The Arkansas Methodist.

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

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

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ARKANSAS CONFERENCE.

The 56th session of the Arkansas Conference convened in Russellville, Nov. 25, 1891. Bishop Duncan presided. His exposition of the 13th chapter of 1 Cor. at the opening services was worth a trip to Conference to hear.

Fifty-four clerical and fifteen lay members were present at the first session. This showed an absence of thirty of the former and thirteen of the latter; but each day brings in the absentees until a fine attendance is on hand.

The usual committees were appointed, and the selection of chairmen is of the very best.

Drs. Barbee, Morrison and Morton were present, giving impetus to the great interests committed to their hands by the Church.

Dr. Morrison stirred the brethren on missions, and got $700 in pledges to be paid by May 1, 1892, for the support of C. B. Moseley, our missionary to Japan. This is in addition to $500 already provided for by the Morrilton District, and is not to interfere with the regular collections.

Dr. Morton and Bishop Duncan led the Church Extension meeting, and raised about $200 in cash and subscriptions.

A goodly number of visitors have added interest to the occasion.

Rev. C. M. Coppege, P. E. Canadian District, Indian Mission Conference, is seeking transfers.

Rev. F. A. Jeffett is pushing collections for Galloway Female College.

Rev. W. A. Freeman is here, helped a friend and preached a soul-firing sermon.

Rev. W. W. Anderson is visiting his old comrades.

Dr. Jewell is making new friends and enlarging his store of facts for his history of Arkansas Methodism.

The Editor and Business Manager of THE ARKANSAS METHODIST are both on hand widening the field for the printed gospel, prepared and solicitous to feed the mind and heart of the Church with the best spiritual diet. When will the relish for good reading demand a larger supply of religious literature and banish the publications that carry their slime and virus into our homes? God speed the day of destruction for vile pictures, vicious books and corrupt papers, all the more dangerous because of the hand of art, and the attractions of taking authors.

The Presiding Elders gave good reports of much hard work done, of about 8,000 conversions, of churches and parsonages built and others repaired.

A class of nine were admitted on trial the second day, viz: S. F. Godard, Douglass Reid, J. A. McIver, J. M. Williams, J. E. Sutton, Stonewall Anderson, J. D. Wasson, J. C. Hooker, J. M. Hively.

The Conference was moved to tender feeling and to brotherly action when John J. Tarlton came before it asking restoration. He had spent eighteen months in the Murfreesboro circuit, Arkadelphia District, Little Rock Conference. The Quarterly Conference of that circuit sent in recommendations both for his restoration of credentials and re-admission into the traveling connection. He was permitted to speak for himself. His words were manly, Christian, truthful. Rev. W. A. Freeman told of his blameless life among the Murfreesboro people. But one or two dissenting voices were heard in the vote for his restoration.

Re-admitted: J. J. Tarlton, B. T. Crews, Charles E. McClintock.

Upon recommendation of Huntsville circuit Quarterly Conference, the credentials of Thos. L. Allen, local elder, were restored to him. He had surrendered them voluntarily.

Rev. S. L. Cochran is representing the Preachers' Aid Association.

Rev. H. Bullock, Principal of Haygood Seminary, Colored Methodist Episcopal Church, asked for a collection and got $10.15.

The following preachers were elected local deacons: S. F. Godard, J. B. Carter, L. B. Monroe, A. E. Holloway, O. E. Godard, A. T. Ramsey, J. A. Smith, J. H. Greeson, E. A. Adney, Stonewall Anderson, J. J. Holland, W. A. Mitchell, J. C. Hooker, G. B. Griffin, J. B. McDonald.

F. A. Hill was discontinued at his own request.

J. W. Griffin, W. M. Taylor, J. H. Roberts were advanced to the class of the 3rd year.

Y. A. Gilmore, J. H. Myers, J. M. McAnally, traveling preachers, were elected elders.

M. V. Adney, Frank Thomas, local deacons, were elected local elders.

J. C. Weaver, C. H. Culpepper, A. J. Cullum, K. S. Vanzandt, W. P. Hamilton, were advanced to the class of the 4th year.

Pierce Merrill is continued in the class of the 3rd year.

J. B. Stevenson is received by transfer from the Indian Mission Conference.

J. H. Smith, W. H. Dyer, W. S. Bristow were advanced to the 4th year.

J. W. Baldwin surrendered his credentials.

W. H. H. Gilmore, J. S. Simmons, A. Marston, W. H. Hatfield, J. H. Sturdy remain on trial.

The committee of trial gave a verdict of not guilty in J. E. Dunaway's case.

J. W. Head located at his own request.

Wm. Sherman, J. W. Griffin, W. M. Taylor, J. A. Roberts, H. R. Shinn, J. P. Humphreys were admitted into full connection.

J. C. Snipp, G. B. Griffin, D. H. Groover, J. S. Hackler, J. E. Winsett also remain on trial.

T. A. Graham is referred to the proper committee for a superannuated relation.

The character of J. E. Dunaway was passed, as was the character of a large number of the Elders.

Announcements were made for preaching for all the churches for Sunday morning and night.

(*Continued on 4th page.*)

MEMPHIS CONFERENCE.

MR. EDITOR:—Our Conference opened its session Wednesday morning at 9 o'clock, with Bishop Key in the chair. I recall only one traveling preacher who is absent—J. H. Witt, who has been very sick. The attendance of the laymen is good. The preaching has been most instructive and spiritual, all good. The Bishop's sermon Tuesday evening was good—he insisted on holiness, but did not stress any theory as to its attainment. We have just returned from the evening service held in the Presbyterian Church, where Rev. W. E. Dodge, editor of The Way of Life, Atlanta, Ga., preached on Baptism of the Holy Spirit, and taught the second blessing. He, with others, gave rich testimonies, and we had spiritual congregational singing. It was good to be there. The preacher told the congregation that he had obtained permission from the pastor of that Church to hold an old-fashioned Methodist service. Doubtless those walls have heard good preaching, but never witnessed such a characteristic Methodist service before. The agitation of the subject of holiness may do good, unless it should cause a schism in our Church. So far we have had a delightful session. We will hardly receive appointments before Tuesday morning.

Admitted on trial: L. T. Ward, John W. Joyner, Byron C. Roach, Robert W. Nance, Robert E. Brassfield, John C. Wells, Robert P. Witt, R. S. Harrison.

Re-admitted: H. C. Gamble.

Local preachers elected deacons: A. C. Haynes, W. P. Saunders, J. T. England, Thomas F. Maxiden.

Local preachers elected elders: John W. Wallace. Wm. H. Thompson, an elder from the M. E. Church, was recognized as in orders.

Continued on trial: W. E. Sewell, J. B. Pearson, B. B. Thomas, H. C. Johnson, J. H. Feits, T. F. Harding, N. W. Lee, N. R. Waters, W. A. Diggs, H. H. Tolly, R. L. Stanley, A. L. Dallas, J. M. Pickens.

Traveling preachers elected deacons: T. E. Smith, W. T. Elmore, B. B. Thomas, W. E. Sewell, A. L. Dallas.

Died during the year: D. E. Graves, John Williams, and C. C. Clement, an undergraduate.

Referred for the superannuated relation: T. L. Boswell, J. M. Flatt, James Perry, J. M. Major, T. P. Holman, John Randle, S. B. Adams, D. C. Wells, D. M. K. Collins, J. A. Fife, E. B. Plummer, W. H. Frost, A. H. Thomas, J. W. Knott, J. A. Russell.

The Arkansas Conferences already have quite a number of our preachers, and you may get more from this session. We love Arkansas.

Yours truly,
G. W. WILSON.

Covington, Tenn., Nov. 27.

P. S. Nov. 28: This morning the Bishop's address to the class for deacon's orders was a most impressive one. I never witnessed before such display of sympathy and enthusiasm as followed his address. This morning the Conference decided to enterprise a Conference paper, and took initiative steps for that end. G. W. W.

Writing in the Ram's Horn about "meetin' matters on the Ciderville Sirkut," Silas Gandersoot of Miskeetur county, inquires.

Whats the reesun that when wun man hawls a lode ov wood to teva, it kums ez natchural fur him to hide the knotty and krooked sticks in the middle ez it duz fur a kolt to gallup around in a pastur, while wun ov his nabors mebbe, who haint ben a church member ny as long ez he has, wudent no more think ov doin sech a thing than I wud ev goin to meetin on a rainy Sunday? Or agin, why shud it be so mooses easy fur Isum Klever to giv away munny, while to me the very thawts ov the thing makes me shiver like fallin into ice water. If the Widder Good pays as mutch quarterdge as Brother Solymon Gimps and Ebkel Peeleg Wilkins ha put together, whats the reesun that he never looks haff as solum in meetin as they do? If Fred Ramp kin whissel meetin house mark and keep his dander down when he finds out that sumbody has ben a sayin the worst kind ov things about him behind his back, whats the reesun I kant do it? Or if jinin meetin makes Sam Plumtree stop his loafin around right away and go to work with all his mite to pay his detts, how duz it kum that sum uthers who hav ben a hearin preechin all their lives wudskin you out ov yure eye teeth, if they cud only git haff a chance to try it? Whats the reezun that Sister Brass likes to set up with the sick as well ez Muther Migg likes to gad around and tawk about the nabors? And how duz it kum that it haint no harder fur Sister Plumtree to keep cheerful when the klose line breaks down thun it is fur Sister Peggy Damper to threttin to bakslide most evry time we hav a bad spell ov rainy wether?

OUR BRO. "HIGHLANDER."

