concerned in sending us to such a pleasant field of labor. I have been to every appointment and the people have received me with open arms and warm hearts and my earnest prayer is that every heart and home may be the abiding place of the Holy Ghost. On last Friday night the people of West Point took the parsonage by storm. The young people came in full force and some of the older ones too. They came with happy hearts and smiling faces. They came with their hands full of the necessaries of life, which they left with us as a token of appreciation and love. May the Spirit of all grace rest upon their hearts We sang "Sweet By and By," invoked the blessing of our heavenly Father upon them then they took possession and had everything their own way for about two hours, then bade us good-by and left us pleased and happy.

Will do all I can for THE METHODIST this year. Yours fraternally,

W. W. ANDERSON.

West Point, Feb. 1.

CENTER POINT C'T.—We are beginning to move off smoothly, notwithstanding the bad weather we have had to encounter. Have organized an Epworth League at this place, with twenty-five members. Have arranged to organize a Juvenile Missionary Society. Yours, &c.,

H. B. SCRUGGS.

Center Point, Feb. 1.

HICKORY PLAINS, C'T.—Though we have had no great revival in the Church since Conference and I have not received any pounding, as the single men don't receive such, I want to say a few things about my good people. The Hickory Plains circuit is composed of a part of what was formerly the Wattensas circuit and a part of what was formerly the Des Arc and Hickory Plains circuit, consisting of seven appointments nicely arranged, a compact good work. When the cord of affection becomes stronger, so that all feel that the interest of each appointment is the interest of all, this work will be good enough for anybody and when the preacher is read out to Hickory Plains C't he can be assured that he is in safe hands and will be thrown among some of the best people in Arkansas or any other State. We are moving nicely. I have been around to all of the appointments and some of them twice, and was met with bright faces and a hearty welcome at each appointment. I learned to love this people last year. Though I have two new appointments I met a great many of the people at each appointment last year. Hickory Plains being my postoffice I formed the acquaintance of most of the good people there. They are whole-souled good people and know how to treat a preacher. We are anticipating a good year and are praying and working to that end. May the blessings of God rest on this people, guide us in our work and crown our labors with souls for our hire. God bless THE METHODIST, its Editor and Manager.

Your Bro. in Christ,

K. W. DODSON.

Hickory Plains, Feb. 2.

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ERWIN.

ARKANSAS METHODIST.

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

GEORGE THORNBURGH, Business Manager.

THURSDAY, FEB. 11, 1892.

The Marianna contest under the three-mile law was decided, Jan. 28, the County Court making an order prohibiting for two years the sale of liquor within three miles of the Methodist church in Marianna. But we regret to see that two liquor dealers were granted license to sell just over the three-mile line, in a section where the people do not want them, and where they can still partially defeat the will and purpose of the majority in Marianna. It is not enough to say the people out there should have duly and sucessfully protected their own section by petition. The general law clothes the County Judge with the prerogative to refuse license, even where there is no remonstrance against it; and in this case he could have wisely and justly followed commendable precedents in other counties, by refusing license in immediate proximity to the prohibited district. Without knowing the County Judge, we predict he will during this year be fully convinced of the unwisdom of his action in granting the licenses above mentioned.

Our second editorial reviewing Rev. Dr. J. C. Hartzell's article on The Problem of Education in the South, was copied in full in the last issue of the Southern School Journal, edited by Prof. J. H. Shinn, our learned State Sup't. of Public Instruction. Calling particular attention to it, Prof. Shinn says: "This article should be published by every Southern paper and a foundation laid for swamping misrepresentation and error." Of the $216,000,000 paid in thirteen years by the sixteen former slave States and District of Columbia for public schools, Prof. Shinn insists, that "over $108,000,000 have gone to educate the blacks," for whose education 'the white men of the South are now paying $8,000,000 per annum.' We are pleased to know Prof. Shinn is collecting for publication instructive and reliable statistics on this subject. To him we are indebted for the following on the State of Alabama, whose population in 1890 was 57 per cent white and 43 per cent colored, the latter owning only 5 per cent of the property:

Appropriations by legislature 1890-91:—for whites, $279,713, and for blacks, 202,051. From 1870 to 1891, inclusive the appropriations were total $9,497,692; for white $5,543,752, and for colored $3,953,940. For Normal Schools since 1872, for white $186,000, and for colored $172,000. Total to colored race since 1872 $4,125,840. The ratio between whites and blacks has been strictly observed.

The business of liquor selling is not a vested right, but merely a privilege granted by the government ostensibly for regulation and restriction but chiefly for revenue. Strike out the feature of revenue, all income to the government from the traffic, and the people of this nation will not tolerate but abolish the open saloon, as a curse to society and a menace to the very government from which it has bought the privilege of its existence and operation. But society is suffering and the government is endangered not alone by the simple traffic, for whose privilege revenue has been paid, but also from the attendant evils corrupting and debauching, begotten and fostered by the open saloon. And worse still, the open saloon has become such a wonderful power in the politics shaping State and municipal and even national administrations, that thoughtful, patriotic citizens are coming to see in the liquor power of today the most alarming menace to the perpetuity of pure and free government. This is especially noticeable in the large cities, but equally true in a more limited extent in smaller cities and large towns, where the whisky power virtually intimidates police authority, or quietly bribes with "hush" money those who have been entrusted with the enforcement of the law.

For some weeks the N. Y. Mail and Express has been exposing the corruption in the administration of the government of that city, showing how the liquor power reigns to the humiliating disgrace of upright and law-abiding citizens. Giving a history of the career of Adams, who is reputed to be the owner of 150 gambling dens in that city, a "king of gamblers," and a member of Tammany Hall, the Mail and Express says: "This is Albert J. Adams of today, the millionaire felon, whom Mayor Grant dares not touch; the contributor to Tammany's corruption funds, the dominant political factor of his ward, and the man who, if he were threatened today, could point his finger at police officials and say: 'Prosecute me if you dare. You know your mansions were purchased with blood. You know your fast horses, your yachts, your cottages, and the very silks that clothe your families, were bought with the heart's blood of widows and children that flowed into your coffers through my till. You know the jewels you wear, and the diamonds that glitter on the hands of your wives, are the tears of dispair that I made women shed for you. Put me on the stand if you dare!'"

DEATH OF MRS. WINFIELD

It becomes our very sad duty to announce the death of Mrs. Sue Winfield, widow of the lamented Rev. Dr. A. R. Winfield, so well known and highly esteemed by our readers as a former editor of this paper. Sister Winfield died at 5:40 last Saturday morning at the residence of her son-in-law, Mr. T. C. Powell, in this city, after a sickness of nearly three weeks, but she was not considered dangerously ill till Thursday last. Called from the law school in the University of Va., Bro. Edward W. Winfield arrived a short time before the death of his sainted mother, but after she became speechless.

At 3 p. m. Sunday in our First Church, filled to overflowing, the funeral services were conducted by Rev. Dr. W. G. Miller and Rev. Wallace Carnahan—Dr. Miller preaching an impressive and comforting sermon—after which a vast concourse attended the burial in Mount Holly Cemetery. As Dr. Miller will furnish for our next issue a suitable tribute to the memory of our sainted friend, we leave to his pen a portrayal of her beautiful Christian character.

IN SORE AFFLICTION.

We were deeply pained to learn of the great distress and sore affliction from scarlet fever in the family of Rev. and Mrs. A. O. Evans. Their only son, little Olin, and their cousin died last week, and for several days it seemed their two precious little daughters would be cut down by the cruel Reaper. In this trying ordeal of their new and deep sorrow, we bespeak for them the profound sympathy and fervent prayers of many, who read these lines and this note from our pastor there:

I am pained to inform you that scarlet fever has done its deadly work in the family of our P. E., Bro. A. O. Evans, and in less than a week claimed two victims from its loved circle. The only son aged 4, and Mamie Scott, a cousin, aged 13. Both children died in about 48 hours after being taken. We feel assured that many prayers will rise from sympathizing hears, that sustaining grace may be given to our dear brother and sister in their hour of trial and that God may mercifully spare the remaining little ones of their precious flock. Yours,

J. F. FOLLIN,

Monticello, Feb. 8.

COL. TERRY'S MANLY REPLY

Last week we wrote to Hon. W. L. Terry, member of Congress from this district, enclosing our recent editorials against the Sunday opening of the Columbian Exposition. Under date, Washington, D. C., Feb. 6, he made a prompt and manly reply, as we fully believed he would do. It affords us pleasure to give our readers this quotation from his letter:

"I am unalterably opposed to it. I believe in the Democratic principle of 'The absolute and everlasting severance of Church and State;' but have never understood it to mean that the State must be *anti*-Christian. Whenever and wherever the alternative is presented, that the weight of governmental sanction must be either for or against one of the most cherished institutions of the American people, no lover of his country should hesitate to say upon which side the weight should rest."

The February Overland Monthly (published in San Francisco at (*$3 a year*) contains five private letters of Andrew Jackson, not previously published. They were dated "Hermitage, Decbr. 25th, 1840" and on to "May 9th, 1845," and addressed to "Dr. Wm. M. Gwinn," a strong personal friend, who was a member of Congress when the last letter was written. Besides showing some of the peculiarities of "Old Hickory," they reveal his defects in orthography, etc. We copy here some of the words he spelled incorrectly: "allways," "accomony" for economy, "convayed," "risque" for risk, "vallued," "Whigg Tickett," "unite" for unit, "sorce," "slandor."

THE LA. LOTTERY CO.

The U. S. Supreme Court has decided the Lottery case, sustaining the act of Congress prohibiting the circulation through the mails of papers containing lottery advertisements. In delivering the opinion of the court Chief Justice Fuller said, among other things: "The State, before the Union was formed, could establish postoffices and post roads, and in doing so could bring into play the police power in the protection of their citizens from the use of the mails so provided for purposes supposed to exert a demoralizing influence upon the people. When power to establish postoffices and post roads was surrendered to Congress it was a complete power, and the grant carried with it the right to exercise all the powers which made that power effective. It is not necessary that Congress should have the power to deal with crime or immorality within the State in order to maintain that it possesses the power to forbid the use of the mails in aid of the perpetuation of crime or immorality. The circulation of newspapers is not prohibited, but the government declines itself to become an agent in the circulation of printed matter which it regards as injurious to the people."

The news of this decision was received at New Orleans with demonstrations of great joy; "one hundred guns thundered forth the glad tidings, that the Lottery gold could not corrupt the highest tribunal in the land." And we sincerely hope the returns from the approaching election will show that the vast wealth of the La. Lottery Co. can not buy a majority of the electors of that State.

Early after the Supreme Court's decision last week John A. Morris, President of the La. Lottery Co., issued an address in which he declared for himself and his associates, "that we would not accept or qualify under the amendment, even were it to be adopted by the people at the general election of April next. As the Supreme Court of the United States has decided the anti-lottery postal law to be constitutional, it is my purpose and that of my associates to respect that law and abstain from violating it in any manner."

While this announcement was surprising its sincerity is doubted by the leaders of the anti-lottery fight, and hence they do not propose to accept it as a final surrender of the managers of the Lottery Co. It is believed and rather probable, that the purpose of the address was to divide and weaken the bitter and increasing opposition to the McEnery ticket. With the election of that ticket and a General Assembly in harmony with it, a constitutional convention could be called and a new constitution made without submission to the people for ratification, and thus the La. Lottery Co. would have better prospects of securing a renewal of its charter.

