

THE ARKANSAS METHODIST.

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

REV. A. R. WINFIELD, D. D., Editor.
REV. J. H. STE. D. D.,

"Speak thou the things which become sound doctrine."

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NO. 34.

Little Rock Conference.

The 32nd session of the Little Rock Annual Conference, of the M. E. Church, South, was convened in the Methodist Church, Arkadelphia, at 9 a. m., Wednesday, December 2, 1885. Rev. Bishop J. C. Granbery, D. D., present and presiding.

The Conference was opened by the Bishop reading a chapter in Peter, singing and prayer.

Roll call.

A line from the outside of the third window from the pulpit, was fixed as the bar of the Conference.

Nine a. m. was fixed as the hour of meeting and 12:30 p. m. as the hour of adjournment.

The Presiding Elders, through J. H. Riggins, nominated the following committees, which on motion were confirmed:

Conference Relations—John F. Carr, R. M. Traylor, John McLauchlan, Z. T. McCann, E. M. Pipkin, B. J. Johnson, A. D. Jenkins.

Books and Periodicals—Horace Jewell, J. B. Bond, S. C. Stone, J. W. Berry, R. C. VanHook, C. M. Keith, R. A. Bethune, H. H. Watson, T. B. Morton, A. B. Winfield, J. J. Sumpter.

Board of Education—A. R. Hazen, H. Armstrong, C. A. Bayless, J. B. Sanders, B. A. White, W. H. Browning, M. M. Keister, H. R. Withers, T. M. East, R. P. Wilson, J. W. Denton.

Sunday-School Board—E. M. Pipkin, H. A. Butler, E. N. Watson, A. R. Hazen, J. M. G. Douglass, W. C. Geunty, N. J. Rogers, John Niven, D. C. Robertson, J. W. Brown, A. P. Few, J. P. Stanley.

On Temperance—H. R. Withers, James Hicks, J. B. Thomas.

Public Worship—H. D. McKennon, J. R. Moore, E. H. McDaniel.

District Conference Journals—Wade Preston, R. C. Atchley, J. M. Cline, C. H. Bayless.

Bible Cause—G. W. Matthews, W. J. Davis, C. M. Keith, J. A. Biggs, J. W. Logan, B. A. Matlock.

Rev. J. B. McFerrin, D. D., was introduced to the Conference. He presented his annual report and the report of the Book Committee, which the secretary, at his request, read. They were referred to the committee on books and periodicals and Sunday-school board. He also presented his report on the Colvin Fund, which the secretary read. The report was referred to the Joint Board.

Dr. McFerrin presented the claims of the interests he represents.

The Secretary read a paper from the Church Extension Board, which was referred to the Conference Board of Church Extension.

The secretary also read a communication from Dr. Hinton, editor of Quarterly Review, pending its reference. Dr. Winfield read the following preamble and resolutions. (See paper.)

On motion, the Bishop was requested to appoint a committee on Quarterly Review, in accordance with the request of the editor, and A. O. Evans was appointed special canvasser for the Review.

The paper read by Dr. Winfield was referred to the following committee: A. R. Winfield, H. Jewell, G. W. Matthews.

Dr. Winfield read the report of the editors of the ARKANSAS METHODIST, which was referred to the committee on Books and Periodicals. He then addressed the Conference in the interest of the paper.

The secretary read the report of the Board Trustees of Central Collegiate Institute, which was referred to the Board of Education.

Question 20: "Are all the preachers blameless in their lives?" The names of H. Townsend, Joseph Turrentine, R. H. Sanders, A. W. Simmons, A. Avery, J. H. Blakey and B. Watson were called, their characters passed and their names were referred to committee on Conference relations.

Question 1: "Who are admitted on trial?" W. A. Cajul, recommended by the Quarterly Conference of Spring Street Station, Little Rock District. Examination approved, and he was duly admitted. Thos. D. Scott, Quarterly Conference Colle-

geville circuit, Little Rock District, examination approved and was admitted. Wm McKay, recommended by the Quarterly Conference of the White River circuit, examination approved and was admitted. N. E. Bragg, Colle-

geville circuit, examination approved and he was admitted. Saml A Hill, Clark Circuit, Arkadelphia District, examination approved and he was admitted. Bate B McCraw, Magnolia Station, Camden District, examination approved and he was admitted. Jesse A Lay, Midway Circuit, Washington District, examination satisfactory and he was admitted. William C Adams, Arkadelphia Station, Arkadelphia District, examination approved and he was admitted.

Question 2: "Who remain on trial?" Joseph A Baker, examination approved and character passed, and he was continued on trial and advanced to class of second year. J. W. F. Scott, examination approved and character passed, and was continued on trial. Wm R Harrison, examination approved and character passed, and he was continued on trial. J. H. Callaway, examination approved and character passed and he was continued on trial in second year's class. Wm A Freeman, character passed examination approved and he continued on trial in the second year's class.

Question 3: "Who are discontinued?" R. J. Tyner, character passed at his own request.

Committee on public worship announced preaching to-night by Dr. McFerrin.

Question 7: "Who are the deacons of one year?" E. L. Beard, character passed, examination not approved and he was continued in the class of the third year. J. B. Thomas, character passed, examination not approved and he was continued in the class of the third year. A. P. Few, character passed, but not having been before the committee, he was continued in the class of the third year. Thos. A Hearn, character passed, having stood his examination a year ago, he was recognized as being in the class of the fourth year. M. B. Hill, examination approved and character passed, and he was advanced to class of fourth year. S. H. Parker, examination not approved, character passed, and he was continued in the class of the third year. G. W. Logan, examination not approved, character passed and he was continued in the third year class.

Question 12: "What traveling preachers are elected elders?" D. Arey Vaughn, examination approved, character passed, but he was not elected. C. M. Keith, examination approved, and he elected.

The hour of adjournment being reached, after Rev. R. T. Davis, who had been received by transfer, was introduced to the conference, and the brethren had made their announcements, the Conference adjourned with the doxology and benediction by the Bishop.

SECOND DAY.

The Conference met at 9 a. m.; present and presiding Bishop Granbery. Divine service conducted by Dr. Andrew Hunter. Roll called.

R. N. Ross, alternate, from Little Rock District, appeared and took the place of J. H. Hicks. J. P. Clark, alternate from Monticello, and took the place of J. M. Carr.

Minutes of the proceedings of yesterday's session was read and approved. The calling of the roll was on motion dispensed with for the remainder of the session.

Question 12: "What traveling preachers are elected elders?" L. G. Johnson, character passed, examination approved and he was elected. John R Sanders, character passed, examination approved, and he was elected. Wm A Steel, character passed, examination approved, and he was elected. Joseph S Nicholson, character passed, examination approved, and

he was elected. The name of A. T. Gallaway, of this class, was called, his character passed, and his name was referred to committee on Conference Relations; not having appeared before the committee of the fourth year, he was continued in that class.

Question 4: "Who are admitted into full connection?" John T Rascoe, character passed, examination approved. A. O. Evans, character passed and examination approved. A. M. Robinson, examination approved and character passed. J. W. Berry, examination approved and character passed. A. West, examination approved and character passed.

Question 2: "Who remain on trial?" L. W. House, failing to pass his examination before the committee of the second year, he was continued on trial and in the class of the second year. J. Y. Xmas, character passed, examination approved by the committee of first year; but not having been approved in studies by the committee of the second year, he was continued on trial and in the class of the second year.

Committee on public worship reported preaching this p. m. by M. B. Hill, and to-night by Dr. Winfield.

Question 1: "Who are admitted on trial?" R. T. Nabor, recommended by the quarterly conference of Midway circuit, Washington district, examination approved: id he was admitted.

Question 20: "Are all the preachers blameless in their lives?" C. C. Golden, H. Jewell, L. B. Hawley, E. N. Watson, A. Hunter, J. A. Biggs, Z. T. McCann, H. W. Brooks, A. D. Jenkins, J. M. Cline, A. R. Winfield, J. H. Riggins, J. F. Carr, H. H. Watson, G. W. Matthews, B. E. Mitchell, B. Monk, W. J. Rogers, N. J. Stone, J. R. Sherwood, W. H. Browning, H. D. McKennon, J. R. Moore, A. B. Winfield, H. R. Withers, E. M. Pipkin, R. C. Atchley, A. Turrentine, T. H. Ware, J. H. Gold, W. S. Scott, L. M. Keith, R. P. Wilson, J. J. Jenkins, John McLauchlan, O. C. Robertson, J. C. Rhodes, C. D. McSwain, J. M. D. Sturgis, E. Garnett, J. D. White, H. Armstrong, D. T. Holmes, S. C. Stone, R. M. Traylor, J. P. Holmes, B. G. Johnson, J. M. G. Douglass, W. J. Davis, Wade Preston, T. G. Galloway. Their names were called one by one and their characters passed.

Question 7: "Who are the deacons of one year?" R. T. Davis, character passed. He was transferred to this Conference one year ago; has been ordained deacon, has passed the examination before the committee of the third year, he passes to the class of the fourth year.

Question 5: "Who are re-admitted?" Jno R Cason, recommended by the quarterly conference of Toledo circuit, Pine Bluff district, was re-admitted. C. A. Bayless, recommended by the quarterly conference of Atlanta circuit, Camden district, was re-admitted.

Question 2: "Who remain on trial?" E. M. Wright, examination approved and character passed, and he advanced to class of second year.

Question 4: "Who are admitted into full connection?" F. H. Holwine, a preacher from the Methodist Protestant Church, in elder's orders, upon consideration of his taking upon himself the ordination vows of our church.

Miles L. Langley and Chas H Hudson, local deacons, voluntarily surrendered their credentials to the conference.

R. N. Ross was appointed to take the place of A. R. Hazen upon the Board of Education.

Conference adjourned with the doxology and benediction by the Bishop.

THIRD DAY.

Conference met at 9 a. m. The devotional exercises were conducted by Rev. B. G. Johnson.

The Bishop took the chair. The minutes of yesterday's session were read and confirmed.

Question 20: "Are all the preachers blameless in their lives?" W. J. Scott's name was called; his

character passed, and he was referred to the committee on conference relations. J. R. Harvey and B. E. Mitchell; character passed and they were referred to same committee. J. E. Caldwell was referred to same committee.

Question 4: "Who are admitted into full connection?" A. S. Scott; character passed, examination approved by the committees of both the first and second years.

O. H. Kaele, character passed, examination approved by the committee.

John T Rascoe, A. O. Evans, A. M. Robertson, Jesse W Berry, Amlious West, A. S. Scott, O. H. Kaele, appeared at the chancel, and after an appropriate charge by the Bishop, and answering the usual disciplinary questions, the vote was taken upon each one separately and they were severally admitted.