BRO. BENNETT:—In THE ARKANSAS METHODIST of Nov. 11 appeared a production from the pen of a Bro. Highlander, which it may be ought to have a passing notice. This personage from the blind of a fictitious name proceeds to berate in a style more copious than classical, what he denominates the Highland District of the Mesopotamia Conference. He does not state in what branch of Methodism this Conference and most unfortunate District are located. But "Smart Alecks," &c. are held up as a spectacle before the readers of THE ARKANSAS METHODIST and remarks not a few are gotten off at the expense of these luckless characters. Now if our Bro. has tangible complaints against the brotherhood of any District, would it not be as well to come out in an earnest, candid manner and present such complaints, or admonitions, over a name properly signed, that we may know in what part of our Zion his lightning is intended to strike; and, also, from whence comes this list of epithets which reflect so gravely upon the Highland District. Much harm might come of this hapless way of addressing the Districts of high territory in the Methodist Church. Convictions might occur in locations not intended, and parties the most innocent might be suspected of originating the production in question, when in fact Bro. Highlander himself should certainly have all the glory accruing from that spleadid effort at a rebuke to the crude element of the territory considered.

But seriously, if the Bro. is too modest or timid to record his name, and mention the District and Conference which he proposes to criticise then I would suggest respectfully that he be less vehement and reckless in the epithets and language which he employs, else it might appear to some that a sort of kinship relation to the "Alecks," &c. would be as well for him as a two column space on the pages of a religious newspaper.

The Highland District may contain a good per cent of very excellent people. Heroic treatment, however, is sometimes a necessity; but an aim too promiscuous, and the breastwork of a fictitious cognomen, will, alas I fear detract much from the value of this faithful effort to eradicate evils conspicuous to the mind of Bro. Highlander.

In view of the article in question, I would suggest, that Bro. H. resort to a season of meditation and prayer, and likewise that he examine more minutely the condition of things in the Highland District of the Mesapotamia Conference. "Sin is a reproach to any people," and reproof and rebuke is often in taste, but some good things may yet come out of the Nazereth considered. The "nature's night" of that location may change wonderfully in time; visions of beauty, enlightened piety, religion in earnest may yet shine out and prevail entirely, where now the "I cants" and "green Alexandery" hold high carnival, and beautifully below "Apples of gold in pictures of silver" may yet appear the name in fact of our Bro. Highlander.

A. R. WILLIAMS.

Eureka springs, Nov. 19

THE CHRISTIAN MONITOR.

The Christian Monitor of Nov. 11, contains an editorial demanding my attention. The editor says, "In THE ARKANSAS METHODIST of recent issue is an article written by a preacher from Pine Bluff, in reply to an inquiry concerning that great scholars and church historians have said was the apostolic baptism, which in our judgment is an evasion, that will do considerable harm among illiterate people." If so, that editor is bound to suffer harm. He is illiterate beyond question. He does not know what the question was, nor what my article was about. He says of me: "The preacher pretends to give quotations from the writings of a number of mediocres, and one each from Wesley and Adam Clarke." I quoted from Summers, Watson, Hodge, Alford and Bloomfield, as well as Wesley and Clarke. The man who speaks of these men as "mediocres" is a greeny of the most egregious sort.

And what does he mean by saying that I pretend to give quotations? Does he mean that the quotations are not genuine? He certainly means to so insinuate; and if he was not so evidently an ignoramus he would need to be denounced for his falsehood in most vigorous way. But I doubt not he was surprised and dumfounded to read such extracts from these authors. These illiterate people have been imposed upon by immersion disputants who lie in wait to deceive until they really believe that all scholars admit immersion to have been the one apostolic practice in the mode of administering baptism. They actually suppose that John Wesley, Adam Clarke, Philip Schaff and all others of eminence held that opinion. They have never read the works of these authors, and have learned nothing of them except as they have gotten it from argufying dippers, and it would be a revelation and an amazement to them to learn the actual truth about the matter. Presbyterians and Methodists usually hear these misrepresentations with a quiet smile, not caring for a wrangle, until there has grown up a generation of dippers who are stupid enough to think Wesley and Clarke were dippers in faith like themselves.

Now Mr. Monitor, stand up and tell us, honor bright; did you get the books from which I quoted, look up the places referred to, and attempt to find the cited extracts? Did you find the place and discover that my quotations were pretended? No, you did not. You had been misled by some wicked man who misrepresented these authors until you felt sure they could not write as I represented.

The editor proceeds to give some quotations himself, one from Wesley, which makes no reference to apostolic custom, one from Whitefield, which I know nothing about, and finishes up with one from Adam Clarke, so his readers thought. But in fact he made no quotation from Adam Clarke at all. Mr. Monitor, tell us honestly, did you not intend your readers should suppose you were quoting Dr. Clarke? I suspect the editor thought so himself—somebody had told him so. Here is what he says: "Dr. Adam Clarke's Commentary, at the end of Mark says: 'That the baptism of John was by plunging the body,'" &c. Yes, that is in Adam Clarke's Commentary, as are a thousand other things which the author gives his readers from other authors, that they may know the views of all sorts of people. But it is not Adam Clarke's at all. The paragraph quoted by the Monitor is from a long essay on Baptism by Dr. Lightfoot, which Clarke publishes at the close of his Commentary on Mark, commending it "to the notice of unprejudiced readers," stating at the same time that in his own judgment both dipping and sprinkling are legitimate forms. And after Lightfoot's article he gives another essay on the same subject from Alexander Knox, whom he styles a "highly intelligent and learned friend," in which Knox uses this language: "It follows, then, that, St. Paul being the judge, to be sprinkled is to be baptized." Now if I was *pretending* to quote from Dr. Clarke after the fashion of the editor of the Monitor, I would say, Dr. Adam Clarke, at the end of his Commentary on Mark says, "It follows, then, that, St. Paul being the judge, to be sprinkled is to be baptized." There it is in his Commentary at the end of Mark; but Dr. Clarke does not say it, there; but he says it just as much as he says what the Monitor quoted. And it expresses Clarke's views, while what the Monitor quoted is quite contrary to Clarke's own view of John's baptism, as he tells us clearly enough in his Commentary on Matt. 3:6, which I quoted before, and many other paragraphs of his own which I might give.

That is the way immersers quote Pedobaptist authors. Should we not warn the people, as the Monitor says, "to take their testimony hereafter *cum grano salis*?" What does that Latin mean?—with a grand salute?

One thing is certain, God never authorized any person to be immersed in water, for any religious or ceremonial purpose, since the world began.

I want to give one word of caution to these immersion writers. Whenever you suspect a man of unfair quotations, look the matter up carefully. And never say or intimate that anyone has misquoted an author without specifying and giving the proof. Any other course is base and slanderous—excusable only on the plea of ignorance and carelessness—faults in themselves only less blameworthy. When I accuse a man of misquoting, I will give the proof along with the charge. So I have done in this instance.

Of one thing I am now persuaded. It is expedient to give the people a digest of the views of eminent Pedobaptist scholars on the scriptural mode of baptism. I wish Dr. Dizler or Dr. Harrison would do this. If no one else will, I will do so when I can find time.

J. H. RIGGIN.

SANCTIFICATION AND BRO. PULLIAM.

We have not seen the copy of THE METHODIST that has Bro. Pulliam's reply to my last. He waited a long time. A brother tells me tho', that he has answered. And my manuscripts are now ready for the press, and likely in Jan. or early part of Feb. my work will come out. When I see Bro. P.'s article I may answer, I may not, for I have from the first said I did not propose a discussion of the subject. If Bro. P. quotes Wesley, he has no quotation, we presume, that we will not have in our book. Our sanctification friends of the second blessing class have the easiest methods of all people, save Successionists and Disciples, of proving points. For example, Dr. Carradine brings up Cardinal Fenelon and Madam Guyon, Catholics, as parties who professed it, the latter imprisoned on account of it. Wonder if Bro. P. endorses that? Dr. Crane, a noted writer and schoolar of N. Y., who has devoted much time to the cause of second blessing doctrine, says Wesley changed, contradicted his former position, &c.; what says Bro. P. of that? Does he accuse Wesley of changing? But I have not seen Bro. P.'s article. God bless him, THE METHODIST and the cause of true holiness. One other matter, Bro. Bennett. We see reports of great revivals, and yet out of 163 converts, say 91 or 97 joined the Methodist Church. How is this? In all the revivals we ever had (and they have been many), we never lost a convert. All joined our Church. But we always preached Wesleyan Methodism; in other words—the Bible. J. DITZLER.

Gadsen, Tenn.

A LIBRARY IN TWENTY VOLUMES.

On "the greatest combine of all," which we offer to our renewing and new subscribers on page 5, the New York Weekly Witness, a leading religious journal, said editorially last week:

"The Encyclopædia Britannica" is beyond question one of the grandest monuments of scholary research and patient endeavor in the whole realm of literature. The first edition of this comprehensive work was published more than a century ago, the latest and ninth edition was issued about fifteen years ago. In this revised version the Britannica has been condensed, revised and added to, with the intention of adapting it especially to the needs of American readers, while at the same time bringing it within the reach of the purses of many who could not probably obtain the original.

In the process of condensation superfluous matter has been taken out in order to make room for a large amount of matter not to be found in the original edition—dealing with the most important American affairs. This Encyclopædia which we have the pleasure of offering to our readers, is not the "Encyclopædia Britannica," but the Revised Encyclopædia Britannica.

It is an Americanized version, containing about 8,000,000 words, with a set of ninety-six maps which we are assured are corrected up to date. It deals with every interest dear to Americans; it marks the rise and growth of our cities, chronicles the grand events that have made our history glorious, records the battles by which we won our freedom from a foreign yoke and our deliverances from the thrall of slavery at home; and tells the romantic story of the lives of those illustrious men and noble women who have made our nation great. All this, in the "Revised Encyclopædia Britannica," is in addition to a great fund of reliable information on the sciences, the arts and literature obtained from the original edition, so justly famous.

GALLOWAY COLLEGE.

ANNOUNCEMENT.