But we hope the good people of our sister State may not be deceived by any trick of the Lottery managers into support of their candidates, and, further, that they may not be intimidated by the cargo of muskets shipped to their enemies in this fight against corruption in their State government. Their uncompromising warfare against perpetuating the La. Lottery challenges the admiration and sympathy of the best people in all the land; for it is a great moral issue, in which all patriotic and Christian citizens of this nation should feel profound concern. May the universal congratulations of good men soon proclaim another crowning evidence of our Christian civilization in the triumph of righteousness over iniquity by the early and everlasting death of that gigantic octupus of modern times.

Bishop D. A. Goodsell of the M. E. Church contributed to the N. Y. Advocate, Feb. 4, an article "Concerning the Negro in the South." In both spirit and language it is in striking contrast with the recent long article by Bishop W. F. Mallalieu of the same Church. 'From his experience and travel in many States', Bishop Goodsell maintains "that the general feeling of the Southern man toward the Negro is kindly," that "the South has behaved, on the whole, singularly well," etc.

Monday we had a brief call from Mr. M. M. Yeakle of St. Louis, father of Mr. R. V. Yeakle, whose recent tragic death is so greatly deplored.

WORLDLY AMUSEMENTS. CHURCH DISCIPLINE.

After several weeks' agitation and consideration of the subject, the Second Baptist Church of this city has made and published its deliverance against participation by its members in worldly amusements. From the Arkansas Democrat Feb. 3 we copy the call for a meeting of that Church, and from the same paper Feb. 4 the decision of the Church on the question under consideration.

The call: The members of the Second Baptist Church will please turn out to the meeting to-night. Important business is to be transacted and one of the mooted questions regarding the policy of the Church towards amusements is to be finally settled. Since the decision must be acquiesced in by all it is very important that all members should attend and see that nothing is passed by a small number that would have a tendency to injure the Church. All members are cordially invited to be present and give their views.

The decision: Recognizing the Bible as the all-sufficient and only infallible rule of faith and practice in Baptist Churches, which have ever disclaimed all law-making or legislative powers, and not believing it wise or for the best to adopt, and place upon our church books, any resolutions or statements that might be regarded by any one as law or authority for the discipline or government of the members, we deem it wise and expedient, under existing circumstances, to place ourselves on record as a Church, in common with our own people everywhere, and in perfect harmony with the teachings of all evangelical denominations, as regarding the dance, strong drink, cards and the like, as belonging to the same family of evils against which Christian people of every nation enter their most solemn protest; and we would admonish one another in love, as we have covenanted to do, not to participate in, nor in any way countenance any of these things, but to avoid, as far as possible, everything that has the appearance of evil, to the end that we may lead circumspect, prudent lives, letting our light so shine that the world may look upon us as the humble followers of Him who went about doing good; and we would earnestly seek at all times, and in all things, to imitate His example, ever following after the things which make for peace, and things wherewith one may edify another, and the God of peace will be with us."

We have copied the foregoing for two reasons. First, we desire to express our gratification at the decision of that Church in 'placing itself on record in perfect harmony with the teachings of all evangelical Denominations' against the social evils mentioned. When participation in such evils becomes common in any congregation or notorious on the part of some (however high their social standing), without brotherly remonstrance and the exercise of church discipline, that congregation will have but little moral and uplifting power in the community. On this subject we rejoice to believe evangelical Christians generally are turning their faces more steadfastly towards the morning of a better, brighter day of religious living; for spirituality and consecration are essential to the power and work of the Church in bringing men to salvation in Christ. Further, the prevalence of the evils condemned shows itself in the worldliness of ungodly members not only in their relation to the Church, but also in their relation to their homes. In our humble opinion one alarming cause of domestic unhappiness in fashionable society begins with participating in card, wine and dancing parties, theater going, club attendance, &c. The tendency of all these, in the deliberate judgment of the eminently great and good men of our age, is against sobriety and purity, weakening the bonds of the conjugal relation and discounting the happiness of home life.

Second, we desire to show our readers another illustration of the claimed superiority of "independency" in administering church discipline. In the substitute resolution quoted above, it is said 'Baptist Churches have ever disclaimed all law-making powers', and this particular Church did not 'believe it wise to adopt and place upon its church book any resolutions or statements, that might be regarded by any one as law or authority for the discipline or government of the members.' But in the call for the meeting (written we suppose by the pastor), it was announced, that "the decision must be acquiesced in by all." If the decision by vote in such meeting must be acquiesced in by all, does it not become the rule of action, a law to that particular local Church until in another meeting it is revoked or amended by the members present of that Church? And will not the decision in each case be that Church's authoritative interpretation of the Bible on the specific question at issue? And such authoritative interpretation, its settlement of a policy, declaration of a rule of action, a law, which that Church believes is contained in the Bible, and "which must be acquiesced in by all" its members? When that Church passed and recorded a resolution having such binding force, was it not the exercise of law-making power in and to that Church? And yet it did not 'believe it wise to adopt and place upon its church book any resolutions or statements that might be regarded by any one as law or authority for the discipline or government of the members'! Then the call for the meeting was evidently rather misleading about finally settling a policy, or making a decision which must be acquiesced in by all."

But we are reminded that "the Bible is the all-sufficient and only infallible rule of faith and practice in Baptist Churches"——as though this is not equally true of other evangelical Churches, which have their interpretation of Bible teaching printed in a book of discipline. Let us see how the exclusive claim works. Years ago in White county a Baptist preacher was arraigned for preaching Adventism. At the time set for his trial he appeared with his Bible in his hand, ready to defend himself by "the all-sufficient and only infallible rule of faith and practice in Baptist Churches"; but the moderator gravely informed him, that he must be tried, not on his own interpretation of the Bible, but on that held by common consent in Baptist Churches—and the accused preacher was accordingly and rightfully expelled.

Further, we have heard brethren of the Baptist Church extol their independent and democratic form of government and boast of having no printed book of discipline except the Bible. But in settling mooted questions regarding the policy of a local Church or in the trial of members, without the guidance and restrictions of a printed book of church laws founded upon the Bible and rules of procedure approved by experience—decision by majority vote of those present is necessarily uncertain and may be harmful to the Church or unjust to the accused, for whom there is no higher or appellate court to reverse the decision made by majority vote in the trial. On the other hand it is possible for accused and guilty persons, up for trial, by reason of their stronger following at the time, not only to escape conviction or even church censure, but also then and there to secure the expulsion of their righteous accusers. This has been done, and what has occurred might be repeated under like circumstances. We do not mention these things to eulogize the form of government in our own Church, nor to disparage that in our sister Church, but to deny its implied claim of superior excellence in creed or government, because it professes to recognize the Bible only as the all-sufficient rule of faith and practice, and to disclaim all law-making powers for the government of its own members.

TWENTY THOUSAND DOLLARS

Is the amount recently given to the Arkansas Medical College by Dr. Isaac Fulsom to establish the Isaac Fulsom Clinic. I have known the doctor from my boyhood, and he was my family physician at Searcy till he moved to Lonoke. He is an excellent and successful physician and in love with his profession. He is the pioneer in this field, being the first man in Arkansas to make a contribution for this purpose, I am told. This is a noble act, and deserves special and frequent mention, and is eminently worthy of imitation. This disciple of Æsculapius is so in love with his life work, relieving human suffering, that he provides for the carrying forward and development of this grand work, his "loved employ," after he has gathered up his feet and gone hence. Does he love the bodies more than the disciples and descendants of John Wesley love the minds and souls of the youth of the land? Is he more interested in the science of medicine than they are in Christian education? Almost all our institutions of learning are either embarrassed with debt or handicapped for want of an endowment, while the money is in the pockets of the members of our Church to meet these demands. Galloway College needs an addition to the building that will accommodate fifty more pupils. It should be ready for the opening of the next session. Six thousand dollars will build it. I know fifty persons in Arkansas who can give that amount, and ought to do so, and would be that much richer and happier by the gift. One thousand dollars will put a clock in the tower that will strike the quarters and hours and be at once a great convenience and almost a guaranty of order and regularity in the institution; and will *itself* announce in ringing tones the thoughtful kindness and beautiful liberality of the generous donor every fifteen minutes day and night for the next five hundred years. The addition and clock shall bear the name by suitable inscription of the giver who will make such a wise and judicious contribution to Christian education and womanhood.

JNO. H. DYE.

Little Rock, Feb. 9.

NASHVILLE LETTER.

The intermediate examinations are about over. In these the students of the University pass rigid written examinations on all they have gone over during the first term. It is very trying on the health of the student and, doubtless, in some cases, works permanent injury. The nervous excitement which is sometimes aggravated by the improper introduction of exasperating catch-questions into the examinations, totally unfits the student for the hard tasks of reviewing in a few hours all he has, by dint of effort, done in months. Then after being drained of all strength for two weeks there is not a day given for breathing time before drudgery of another term begins. Some of the most progressive and humane colleges of our country have abolished these examinations for those students whose standing during the term is satisfactory. This will secure thoroughness and that is worth much more than high grade obtained as it is, by the "cramming" process.

Dr. E. W. Bemis, our professor of history and economics, has just finished a series of lectures on Political Economy at the Northwestern University, Evanston, Ill. This is one of the largest institutions of the M. E. Church and it is quite a compliment to Dr. Bemis to be invited to instruct them on economic problems. Dr. Bemis is the first man to deliver "University Extension" lectures in the South. These lectures are delivered by professors in towns and cities which have no institutions of prominence in them. Questions of political, economical, literary and scientific character are discussed in popular style and in such a way as to awaken interest in such things among the people. The Doctor will deliver his next course of lectures in Kentucky.

Dr. A. Monk preached at McKendree last Sunday morning and lectured to the Epworth League that night. Your correspondent did not get to hear him at McKendree, but at the Preacher's meeting Monday morning did hear his encouraging account of the work of Methodism and the progress of religion in Memphis.

Dr. Steel and his "sensational preaching" is still the topic of the hour. Newspapers have opened wide their columns, and wits and cynics and sinners have all had their chance at the intrepid preacher. This plain preaching is drawing lines in old McKendree. Those on Dr. Steel's side of the line seem to be increasing in number, for wherever the line is crossed it seems to be by those going Steel-ward. A good many preachers have engaged in the newspaper controversy, and some of their criticisms have been just and made in the proper spirit. Some, however, have been otherwise; though perhaps the severest articles attributed to ministers were forged by a man in this city who can write piously and powerfully on morality—provided he does not sign his name to the article. The Doctor does not notice these criticisms except in an occasional allusion in his sermons. His preaching is more powerful and eloquent than it has been since he came to Nashville.

It was the writer's privilege to preach last Sunday at Alex. Green Chapel, near the home of Dr. A. L. P. Green, who figured so prominently in the Methodism of forty years ago. How delightful it is to ride in the country about sunset—to hear the lowing of the cattle going home and the tinkling of the sheep bells about the barn or upon the hillside, to watch the frisky lambs as they gambol about their mothers, the very embodiment of innocent joy, and then to look away across the broad field and see the smoke rising from a cottage chimney in wavering column till it reaches the top of the trees and spreads out in a layer like an evening cloud! One can see and hear all this in White's Creek Valley. But there is nothing so charming in the natural surroundings as the good name which Dr. Green has left, a "monument more enduring than brass." I never felt before so strongly that "a good name is rather to be chosen than great riches." For eloquence, kindness, piety and all that goes to make a man and a Christian, Dr. Green is remembered to this day, and the strong influence of his noble manhood is felt now by those who live in his old neighborhood. His eldest son, Capt. Frank Green, lives at the old home which is called Greenland, and by his unsullied manhood and Christian character honorably perpetuates the memory of his illustrious father. It is a benediction for any one to contemplate the lasting influence of a good man's life, and I count it a great blessing thus to have met face to face the influence of Dr. A. L. P. Green.

J. M. HAWLEY.

Feb. 6.