Question 8: "What traveling preachers are elected deacons?" John T Rascoe, Alonzo M Robertson, Andrew S Scott.

Rev R A Young, D. D., Miss Sec'y; Rev E E How, Vanderbilt University; Rev J W Cunningham of S W Methodist; Rev I L Burrows, Ark Con., President Central Collegiate Institute; Rev V V Harlan, Arkansas Con, Ag't of the same. Rev C Pope, Kentucky Con, Pres't Millersburg Female College, were introduced to the Conference. Bro Pope addressed the conference briefly in the interest of his school.

The conference proceeded to the observance of missionary day, and Dr Young addressed the conference.

On motion of Dr Hunter, it was agreed to send to the missionary treasurer one-fourth of the assessment upon the conference, by the 15th of February next.

Committee on public worship reported preaching to-night by Rev E E How, and at the Presbyterian church by Rev I L Burrows.

J. J. Jenkins moved to reconsider the vote in which D. Arey Vaughn's character was passed. The vote was reconsidered. J. J. Jenkins moved that Bro Vaughn be located on the ground of inefficiency and unacceptability. Bro Jenkins stated that while he regarded Bro Vaughn as a pious man and a good preacher, Bro Vaughn on account of some peculiarities, every work which he had served had been run down, and supported his statement by facts from actual pastoral experience from Magnolia circuit and Mount Vernon and Carolina. B. G. Johnson stated that he had noticed some peculiarities in Bro Vaughn. That he when in conversation was inattentive; that he seemed self-willed and unwilling to learn how to do the work of a preacher, but was a good preacher.

T. H. Ware said that while Bro V was pastor at Arkansas City, on account of unacceptability he removed him from that charge to Hamburg circuit, and before he arrived at the circuit his acts were misconstrued, and the people did not want him. But he was unacceptable and inefficient and he corroborated Jenkins' statement.

E. N. Watson said that upon Bro Vaughn's first charge complaints were made on account of youthfulness, and as they thought, lack of information, but he thought they were unfounded and retained him. The general objections were lack of ability in holding church conferences and lifting collections; upon the whole could hardly be considered acceptable as a pastor.

B. G. Johnson said Bro V belonged to an eccentric family, coming from the Brock family.

E. N. Watson said he did feel some inclination to defend Bro V, and if his eccentricities have not grown would do so.

E. D. McSwain said at times Bro V was pleasant to associate with and at others absent minded. The impression was that he would not succeed as a pastor.

E. M. Pipkin has known Bro V for years, and can substantiate the statements of Bro Jenkins.

Bro Vaughn gave a detailed state-

ment of his work and the difficulties in his way. He did not feel willing to assume the responsibility of locating, but that if the brethren, prayerfully, and in the fear of God, would assume the responsibility he would acquiesce.

The Bishop then put the question: Shall the complaint be sustained? The complaint was sustained. The vote was taken upon the original motion and he was located.

Jno McLauchlan moved that when we adjourn we adjourn to meet at 3 o'clock this p. m., and that the first business taken up shall be the election of delegates to the General Conference. Carried.

Question 10: "What local preachers are elected Deacons?"

Jno W Keith, recommended by quarterly conference of Malvern station, Arkadelphia district, was elected. B. A. White, recommended by quarterly conference, Center Point circuit, Washington district, was elected.

Question 14: "What local preachers are elected elders?"

John T R Jones, recommended by the quarterly conference of Selma circuit, Monticello district, was elected.

Robt Turner, a minister of the Congregational Church in Elders orders, recommended by the quarterly conference of Ouachita circuit, Camden district, applied to the conference for the recognition of his credentials. His credentials were recognized on condition of his taking upon himself our ordination vows.

Harry May, a minister from the church of "our Lord Jesus Christ," recommended by the quarterly conference of Hot Springs station, Arkadelphia district, applied to the conference for the recognition of his orders; his credentials were recognized, upon condition of his taking upon himself our ordination vows.

T. G. T. Steel, recommended by the quarterly conference of Lockesburg circuit, applied to the conference for the restoration of his credentials. On motion the application was granted.

The conference, after the usual motions, adjourned with the doxology and benediction by the Bishop.

AFTERNOON.

Conference met at 3 p. m. pursuant to adjournment. Bishop in the chair. Devotional exercises conducted by Rev G. W. Matthews. Minutes of the morning session were read and confirmed.

Rev S. C. Stone, who was transferred to this conference a year ago, was introduced to the conference.

The conference proceeded to the election of delegates to the general conference. The number of clerical members is 86, and 24 lay; total, 110. The conference is therefore entitled to 3 clerical and 3 lay delegates.

A. O. Evans and J. R. Sanders, clerical, and J. B. Bond and H. A. Butler, lay members, were appointed tellers.

First ballot—lay delegate—Dr J W Brown having received 17 votes out of 23, he was declared by the President duly elected.

First ballot—clerical—number ballots cast, 73; necessary to an election, 37; A Hunter declared elected.

Second ballot—lay delegate—ballots cast, 23; necessary to a choice, 12; H. A. Butler having received 14 votes, he was declared duly elected by the President.

Second ballot—clerical—ballots cast 73; necessary to a choice, 37; the President declared that there was no election.

Third ballot—lay delegate—votes cast 23; necessary to a choice 12; the President declared that there was no election.

Third ballot—clerical—ballots cast, 70; necessary to a choice, 36; the President declared that A. R. Winfield was duly elected.

J. McLauchlan moved that if one clerical delegate is elected on the next ballot, the one receiving the next highest votes shall be declared the alternate. The motion prevailed.

Fourth ballot—lay delegates—votes cast, 23; necessary to choice, 12; the President declared that there was no election.

Fourth ballot—clerical delegates.

It was ordered, on motion, that if there be an election of a lay delegate on the next ballot, the two receiving the next highest number of votes be declared alternates.

Ballots cast, 68; necessary to a choice 35; the President declared that there was no election.

It was ordered that the former order in reference to alternates remain.

Fifth ballot—lay delegates—votes cast, 22; necessary to choice, 12; the President declared R. N. Ross, L. P. was elected lay delegate, and J. J. Sumpter and T. B. Morton, alternates.

Fifth ballot—clerical delegates—ballots cast, 64; necessary to a choice, 33; the President declared that C. C. Golden was duly elected clerical delegate, and H. R. Withers, J. H. Riggins and T. H. Ware, alternates.

The vote was then taken, on motion of Dr Hunter, on the change of the name of the church. The President declared the question to be: Shall the name of the church be changed from Methodist Episcopal Church, South, to the Methodist Episcopal Church in America? The vote was taken and stood 4 for, and 80 against.

The conference then adjourned with the doxology and benediction by the Bishop.

FOURTH DAY.

Conference met at 9 a. m., and was opened with reading the Scriptures, singing and prayer led by John McLauchlan. Bishop Granbery occupied the chair.

The minutes of yesterday afternoon's session were read and approved.

Question 10: "What local preachers are elected deacons?" N. E. Bragg, recommended by the quarterly conference of the Collegeville circuit, Little Rock district, was elected.

W. C. Adams, who had voluntarily surrendered his credentials without any charges being against him, applied for their restoration, and being recommended by the quarterly conference of Arkadelphia station Arkadelphia district they were restored.

Question 17: "Who are supernumerary?" B. E. Mitchell, on recommendation by committee on conference relations. J. Turrentine, on recommendation by same committee. Also A. T. Galloway and W. J. Scott.

Question 18: "Who are supernumerated?" R. H. Sanders, J. E. Caldwell, A. W. Simmons, A. Avery, J. H. Blakey, Benj Watson, on recommendation by the committee on conference relations.

Rev E. E. How represented the Publishing House.

Question 31: "Where shall the next session be held?" Hot Springs, Des Arc, Magnolia and Little Rock were placed in nomination, and Hot Springs having received a majority of the votes cast, was declared to be the place of meeting.

The Joint Board of Finance submitted their report no. 1. The report was adopted. They also made report no. 2.

Dr. McLauchlan moved to amend, taking \$100 from Watson and apply to Simmons, Avery and Sanders.

Dr. Winfield moved, as a substitute, that \$25 be taken from appropriation to Watson and appropriated to Bro. Simmons. The substitute was adopted.

The joint board having a surplus of \$25 unappropriated, on motion of Jno McLauchlan it was appropriated to R. H. Sanders.

Rev W. H. Verner, D. D., District Superintendent American Bible Society for Arkansas, and Rev W. C. Dunlap, commissioner of education for the colored M. E. Church, were introduced to the conference. Brother Dunlap addressed the conference in the interest of Paine Institute.

The amount saved of this Conference is \$275 for the purchase of grounds and erection of buildings. The conference was asked to pledge this amount, and the following persons

[Continued on PVA Page.]

Arkansas Methodist

SATURDAY, DECEMBER 12, 1883.

EUROPEAN TRAVEL.—No. 3.