The Board of Trustees of Galloway Female College met in Little Rock the 14th ult., pursuant to adjournment. Members present—clerical, Revs. G. W. Hill, H. T. Gregory, J. R. Cason, John H. Dye, H. H. Watson, R. A. Jeffett, and C. C. Godden. Lay, H. M. Butler, R. S. Thomas and J. L. Howell. The condition and prospects of the College were patiently and thoroughly discussed. Its prosperity and popularity have been marked from the beginning. It has never exhibited the signs of weakness incident to youth and childhood, but the strength of maturity almost from the outset. The seating capacity of the school rooms was taxed almost to its utmost the first session. The times were ripe for the establishment of such an institution, there being a popular and emphatic demand for it among our people. They demanded the facilities for a collegiate education, without the extra hazard and expense of sending their daughters abroad. Bishop Galloway, in his three successive years of visitation to and canvass of our State, was the prime and most potent factor in the development of this sentiment, and with his usual sagacity took the tide at its flood and crystallized the movement into our magnificent educational enterprise, the like of which our State had not seen before. And our preachers and people with a loyalty worthy of them, and the great cause of Christian education, have nobly supported it. But while all this is true, and a cause of congratulation, it is equally true, and a source of profound regret to us, that there is and has been from its organization a debt hanging over the institution, like a dark cloud, that imperils its very life. And unless it is paid, the school will pass out of the control of our Church, an event too deplorable to even contemplate, except for the wise purpose of averting such a calamity. The present lease expires next June, and it became our duty to provide for the continuation of the school, with improved facilities, the enlargement of the buildings, the beautifying of the grounds, and for the liquidation of the debt. With remarkable unanimity, without a dissenting voice or vote, except the gentleman himself, we elected Rev. John H. Dye, D.D., President, and leased him the property for a term of twelve years. He accepted the position with much reluctance. He insisted that we postpone the election, and make a more diligent search for a more suitable man. That he had a very important and useful field of labor, and that he was loth to sever his connection with his present school, being so much attached to the pupils, Faculty and Trustees, with whom he has had such pleasant relations for the past five years. But it was our deliberate judgement, as Bro. Babcock tersely put it, that Dr. Dye is the "Providential man," and that he will meet this great emergency in the history of our young and otherwise flourishing institution of learning. This announcement of his election has been anticipated, as was his election, and it is exceedingly gratifying to us, as it will be to the patrons and friends of the College, to know that it has been so warmly and widely endorsed by the press and people of the State generally, and by our ministers and members particularly. His prudence and piety, his earnestness and energy, his knowledge of men and methods of business, being a man of affairs, his large acquaintanceship in the State and out of it, his personal popularity, his excellent executive ability, and his experience and unprecedented record as superintendent of the State School for the Blind, make him preeminently the man for the presidency of Galloway College, to meet the exigency in its career, enlarge its usefulness, and to increase and give permanence to its present prosperity.

He was President of the Board of Trustees that established that prosperous co-educational school that flourished several years ago in Searcy, and that drew such a large patronage from central Eastern Ark., and that turned the attention of the people of that section of the State to Searcy as a splendid educational point, it being both eligible and healthful, and was the forerunner to the two large colleges in successful operation there now.

At the death of the loved and lamented Colburn, owner and editor of THE ARKANSAS METHODIST, its suspension seemed inevitable, but at the earnest solicitation of many of its friends, Dr. Dye bought it, and afterwards sold a half interest to the now ascended Winfield, and its subscription list was raised from 1,800 to 4,000 within three years.

[*Continued on Eighth Page.*]

ARKANSAS METHODIST.

WEDNESDAY, DEC. 2, 1891.

SUCCESSIONISM.

No. 8.

There were four Episcopal clergymen in Pennsylvania in 1784. Of these Dr. White was one. Through their influence a convention of Episcopalians was called and met in New York in October of that year. This resulted in a convention for organizing the Church which met in Philadelphia Sept. 1785. Dr. White was authorized to get himself made Bishop of Pennsylvania and Dr. Provoost of New York. These gentlemen sailed to England, and after the act of parliament before referred to had been obtained they procured the King's license for their consecration. It seems that at the office of the British Secretary of State, Dr. White paid for his Majesty's license the regular fee, four pounds, 6s., and 9 pence. A citizen of free and independent America paid this fee to the King of England for his royal license permitting him to be ordained Bishop of Pennsylvania, and bring the precious succession to the people of the revolted State, that such rebels might by his Majesty's grace obtain salvation. And so Bishops White and Provoost were consecrated Feb. 4, 1787. The two bishops came to America at once. The triennial convention met in 1789, and acknowledged the two bishops. The revised prayer-book was adopted, and after Bishop Madison had been by similar process consecrated in England in 1790, the Protestant Episcopal Church was thoroughly constituted an independent Christian Church, capable of self perpetuation, since three bishops may canonically consecrate others as need may arise.

But a question may arise here. Can an unbaptized man be truly made a bishop? Can the functions of the apostolate be reposed in the hands of one who has not been first baptized? If Bishop Pierce had never been baptized would his consecration have been valid? or would it have been null? If a man must first be ordained by a bishop before he can administer baptism, can one who has not been baptized ordain others and thus authorize them to administer baptism? Bishop Provoost was, I believe, baptized by a Presbyterian clergyman. If he was baptized at all, Presbyterian ministers are authorized administrators of the sacraments. If they are authorized administrators of the sacraments, Presbyterian ordination is valid, Presbyterian ministers are truly in orders, and ordination by John Wesley was valid. If Presbyterian ordination is valid, bishops are not necessary to ordination and the Historic Episcopate is nonsense. If Presbyterian ordination is not valid, and baptism by an unordained man is not valid, then Bishop Provoost was never baptized, could not be a bishop nor convey unto others authority to baptize, much less convey unto another the right to convey unto others the authority to baptize—the right to ordain. Then ordination by Bishop Provoost was invalid, and succession through Bishop Provoost is no succession at all. But there is not a Protestant Episcopal bishop in America who has not derived his succession through Bishop Provoost. What about that succession?

Now about the organization of the two Episcopal Churches in America out of the previous adherents of the Church of England. The Protestant Episcopal Church was organized imperfectly by a convention at Philadelphia Sept. 1785, received bishops in 1787, and the full complement completing its organization in 1790. The Methodist Episcopal Church was organized completely by a Conference at Baltimore Dec. 1784. The convention which organized the P. E. Church was called by Dr. White, a presbyter of the Church of England. The Conference which organized the M. E. Church was called by Dr. Coke, a presbyter of the Church of England and lately consecrated superintendent or bishop by John Wesley. It seems that sixteen clergymen and eleven laymen participated in the convention which initiated the organization of the P. E. Church. Sixty traveling preachers representing fifteen thousand laymen were present and deliberated in the organization of the M. E. Church. Bishop White of the P. E. Church was elected by the vote of three clergymen. Bishop Asbury of the M. E. Church was elected by the vote of sixty traveling preachers. Bishop White of the P. E. Church was ordained in England by license of King George III. Bishop Asbury was ordained on American soil by authority of John Wesley, an aged presbyter of the Church of England and the apostle of Methodism, as veritable a bishop as any man in the world. The convention that organized the P. E. Church accepted the Articles of Religion of the Church of England, omitting one and altering several. The Conference that organized the M. E. Church accepted the Articles of Religion of the Church of England, omitting some and changing some.

The convention organizing the P. E. Church adopted the Ritual and Ordinal of the Church of England, with such revision and omissions as they saw proper to make.

The convention organizing the M. E. Church adopted in the main the Liturgy of the English Church with needful alteration, and continue to use it.

The Conference organizing the M. E. Church adopted the Liturgy of the English Church with needful alteration, but it gradually fell into disuse.

The convention established Episcopacy in diocesan form and called themselves the Protestant Episcopal Church; though some of them now are a little ashamed of the name *Protestant*.

The Conference adopted Episcopacy as a joint general superintendency and called themselves the Methodist Episcopal Church, and still glory in the name Methodist.

Both the convention and the Conference acted freely in all these matters, as was their right, and the two Episcopal Churches were organized and established on American soil. The Protestant Episcopal sister is the younger, the smaller and the more Anglican. The Methodist Episcopal sister is the older, the larger and the more American. The Protestant Episcopal was more readily recognized by the English Church, headed by the English King. The Methodist Episcopal had heartier reception by the American people and greater tokens of the Divine favor.

J. H. RIGGIN.

ONE OF THE FRUITS, YONDER.

Recent telegrams from London tell us that the Wesleyans of Great Britain are giving a series of public welcomes to the delegates who are returning from the late Ecumenical Council at Washington. The Christian World, an influential and widely circulated religious journal, says:

"The utterances of the delegates show that they have returned in a mood which bodes ill to the English establishment. They have seen what a free Church means in a free State. They have felt the might and magnitude of their own denomination. They have been addressed by the President of a free country. The result is that they have come back here determined to break forever with the policy of subservience to the dominant Church."

This statement is exceedingly suggestive. "The Church" in Great Britian has a remarkably honorable history, and its struggles against Rome will forever remain notable and a subject for gratitude. In later times, however, vested established church rights, privileges, and endowments have raised up a race of clergy who come far short of their duty to the people. Men are taxed for the support of a State Church which does little or nothing for them or their children. Certain pampered clerical classes deny the right of burial to the dead in dissenting families. Exclusiveness has complicated school questions, the poor are neglected save by those who through their vouchsafed gratuities brand their benficiaries with pauperism, and lordly sneers are too often the rewards of devoted evangelists who preach the gospel to the unchurched masses. It is scarcely wonderful that the word "church" repels tens of thousands, and those who carry the word of life to the slums are rejected because of the supposed perfunctory services which an endowed Church renders without genuine interest in human souls.