We want the postoffice address of Revs. J. W. Dutton, W. A. Downing, J. M. Cline, J. B. Williams, E. F. Wilson and C. A. Williams.

ARKANSAS METHODIST.

THURSDAY. FEB. 11, 1892.

PERSONAL AND OTHER NOTES

We are sending THE METHODIST to Z. L. Shoemaker, Cove, Ark., which seems not to be his postoffice. Can anyone tell us his postoffice?

Col. M. D. Baber of Walnut Ridge was a pleasant caller Friday.

In a note with his article in this paper, Rev. Alex. Mathes says his general health has improved, but he is still unable to attend to business.

Rev. Frank Ritter, P.C. of Newport station, writes to urge Mrs. George Thornburgh to prepare another Catechism to succeed the one already in print, believing there should be a succession of about three Catechisms to put our infant classes up to our Little People," and graded in length of questions like the one she has published, as it is the only one he ever saw "that did not begin with short answers and end with such long ones that a preacher could hardly repeat them."

Last Monday morning we were favored with a pleasant visit from our highly esteemed brother, Rev. Dr. W. G. Miller, pastor of our First Church in Memphis. He is in excellent health and in our First Church Sunday he preached three sermons with power and unction—one being the funeral sermon in memory of Sister Winfield. As the pastor, Dr. Smart, was sick and confined to his bed, Dr. Miller occupied his pulpit morning and evening.

The marriage of Mr. J. E. Hampton, Jr. and Miss Sallie Smith, Jan. 27, by Rev. H. H. Watson, was one of the most pleasant and notable events ever celebrated in Fordyce society, judged by the elaborate reports of the occasion in the local papers. The groom is a son of Mr. J. E. Hampton, a well known merchant of Fordyce, and the bride is a daughter of our friend, Capt. J. W. Smith, proprietor of the Hampton House.

We extend brotherly condolence to Rev. Dr. J. A. Dickson, pastor of the Presbyterian Church in Pine Bluff, who is sorely bereaved by the death of his wife, Feb. 3, after a lingering illness with the grippe.

Miss Julia A. McAlmont, sister of Dr. J. J. McAlmont and Mrs. M. C. Warner, died at the residence of the latter, 1414 Rock street, this city, Tuesday p. m. Feb. 2, and was buried the next day, Rev. Dr. T. C. Barrett conducting the funeral service. In their sorrow the bereaved ones have the condolence of numerous friends.

Mrs. Geo. Thornburgh, wife of the Business Manager of THE ARKANSAS METHODIST, and teacher of the infant class in the First Church Sunday-school, Little Rock, has written and published an Infant Catechism, which she originally designed only for her own use. But on its own merits it has commended itself to other teachers until a large number have been published and sold. It is one of the best infant catechisms ever brought out in our Church.—St. Louis Advocate.

In a private letter, Rev. T. J. Reynolds, P.C. of Harrison station, says: "The very conditions—air, earth, sky and water—will make this one of the most desirable sections of North Arkansas." He extends us a most cordial invitation, which we gladly accept, to visit the Harrison District Conference to be held in Harrison, embracing the fourth Sunday in March. Then we wish to hear Bro. Reynolds give a report like he made in the Clarksville District Conference in August 1890, when he said: "in my charge, Altus station, there are taken as many copies of THE ARKANSAS METHODIST, lacking one, as there are Methodist homes, and I will give the Editor another new subscription before he leaves.'

In a private letter Bishop A. G. Haygood, Los Angeles, Cal., says "I have read with much interest your articles [review of Dr. J. C. Hartzell's article]." "We are in the midst of an old fashioned, thorough-going revival of religion."

A correspondent informs us that the author of the beautiful hymns, "The Great Physician" and "Out on an ocean all boundless we ride," is the late Dr. Wm. Hunter. This correspondent states that she has recently met Mrs. Margaret Wells, the sister of Dr. Hunter, who remembers well the time of the composition of those hymns. Dr. Hunter was abundantly capable of composing them, and good as they are, he wrote several better. —N. Y. Advocate.

Dr. Andrew Hunter feels some doubt about his brother William being the author of the second hymn, but he is often reminded of his distinguished brother in hearing "The Great Physician," which was one of the hymns announced by Dr. DeWitt Talmage and sung by his great congregation on the occasion of Dr. Hunter's visit to the Brooklyn Tabernacle last October.

Mrs. D. B. Price and children have returned from Helena, Montana, and are now at Altus. Bad health compelled her to leave Helena. Her husband, Rev. D. B. Price, will transfer next August to (we hope) Arkansas Conference. Mrs. Price's health has improved since reaching the salubrious climate of this section.—Ozark Democrat.

Last Friday morning we had a friendly call from Rev. R. S. Kirkman, who informed us, that many deaths had occurred from la grippe in the bounds of the Red River circuit. Besides naming several persons, whom we knew, he reported four deaths in the family of Mr. Coffee—three of them dying within the brief period of three hours!

In this issue Rev. H. T. Gaines, M. D., advertises a remedy for the certain cure of the grippe. He writes, that his medicine has not failed in a single case, and if it does not relieve, he will refund the money. In a recent issue of the Central Methodist this medicine was highly endorsed by the editor of that paper.

Bro. J. J. Baugh, editor of The Citizen, Searcy, Ark., favored us with a pleasant call Tuesday p. m.

No one doubts that Dr. Sage's Catarrh Remedy really cures Catarrh, whether the disease is recent or of long standing, because the makers of it clinch their faith in it with a $500 guarantee, which isn't a mere newspaper guarantee, but "on call" in a moment. That moment is when you prove that its makers can't cure you. The reason for their faith is this: Dr. Sage's remedy has proved itself the right cure for ninety-nine out of one hundred cases of Catarrh in the Head, and the World's Dispensary Medical Association can afford to take the risk of you being the one hundreth.

The only question is—are you willing to make the test, if the makers are willing to take the risk? If so, the rest is easy. You pay your druggist 50 cents and the trial begins. If you're wanting the $500 you'll get something better—*a cure*.

A CORRECTION.

BRO. BENNETT:—I see in THE METHODIST, Feb. 3, that in reporting new members to the Methodist Preachers' Aid Association, Dr. John B. Bond gives my name as having just been "registered as a member." I became a member at our late Conference at Arkadelphia, my name coming 3rd in the list taken there. Dr. Bond should have reported the name of Rev. H. D. McKinnon as sent in by me. I wish all our preachers and a goodly number of laymen and women would join this Association. Let the names come on. Fraternally,

C. M. KEITH.

Many women find great difficulty in arranging their hair becomingly, because of its harsh and course texture. By the use of Ayer's Hair Vigor, the hair becomes soft, pliant, and glossy. The vigor is the most cleanly of all hair preparations.

THE METHODIST AND THE MINUTES.

EDITOR ARK. METHODIST: THE METHODIST of last issue was read with unusual interest. Beside all other interesting articles and items, the splendidly written article on editorial page by Bishop Fitzgerald, on THE ARKANSAS METHODIST, is so appropriate, and coming from one of our chief pastors, is certain to do great good, not only for our church organ, but for Methodism generally where it is read. Also that well-timed article of Dr. W. H. Browning on "Novels and Novel Reading" did not come any too soon. I am glad the Doctor was moved by the Spirit to thus write the sentiments of every preacher, who has suffered in mind and heart, because he knew some or many under his ministry were poisoned and being poisoned with this viper. The articles mentioned deserve to be published many times, and then put in tract form to be sowed where THE METHODIST may not find a place.

In a little study of the Minutes we see in the first place that Magnolia circuit is left out of the Camden District entirely, together with the name of the new P. C., Bro. J. L. Johnson. However he is here, and comfortly settled in our city, and his people are not only happy over his coming and receiving him well, but my people here showed their appreciation of his presence by assisting some of his charge in giving him a "pounding" last week.

In the next place, instead of saying the whole of the $2,100 assessment for Church Extension was "paid at Conference," it ought to say subscribed and part paid, which is the case, for over $300 is yet due on said subscriptions. We are sorry the usual custom of publishing the official roll of members of the Conference in first part of Minutes was omitted.

J. R. SANDERS.

Magnolia, Feb. 6.

Money in Cabbage and Celery.

"Blood will tell." Good crops can not be grown with poor strains of seed.

For sixteen years Tillinghast's Puget Sound Cabbage Cauliflower and Celery Seeds have been gaining in popularity. The most extensive growers all over the Union now consider them the best in the world. A catalogue giving full particulars regarding them will be sent free to any one interested. When writing for it enclose 20 cents in silver or postage stamps and we will also send "HOW TO GROW CABBAGE AND CELERY," a book worth its weight in gold to any grower who has never read it. Address

ISAAC F. TILLINGHAST,
La Plume, Pa.

THE WRONG GLASSES.

(*Continued from 1st page.*)

glasses were clear, as to how that baptism takes the place of circumcision, when Paul said; "For as many of you as have been baptized into Christ, have put on Christ, and if Christ's then are ye Abraham's seed, and heirs according to promise." In the language of the sainted T. O. Summers, D.D., "Happy they who use the ordinances of God without abusing them—not yielding them a superstitious reverence or trusting in them, as if they took rank with the mercy of the Father, the merit of the Son, and the grace of the Holy Ghost; and yet not undervaluing them, as if they were mere ceremonies, circumstantial appendages to Christianity, which might be regarded without advantage, or neglected without much loss."

ALEX MATHES.

Kingston, Jan. 28.

HELENA STA.—Our meeting closed last Wednesday night, having lasted three weeks and we feel that the revival has been an incalculable blessing to the Church here. The Church and the world had run together and were walking hand in hand as those who agree. Of course there were many noble exceptions, many who had not bowed the knee to Baal, but there were many who had. Every one of our members, so far as I know, have come out fully on the Lord's side and said with an emphasis, "From henceforth we renounce the world, the flesh and the devil; here we are for work, prayer-meeting, Sunday-school, family worship, a full scholar for Christ." There will be about 25 additions to our Church from the meeting; I know not the number to other Churches. As a Church we feel that we are now out on the high sea of grace, sails spread, steam up and moving grandly.

Bro. Inge goes from here to Tulip Street, Nashville. He is a grand man—shoots the arrow straight to the mark—magnifies the gospel, honors Christ and makes no compromise with sin either in high or low places. For a man to do honest, strong, thorough work, I commend George Inge. He lays the axe to the root of the Upas tree of worldliness in all its varied forms with telling blows. A more unselfish, pure hearted, high toned, cultured Christian gentleman it has not been my fortune to know. He was assisted here and is accompanied in his evangelical work by Rev. J. A. Whitehurst, formerly of the North Miss. Conference. Bro. Whitehurst is a modest, unassuming, cultured Christian gentleman. He is an earnest, impressive, thoughtful preacher, whose only aim seems to be to honor Christ and save souls. Inge and Whitehurst are a strong team and they are doing as much to destroy Satan's kingdom as any two men I know. No wonder the devil and his followers hate such men.

We are delighted with Helena. They are far above the average congregation in culture and intelligence. Such kindness as they have shown this preacher and his wife we have never seen surpassed. The elect women take great pride in the parsonage and have it neatly furnished from parlor to kitchen. We are very much in love with Helena—how could we help loving such whole-souled people? It seems to me that nearly or quite all of these people take THE METHODIST.

J. C. HOOKS.

Helena, Feb. 8.

