The Arkansas Methodist.

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

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

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THE PREACHERS' AID ASSOCIATION.

DR. BENNETT:—Please give me room to say a few words to this Association.

An impression prevails to some extent, that the payments now being made are for Sister Hooker. This is a serious error. All assessments are paid in advance. Sister Hooker was the beneficiary of Assessment No 1, and received a snug little sum. Assessment No. 2 is being paid in advance, for the first death that may occur among the subscribers to it.

The Association is now well organized and is running smoothly. It seems to the writer very clear, that the interest of every preacher's family in the State would be conduced by his joining it. The insurance given by it costs about one-third the rate afforded by the cheapest of the co-operative or fraternal associations. This is the business view of it. But it is the assistance given to the family of a loved fellow-laborer, when he is cut down, leaving no support for his loved ones, that appeals most strongly to Methodist preachers and preachers' wives. It is for them to say whether this Association shall be a large success or not. The writer gladly gives his services, office rent, postage and stationery without charge to help a class of men so dear to his heart.

JOHN B. BOND,
Sec'y-Treas.

Little Rock, Aug. 23.

NORTH ARKANSAS,

As seen by an Itinerant Pedagogue.

Leaving Conway July 8, I visited in succession Clarksville, Ozone, Springdale, Rogers, Eureka Springs, Huntsville, Berryville, Carrollton, Jasper, Harrison, Valley Springs, Mountain Home, Marshall, Wiley's Cove, Clinton, Centre Ridge and Springfield, reaching the railroad at Plummerville Aug 13, and Conway the same day. On this trip of five weeks I traveled by rail 250 miles and by hack and private conveyance and on horseback 350 miles, and saw no railroad for four full weeks. While nearly all of the country between Eureka Springs and Plummerville is mountainous and exceedingly rough, yet certain portions, such as King's River valley between Eureka and Berryville and Crooked Creek valley south of Harrison, are nearly level, very fertile and admirably adapted to mixed farming. If railroads were near, these valleys would surpass for agricultural purposes any country which I have ever seen. I write this deliberately after having seen the rich prairies of Illinois, Missouri and Kansas, and the "blue grass" regions of Kentucky and Tennessee. The superiority of these valleys is found in the union of a very productive soil, adapted to all kinds of fruits, cereals and grasses, and even cotton, with a charming mountain climate, an abundant supply of purest water, magnificent scenery and inexhaustible timber and mineral resources. The luxuriant corn, wheat, oats and hay surprised me, although I had been a farmer's boy in one of the best agricultural regions in the U. S.

While other States and countries possess grander mountains, few afford more pleasant mountain scenery. The ever-changing ranges and occasional isolated peaks, the quiet valleys between, the innumerable springs, the clear, swift streams playing "hide and seek" among the rocks, the bold bluffs and deep chasms, all present a kaleidoscopic view to the eye which would be gross indeed if it wearied in beholding. It is questionable whether any other equal area can claim so many and such strong springs. Nearly every village and farm has its own spring. Most of the roads seemed to me to be impassable for loaded teams; still heavy loads were frequently met. To the traveler in a light vehicle or on horseback the roads offered no serious obstacles. Usually the roads ran either along a ridge, often a veritable backbone, sloping precipitously 500 feet on either side, or they followed the meanderings of branch or creek, crossing and recrossing repeatedly, sometimes for many yards along the very bed of the stream, over multitudinous bowlders great and small. One large stream, scarcely fordable, is crossed eleven times in four miles. Bridges and ferries are almost unknown. When the waters are high the traveler must by devious paths head the larger creeks, or patiently await their subsidence. The ridge and valley roads generally connect by a short, steep, petrous stairway, for the edges of exposed strata of rock make natural steps. Wherever I went, the people of each locality would claim two things; namely, the best springs and the roughest roads, and I never felt disposed to dispute their claims.

I found the people of North Arkansas deeply interested in education. They are not sending many students to college; but there are many progressive teachers doing good work in public schools, and in several of the villages and larger towns high schools and academies, often having forty or fifty boarders, are sustained. From some of these twenty-five to fifty teachers go out annually. At Yellville the Institute, or District High School, has been organized for two years and has proved itself a powerful factor in educational affairs. Its adherence to a strictly preparatory curriculum enables it to do better work at smaller expense, and to send its students out with correct ideas of themselves and higher education. Several of its graduates will pursue advanced courses at college. It is to be regretted that a complication of misunderstandings has scattered the teachers who had done such admirable work in inception and organization; but the school will go on, and the necessity in which it originated will perpetuate its existence. Alas! misunderstandings which should never be, separate the best of friends and imperil vital interests.

Methodism is relatively strong in this territory. Stopping frequently for directions, water or shelter, I found Methodists at every turn. While nearly all denominations and "isms" are represented, still the people look largely to Methodism for preaching and pastoral ministrations. In my judgment, if stations were established at leading towns, and circuits and missions divided and compacted so that preachers might build and indoctrinate as well as convert and organize, Methodism would be deeply rooted and abundantly fruitful. Good and true men have had too much surface to cultivate to do the deep digging required.

On Yellville circuit I was pleased to put myself under the direction of one of "my boys," Rev. L. L. Seawel, who, evidently thinking that "turn about is fair play," and using his episcopal authority in his own diocese, worked me for every pound of steam that I carried (I preached or lectured four times in one day). Although this is his first year in full charge of a circuit, he is making full proof of his ministry and is doing old fashioned itinerant work. He has thirteen appointments in the roughest part of a rough country, and is always at his appointments on time. He visits constantly, overlooking no family on his round, and as a result has received about eighty into the Church and has his collections well in hand. The people appreciate religion at short range.

I have found Arkansas people generally generous and warm hearted, but on this journey I had occasion to test their hospitality, often stopping where I was unknown, and I discovered to my satisfaction that Arkansas hospitality, like charity, never faileth. Whether in the humble cabin of the mountaineer, the comfortable farm-house, the parsonage, or the mansion of the richest man in town, I was made to feel that I was a welcome guest and was reluctant to depart. I should like to mention by name those who showed me so much kindness and so many courtesies, but I am indebted to such a host that, as I cannot enumerate all, I must forbear to designate any, lest I should seem to draw invidious comparisons.

Having traveled over nearly all of Arkansas and having written no account of my other journeys, I offer this explanation. The trips were short and the scenery and scenes less varied; and while it was often in my mind to write, I would allow press of business to push it aside. This journey was so extended and the country so new to me, that I was more strongly impressed to write and a few days of leisure afforded the opportunity. When one brother asked me if I would write them up, I asked if I should write up a collection which had just been attempted? He demurred and I have compromised by a general "write up," without locating the collection. Having traveled during the past five years in sixty-five counties in Arkansas, I have seen every phase of life and every section of the State; and I pronounce it a State of almost unlimited resources and magnificent possibilities, a State from which no honest, intelligent and industrious man should move, a State in which the young man may well establish himself and "grow up with the country." Methodism has been and ever will be a potent factor in the development of Arkansas. Methodist seed has been sown on every hill, in every valley and beside every swamp and river. It is well rooted and with due culture will continue to bear a rich and beauteous harvest. Let us, my brethren, in the name of our Master, possess our portion of this goodly heritage.

A. C. MILLAR.

Hendrix College, Aug. 20.

TO THE VOTERS OF ARKANSAS.

At the coming election (State) the most important question, and one that equally concerns all parties, is that of licensing the saloon. Every voter votes on this question, either for or against. If a voter fails to mark his ballot, it is counted "for" license. [Then it is not counted at all on the question of license. ED.] Men need to be reminded of this matter. Let temperance workers in every town and county, look after this important matter—let pastors of churches bring it before their people—print circulars and distribute them—secure workers for the polls who shall be provided with cards or slips to hand to voters, as reminders—get the local press interested—hold mass meetings, and, by every proper means, get the people awake on this question. Let us all go out Sept. 5th, voters to vote, and workers to work for God, home and Arkansas. All Arkansas papers are requested to copy.

Little Rock W. C. T. U. Committee.

Aug. 23.

"THE DOCTRINE OF HOLINESS."

MR. EDITOR:—In your issue of Aug. 11, under the caption "Arkansas Holiness Association," Rev. De Jalma Leake says of the pastor at Asbury, "This is his fourth year at Asbury. His people dislike very much to give him up, for the next pastor may oppose the doctrine of holiness, but they are loyal and will submit to the powers that be."

The trouble with our brother and with very many of his special friends is, that they are not altogether as careful as they should be. For instance he, in one form, declares that there are in the Little Rock Conference preachers who oppose the doctrine of holiness as held by Mr. Wesley, and as taught in the Bible. This is a question of fact, and all such questions can be settled in a proper way. Let us suppose that some one should, in the interest of Methodism in Arkansas, put in the general denial, where would this writer and those who speak and write as he does find themselves? The probability is that they would be at their wit's end, and the cause that they so ardently advocate would not be advanced, and the truth as held in the Church would be jeopardized by the sort of wrangle which would follow, should they attempt to make good their accusation brought against their brethren. How much better it would have been if the writer had been content to say "they fear lest the next pastor should oppose the doctrine of holiness, as held by us!"

It is fair to presume, and at this distance I will presume, that all of the Methodist preachers of the Little Rock Conference and State hold to the doctrine of holiness as taught by Mr. Wesley and in the Bible, as they honestly understand it, after much and long and prayerful consideration. These holiness brethren are, as a rule, extremists, and lean to intolerance. The article referred to proposes to discount, and in that way, to the extent of the writer's ability, punish those who differ with him in the particulars with respect to which brethren of equal piety and ability differ. Yes, he proposes to discount their religious experience and obstruct their work and make their usefulness less. What could be a greater affliction to a Christian minister than to defeat, in part or wholly, his usefulness in the work whereto he has been called, and to which he has devoted his life? And yet these brethren will not hesitate to do this thing, or whatever they feel impelled by their peculiar views to do; and being met with animation by those who fight in self-defense, they accuse them of being opposed to holiness, when they only oppose what they honestly regard as an abuse and perversion of a Scriptural doctrine, and do this per force, being driven thereto in self-defense. I am not in this doctrinal discussion, but judging it, as I judge most contentions, at any time and about anything, by the temper and methods of the parties respectively, I should decide against the "second blessing" theory and against all other theories, the advocacy of which developed as much unfraternal writing and speech as has been developed by the discussion of this and similar views.

H. V. PHILPOTT.

Bryan, Tex., Aug. 12.

What some people call intellectual difficulties is nothing more than moral perverseness. There are those who are always demanding signs demonstrative to them of the truth of Christianity. They have intellectual difficulties that cannot be overcome by the ordinary evidence of truth. With almost incredulous credulity they accept everything else on naked belief, and not much of that, except Christianty. The truth is the trouble is not in the proof nor in the intellect, but in the moral character. They do not believe because they do not want to believe. They ask for demonstration with the reserved determination not to see the truth. Christ said: "A wicked and alduterous generation seeketh after a sign," and the truth of that statement needs no demonstration.—Ex.

DO METHODIST PREACHERS OPPOSE HOLINESS?

IN THE ARKANSAS METHODIST Aug. 11, Rev. De Jalma Leake, in his account of the recent "Arkansas Holiness Association" meeting held at Asbury Chapel, Little Rock, speaking of Bro. Steele having to be moved at the next session of our Conference, says: "His people dislike very much to give him up, *for fear the next pastor will oppose the doctrine of holiness.*" [The italics are mine.]

I raise the question: Do Methodist preachers oppose either the doctrine or practice of holiness? It is needless to argue this question, for every person who is at all acquainted with Methodist theology and preaching knows very well, that the Methodists are more pronounced in their theological teaching and preaching on the doctrine and practice of holiness than any other Church. If Bro. Leake has correctly reported the sentiment of Asbury Chapel, it seems to me that they either ought to acquaint themselves better with Methodist teaching or seek more of the grace, that they fear Methodist preachers are destitute of. I am sorry Bro. Leake allowed himself to be betrayed into stabbing his brethren of the ministry. Yours for purity of heart, holiness of life and obedience to the Golden Rule.

J. S. CLOWER.

Austin, Ark.

THE STILL HOUR.

A Distinction.

An able thinker, now dead, has finely distinguished between two things which are commonly regarded as being alike, as follows: "To be worthy of anything and deserve it, are two different matters. Our undeservingness, in God's sight, does not make us unworthy of Him—that is, of His sacred mercy." There is food here for a happy reflection. To deserve a thing is to earn it by service; it is to merit it. Plainly enough, we do not deserve anything from God. No service of ours, no merit of ours, entitles us to God's favor. On the other hand, we may be worthy of God's mercy, of His love, of His grace, because God does not bestow these things upon worthless beings. Worthy means worth or excellence. Surely Christ did not die for worthless beings. The soul is precious, and hence is worthy of God's love and Christ's free sacrifice. There is no room here for boasting, but there is large space for devout thanksgiving.

Reciprocal Honor.

God says: "Them that honor Me, I will honor." This is perfectly fair. God proposes to deal equitably with His creatures. But He will not undertake to honor a man unless he will honor Him. He puts the obligation to honor him upon man first. He virtually says: "If you will honor Me, then I will honor you." He will not pay a premium on dishonor to him. Men must first quit dishonoring God if they would be honored by him. As a matter of fact, as soon as a man begins to honor God, then God begins to honor him. The honoring is reciprocal. And yet man is more honord by God than He is by man, however hard the man may try. We may honor God by giving Him all that we have, and He, in turn, honors us by giving us all that he has. This should wonderfully encourage us to honor God.

On Hard Cases.

It is a noticeable fact that the miracles performed by Christ were always upon very hard cases. From a human standpoint they were hopeless. Christ would never work a miracle on any case where human power could have succeeded. It would have been a great disadvantage to Him had he done so. If what he did could have been performed by any human power or art, then it would have shown that Christ was a fraud and not the Messiah. He did the work which no other man ever did by his own power, and this certified to His divinity. This proclaims Him as the Son of God, the Lord from heaven, the world's Savior.

Contending Prayer.