On the morning of July 5th, 1881, I hurried to the head quarters of Thos. Cook & Son, 261 Broadway, N. Y., to procure my tourist ticket, and make all arrangements to be reckoned with the T. G. McGruder party, (not J. J., as our printer had it,) for an excursion to the Old World. All arrangements perfected, we spent the remainder of the day in looking over our great Gotham. We visited Central Park, Brighton Beach, and Coney's Island. For the first time in life we looked on old ocean and heard the roar of its mighty waves. How majestic! How sublime is the surge of rolling billows, and the tow of the madcaps on the beautiful waves. We saw New York by electric light, and oh, it was grand beyond description! A sweet night's rest, and next morning was spent in preparation to embark. Our vessel was the Bothnia, of the Cunard Line. It is an English company, and everything is done in English style and with English system and regularity. At 10 a. m. our company began to collect, and it was confusion—worse, confounded. The heat was intense, and no preparation to give water or any other comfort. The vessel was lined with tourists and their friends. It was a time of aliens and tears. We were alone, so far as relations was concerned, for our loved ones were all left behind. One of these departures is a strange event in life, and can never be forgotten. Precisely at 12 the whistle sounds, the bell is tapped, and with hoisted sail, the little tug leads the great giant forth on the bosom of the mighty deep and leaves her to contend with wind and wave for ten days and nights. How a little tug can launch one of these great vessels is a wonder, and has a lesson. Small things become mighty when directed by superior skill and guiding wisdom. It is a strange sensation that possesses one as the vessel begins the movements of her mighty wheels and we hear the breathing of her tremendous engine, and we know that we are leaving the shores of our native land. Our travelling companion said to us, as we trod the deck of the great Canard, "the loveliest night you will see, will be the shores of your native land as you return." So we found it. Not Italy, with all her art, or France, with all her gaiety and beauty, were half so smiling and lovely as the shores of America, seen from the deck of the returning vessel. We stopped to ponder somewhat as New York was last sight of, and Sandy Hook faded from view. Shall we ever return? Will our loved ones all be spared to greet our return? Will the voyage be safe and the trip pleasant? With sight rather blinded by hidden tears, we looked out over the vast expanse of waters and committed ourselves to the keeping of that God "who holdeth the ocean in the palm of his hand, stretches the north over the empty place, and binds the world on nothing." But we turn to our surroundings and begin to look around on our companions as voyagers. A vessel of the size of ours is a real moving city of about 2,000 people, and you can select your society as you do at home—all sorts will be found on one of these vessels. There is a gaming crowd, a social crowd, a real society crowd, and then you will find many of the solid people who are travelling for rest, recuperation and real intellectual benefit. There are many ways to amuse one's self on the vessel. Pitching quoits, throwing hoops, promencing, and watching every thing and every body. And there is much to enjoy. The library will furnish you with the finest of literature, and the vessel will supply you with papers of all kinds, then you are furnished good books, and your bill of fare is all an epicurean should ask. The ocean is a grand study at all times, and shows as much of the grandeur of God as can be found in any part of his vast dominion. It is really sublime. We were well contented when we started about our style of writing, as there is so much connected with old times to stir the sentimental and kindle the poetic. But we could not do that either, and we copy from our journal as follows, after writing bits of the advice given us, we add:

"Now, how can I venture, and how can I deny, when I see our Bothnia moving with all the grace of a beautiful swan, riding a billow here, leaping a wave there, then rocking in her cradle as old ocean like a mother with her first born caresses her on her turbulent bosom? No pen ever has or ever can do justice to the majesty of the ocean. The thunder of its roar and the music of its surge are indescribable. A sun rise or a sun set at sea is a delight, and furnishes a picture that no artist can imitate, and which no poet or poetry has ever done justice. To stand in the morning's early dawn, and watch from the deck of the great steamer, the first ray of eastern light, then watch as the light advances along the distant rim of the horizon, and after Aurora, fair goddess of morning with her magic wand, has brushed away the darkness of the night, you begin to see the great King of day, seated in his golden chariot, rise from the very bosom of the deep, flooding old ocean, with the golden beams of morning and causing the very waters to sparkle like glittering diamonds, and wave and billow seem to sing a song of praise and adoration to the great Giver of all good. Sun set (if any comparison can be allowed) seems more beautiful still. For one hour after the king of day has been buried out of sight in the bottomless waters, the whole scene is one of bewildering beauty, and the whole ocean seems ablaze like electric light flashing on plains of diamonds and mountains of silver. Now, to enjoy all this, you must keep well. Sea sickness, you know, is the terror of the ocean and the dread of all tourists. It has never been diagnosed. It comes when it pleases, and goes when it gets ready. It never kills, and can never be cured, it has simply to be endured. Every body expects it, and very few are disappointed. Ladies go to sea expecting it, and go prepared, and would be dreadfully disappointed if they were not sick. Indeed sea sickness is a luxury when you get used to it, though it is not very easy to do that. It is a blessing too. It will turn you inside out and throw off all malaria, and you are better ever afterwards. We had the full benefit of a storm at sea, but this chapter is long enough and that must lie over.

PARSONAGES. An Appeal to the Women of the M. E. Church, South.

MY SISTERS:—I should like to call your attention to the appeal Bishop Hargrove makes to the women of our Church for parsonage-building. The fact that our itinerant ministers are often homeless has for some years, been a source of great concern to the Bishop. But he has lately been heart burdened and sorely troubled in witnessing the suffering that the lack of parsonages—an inconvenience and hindrance to the efficiency of our preachers in all the Conferences—has caused and is causing on the western frontier, where houses are necessarily scarce. Often it is impossible to secure them. The hardships they have to endure in consequence of this defect in the Church's care of them is exhausting the strength of the brave men willing to go to that most arduous and trying field—exhausting in suffering, physical labor, and domestic care, that might be saved them—the strength needed for spiritual work among a people who put to the utmost strain their powers of mind and heart. How to remedy this defect, how to provide homes for these missionaries not sent to foreign lands, has given our good Bishop many anxious thoughts. But he has at last resolved upon a plan that he asks us to help him put into execution. In giving an account of the effort lately made by the ladies of Montana Conference in this line, the Bishop says: "To the future historian of Methodism it will appear unaccountable that our itinerant system could exist a hundred years and no organized plan be adopted for supplying itinerants with homes. True, we have parsonages, but they have been built by charges which had the means to do so, and found in the cheapest way to take care of their pastors. All missionaries to foreign fields have, among the first provisions, a home to live in, but the missionaries to any charge in the United States and Territories, and the preachers on feeble circuits, have no such thoughtful consideration. When the real heroes of

Methodism shall be marshalled, these homeless ones shall be no longer overlooked. Thanks to the good women of Montana for a key note that ought to thrill all Methodism, and be suggestive to the coming General Conference. The potency of woman's work has been demonstrated in the success achieved by the Woman's Board of Missions. There is a noble work, but expends itself wholly in benefit to foreign lands. This looks to another and neglected field, and strictly within woman's sphere. Home is her realm. To provide for the domestic comfort of the wives and children of itinerants unprovided for by others is the work they have undertaken. Who so peculiarly fitted for this peculiar work? Providence, it may be, has left this for woman's special enterprise, the crowning touch of itinerancy, the electest appliance of Methodism."

That the itinerancy renders "a parsonage in every charge" a necessity to the perfect, the most efficient working of our Church organization; that these parsonages ought in some way, to be built, has been long an acknowledged fact, and one frequently urged upon the Church. That they would increase the power of our church work every where will testify. That a parsonage renders caring for her pastor easier, every Methodist woman knows, and the stewards appreciate the economy of it.

Parsonage building is, undoubtedly, a work that should be done. And if on us, my sisters, devolves the duty of doing it, let us arise in our full strength and go forward to accomplish it with zeal and trust. It is a noble work—a work worthy of our best endeavors, and one that appeals strongly to the sympathy of woman's heart. If the trials, the care, the suffering of our preachers and their families, and the hindrance to God's work resulting from this one thing, the lack of homes for itinerants, were recorded, they would make huge volumes to be read with tears and astonishment by every true Methodist.

The plan is not to form another independent woman's society, but a Woman's Auxiliary to the Board of Church-Extension to work with and through that Board for parsonage building. The Board of Church Extension received with applications for help to build churches so many calls for plans and money for building parsonages—the first it has furnished, but the last it is not authorized to give—that the thought is naturally suggested that in connection with church building must the effort be made to build the long needed and greatly demanded homes for our itinerant preachers. A Woman's Auxiliary to the Board of Church Extension for Parsonage Building completes the thought, and becomes a plain and easy solution of the question that has for years been propounded to the Church, "How shall we secure a parsonage in every charge." There is season to hope and believe, if the Church is ready for it, that the next General Conference will organize this Woman's Auxiliary to the Church Extension for Parsonage Building; and it is my most earnest desire, and my prayer, that the women of our Church shall prove themselves prepared for and worthy of it.

Let every woman whose heart is moved toward this work speak to another, and do all that lies in her power to awaken an interest in the subject. Let the preachers be prompt to urge it upon their congregations that this movement for their relief be not lost by inattention on their part at this most important crisis. Let us demonstrate our readiness for this regular work in the practical way Bishop Hargrove suggests in his call for help, in a special work of parsonage building in our missionary field on the western frontier. The Bishop says: "Before closing this communication allow me to ask the good women of Southern Methodism to aid two or three points in the hardest part of our Western field. At Vinita, Indian Territory, \$500 will secure a district and also a circuit parsonage, both sadly needed there for years. At Las Vegas, New Mexico, \$1,000 would procure a home for the pastor; and \$500, one in Phoenix, Arizona, for the presiding elder. I can think of individual women in different charges throughout Southern

Methodism who can raise by a small effort \$10, \$50, \$100, \$200 each for these objects. Twenty-five such women in the Church can in one month do this greatly needed and long neglected work. Who will undertake it for Christ's sake, as a free will offering? Let a hundred such raise what they can, and send the same to Rev. David Morton, Secretary of the Board of Church Extension, (520 West Chestnut Street,) Louisville, Ky., and he will see that the money reaches its destination." "Let these houses," he entreats, "shield against the blasts of coming winter." Have we hearts and can we refuse this call? Care we for the extension of Christ's kingdom, for the salvation of souls, and will we not aid these who are sacrificing everything to carry the gospel into a field where heathendom in many forms, savage barbarity and wickedness, throwing off the guise of civilization, form a motley crew from Satan for the destruction of men? Oh, my sisters, let it not be said that the women of Southern Methodism, that Christian women could receive such an appeal with indifference. Act promptly. Send your contributions in quickly, that those houses may be built before the coming of winter; that the blessings of God and our suffering missionaries in "the hardest part of our Western field" may rest upon you. Yours in Christian love,

LUCINDA B. HELM. Elizabethtown, Ky.

CHRISTIANS, STAND BY YOUR COLOURS.

Life at best is a warfare. The good must ever confront the bad, or else they merge into and become one and the same. Therefore, if Christians shrink from the charge upon Satan, they soon pass into his service, and become like him. "Ye cannot serve God and mammon." Opposites demand a choice. The time for action has come.

The petition for local option is before you. This is a moral and not a political measure. As such, it addresses itself to men, irrespective of political parties. It is damaging to it to couple with any certain political party. Let it ever stand upon its own merit. The interests of society so demand. Prompt, decided action is necessary. Vote as you pray and teach men so. You oppose sin, then collar the chief of sinners. Ah! you fear his power, made greater because his champions occupy some elevated seats of our government. Where this is the case, who are responsible? Certainly those who elevated them. Then, Christians, give not your vote to men known to be in sympathy with the traffic. It is poor policy to build forts for the enemy, only that you may have the glory of taking them. Better wage war upon the monster, wherever found.

To plead strict adherence to party is a poor excuse; unless your party is more sacred than your religion, or her claims stronger than your God's. Better with your adherence to party, demand moral temperance men for standard bearers. If none such can be found, then abandon your party and let her name be cast out as evil. Come what may, make your religion second to nothing. Stand by your colors.