Those who conversed with our Wesleyan visitors to the Ecumenical Conference in Washington remember the admiration expressed by them when American Methodist success was the theme of conversation. In more public speech those same visitors unstintedly praised certain American ways of doing things, and now, it seems, the returning delegates are saying strong things at home concerning that which they saw and heard on this side of the water. The visit of President Harrison to the Conference, and his eloquent and admirable address, appealed to them profoundly. Dr. Stephenson, president of the British Conference, declared that that visit and address would forever remain a notable historic fact in the minds of foreign members of the Washington Conference. We could quote personal interviews in which visitors emphasized certain contrasts upon which the American delegates might not place corresponding emphasis, since we are more accustomed to the brief distance that separates American Presidents from their constituents. The Englishman is conscious of the royalty, the aristocracy, the parliaments, and House of Lords—with a large "L"—and the general array of precedents and traditions that divide privilege from the people's touch and sympathy. The awakening sense of lost power and opportunity and frittered possibilities bodes changes which are sure to astonish some Englishmen now living. We welcome this rising tide of protest against that which robs the noble masses of English people of that to which they are entitled. Lisping lords and listless aristocrats will presently catch a glimpse of imminent changes which they will brand as a "revolution," but for which their own children will thank God. Those changes will be vast blessings to England, since only the now privileged few will be stimulated to better aims and lives. England, with her respect for law, her high manliness, her genuine conscience and habit of obedience to just obligation, will enter a brilliant career of prosperity and blessing as soon as she is free to act. We hold that "the Wesleyan revival" is perhaps just beginning one of the best eras of service to Great Britain and the world. No people are more loyal to royalty and law than are English Wesleyans. When the United Kingdom gives wider elbow room to axalted and exalting "dissent," and funded millions now in the hands of those who neglect the people are touched by the consecration of personal religion, England will begin to shine among the nations as perhaps never before. That land seems to be in preparation for a sweeping, general revival; and another outpouring that will remind England of the times of Wesley and Fletcher will presently enrich the kingdom with more than all that can be carried by English navies or conquered by English armies. We believe that Wesleyanism is about to enter into fresh campaigns that will make the shining island fairly teem with religious blessings, and turn the hearts of Englishmen to the Epworth parsonage with an ardor and gratitude to which even Westminster abbey is not accustomed.—Northwestern Advocate.

Rev. Dr. W. P. Harrison, the Book Editor for our Church, makes this timely request: "Dr. H. K. Carroll is intrusted by the United States Government with the duty of compiling and tabulating the Church statistics of the United States for the Census of 1890. He proposes to prepare maps for every State, showing the location of all churches belonging to the various denominations. In order that our Church may be properly represented, it is highly important that all Presiding Elders, and others to whom application is made, should fill out all blanks, and answer all inquiries made by Dr. Carroll. The time is short, and prompt attention only will secure correct representation. Dr. Carroll informs me, that up to the present time, the reports received from the Methodist Episcopal Church, South, have been more satisfactory than those from any other Church. Let us be careful to go on the record with a correct showing. Early attention is solicited."

Urging the great demands for an educated ministry, Rev. H. G. Henderson, A. M., says in the Central Methodist: "Many ministers have been self-made. They graduated in 'Brush College.' By dint of studious application they arose step by step to position and power until as masters they stood, Saul like, head and shoulders above their fellowmen, their trusted leaders. Others have by sheer force of genius arisen to the summit of pulpit fame, and with meteoric brilliancy have dazzled the multitudes that hung mute and mastered upon the spell of their impassioned eloquence. Still others have succeeded who, from all outward appearances, were rude instruments in the Lord's hands. They wielded no bejeweled scimiter, boasted of no excellence, but the blast of their trumpets brought down the walls and exalted the name of the Most High.

I am not ignorant of these stirring facts, that have been the inspiration of not a few of the militant hosts of the ministry, whose credentials were the preachers' parchments and not the diplomas of graduates. However, I take it, we have in a measure passed this *regime* and are now living under a modified order of things. The preaching that was the most potent and popular a number of years back, when such men as Cartwright and Dow, at camp meetings, swept by storm the vast audiences as they delivered their solemn messages with a voice 'thunder-toned and judgment-fraught,' until some were seized with the 'jerks' and all were awed and overmastered; I repeat it, this same preaching to-day would not accomplish the like results. Not that the Gospel is not the same and our needs as urgent and our sins as great, but the conditions are changed. The general diffusion of knowledge has figured in the matter. The press, platform, school, and other agencies, have broadened the mental horizon of the people."

The West Texas Conference is said to be the banner of Methodism in the United States as to the amount paid the Conference claimants. The Bishop asked for the cause of this success. The answer was that the same efficient laymen have been kept on the Joint Board of Finance for years and they have faithfully worked for the cause. Another said that the society to aid superannuated preachers contributed to the result, as this society holds an anniversary at each Conference and keeps the matter before the people. The object of the society is to raise $10,000, the interest on which is to be applied annually to the relief of the superannuated preachers. They have now over $5,000 and have begun to apply the interest.—Texas Advocate.

Two doctors of an Eastern town,
To learning much inclined,
Were called to see a gentleman,
Whose health was undermined.

The first one used his stethoscope
Upon his patient meek.
"I find," quoth he, "one lung is gone;
You cannot live a week."

To this the other wise M. D.
Vehemently objected.
"I see," quoth he, "as all may see,
Your kidneys are affected."

These wise men argued loud and long,
Yet the patient owes recovery
(Not to those doctors, but to—
Pierce's Golden Medical Discovery).

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

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

We put in our claim for Dr. Pierce's Golden Medical Discovery.

We claim it to be an unequaled remedy to purify the blood and invigorate the whole system.

It's the *cheapest* blood-purifier, sold through druggists, no matter how many doses are offered for a dollar.

Why? Because it's sold on a *peculiar plan*, and you only pay for *the good* you get. Can you ask more?

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QUESTIONS.

What were the names of the Virgin Mary's parents?

What were the names of the two thieves who were crucified with the Savior? Which was on the right, and which on the left? Which one of the two did the Savior pardon?

When did Matthew write his Gospel? Where did Matthew die?

What was St. Peter's mother's name? What was his wife's name? Where did Peter die, and what was the manner of his death?

What was the manner of death that all of the Apostles died?

Where was St. Andrew killed? Who had it done? Who had him buried? Who had his remains removed and reinterred? Where were they reinterrred?

Where was Mary Magdalene buried, and by whom was she buried? By whose order were her remains removed? To where, and when were they removed?

How long did the Virgin Mary live after the Crucifixion? By whom was she buried after her death?

What was the name of the Roman soldier who pierced the Savior's side with a spear?

What was Mrs. Pilate's given name? What was the name of the woman who was brought before the Savior on a charge of adultery? What became of her afterwards?

What was the name of the Elect Lady to whom the second Epistle of John was addressed? What position did she hold in the church?

Which one of the Apostles was acompanied in his travels by his sister? What was that sister's name?

With what did Judas Iscariot hang himself? Upon what did he hang himself?

What did Josephus say about Jesus Christ? What did he say about one of Christ's Apostles, and which one of the Apostles was it? What did he say about John the Baptist? When was Josephus born? When did he die?

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ARKANSAS METHODIST

WEDNESDAY, DEC. 2, 1891.

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REV. S. C. STONE.

MR. EDITOR:—Perhaps you and many of your readers are acquainted with Brô. S. C. Stone, who joined the North Miss. Conf. in 1870; was transferred to the Little Rock Conf. in 1885 and thence to the White River Conf. in 1890, of which he is now a member and holds a supernumerary relation. No doubt many of the preachers and people of Arkansas have seen accounts in the Memphis dailies of his recent misfortune in that city. As he is to go before the White River Conf. in a few days we briefly give a synopsis of his case from our standpoint.

We have seen Bro. Stone at a time when disease had nearly done its worst for him. Now we see him on the road to recovery. He began the use of morphine about three years ago under the advice of his family physician to relieve severe attacks of neuralgia. Two years afterward it dawned upon him that the habit was fixed. Then he began a struggle for life, that no one can describe or know but those who have passed through the fiery ordeal. He tried repeatedly to taper off and entirely quit, and as often as he tried he failed. Realizing that he had an enemy equal in some respects to the arch-fiend, he went to the city of Memphis where he could have access to the physicians of the civilized world. He began a treatment, the improper use of which combined with the dread effects of the deadly morphia caused a mental aberration. For two or three days consecutively he would suffer a mental lapse, caused partly by reducing the dose of the drug. No doubt his fight was a heroic one, but he grappled with an enemy that has slain its thousands of strong men and pure women. He got into trouble that brought him before Judge J. J. Dubose, who wisely and humanely sent him to a noted hospital in Illinois for treatment. After remaining there for several weeks, he came home a free man, delivered from the bondage of the king of fiends.

Words of commendation for one who ranks among us as he does need not come from the writer. His very presence will show to the experienced eye that we have stated facts. "Love rejoiceth not in iniquity, but rejoiceth in the truth, beareth all things, hopeth all things, endureth all things. Love never faileth."

Fraternally,

R. H. B. GLADNEY, P. C.
of Belen C't, North Miss. Conf.

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FIELD NOTES.

TEKARKANA C'T.—The Conference year is drawing to a close, and we will give you a sketch of what we have done for the Lord and our Church. We have seven appointments, have organized three churches, received 26 members; have had six Sunday-schools, all of which have had a marked influence for good. Cannot say how many converts we have had on our circuit. Finances are far behind, but hope we will improve on that line in the future. I can't say I have had a pounding of good things this year, but will tell you of some of the good things this people have done for us. I have had presented to me one hat, $4.50, and one pair of shoes, $6, and these good people are making up money to buy us a suit of clothes to wear to Conference. I am sorry to say there are but few copies of THE METHODIST on our circuit, but hope and pray for the time to speedily come when it will be a welcome guest in every Methodist home in this and all other parts of Arkansas.

Yours for Christ,

C. R. MONTGOMERY.

Genoa, Ark.

AUBURN C'T.—We are trying to get ready for Conference. See no chance to be able to report in full on general claims or on preacher's salary. But we have served a kind people; while many have not done what they should have done, others have done well. Many people on this circuit know how to make a preacher feel happy. We want to offer our thanks to Sister Lee of Douglass, "Aunt Bell," as she is familiarly called, who has presented us with a Conference suit. She is also repairing and furnishing the church at Auburn at her own expense. She is getting very old and has been in Arkansas a long time. We hope the Lord may spare her many years to bless the Church and community, and make the preachers happy.

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The Best Authorities,

Such as Dr. Dio Lewis, Prof. Gross, and others, agree that catarrh is not a local but a constitutional disease. It therefore requires a constitutional remedy like Hood's Sarsaparilla, which effectually and permanently cures catarrh. Thousands praise it.