Not unfrequently do we hear the expression, "agonizing prayer." It is claimed by some that the idea conveyed by this phrase is a Scriptural one, and hence that it ought to be practically prominent in the prayers of Christians. But it is a question whether the Scriptures warrant the use of such an expression. The late Dr. Howard Crosby, in commenting on that clause in Luke 13:24, which reads, "Strive to enter in," says: "Some, wishing to air their Greek, have said that the phrase is literally, 'agonize to enter in,' and from this, and the fact that our Lord prayed when in an agony, they have deduced the horrible and perverting doctrine of 'agonizing prayer.' When in an agony prayer is very proper, but to agonize in prayer is a self-righteous vanity." He then says that the Greek word, as in the passage quoted, does not mean "agonize," but simply "contend" or "strive," as in the games. This is undoubtedly the true interpretation of that word. Hence it is much better for us to use the phrase, "contending prayer", than to say "agonizing prayer." All Christians may contend in prayer, but not all may agonize. We may contend, and yet not be in agony; and we may be in an agony, and yet not contend in prayer. False ideas have much to do in giving a false character to our prayers.—Ex.

FROM WYNNEWOOD, I. T.

BRO. BENNETT:—THE ARKANSAS METHODIST, with its cheerful face, makes its weekly visits to our home away out here in this big Indian country; and its visits to us are like the visits of an old and dear friend. Come to our Annual Conference at Ardmore in Nov., and I think we will swell your subscription list. There is nothing small about us. We have a big country, a fine country and big-souled people occupying it. This people is treating us royally. Yesterday we collected from our usual congregation $150 for missions. What do you think of that for a missionary collection in a mission field? We are in excess on all of the collections ordered by the Annual Conference, and the pastor's salary will be paid in full. If you have any true and tried preachers in Arkansas who want to transfer, we hold out our hands and invite them to turn their faces westward. We need just such men as the other Conferences can't do without.

At no distant day the Indian Mission Conference will be one of the leading Conferences in our connection. This field has begun to blossom as the rose. The moral and religious atmosphere is ladened with fragrance from off the heavenly fields. The M. E. Church, South, is taking and holding this country for Christ. We need more men and money. Our watchword is onward. We hear the command of the Master ringing down the centuries, Go forward, and we are going.

T. A. MARTIN.

Wynnewood, I. T., Aug. 8.

Superintendent Porter has given to the public some interesting figures regarding the Church statistics of the eleventh census. There are shown to be in the United States nearly 150 separate and distinct Church organizations, holding to widely different creeds, and representing every variety of Church polity. It is stated that some of the denominations were never numbered before, and it required the utmost powers of persuasion to induce them to submit to the process. Some sects claimed less than 100 communicants, and seven sects numbered, altogether, only about 8,000 members. The seven principal denominations—Methodist, Baptist, Presbyterian, Congregational, Lutheran, Episcopal and Roman Catholic—number more than five-sixths of the whole number of communicants in all the Churches, which aggregate about 20,000,000, or one-third of the entire population of the country. The Roman Catholics stand first, numerically, being reported as having 6,250,045 members. The Methodists come next, with 4,225,377. These figures do not, however, include the Colored Methodists, who number 1,037,379, and bring the grand total of Methodists in the United States to 5,292,756. In value of Church property and number of edifices, the Methodists lead all others, having 44,424 churches valued at $130,018,070, which is nearly one-third of all the churches in this country. The Roman Catholics have only 8,766 churches, notwithstanding their large membership.—St. Louis Advocate.

NOTES FROM ST. LOUIS.

BRO. BENNETT:—I would be glad to give the readers of your good paper just a little intimation at least of the remarkably rich treat given us at Cook Ave. on Sabbath morning last by our distinguished and faithful pastor, Dr. Messick. His theme was "The Temptation of the Spirit," as connected with the cases of Annanias and Sapphira. The text was Acts 5: 9—"Then Peter saidunto her, how is it that ye have agreed together to tempt the Spirit of the Lord?" The case of Ananias and Sapphira was a conspiracy against the Holy Ghost, the third person in the Trinity. They denied his personality and his divinity, and their purpose was to discredit all his divine work, and thus to make a last and final attack in this open and formal way, and under the immediate influence of the devil, upon the divine character and work of our risen Savior and upon the divinity and reality of Christianity.

Their crime was not primarily against men at all. "They had not lied unto men." This was literally and positively true, but they had "agreed together" and Satan had "filled their hearts to lie unto the Holy Ghost." Under Satanic influences their scheme was deep and terrible against the Holy Ghost. Their sudden and terrible deaths could not be justified on the ground of hypocrisy and lying. The devil's purpose, through them, was to "destroy the foundations," and thus to subvert and bring to nought all divine council and work.

Expositors and commentators were all lost sight of, and the vast audience were spell-bound under the illuminating and awful and sweet influences of the divine Spirit. The hour was memorable. May God send us many master spirits of mighty power for all the pulpits of our land!

L. PULLIAM.

A preacher of the gospel needs some thing more thana "Bagster Bible and a stock of stories."—Ex.

If you will study out the matter, you will see a good deal of difference between exuberant verbosity and richness of language.—Ex.

The most dogmatic people in the world are those who profess to discard all dogma. Just watch and listen to one of that kind and be convinced.—Ex.

The leaders in church should be careful lest they have more care for material progress than for the salvation of souls. Our Church exists for the salvation of the people, and for that alone.—Ex.

Prayer is ever profitable; at night it is our covering, in the daytime it is our armor. Prayer is the key to unlock the day, and the bolt to shut in the night. Prayer sanctifies all our actions.—Anon.

Applications for agencies to sell the Concise Cyclopedia of Religious Knowledge are coming in. Somebody is going to make some money on this book. Send one dollar for prospectus and agent's outfit. We will repay the dollar to any agent who sells a dozen copies of the book. Mind you, this is not a Methodist book. It is everybody's book. It contains the fat and marrow of the great Biblical dictionaries and ecclesiastical cyclopedias extracted with learned skill.—Ex.

"He that doubteth is condemned, if he eat." This is said of one who is not clear in his own mind that it is lawful to eat meat which has been offered in sacrifice to idols, yet gives himself the benefit of the doubt and eats anyway. If this teaches anything it teaches that a Christian may not do anything which is of doubtful morality. The true lady or gentleman will not do anything of questionable propriety; the honest business man will not get engaged in any transaction of questionable integrity. Should Christians be any less strict and punctilious in their own calling and cult? There are many practices in society today which are very doubtful morality, and the true and reverent followers of Jesus will avoid them with the same care with which a genuine gentleman will avoid improprieties. If you are in doubt about it, let it alone. You would not swallow a liquid when there was room to suspect that there was the deadliest poison in it; but many have thus recklessly drank to their death from the cups of pleasure which society mixes.—Christian Standard (Cincinnati.)

ARKANSAS METHODIST.
THURSDAY, AUGUST 25, 1892

FROM QUITMAN.

DEAR BRO. BENNETT:—Taking my family with me I left Quitman July 9 to visit friends and relatives and canvass some of our northern counties in the interest of Quitman College. We visited my brother and family near Batesville, but hurried on to take in the Batesville District Conference at Barren Fork. Both Conference and people were in such close touch with the Holy Spirit, that I was made to feel that it was good to be there. There the Lord converted two of my boys; one ten, the other six years old. "What shall I render unto the Lord for all his benefits towards me?" After leaving Barren Fork I rendered service at Mt. Home, Yellville, Lead Hill, Rowell, Wiley's Cove and several other places.

Rev. D. C. Ross has done a great work for Yellville in the past, and is very hopeful of success this year. Bro. Sewell in charge of Yellville Ct. Griffin in charge of Lead Hill Ct., Groover in charge of Powell Ct., Watts in charge of Wiley's Cove Ct., and Williams in charge of Clinton Ct., are having splendid revivals. I was gone one month, preached nearly every night, frequently staying two and three days in one place and preaching from two to three times a day. I labored hard to strengthen the Church, to lead sinners to Christ, to arouse the people on the subject of Christian education, and to get them to see that Quitman College is a most excellent school for young gentlemen and ladies, who desire a Christian education.

Notwithstanding the financial depression which is being felt by our people in the Southern States, we have flattering prospects for a splendid opening in the new building September 1. Our town is growing larger since the erection of the new building, and we want it to continue to grow so long as we get the same type of people that we are getting. It is my opinion that there are many more desiring educational advantages for their children, who, if they only knew the advantages as to health, good water, good society, cheapness of property and building material, and at what small cost they could educate their children here, would make Quitman their home in the near future.

J. M. CANTRELL.

Aug 15,

FROM MT. ADAMS.

EDITOR METHODIST:—This week it has been the good fortune of the writer to entertain and travel with Rev. Dr. Jno. H. Dye. Wednesday noon the 3rd, the Dr. arrived at this place, spent the night with us, and Thursday morning with my faithful horse, Dick (whom the Dr. says is a first class roadster), we started to St. Charles, arriving there at 11:35 a. m. We were comfortably domiciled at the residence of Capt. J. J. Woolfolk. After dinner we started out to make acquaintances and friends (by the way he made them by the dozens). After a personal interview with the people and particularly with those having daughters, it was time for preaching. This is where the Dr. endeared himself to all; a more attentive and appreciative congregation you never saw the clear and forcible manner in which he portrayed the truths of the true and living God is beyond the writer's ability to describe. But to say he endeared himself to the people as a true Christian man, would but poorly express it. After his interesting and edifying sermon, he made a clear and logical talk in behalf of Galloway College, all of which met the hearty approbation of the people. As I returned next day from St. Charles alone, the good Dr. having left me there for De Witt, I thought if the people of Searcy could follow him, see, and hear what he is doing for Galloway College and their town, they would ever be at his command with their influence and their means, and say amen to his glorious work. He not only speaks of Galloway, but is equally enthusiastic about the town, its social, religious and healthful influence. And right here I wish to say to mothers and fathers who live in the malarial districts, that you could not possibly send your daughters to a place that would be more beneficial to them in point of health, than Searcy. To those of your readers who possibly do not realize the virtue of the waters at Searcy, I would say from a personal observation, that it has no equal in the State or neighboring States, and many wonderful cures have been made there by the use of its waters. Now one word to the Searcy, people: Friends, while it is not my good fortune to know many of you personally, yet I know you to be a people of push and energy; and if you want to place your town in the front ranks, stick to Dr. Dye. Assist and encourage him and he will place Searcy in the front rank as an educational center of the South and Galloway the Vassar of Ark. I know money matters are close and Searcy people have been liberal and are doing many good things for education, yet every dollar expended on Galloway under Dr. Dye's management will return a liberal interest in after days place your town in the front ranks of society and commerce. I think Ark. Co., had only two girls in Galloway last session, but I feel assured in saying that at the September opening she will have six or eight; and in a few years I hope she will be the banner county, with representatives in Galloway to surpass any county in the State.

I have just read the letter in THE METHODIST of Aug 4, from that dear, good Bro. Thos. H. Ware, warning the people to vote against whisky. Amen! to this my good Bro. Citizens of Ark., we are just now coming to the front. We are beginning to attract attention abroad as a State and a people; let the politicians look out for politics and let the citizens to a man vote against whisky and still place ourselves more conspicuously before the world than ever as a sober, law-abiding and God-serving people, and rear sober boys, that in after years they may become husbands of our educated daughters. With best wishes to THE METHODIST, I am yours truly,

Aug. 7. BYRON PRICE.

BATESVILLE DISTRICT CONFERENCE.

The 23rd annual session of the Batesville District Conference, M. E. Church, South, was held at Barren Fork, Izard Co., convening July 14, 1892, at 9 o'clock a. m. P. E. H. T. Gregory was present and presided. His management and parliamentary rulings, combined with his prayerful and trusting spirit and manner, added much to the pleasantness of each session.

Upon the first roll-call every charge in the District was represented save West Batesville Mission; its delegate however arrived later. The former secretary was re-elected and Rev. A. E. Halloway made assistant.

The following was the first resolution offered, which was carried unanimously: "Resolved, That we, the members of this District Conference, do not talk any on politics during this session in the homes of the people; but that, as true servants of God, we make Christ and his holy Church the burden of our conversation." So strictly was this resolution adhered to, that the following day two candidates for Prosecuting Attorney coming into the town and hearing of it, moved on.

REPORT OF COMMITTEE ON TEMPERANCE.

WHEREAS, The Methodist Church was founded for the purpose of combatting and overcoming sin in all its forms, hence our Church has always been and must necessarily be opposed to intemperance. All of its dictations and deliverances upon this subject have been for Prohibition. Therefore, we, the members of this Batesville District Conference, do resolve, That we will do all that we can to put down intemperance, and cordially invite all Christian people to help in this good work.

This report called forth interesting remarks from several members, showing that the entire Conference was in full sympathy with the report.

Almost the entire time for afternoon session of second day was consumed by the Woman's Missionary Society. This W. M. S. meeting was one of the most pleasant and spiritual of the session.

Rev R. S. Deener's temperance lecture, delivered on the second day, was a grand effort and success. So much so that he was requested, by motion of the Conference, to deliver it at as many places as possible before the general election was held, and at least at each county seat throughout the District.

Bro. Babcock, late with Galloway, but now representing Searcy College, won the hearts of the entire Conference. Bro. Ramsey, representing Hendrix, made lasting impressions, both in sermon and floor talk. Bro. Cantrell, representing Quitman College, made many new friends and renewed old acquaintances. Revs. Evans and Wilson of the C. P. Church, attended almost every session and added much by their presence to the already good feeling existing between our Church and theirs.

The following is a summary of reports made from the different charges. They are not full, and I give them thinking their meagerness may prompt our P. E's to furnish each pastor a blank form to make his report, so that some idea of the progress of the District in the different interests may be had: Parsonages 8; Church Buildings 50; Societies 61; Sunday-schools 45; Missionary Societies 3; Juvenile Missionary Societies 1; Epworth Leagues 1; Prayer-meetings 33; Class-meetings (regular) 6; Membership 3,652; Accessions 64; Conversions 6; Adults' baptized 8; Infants baptized 27; Members dismissed by letter 24; By C. Conf. 9; Died 2; Church papers taken 229; Houses of worship now being built 4; Parsonages being built 1; Christian Endeavor Societies 2; observed Children's Day 1. Fasting and prayer was reported as observed by only one pastor. On the question as to family altars, the questioned always dropped his head in shame. Many lay delegates confessed they deprived themselves of that means of grace, also some local preachers. Several pastors reported some of their members given to drunkenness, and one reported that one or two of his members openly advocated saloons. Bro. T. J. Franks from Viola circuit reported that his charge was not financially able to support its pastor. Finances on all the charges reported at low ebb. Attendance on public worship reported good from every charge. It was estimated that one-half of the membership comes from the ranks of the Sunday-school. One local preacher reported that a saloon had "died" on his work. Church Conferences were reported held by very few on the charges.