Upon this question the church gives no uncertain sound. She flatly opposes the traffic and to be consistent with herself, must demand a reckoning at the hands of those within her pale who disregard or oppose her teachings. The man who refuses his signature to local option, virtually signs the opposite, and is therefore a traitor to his church. "Who is not for us is against us."

Public sentiment needs tuning up. For this we must look mainly to the rising generation, now in the school-room. But then our public schools are without the Bible as the greatest moral teacher, whose precepts have been interwoven in the characters of all the truly great and noble of earth. Without it no man has ever fully accomplished his part in life. In fact, the Bible is the only safe foundation upon which rests the government of all truly prosperous and happy people. Then why exclude it from our schools and children? As Christians we cannot, and must therefore turn our attention to our church schools; not because of sectarianism, but rather because our children are taught to respect its precepts as the Word of God

and the Savor of Life. Christians must surely rally to the support of Christian schools. Stand by your colors, if you would have your children sound upon all moral questions. J. G. SMYTH. Belleville Academy, Dardanelle Dist.

EDITORS METHODIST:—Perhaps a few items from the Cherokee country will be interesting to your numerous readers. We will first speak of the church—what has been done, is doing, and is to be done. Our church has occupied this field for forty years, and the doctrines of Methodism—Christianity in earnest—have been faithfully taught by the men of God who have passed to their reward. The doctrine of our church are all well understood and appreciated by this people. Much good seed has been sown by our preachers, which is yielding fruit to the glory of God. However other churches are reaping much of the harvest that we should reap. While our old missionaries, faithful in indoctrinating this people, they failed to teach them the necessity of becoming or making an effort to be self-supporting. Now the attempt is made to teach them a self-sustaining Gospel, and they regard it an innovation; and the Northern Presbyterian and Baptist Churches tell them we will preach you a free gospel, and do not expect you to pay anything; come and go with us, and many are led off by such clap-net. The Methodist church is the only church in this country trying to teach self-supporting principles to their membership, consequently is very burdensome to us. We have the world, the flesh, the devil and the prejudice of other denominations to contend with. But we meet it boldly, and we are having a degree of success. The Cherokee District has advanced in the last two years a hundred per cent. Rev. E. R. Shappard the efficient P. E., is now beginning his third year on the district; and surely he is the right man in the right place; he zealously looks after the interests of the church and his earnest efforts are being felt throughout the district: Since the Annual Conference there has been a number of revivals. Bro. Jones, on Grand River circuit, has held four revivals in the bounds of his work, and the conversions and accessions at those meetings aggregate 135, and more to come. I hear from other brethren, and success is attending their labors. Here at the capital we are making some head way. We are praying for and expecting a Holy Ghost revival. We expect to have all our collections in hand by the first of March.

One great need is parsonages and houses of worship. Many places we worship in public school houses, which in many instances are not comfortable. A number of parsonages and churches will be erected this year in the bounds of this district. There is light ahead. Pray for us. M. L. B.

EDITORS METHODIST:—We have been assisted in our meeting by Revs. I. T. Morris, H. M. Grangale, M. C. Morris, R. G. Brittain, and Rev. J. A. Anderson, D. D., labored with us nearly two weeks. The visible results are about as follows: Our membership is strengthened, our backsliders are reclaimed, and up to date 41 have been added to the church. I have seldom, if ever, seen such a meeting. It is moving on still, and I don't know when it will close. We give thanks to the brethren, and the glory to God, and let everybody say, Amen. FRANK RITTER.

EDITORS METHODIST:—I send you a jot or too of field notes, and I am sure there is more to come. Such a meeting! Well, it settled difficulties and brought out friendships, and I could not tell the half it has done—and it just goes on and on, and it doesn't shake it a particle to change preachers—things have changed. Come up and preach some, or send up a preacher to carry it through Conference. I next want the METHODIST in every family to help them live right, but I shall have hard work to get it there before Conference, the time is so short. God bless you. FRANK RITTER.

EDITORS METHODIST:—The Lord Jesus has just about captured the town of Clarendon—58 conversions up to date. Religion is just about all you could hear here now; the town is shaken to its very center; there are about 20 or 25 yet seeking the Lord,

and there are more to follow. I think that you will join us in a general thanksgiving for this outpouring of the Holy Spirit. We have had some of the most remarkable and direct answers to prayers. There is not a man acquainted with the facts in the case who can deny it. Yours, truly, C. H. FORD. Clarendon, Ark.

AGENTS WANTED! In every county in Arkansas to sell the World's Renowned Genuine Singer Sewing Machine. We now handle the new High Arm and Oscillating "Singers," something entirely new. Prices greatly reduced. Good wages furnished free, and liberal commissions paid to canvassers in the country. Call on or address, THE SINGER MFG CO. 234 Main Street, Little Rock, Ark.

HEPATOZONE DR. TOBIN'S GREAT LIVER MEDICINE.

Cures Diseases of the Liver in all its Various Forms, such as Dyspepsia, Headache, Neuralgia, Water Brash, Constipation, or Any Irregularity of the Bowels. This is a combination of saline and vegetable materials, and contains no mercury or any drastic vegetable cathartic, such as mandrake and aloes, and is far superior in its action, as it never debilitates or produces any unpleasant effects. It will remove all diseases incidental to a disordered state of the liver, and I therefore recommend it in all complaints. It will act thoroughly on the liver in from two to four hours time, and does not produce nausea or griping pains in the bowels. Dr. W. H. Tobin having suffered for years with liver disease, and after trying every known remedy without success, has succeeded in preparing this remedy—and by its use alone, restoring his health—now offers it to the public on a guarantee that after taking three or four doses of the medicine and satisfaction is not given, you can have your money refunded by returning the bottle and wrapper. Appended are a few testimonials of persons well known throughout the State of Texas, of the great merits of this great liver medicine.

Institution for the Blind, Austin, Tex. Mar 28 '84. Dr. Tobin's Hepatozone as a gentle purgative has no equal. It moves the bowels without making the patient feel sick, weak or languid. It is often the case that we feel a full bilious, have some headache, feel a sore, and are feeling unwell generally, and only need an easy purgative to relieve us; your Hepatozone is the medicine for that condition. I relieved a case of dysentery with it in a very short time. We use it largely in this institution. FRANK RITTER, Supr. Institution.

From the Rev. Dr. Shappard, Superintendent Deaf and Dumb Asylum, Austin, Tex. Mar 28 '84. I have been using Tobin's Hepatozone for about eight or ten months, and have found it to be a valuable medicine, so much so that as soon as the last dose is out of a bottle forthwith I procure another. W. SHAPPARD.

J. J. Tobin, Prop'r, Austin, Texas. HEPATOZONE For Sale by all Druggists.

QUITMAN MALE AND FEMALE COLLEGE. Quitman, Ark.

Faculty: REV. S. H. BABCOCK, President and Professor of Mental and Moral Philosophy. Mrs. S. M. A. Babcock, Latin and English Literature. Mrs. M. J. Eckles, Modern Language and Science. Prof. Esbury Layne, Mathematics. Mrs. W. Weeks, Primary Department. Miss Helen Padgett, Music. Located near the center of the state, among the hills of Cleburne county. Pure air, good water, quiet village removed from corrupting influences.

EXPENSES PER MONTH: Tuition in primary department \$1.00 Tuition in intermediate " \$2.00 Tuition in college department \$4.00 Music, " " \$4.00 Use of Instrument, " " \$2.00 Board, with best facilities, including washing, lights, &c., \$10.00.

Students may elect their own studies, but it is altogether desirable that they conform to the regular college course, and thus secure a full diploma. We pledge ourselves to the liberal and intellectual culture of students committed to our care.

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ARKANSAS METHODIST.

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SATURDAY, DECEMBER 12, 1885.

Strong but striking was the illustration of Dr. McFerrin at our late conference. He was speaking of man's objections to faith as the condition of salvation, and of their opposition to our holy religion. He spoke of his elegant and comfortable home at Nashville, but said his home, though comfortable was on the old order. Now, suppose some skilled artisan came to my house with elegant designs of new style houses with all the modern improvements, and insist that I should burn my old house and build a new one. I call my wife and children and show them the style and plan, and they all agree that the old house ought to be burned and that we should have a new one with all the latest improvements according to representation shown; so I take a torch and set fire to my building and soon house, furniture and everything else is in ashes. Then I turn to the gentleman and ask him, what can you do for me, and he answers, I have nothing but this plan for you. I say, how very foolish I have acted. My wife says, husband, what a fool you were to burn our house; and the children say, how foolish, now we have no home. So they would have us give up our Bible and religion and offer nothing in its stead. Let us never give up our Bible till they give us a better book and a better religion.

Name of Church. It is astonishing and delightful to see how our people have settled down in a fixed determination to hold on to the name of our church. Even the great metropolitan papers of St. Louis have slimmered down, and it would be very hard to get an argument now from either in favor of a change. The great West has not shown the anxiety for a change that was neither desired or expected, and they have shown a spirit of conservatism and compromise that is laudable and truly wonderful in view of all the statements made and read, or supposed facts that were presented, during the discussion that has ensued. It is certainly fixed now that there will be no change. The word South is neither political or geographical, but historical, and in the representative of a great event, and of the plan of separation of 1844. We cannot give up this name, and we ought not to give it up. It stands as the great evidence of our love for the colored race, and as showing the real sense of the great division that took place in our church in the year already mentioned. We cannot and we will not go back on our history. We could not do this if we wished, and we know that neither our people or preachers wish to do so. We are proud of our record, as showing our devotion to the colored men and to constitutional Methodism. The action of the Southern delegates to the General Conference in 1844 will forever mark a memorable period in our history, and as the ages move along it will become more and more observable that we are nearer the true principles of Methodist policy, and have more of real constitutional Methodism than any other branch of that great Methodist family. And we must preserve our history, and never risk the loss of any of it by any unusual change of name. Besides all this our enemies would construe any change now as a sign of weakness and a disposition to change face and let our orders trail in the dust. People ask, "What is in a name?" We answer, much every way, and our name is the Methodist Episcopal Church South, and we hope it will remain that until the Great Captain shall come with his conquering legions to claim the nations as his own. Then we hope to see our beloved church one of the largest divisions, with no break in the ranks, and all well prepared for a long reign of millennial glory. We hope Dr. McAnally and Godby will accept the situation gratefully, and join in such praise and thanksgiving to God. Dr. McAnally, how goes the winter? How soon will we make a change?

CHRISTIAN EDUCATION.