Hood's Pills cure liver ills, jaundice, biliousness, sick headace, constipation and all troubles of the digestive organs.

CHINESE MISSION IN LITTLE ROCK.

EDITOR ARKANSAS METHODIST:—It is but due those who have so heartily endorsed the formation of the Chinese Mission in this city to advise them of the effort being made, and the success attending it. So far we have a regular attendance of seven, with a staff of five regular and efficient teachers, who are intensely interested in the work; and who, as Christian workers and educators, are prepared therefore. Some of the Chinese who, three months ago could not read, can now recite the Ten Commandments, the Lord's Prayer and a verse or two of the Testament. Their whole interest seems concentrated in the lessons taught them; therefore, the work is worthy of sustained and continued effort. As strangers from a heathen country come among us, we owe it to them, we owe it to our common Master, to teach them the gospel of our Lord Christ. Who knows what the blessed result may be of the seed thus sown, when they shall return to their own country? The mission is under the City Mission and Tract Society, to which a detailed monthly report is submitted.

Yours fraternally,

J. HUNTLEY,
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Little Rock, Nov. 21.

For every variety and phase of the many diseases which attack the air passages of the head, throat, and lungs, Ayer's Cherry Pectoral will be found a specific. This preparation allays inflammation, controls the disposition to cough, and prevents consumption.

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Nov. 11-4t.

If you have occasion to write about any advertisement that appears in this paper, you will do us a favor by saying in your letter, that you saw the advertisment in THE ARKANSAS METHODIST.

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This medicine has direct action upon the nerve centers, allaying all irritabilities, and increasing the flow and power of nerve fluid. It is perfectly harmless and leaves no unpleasant effects.

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2. HISTORICAL: McTyeire's History of Methodism. Vol. II. $1.00. Scenes in Pioneer Methodism. Miss Barnes. Vol. II. 75c.

3. BIOGRAPHICAL: Centenary Cameos. Bishop Fitzgerald. 70c.

4. MISCELLANEOUS: The Shield of the Young Methodist, Dr. Hudson, 50c. Handbook of Southern Methodism, Dr. Peterson, 25c. The Man of Gallilee, Bishop Haygood, 80c. The entire Course, if ordered at one time (excepting the Scripture readings, which all members of the League already have), will be delivered for $4. Five sets on one order delivered at $3.50 each.

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ARKANSAS METHODIST.

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

GEORGE THORNBURGH, Business Manager.

WEDNESDAY, DEC. 2, 1891.

ARKANSAS CONFERENCE.

Returning from the Memphis Conference we arrived in Russellville at noon Thursday, the second day of the session of the Arkansas Conference. Preaching to a much crowded and deeply attentive congregation, Rev. Dr. J. D. Barbee was closing his great sermon on Christian Giving, which some of our readers had the pleasure of hearing during the session of the White River Conference in Searcy two years ago. The publication and extensive circulation of that sermon, relieved of a few extravagant expressions, would do great good in promoting increased and more general contributions to the cause of Christianity. We were pleased to find a large attendance upon the Conference by its members, delegates and visitors—the preachers generally being in good health and spirits, and all greatly enjoying the favorable weather and delightful entertainment by the Russellvillians, who succeeded admirably in maintaining their deserved reputation for cultured refinement and generous hospitality. In our church at 3 p. m. Thursday we had the pleasure of hearing an earnest sermon by Rev. W. A. Freeman of the Little Rock Conference, and from the same pulpit at night Rev. W. W. Anderson preached, with less than his usual freedom, a fervent sermon on the duty of consecrated and unhesitating obedience to the Divine call to the Christian ministry.

The Conference sessions Friday morning and Saturday morning and afternoon were devoted chiefly to the hearing of the pastoral reports and the passage of the character of the preachers. In these proceedings Bishop Duncan's enquiries were usually brief and carefully discriminating, but in a few instances somewhat embarrassing to preachers reporting without satisfactory explanation large deficits as compared with the assessments of the current year and the collections of the preceding year. In many cases he emphasized the just enquiry, "How do your collections compare with the collections on that charge last year?" But generally when a preacher said his report showed collections full or nearly for all claims and an advance on all lines, the Bishop responded simply, "Very good, Brother, you may retire"—or when not an undergraduate, "If there be no objection his character passes."

Friday morning Rev. H. Bullock of the Colored M. E. Church, and President of Haygood Seminary at Washington, Ark., made a brief address and earnest appeal for money and books for the worthy school he represented, and promptly received willing contributions from many of his hearers. At the close of the morning session our Business Manager made a pointed and entertaining speech on the business department of THE ARKANSAS METHODIST and the Book Depository for our three Conferences in this State. Friday night Rev. Dr. Julien C. Brown preached an eloquent and edifying sermon Saturday morning Rev. E. M. Pipkin, D. S. of the American Bible Society, made an earnest but short and comprehensive speech in behalf of that greatest missionary and benevolent institution of the present age. The most interesting feature of the morning's proceedings was Bishop Duncan's searching and very appropriate address to the class of six for admission into full connection. While speaking directly to them, he said many things to awaken in all preachers present solemn and honest self-examination to avoid habits and tempers, which must seriously weaken, if not permanently destroy, the possible usefulness of the Christian minister. Near the close of the session Saturday p.m. Rev. Dr. M. B. Chapman, one of the editors of the St. Louis Christian Advocate, was introduced to the Conference and made a short and pleasant talk for his paper.

Friday p. m. with a number of brethren we accepted the courteous invitation of Rev. N. Patrell to visit his charge, Dardanelle station, and witness the laying of the cornerstone for the new and handsome brick church to be built for our Russellville friends. At a total cost of probably $6,000. The exercises were conducted and the stone laid by Bishop Duncan, who made a short impressive address, congratulating our members and the citizens of Dardanelle upon the noble enterprise indicated in the foundation of that building for Christian worship. Going and returning in road vehicles we crossed the great pontoon bridge over the Arkansas river at Dardanelle, which seems to be quite a prosperous business place, and on this side we passed through the site of old Norristown, which we learn came in an early day within one vote of being chosen the Capital of Arkansas.

Saturday night the Conference Board of Missions held its anniversary. On introducing the speaker for the occasion President S. H. Babcock said he had the pleasure of presenting to that large audience a great curiosity in the person of a Methodist preacher, who never served a charge as pastor or left a District as Presiding Elder, failing to collect in full all the claims ordered by the Annual Conference—Rev. V. V. Harlan—who delivered an earnest and able address in behalf of the great cause of Missions—a cause for which he has labored with untiring zeal and notable success. By all it was sincerely regretted, that the collections for both Foreign and Domestic Missions were so far below the assessments—only 46½ per cent of the assessment for Foreign and 61⅓ per cent for Domestic Missions.

Sunday was a great day in Russellville. The pulpits of all the churches were occupied morning and evening by Methodist preachers, and though the weather was very cold, large numbers of people, including visitors from other towns, attended the services. We heard none but good reports of the sermons delivered—with many expressions of great admiration of the eminently edifying discourse by Bishop Duncan, who fully met the high expectations of his favored hearers. From the same pulpit at 3 p. m., Rev. Geo. W. Hill preached one of his ablest sermons, and at night President S. H. Babcock delivered an impressive and very affecting sermon on the subject of Holiness. The ordination of Deacons followed the morning sermon and of Elders the sermon at night, and the administration of the Lord's Supper closed the afternoon service. By request Rev. B. H. Greathouse preached in the morning in the Baptist and at night in the Cumberland Presbyterian church; at the latter there were present many of his ministerial brethren, who had learned with much regret of his transfer to the Texas Conference, in which he is appointed to St. John's Church, Galveston. One of the ablest preachers of our State he will sustain his reputation in the important charge to which he has been assigned. Being sick and confined to our room the entire day, we regretted sincerely, that we were deprived of the pleasure of attending any service on that Conference Sunday, about which we have written on reports from others.

For reasons we deemed satisfactory we had to forego the pleasure of remaining at the Conference through Monday, which was to be occupied with reports of committees. After hearing the report of the Committee on Books and Periodicals, and speaking on the same, especially on that relating to THE ARKANSAS METHODIST, we bade the brethren adieu at 10 a. m. and reached our office at 2 p. m. after a week's absence—during which we were sick on four different days—which we mention as our apology for the omission of matter we should have written for this issue.

Russellville is one of the principal towns on the Little Rock and Fort Smith railway. The past two years have marked many improvements in the aspect and commercial importance of the place. The population has increased to about 1,600, the town has spread over a mile of territory and numerous broad streets have been laid out and many handsome and commodious business houses and residences have been erected thereon. The town has never known anything like a "boom", its growth being of that steady, healthy character which bespeaks permanence and stability. The moral and social status of the people of Russellville is not surpassed in the State. Her educational facilities are good, an excellent school of high grade under the management of Prof. A. E. Lee being in successful operation. There are nine churches, the M. E., South, M. E., Cumberland Presbyterian, Baptist, Presbyterian, Primitive Baptist and Christian, and two belonging to the colored people. The secret societies are well represented, there being of Masons, the Blue Lodge, Chapter, Commandery and Eastern Star, Knights of Honor, Knights of Pythias and Knights and Ladies of Honor. There is one newspaper, The Democrat, now in its seventeenth year, and ably edited and managed by Mr. B. F. Jobe, who is deservedly and generally held in high esteem. The annual business of the town will approximate $750,000. Two banks supply all needful banking facilities.

President Babcock and the writer were given an elegant home with Editor Jobe, to whom with his charming wife and daughter we are indebted for their gracious hospitality.

ARKANSAS CONFERENCE.

(*Continued from First Page.*)

The Sec'y kindly furnished us an abstract of the proceedings up to Saturday night, but nothing since. Receiving only one report by mail we have copied several from the Arkansas Gazette; also, the appointments which we have corrected by Bishop Duncan's copy received this (Tuesday) p. m.

APPOINTMENTS.

FORT SMITH DISTRICT.