Salem, Fulton Co., was selected as the next place of meeting. Delegates to Annual Conference: D. P. Tunstall, M. G. Wainright, —— Cox; Alternates, G. W. Kerr, —— Franks, H. Hayes.

The question as to whether, during pastoral calls, the pastors should ask to pray with the family, was extensively discussed. Varied opinions existed. The report on Quarterly Conference Records showed that many charges had no class-leaders and that the official rolls were in several instances very incomplete. The Report on Education was full and good, but too long to be inserted here.

The town of Barren Fork is pleasantly located, but the road approaching it from Cushman is so inexpressibly rough, the wonder is any one travels it more than once. The people of B. F. and vicinity are among the best in the world. The town is known abroad for its religious and moral atmosphere. It is strongly Cumberland; but none the worse for that. It has a most excellent private high school, under the management of Bro. W. E. Randle, a true Methodist, a solid Prohibitionist, an earnest Sunday-school worker, and all else that make a well-rounded. Christian gentleman.

The Conference was never better entertained, nor can ever be. The business houses were closed a greater part of the session, and all took a deep interests in the proceedings.

The people had been praying for a revival spirit and it began with the first session of the Conference. Up to Monday morning there had been three conversions and much interest manifested. "Uncle" Henry Hayes' presence was a benediction. He has quite his pipe and says he hopes never to desire another puff at it. W. W. BYERS.

P. S. The want of time has delayed this report. W. W. B.

RANDOM THOUGHTS.

DEAR BRO. BENNETT:—This evening my little family and I expect to move to the camp-ground near by, where we will likely remain for several days. Breathe a silent prayer to God for our success. Tell Bro. Turrentine to have Bro. East of Okolona to enter my name as one of the number who will pay "$1 per year for 3 years" to assist in securing that home for our venerable Bro. A. B. Winfield; let me say right here, I have just enough faith in the promise of His Word to believe God will pay back all such money as that with big interest. Try it, brethren, and see if God don't bless you temporally and spiritually.

That's a kind letter written by Bro. "Tom Ware" to Bro. Wade Preston. It breathes the right spirit. And as it was under my humble ministry Bro. Preston entered the ministry, I ought to feel as much interested in his welfare, perhaps, as any man living. Yes, God bless you, Wade, come back and be a good boy; we all love you. The Baptists are a good people, but broad-gauged men, Bro. Wade, like you and I, don't fit that kind of a track. And the truth of the matter is, if the Baptist brethren had us we wouldn't be much account to them. So Bro., let's stay with these Methodists and do the best we can, till the Master says it is enough. I must close; here is the wagon to take us to the camp-ground.

Your Brother,
F. M. WINBURNE.

Ovilla, Tex., Aug. 12.

Immigration continues to hold its own, and more, the arrivals during June having been 73,120, against 68,317 in the same month last year, and 353,961 for the first half of 1892, as against 325,307 for the first half of 1891. There has been a falling off in the arrivals from every country of the United Kingdom, the whole number of Irish immigrants during the first six months of the present year being only 34,554. Germany has sent a few thousand more this year than in the same period of last year, and the Scandinavians have also been somewhat more numerous, but most of the increase in the grand total is due to the less desirable races, the Polish contingent having grown from 16,422 to 18,297, the Austrian from 17,844 to 20,127, and the Russian from 26,467 to 37,549. The statistics seem to present only one thing to be grateful for, and that is the falling off in the arrivals from Italy. The immigration evil grows more and more threatening, yet Congress seems utterly indifferent to it.—Boston Traveller.

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Maumelle Camp-meeting.

The Maumelle Camp-meeting will embrace the 4th Sunday in Aug. Ministerial aid is solicited. We cordially invite all the old pastors to come.

F. P. DOAK, P. C.

Center Point Camp-meeting.

The Center Point Camp-meeting will commence Friday before the 2nd Sunday in Sept. All ministerial brethren are invited. Accommodations for all will be made, free of charge. H. B. SCRUGGS, P. C.

ANOTHER CALL.

I now make the second call for payments on the subscription to the T. A. Hearn fund, which was taken at Arkadelphia last Dec. Please send your amounts to me as soon as possible. A. D. JENKINS.

Hot Springs, Aug. 12.

Sardis Camp-meeting

Sardis Camp-meeting will open on Thursday night Sept. 1st. All are invited to attend. 'Twill be conducted on self-supporting plan. Visiting ministers warmly welcomed.

C. A. BAYLESS, P. C.

Bryant, Ark.

Davidson Camp-meeting

The Camp-meeting for the Clark and Okolona circuits will be held at the Davidson Camp-ground, commencing on Friday night before the 4th Sunday in August. The meeting will be run on the "self-supporting" order, therefore let all come prepared to take care of themselves. The preachers who come to assist us will be well taken care of. Let all the preachers who can come and help us. Mr. Editor, we want you to come. Other good preachers have been invited.

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FROM TEXAS.

DEAR BRO. BENNETT:—May I say a few words through our beloved paper? I left Arkansas Post C't July 25 for Harmony's Chapel, Coryell Co., Tex. When I came here I was in very poor health. I did not think I could live long, but my health is improving at present. I ask my P. E., J. H. Riggin, to let me remain here through the month of August. I am in the hands of the biggest hearted people I ever knew. I have not wanted for anything spiritually or temporally. God has blessed me all the way—while here. I bless God I ever had the happy lot to be cast among such a people. I expect to return to my people as soon as my health will admit of it. God bless my people on Arkansas Post C't. I hope I have the prayers and sympathy of my people while in this sore trial of affliction. God's will be done is my prayer. God be with you till we meet again.

GEO. W. MCCARTY.

Aug. 13.

FIELD NOTES

CENTRE POINT C'T.—I am now engaged in my first protracted meeting on my work; we are having very good interest, large congregations, several penitents, one conversion last night; interest increasing. Bro. S. H. Kelton, L. P., is assisting in the meeting. I think prospects are good for some gracious revivals on this work; every interest of the Church has been gradually increasing during the year, till now I trust we are ready for a grand advance movement.

P. B. HOPKINS.

ARKADELPHIA.—On Saturday night after the close of the Camden District Conference at El Dorado, I commenced my protracted meeting at Parker's Chapel; from there I went to Hart's Chapel; from there to Caledonia. At this point Bro. Cason, my P. E., met me and remained until Sunday afternoon. In the pulpit he is a power for good and in the chair he is hard to excel. From here I went to Smackover, but had to close Sunday night, having been called home to the bedside of my wife, who has been sick for several days; but I am glad to state that she is improving nicely. God bless you in your work. GEO. W. LOGAN.

Aug. 16.

MAMMOTH SPRING.—Good meeting here; tide rising, spiritual spray falling like drops of dew deep down into our hearts. An editor converted last night. Large crowds, good order, interest increasing, sinners coming, backsliders returning, saints shouting. Bro. Leake, God bless him, is rightly named. He can "leake" all over, mouth, eyes, ears and hands; runs over in "ameus" and "hallelujahs" in good order with his people. Good man to help. So is Noe of Salem. Will sing more of this song soon.

JERNIGAN.

DORIETTA.—We set the tent here 6 days ago; will stay here 8 days longer. Have had 27 conversions to date, and the interest still increasing.

Yours, J. M. C. HAMILTON.

Aug. 17.

OAKLAND MISS.—Our third Quarterly meeting was held July 30, 31, and our beloved P. E., Dykes, was with us and preached 4 soul stirring sermons. We protracted the meeting 8 days; had 8 conversions and 4 joined our Church and the Church revived. The 8th day of the meeting I received a note from my wife that our baby was sick. At 11 o'clock I closed the meeting and started home; found our sweet little boy with a hot fever and in the care of young Dr. Wm. Walton. I think the case has been skillfully handled by him. None need to hesitate in having him when sick, for he knows what he is doing. He has a bright future before him as a physician. This is ten days our baby has been sick. I think it is better. Pray for our sweet baby.

G. B. GRIFFIN, P. C.

Aug. 15.

DON'T FRET.

Six working days a week; that's all you can get unless you steal from Sunday, and if your business requires you to steal either time or money, you'd better give it up and get into something with more honesty and less profit in it. What you can't finish this week pospone until next, or forever; and what sticks out over the end of the year saw it off and put in the stove. Four seasons have past and that's all there is. You must make a fresh start every year. It isn't any easy matter to learn how to do this, but you've got to learn it sometime, either before you die or when you die; why not learn early and get the good and the comfort of it? Every day of my life the evening is apt to find something on my program that I haven't got to. I say "Maybe I wont do that tomorrow," and as a rule I don't. I go to sleep and forget about it. Every year with uncompleted work on my hands, and that year ends that work. I'm not going to drag it along with me into a new year. I used to do that, so that about half the time I was working six weeks ago instead of today, and dragging, wearisome business it was. When you die there will be unfinished work and raveled out plans on your hands. Then what are you going to do? Take it to heaven with you and bother and drag along with it there? Not much you won't. Well, then, why not learn to drop some of it here? It is a lesson not so easily learned, but, once learned, it is more refreshing than a glass of cool milk to the lips of the man with the grip.—Burdett.

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CHURCH EXTENSION NOTICE:

To the brethren of the three Conferences in Arkansas: By the request of the Parent Board, conveyed through Dr. Morton, I will represent the cause of Church Extension at the Arkansas Conference at Bentonville, Nov. 30; Little Rock Conference at Magnolia, Dec. 7; and the White River Conference at Batesville, Dec. 14. Let the Secretaries of each Conference Board and all parties having business with the Parent Board be prompt and ready to settle. Let the pastors urge before their people the claim for Church Extension and report the assessments in full.

G. T. SULLIVAN,
Sec. Mem. Conf. Bd.

Covington, Tenn., Aug. 16.

We have had in recent years in these United States many notable examples of the power of public opinion. Close upon the overthrow of the Louisiana Lottery comes the action of the Federal Congress closing the gates of the World's Fair on Sunday. In such facts, there are grounds of encouragement. When the upright citizens of the country, without respect to political affiliations, band themselves together to accomplish any great moral object, they are able to do it.—Christian Advocate.

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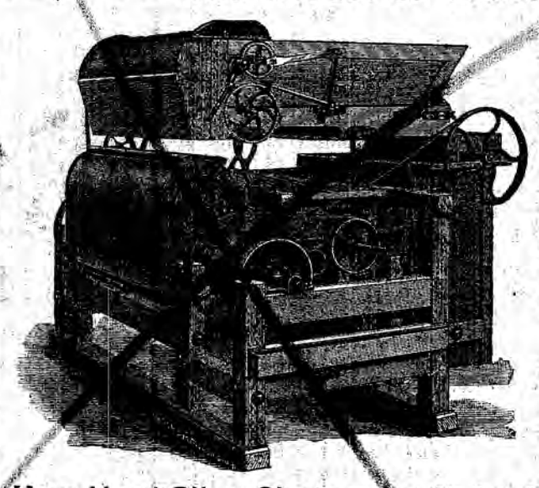

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Z. T. BENNETT, D.D., Editor

GEORGE THORNBURGH, Business Manager.

THURSDAY, AUGUST 25, 1892

OFF AND BACK.

In filling our appointments in Baxter, Marion, Boone, Carroll, Madison, Washington and Benton counties we were absent from our office just fourteen days, which were so fully occupied in traveling, preaching and working for this paper, that we neither sat nor lay down for rest one hour at one time on any week day. A report of our journeyings and observations will be written for two or more issues of this paper—we had no time to write during our absence. Sincerely grateful for a safe trip, the uniform courtesy of the people we met, and the cordial welcome and great kindness of many brethren, we returned to our office Tuesday morning much fatigued and too late, after editing contributed matter and writing many personal and other notes, to prepare the usual grist of editorials. Considerate readers will excuse this enforced neglect of duty.

AN UNHEARD OF PROCEDURE

MR. EDITOR:—In The Way of Life (a small paper published at Atlanta, Ga.) of Aug. 10, in an article written by W. B. Godby, this startling notice and call for volunteers occurred: "Readers of The Way of Life, take notice: Rev. ——, P. E. at ——, Arkansas, wants sanctified preachers for his District. Applicants please address him." I do not know that this call was authorized by "Rev. ——, P. E. at ——, Ark.," and hence I have not given his name. Both name and post-office are given in the Way of Life. If Rev. ——, P. E. at ——, Ark., did not authorize such a notice to be given and such a call to be made, he owes it to himself and the preachers of that District, against whom this is a most damaging reflection, to make all possible haste to disclaim and correct this indirect charge upon his brethren and co-laborers—brethren whom the Conference has endorsed and sent out as worthy men and accredited ministers of the gospel of Christ. If he did authorize Rev. W. B. Godby to make this announcement and call for volunteers to supplant these preachers and take charge of their fields of labor, and by that act has yielded to a clique, or a partisan spirit in the Church, he has demonstrated his unworthiness for the place he occupies. And the preachers of that District might find a plausible excuse for "feeding him out of the same spoon," by giving notice that they wanted a worthy man for P. E. on their District. If the Rev. W. B. Godby fabricated this whole affair and thereby advertised the preachers of —— District in Ark. three months and more in advance of the session of their Conference, that their P. E. intended to "bounce" them and fill their places with strange and untried men in these fields of labor, then we have enough of W.B. Godby in Arkansas. Our preachers have a hard enough time, even when they have the sympathies and co-operation of their Presiding Elders. But when they are notified over three months in advance, that they and their families are to be turned out of house and home and sent adrift, then truly you have worked a hardship upon these burden-bearers, "of whom the world is not worthy." Where is either the *law* or *usage* for this strange announcement and call for volunteers? In the name of Methodism and in behalf of these preachers, I protest against such unjust insinuations and implications and such a lawless, arbitrary procedure.

It is to be hoped that Rev. ——, P. E. at ——, Arkansas, will clear this matter up, disclaim such revolutionary proceedings and set things right before the Methodists of Arkansas. Otherwise he merits and will stand in bad plight before his brethren. With malice toward none, but a love for the right and fidelity to my Church, I subscribe myself,

THOS. H. WARE.

Prescott, Aug. 13.

While we most heartily deplore the provocation for Bro. Ware's timely protest, we are disposed to hope no Presiding Elder of our Church in this State really authorized or approved the notice quoted above. We have not yet seen that issue of the Way of Life, but we are informed, that Rev. S. F. Dykes is the Presiding Elder named in it, and referred to by Bro. Ware. At present we forbear other remarks, sincerely trusting our growing and united Church in this State may not be afflicted with the unwise and harmful contentions witnessed where Rev. W. B. Godbey has labored in Kentucky especially. From the disrupting evils of such controversy, may the good Lord deliver us.