Why not readers, weary not, this question is coming to the front, and is, now and will continue to be one of the great questions of this living age, and we must discuss it, and our readers must read and ponder well and be prepared to act, and vote when the time comes. Our Christian country with a Christian civilization, and it can only be prepared and made to answer its purpose by the united action of all Christian people, in a fixed and determined resolve to have the Bible in all schools public and private,

and then see to it that they are supplied with Christian teachers and Christian books. Schools filled with irreligious teachers, and books will certainly fill this country with a race of skeptics. Our country is the asylum for the oppressed of all nations and from all nationalities, and the people will come to our shores, and we must prepare to receive them Bible in hand and with a system of common schools, Christian to the core, and a popular education that will be such in reality as well as in name. We cannot afford any rest on a matter of so great importance, and as our beloved Methodism was born in a university and commenced her grand career by working for the education of her people. Methodism must not give her children either to the State or to other churches. She was first in the field in this great Christian country and she must maintain her prestige and do the great work now demanded at her hands. Next year is our semi-centennial year and she must do a great work in making a very suitable contribution to Christian Education, Central Collegiate Institute must be paid for and a splendid library presented to it. The indomitable and invincible V. V. Harlan is in the field, and he can and will succeed, and we must all help him. Quitman College is a candidate for public patronage and with her able President Rev. S. H. Babcock on hand now as the stationed minister of our church we may expect greater and better things than ever. They need help and must have it. We ought to renew our efforts in our Semi-centennial year to build up a first-class Female College in our great and growing state. Many of our daughters are going abroad and we cannot blame our people for sending them unless we will furnish first-class accommodations for female education at home. People will go where they think they can get the best and do the best for their children. Let us turn our attention to this subject in sober, serious earnestness and with a full understanding of the momentous responsibilities resting on us, let us move up grandly to meet them and show by our action, our interest in and our devotion to Christian Education. We can't afford to lag behind now, while the whole world is moving on lightning train, and men are writing and speaking by electricity. The doors are all open and the windows are all open in the great temple of knowledge. Science is walking out in its great balconies, and throwing her light out on the rolling world, this is indeed an age of improvements, and thought is advancing on every line. Never was there any age when scientists were making greater efforts to make science contradict revelation and their discredit on the word of God. We must prepare our boys and girls for the contest, and we must do it in a Christian way. Our brethren of the Arkansas Conference are intensely in earnest, and we must join them in the good work they have undertaken to do in purchasing the property of the Collegiate Institute at Altus, and then we must help our friends at Quitman. We owe it to God to do something very great for his cause in 1886—our semi-centennial year. Fifty years ago Arkansas entered the Union. Fifty years ago we first Annual conference in Arkansas was organized and we entered this vast field as a church that was of and for the people. Our God has honored us. The one conference has been divided into three, and the little handful of members to a band of over 60,000. We have advanced our lines from east to west and from north to south, and we now embrace all the states in our work and the people look to us more than to any other denomination to give them the word of life, and to furnish schools and colleges to educate their children, we must not fall in this. Let preachers and people rally and help our Brother Harlan at all times and in all places.

OUR CONFERENCES

At Arkadelphia was one of delight, pleasure and hard work. Bishop Casabary was on the ground in due time, and opened up promptly at 9 a. m., on the 2nd, as the law required. He was urbane, courteous, kind and forbearing. He is more than ever enthused in the heart of the Little Rock Conference. He is one of the grand men of this world in every respect. We hardly know where to address him next, in the chair or in the pulpit. In the former, he is a model

and in the latter a master. Dr. McFerrin was only with us one day, but the old war horse was fully himself and won largely on the conference in every way, and got his pocket full of money and then left for the Empire State of Texas. Dr. Young, the long Missionary Secretary, came in shortly after he left, and he made every thing lively, and if it is left to Arkansas, we guess the General Conference will have to find another Secretary, and long Robert will be called up higher. Dr. Hoss won golden opinions upon himself, and made everybody love the Vandeblits better. He says he is not a doctor, but the METHODIST says he shall be a doctor in Arkansas. Revs. Harlan and Burrow were with us working up the Central Collegiate Institute, the former as agent, and the latter as president. Rev. C. Pope, President Millersburg Female College, was with us, and the college will be benefitted by the visit. He is at home in Arkansas and much beloved. Arkansas will never go back on her Pope. Our conference was out in full force, and the "saints in bonnets" were out in great numbers. A better time was never had in any town; only one little unpleasant ripple, which all regretted, and some one may have cause to regret it still more. Arkadelphia was equal to the occasion, and every heart and purse were open. Everybody had the best home, and everybody was praising brother Moore, our very kind host with brother McKennon, the P. E. Of course this scribe was domiciled with Capt. Crouch, for nobody but the captain can keep up with him in rapid movement and constant stir. We left on Monday night at the close of the memorial service, with the grand sermon of Dr. Young ringing in our ears, and the sadness that comes over us all by the announcement so sudden and unexpected, that our brother O. C. Robertson had just passed away. We were prepared to mourn the death of our brothers, Laney and Stanley, but no one expected to put in the name of our dear Robertson. Conference was to adjourn on Monday at 11. Only one fault to find. We were hurried too much, either for social or spiritual enjoyment. We beg our beloved Bishops hereafter to change and give us more time. Please leave a week between our conferences, and give us time to breathe.

WASHINGTON LETTER.

From our Regular Correspondent.

The Capitol is again dressed in black, and flags are flying at half mast in all parts of the city. The season of mourning for Vice-President Hendricks will continue thirty days. The White House will remain very quiet during the time. Its only occupants at present are the President and Miss Cleveland. After Christmas day the black coverings on the great white marble pillars of the Government buildings, Capitol, and White House will be removed, and the latter will be again opened to the public on New Year's day.

Much interest was manifested in the question whether or not the President would go to Indianapolis to attend the funeral of Mr. Hendricks. He intended to go, but strong pressure was brought to bear in order to deter him. Senator Edmunds, Speaker Carlisle, and many Democratic Senators and Members of the House protested against the trip. All through the day on Saturday telegrams and letters poured into the White House to the same effect. Among the telegrams was one from Samuel J. Tilden, urging him not to go. The argument was, that his duty to the country is to avoid as much as possible all risk of the dangers of travel until some manner of Presidential succession is provided by an organization of Congress.

It will be remembered that there is now no President of the Senate and no Speaker of the House. If President Cleveland were to die between now and the meeting of Congress, the election of a successor to him in the Senate might lead to such a fright as would provoke widespread disturbances.

As Congress meets next Monday, it was very difficult for members of the Cabinet to leave the city now on account of their unfinished reports. Therefore it was not certain that the entire Cabinet would attend the obsequies of the late Vice-President. The Secretary of State went; because he has no regular annual report to make to Congress. He simply presents a

review of his year's work to the President.

The death of Mr. Hendricks has naturally brought into discussion the question of the Presidential succession. The anxiety felt in regard to President Cleveland leaving the city, gives peculiar emphasis to the lack of wisdom on the part of Congress in not having settled the question ere this. It is thought an effort will be made early in the new session to pass a bill to keep the succession in the Cabinet, or with the party successful at the polls. But so long as the two branches of Congress are controlled by different parties, it is doubtful if there can be any legislation of this kind.

In regard to filling the vacancy left by Mr. Hendricks, nothing can be known positively until after the caucus to be held by Republican Senators one night of this week. The names mentioned for the place are those of Senators Logan, Edmunds, and Sherman. The friends of the Illinois Senator claim the place for him in consideration of his recent defeat, those of the Vermont Senator claim that he made a good presiding officer last session, while the friends of the Senator from Ohio insist that he has a better temper than either of the others. No Senator is working for the place. Elections of this character are not conducted in that way. A Senator who would seek to make votes for himself for such an office would lose cast.

The impression is that there will be a pretty sharp fight for the nomination. General Logan's friends have done the hardest work in his behalf. The Democrats are much opposed to Logan as President pro tem of the Senate. They express themselves to the effect that he could not, with self-respect, accept a position thus falling to him by accident, after he had been rejected for it by the people.

The three candidates are careful not to express any eagerness for the position of presiding officer, but it is thought any of them would be pleased to accept the nomination. Senator Logan said last year, in reference to taking the second place on the ticket, that he infinitely preferred his independent position as Senator to the inconsequential one of Vice-President. But, should he be elected now President pro tem of the Senate, he would have a superior position to that of Vice-President proper. He would have the pay and possibility of the office, while he could at the same time retain the debating privilege of a Senator.

Washington, Nov. 30, 1885.

Pleasant Valley Circuit.

EDITOR OF METHODIST:—It has been sometime since you have heard anything from this field hand, but it is not because the field is not to some extent cultivated. This field hand has labored hard to cultivate, and we have not had as good a harvest as some others, but we assure that some good seed have been sown, and we hope that fruit will be sure in days yet to come. We had a revival at every appointment. Souls were made happy, and some converts at every appointment, but not as many as we expected. I am now engaged trying to get up all my collections and get ready for conference. I have done but little for the METHODIST, but it was not because I did not try, but from the fact that nearly all were taking it. The Junior last year placed it in the hands of everyone that would take it. Now, if any are behind with you, send the same amount, and I will do my best to collect.

I have moved from Augusta to Snapp. Please change my paper to this office. I fail to get it now. We are doing very well on this work, in some respects at least. Bro. Jas. T. Henderson is building a nice church at old Pleasant Valley, which is now Auvergne Station on the B. & B. Ry, and they expect to get ready and ask for a station preacher at conference. Some preacher will get a nice place. They are building business houses and private dwellings, and they have a large college building and school has opened under the control of Prof. Brixton and his accomplished daughter, Miss Lena, who has charge of the music department. We predict a bright future for the school and this people. The METHODIST has said some good things on education. Let it continue to be outspoken on this subject.

M. C. MORRIS.
Rev. W. C. Dunlap, D. D., agent Paine Institute, was in attendance at the session of the Little Rock Conference. He made an impressive address, and his call for help was heard and heeded. The liberal response amounted to over \$400.

Little Rock Conference.

APPOINTMENTS.

Little Rock District.
H. JEWELL, P. E.

Little Rock, First Church—W G Miller.
Spring Street—A D Jenkins
Beuton station—C D McSwain
Benton circuit—E N Watson
Collegeville circuit—O M Keith
Maumelle circuit—H Townsend
Liberty and Pleasant Grove—A Hunter
Lonoke—A O Evans
Austin circuit—J A Biggs
Hickory Plain—R T Davis
Des Arc station—Z T McCann
Hazen circuit—W S Scott
Carlisle circuit—L M Keith
Galloway circuit—J M Cline
A R Winfield, Chaplain to Penitentiary, and Editor ARKANSAS METHODIST
J R Harvey, Supt School for the Blind

Pine Bluff District.
C. C. GODDEN, P. E.