James A. Anderson, P. E.
Fort Smith, First Church, J T Bagwell.
Fort Smith, Central Church, J B Stevenson.
Fort Smith ct, S F Goddard.
Hackett City ct, J M McAnalley.
Huntington sta, W P Hamilton.
Greenwood ct, Berry T Crews.
Mansfield ct, W H Metheney.
Waldron ct, George W Daman.
Cauthron mis, W S Bristow.
Sugar Grove ct, supplied by M B Havner.
Booneville ct, J M C Hamilton.
Roseville ct, supplied by J F Gates.
Paris sta, J L Hays.
Charleston ct, J B Winsett.
Galloway College, S. H. Babcock.

CLARKSVILLE DISTRICT.

Geo. W. Hill, P. E.
Clarksville sta, R M Traylor.
Clarksville ct, J H Meyers.
Lamar ct, G W Boyles.
Ozone Mission, W M Taylor.
Coal Hill ct, B W Aston.
Altus and Webb City sta, W H Corley.
Altus ct, I L Burrow.
Ozark sta, Charles E McClintock.
Ozark ct, Y A Gilmore.
Mulberry miss, R D Benson.
Alma and Mulberry sta, W J Stone.
Dyer ct, J E Martin.
Van Buren sta, W H W Burns.
Van Buren ct, supplied by J H O'Brien.
Chester ct, supplied by H M Conger.
Hiram and Lydia College, I L Burrow, President.

MORRILTON DISTRICT.

D J Weems, P E.
Morrilton sta, J. L. Massey.
Plummerville ct, supplied by W P Whaley.
Conway sta, V V Harlan.
Springfield ct, A C Ray, I F Harris, J. P.
Conway miss, supplied by J B McDonald.
Mount Vernon ct, J H Smith.
Quitman sta, J M Cantrell.
Quitman ct, Z W Lindsey.
Quitman miss, supplied by J W Harrison.
Clinton ct, Jessie Williams.
Cleveland miss, supplied by G W Brown.
Martinville ct, J E Sutton.
Perryville ct, C H Culpepper.
Perryville miss, Jesse A McIver.
Ada miss, A J Cullum.
Hendrix College, Pres. A C Millar.
Quitman College, Pres. O H Tucker.
Miss. to Japan, C B Moseley.
Ag't Hendrix College, E A Tabor.
Ag't Quitman College, J M Cantrell.

DARDANELLE DISTRICT.

S S Key, P E.
Russellville sta, B C Matthews.
Atkins ct, E L Massey.
Dover ct, W A McIver.
Appleton ct, H R Shinn.
Dardanelle sta, J Patrell.
Dardanelle ct, G W O Davis.
Prairie View ct, J C Weaver.
Danville ct, J W DeShazo.
Chickalah ct, W H H Gilmore.
Rover ct, J E Dunaway.
Gravelly Hill ct, J C Shipp.
Walnut Tree ct, supplied by W N Corbett.

FAYETTEVILLE DISTRICT.

F S H Johnston, P E.
Fayetteville sta, S Anderson.
Springdale sta, A Marston.
Rogers sta, Wm Sherman.
Bentonville sta, W B Johnsey.
Bentonville ct, B Williams.
Center Point ct, P B Hopkins.
Prairie Grove ct, P B Summers.
Elm Springs ct, W H Dyer.
Boonesboro ct, J R. Maxwell.
Weddington ct, supplied by J J Holland.
Robinson ct, J H Sturdy.
Springtown ct, Pierce Merrill.
White River miss, H A Armstrong.
Sulphur Springs miss, J P Humphreys.
Prairie Grove Institute, S M Godbey.

EUREKA SPRINGS DISTRICT.

A H Williams, P E.
Eureka Springs sta, J A Walden.
Kings River miss, W H Hatfield.
Huntsville ct, supplied by S S Bristow.
Berryville ct, D Reed.
Carrollton ct, P P Burke.
Jasper miss, J S Simmons.
Cassville miss, supplied by Wm H Mitchell.
Huntsville ct, B Monk.
St. Paul miss, supplied by J. W Dutton.
Kingston ct, K S Vanzandt.
Goshen ct, J N Villines.
Wesley miss, supplied by L. A Lasley.

HARRISON DISTRICT.

S F Dykes, P E.
Harrison sta, T J Reynolds.
Bellefonte ct, J H Cummings.
Lead Hill ct, J W Griffin.
Omaha miss, supplied by C C Johnson.
Valley Springs, supplied by W K Biggs.
Wiley's Cove ct, J H Watts.
Archie ct, J. M. Hively.
Big Flat ct, J S Hackler.
Mountain Home ct, J C Hooker.
Oakland miss, G B Griffin.
Yellville sta, D C Ross.
Yellville ct, supplied by L L Sewell.
Powell ct, D H Groover.

TRANSFERS.

W. M. Baldwin, T. A. Martin, I. B. Hickman, J. H. Roberts, J. D. Wasson and J. M. Russell were transferred to the Indian Mission Conference, R. D. Moon to the N. W. Texas Conference, B. H. Greathouse to the Texas Conference, J. S. Clower to the Little Rock Conference, James A. Peebles and Julien C. Brown to the White River River Conference, J. P. Caldwell to S. W Mo. Conference.

There were received into the membership of the Conference T. J. Reynolds, J. B. Stevenson, J. T. Bagwell and S. M. Godbey.

CONFERENCE RELATIONS.

The Committee on Conference relations reported recommending that the following be granted a superannuated relation: James Cox, Josephus Loving, George W. Evans, John H. Wade, Alex Mathes, Thos. A. Graham, W. R. Gardner, F. A. Taff.

B. H. GREATHOUSE, Chairman.

BOOKS AND PERIODIDALS.

After careful consideration of the statements of the Publishing House Agents, your committee report with pleasure an increasing volume of business, and that its publications are more widely disseminated than ever before. But still there is room and need for much improvement. The Review should cease at once to be an expense instead of a source of revenue to the House. The Christian Advocate should have and well deserves a circulation of one hundred thousand, and the circulation of all the other periodicals should be increased in like ratio. The books of the House so needful to our people can best be circulated by the preachers through their cooperation with Bennett & Thornburgh, our Conference Colporters.

We hear with pleasure from Dr. Bennett of the contemplated improvement of THE ARKANSAS METHODIST, both as to its size and quality; and we rejoice in the fact that it has already a weekly circulation of more than ten thousand. We recommend

1. That all our preachers subscribe for the Review and endeavor to extend its circulation among others.

2. That all our Sunday-school teachers take our S. S. Magazine.

3. That we pledge ourselves to renewed effort to place the Christian Advocate and THE ARKANSAS METHODIST in the homes of all our people.

4. That Geo. W. Hill, V. V. Harlan and J. L. Massey be placed on the Publishing Committee of THE ARKANSAS METHODIST.

J. L. MASSEY, Chairman.
W. R. JOHNSEY, Secretary.

SUNDAY-SCHOOLS.

The Committee on Sunday-schools reported as follows:

We had on hand at the beginning of the year $77. Received during the year $101. We have appropriated to needy Sunday-schools $77. Paid to Dr. Barbee for the General School Board, $7.50. Balance on hand $93.50.

The money we have distributed has done great good, and we believe no better agency can be employed in disseminating our literature where it is most needed, than our Conference Sunday-school Board.

We are further persuaded that no money used by the Church in our bounds has brought a more satisfactory return to the Church than the money we have appropriated to needy Sunday-schools. In the working of this Board we have a very fine opportunity to plant the doctrines of our religion in the minds of the children in places that have hitherto been destitute.

Believing that this work is very important, we offer the following resolutions:

That we insist on the Presiding Elders carrying out the recommendation made on page 139 of the Discipline.

That we urge the observance of Children's Day, and that the proceeds be applied as was contemplated, when the day was instituted.

That the first Sunday in January be set apart by each Sunday-school as Bible day, and that the collection on that day be given to the A. M. B. S. We also suggest that our needy Sunday-schools purchase their Bibles from the A. M. B. S., as it generously proposes to furnish them Bibles at half price.

B. H. GREATHOUSE, Chairman.
B. C. MATTHEWS, Secretary.

CHURCH PROPERTY.

The Committee on Church Property reported as follows:

So far as we are able to ascertain, all the church property within the bounds of the Conference has been secured to the Church by deeds, which deeds have been duly recorded.

The following is a summary of church property within the bounds of the Conference and the value of the same: Churches, 186; value, $172,764; parsonages, 76; value, $36,210; value of other church property, $73,140; total value of all property reported, $282,114.

Increase in number of churches during the year, 4; increase in value, $39,453; increase in number of parsonages, 5; increase in value of other church property, $14,861.

While we rejoice in the evidence of advancement made during the year, we regret that on many charges preachers still preach in school houses. We hope that the day is not far distant when the fact will be recognized that a house is as necessary to the welfare of a Church as of a family.

S. M. GODBEY, Chairman.
D. S. CARGILE, Secretary.

EDUCATION.

The report of the Committee on Education was read as follows:

We have had a very interesting communication from Chancellor Garland with reference to the Vanderbilt University. Its improved facilities, enlarged course of instruction and growing patronage make it, as it is, the greatest educational center of the South

The theological department offers the best training in theology at the least possible cost. Tuition and room rent free, board at 10 a month. Will not more of our young preachers find their way to Wesley Hall?

GALLOWAY FEMALE COLLEGE.

We have had a report from President Babcock, but none from the Agent or Trustees. Galloway has had a prosperous year—240 students, 124 boarders, 20 instructors. There are no liabilities except on the property. Of the boarders 90 per cent are members of the Church; one missionary society, one Young Ladies' Christian Association, Sunday-school and preaching each Sabbath.

Galloway is doing a great work. It is a Christian home for the education of Arkansas girls. President Babcock and his co-workers deserve and have our highest praise.

We learn that the Board of Trustees have provided for the debt by a lease of the property to Dr. Dye, but we have had no official statement with regard to the indebtedness or of the removal. We recommend that the Trustees proceed to remove the debt at once in such a manner as to make the property entirely secure to the Church.

We recommend the appointment of S. H. Babcock to the Presidency of Galloway College.