MONDAY MEDITATIONS.

The natural man sees no sense in spiritual things. Paul says "they are foolishness unto him, neither can he know them because they are spiritually discerned." The only argument for religion, true and undiluted, which the natural man can comprehend and which he can not refute is that expressed in terms of daily life—that is, in consistent and persistent good conduct. To live a true and noble Christian life is to translate the mysteries of spiritual religion into the vernacular of this world.

And yet the Christian must be thoroughly conversant with the language he translates. He is God's interpreter. He must therefore understand God's speech as well as the world's. There never was a time when Christians should cultivate the heavenly conversation more earnestly than in this material age. Communion with God in Christ is absolutely necessary to communicating with the world about God in Christ. The world looks through a magnifying glass at the fool who doesn't know what he is talking about. Patrick Henry, busy as was his life, spent an hour a day in reading, meditation and prayer.

It is much easier to translate from a foreign language into one's native tongue than the reverse. An angel would have to live among us a long time before he could become a good enough linguist to tell us of heavenly things in words that we could understand, and then his celestial brogue would keep him from touching our hearts as effectually as a poor struggling mortal of flesh and blood who had been with Jesus. Sometimes a weak man whose spiritual thought and language are feeble and lame makes an excellent translation by the way he lives. The story of the heathen who died with no other bit of knowledge than that Jesus died for sinners, gives deeper insight into the policy of the kingdom of heaven than can be imparted by scribes well instructed in the law. Quality has more to do with the value of knowledge than quantity. "The foolishness of God is wiser than men." The wisdom of God in a mystery taught by the Holy Ghost is of supremest value. "He shall guide you into all truth."

Don't put on. Be yourself, live in your own way, speak in your own style. A noble life is always backed by a pure and honest heart. As time moves on, the world more and more regards a person for the honest efforts of his life. Cant is depreciating every day. Art itself, when detected in the practical affairs of life, is reproached and commanded to return to its proper place. But honest effort and honest conduct always win admiration, if not success. Face to face with the stern realities of life, we must promptly do the duties that fall to our lot *in our own way*. No man ever magnified himself in the eyes of his fellows by imitating some one else. Instead of praise, such a course brings contempt. It is useless, it accomplishes nothing. The sun shines by its own light, the moon by borrowed light. By means of a powerful lense you can ignite any combustible with sunshine, but whoever heard of a piece of dry cotton being set afire by concentrated moonshine? J. M. H.

Rev. Watson Young, in the Homiletic Review, under the question, "Who are the Enemies of the Saloon?" shows who are its friends: "Who are the enemies of the saloon? Not the man who is engaged in the manufacture or sale of intoxicants. His money is there, and he will not fight against his own purse. Not the man who by vote or influence gives aid and comfort to the saloon, directly or otherwise. Not the man who, by his patronage, aids in building up the saloon. Not the man who advises that the law of God shall be broken, in order that the saloon may be enabled to sell wine and beer on the Sabbath. Not the man who would throw around the saloon the protection of the law, and intrench it in high license, and in a certain factitious respectability, arising from its standing before the law. And not the man who makes an alliance with the saloon for the sake of office or emoluments; or the man who depends in whole, or in part, upon the blood-stained wages of the saloon for his support."—Ex.

Our religion is poor and useless unless it enters into the smallest details of private life, and reminds us of our plain duty in our daily intercourse with the world. What we need, above all else, is moral courage and manly self-respect—courage to be rather than to seem, courage to resist the temptation to fraud and sham, and not pretend to be any richer or finer or wiser or better than we really are. What we need are men so high-minded and conscientious that they can preserve their own integrity against the vain seductions of society and the foolish solicitations of friends. And we need women who are so pure, modest and self-possessed, that the fashionable world has no bribe to offer them—women who have no appearances to keep up except the simple desire to be true to themselves, and cultivate the gifts of a Christian character; women who would rather practice the closest economy than (by their waste and extravagance) run their husbands into debt; women whose native dignity and sweetness make them the real queens of society or, what is better still, the guardian angels and noble, presiding geniuses of their own homes; women who have nothing to conceal, and so can look the world bravely in the face, and say: "My income is so much a year, and I don't care who knows it; it will not allow me to live beyond a certain rate, nor to dress beyond a certain style, nor to entertain except in a modest way. My first duty is to my home, to those whom God has placed with me there, and to such means of self-culture as are there within my reach. Beyond this I do not aspire; and if the gay, proud, luxurious world chooses to look in upon us, it must take us just as we are, without any pretences of any kind." Yes, women are needed—pure-minded, noble, gracious, dignified women—more than men, to effect this reformation.—Rev. George W. Cutter.

MIXED WHEAT AND CHAFF.

Recently we were in one of the great metropolitan centres of the South, a city of 100,000 inhabitants and rich in manufactures and the commerce of cotton. A friend carried us through an unfinished church building estimated when finished to cost $150,000. In all its appointments it is a model so far as taste, convenience and elegance are concerned. It set us to thinking when we were again comfortably fixed in our shady retreat. And on this wise: A serious cry of the Christian ministry and a matter which burdens the heart of many a devout layman is:—"How shall we reach the masses"? It is a question which has brought forth numerous replies from some of the brainiest and most consecrated men of the age. But, whatever the means suggested or the course best to be pursued, the fact remains that the "masses" are not reached and that hardly a tenth of the population of our cities ever cross the threshold of a church. We preachers address twice each Sunday our same little "gang" with occasional slight variation, while within a radius of three blocks from us can be found a crowd twice or three times as large as our congregation, who have no thought of our worship and no interest whatever in our religion. They are indifferet or positively antagonistic. To overcome this indifference and allay this antagonism is the work of the Christian Church. A large majority of them are poor or in "moderate circumstances," which means relatively poor. A magnificent church edifice repels them for reasons well-known, pride, jealousy of wealth, envy and a natural indisposition to attempt to be religious. A modest, unpretentious building, full of warm hearts, helping hands and generous invitations, has far better chance to strike a chord of sympathy in their bosoms and elicit some sort of outward response. The hard hand of poverty feels a twinge of pain when it touches the soft fingers of wealth. The association of the two even in the house of God is more or less strained. Costly surroundings and magnificent equipments but intensify a feeling of uneasiness and a spirit of disquiet. Of course we all know how foolish and nonsensical is this extreme sensitiveness, still, until there is a radical change in the constitution of human nature it will always be so. But to return to the $150,000 house of worship mentioned above. It affords at least one answer to the question, "How shall we reach the masses." The auditorium will seat some fifteen hundred people. The average Sunday congregation, unless the pulpit is supplied with an extra "drawing" man, will be about 700—a liberal estimate — and these composed of people mostly "well-fixed" and those who are splendidly "fixed" financially. Now then. It is easily admitted that $10,000 will build and equip nicely a very handsome church which will seat from 800 to 1,000 people and which, if located well in a thickly settled district, will have an average Sunday congregation of from 400 to 500. To divide this $150,000 we shall have fifteen $10,000 houses which will preach the Gospel on an average to 7,500 people, while the entire sum expended in one building will preach it to but 700, a difference of 6,800 souls to whom is given the "Word of Life." We submit: which is the better policy, which evinces the most of common-sense, which is most in harmony with the genius of religion and which is most in accord with the spirit of the Savior's command, the one house or the fifteen? The large and costly one house naturally recalls the lines of the Puritan, Praed, written when the old house in which Phillip Doddridge used to preach was partially torn away to make room for a more imposing edifice:

> "The Church is larger than before,
> You reach it by a carriage entry.
> It holds three hundred people more
> And pews are fitted up for gentry."

Be it understood, if you please, this scribe is not a believer in the rule which some have adopted, that "He who was born in a manger should be preached in a barn." Our plea is for less costly churches and more of them, so that the greater number of people may have a church home. The rivalry which is seen to exist among Denominations as to which shall have the costliest buildings is to be deplored. It certainly ministers more to pride than to piety. It has the air of injustice to the great outlying masses of humanity who want two kinds of bread to eat, the bread of the field and the bread of Life. Pick out the wheat if you wish from this chaff. In all our large cities we find marvelously fine buildings, monumental piles of brick and stone and marble, ornate, magnificent displays of "frozen music," whose lofty towers grow as near to heaven as the laws of gravitation will permit and which we call "houses of God." Under their shadows beggars beg, thieves steal, tramps hide, children cry, saloons hold hellish orgies and bagnios flourish. Vice and misery crouch and crawl, virtue sells itself for bread. The sweltering, seething, insectivorous mass of humanity cries and shrieks and moans in pain and the Church gives it what—simply stones. If we had more churches, less stylish, less magnificent in their proportions, more inviting to the poor and middle classes, it seems to us our religion would be far more practical, more in consonance with the genuis of the New Testament, and withal could more fully accomplish the work for which its divine Founder called it into existence.

Might not a multiplicity of less costly churches too, reach and remedy another trouble which has given no small concern to most of the Denominations, viz:—Pastorless Churches and churchless pastors? A big Church demands a "big gun" to do its thundering, and sad to say "big guns" are a scarce commodity. Most of our guns are of small or medium calibre, but so made as to do effective execution if planted in the right positions. They will not fit in the hundred and fifty thousand dollar houses, but they will do admirable work in the ten thousand dollar places.

It is a pitiful thing to see a good man, well qualified, scholarly, earnest, intelligent, waiting, hoping and praying through the weary months for some opening to occur where he may find employment as a preacher. His family look to him for support and he looks to the Church, but gets no relief. One is not surprised that many men whom God has called to the ministry and who are able to do the noblest of work, seeing this state of things are at once deterred from entering the ranks.

But this must close, not however, until we insist that our intention is not to impugn the motives of good men and wealthy who want magnificent churches. The people who have much money and spend it cheerfully in ornate and costly houses of worship have unquestionably the right to do so. We simply ask, in view of the needs of humanity, in view of the social and religious condition of the masses, is it the best way? Is there no danger along that line? If it be suggested that Solomon's Temple indicates something of the character and style of building which should be had when we commence to build for God, we would respectfully reply that the Temple was the one house and that for one great distinctive and honored nation. It was a national house and should have been in keeping with the national wealth and dignity. If there is no wheat in all this, let it all go for chaff. JULIEN C. BROWN.

Batesville, Aug.—

Much humor is discovered in certain quarters in the fact that the "Sabbatarians" and the Chicago Saloonkeepers alike desire the closing of the World's Fair on Sundays. A caustic pencil presents a Pecksniffian person as the Sabbath advocate, in company with an unmistakable specimen of the worst kind of saloonkeeper, a strange partnership indeed, if there were a designed partnership. Some very sober-minded and intelligent people find in the coincidence of this Sunday closing combination simply an argument in favor of opening the Fair on Sundays and nothing more. Followed to its legitimate conclusion, however, the combination argues the fact that the saloonkeepers expect to make money out of a large portion of the Fair visiting crowds, and that since it is more likely than not that liquor will be sold at the Fair it is more than ever desirable that the institution be closed on Sundays. For our own part we are not over anxious to believe that the great host of visitors who will be in Chicago during the Fair period are of such a character that they are bound to flood the saloons on the Sabbath day if they cannot file through the Fair gates. Chicago is to be pitied if it is to be invaded by such a horde. That among the fringe of Chicago's visiting population there will be some of the baser elements we doubt not, and rumsellers and pickpockets will reap a harvest, but past experience shows that these international expositions are for the most part visited by intelligent and orderly persons. It is much to be wished that our Fair, unique as it will be in many ways, might pay tribute to the best temperance sentiment of America, by keeping out the rum traffic. This and a strict observance of the American Sunday would make the Fair a triumph of American order and morality.—N. Y. Observer.

MANLESS CHURCHES.

We reprint in full the following editorial from the Epworth Herald of July 9:

MANLESS CHURCHES.

You have noticed the absence of men at church. The estimates are that two-thirds of our church members are women, and that they do about three-fourths of all religious work. The estimate is probably none too large. The day seems to be at hand when "seven women shall take hold upon one man." If this condition of things grows we may look for manless churches in the coming days.

(1) Why is it that out of eleven millions of men in our country between the ages of eighteen and forty-five only one million belong to the Church? Various reasons may be given. (2) The fact that men are less susceptible to religious impressions than women is often referred to. There is something in it. And yet it is not an adequate argument. The motives of the Gospel are powerful enough to affect the nature of man as well as that of woman. (3) A better reason is found in the temptations incident to the public life which man leads. He is constantly exposed to worldly influences, and his attention is largely devoted to worldly ends. He also has opportunity to see more of the inconsistencies and failures of professing Christians than do women. Too many church members are as unreliable in business as are the world's people. Gross deceptions are practiced. Frauds are perpetrated. When discovered they shake confidence, not only in individual Christians, but also in the class of which they are conspicuous members. Moreover, the standards of manhood are often very low among men. They admire shrewdness and muscle, and often fail to appreciate frankness and grace. Then the multiplication of social organizations has tended to win men from the Church. (4) Thousands of nominally Christian men are more devoted to the lodge room than to the Church prayer room. Then, again, men are often excused from religious responsibilities and work because they are pushed with their secular duties and not being actively employed churchwise they lose what spirituality they have.

But there is a hopeful view of the case. Religious women can do much to make religious men. "The hand that rocks the cradle rules the world." The influence of a consecrated mother is almost without limit. The boys must be saved. They must be trained in intelligent devotion to the Church; they must grow up in full sympathy with its activities. That will hold them in after years. Here is great work for the Junior League. We must lay hold of the boys, pass them from the Junior into the Senior League, and tie them to the Church and its institutions with bands of steel.

Not in any controversial spirit do we call attention to this suggestive article, whose spirit we approve. On the points marked, however, questions for thought arise. 1. By what means is it ascertained that one million, more or less, of eleven millions of men between eighteen and forty-five belong to the Church?

2. What is the definition of "religious impressions" as here used? Children of both sexes are more susceptible to religious impressions than either grown men or grown women. It may be doubted whether the average woman and the average man placed in the same circumstances are more or less susceptible to religious impressions, though it must be admitted that the nature of woman is more impressionable in the realm of sentiment, fancy, and emotion than that of man.

3. This is a powerful reason for a difference. Yet such men in the early days of Methodism furnished a majority of its converts, and developed, after adopting the standards of the Gospel, into the most powerful preachers and the most self-denying Christians.