AUSTIN CT.—Late Friday p. m. we drove into Austin and took our people by surprise. The weather was and had been so cold that they did not think we could come, so were not looking for us. It was difficult traveling, the ground was so sleek. The improvement on the house was not completed, so we were given generous entertainment at Bro. Forbess', a preacher of the C. P. Church, who lived next door. Saturday we went to Bro. Blackwood's and Sunday to Bro. Ballard's, and the work on the house was finished so that we could go home Monday evening, and to our great delight we found the piety, beauty and chivalry of Austin well represented in a bevy of young women and handsome young men who had supper prepared. After partaking bountifully we gave ourselves to pleasant conversation, singing and prayer led by Rev. J. E. Martin of the C. P. Church. We had plenty cooked for breakfast next morning, and dinner and supper were brought by Miss Ellen Suttle. Bros. Blackwood, Allison (our stewards) and Ballard deserve special mention for their efficient help in getting us set up in our new home.

We have begun the work with fair prospects for a successful year. The people are looking after our carnal wants, and by the help of the good Lord we will strive earnestly to feed them on the bread of life. In laboring for the spiritual good of my people I will put THE ARKANSAS METHODIST in as many homes as I can. THE METHODIST has been specially good the last few issues. You did well to quote from Dr. Candler's speech and from Dr. Harrison on the Ecumenical Conference. Indeed, THE METHODIST is full of good things. Our people ought all to subscribe for THE METHODIST, and many of our laymen and all our preachers ought to take our Review. The January number is rich.

J. S. CLOWER, P. C.

ATTENTION, DOCTOR!

Desiring to leave the country, I offer for sale my four room cottage residence, good barn and garden, all located in Tupelo, Jackson Co., Ark.

Practice worth from a $1.000 to $1,200. H. N. HARDISTER M. D.

ARKANSAS CONFERENCE MINUTES.

They are now out in fair shape. The delay was unavoidable. Brethren who have not paid will kindly do so. I have advanced the money for you. They will be delivered through the Presiding Elders.

W. B. JOHNSEY.

Bentonville, Feb. 1.

MARRIED.

At the residence of the bride's father in Nevada Co., Ark., Feb. 3, 1892, by Rev. J. J. Menefee, Rev. H. B. Laney and Miss Susie Caldwell.

Feb. 2, 1892, Mr. B. V. Crofford and Miss Nannie McLeod, all of Bradley Co., Ark., B. A. White, P. C., officiating.

At Mt. Tabor church, Jan. 10, 1892, by Rev. J. S. Clower, Mr. Ed. C. Hays and Miss Mattie Hudspeth, all of Lonoke Co.

At the residence of Mrs. Meek near Warren, Ark., Jan. 31, 1892, by Rev. Samuel N. Burns, Mr. John Offutt and Miss Salle Moseley, both of New Edinburgh, Ark.

At the residence of the bride's father, Mr. —— Ezell, at 10 o'clock a. m. Jan 31, 1892, by Rev. C. M. Keith, Mr. S. A. Holtom and Miss Mattie M. Ezell, all of Joan, Ark.

At the Sulphur Springs church, Jan. 24, 1892, Cline, Ark., in the presence of a large congregation, Mr. Charley Simmons and Miss Emma Love, Rev. J. H. Myers officiating.

Near Hartman, Ark., Feb. 3, 1892, Mr. Charles Lee and Miss Oleava Kilcrease, all of Johnson Co., Rev. J. H. Myers officiating.

Feb 4, 1892, at Bethesda church, Mr. Wm. Davies and Miss Gracie Griffith of Coal Hill, Ark., Rev. J. H. Myers officiating.

SPECIAL NOTICE

I would like to secure some stirring preacher to fill a circuit in my District. I want a man of earnestness, who has been successful in having revivals. To such a man I can give good work. Will local preachers who desire work write me to Jackson, Mo., *at once*.

REV. J. T. KENDALL, P. E.

☞We again remind renewing and new subscribers for this paper, that they can get the paper one year and the Peerless Atlas for $2, or the paper one year and the large Reversible Map for $2.50. The publishers' retail price for the Peerless Atlas is $1 and for the Reversible Map $5. The Peerless Atlas is not high at $1, and the Reversible Map is worth more than we charge for it and the paper combined.

ANNOUNCEMENT.

CIRCUIT CLERK.

The Arkansas Methodist is authorized to announce George F. Rozell a candidate for Circuit Clerk of Pulaski County, subject to the action of the Democratic party.

FOR CONGRESS.

The Methodist is authorized to announce J. J. Sumpter, of Garland County, a candidate for Congress from the Second District, subject to the action of the Democratic Congressional Convention.

CHINESE MATRIMONY

Is a subject of much general interest. How it is associated with flower culture is told in the attractive advertisement of Peter Henderson & Co. in another column. Ladies will be especially interested in this advertisement—and what interests the ladies will certainly be worth the attention of the men.

REMOVAL.

B. T. Willis has moved his popular barber shop from 205 West Markham steet to 203 West Second street (Turner & Gans building), where he will be glad to have all his friends come to see him. He does first-class work.

NO WAR

Little Chilli has taken off his hat and apologized to Uncle Sam and Uncle Sam, like the good old soul he is, forgave him and told him to wipe his nose and be a good boy in the future, he would overlook his error this time. But we are still fighting the idea that a merchant has to make 100 per cent profit; we are satisfied with one-tenth, and we will make some money. No use talking, our 6 pounds coffee for $1 is bringing us more trade than we expected. Just think! Six pounds good No. 1 Rio Coffee, $1. What are you paying? We will guarantee to sell you everything else in proportion. Give us a trial.

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Girls of thirteen and upwards will thoroughly enjoy this bright girls' book, in which the heroine tells her story by means of an entertaining diary. The Golden Texts serve as mottoes, and a pleasant, suggestive story is connected with each one.

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This dainty volume contains such exquisite poems as 'There is no Death,' 'The Undiscovered Country,' etc., with beautiful full-page illustrations. A lovely Easter offering.

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There is all the charm of romance in these stirring annals of an ancient and picturesque country, in which the gallant struggles and heroic endurance of Christian martyrs formed a thrilling part.

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Dr. Segerstedt has been called the Hans Christian Andersen of Sweden. There is a genial moral running through these charming prose-poems, many of which are ideally exquisite in spiritual thought.

THE PARKERTOWN DELEGATE; by Grace Livingston, author of 'A Chautauqua Idyl,' 'A Little Servant,' etc. 12mo. Illustrated. 50 cents.

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When their tender SKINS are literally ON FIRE with ITCHING AND BURNING ECZEMAS, and other Itching, Scaly, and Blotchy Skin and Scalp Diseases, none but mothers realize.

To know that a single application of the **Cuticura Remedies** will, in the great majority of cases, afford instant and complete relief, permit rest and sleep, and point to a permanent and economical (because so speedy) cure, and not to use them without a moment's delay, is to be guilty of positive inhumanity. No greater legacy can be bestowed upon a child than a *skin without blemish and a body nourished with pure blood.*

CUTICURA

Remedies are the greatest skin cures, blood purifiers, and humor remedies, are absolutely pure, and may be used from pimples to scrofula, from infancy to age, with the most gratifying and unfailing success.

TREATMENT.—CUTICURA, the great skin cure, and CUTICURA SOAP, an exquisite skin purifier and beautifier, externally, instantly allay the most intense itching, burning, and inflammation, soothe and heal raw and irritated surfaces, clear the skin and scalp of crusts and scales, and restore the hair, while CUTICURA RESOLVENT, the new blood and skin purifier and greatest of humor remedies, cleanses the blood of all impurities and poisonous elements, and thus removes the cause.

"ALL ABOUT THE BLOOD, SKIN, SCALP, AND HAIR," mailed free to any address, 64 pages, 300 Diseases, 50 Illustrations, 100 Testimonials. A book of priceless value to mothers, affording information not obtainable elsewhere.

CUTICURA REMEDIES are sold throughout the world. Price, CUTICURA, 50c.; CUTICURA SOAP, 25c.; CUTICURA RESOLVENT, $1. Prepared by POTTER DRUG & CHEMICAL CORP'N, Boston, U. S. A.

Pimples, Blackheads, red, rough, and oily skin and hands, and simple humors and skin blemishes of infancy and childhood are prevented and cured by that most effective of all Skin Purifiers and Beautifiers, the celebrated **Cuticura Soap.** Incomparably superior to all other skin and complexion soaps, while rivalling in delicacy and purity the most expensive of toilet and nursery soaps. *The only preventive of inflammation and clogging of the pores, the cause of most facial blemishes.* Price, 25c

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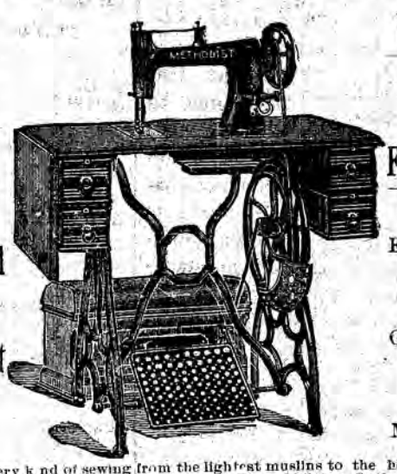

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It is adapted to every kind of sewing from the lightest muslins to the heaviest cloths, and a wide range of work, Hemming, Braiding, Tucking, Ruffling, Quilting, Gathering, &c.

A full set of attachments go with every machine. The simplicity of the automatic tension, sewing from No. 40 to 100 thread without altering, recommends it not only to every beginner, but as regular to all. An automatic bobbin winder, run independent of the machine, winds a bobbin as regular and as hard as any spool of thread, thus making it carry so much more thread than the ordinary wound bobbin. A touch upon a lever lengthens and shortens the stitch at will while the machine is sewing.

It is built on entirely new and improved principles and is far in advance of the regular sewing machines now on the market. Each machine is in perfect working order when shipped, and is accompanied with printed instructions and a complete set of tools. Also a five years warranty. If it does not prove perfect or as represented, ship it back and we will refund your money.

Every machine will be shipped by freight unless otherwise directed, and we are prepared to fill orders promptly. Be careful to give your shipping address very plainly, as well as your postoffice address.

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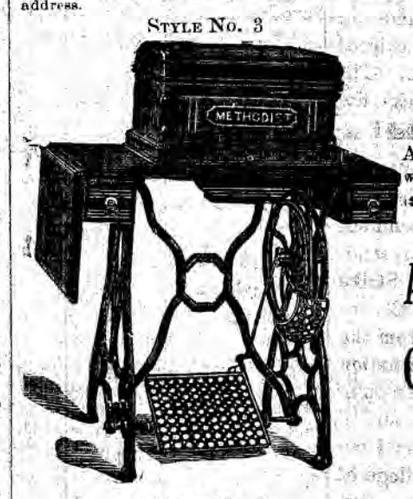

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BIBLE DICTIONARY, A. For Sunday-schools and Families. By Bishop J. C. Granbery. 12mo. With Illustrations and Maps. $1.

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

Scrofula

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

Hood's Sarsaparilla

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

Entirely Cured My Boy

Hood's Sarsaparilla

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

100 Doses One Dollar

ARKANSAS METHODIST.

THURSDAY FEB. 11, 1892.

THE FAMILY.

ALL WILL BE BRIGHT IN THE MORNING.

Blessed be God for these words which a little child in dying said to its father: "Goodby, papa, don't cry; *we'll all meet again in the morning.*" Now these words frighten away forever the dark shapes of death.

Parents who have lost children, God pity you, but remember you shall meet again some day. We well know how stricken you are. "It is only a babe," some say, but can any other make a greater void?

What a world of prayers, of long watchings by the cradle now empty, of tears and agony and crushing sorrow! When all is over, O what fresh grief comes to us day by day as we look at the empty cradle, the vacant chair, and amid blinding tears put away as useless but sacred forevermore the clothing, the playthings; and in fresh grief realize over and over again that the places that once knew them shall know them no more forever! This is all now that the sincerest affection can do.