HENDRIX COLLEGE.

We have had reports from the President and Agent but none from the Trustees.

From these we learn that the new building is completed and that everything is now in good working order. There is an increase in patronage and a steady improvement in the character of the students.

The very worthy and efficient faculty remained unchanged. The report of the Agent is satisfactory.

We ask that the Rev. E. A. Tabor be appointed Agent, and that Rev. A. C. Millar be reappointed to the Presidency; also that W. W. Martin be elected to the Board of Trustees, in the place of H. W. Burrow, whose time has expired.

QUITMAN COLLEGE.

Reports from the Board, President and Agent show that Quitman College is still doing a good work. The new building costing $15,000 is nearly completed. The entire plant is worth $40,000. The old buildings are in good repair, and will be used for a preparatory department. The Trustees have provided for the cost of the new building and have begun the work of securing $50,000 endowment.

They ask for the appointment of Rev. J. M. Cantrell, Agent. Also that Rev. O. H. Tucker be appointed to the Presidency. That the Rev. S. S. Key be elected to take the place of D. O. Harton, whose time has expired, and that A. C. Ray and J. L. Massey be re-elected.

WHEREAS, Hendrix, Galloway and Quitman Colleges stand greatly in need of money to furnish the buildings and to extend their endowments; therefore, be it

Resolved, That we will welcome their Agents among us and assist them to the extent of our ability in securing funds in our charges.

That an assessment of $900 for Ministerial Aid Fund be continued, for Hendrix College $500, for Quitman College $400. The amounts to be assessed to the Districts as follows: Morrilton District, $200; Ft. Smith, $164; Clarksville, $153; Fayetteville, $144; Dardanelle, $113; Harrison, $72; Eureka Springs, $54.

That the Presiding Elders be requested to collect this and pay it to the Treasurer of the Board of Education.

DISTRICT HIGH SCHOOLS.

Reports from Yellville, Prairie Grove, Boonville and Bellville Schools have been received. These schools are recommended to our people within their respective Districts.

We ask that Rev. S. M. Godbey be appointed Principal of Prairie Grove Institute and that Rev. I. L. Burrow be appointed President of Hiram and Lydia College.

No report from the Wallace Institute fund has been received.

We ask that the Bishop appoint the usual visiting committees to our colleges.

TREASURER'S REPORT.

Ministerial Aid Fund—Amount received, $328.20; paid Hendrix College, $182.20; paid Quitman College, $145.85.

J. F. MUNDAY, Treasurer.

Respectfully submitted,
H. M. WELCH, Chairman.

OTHER RESOLUTIONS.

Resolutions condemning the Louisiana Lottery were endorsed as follows:

That the business run by the Louisiana State Lottery Company is a gigantic evil, and corrupting in its influence upon society, not only in Louisiana, but also all over this nation.

That we tender our sympathies and prayers to the good people of our sister State in their heroic efforts to defeat the amendment to the Constitution of the State by which the Lottery Company is proposed to be rechartered and we earnestly hope they will succeed in throttling this monster iniquity.

That this preamble and resolution be sent to THE ARKANSAS METHODIST, New Orleans Christian Advocate and the New Delta.

J. S. CROWER,
W. H. MATHENEY,
G. W. DUNKIN,
V. V. HARLAN.

THANKS TO THE GAZETTE.

The following was also adopted:

Resolved, That the thanks of the Conference are due and are hereby tendered to The Arkansas Gazette and its reporter, J. R. Taylor, for full and accurate reports of our proceedings.

V. V. HARLAN,
J. L. MASSEY,
F. S. H. JOHNSTON.

Resolutions of thanks were offered to the people of Russellville for their generous hospitality in entertaining the Conference; also to the pastors of the various Churches of Russellville for the use of their houses of worship, and to the railroads for reduction of rates.

"SWEETS OF THE TRIPOD."

We suppose most editors occasionally hear unpleasant and even painful criticisms upon their lack of the superior ability and wise discretion needed in their unremitting and often perplexing labors. Fortunately for our editorial experience we think our patrons generally have kindly attributed our mistakes to the simple cause—'he did not know any better'—as we have usually thought of some 'very knowing' critics, whose gratuitous advice did not indicate any ample store of great wisdom or valuable experience. We are led to these remarks by the following quotation and comments clipped from the last issue of the Texas Christian Advocate:

We have a few friends who do us good by exercising a censorship over us. Nothing that we can say is quite satisfactory to them. If we should remark that two and two make four, they might not call in question the correctness of the statement itself, but they would at least raise a doubt as to whether it is one which we ought to make.—Nashville Advocate.

It appears from the above that the editor of our general organ has been tasting some of the sweets of the tripod. But really we did not know that the experience of one in the high altitude of general-organ-editorship was so similar to that of a Conference organ editor. But it does seem that after all, like the experience of salvation, the experience of editors is a common one. Some of our friends think there is too little editorial work on this paper, others think there is too much; some say the editorials are too long, others say they are too short; some say they are too heavy, others say too light; some think the editor ought to have an opinion, others think he should have none, and should not allow the contributors to have any; some want more religion, others prefer politics; some think everything should be admitted, others that scarcely anything should, except, of course, their own productions; some object to articles on sanctification, and some want nothing else; some object to the home Conference department, and some think it the best in the paper; some delight in serials, and others would prefer a description of a Sunday-school picnic for a change. In short, a paper, both with and without editorials; both with and without opinions; both with and without weight; both with and without brevity; both with and without religion; both with and without politics; both with and without controversy; both with and without serials; both with and without religious or secular news, is the thing wanted for a church paper in Texas. The only way we can see, in our short-sightedness, open to entire satisfaction is, for the board to "fire" the present editor and elect all the aspirants at once. But that is their responsibility, not ours. In the meantime we feel "wondrously kind" toward the editor of our general organ.

Read "Situation Wanted" in this paper. Prof. Pedagogue is highly recommended by Bishop Fitzgerald, J. D. Barbee and other good men. Correspondence will satisfy you.

ARKANSAS METHODIST

WEDNESDAY, DEC. 2, 1891.

MEMPHIS CONFERENCE.

APPOINTMENTS.

From the Memphis Commercial we clip the appointments of the Memphis Conference, as made by Bishop Key Monday night.

MEMPHIS DISTRICT.

R H. Mahon, presiding elder. Memphis station; First Church, W G Miller, with J W Knott secretary. Central A Monk. Hernando Street, H B Johnston. Pennsylvania Avenue, R M King. Mississippi Avenue, H C Johnson. Saffaran Street, W W Adams.

Springdale ct, W D Jenkins.

Bartlett ct, B B Thomas; Arlington and Gratitude, J M Maxwell; Longstreet and Stevenson, R Y Blackwell; Germantown and Bethlehem, W J Carlton.

Collierville Ct., G W Banks: Macon, R L Norman; LaGrange and Salisbury, J P Walker.

Middleton ct, A S Dallas.

Williston ct, S F Chambers.

Ernbury ct, C D Hilliard.

Millington ct, J W Joiner: Island 55 and Richmond, H P Talley.

Randolph ct, J V Fly.

Conference Colporteur, R W Newsome.

BROWNSVILLE DISTRICT.

W C Johnson, presiding elder; Brownsville station, J G Clark.

Brownsville ct, W L Duckworth.

Woodville ct, G T Peeples; Bell's station, T G Pettigreed.

Alamo ct, W A Dungan; Stanton Mason, J R Horden.

Braden ct, J B Knight.

Belmont ct, V D Humphrey; Somerville station, J W Blackard.

New Castle ct, A S Taylor; R V Taylor, superannuated.

Danceyville ct, M F Leak.

Denmark ct, A C Smith.

Whiteville ct, H J Turner.

Toon ct, D A Ross.

Bolivar ct, W J McCoy.

JACKSON DISTRICT.

J H Evans, presiding elder; First Church, Jackson, J W Lowrance; Hays Avenue, J U Scott; West Jackson, F E Smith; City Mission and Lester Chapel, A L Pritchett.

Jackson ct, B C Roach; Humboldt station, W G Hefley; Trenton station, J H Roberts.

Trenton ct, J T Wiggins; O P Parker, superannuated.

Dyer ct, P H Fields.

Bradford ct, B A Hayes; Milan station, B F Blackmore.

Milan ct, P G Throgmorton.

Medina ct, J H Warmath.

Spring Creek ct, R W Nance.

Pinson ct, R W Hood; Henderson station, T J Simmons; T F Sanders, Principal Lane Institute; A W Jones, President Memphis Conference Institute.

DYERSBURG DISTRICT.

A R Wilson, Presiding Elder; Dyersburg station, J C Hooks.

Dyersburg circuit—W T C Young; Hale's Point mission; supplied by A F Haynes.

Curve circuit—E E Hamilton; Ripley and Durhamville, G H Martin.

Ripley circuit—W F Barrier.

Hennings circuit—J H Cason; Covington station, G T Sullivan.

Covington circuit—L T Word; Mount Zion and Bethel, W A Cook; Brighton mission, supplied by C H Adkins.

Friendship circuit—T P Ramsey; Newbern station, G W Evans.

Newbern circuit—B F Peeples.

Trimble circuit—J E Treadwell.

Wilsonville circuit—J S Renshaw; Kenton and Rutherford, C J Mauldin.

UNION CITY DISTRICT.

W T Harris, Presiding Elder; Union City station, E B Ramsey.

Union City circuit—A C Moore.

Cayce circuit—J W McGill; Hickman station, W Mooney; Lake Bluff mission, W H Evans.

Tiptonville circuit—W O Lanier.

Harris circuit—S Weaver; Fulton station, W C Sellars.

Fulton circuit—J W Waters.

Water Valley circuit—J T C Collins.

Gardner circuit—D M Evans; Martin station, E R Bransford.

Martin circuit—J R Bell; Dresden station, E A Stewart.

Sharon circuit—J A Moody.

Greenfield circuit—R E Brasfield.

PADUCAH DISTRICT.

J M Spence, Presiding Elder; Paducah Broadway, G W Wilson; Third Street, W C Waters.