4. This is true, but it is a fact that the existence of these organizations tends rather to occupy men so that they do not come under Gospel influences, than to win them from the Church. The nominally Christian men spoken of, whose number is vast, are members of the Church, and therefore in the million, or whatever number is referred to in paragraph one.

* * * * * *

A serious consideration is, that the number of men in the Church has steadily decreased relatively to the number of women during the past forty years. Forty years ago statistics were taken in New England which showed that three-sevenths of the membership of the Protestant Churches were men. Since that time those who were boys or have been born since constitute the men of the present time. What, then, have the religious women been doing that the number of religious men should be diminishing?

The truth in the editorial as to the small number of men between eighteen and forty-five is of wide significance. The Church should give great attention to it. The number of able men to fill official positions is vastly smaller than it was thirty years ago in the Methodist Episcopal Church. Many of our societies today are unable to furnish suitable men for these positions; men of responsibility as trustees, of intelligence, versatility, commanding piety as class leaders, of business sense combined with liberality as stewards, to say nothing of local preachers—a class that contained many in former years who could ascend the pulpit—like the late Isaac P. Cook, of Baltimore, and many others that could be mentioned—and deliver discourses which in the combined weight of their personal character and ability laid the foundations of churches and developed Methodism in settled communities where existing churches were apathetic and indolent; speaking in such a way as to command the attention and respect of the men for whom they worked during the week, who in numberless instances sat at their feet and were instructed in the way of salvation, and became pillars in the Church.

The difficulty is deeper than the plummet of this editorial. The fact, however, that underlies it shows how absurd many of the remarks that, if the Church were to unite as one man at the ballot, it could reform the country. It never could unite as one man unless it were done by authority, and to that none should submit; but if it could, and every member of the Methodist Episcopal Church voted one ticket, it could not accomplish what is alleged.

Wherever the Churches of a town are practically manless they exert comparatively little influence upon the morality of the region; such a Church is an anomaly. The women who compose them, and the few men in them, and the minister, should apply their best thought and most earnest prayer to conduct the Churches in the best way to induce men to join them, and not merely to join them, but to work vigorously in their support. Wherever the proper proportions of men are in the Church there is a mighty moral power which sustains family training—the consecrated mother being upheld by the consecrated father—purifies the ballot, either burns out or freezes out the open practice of vice, and more and more restricts the territory in which the rum-seller, the gambler, the anarchist, and the fashionable idler find their recruits.—N. Y. Advocate.

PERSONAL AND OTHER NOTES

It is with sadness that we announce the death of Sister Parsons, wife of our brother, Rev. Geo. E. Parsons. She died at St. Charles, Aug. 15. Bro. Parsons asks the prayers of the brethren for himself and motherless children. Your request will be granted, Bro. Parsons, and you and your little ones will be borne to that God whose mercies are so great and whose lovingkindness never fails, tho' it may at times be clouded in mystery. T.

Their numerous friends will be delighted to learn, that Mrs. H. H. Watson was able to be removed from Magnolia to this city Tuesday evening. Bro. Watson expects to go on Friday to Maumelle camp-meeting.

Prof. H. H. Cherry of Cherry Bros.' Business and English School, Bowling Green, Ky., called Wednesday.

Rev. I. F. Harris writes us under date of Aug. 19: "We have had a good meeting at Springfield, resulting in 67 conversions. I send you eleven new subscriptions to THE ARKANSAS METHODIST. You will hear from me again before long." A revival that arouses a desire to read church papers is real and permanent. A meeting that creates no thirst for religious literature will fail largely of permanency. They shout *in* in the summer and freeze *out* in the winter.

Rev. John B. Thomas writes from Thornton, Ark.: "Have held two protracted meetings. The Lord was with us in saving power. Some 15 souls converted and the Church wonderfully revived."

Bro. Porter writes that Bro. Stone, assisted by Bro. Traylor, is holding a meeting at Mulberry, and that God is crowning their labors with success.

Rev. O. E. Brown, A.B., B.D., who was elected Professor of Ecclesiastical History in Vanderbilt University, has accepted the position and is now on ocean for America. Bro. Brown has spent the last two years in China in our mission. He did very acceptable work for our Church at Merrilton after Dr. J. W. Boswell's election to the Advocate staff. He is a sweet-spirited Christian gentleman, of masterly intellect and thorough and accurate scholarship. He will be sure to take front rank among the Vanderbilt men in the near future. J. M. H.

Rev. A. T. Ramsey, who is traveling in the White River Conference in the interest of Hendrix College, spent Sunday in the city. He reports the prospect for Hendrix very flattering. They expect to open with 200 students.

Bro. W. H. Kennedy of Memphis writes: "Dr. Samuel Watson by the Quarterly Conference of the Central Methodist Church was licensed to preach and will make application to the Memphis Conference convening at Mayfield, Ky., Nov. 30, to have the Conference restore him to orders. This will be good news to his many friends in the Arkansas Conferences, who have known him in days gone by as one of our most beloved itinerant Methodist preachers. Nothing but Christ and him crucified can satisfy the old veterans of the cross. Let us all rejoice with our friend and brother in his taking up the banner of our Captain and although feeble, strength will be given him to bear it above the waves when the Master says, Onward, Christian soldier."

Returning home Monday p. m. we were deeply pained by the shocking intelligence, that Hon. J. F. Rives, Jr., had committed suicide by shooting himself with a revolver Sunday

ARKANSAS METHODIST.
THURSDAY, AUGUST 25, 1892.

night last at his home in Searcy. It is reported he was mentally deranged from recent, excessive drinking and the use of morphine under great depression from business troubles. To his father and sister and especially his wife and five dear little girls we offer assurance of heartfelt sympathy in their untimely and overwhelming bereavement. Sad, sad!

Rev. Jas. A. Anderson informs us, that the printer lost two names that he wrote as District solicitors for the payment of our missionary debt, and requests that we say Rev. B. C. Matthews was appointed for the Dardanelle District.

Rev. B. C. Matthews, P. C. of Russellville station, has gone on a visit of two weeks to Union City, Tenn., where his wife is under treatment for sore eyes.

From our highly esteemed brother, Dr. C. M. Green, late of Morrilton, we have received a very cordial invitation to attend the Siloam Springs camp-meeting, beginning on Friday before the third Sunday in September. He says they have the best water in Arkansas, will have plenty of apples and hope to have a good time.

We invite attention on page 3 to the notice from Rev. G. T. Sullivan of the Memphis Conference. He will visit our Conferences in this State in behalf of the Board of Church Extension and will receive a hearty, brotherly welcome.

At the request of Rev. H. H. Watson, P. E., Dr. J. R. Harvey attended the Quarterly meeting for Hickory Plains circuit. He reported pleasant and profitable services, nine accessions to our Church, and Rev. K. W. Dodson doing good work in that charge. Dr. Harvey brought us five new subscribers for this paper.

Dr. J. R. Harvey is now in charge, as Superintendent, of the State School for the Blind—Dr. J. H. Dye having removed this week to Galloway College, Searcy.

From the N. O. Advocate we learn Bishop Galloway sailed for home Aug. 13, after a brief visit to the gay capital of France.

Monday we traveled a short distance with Rev. J. H. Meyers, who has had some good meetings on the Clarksville circuit, and was then going to assist Rev. G. W. Boyles a few days at Knoxville.

At Huntsville we learned with much regret, that Rev. B. Monk is still suffering greatly from sore eyes—one nearly destroyed. It is probable he will yet have to leave his charge.

After much suffering for three weeks Col. E. A. Warren died Tuesday p.m. at his home in Texarkana, aged 52 years. For many years he had been one of the prominent journalists of this State. To the bereaved ones we tender condolence in their sorrow.

Last week the reports of the condition of Gov. J. P. Eagle, now in Kentucky, indicated grave doubt of his recovery. Our readers will be gratified to hear his condition has since improved.

☞Brother Pastor, if you now try earnestly and judiciously, you can surely get some new subscribers for THE ARKANSAS METHODIST under our credit offer to send it to any members of our Church, promising to pay for it by the session of their Conference.

The Editor of this paper expects to attend Davidson camp-meeting Sunday and Monday next.

Rev. J. F. Jernigan, who is assisting in a meeting at Mammoth Springs, reports a gracious revival, 14 conversions, many serious persons, and the interest increasing.

Mrs. Col. Baber of Walnut Ridge is visiting the family of our Business Manager.

Bro. Laird of Jackson, Miss., gave us a friendly call last week. He is a brother of Bro. R. M. Laird of Jackson county.

His many friends will sympathize with Rev. W. S. Southworth, P. C. of Evening Shade C't, in his bereavement by the death of his sister, Aug. 4, from cancer on her tongue. After long and intense suffering with patient submission, she was released from the body to live in glory. May the bereaved be sweetly comforted in the blessed assurance, that 'earth has no sorrow which heaven can not cure.'

ATLANTA C'T.—I closed a meeting at Maryville yesterday. The Church was revived, about 20 conversions, 17 accessions, several family altars erected. God be praised.
J. H. BRADFORD.
Atlanta, Aug. 20.

Willie Tillbrook
Son of
Mayor Tillbrook
of McKeesport, Pa., had a Scrofula bunch under one ear which the physican lanced and then it became a running sore, and was followed by erysipelas. Mrs. Tillbrook gave him
Hood's Sarsaparilla
the sore healed up, he became perfectly well and is now a lively, robust boy. Other parents whose children suffer from impure blood should profit by this example.

HOOD'S PILLS cure Habitual Constipation by restoring peristaltic action of the alimentary canal.

A CALL FOR HELP.

To all who may read this: Brethren, our Church at Cherry Valley is in jeopardy. We have a nice house 30 x50—16 ft. wall and it is almost completed, the mechanic completed his contract last Dec. and has been waiting patiently until a few days ago, when he instituted suit against the Church for his money—$175.00. And unless we get help in some way the house will be bound to sell, for we are not able to pay for it now. I write this, hoping that some friend or friends will come to our assistance. We will be glad to receive any amount that may be tendered for this purpose. To any wishing to send I will suggest that you send the amount you design to Dr. C. P. Jones, Cherry Valley, Ark., or to myself at Harrisburg, Ark. I am aware that times are hard, but a little from the many would not hurt any one, but would greatly relieve one of the churches of our beloved Methodism.

I have briefly given the conditions under which we are placed and we hope that no one will treat this matter lightly or pass it by unnoticed. I repeat that if we do not get assistance and that right speedily, the house will surely sell. Again I ask, help. Brethren and friends, help us. Whatever amounts that may be paid us will be reported in THE ARKANSAS METHODIST.

Fraternally,
A. J. BLAKEMORE.
Harrisburg, Aug. 18.

FIELD NOTES.

BEARDEN C'T.—We have held two protracted meetings and assisted in the third, all of which resulted in about 12 conversions. I have received 16 members during the year and I have dismissed nearly as many. Our second protracted meeting was in connection with our Sunday-school Conference, at which we had both a mental and spiritual feast. My third Quarterly meeting embraced last Saturday and Sunday. Our P. E., Rev. J. R. Cason, was on hand and though quite sick preached two splendid sermons and looked well after all the interests of the Church.
Aug. 12. J. S. NICHOLSON.

BOONEVILLE C'T.—Our meeting at Chismville was a complete success. Bro. J. M. C. Hamilton, our faithful pastor, was with us in the spirit of the Master. Also Bro. S. L. Hogan of the C. P. Church was with us doing faithful service in the pulpit and altar. Our meeting resulted in 65 conversions and the Church greatly revived and blessed. Large congregations attended night and day. After our meeting Bro. Hamilnton removed his tabernacle from our place to Mill Creek Mountain in the bounds of Bro. Winsett's work, the Charleston circuit. The meeting has been running a week and has been glorious from the first service. There have been about 30 conversions and prospects for many more.

I enjoyed the meeting so much at Chismville that I could not resist coming here also. From my heart I thank God for the Methodist Church and for such consecrated, unselfish men in her ministry as J. M. C. Hamilton and others. As a layman I feel that our Church ought to take good care of our preacher and help him more in his great work. Our people have resolved to build a Methodist church right away at Chismville. Then the Editor will come over and preach for us some, of course. Yours cordially,
W. A. BARTLEY.
Chismville, Aug. 20.

KING'S RIVER MISS.—The waters are being troubled mightily, "salvation's rolling on," and many precious souls are being healed. We began the work July 9 at Keels Creek, which lasted 10 days and resulted in 16 souls happily converted to our holy Christianity and 12 accessions and more to follow. We then closed out and went to Pleasant Ridge and began the work. There God blessed his people, Christians shouted for joy and sinners mourned on account of sin. We closed out the 10th night with 10 conversions and 14 accessions. Praise God from whom all blessings flow.
W. H. HATFIELD.

MT. IDA C'T.—The Lord has greatly blessed the people of Black Springs. Our Quarterly meeting convened the 6th and 7th. It being our purpose to protract, our dear Presiding Elder remained with us till the 9th, preaching to the edification of all desiring to lead Christian lives. As the meeting progressed the interest grew. Never have I seen a Church more willing to do any and every thing in their power for the salvation of souls. Methodists and Baptists worked alike, and were alike blessed in the conversion of their children and friends. Had 20 conversions, 10 accessions and others are expected to join. Some who made no public demonstration, have told me they were reclaimed from a backslidden state. God be praised! Bros. Miller and Tarber assisted in the early part of the meeting; also Bro. Watson of Kansas, who was here recuperating, rendered good assistance in the altar exercises. May the Lord restore him to health. Several penitents remained in the altar, and we felt sad to leave them, but other appointments claimed our time. Yours in Christ,
Aug. 19. J. Y. CHRISTMAS.

MARRIED.

Aug. 11, 1892, at the residence of Mr. M. N. Trantham, Mr. G. R. Akin to Miss Hattie M. Hogan. All of Drew Co., Ark., Rev. W. M. Crowson officiating.

At the residence of the bride's parents in Hot Springs, Ark., Aug. 17, 1892, Mr. William Peters of Lexington, Ky., to Miss Willie Barnett of Hot Springs, Rev. A. D. Jenkins officiating.

At the residence of the bride's father A. H. Hatfield, Aug. 14, 1892, by Rev. W. M. Taylor, Fred McCracken and Miss Annie Hatfield, both of Ozone, Ark.

SONG BOOKS.