But have you thought that you have the assurance that your blessed child so suddenly taken out of your arms has only winged its way heavenward to the Saviour, who has loved it and has redeemed it to himself?

And who can tell, dear stricken parents, as it opened its eyes on things unseen to us, how wonderfully its faculties have expanded, and how full and glorious is the joy to which it has awakened? Who would recall it? Who would ever wish it back to struggle here with suffering and temptation and trial?

May not the loving hearts that feel most keenly the pang of parting find peace and comfort in the thought that the child they so tenderly loved, and whose death they are now sorrowing, is even now folded in the Saviour's arms, and is living in all the bloom of an endless youth in his presence, where there are pleasures forevermore?

Blessed be God for the light that shines on little graves, and for the words of Jesus that give hope and comfort to the mourner. And then you are not alone in your grief. There is scarcely a moment that some parent is not called to mourn a child, for it is estimated that almost half the human race die in infancy. And after all the "miles to heaven are few and short," the evening shadows pass, and the morning dawn comes sooner than we think. "All will be bright then." Courage, dear bereft ones. Wait with patience "until the day-break, and the shadows that now so darken your pathway flee away. You shall meet again," and

"When the mother meets on high
The babe she lost in infancy,
Hath she not then for pains and fears,
The day of woe, the watchful night,
For all her sorrows, all her tears,
An overpayment of delight?"

—Mrs. G. Hall in Christian at Work.

WANTED--A BOY.

The sign was in an office window. Applicants were coming and going—all eager, some hopeful, a few downcast. For what was the boy wanted? The sign did not answer. I did not inquire. No matter. A boy was wanted for some service; one place—many applicants. One would be chosen, many disappointed. The choice might be determined by favor or fitness; the disappointment would remain. Yet fitness without favor is vastly to be preferred to favor without fitness. One's self-respect is a richer dowry than any patronage can bring.

I saw beyond the sign in the window. I read a larger meaning. "Wanted—a boy." This voices a world need. Every city, State, nation, has the common need. Everywhere the call may be seen—"Boy wanted." The home, the school, the office, the farm, the Church—all want the boy. So do places not to be named in the same breath—the saloon, the pool-room, the dance-hall, the gates of death, where brazen beauty smiles and wanton wiles lure to ruin. Make sure, the boy is wanted. No doubt of that. Supply will not outrun demand. So long as sin reigns and evil is rampant, so long as hope abides and righteousness is to be exalted, the boy will be wanted.

Who wants him? There are rival bidders. As always, good and evil are pitted in the issue; God and Satan are rivals for service. Each has helpers in the struggle for victory. Saints on earth and angels in heaven are God's allies. Vicious men and demons serve Satan. Each offer rewards, neither few nor scant. With one service is honorable and in goodly company. With the other the work is base and the associations mean. Yet vice allures. Its promises are specious. It woos as an angel of light. It would deceive the very elect, had we not warning of the end. "The wages of sin are death." Virtue promises life. It promises fullness of joy. It promises abiding peace.

The struggle goes on. The boy is wanted, but he must choose. He must decide his own course. Motives are mighty, but the will is supreme. The high court of destiny is in every human soul. The scales tremble to the balance. It is a critical hour. The boy needs help. Give him a kind word. Give him a hand grasp. Give him sympathy. Give him prayer. Be "workers together with God" to save the boy. The prize is of infinite worth. The Savior died for him. The Spirit pleads with him. The angels watch with eager eyes the wavering contest. It is a life and death struggle. Help the boy! Help quickly! Help strongly! "Boy wanted!" Who will get him?—Rev. Dr. J. C. W. Coxe in Epworth Herald.

RUSSELL SAGE TO BOYS.

The boy who is wanted in the business world of to-day must be educated, says Russell Sage, in an admirable article on "The Boy That is Wanted," in the November Ladies' Home Journal. If his parents cannot afford to give him a high school or college education, he must learn to study without the aid of a teacher, in the early morning before business begins, and in the evening after business hours. It can no longer be truthfully said that an education is out of one's reach. Our splendid school system, where one can study by day or in the evening, has put the priceless treasure of an education within the reach of all. The main thing, in the beginning, that I would impress upon boys is one of the great commandments, "Honor thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee." The boy who respects his father and mother, who treats his sisters and brothers with loving kindness, has laid a good foundation for a successful career. You will do as your parents tell you, and that certainly will be to study.

Don't be in a hurry to get away from your school books. The cares and responsibilities of business life will come soon enough. Go to school as long as you can, and, remember, every hour spent in study in your youth will be worth money to you in after life. Read good books—the Bible above all. Make yourself acquainted with history. Study the progress of nations and the career of men who made nations great. If you have no library of your own, join one of the numerous associations to be found in all cities, where good, healthful books may be obtained. Study religion, science, statecraft and history. Learn to read intelligently, so that you may turn to practical use in after life the reading of your youth. Be sure you begin right. Do not waste time in reading trashy books.

THE SELFISH SIDE OF GRIEF.

We hope many deeply sorrowing Christian mothers, who read THE ARKANSAS METHODIST, may be sweetly comforted and greatly strengthened by perusing over and again the following beautiful words and wise counsel of Mrs. Sangster in the Congregationalist:

The most difficult stroke to bear is often the loss of a child. Infinite possibilities are bound up in the baby's little bundle of life. So much of hope, so much of joy, so much of *investment*, is in the nature of things included in our love for sons and daughters that we go heavily for long, long days, and water with our tears the mound which covers our lost darling. One never grows used to the loss of the creature who was so vital, so essential to the home happiness, so truly a part of the daily round; for whom the father worked and planned, and the mother cared with a constant self-denial which knew no cessation, and was its own full reward. One wakens in the night at the thought of the baby's call, and breaks one's heart all day at the sight of the empty crib, and the pathetic, unused toys and picture books. I never see the white ribbon on a door-bell, or the little stone in the cemetery, without a throb of sympathy with the stab of anguish which some heart has felt when it kept its vigil beside the dying-bed of a child.

But, dear friends in the shadow, beware of the selfish side of grief. After the first interval, when tears must have their way, it behooves you to be up and doing, lest your brooding over loss and loneliness makes your home and your presence a torture-chamber to those who remain to love you, a sphere to be avoided by the young and the happy, who derive from your absorption in regrets and your morbid self-pity a wholly wrong conception of the power of the Christian religion to uplift and console in hours of darkness. I have seen a mother's grief *drive* a youthful son into haunts of temptation in one instance, and in another have known it to work almost fatal injury to the health of a delicate daughter. Indeed, there are those who always mourn in such fashion that their tones, looks and words—their whole behavior—reproach the living as well as the dead. Always we need to guard against the subtle form of selfishness. To gather up the fragments and go on with what is left of life bravely, trustfully, thankfully, may be a weary task, and full of sadness; but it is God-appointed to every grieving heart, and God himself assists him or her who attempts it in faith and with prayer.

All is seldom taken at once. We owe duties, we have responsibilities, to those who are still with us, and the only noble way, the only Christian way, of meeting and bearing grief, is with God's help to do this cheerfully. Pillow the aching head on the thought, "God knows." Rest the tired eyes on his starry words of promise. Gird up the loins, take the staff in hand, and go forward; forever beside thee, poor, sorrowing one, even in the hottest fire of pain, if thou love and trust him, I see a form like unto the Son of God. There is the scar of the wounds in his hands, in his feet; and he who strengthens thee to-day was once nailed to the cross.

Another reason against a selfish indulgence in grief, the sort of indulgence which by and by half insensibly finds itself an enjoyment and an occupation, is that this kind of grief is pagan. If we accept our Lord's positive statement that "in my father's house are many mansions," and if we expect to meet our dear ones *in* the Father's house, in the Father's own good time, can we not wait with patient hope for the hour of reunion? We can spare our children for a journey across the Atlantic, or for a long period at college; we can give them in marriage to those with whom they go to dwell in other lands and in other homes. Is heaven the only spot which seems to our hearts an abode of exile? Is the Lord's bright angel, who beckons them to immortality, the only messenger whom we cannot receive with faith when he comes in the Lord's name? Dearly beloved, we are to blame if we cultivate the *selfishness* of grief.

FOR BRAIN FAG
Use Horsford's Acid Phosphate.

Dr. W. M. FISHER, Le Sueur, Minn., says: "I find it very serviceable in nervous debility, sexual weakness, brain fag, excessive use of tobacco, as a drink in fevers, and in some urinary troubles. It is a grand good remedy in all cases where I have used it."

Children's Corner.

Conducted by Mrs. Carrie Thornburgh. Letters from the children for their CORNER should be addressed thus: "AUNT CARRIE, care of THE ARKANSAS METHODIST, Little Rock, Ark.

Answers to questions must reach me within two weeks from the date of the paper in which the questions appear, or they will not be published.

Conway, Ark., Jan. 17.

DEAR AUNT CARRIE:—I am a little girl 10 years old. I have one little sister younger than I and I have an invalid mother and I have a dear papa who has gone away. Just us three are keeping house all alone. From your loving niece, LILLIE C. BURNETT.

I know your home must be dreadful lonely without a father. But Lillie, you can do so much to please God by little acts of kindness, little deeds of love make mama's sick room like an Eden above.

Salem, Ark., Jan. 18.

DEAR AUNT CARRIE:—We didn't see any letters this week, so Bro. Herold and I thought we would write to let you know you have two nephews in Salem. I liked your story very much. I think I shall try to keep my garden weeded. The answer to your question I think is found in 2 Sam., 21: 20 verse. The giant slain by Jonathan. I am so glad we have a corner in THE METHODIST. Your loving nephew, VICTOR PHILLIPS.

Campbell, I. T., Jan. 19.

DEAR AUNT CARRIE:—I am glad to make your acquaintance. I see the children in the State are slow about writing; I thought perhaps you would like to have a letter from the Indian Territory. My papa is a traveling preacher in the Indian Mission Conference. We take THE ARKANSAS METHODIST and it is quite a welcome visitor at our home. We had a nice Christmas tree here Christmas eve, which we enjoyed very much. We have a real nice church-house here and papa is trying to build a parsonage.

What was the giants' name?

ADA ATKINS.

Dear Ada: We are glad to hear from you and as your father is a minister, you tell him if he will answer your question correctly we will make him a Bishop.

Little Rock, Ark., Jan. 19, 1892.

DEAR AUNT CARRIE, city:—Mama was reading THE METHODIST and read your request to the children. I began at once to find it. I found it in a short time in 2 Sam., 21: 20 verse, which says the giant of Gath. Yours, truly, STEWART MIMS.

Dear Stewart, I am glad to hear from you and that you feel an interest in your home paper, you are the first from Little Rock, your answer is correct.

Hartford, Ark., Jan. 16, 1892.

AUNT CARRIE:—I will write you my first letter. I am 13 years old, have three sisrers and three brothers. We all attend Sunday-school. Bro. Mahteney is our preacher, we like him very much. O, how we hated to give up Bro. Hamilton. I know the children on Booneville Circuit will love him. One of our little Sunday-school scholars got her sister burnt up on the first day of this month, she was only 4 months old and her name was Dovie. The house burnt and little Dovie was tied in a chair, while her mother was helping with hog killing. Little Dovie is now in heaven with her papa, and her poor mother is left with two little children all alone. I hope that all us little cousins will keep our gardens weeded. Your niece, ANNIE HARP.

Dear Children: We cannot conceive anything worse than the house on fire, and the baby in it; but there is something worse, that which burns up both soul and body is much more to be feared, I hope my little nephews and nieces will keep their hearts and minds pure and good so that if accident overtakes you, as you are called away suddenly you will be like baby, ready to live with Jesus.