Pine Bluff station—J F Carr
Sheridan circuit—H H Watson
Toledo circuit—W J Stone
New Edinburg—G W Mathews
Lehi circuit—W C Adams
Star City circuit—S H Hill
Auburn circuit—To be supplied by R H Poynter
Arkansas Post circuit—J W F Scott
DeWitt circuit—N E Bragg
White River—R W McKay
Old River circuit—W J Rogers
Flat Bayou—E L Beard
Pine Bluff mission—J R Sherwood
W H Browning, Prin Pine Bluff Female Institute.

Arkadelphia District.
H. D. McKINNON, P. E.

Arkadelphia station—J R Moore
Clark circuit—M B Hill
Amity circuit—W A Freeman
Gardon—J A Baker
Caddo circuit—W A Cajul
Cedar Glades mission—A West
Mt Ida circuit—J S Nicholson
Hot Springs station—H R Withers
and A S Scott
Hot Springs circuit—W J Davis
Malvern station—S C Stone
Malvern circuit—R C Atchley
Social Hill—J Y Christmas
Tulip circuit—W R Harrison
Princeton circuit—A Turrentine
Murfreesboro—W W Mills and W J Scott, sup.

Monticello District.
T. H. WARE, P. E.

Monticello station—B B McGraw
Mt Pleasant circuit—J M D Sturgis
Selma circuit—F H Redwine
Arkansas City—J W Berry
Holly Grove circuit—J T Rascoe
Lake Village and Lakport—A P Few
Lacey circuit—J D Whiteside
Hamburg station—H W Brooks
Hamburg circuit—L W House
Bartholomew circuit—C A Bayless
Palestine circuit—S H Parker
Warren circuit—R P Wilson.

Ozark District.
J. J. JENKINS, P. E.

Camden station—J McLaughlan
Camden circuit—J R Cason
Ouachita circuit—Robt Turner
Carolina circuit—G W Logan
Buckner circuit—O H Keadle
Maguolia station—J C Rhodes
Stephens circuit—W A Steel
Atlanta circuit—T D Scott and J Turrentine, sup
Eldorado circuit—J H Gold
Lapille circuit—A M Robertson
Hampton circuit—H Armstrong
Bearden mission—To be supplied by A C Johnson
Bright Star circuit—J B Thomas
Texarkana circuit—E Garrett.

Washington District.
J. H. MOGGIN, P. E.

Washington circuit—J R Sanders
Hope station—L B Hawley
Proscott station—R M Traylor
Midway circuit—D T Holmes and A T Galloway, sup
Fulton circuit—J A Sage
Mineral Springs—A B Winfield
Center Point—J M G Douglas
Richmond and Rocky Comfort—Wade Preston
Peytonville circuit—R T Nabors
Little River mission—To be sup by Jeff James
Lockesburg circuit—J P Holmes

Chapel Hill—T G Galloway and E Mitchell, sup
Salem circuit—B G Johnson
Cove mission—J H Callaway
Dallas circuit—To be sup by A P Alexander
L G Johnson and E M Wright, transferred to North Georgia Conference. Bascom Monk to Arkansas Conference. E M Pipkin to White River Conference.

PERSONAL.

Rev. R. A. Young, D. D., Missionary sec'y at Arkadelphia, as elsewhere and everywhere, preached to packed houses, and then and there, as heretofore, and as he will most likely in some years hereafter, delighted in audiences. He is always ready to talk missions, publishing houses, Vanderbilt University.

Prof. E. E. Hoss, D. D., Vanderbilt University, is visiting the conference in Arkansas. In the pulpit, on the platform, and in the social circle he charmed our people. He will be the Vanderbilt valuable service in visiting our conferences and mingling with our preachers and people.
Sheriff Tunstall and Rev. Pika Baffold, from the highlands of Fulton, called Tuesday, en route to Helena.

Secretaries Moore, Shoppach and Butler, like Boswell and Hall, did their work nobly and well, but not whit better than Bros Thornburgh and Battler will theirs this week at Helena. Our conferences are blessed with good secretaries, both clerical and lay.

Rev. O. C. Robinson, P. C., Camden circuit last year, died last Sunday. The sad intelligence was telegraphed to his P. E., Rev. J. J. Jenkins, late that evening, just in time for his memoir to be read with the other two who had preceded him. His remains, accompanied by his deeply bereaved wife, were brought to Malvern in the same train which many of his brethren boarded Monday morning after conference closed, en route home. He was buried at Hunter's chapel, twenty miles from Malvern. God bless his family.

Rev. V. V. Harlan, agent Central Collegiate Institute, made a brief address to the Little Rock conference which was well received. We wish him abundant success in his important enterprise. We cordially commend him to our friends all over the State.

Rev. J. J. Tarleton, of the Arkansas conference, got a fine set of commentaries and the dictionary.

Rev. C. M. Keith, of our conference, is up with him.

Rev. A. Turrentine got the commentaries and will get more.
Rev. A. S. Scott, in one of our hardest fields, won the commentaries too, and is among the first rank of workers. Many others won Ratson, Watson, and the great dictionary. Now for a New Year's work, and we hope all will do said work and get our premiums.

Rev. N. B. Fiser, our conferee of the St. Francis County Times, is just closing out his second year at Forre City, as pastor of the M. E. C. South at that place. He is a fine preacher, and is much beloved by his people, and enjoys their fullest confidence and respect. All would welcome him back.

Rev. M. M. Smith, P. E., Newport District, has done a faithful year's work.

Rev. W. F. Walker, has put the METHODIST in every Methodist family in his charge. Rev. Frank Ritter will do the same in his charge by conference. Excellent and praiseworthy. Let that be the motto for the coming year. The ARKANSAS METHODIST in every Methodist family in Arkansas.

Rev. U. H. Ford, Clarendon, is wanted there another year, says the Sun.

Rev. F. E. Taylor's charge will petition for his return, says the Jonesboro Times.

Rev. Jno. Moore is doubly happy, because doubly blessed. A successful year and—

Rev. E. M. Pipkin has been transferred to the White River Conference. He is a modest, prudent, pious, and studious young minister. His excellent and accomplished wife is a daughter of Rev. Horace Jewell. We welcome them, and commend them most cordially to the confidence and love of our conference.

Rev. W. J. Miller D. D., transferred from Mo., and stationed at First Church, is a first-class man and minister, and deserves, and will receive a cordial greeting in his new home.

Rev. I. L. Burrow, Free's Central Collegiate Institute, was a pleasant caller at this office Tuesday. He had been to Arkadelphia where he had some effective work for his outfit.

Arkansas Methodist.

Little Helpers.

H. W. GRANADE, Editor. Batesville, Ark.

Our Paper Appreciated.

DEAR BRO. GRANADE:—I wish to send you the money for the Arkansas Methodist for another year. My subscription was out a few days since, and I do not want to lose a number, for it is always a welcome visitor in our family. I think you have done the grown people a great deal of good as well as the children through its columns. This is the third year I have taken it and I always pay in advance. For I do not want to do without it.

Your true friend, M. A. SUTTON, St. James, Ark.

DEAR BRO. GRANADE:—As our Conference is close at hand we write to you and send our missionary money from our little bank. We are sorry that we have not done more for the good cause, but you know from your own experience that this is a hard place to collect money from, for the missionaries. Enclosed you will find one dollar, mamma gave us all of this, except ten cents for work we did for her. If it was not for her we would become discouraged and not attempt to collect any more. But mamma says that this one dollar will help some. Hoping that you will remember us in your prayers we remain your loving little friends.

THE LITTLE SUTTONS.

St. James, Ark. I am glad to hear from these dear little ones again. I will set your dollar to work for the needy ones of Jesus. Keep your little souls pure, your minds bright, your hands busy in good works and your feet in the way of life.

Working Boy's Letter.

DEAR BRO. GRANADE:—As we do not see anything from our charge about the little missionary workers, we send you our report for this year. We got a late start, but have been at work and got one dollar. It is never too late to do good, if we have a will to try. We send the dollar by our pastor, Bro. Kelly. We hope to do more next year.

JOHNY HIVELEY.

MOXBOR WOODCOCK, Iuka, Ark. Work away my boys and your reward will be sure. "Whatever ye do, in word or deed, do all in the name of the Lord Jesus."

Good Girl's Letter.

DEAR BRO. GRANADE:—We often think about your kind words to us, and want to talk with you. We have worked for the METHODIST and for the cause of missions, and are going to work more next year. We send stamps for a missionary bank. Please send it. Pray for us. We love Jesus.

CALESTONIA WOODCOCK.

NANNIE HIVELEY, Iuka, Ark. Girls, the love of Jesus in our hearts and our life and labors given to honor him and to do good to our fellow creatures is a great and glorious work. Let us grow up into him in all things. God bless and help, and save you all.

Fathers and Mothers Take Warning.

A few years ago there lived in an inland town of this Province a wealthy merchant, a benevolent Christian man, member of the Church, and teacher of the Bible-class in the Sabbath school. He brought up a family of healthy children, but, as they came of age, all showed a strange liking for alcoholic drinks. Of his three sons, one is dead, the others are confirmed drunkards. The father, discouraged, neglected his business, and failed. One of his daughters married well, but found it impossible to leave the cruel slave. She became so wasted as to be the victim of delirium tremens. Only about three weeks ago, disgusted with herself, and probably feeling one of the attacks coming on, she committed suicide by taking a large quantity of laudanum. She left two boys and a heart broken husband behind her. And now fathers and mothers, what was the cause of all this misery? A lady brought up in the

same family tells me it was the custom to keep beer in the house at all times, to which the whole family had access. The stronger liquors were also kept for special occasions. The children helped themselves to the beer and pilfered the other liquors. She tells me that she herself acquired so strong a taste for it that she found great difficulty in breaking off the habit, but being younger, and thus forewarned, broke the habit before it was too late. This story is an actual fact, and points its own moral.—[Letter in Montreal Witness.

Perfect Faith.

A story is told of a street boy in London who had both his legs broken by a dray passing over them. He was laid away in one of the beds of the hospital to die, and another creature of the same class was allowed to lie down by the side of the little crushed boy. He crept up to him and said: "Bobby, did you never hear about Jesus?" "No, I never heard of Him." "Bobby I went to mission school once, and they told us that Jesus would take you to heaven when you die, and you'd never hunger any more, and no more pain if you axed Him."

"I couldn't ask such a big gentleman as He is to do anything for me. He wouldn't stop to speak to a boy like me." "But he'll do all that, if you ax Him." "How can I ax Him if I don't know where He lives, and how can I get there when both my legs are broke?"