We have on sale Triumphant Songs, Prayer and Praise, and our own Hymn and Tune Book.

A CURIOUS CATECHISM.

An Extract from a Lecture by Dr. S. B. Hartman at the Surgical Hotel, Columbus, Ohio.

Do you feel despondent, dull and dyspeptic? Then you have malaria. Does headache, dizziness and roaring in the head make you miserable? You surely have malaria. Is your tongue coated, taste bitter and stomach sour? Malaria is the cause, you may be certain. Do you shiver one moment, sweat the next, and burn up the next? That is the way malaria will serve you. Have you taken quinine till your head rings, swallowed arsenic till your nerves are unstrung, and destroyed your stomach with solutions of iron and strychnine, and your malaria no better? Do you want to get well, perfectly well, permanently well, free from malaria, drugs and doctors? I will tell you how you can do so, without fail.

Take two tablespoonfuls of Pe-ru-na before each meal, and a dose of Man-a-lin at bed-time, as directed on the label of the bottle, and you will soon feel better than ever before in your life, and no money could tempt you to go back to your old condition.

Send to The Pe-ru-na Drug Manufacturing Company for a free copy of the Family Physician No. 2, a complete treatise on malarial diseases, diarrhœa, cholera morbus, cholera infantum, nervous prostration, and other diseases of hot weather.

ATTENTION, PREACHERS!

Office of Preachers' Aid Association, Little Rock, Aug. 23 '92.

The following fees under Assessment No. 2 have been received since last report: Heretofore reported $131.00. Geo. M. Hill, $3; A. C. Millar, $3; B. F. Scott, $3; G. W. Logan, $3; W. W. Byers, $2; Joseph Turrentine, $3; J. M. C. Hamilton, (part) $1; E. N. Watson, $3; W. C. Adams, $3; R. W. McKay, $3; E. C. Castleberry, $3; W. H. Browning, $3; J. C. Rhodes, $3; R. T. Riley, $3; W. A. Pendergrass, $3; E. M. Davis, $3; F. E. Taylor, $3; J. M. G. Douglass, $3; Mrs. S. E. Douglas, $2; H. D. McKinnon, $3; Total to date $187.00.

JOHN B. BOND,
Sect'y-Treas.

We have for sale Catechisms as follows: Smith's Infant, 40 cts. a dozen; Thigpen's, a grade higher, 50 cts. a dozen; and Wesleyan in three grades—1st grade 40 cts. a dozen, 2nd grade 50 cts. and 3rd grade 60 cts. per dozen. These are all good Catechisms.

We have a large stock of Triumphant Songs, in the Note and Word editions, which we sell by the dozen or half dozen at less than the Chicago prices. This is the popular and excelleht book used in the Sam Jones meetings—and it is a cheap book.

Quarterly Meetings.

Batesville District.—4th Round H. T. Gregory, P. E. Oil Trough Miss, Oct, 1,2; Sulphur Rock Ct, 8,9; Calamine Ct,15,16; Ash Flat, Ct, 18; Melbourne Ct, 22,23; Evening Shade, Ct, 29, 30; Newburg Ct, Nov. 5,6; ViolaCt, 12,23; SalemCt, 19,20; Mountain View Ct 26,27; Cedar Grove Ct, Dec. 3,4; Batesville Sta, 6; West Batesville Miss. 7; Jamestown Ct, 8; Bethesda Ct, 10,11.

Dardanelle District, 4th Round, S.S. Key, P. E. Atkins ct Bells Chapel, August 13, 14; Appleton ct at Pea Ridge Sep't. 3, 4; Dover ct at Gravel Hill 10, 11. Danville ct at Danville 24, 25, Da danelle ct at Oak Grove Oct. 1, 2; Chickalah ct at Chickalah 8, 9; Rover ct at Rover 15, 16; Gravelly Hill at Gravelly Hill, 22, 23; Walnut Tree ct at Egypt 29, 30; Russellville Nov, 12, 13; Prairie View ct at Elizabeth Hall 19, 20; Dardanelle station 26, 27.

Gravel Hill camp-meeting will commence Saturday September 10. I hope all of the tent-holders will move in on the 9th.

Washington Dist, Fourth Round. Geo. M. Hill P. E. Lockesburg, Sep. 17, 18; Washington, 24, 25; Nashville, 25, 26. De-Ann, Oct. 1, 2; Emmett, 2, 3; Genoa, 8, 9; Fulton &C. H., 9, 10; MineralSp's., 15, 16. Center Pt., 22, 23; Chapel Hill, 29, 30; Little River, Nov. 5, 6 Richmond & R. C. 12 13; Peytonville 19 20; Hope 26 27; Prescott Dec. 3 4.

THE
TIME

will soon be here when you will go to the polls and cast your vote for your choice for Governor; but some of you will be disappointed, for only one candidate can be elected and there are three candidates in the field. But we assure you if you give us your trade we will see you are not disappointed. Your orders will be carefully filled. Satisfaction guaranteed.

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P. S. Our ice water is now ready. Call and get a drink when in the city, FREE.

NOTICE OF CONFIRMATION.

Notice is hereby given that the following described lands lying in the county of Pulaski and State of Arkansas, to-wit: The West part of the West part of Spanish Grant No. 497, and the East half of the North West quarter of Section seven (7) in Township one (1) North, Range eleven (11) West, containing 245 acres, were pursuant to law forfeited to the State for the non-payment of the taxes legally assessed thereon for the years 1873, 1874 and 1875, and on the 8th day of November, 1878, the Commissioner of State Lands at a public sale thereof duly advertised according to law, sold the same to me at and for the price and sum of One Hundred and Twenty-two Dollars and Fifty Cents ($122,50), which sum I then paid therefor, and said Commissioner then and thereupon executed and delivered to me a deed conveying said lands to me pursuant to law and to my said purchase, and I now own, hold, and claim title, to said lands by virtue of said sale and conveyance so made.

Now, all persons who can set up any right to the said lands so purchased, or any part thereof, in consequence of any informality or any irregularity or illegality connected with such sale, are called upon to show cause at the April Term A.D. 1893 of the Pulaski Chancery Court, why the sale so made should not be confirmed.
MATILDA A. DOOLEY.
John H, Cherry, Att'y.

WARNING ORDER.

Before T. W. Wilson, Justice of the Peace within and for Big Rock Township, Pulaski Co., Ark.
Hennegin, Bates & Co. vs. J. L. Curtis.
The defendant J. L. Curtis is warned to appear in this court within thirty days and answer the complaint of the plaintiff, Hennegin, Bates &Co.
Aug. 15th, 1892. T. W. WILSON, J. P.

ROANOKE COLLEGE. 46th YEAR BEGINS Sept. 14th. High Collegiate Standard. Also a Commercial Course. Separate Preparatory School. Healthful climate. Buildings improved steam heat. Expenses low. Catalogue, 8 views free. Address the PRESIDENT, Salem, Va.

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Perhaps no College on the Continent has had such a *Health Record*. During the present administration of 13 years there has never been a fatal case of sickness among the hundreds of girls from all parts of the South and Southwest.

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WARNING ORDER
In Pulaski Chancery Court.

Dudley E. Jones Co., Plantiff, *vs.* R. M. Fisher, et al, Defendants.

The defendant, R. M. Fisher, is warned to appear in this court within thirty days and answer the complaint of the plaintiff, Dudley E. Jones Co.
Aug, 5th, 1892. I. J. HICKS, Clerk.
By Chas M. Connor, D. C.
Ratcliffe & Fletcher, Sols, for Plff.

THE
Searcy College,
REV. SIDNEY H. BABCOCK, Pres.
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Tuition, from $2 to $5 per Month (4 Weeks).
Fall Session begins First Wednesday in September. Spring Session begins Third Wednesday in January. For handsome catalogue address
G. C. JONES, President.

ARKANSAS METHODIST
THURSDAY, AUGUST 25, 1892.

THE FAMILY.

BLOTTING OUT THE SUN.

More rapidly than the clouds roll athwart the sun do the exhalations from an erring heart blot out the face of the Sun of Righteousness. He who is growing up in forgetfulness of God, careless and prayerless from day to day—he who is living in pleasure, dead while he liveth—he to whom the world and its earthly hopes are all in all, and whose imagination, crowded with earthly images, never reaches to things beyond—above all, and worse than all, he who suffers the lower passions of his nature to pass into such a tyrannous and fatal curse that even his mind and conscience are corrupted and defiled—alas, for him the face of God is visible no longer, or visible only in gleams few and distant, and ever dimmer and more distant as life goes on. My brethren, above all my younger brethren, may you never know what this must be. In the gay, bright days of youth, unvexed by care, when pleasure has not yet stripped off her mask, a sinner may not feel the curse of living without God. But life is not always undisturbed. Men do live to lose all that they have gained; men do live to have their hearts eaten away into emptiness by bosom sins; men do live to be bereaved of all whom they have loved, and pass lonely to the grave; men do live to be wounded in their tenderest affections, and to see their children become their curse; men do live to lose health and to be racked by disease and anguish in every limb. Are you safe from these myriads of human misfortunes? Not one of you is safe from one of them; most, if not all of you, will live to experience one or more of them; and how will it be with you then? If you have seen God's face you can be peaceful and hopeful, if not happy, still; but if that face be turned away, how shall you bear such crushing burdens? How shall you pass that last dark river, beyond whose billows no fields for you will "stand dressed in living green?" O seek his face now; call ye upon him while he yet is nigh.—F. W. Farrar.

RELIGION AMONG OUR CHILDREN.

The decay of family religion is one of the most threatening spiritual perils of our day. It is attributable to various causes, some applicable in one case, others in other cases. But whatever the cause, the loss to the Church of Christ of so many of the rising youth of our homes is a calamity of the most destructive sweep. The children are the hope of the Church. The army of the Lord is to find its recruits most largely in the posterity of believers.

Some of the sources of the apparent defection may readily be ascertained. The widespread abandonment of religious instruction in the family and turning it over largely to the Sabbath-school, is real danger. The children are not made to learn the Word of God and the chatechism in our families, as was the custom among the pious in former days. The absence of this home instruction on the Sabbath is alarming.

Neglect of parents to seek the personal salvation of their own children by conversation and prayer with them, is responsible for many an unconverted son and daughter. Is this neglect due to loss of faith in Christ, or of belief in the danger of a sinful state? It surely cannot result from the failure of parental love and anxiety for their future.

The sad delinquency in religious duty, both in precept and example, among inconsistent or unbelieving fathers, may lead to doubt and disbelief in both sons and daughters. Children copy the life they see enacted before them day by day. A worldly spirit of a father may counteract all the preaching of the pulpit and the efforts of religious people to bring their children into the fold of Christ.

Growing worldiness, increased cares, and spiritual neglect of their own hearts and lives among mothers, may induce a spirit of neglect, leading eventually to opposition to religion among their dearest ones. If the mothers are indifferent, inactive and careless, what can withstand the influence of such an example in their homes over the hearts of those who naturally follow the leadings of a mother's life.

The multiplying enticements of unlawful and bewitching pleasure, with increasing indulgence in worldly amusements that seduce the heart away from Christ and His service, have destroyed the souls of many sons and daughters. This occurs under the very eyes and with the implied consent of non-remonstrating parents who do not govern their households in the fear of God, but let the world, unhindered, snatch the souls of their children from their hands.

Likewise a general laxity of interest and endeavor on the part of sincere Christians, who fail to persist earnestly and urgently in seeking the salvation of their young friends, is responsible for the loss of many precious helpers from the kingdom of our Master. Too many idlers in the vineyard of the Lord.

Discouragement and absence of faithful preaching, of remonstrance and exhortation on the part of the ministry, may account for the failure of many conversions. God's simple truth of the way of salvation through Christ, prepared with earnest prayer and preached with the unction of the Holy Spirit, may be wanting. And where the gospel is not thus preached souls will not be saved as they ought to be. Christ and Him crucified must be zealously preached.

The education of children separated from religion, in our public and private schools, the absence of the personal influence of godly and devoted teachers guiding children to Christ, leads to a want of love to the Church and to the Master among the rising youth. These are taught everything but how to love God and to live consecrated lives in the Master's service.

Alas! what a sad catalogue of reasons to account for the decrease of godliness and spiritual interest among the youth of our Churches! Is it any wonder that the spirit of alarm should have awakened Christian hearts at the ominous outlook? What will become of the Church of the future if our children grow up unconverted, unconsecrated?—Mid-Continent.

NOTES FROM ST. LOUIS.

The saloon is the bottomless pit, into which much of the money of the working man goes. This fact is beginning to manifest itself as never before. Many of the day laborers get good wages and could provide well for their families, but with many of them the trouble is that the money that they ought to pay for bread goes into the saloon. This is a fact. One of our finest grocery merchants says that he credits the working men till the end of the month at their request, but that they are constantly falling behind with him because they pay the saloonkeeper first and then they have not enough left to pay for what their wives and children have already consumed in their daily food. The saloon destroys the soul and the body. It impoverishes homes. It breaks up families. It takes the food and clothing from mothers and their little dependent children. Did you ever think of the heartless character of the saloonkeeper? He is a heartless wretch necessarily. His business makes him so.

If the men who are constant drinkers would just send in their money to the saloons and give it to the keepers without taking anything at all in return they would realize great gain in comparison with their present course. If a man should start out and sell over the country some new drug, that had never been heard of before and that would have the same ruinous effect upon men that whisky does, they would be caught up and hanged. The business of a horse-thief is harmless in comparison with that of the saloonkeeper.

L. PULLIAM.

WILL I BE LIKE YOU, PAPA ?

Papa had come home, and the children were glad to see him, for he played delightful games with them and told them wonderful stories. He loved his family, and though he had learned to look upon the wine when it was red, yet he was a kind and tender father to his children.

The family were in the sitting-room, and little six-year-old Freddie climbed on his father's knee and asked him all sorts of questions, and talked of what he would do when he got a big man, and asked if he would be like papa then; and finally, after looking long and seriously into his father's face, the boy inquired:

"Papa, when I grow up to be a man, will my nose be red like yours, and my face all swelled?"

The reddened face flushed redder, the tears started from the father's eyes, as he drew his boy to his bosom, and said in tones that thrilled the heart of the wife and mother with a strange new joy:

"No, Freddie, please God, you won't be like me when you get to be a man; and neither will your father, my boy, for from this hour he will lead a sober life."