Hillsdale, Jan. 17, 1891.

DEAR AUNT CARRIE:—When you see this you will wonder who is writing to you, and where Hillsdale is, It is a little place one mile from Argenta, and I am a little girl that used to have a pew just behind you in the Eighth Street Methodist church. Mrs. Colburn was my Sabbath school teacher, and you taught our class once or twice, so you see I remember you. When the warm weather comes you must come over some Sunday afternoon at 3 o'clock to our little Hillsdale Sunday-school. We have a good Superintendent, Bro. Miller, he gives us a good talk every Sunday and he is a good man. With lots of love for Aunt Carrie and all the little letter writers.

CARRIE SAUNDERS.

Kirby, Jan. 10.

DEAR AUNT CARRIE:—This morning mama was reading THE METHODIST, she called me to read Stella's letter, I know her and I thought I would write too. I am a little girl 8 years old, I have two little sisters younger than myself and a baby brother. My Grandpa Watson was a Methodist preacher; he died last March, was 89 years old. I had a nice time Christmas at Grandpa Palmer's; had a Christmas tree. I got several nice presents. I am glad there is to be a children's corner. I like to read the letters. Your niece,

MATTIE WINNIE WATSON.

My nephews and nieces are waking up all around us and there is still room in my heart for others. I used to have a little bit of a heart hardly large enough for my kinsfolk, maybe some of you know this, for little hearted people look and act differently from large, broad hearted ones. My heart has expanded wonderfully lately and the more I read and study the 39 verse of St. Matthew 22, the larger my heart gets.

R. R. R.

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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.

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Quarterly Meetings.

Searcy Dist. First round. F. A. Jeffett, P. E. Searcy First Church, Jan. 2, 3; Beebe sta, 9, 10; Beebe ct, 16, 17; Bradford ct, 23, 24; Center Hill ct, 30, 31; West Searcy, Feb. 6, 7; West Point ct, 13, 14; Augusta sta, 20, 21; Union and Revels, 26, 27; Argenta sta, Mar. 2, 3; Weldon ct, 9, 10; Auvergne sta, 16, 17; Mineral ct, 23, 24; El Paso ct, Apr. 4, 5; Mineral ct, 11, 12.

The District Stewards will meet in the Methodist church at Beebe, Wednesday Jan. 13, 11 a. m.

Batesville District. First Round. Henry T. Gregory, P. E. Batesville Station, Jan. 2, 3; Sulphur Rock ct at Lee's Chapel, 9, 10; Evening Shade ct at Maxville, 12; Oil Trough ct at Aydlotts, 16, 17; West Batesville Mis. at Red Hill School-house, 23, 24; Bethesda ct at Lee's Chapel, 27; Melbourne ct at Forrest Chapel, 30, 31; Calamine ct at Smith's Cross Roads, Feb. 6, 7; Ash Flat ct at Liberty Hill, 13, 14; Newburg ct at Flat Rock, 20, 21; Viola ct at Union Ridge, 24; Salem ct at Wesley Chapel, 27, 28; Jamestown, ct at Alderbrook, March, 5, 6; Mountain View ct at Mountain View, 12, 13; Cedar Grove ct at Cedar Grove, 19, 20.

Arkadelphia Dist. H. D. McKinnon, P. E. Malvern Sta., Dec. 26, 27; Benton Sta. Jan. 2, 3; Gurdon c't. 9, 10; Clark c't. 16, 17; Dalark c't. 23, 24; Murfreesboro c't, 30, 31; Smithton c't. Feb. 6, 7; Lono c't, 13, 14; Holly Springs c't. 20, 21; Social Hill c't. 27, 28; Okolona c't. March, 5, 6; Princeton c't. 12, 13; Bryant c't. 19, 20; Collegeville c't. 26, 27; Arkadelphia Sta. April, 2, 3.

Helena District. First Round. M. B. Umsted, P. E. Marianna Sta. Jan, 2, 3; Helena Sta. 9, 10; Cotton Plant and Howell Sta. 16, 17; Clarendon Sta. 23, 24; Wynne and McCrory Sta. 30, 31; Wheatley c't, Febuary 6, 7; Holley Grove c't, 13, 14; Forrest City sta. 20, 21; Poplar Grove c't. 27, 28; Taylor Creek c't. March, 5, 6; Cypress Ridge c't 12, 13; Spring Creek c't. 19, 20; Brinkley and Anderson, 26, 27; La Grange c't. April 2, 3; Haynes c't. 9, 10; Deview c't. 16, 17.

Newport District. 1st Round. F. E. Taylor, P. E. Reyno ct, at Vidette, Jan. 2, 3; Corning and Reyno sta, at Reyno, 9,10: Siloam ct, at Salem, 16, 17; Warm Springs miss, at Midway, 20,21; Pocahontas ct, at Clearview, 23,24; Walnut Ridge and Black Rock, at Black Rock, 30, 31; Cache miss, Feb. 2, 3; Walnut Hill ct, at Walnut Hill, 6,7; Newport sta, 13, 14; Mammoth Springs, 20, 21; Swifton ct, at Swifton, 27, 28; Clover Bend ct, at Alicia, 28, 29: Imboden ct at Hopewell, March 5, 6; Smithville ct, at Rock Cove, 12, 13; Portia ct, at Old W. R., 19, 20; Tuckerman and Jacksonport, at Tuckerman, 26, 27.

The District Stewards will please meet me at Black Rock, at 2 p. m. Friday, Jan. 29. Please let us have a full Board.

Fayetteville Dist. 1st round. F. S. Johnston, P. E. Springdale sta. Dec. 5, 6; Sulphur Springs mis. at Sulphur Springs, 12-13: Springtown ct. at Decater, 13, 14; White River mis. at Black Oak, 19, 20; Fayetteville sta 20, 21; Bentonville ct. at New Home, 26, 27; Bentonville sta, 27, 28: Center point ct. at Oakley Chapel Jan. 2, 3: Rogers sta, 3, 4: Prairie Grove ct. at Prairie Grove, 9, 10: Wedington ct, at Zion, 16, 17: Robinson ct. at Robinson, 23, 24: Elm Springs ct. at Elm Springs, 30, 31: Boonsboro ct, at Clyde, Feb. 6, 7.

Morrilton Dist. 1st round. D. J. Weems, P. E. Quitman sta, Dec. 12, 13: Springfield ct, at Springfield, 15; Plummerville ct, at Plummerville, 16; Mt. Vernon, at Union Valley, 19, 20; Morrilton sta. 26 27: Conway mis at Goal Creek, Jan. 2: Conway sta, 3, 4: Ada, at Liberty, 9, 10: Perryville ct. at Perryville, 10, 11; Perryville mis. at Sweet home, 12: Martinville, at Batesville, 16, 17: Quitman ct. at Pleasant Hill 23, 24; Cleveland mis. at Sunny Side 30, 31; Clinton ct. at Clinton. Feb. 6. 7: Quitman mis. at Goodlows, 13, 14.

Dardanelle Dist. 1st round. S. S. Key, P. E. Atkins ct, Dec 5. 6; Dover ct, at Madden's School House, 12, 13: Appelton ct, at Appleton, 19. 20: Prairie View ct a Deleware, 26. 27: Danville ct, at Bellville, Jan. 2. 3: Dardanelle ct. at Pisgah, 9, 10; Chickalah ct. at Chickalah, 16, 17; Rover, ct, at Forest Chapel, 23, 24: Gravelly Hill ct, at Oak Ridge, 30, 31; Walnut Tree ct, at New Prospect. Feb. 6, 7; Dardanelle sta. 13. 14; Russellville sta. 20, 21.

Washington District. First round. Geo. M. Hill, P. E. Prescott sta. Dec. 19, 20; Washington ct, 26, 27; Lockesburg ct, Jan. 2, 3; Hope sta, 9, 10; Center Point ct, 16, 17: Emmett ct, 23, 24; Fulton and C. Hill, 30, 31: Nashville ct, Feb. 6. 7: De-Ann ct, Feb. 13, 14; Mineral Springs ct, 20, 21; Genoa ct, 27, 28: Peytonville ct, Mar 12, 13; Little River ct, 19, 20; Chapel Hill ct, 26, 27.

The District Stewards of Washington District will please meet me at Nashville Friday Feb. 5, at 10 o'clock a. m. Dear Bretiren, please be present, don't stay at home, thus leaving your charge without representation and then complain at the apportionments made.

Arkadelphia District. First Round in part. H. D. McKinnon, P. E. Malvern sta, Dec. 26. 27; Benton ct, Jan. 2. 3: Gurdon ct, 9. 10.

Eureka Springs Dist. First round. A. H. Willians, P. E. Berryville ct, Dec. 19, 20; Eureka Springs sta, 26, 27: Jasper mis, Jan. 2, 3; Hindsville mis. 9, 10: Kingston ct, 16, 17; King's River mis. 23, 24; St. Paul mis, 30, 31; Carrolton ct. Feb. 6, 7; Cassville mis. 13, 14; Goshen ct. 20, 21; Wesley mis. 27, 28: Huntsville ct, Mar. 5, 6.

Fort Smith District. 1st round. James A. Anderson, P. E. Huntington, Dec. 12, 13; Greenwood, 19, 20; Central Church, 26, 27; Fort Smith ct, Jan. 2, 3; Hackett City, 9, 10; Sugar Grove, 16, 17; Booneville, 23, 24; Roseville, 30, 31; First Church, 30, 31; Paris, Feb. 6, 7: Mansfield, 13, 14: Waldron, 20 21: Cauthron, 27, 28: Charleston, March 5, 6.

Camden District. 1st round. J. R Cason, P. E. Magnolia sta. Dec. 12, 13: Stephens and Waldo ct, McNeil, 19, 20; Camden ct, at Ten Springs, 26, 27; El Dorado ct, at Bethel, Jan. 2, 3: Atlanta, ct, at Fredonia, 9, 10: Bearden ct, at Bearden, 16, 17; Ouachita ct, at Ebenezer, 23, 24: Fordyce sta, 30, 31; Lapile ct, at Sole Chapel, Feb. 6 7: Buckner, ct, at Shiloh, 13, 14: Magnolia ct, at Kilgore Lodge, 20, 21: Hampton ct, at Thornton, 27, 28: Carolina ct, at Pleasant Grove, March 5, 6: Lewisville ct, at New Lewisville, 12, 13; Camden sta, 19, 20.

Harrison District. 1st round. S. F Dykes, P. E. Valley Springs, Dec. 12, 13: Bellefonte at Bellefonte, 15, 16: Omaha 19, 20; Yellville ct, 25. Yellville sta, 26, 27: Lead Hill 29, 30; Powell, at Sugar Orchard, Jan. 2, 3; Wiley's Cove, 9, 10: Archie, 3 p. m., 11; Big Flat, at Cold Water 14; Mt. Home, 16, 17; Oakland, at night 17; Harrison 23, 24.

Hot Springs District. First round, A D Jenkins, P E. South Hot Springs, Dec. 26, 27: Malvern Hill & Gl. St, Jan 2, 3: Saline ct, at Galena, 9, 10; Silver Hill mis, at Shiloh, 16, 17; Mt. Valley at Tranquil, 23, 24; New Liberty ct, at New Liberty, 30, 31; Mt. Ida ct, at Grenade chap, Feb. 6, 7; rystal Sp'gs ct, at Mt. Tabor; 13, 14: Amity ct, at Pleasant Hill, 20, 21; Potter ct, at Mt. Fork, 27, 28; Dallas ct, at Dallas, Mar. 5 6.