"Bobby they told me at the mission school as how Jesus passes by. Teacher says as He goes around. How do you know but what He might come around to this hospital tonight? You'd know Him if you was to see Him." "But I can't keep my eyes open. My legs hurt so awful bad. Doctor says I'll die." "Bobby, hold up your hand, and He'll know what you want when He passes by."

They got the hand up. It dropped. Tried again. It slowly fell back. Three times he got up the little hand, only to let it fall. Bursting into tears, he said: "I give it up." "Bobby, lend me yer hand; put yer elbow on my pillar; I can do without it." So one hand was propped up. And when they came in the morning the boy lay dead, his hand still held up for Jesus. You may search the world and you cannot find a grander illustration of simple trust than that of the little boy who had been to mission school but once.—[Selected.

"The Time is Short."

The Christian at Work tells the following story. "A prominent citizen in a thriving town was appealed to for help in the erection of a new church building, but excused himself on the plea that he had so many claims to meet. He promised, however, to consider the matter, and give his answer the next morning. When the visitor called again he said: 'After you left I took up a London paper, and there read that of 100 people 55 years of age, only 15 will live to the age of 70. I am 55 years of age, and according to that I have scarcely 15 years of life left—the probabilities are that I shall be among the 85 who die before reaching that age. All that I do I must do quickly. I thought after you left I would give you \$20. Here is my offering, with my best wishes and prayers.' The visitor received a closed envelope and left—with his thanks for what he supposed was \$20. But reaching home, he opened the envelope, and found enclosed a check for one thousand dollars, with a slip pinned on, bearing the legend, 'The time is short.' The truth of the incident is vouched for by the writer. There seems to be no need of comment; the story is a sermon in itself.—[Selected.

That Drink of Beer.

"Jim, if you will go and take this note to Dean Street," said a man to a boy of ten, "I will pay you for it." Jim went off with a skip and a jump, glad to earn a dime or a half-dime, and soon he was back for his pay. "Here is your pay," said the man, as he set down a glass of beer. "But I do not want the beer," said the poor boy. "I want the cash." "I did not say I would pay you cash. This is your pay." Jim did not like to take his pay, and he did not stop to think that the beer would not pay him, for it would do

him no good. It would hurt him. Jim was not wise. He had seen men pay for beer and drink it. So he drank the beer, and it made him sick. He lost three jobs. He lost his time in school the next day, and got some bad marks. He got no good out of the beer. He should have left it and gone off like a brave boy with no pay. That is the way he will do the next time a man tries to pay him in beer.—[Selected.

The Burnt Stick.

A man cut a stick for a cane. A child saw it. He did not know what it was for, and he put it in the fire. When the man came in he took it out. He can still use it as a cane, but it is a burnt and a black cane, and when a great strain comes on it will break. It can not be so strong as if it had not been burnt.

So it is with the man who has drunk rum. God made him fair and good. He burnt himself with the drink. We will try to snatch him out of the fire and save him. We do not wish him to burn up. But he can not be so good, and so strong, and so well, as if he had not drunk. He has burnt his mind. He has burnt his body. Let us thank God that he is saved. But let all the boys and girls see how much better it is not to be burnt at all with the drink. Let them keep their bodies clean and their hearts pure from this great sin.

Mr. Gough says he can never forget that he was once a drunkard. Let us not take even one drink to search and burn us. If we have drunk at all let us stop now.

We must Help.

Miss Laura Haygood Superintendent of our woman's work in China wants to build in the city of Shanghai a Home for all our women, who go to work in that land for Jesus, where they can stay until they learn the language and prepare for the work. And in connection with this is to be built a High School for girls. Now it will cost a good deal of money but it will be a good movement towards bringing that dark and sinful people to our holy religion. We Little Helpers must help. How many boys or girls or Sunday Schools or Societies in Arkansas will take a share of five dollars in this good work. Come little ones let us stir up and help. Will not fifty boys and girls send me ten cents each and let me forward it to China for this Home and School. Who will be first?

One Slave.

The Little Helpers of Salem, Fulton county, Arkansas, and at Pleasant Valley same county, the Stubblefield and Stroud children near Oxford, Izard county all on the Salem circuit, have raised ten dollars for missions, which goes to take one share in the School for Chinese girls, and the Home for our women who go over there to labor. Let many others put their little mites together and take shares, and let us pray that this great work may go on and do much good for all time.

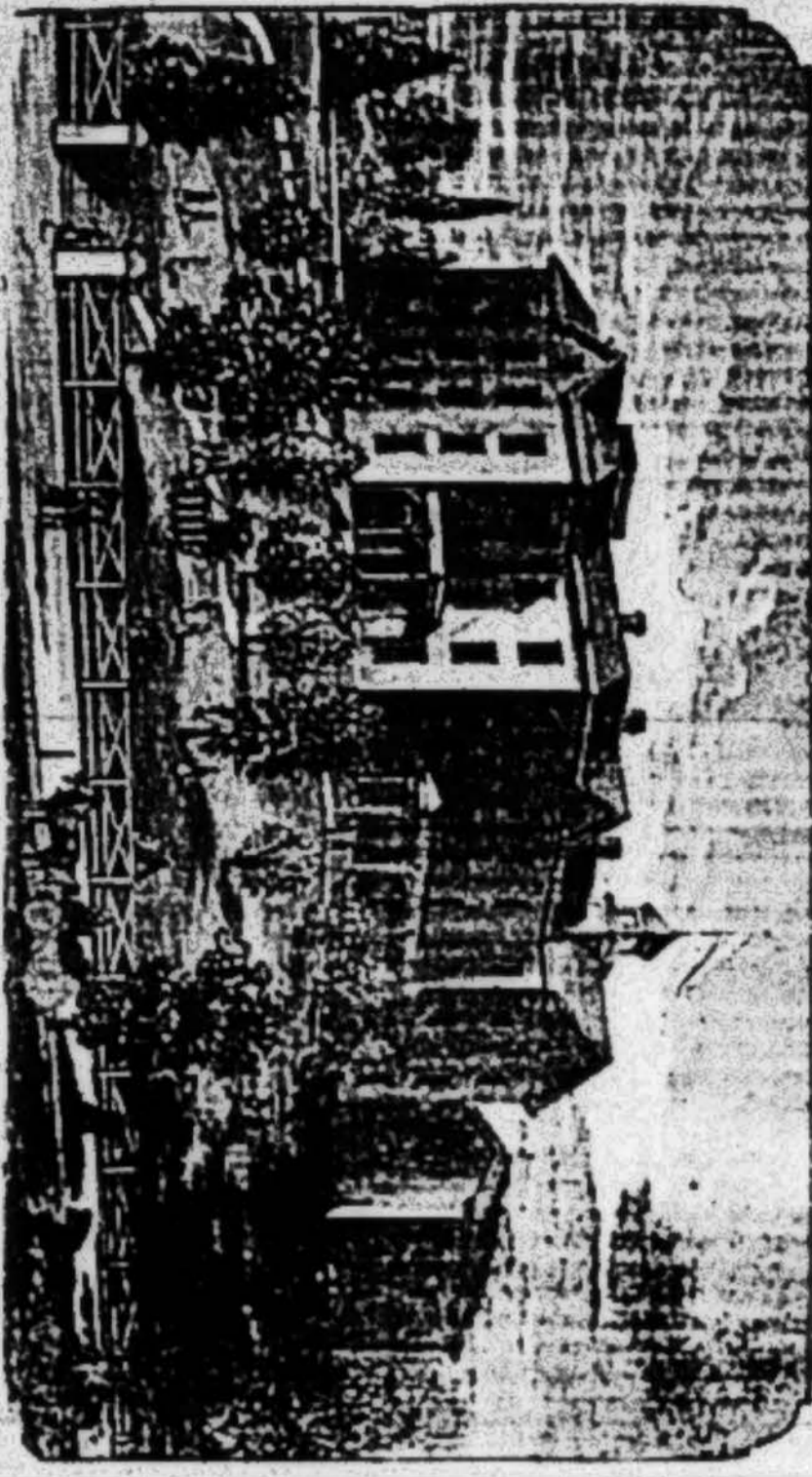
How Electa Prayed and Worked.

"Four years ago I started a Sunday School in a place where all said, it can't be done—the people quarrel so. It began with eleven scholars. Four of these worked hard to get new scholars, and the next Sunday they brought in twenty, and the next forty. "On the third Sunday I preached, and one of these little workers, a girl twelve years old, was much moved, and prayed for a new heart. Soon she felt the love of Jesus, and then began to pray for her father, mother, brother, and little playmate. "When I next visited her there, father, mother, brother, and a young friend had been led to Christ; as well as the father and mother, brother and sister of that friend. And the family altar had been set up in both households. "This good work spread and others learned to pray. Now, all the members of both households are members of the Church, and it is a happy place. All this good came in connection with little Electa's prayer and work."—[Child's World.

"I Told So Well."

"I want to thank you, for telling me of Dr. Pierce's 'Favorite Prescription,' writes a lady to her friend. "For a long time I was unfit to attend to the work of my household. I kept about, but I felt thoroughly miserable. I had terrible headaches, and bearing-down sensations across me and was quite weak and discouraged. I went and got some of the medicine after receiving your letter, and it has cured me. I hardly know myself. I feel so well."

FEMALE COLLEGE.



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PARSONS' PURGATIVE PILLS MAKE NEW, RICH BLOOD.

These pills were a wonderful discovery. No other like them in the world. Will positively cure or relieve all manner of diseases. The information around each box is worth ten times the cost of a box of pills. Find out about them and you will always be thankful. One pill a dose. Illustrated pamphlet free. Sold everywhere, or sent by mail for 25 cents in stamps. Dr. J. S. Johnson & Co., 22 C. St., Boston.

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Mason & Hamlin

ORGANS: Right Hand Organ with 48 notes, 8 pedals, 8 stops, 8 ranks of pipes, 8 ranks of reeds, 8 ranks of strings, 8 ranks of brass, 8 ranks of wood. PIANOS: New made of 48 notes, 8 pedals, 8 stops, 8 ranks of pipes, 8 ranks of reeds, 8 ranks of strings, 8 ranks of brass, 8 ranks of wood. ORGAN AND PIANO CO. 264 Tremont St. Boston. 48 N. 7th St. St. Louis. 149 Wabash Ave. Chicago.

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AND Skirt Supporter. Choose the most ELEGANT FITTING CORSET with a PERFECT SKIRT SUPPORTER and is one of the most popular and satisfactory corsets made. HEALTHY and COMFORT over invented. It is particularly adapted to the present style of dress. For sale by all leading dealers. Price by mail \$1.00. FOT. HARKNESS & CO. NEW YORK.