A new light had dawned upon the father's mind. He had not thought of his little boy being like him; and that thought stirred his heart as it had not been stirred by sermon or oration, entreaty or exhortation. And yet, whose example should a child follow if not his father's? Let fathers take heed to their ways, and walk in paths where their children may safely follow them.—Christian Safeguard.

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Use Horsford's Acid Phosphate.

Dr. C. R. DAKE, Belleville, Ill., says: "I have found it, *and it alone*, to be capable of producing a sweet and natural sleep in cases of insomnia from overwork of the brain, which so often occurs in active professional and business men."

Our Epworth Organs are in demand just now. If you buy one you get a first class instrument at a low price.

Lack of vitality and color-matter in the bulbs causes the hair to fall out and turn gray. We recommend Hall's Hair Renewer to prevent baldness and grayness.

Children's Corner.

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

DEAR AUNT CARRIE:—I am a litboy six years old. Grandma and pa read the letters to me. I write and send you ten cents for the Kansas City Training School.

This little letter came to us in printed letters without any name. It was written on a bill head of Clower, Harris & Co., Dallas, Texas. I gave him credit for the ten cents under the name of a little six-year-old from Dallas, Texas. I guess this little man belongs to one of the families named in this firm, but I may be mistaken. One thing I know, he is a business boy. This dime may be the means of saving many little boys.

AUNT CARRIE.

Fourche Dam, Ark., Aug. 13.

DEAR AUNT CARRIE:—I take the pleasure of writing you a few lines to let you know that I am well. I do hope that this will not reach the dreadful waste basket. I have two brothers; one is very sick today. I will soon be 10 years of age—24th of this month. I spent a week out in the woods. My papa killed a fawn. I am a little missionary girl. I have $6 on my card. Our pastor is Rev. J. A. Henderson. We like him very much. I guess I will close as you have so many to answer. BLANCHIE CHENAULT.

Newburg, Ark., March 15.

DEAR AUNT CARRIE:—I am a country boy eight years old. I have one sister and one brother younger than myself and one brother in heaven. I am trying to live right, so I can meet him after while. I am going to school now; have never been to school more than three months in all. I have just finished the third reader, so you will please excuse this my first effort in letter writing. We take THE METHODIST and I like to read the children's corner. Our new preacher's name is J. R. Edwards. We like him well, but we still hold dear the name of our former pastor, F. M. Smith. He gave mite-boxes to some of us little folks last year and we collected $7.33 on this circuit for Foreign Missions. We are going to try again this year. Well, Aunt Carrie for fear my letter is too long I will close and if this escapes the waste basket I will write again. With best wishes for THE METHODIST, Aunt Carrie and all the cousins, I remain your loving nephew, RICHARD H. CAMPBELL.

Nashville, Ark., Aug. 14, 1892.

DEAR AUNT CARRIE:—I am a little girl seven years old. We take THE METHODIST and I love to read the little girls' letters. I wanted mamma to write me a letter to you, but she said I must do my own writing; so I hope you can read it and publish it, for I want to surprise papa. I go to Sunday-school every Sunday. My papa is my teacher. Bro. Baldridge is our Superintendent, and one of the best men you ever saw. Aunt Carrie I want to help furnish the room with the other little girls. Mamma gave me 25cts. for nursing little brother, so I send it to you. This is enough for a little girl to write at one time, so I will close with much love to you and little cousins,

Your niece,
CHLOE BELLE SMITH.

It is so nice to earn our own money. Children all earn their money, and we as parents often forget to tell them how to spend it. When we give to the Lord we are just putting money out on interest. The interest comes to us each day we live. If we give nothing to him then we are always in debt to him, always borrowing and never paying. We do not want to live that way, then let us gives a God has given. AUNT CARRIE.

Van Buren, Aug. 14.

DEAR AUNT CARRIE:—I am a little girl nine years old, and as I have never seen a letter in THE METHODIST from our town, I will try and write one. We have a nice church, Bro. W. H. H. Burns is our pastor. We have Sunday-school every Sunday. Dr. H. C. Johnson is the superintendent and Mrs. Chew is my teacher. I send a dime for myself and one for my little brother to help furnish a room in the S. B. and Training School. With best wishes for THE METHODIST, I am your little niece,

ELLA HAWKINS.

I am glad to know you and your little brother, but why did you not tell me your brother's name? I shall have to call him little Bro. Hawkins, for he must have credit in the list for his dime; and remember, you not only get credit here, but you get credit in another Book which will be opened and read one day when Aunt Carrie and all her nieces' and nephews' names shall be called.

AUNT CARRIE.

Forrest City, Ark., May 9, 1892.

DEAR AUNT CARRIE:—I have not seen any letters from this place, so I thought I would write one. I want to be one of your little nieces. I am a little girl 13 years old, but am not larger than one of 6 years. Mamma takes THE METHODIST and we all like it very much. I go to Sunday-school every Sunday. Mamma is my teacher. Bro. Bickley is our pastor and we all love him. I am a missionary worker. Pray for me, dear Aunt Carrie, that I may be useful in God's hands.

Your niece,
MAMIE LINDSAY.

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Tutt's Tiny Pills
To purge the bowels does not make them regular; it leaves them in worse condition than before. The liver is the seat of trouble and the remedy must act on it. Tutt's Tiny Liver Pills act directly on that organ, causing a free flow of bile, without which the bowels are always constipated. Price, 25c.
USE TUTT'S HAIR DYE; a perfect imitation of nature; impossible to detect it. Price, $1 per box. Office, 39 & 41 Park Place, New York.

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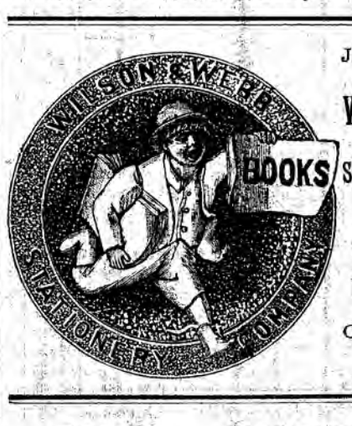

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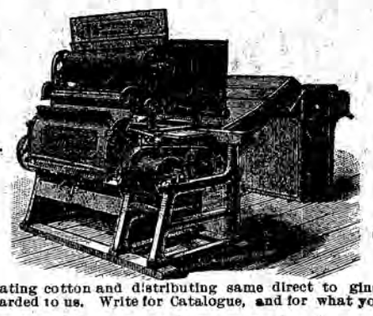

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WHY NOT GIVE THE
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Buy a can of EIGHTY-NINE from your grocer: give it a fair trial. That's all we ask. Two pound can for 50 cts. Smaller sizes if you want them.

ARKANSAS METHODIST.

THURSDAY, AUGUST 25, 1892.

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

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active, and vigorous. To relieve that tired feeling, depression of spirits, and nervous debility, no other medicine produces the speedy and permanent effect of Ayer's Sarsaparilla. F. O. Loring, Brockton, Mass., writes: "I am confident that anyone suffering from the effects of **scrofula**, general debility, want of appetite, depression of spirits, and lassitude will be cured

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

"Several years ago I was in a debilitated condition. Other remedies having failed, I began to take Ayer's Sarsaparilla, and was greatly benefited. As a Spring medicine, I consider it invaluable."—Mrs. L. S. Winchester, Holden, Me.

Ayer's Sarsaparilla

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Dr. J. C. AYER & CO., Lowell, Mass.

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OBITUARIES.

COWAN.—Atticus Montgomery Cowan, infant son of W. L. and M. E. Cowan, was born Nov. 23, 1888; departed this life May 18, 1892. He was indeed a lovly child, the light and joy of home; although so young he was a great comfort to his afflicted mother. He was bright and beautiful. He seemed to know he was his mamma's joy. He was so ready to do anything for her. When in the yard at play he knew she was watching for him. He would get in front of the door to play and look in at her and say, "See me mamma, see me." She sees him now more bright and beautiful. HIS AUNT.

Cumberland Presbyterian please copy.

CRABB.—Homer Hill, infant son of William T. and Carrie Mattie Crabb, was born Oct. 27, 1891, and died Aug. 1, 1892. He was indeed a lovely child, fine, plump and robust, always lively and frolicsome and ever ready to engage in a babyish frolic, in which he manifested a great deal of cunning wit for a child of his age. But disease laid its mighty grasp upon the infant form and defied every effort made to arrest its progress. But the death of the child did not sever the chords that bound that precious babe to the hearts of its parents, but rather lengthened them from earth to glory; and may vibrations of salvation play upon those chords and draw that father and mother closer to God each and every day they live. It is a great consolation to know, that if those parents live up to the discharge of their duty they will be welcomed home by that darling babe when they cross the river and land safely on the other shore. May they meet little Homer in heaven, is the wish of their brother,

WM. E. BIGGS.

EVANS.—Whereas, Our heavenly Father for a wise yet hidden purpose, did on July 25 take from our association our Sister, wife of our much loved pastor, E. N. Evans,

Resolved; That in her death we have lost a prototype of grace and Christian charity. Her young life, like the early rose, displayed its charms, disseminated its sweets, then passed away, leaving the brightness of a fulfilled mission behind her departed presence.

2. That the W. M. S. of Winfield Memorial Church has lost one of its purest members and most willing workers, and that our grief can only be assuaged by the assurance, that our Father doeth all things well.

3. That Bro. Evans and his precious little Edwin have the tenderest sympathy of this entire Society, and that we commend them earnestly and reverently in prayer to God, knowing that he alone can comfort the bereaved.

4. That we bow submissively to this sore affliction, having the promise of God, that all things shall work together for good to those who love and serve him.

5. That a copy of these resolutions be sent to THE ARKANSAS METHODIST, Woman's Missionary Advocate and also to Send Me for publication, and that they be placed on record in the Minutes of this meeting.

MISS M. F. DEES,
MRS. S. C. MORTON.

COWEN.—Martha Elizabeth Cowen (*nee* Blasingame), daughter of W. S. and M. E. Blasingame, was born in Texas, Aug. 21, 1862; was married to W. L. Cowen Aug. 25, 1887; died Feb. 3, 1892, in Carroll Co., I. T. Sister Mattie professed religion a the age of 5 years and joined the M. E. Church, South, and lived a consistent Christian until the day of her death. Her life was a beautiful model for Christian example. She never knew an evil thought; her every-day walk was upright; her conversation religious. She seemed to walk and talk with God every day of her life. I attended a meeting at which she professed sanctification. Her countenance shone like an angel's. I have been astonished at her consecrated life; it's worthy of imitation. Her sister Maggie writes me in regard to her last illness and says: Sister Mattie was patient in all her afflictions, cheerful and submissive. She was sick three years and suffered untold pain, but was never heard to murmur or complain. God gave her a precious boy to cheer her lonely hours of affliction, who was a joy to her; but it seems her cup was not bitter enough yet; nine months before her death she had to give up her boy. God took him back to himself and left her heart-broken and afflicted; but like David, she resolved to go to him. Now they are singing the song of redeeming love together in the land of rest. May God bless her aged mother and sisters and brothers. May her husband live faithful and meet his precious wife and babe where parting will be no more.

MRS. J. M. C. HAMILTON.

Cumberland Presbyterian please copy.

KERR.—At Jonesboro, Ark., of swamp fever, July 15, 1892, the spirit of Alfred J. Kerr peacefully passed over to the other shore. He had been sick only a few days, and in care of his brother he had started to his home at Heber, Ark., to die where mother, father, sisters and brothers could minister to his last earthly wants; but the messenger overtook him and he died away from home, and yet all that could be done by a kind people, a skillful physician and a devoted brother was done for him. We love to give praise to the worthy dead, and in Alfred Kerr we find a subject whose memory his relatives and many friends are proud to cherish. He was in his 23rd year and his life was characterized by uprightness. Reared by Christian parents, he was taught the way he should go, and he left most satisfactory evidence that he died in peace with his Maker. Death to him was only a dream. The news of his sudden death fell in sorrow upon our people, and as the sad intelligence passed from lip to lip the one expression by those who had known him almost from childhood was, "Alf. was a good, honest, upright young man." While we gazed into his grave we were carried back over many months of school work, when Alf. so faithfully acted the true student. We could not find a single act of his in deportment that would bear criticism. Our rule "Do right," was never to our knowledge broken by him. We were not surprised at all this. A natural inclination to do right, together with the example and training of Christian parents, made it an easy and pleasant task for him to keep himself on the side of right. Just as the sun sank behind the western horizon, July 16, his remains were lowered to their last resting place amid the weepings of relatives, whose sobs found a response in the sympathy and tears of scores of friends. A fervent and touching prayer was offered at the grave by Rev. A. N. Barlow, and the remains of Alfred Kerr were left to moulder back to earth; but his spirit had taken its flight to heaven, where he now sings the praise of God around the great white throne. A. WOODS.

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No. 25 sin. bug. harness, single trace, 1 1-2 in. 1 1-2 in saddle,	15.50

Double buggy har. from $15.00 to 25.00.
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J. W. GRAY, M. D.,

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Rev. J. W. Honnoll, Pastor of Methodist Church at Holly Springs, in a letter to New Orleans Christian Advocate of April 30, 1891, after discussing Tobacco and Liquor, says: "The Morphine Habit, which is such a curse in many places, is not so common here. We have in Holly Springs an Infirmary for those addicted to the Morphine Habit, presided over by Dr. Gray, one of our regular physicians, who never fails to cure the worst of cases sent to him."

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Enrolled	164	243
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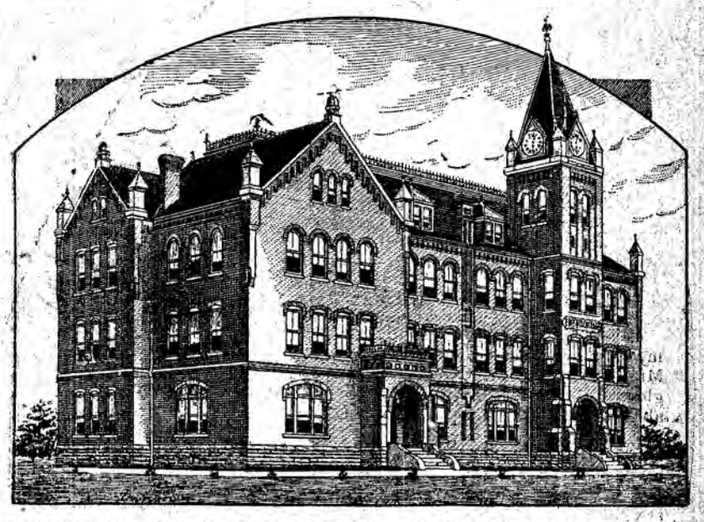

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ATTENDANCE: Last year 166 were enrolled, of whom 144 were non-resident, representing 42 counties and several States.