Little Rock District 1st round, H H Watson, P E. Asbury, Dec. 19, 20; Mabelvale at Hudson Chap, 26, 27; Austin at Mt. Tabor, Jan. 2, 3: Lonoke 9, 10; Liberty, 16, 17; Hazen and Carlisle at Carlisle, 23, 24; Maumelle, at Walnut Grove, 30, 31: England at England, Feb. 6, 7; Des Arc and DeVall's Bluff, 13, 14; Winfield Memorial, 20, 21; Hickory Plains, 27, 28; Wattensas at Bethlehem, Mar. 5, 6; First Church Little Rock, 12, 13.

Pine Bluff District. 1st round. J H Riggin, P E. Pine Bluff, Lakeside, Dec. 20, 21; Redfield, at Redfield, 27, 28: Kingsland, at Kingsland, Jan. 2, 3; New Edinburg N Ed, 9, 10; Sheridan, at Sheridan, 16, 17: Pastoria, at Wabbaseka, 23, 24: Goldman at Kavanaugh's ch, 30, 31; Ark Post at Hailer's ch, Feb. 6, 7; White River at Hunter's ch, 10; De Witt at De Witt, 13, 14; Pine Bluff First Church, 20, 21; Stuttgart; 27, 28; Lehi at Center, March 5, 6: Toledo at Moore's ch, 12, 13; Old River, 19, 20.

Clarksville District. First round, George W. Hill, P. E. Ozark sta, Dec. 12, 13; Dyerct at Dyer, 19, 20; Ozark ct at Gar Creek, 26, 27; Clarksville sta, Jan. 2, 3; Van Buren ct at Mt Vernon, 9, 10; Lamar ct at Mt Olive, 16 17; Coal Hill ct at Spring Hill, 23; 24; Van Buren sta, 30, 31; Altus ct at Nichols' chapel, Feb 6, 7; Altus and Webb city at Altus, 7, 8; Alma and Mulbery at Alma, 13, 14; Chester miss, 20, 21; clarksville ct at Spadra, 27, 28: Mulberry miss. March 5, 6; Ozone miss, at Mt. Zion, 12, 13.

Monticello District. First round, A O Evans, P E. Warren sta, Dec. 19, 20; Arkansas City and Dermott, at Arkansas City, 26, 27; Tillar ct, at Tillar, Jan. 2, 3; Bartholomew ct, at Portland, 9, 10; Lacy ct, at Bethel, 16, 17; Hamburg ct, at Hickory Grove, 23, 24; Hamburg sta, 24, 25; Macon Hill ct, at Lee Vaughn, 30; Lake Village and Cariola at Lake Village 29, 31; Mt. Pleasant ct, at Mt. Pleasant, Feb. 6, 7; Star City ct, at Grady, 13, 14: Monticello sta, 20, 21; Berea ct, at Berea, 27, 28; Palestine ct, at Pottsville, March 5, 6.

Jonesboro District, 1st Round. J. c. Ritter, P. E. Vanndale and Harrisburg sta, Jan 2, 3; Harrisburg c't 5, 6; Jonesboro sta 9, 10; Jonesboro c't 11, 12; Paragould sta 16, 17; Paragould c't 19, 20; Gainesville c't 23, 24; Marmaduke miss 26, 27; Boydsville ct 30, 31; St Francis ct Feb 6, 7; Marion ct 13, 14; Lake city miss 20, 21; chickasawba c't, 19, 20; Oscola c't March 1, 2; pecan point c't 5, 6; Lorado c't 12, 13; Shiloh c't 19, 20.

The district stewards will please meet me at Jonesboro Jan. 13 at 2 p. m. Brethren, please come. Will the pastors be sure to see that the district stewards attend this meeting.

CHRISTIAN GROWTH. By O. P. Fitzgerald, D.D. 16mo. 50cts.;

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Kidneys,
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Introduction by JOHN HALL, D.D., of New York.

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ARKANSAS METHODIST

THURSDAY FEB. 11, 1892.

OBITUARIES.

BOWEN.—Nettie Francis and Emma Emily Bowen, daughters of Bro. J. D. & Sister M. J. Bowen. Little Nettie was born Oct. 27, 1883 and died Sept. 25, 1886, aged 2 years, 10 months and 28 days. Nettie Francis was a bright little girl, the pride of her father and mother, yet they were not permitted to keep her but a short time. She was ill for several months and at last death came and claimed her for his victim and she went to live with the pure and the good in the great beyond.

Little Emma Emily was born Feb. 8, 1889 and died Dec. 9, 1891, aged 2 years, 10 months and 1 day. Little Emma was a sweet little girl, very much endeared to her parents. She was kind-hearted and held a strong hold on the affections of her parents. She was sick nearly all of her life and suffered a great deal for several months before she died. The doctors came and went, but at last they had to tell the sad story "we cannot cure her," so the angel of death came by night and took her away. Bless God she died easy. Brother and sister in Christ, weep not; your children cannot come to you, but you can go to them. R. H. GRISSETT.

CURRY.—Sister Lucy Curry was born in Arkansas Co., Ark., Oct. 25, 1855; was married to Howard C. Curry of East Carroll, Parish, La., Mar. 12, 1874. Her people were all very religious. She and her husband were both converted under the ministry of Rev. H. O. White of La. in 1881, living an influential Christian ever since. After the death of her husband, about 5 years ago, she has been conducting family worship herself. She was a faithful Sabbath-school worker. "It seems we can hardly give her up; we miss her so much," we hear from all parts of the town. Yes, there is a vacant chair in the family and at Sabbath-school; but what we lose heaven gains. Just before she passed over she turned to her little daughter lying by her side in the same bed sick also, and gave her a parting word, then called her brother who is not religious, and gave him a parting word also. He is now sick, but he spoke of this incident with tears in his eyes and said that if he recovered he would be religious asking me to pray for him. She has left her foot-prints behind. Her children are all religious but one, a little boy 6 years old, and he was given while young to the Lord. May the Lord even cause her departure to be a blessing to us all.

Her pastor,
THOS. E. BALDING.

Goldman, Ark.

STURDIVANT.—A. P. Sturdivant was born in Anson Co., N. C., June 16, 1835 and moved to Ark. Jan. 1869; professed religion and joined the M. E. Church, South, Sept. 1876 and died Dec. 13, 1891. He leaves an affectionate wife and six children and a host of friends to mourn his death. To know him was to love him. His house was at all times the itinerant's home and it was a most refreshing place for the Lord's servants. Bro. Sturdivant served the Church for several years as steward and also as recording steward. He expressed himself as ready and willing to die, requesting his wife to live a Christian and teach his children to live Christians; that he preferred that they were such rather than to own all the wealth of this world. His body has been laid to rest in the Rhodes Chapel cemetery to await the glorious resurrection morn. Weep not, dear sister and children; live right and you will meet husband and papa just over the river, and walk the golden streets of the city of God.

J. J. MENEFEE.

MOORE.—Died in Clark Co., Ark., Nov. 22, 1891, Mrs. Minerva J. Moore (*nee* Rollins). Sister Moore was born Feb. 16, 1857; professed religion in 1887, and joined the M. E. Church, South, in which she lived a consistent member until death. She was an affectionate wife, a kind and loving mother, a deeply pious Christian, loved by all who knew her. The large congregation that attended her funeral and burial showed the appreciation of her many friends, but we mourn not as those who have no hope, for we hope to meet her again in the rest that remaineth to the people of God. May God's richest blessings rest upon the bereaved husband and children. A. B. WINFIELD.

Okolona, Ark.

CARSON.—Died Jan. 4, 1892, after a long, painful illness, in the triumph of a strong faith, Aaron M. Carson, aged forty-four years—a member of the Yeliville, Ark., Presbyterian Church. The deceased was several years a member, steward and Sabbath-school Superintendent of the Methodist Church. He had been an exemplary Christian twenty-three years. Born in North Carolina; he united with the Presbyterian Church first in Tenn. A mourning wife and three children are among the bereaved. M. L. DOWNING.

MEDLIN.—Bryant Medlin, Jr., son of the late Rev. Bryant Medlin, died July 18, 1891, aged 20 years. He professed religion during a meeting conducted by his father, while on the Dyersburg circuit, Memphis Conference in 1886, immediately after connected himself with the Church and lived true to his church vows. Although it seems strange to us, that one so young, so gifted, one that bids so fair to lead a life of usefulness here, should be taken so soon, yet God knows best, and we bow in meek submission to his holy will. Dear Bryant, we expect to meet you again, together with the dear father and many other loved ones in their bright mansions above, and sing the sweet song that we sang so often together here, "On the banks of the river of life." His step-mother,

EMMA E. MEDLIN.

GADSDEN, Tenn.

MONTGOMERY.—Sarah Lurindy Montgomery was born March 4, 1837 in Ill.; moved to Ark. at an early date and professed religion and lived a devoted Christian. She departed this life Dec. 1, 1891, in her 55th year. She called her children a few moments before she died and made them promise to meet her in heaven. She has just crossed to join the angel band. God bless her bereaved children. We all will meet her in the sweet by and by.

C. C. HOWELL, L. P.

TABOR.—That "the young may die," has been illustrated again among us. James Alfred, the eldest son of J. O. and E. J. Tabor, was born Oct. 19, 1875; professed religion at nine years old and joined the M. E. Church, South, of which in the main he was ever afterward a consistent member. He departed this life Dec. 5, 1891.

In youthful bloom if die we must,
How safe on Jesus' staff to trust;
Whose rod and staff can pierce the gloom
With heaven's light on any tomb.

And so it was with Alfred; death had no terrors, his faith could not over-ride. He died as he lived, a faithful Christian youth. May God bless the bereaved parents and loved ones. His loving pastor,

C. A. BAYLESS.

TAYLOR.—John E. Taylor, son of Dr. J. F. and Mrs. Ellen E. Taylor, was born in Grenada Co., Miss., July 24, 1864; was converted under the ministry of Rev. W. A. Pendergrass, at Holly Grove, Ark., in Nov. 1886 and joined the M. E. Church, South, in which he lived an exemplary member until Jan. 16, 1892, when he went to an eternal rest from his home in Clarendon, Ark.

He was married to Miss Lizzie, daughter of John M. and Susie Kerr, Dec. 28, 1887, and she with her sweet little boy, and many relatives and friends feel keenly the present bereavement.

Bro. John E. Taylor was a Christian gentleman of the highest type. In his home he was kind, gentle and firm, and his family altar was an existing fact, to which he came day by day, for present supplies of grace to guide and sustain in the performance of daily duties and to hold in continued consecration his family and his all. By this preparation he was a peacemaker, a teacher by precept and example, and a steward according to the discipline of the Church.

In his church life, the call of his pastor was as the call of God, and he did not fail in ready and hearty obedience; therefore, his pastor knew where to count him.

What more shall I say? His young and noble life just ripening to the highest usefulness, is cut away as an opening rose whose fragrance is yet increasing, and the tall form, with countenance lighted and beaming with the love of God, that so beautifully expressed and impressed his godly character, is no more seen among us, and hundreds of us stand aghast as though a special messenger had left, or a light had gone out.

He was a living epistle known and read of all men, therefore we know where he is. A jewel has been taken, and he whose heart was attuned by the grace of God has departed and left us sad, but our hearts break out in that expression of sweet and deep submission:

"Thou art gone to the grave but we will not deplore thee,
Whose God was thy ransom, thy guardian, thy guide,
He gave thee, He took thee, and He will restore thee,
And death has no sting, for the Savior has died."

Beloved, and bereaved ones, let us love and serve God as did John E. Taylor, and the world and its Maker will know where to reckon us, and we shall rest with him forever in the home of our Father.

FRANK RITTER.

Clarendon, Ark.