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A neat little compilation of plain, sweet, inspiring Music, by D. E. Horth, author of "Hallelujah of Joy," and "Grace and Glory." There is not an inferior piece in the collection, and not a difficult one. Published in both Round and Character Notes. 10 cents per copy by mail; \$1.00 per dozen by express. Address: D. E. FORTCH, sep12-17) Box 197, Columbia, Tenn.

LAND WARRANTS WANTED!

I want to buy several 40, 80, 120 and 160 acre warrants of the Revolutionary, 1812, Mexican and Indian wars. Address, with price and full description, to T. H. EDGERS, Box 442, Little Rock, Ark.

Man and Beast

Mustang Lincter is older than most men, and used more and more every year.

Arkansas Methodist.

OBITUARIES.

MARTIN.—Sister Ollie Martin was born June 11, 1836; was married to John Martin, August 26, 1852; she was converted and joined the Baptist church in August, 1863, of which church she remained an exemplary member to the day of her death, which occurred September 23, 1885. Her husband preceded her to the spirit world by a few years, leaving her the widowed mother of eleven children, all of whom have been brought up to honor and respectability, and all but one or two of the youngest are members of the M. E. Church, South. Sister Martin was a holy, good woman and left the impress of a godly life upon all with whom she associated, and upon none so much as upon her own family. She was a great sufferer and a helpless invalid for months before God took her to himself, but not a murmur ever escaped her lips. Such sanctified patience, such complete resignation we rarely meet with! It was grand! It was edifying! To visit her sick chamber made one feel that he had been where holy presences dwelt, and where the guardian angels kept their vigils. Sister Martin died at Salem camp-meeting, it being her desire so to do. The night previous to her departure, being too weak longer to speak audibly, she indicated her want of attention, and when her friend went to her and asked: "What is it, Sister Martin?" she whispered, "O so happy! happy! happy!" and thus she triumphed over the "last enemy, which is death." Her funeral was preached by the writer, at 11 o'clock, on the 24th of September, at Salem, to a large congregation of sorrowing relatives and friends, after which we laid her mortal remains to rest in the lone regions of the dead, in the comfortable hope of a glorious resurrection unto immortality. May heaven's richest blessings rest upon the bereaved and doubly orphan children, and the good spirit of our God lead them all safe into the "Rest that remaineth to the people of God." C. M. KURTZ, Alexander, Ark.

BECKER.—Sister Taliver Belcher, daughter of Thomas and Cynthia Ann Hill, was born near Oxford, Miss., Oct. 15, 1858, and moved with her parents to Yell Co., Ark., when she was a small child, and was married to M. L. Belcher, Nov. 20, 1873, and died Oct. 25, 1885, at her home near Cincinnati, Ark.; professed religion in her 20th year; joined the M. E. Church, South, and has been a faithful Christian ever since; died in the triumph of a living faith. She told her husband a day or two before she died that she was willing to die, and was going to heaven; requested him to meet her there; she told him to tell her mother not to grieve after her, for she had gone to rest, and wanted her to meet her there. She leaves a husband and five little children, the baby only 16 days old. May God bless the bereaved husband and children and gather them home at last. They have the sympathy of this entire community. JAMES W. HOUCK, Cincinnati, Ark.

HUTCHINSON.—C. R. Hutchinson was born in Green Co., Ga., March 6, 1832; died in Saline Co., Ark., Oct. 30, 1885. Brother Hutchinson had been a member of the M. E. Church, South, for twenty-five years. Convicted of sin by the gentle reproof of his little daughter; earnestly repenting, happily converted, he lived a consistent Christian life and died a triumphant death. He had been an invalid for twelve months, but was perfectly resigned, and was often made to rejoice in the hope of eternal life. Among the last words the writer heard him utter was: "I'll be there;" "So dieth the righteous;" "Thanks be unto God for his unspeakable gift." T. D. SCOTT.

COBB.—Paul A. Cobb, youngest son of Dr. J. H. and Mollie L. Cobb, was born at Taylor's Creek, St. Francis county, Ark., 1868 or '69, and died at his home, near Colt, St. Francis Co., Ark., July 1, 1887. He was a bright, promising young man, bidding fair to make his mark in the world. He professed religion in August, 1884. Joining the M. E. Church, South, at Colt, he lived a consistent member to his death, dying happy, and leaving the

evidence behind that he was going home to heaven. The writer was present when this young brother professed religion, and since that time it has been my pleasure to talk to him about religion and heaven, about which he had the brightest hopes. On his dying bed he left signs of a bright Christian life, being conscious until some forty minutes before death. But he is gone, not lost, but delivered from the snares and troubles of life, he is gathered unto God. May the bereaved relatives and friends find in this providence an additional incentive to press onward and upward to the reunion in an eternal home. H. G. PORTER.

How many have gone before, Of kinsmen and of friends! But now we meet to part no more, In a world that never ends. O, we ask why we dwell, And tremble at the call, When God makes angels of the dead, And is able to save us all. C. M. DOUGLAS.

MORRISON.—Brother Andrew Jackson Morrison was born June 13, 1844; married Miss Julia Howell, October 1, 1876, with whom he lived until October 12, 1885, when at 8 o'clock in the morning he left her and two beautiful and bright little girls, to go and make his home in heaven. In talking with Brother Morrison, he said his life had been a checkered one, but by the help of God he struggled through all his difficulties to a triumphant death. On the morning before his death occurred, he thought he would die; after the paroxysm I called to see him and spent about an hour, during which time he told me that he was happy, and the nearer death he approached the happier he got. The way he died was a great consolation to his family, friends and church. We miss him, but we will see him again. We ask the sympathy and prayers of the church for the widow and her two little girls. G. W. BOYLS.

TURNER.—The subject of this sketch, Sister Mary T. Turner, was born Jan. 10, 1847, was married to Brother J. W. Turner, June 11, 1871, and died in the triumph of the Christian faith, October 31, 1885. Sister Turner was the daughter of Rev. Arthur W. Simmons, who is now a superannuate of the Little Rock Conference. Sister Turner was raised in the very lap of the Christian religion. In early life she gave her young heart to God and the church, and from that day until the Lord said to her "it is enough, come up higher," she lived a consistent, Christian life. Sister Turner was a kind neighbor, a good and loving mother, an affectionate wife; she was ever ready to minister to the poor and needy; her house was ever the home of God's ministers, but especially to the weary itinerant, who always found a cordial welcome under her hospitable roof. The writer of this imperfect sketch has enjoyed her hospitalities on many occasions, and I must say I have never known a purer or better woman. I have been present on many, very many revival meeting occasions, and oh! how she enjoyed the peaceful presence of the Holy Spirit. I have often heard her shout the praises of God. I have seen her on her knees by the side of many a poor, trembling penitent, praying to God, and almost on every occasion they were converted and with her shouted the praises of their Redeemer. Much more might be said of this truly pious, Christian woman, but it is unnecessary, for her record is on high, where her glorified spirit is to day enjoying the reward of a well spent life. She leaves behind her a sorely bereaved husband and children, an aged father and mother, and one brother and sister, and a large circle of friends to mourn their great loss. But thank God they mourn not as "those who have no hope." And now I would say to the bereaved husband and friends, dry your tears and look forward to a happy reunion with your loved one in the sweet by and bye. R. H. SANDERS.

WITHERS.—Richard Bowen Withers, son of Rev. H. R. Withers, was born in Princeton, Dallas Co., Ark., Aug. 5, 1859; baptized in infancy by his grandfather, Rev. John Withers; was converted and joined the M. E. Church, South, in his 12th year; was educated at Central Institute and St. John's College; studied law, but did not enter the practice. Had been successfully engaged in teaching since

his 18th year. Edited the Hope Telegraph creditably during the political campaign of 1884. Shrinking from a call to the ministry, his religious devotion declined and for some years his religion was only formal, although he retained his church relation unbroken from his early youth. In this condition his late illness found him. He worked in the cause of temperance; taught a Bible class, and was principal of the academy at Hazen, Prairie Co., when he was taken ill with flux and typho-malarial fever. At the end of four weeks of intense suffering, he sank apparently into a dying state. The doctors gave him up, nurses ceased and friends stood about, expecting death at any moment. At this juncture the Elders of the church were summoned; he was anointed with oil and prayer was offered for him. Soon after he regained consciousness, began to revive, and was found praying. Soon he professed the pardon of sins and became ecstatic. He said it was the first time he had been happy in ten years. He continued to improve slowly, with some setbacks, for four weeks after this event, till his physician declared him able to remove to Hot Springs, the residence of his father. Here he soon relapsed and died Nov. 31 in great peace. He was never troubled any more about dying after his sins were forgiven. From that day his brief life was a continual triumph; his victory was complete. He was willing to preach; to live and work for his Master, or to die and be at home forever. The morning before his death he sang, "Oh think of a home over there." He is safe at home. H. D. McKINNON.

WITHERS.—Richard Bowen Withers, son of Rev. H. R. Withers, was born in Princeton, Dallas Co., Ark., Aug. 5, 1859; baptized in infancy by his grandfather, Rev. John Withers; was converted and joined the M. E. Church, South, in his 12th year; was educated at Central Institute and St. John's College; studied law, but did not enter the practice. Had been successfully engaged in teaching since

his 18th year. Edited the Hope Telegraph creditably during the political campaign of 1884. Shrinking from a call to the ministry, his religious devotion declined and for some years his religion was only formal, although he retained his church relation unbroken from his early youth. In this condition his late illness found him. He worked in the cause of temperance; taught a Bible class, and was principal of the academy at Hazen, Prairie Co., when he was taken ill with flux and typho-malarial fever. At the end of four weeks of intense suffering, he sank apparently into a dying state. The doctors gave him up, nurses ceased and friends stood about, expecting death at any moment. At this juncture the Elders of the church were summoned; he was anointed with oil and prayer was offered for him. Soon after he regained consciousness, began to revive, and was found praying. Soon he professed the pardon of sins and became ecstatic. He said it was the first time he had been happy in ten years. He continued to improve slowly, with some setbacks, for four weeks after this event, till his physician declared him able to remove to Hot Springs, the residence of his father. Here he soon relapsed and died Nov. 31 in great peace. He was never troubled any more about dying after his sins were forgiven. From that day his brief life was a continual triumph; his victory was complete. He was willing to preach; to live and work for his Master, or to die and be at home forever. The morning before his death he sang, "Oh think of a home over there." He is safe at home. H. D. McKINNON.

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