Fall Term begins Sept. 5, 1892. Winter Term begins Jan. 4, 1893. Spring Term begins March 29, 1893. Catalogue Free. Address

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Circulation over 10,000 every week; we guarantee that no issue shall be less than 10,000 copies.

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

THURSDAY, AUGUST 25, 1892.

FIELD NOTES

NEWBURG C'T.—I have just closed my second protracted service at Chapel Hill. We had 7 conversions and 2 accessions, several backsliders reclaimed. At Pleasant Grove, 13 professions and 10 accessions, with the Church greatly revived at each place. Have baptized several infants. Will begin at Newburg tomorrow. Pray for us. Bro. Craig of Melbourne C't assisted us at Chapel Hill. It was quite a feast to have this old veteran with us and to listen to his truly gospel sermons without mixture. Uncle Henry Hayes was present, but unable to take hold of the labor in his usual way. He is very feeble in body but strong in spirit. Bros. Anderson, Carder, Arnold and Thompson have done good service in these two meetings. These are local preachers on this charge. The outlook for the future I think is reasonably good. I press the claims of THE ARKANSAS METHODIST, and believe many of my people will subscribe soon. Pray for us.

Yours in Christ,
J. R. EDWARDS.

CAROLINA C'T.—Have just closed a glorious meeting at Holly Springs; 12 professions, 2 reclamations and the Church greatly revived. Bro. Beard of Camden circuit was with us three days and did some excellent preaching. His gospel trumpet gave forth no uncertain sound. A profound impression for good was produced, with results as mentioned above. Bro. Bascom Lanely, L. P., from Buckner C't, was with us one day and rendered efficient service. Very kindly yours,
Sutton, Aug. 13. BEN A. FEW.

WATTENSAS C'T.—Bro. Watson held our 3d Quarterly Conf. 13th. We were so glad to see him out. These people greatly pleased with him. Very sorry he could not stay longer. This is the eighth day since the meeting began. Great awakening on the subject of religion. The entire neighborhood seems to be aroused. Good attendance day and night. These people at New Bethel are an intelligent, well-behaved people. I love them very greatly. They know how and do make a preacher and his family feel at home among them. On Wednesday we had an old-fashioned class-meeting with good results. Brethren, hold class-meetings oftener. We have had to preach day and night, conduct prayer meetings, experience meetings, and do most of the singing. This is my fourth protracted meeting, fourth week, and as you know, my first year in the ministry, and so far none of the brethren have rendered me any assistance, save Bro. Dodson one sermon. I feel somewhat hurt, because the brethren have neglected me. Only one local preacher, and he a M. D. I have tried all week to get some one to do some baptizing for me, but have failed. Yet thank God I am not discouraged. Several conversions and 7 applications for membership, and the good work going on. Will close Sunday night. Have had several accessions at other places. This is my first field note. We hope to leave the work in good condition for next preacher.

S. C. DEAN, P. C.
New Bethel, Aug. 20.

JAMESTOWN C'T.—I have just closed my first protracted meeting, held at Mt. Zion appointment. Had a most glorious meeting; 28 professions, about 6 reclamations and the Church "set on fire." The meeting lasted about two weeks and closed with a number of penitents at the altar. Hated to quit, but I was broken down and duty called me elsewhere. In about eighty days we have visited eighty families and preached about forty times, and held a number of prayer-meetings and other services. This is no "fish story," Bro. Bennett. Pray for us. Yours in the work,
ABB E. HOLLOWAY.
Jamestown, Aug. 19.

DALARK C'T.—I closed a meeting last night at Caldwell's Chapel, which resulted in a gracious quickening of most of the membership. We had some good old fashioned Methodist shouting, and some earnest sincere covenanting for more earnest, devotion to God and duty in the future. The Church here had been very inactive all this year. No Sunday-school, no prayer or class-meetings. Of course it was a cold Church. It took hard work to get them revived but we think the work was thorough. They pledged themselves to meet at an early day and organize a prayer-meeting and Sunday-school. We predict it will not be so hard to have a revival there next year. God bless them.
C. M. KEITH,
Aug. 20.

HARRISBURG C'T.—We are having some good times; the Lord is blessing us. I closed my first revival of this season with good results. We had a good deep-rooted revival in the Church, in fact it was an old time jubilee; the woods were made vocal with songs of praise and hallelujahs. A number of backsliders reclaimed, about 15 conversions and 10 accessions and more will join. At this same Church, Pleasant Valley, last year we received into the Church 36. We are having a good time now at Clauch Chapel; 9 mourners last night, had 2 conversions, prospects good for a sweeping revival. Pray for us.
A. J. BLAKEMORE.
Aug. 18.

COLLEGEVILLE C'T.—We closed a good meeting at Mt. Zion last Sunday. The Church was wonderfully revived, several who had grown cold and backslidden rejoiced because of their reclamation. There were 8 conversions and 9 accessions to the Church. My health has been gradually declining for seven weeks. Revs. N. E. Bragg and G. E. Cameron, local preachers, have been doing faithful work on the circuit. Bro. Cameron now has charge of the circuit until my health improves. This change has been made by the advice of my physician and our P. E. Bro. Cameron is holding a good meeting this week at Bethel. Not being able to attend since the first of the week, I have tried to content myself by sending my "better half," as Cameron thinks her crying helps him to preach.

It is encouraging to hear almost every day that the good people of this circuit are anxiously praying for my recovery. There are many good people here, and I verily believe we have fallen in love with each other. Brethren, pray for us.
O. H. KEADLE.
La Belle, Aug. 20.

AUSTIN C'T.—I have held two meetings resulting in quickened faith and zeal of many of the members and the conversion of 8 or 9 souls. In the meeting at Mt. Tabor I asked the preachers who went out from that Church to attend. Bros. Moore, Adams and Nathan Bragg were present. Geo. Sexton and Willie McKay could not attend. This was greatly regretted. The preaching was good. What a pity that Bro. B. is not enrolled with the noble army of itinerants.
Aug. 22. J. S. CLOWER.

OZONE MISS.—We are having some gracious revivals on Ozone mission this year. We have held three protracted meetings this year. We had a good meeting at Ozone during the District Conference; several conversions, 3 accessions and more to follow. Our meeting at Cove Creek was a success. Bro. J. D. Edwards from the I. T. was with us most of the time, and did efficient work both in the pulpit and altar. Bro. W. F. Jacobs of the Protestant Church was with us and did good work. The meeting resulted in 8 conversions, 11 accessions and others to follow. The meeting at Low Gap seemed to be almost a failure, probably on account of so much rain. I am at Mt. Zion this week; the prospect is good for a good meeting. Pray for me. W. M. TAYLOR.
Ozone, Aug. 16.

FREE!

A Tennessee farmer, the subject of the accompanying portrait, gives the following remarkable statement which our readers are requested to show to their friends:

JACKSBORO, TENN., Aug., 1891.
I was affected with Catarrh for ten years. The principal trouble, the first two years, was the formation of scabs in my nostrils, stopping of one or both sides, a dryness in my throat, a dull, heavy aching in the front part of my head, a tendency to take cold more easily than common, and continual roaring, buzzing and ringing sound in my ears. At times the sound would be like distant bells ringing, or cracking, pricking sensations in my ears, which were a constant and great annoyance to me. After the disease had run on about two years my hearing commenced to fail, and for seven years I was so deaf that I could not hear ordinary conversation, and was all the time growing worse. I had spent a great deal of money for relief and had tried all remedies in my reach with no effect until I used the Aerial Medication in June, 1888, and the very first application opened out my ears, and restored my hearing fully; and a continuation of the treatment for several weeks entirely cured me of the Catarrh and fully restored my general health, which had become impaired, and for three years I have been entirely free from Catarrh, and my hearing has been and is still perfect. ELIE BROWN.

Medicines for 3 months' treatment free.

To prove beyond doubt that the above treatment will positively cure Catarrh, Deafness, Hay Fever, Throat and Lung diseases, I will for 30 days, send sufficient medicines for THREE MONTHS' Treatment FREE to a limited number in each locality, who will agree to recommend the treatment after they are cured. Address,
J. H. MOORE, M. D.,
259 West 7th St., Cincinnati, O.

MT. VERNON C'T.—I have just come in from Mt. Vernon C't, where I had the pleasure of being with the pastor, J. H. Smith, in four meetings. The last two, at Union Valley and Oakland Chapel, were the best. The great power of the Holy Spirit came down, sinners were convicted, mourners were converted and the Church received mighty uplifts. At Oakland there were 31 conversions, with 19 accessions and more to follow. The pastor of this charge is an old-time gospel preacher and to hear him is to be made glad. The pulpit is his place.
JOHN W. HEAD.
Conway, Aug. 22.

DEATH NOTICE.

Allie Mildred, infant daughter of S. N. and S. V. Hood, was born in Dallas Co., Ark. July 31, 1891, and died near Lancaster, Dallas Co., Tex. July 19, 1892. Fond parents, your little one is forever safe in the arms of the blessed Savior. With Him and all the good she lives, and will live forever. Let this fact, together with God's precious promises, give you comfort in your bereavement. God bless you, my dear friends, and may we all meet our loved ones in the blest abode, heaven, sweet heaven.
J. E. CALDWELL.

WANTED! SITUATION

by young lady of experience as governess; either town or country. Unexceptionable references given. Address Miss B., care of ARKANSAS METHODIST.

Salem Camp-meeting

will convene on Friday night before the 3d Sunday in September.
O. H. KEADLE.

Liberty Camp-meeting

Will begin Friday night before the second Sunday in Sept. at McLellan Spring camp-ground. Will be conducted on self-supporting plan. All are invited to attend.
J. W. VANTREASE.

PURE AND WHOLESOME QUALITY

Commends to public approval the California liquid laxative remedy, Syrup of Figs. It is pleasant to the taste and by acting gently on the kidneys, liver and bowels to cleanse the system effectually, it promotes the health and comfort of all who use it, and with millions it is the best and only remedy.

WANTED: Agents. Either sex, throughout the State. Quick sales. Big pay. W. E. Clark, 305 West 13th St., Little Rock, Ark. tf

WARNING ORDER.

In Pulaski Chancery Court.
W. J. Turner, Agent, Plaintiff, vs. Maria Singleton, et al., Defendants.

The defendants, the unknown heirs of Isaiah Singleton, deceased, are warned to appear in this court within thirty days and answer the complaint of the plaintiff, W. J. Turner, Agent.
August 17, 1892. I. J. HICKS, Clerk.
J. F. McNemer, Sol. for plff.

Notice of Confirmation of Tax Title.

All persons who can set up any right to the hereinafter described Lots, tracts or parcels of land, which have been purchased under sales for the non-payment of taxes, in consequence of any informality or any irregularity or illegality connected with such sales, are hereby notified and warned to show cause, if any there be, to the Pulaski Chancery Court, at its April term 1893, which begins, at the city of Little Rock, Ark., at the court room of said court, on the first Monday of April, 1893, why said sale so made should not be confirmed—which said lots or lands, the authority under which said sales took place—the nature of the title by which said lots or lands are held and the amount paid for the same is as follows: Lot Seven (7) and the South half of Lot Eight (8) in Block numbered One Hundred and Seventy-two (172) of the city of Little Rock, Ark. W. Q. L. Amount paid for taxes, penalty and costs $46.66. Said lots or lands were sold for the non-payment of the taxes of 1889, on the 9th day of June 1890, to the State of Arkansas; not redeemed in the time required by law; were duly certified to the Commissioner of State Lands as required by law by the County Clerk of Pulaski county, and sold to the undersigned by said Commissioner of State Lands on the 24th day of June 1892, he paying therefor the sum of money aforesaid, together with one dollar for making the deed to the same. Title to said lots or lands is held under said deed. L. KOERS, Purchaser.

A New Departure

Free Chair cars to Memphis via Bald Knob Route. In addition to elegant Pullman Drawing Room Buffett Sleepers the St. Louis, Iron Mountain & Southern R'y is now running on all night trains between Little Rock and Memphis Palace Reclining Chair Cars, seats free. These cars are models of comfort and luxury. The inauguration of this service cannot but be appreciated by the traveling public. For full information, tickets, etc., call at City Ticket Office, 118 West Markham St., or Union Depot, Little Rock.
H. C. TOWNSEND, G. P. T. A.,
tf St. Louis.

BIG EVENTS AT KANSAS CITY, MO August 1892. One Fare for the Round Trip. Kansas City will don a holiday attire during the latter part of August. Two important meetings will be held within her gates; Supreme Lodge, Knights of Pythias, August 23, and German Veteran Association, August 20 to 24. To encourage travel the Iron Mountain Route will sell tickets from all points on its lines to Kansas City at One Fare for the Round Trip. For further information in regard to dates of sale, limit of tickets, etc., call on or address nearest ticket agent.

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Some Special Features of Excellence May be Mentioned:

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(4) Particular attention has been given to the biographical sketches of eminent divines, theologians, missionaries and revivalists; not only deceased, but living.

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Library leather, marbled edges,	*5 00*
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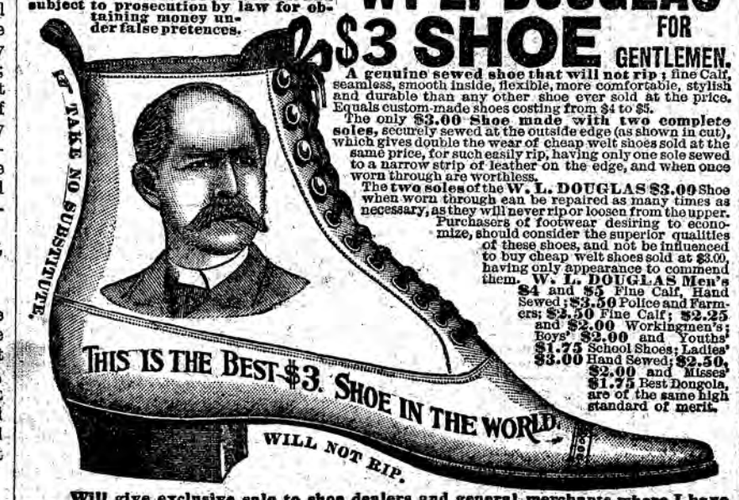

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