MAY.—Mrs. Synthia C. May (*nee* Cook) was born in Mecklenburg Co., N. C. Feb. 8, 1817; moved while a child (with her parents) to West Tenn., where she was converted and joined the Methodist Church while quite young, and lived a devout Christian and exemplary member till death. She was happily married to John May in 1835 and moved immediately to North Miss. where they lived till 1861, and moved to Poinsett Co., Ark., where her loved husband died in Nov. 1864, leaving her almost alone, one son having been killed the year before in the war, and her other still in the army; but the strong arm of God still supported her amid her hardest trials. She was truly a servant of God. Having given more than sixty years of her life to his cause. She sweetly and calmly laid her armor down, exchanging the cross for a crown Jan. 19, 1892, without a murmur or complaint, and was buried in the Vanndale cemetery. The funeral services were conducted by the writer, amid a concourse of weeping relatives and friends. J. H. ANDERSON.

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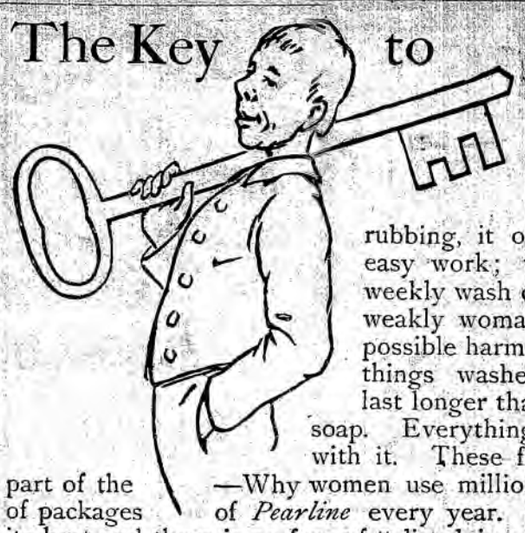

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SEDAMSVILLE, Hamilton Co., O., June, 1889. One bottle of Pastor Koenig's Nerve Tonic cured me entirely, after physicians had tried unsuccessfully for 8 months to relieve me of nervous debility. W. HUENNEFELD.

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I certify to the truth of the facts as stated above. L. KLING, Pastor of Lutheran Salem Church.

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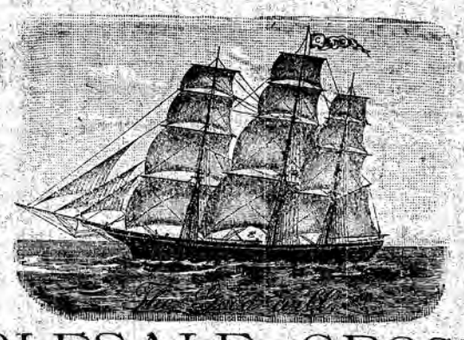

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ARKANSAS METHODIST.

THURSDAY, FEB. 11, 1892.

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

FIELD NOTES.

SILVER HILL MISS.—I commenced this work with five churches, and will soon have nine appointments and seven churches. All of the Sunday-schools have been started going again at my churches; prayer meetings had at most of them, and one Woman's Missionary Society has been organized. I have been to the homes of about all of the Methodists and Methodist inclined people and try to do my duty in regard to the children.

We have some firm advocates of Methodism in these parts. I shall not mention names, but will say that they will be hard to beat anywhere.

JNO. F. TAYLOR.

Silver Hill, Feb. 2.

WARREN STA.—All well again. Congregations growing, prospects fine, Sabbath-school improving. Much sickness. None have died since my arrival, except one infant, and this week Judge Hughey, who died in Florida. He has been an old and respected citizen of this place. His remains were brought in tonight, and will be interred tomorrow in the family burying ground.

Bro. W. H. Wheeler, a merchant of Warren, well known in South Ark., and one of our noble laymen is very sick at present. While there is hope of his recovery, still I desire to ask that the Church, and especially those who know him so well, pray he may be speedily restored to us.

Fraternally,

Feb. 5. SAMUEL N. BURNS.

BEEBE STA.—Things move smoothly in this pleasant charge. Congregations good, Bible school flourishing. Recieved a warm, hearty welcome. I shall try to make this the best year of my life up to date. We were agreeably surprised by some hundred or more who visited our home a few nights ago and left a multiplicity of the substantials, enough to do us for months. Come to see us, Mr. Editor. Command me to do any work for paper or Book Depository.

A. M. R. BRANSON.

Feb. 5.

VALLEY SPRINGS C'T.—The reporter made a mistake when he said Valley Springs circuit supplied by W. K. Biggs. The Bishop did not read it that way. I am now making my second round, and while this is considered one of the banner circuits of Harrison District, I find plenty of work to do in the way of improvement. This is a very pleasant work; six appointments in a circumference of about 15 miles, and a people to serve whose hospitality has no bounds.

W. K. BIGGS, P. C.

OZONE MISS.—We are back at Ozone again for which we are not sorry. We have been confined most of the time in the house and at the bedside of a sick wife. The people seem to take as much interest in our every-day necessities as we could ask. The people have visited us often since we came to Ozone and they have never come with empty hands, but with loaded wagons. I just went to say, Bro. Bennett, that I am not afraid to risk the people of Ozone this year and all that I meet on the work seem to be willing to risk this scribe for their preacher. Our P. E. is holding us off until the last of the quarter for our first Q. Conference. I hope the preacher and people will get good ready and have a good spiritual Conference and fire the hearts of the delegates and officials of the Church with a greater zeal for the upbuilding and development of the Church, both spiritual and financial, and we will have a better year than Ozone ever experienced in all its past history. I hope to be able to send you several new subscribers for THE METHODIST during the year.

W. M. TAILOR, P. C.

Ozone, Feb. 4.

MUSCOGEE STA.—Rev. J. P. Lowry came to us on the night of Jan. 2, 1892 and began a meeting the morning of the 3rd. He did the preaching, two sermons each day for two weeks. The Church at once fell into line and consequently a great awakening was the result. Sixty or seventy converted and reclaimed, fifty additions to the Church and more to follow. We will always thank God that John P. Lowry came to us and labored as he did.

We are in good working trim; fifty or sixty members pray in public, nearly every head of family holds family worship; from 100 to 175 attend prayer meeting Wednesday evening; young men's prayer meeting well attended; 150 in Sunday-school. But the devil is mustering all of his forces to battle against the right; beer drinking, dancing and evils of various kinds are here in force, but we are enlisted for the war and expect the victory through Jesus Christ, through whom we can do all things. Pray for us.

Fraternally,

M. L. BUTLER, P. C.

Muscogee, I. T., Feb. 5.

ELM SPRINGS C'T.—Rev. F. S. H. Johnston held our first quarterly meeting last Saturday and Sunday. The congregations were good from the first and grew to overflowing on Sunday. The collection Sunday was for Foreign missions, and amounted to $50. The Children's Missionary Society assumed, and have raised most of my subscription to the Mosely fund.

Rev. Thos. Banks, a local preacher on my work is very sick with la grippe. I fear he can not recover. "Uncle Tommie" was one of the pioneers of Methodism in this country, having been a member of the Church for sixty years and a preacher of her doctrines for more than a half century. He is now in his 83rd year.

Miss Julia Learitt (Mrs. D's sister) who has been a missionary in Japan the past ten years under the employ of the Woman's Board of the Cumberland Presbyterian Church, is now at home on a vacation. She will remain in this country this year and then return to Japan and resume her work.

This is Bro. Johnston's fourth year on the Fayetteville District. He still grows in the love and favor of the people. They would take him four years longer.

W. H. DYER.

Elm Springs, Feb. 3.

MELBOURNE C'T.—I was appointed to the Melbourne circuit this year. I left my old charge Monday after the first Sunday in January, landed in Melbourne the next day; was sent by Bro. Joe Hunt to Judge Powel's for dinner and received a warm reception, for which we felt grateful to the good Lord and the kind Bro. and sister.

Well, we are here pleasantly situated. Our first Quarterly Conference came off last Saturday and Sunday. Our P E. was with us though very feeble from the effects of grippe, but he presided to the satisfaction of all. We had a good time; the Lord was with us. I never attended a more pleasant Quarterly Conference. Several of the brethren made warm talks and they were satisfied with the P E. and the preacher in charge and that the outlook was promising. Now may God help us to do our duty. Dr. Hendrix of Texas is conducting a meeting at this time in Melbourne and is preaching to the satisfaction of the people. We are having a good meeting; about 35 professions to date and Christians are working for the Master. Now, Mr. Editor, I send you one new subscriber and two renewals. May the Lord help you and Bro. Thornburgh this year.

THOS. A. CRAIG.

Melbourne, Feb.

☞ Kind Readers, have you renewed your subscription for the present year? We *need* the money *now*, and hope you will remit without delay. If you are in arrears and can not pay now *all* you owe, then kindly send us part of the amount due.

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Your finger thumps to find the spot. Little needle pains are felt there; the irresistible hacking cough denotes audibly where the trouble lies. A long breath may excite the difficulty, a spasm of coughing follow, leaving you weak and forlorn, with dread of worse to come. What is to be done? You have tried the balsams, syrups and the other compounds that pharmacy or a worse quackery has dealt out, but the cough hangs on and you are now conscious that no trifling can be further endured, no delay permitted, but the right thing to save you, and that now is absolutely required. And what is it; Cod Liver oil? No, although plain Cod Liver Oil has long been acknowledged by physicians to possess remarkable curative properties; but the difficulty of assimilation and digestion has stood up almost as a barrier against its use by the delicate and feeble stomachs of invalids. These objections have been overcome and the pure Norwegian (the best of all) Cod Liver Oil has been emulsified and made almost as palatable as milk in the wonderful invention called Scott's Emulsion, which also possesses the advantage of being combined with the hypophosphites of Lime and Soda. This remedy is acceptable to the weakest digestion and is pronounced unrivalled by the medical profession throughout the world. It's use as a medicine serves also as a food; it searches out the weak spots in the lungs, and builds up the wasting tissues of the whole human system. It is truly a great food medicine.

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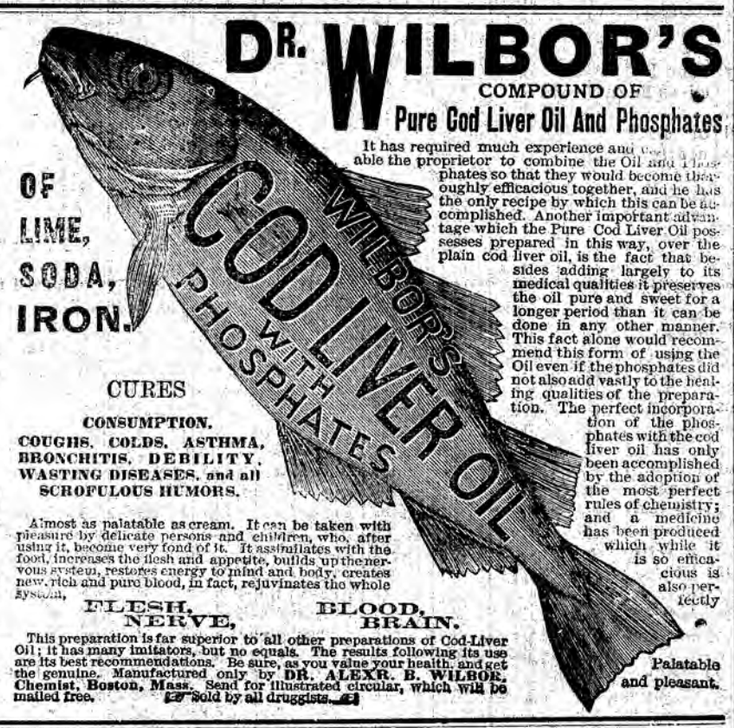

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