Woodville circuit—W H Pague.

Paducah circuit—W B Matthews.

That Tired Feeling

Is a dangerous condition due directly to depleted or impure blood. It should not be allowed to continue, as in its debility the system is especially liable to serious attacks of illness. It is remarkable how beneficial Hood's Sarsaparilla is in this enervating state.

Hood's Sarsaparilla Possessing just those elements which the system needs and readily seizes, this medicine purifies the blood, and imparts a feeling of serene strength which is comforting and satisfying. Hood's Sarsaparilla is the best remedy for that weakness which prevails at change of season, climate or life.

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"I have been convinced that Hood's Sarsaparilla is one of the greatest medicines in the world. I say this for the benefit of all other tired out, run down, hard-working women. Hood's Sarsaparilla is not only excellent as a blood purifier, but for all other female complaints, even if of long standing." MRS. M. A. SCARLETT, Northville P. O., Mich.

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EVERY SKIN AND SCALP DISEASE, whether torturing, disfiguring, humiliating, itching, burning, bleeding, scaly, crusted, pimply, or blotchy, with loss of hair, from pimples to the most distressing eczemas, and every humor of the blood, whether simple, scrofulous, or hereditary, is speedily, permanently, and economically cured by the Cuticura Remedies consisting of CUTICURA, the great Skin Cure, CUTICURA SOAP, an exquisite Skin Purifier and Beautifier, and CUTICURA RESOLVENT, the new Blood and Skin Purifier and greatest of Humor Remedies, when the best physicians and all other remedies fail. This is strong language, but true. Thousands of grateful testimonials from infancy to age attest their wonderful, unfailing and incomparable efficacy.

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

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Rheumatism, Kidney Pains, and Muscular Weakness relieved in one minute by the CUTICURA ANTI-PAIN PLASTER. 25c.

1

Milburn circuit—W C Naylor; Clinton station, G K Brooks.

Mount Pleasant ct, N W Lee; Spring Hill and Shiloh, R L West.

Wyckliffe ct, to be supplied; Columbus station, E B Graham.

Moscow ct, C Q Haskell; Bardwell and Arlington, M M Tyler.

Wingo ct, S B Love.

Mayfield sta, Warner Moore; Mayfield ct, J G Barks.

Farmington ct, C C Bell.

Briensburg ct, I M Wilkes.

PARIS DISTRICT.

W A Freeman, presiding elder; Paris station, N P Ramsey

Paris Circuit—W T Elmore; McKenzie station, S L Jewell.

McKenzie Circuit—M R Waters.

Gleason Circuit—J H Witt.

Trezevant Circuit—H C Gamble.

Manlyville Circuit—W M Madgett.

Big Sandy Circuit—J C Willis.

Waxton Circuit—T W Harden.

Conyersville Circuit—H B Owens; Springville mission, J H Garrett.

Cottage Grove Circuit—L Sanders.

Lynnville Circuit—C A Coleman.

New Providence ct,—R E Humphrey.

Murray ct,—J H Cole, B B Ricenhooven, superanuated; Murray and Benton, T F Caspin.

Benton ct,—J S Carl.

Dexter ct,—W A Diggs.

LEXINGTON DISTRICT.

S H Williams, presiding elder; Lexington mission, W A Russell.

Lexington ct—J B Pearson.

Miffin ct,—J G Jones; Huntington and Long Rock, A J Meadows

Hollow Rock ct,—W Murray.

Camden ct,—J L Weaver; Decaturville and Saltille, J H Felts.

Decaturville ct,—R S Harrison.

Sardis ct,—B L Howes; Perryville mission, J M Pickens.

Sugar Tree ct,—W F Walker; Bethel and Falcon, W E Sewell.

Oranesville ct,—R L Stanley.

Adamsville ct,—D L Hines.

Shiloh ct,—N R Marr.

Transferred—W F Hamner to the Baltimore Conference; A J Wheeler to the Texas Conference;—L Prewitt to the Tennessee Conference; J C L Bochman and W P Witt to the St. Louis Conference.

CONFERENCE NOTICES.

REDUCED R. R. FARE.

The various roads will give reduced rates of fare to the approaching session of the White River Conference at Newport. Preachers, delegates and visitors going over the Kansas City road will purchase tickets to Hoxie, paying full fare going and procuring a certificate from the agent where the ticket is bought, showing that full fare has been paid going. On arriving at Hoxie they will purchase tickets to Newport and take certificates, same as at starting point. These certificates when signed by myself will entitle the holders to return at one-third fare.

Those going over the Cotton Belt will purchase tickets from the points at which they start on that road, and procure certificates as above, and so of those on the Memphis & Little Rock and the B. & B. roads. Those who live on the Iron Mountain or any of its branches will simply purchase tickets through to Newport, and procure certificates, which when signed by me will entitle holders to return at one-third fare. I am now in correspondence with the various roads and I feel sure these arrangements will be perfected. Should there be any changes I will notify all concerned through THE METHODIST.

A. L. MALONE, Sec'y.

The Class for Admission on Trial will meet at the Methodist church, at Newport, Ark., Tuesday, Dec. 15, 9 o'clock a. m.

E. M. PIPKIN, Ch'm'n.

The class of the First year will please meet at the Methodist Church at Newport Tuesday morning Dec. 15 at 10 o'clock. Each member of the class will be expected to provide himself with a writing tablet and pencil and to bring them.

R. S. DEENER, Ch'm'n.

Committee and Class of the Second year White River Conference will meet at the Methodist church at Newport on Tuesday Dec. 15, at 9 a. m.

W. W. ANDERSON, Ch'm'n. Com.

The Class of the Fourth year will please meet the committee promptly at 9 o'clock a. m. Tuesday, Dec. 15, 1891 in the Methodist Church at Newport, Ark. The committee will depend upon the class having all the books in the Course with them. Every member of the class is hereby required to be on time, if he [illegible] to be examined.

[illegible] Chairman.

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of the Year.

Subscriptions sent at once with $1.75 will obtain The Companion Free to January 1st, and for all of 1892.

When subscribing mention this paper.

THE YOUTH'S COMPANION, 41 Temple Place, Boston, Mass.

As President of the Board of Missions of the White River Conference, I hereby request all of our preachers, who have been on missions for the past year, to present to the Board at the commencement of our Conference, a written report stating the condition of their respective missions, and whether they will want to be continued as missions for another year, and if so, the amount necessary to be appropriated by the Board for their support. If all the brethren will kindly comply with this request, it will greatly assist the Board in the expedition of their work, and will enable us to make such appropriations as the respective missions need and demand.

S. L. COCHRAN, Pres.

GOING TO CONFERENCE.

Last Monday morning I bade adieu to some of my parishoners, and nearly all said, "Well I hope you will get back with us next year. If you come back I'll try to do more for you and better service for the Church." "Thank you, I have always tried to hold to the spirit of the itinerancy, and that I conceive to be this, if I come back I'll come cheerfully, if I go elsewhere I'll go the same way. Have never allowed myself to become so attached to any people, or place, that I can't go to some other people and place in the spirit of cheerfulness and obedience." "You will see, Bro. Foster, Bro. Harris, Bro. Smith—both the Smiths,—Leroy Webb, Bro. Branson, Bro. Cochran, and many others mentioned. Give our love to all of them." "I remember," continues one, "the first time he came to my home, I thought he was a peddler, or an insurance agent or something, I did not know just what. I remember the first sermon he preached, his text, and O what a good time we had. Well, he is a good fellow. God bless him. Tell him we are happy on the way." With these and other words spoke we one to another as we parted. Then I began this letter, and as I rode, or drove along, I wrote a first-class, sparkling article, and had I been then where I am now with paper, pen and ink, I think I could have sunk the shaft of intellectual thought down into the basic foundation of the great itinerant system. I thought, here am I riding along the pathway where moral heroes have gone. There, here, yonder are the marks made by them on this great moral and social and religious world. There stands a man of collossal moral magnitude, the result of a sermon, or prayer, or exhortation of one of these brethren mentioned. Under the spirit of truth he was led from vice to virtue, from drunkenness to sobriety, from profanity to praise, from the saloon to the Savior, from sin to salvation, and to-day he is a power in his home community, and Church for good, the right and his God. Here is another, equal in moral worth, culture, and is a pillar in the Church of God. The preacher's friend, and his house the preacher's home. Yonder is one of those devout, cultured, consecrated Christian women, one of the "great women" (2nd. Kings, 4:8-10), whose piety and purity and love for God's cause, his servant and his Church, are only bounded by her capacity to do. If she had more she would give it all. To-night I sit in a circle of such heroes and heroines. I run out on a line at a right angle and I find them all along. Some are represented by an oblong mound, covered with dead grass and drooping flowers, with no marble at the head, none at the foot, but that grass covered eminence speaks whole volumes in praise of the noble, loving woman who sleeps the long, long sleep of death.

I change my vision to another angle, and I see homes once godless, now Christian homes. Once no blessing at the table, now the Lord is sought for, and his guidance invoked by the whole family. Once no family prayers, now a little girl can pray with her pa and ma, and lead the public prayer meeting. Surely, thought I, "I am on the ground of the great, and here is written and unwritten history by the books." "Going to Conference." O what a day. I wonder if Morris Clark will ever forget the day he mounted "Charley" and rode off from his old "Indian Camp" home, to go to Helena to join the Conference? Oh, [illegible] you remember it? Do you remember the morning we parted just beyond "Squire Little's?" I for West Point C't., you for Judsonia. Ah! what a rain fall, just after we parted. Well, it has not quit raining yet. No, sir, showers of blessings of a dual kind have fallen on you and me all along, from that dark rainy morning till now. At Helena we saw the old warrior, Dr. McFerrin for the first time, and I can see him as I write, and hear that nasal twang, and his pathetic reference to his leaving home on "that pony," had to gallop to get away, the attraction behind was so great.

"Going to Conference." We have all gone our first time. We will all go our last time. Some times I feel like I can well afford to be an itinerant, if for nothing else but to meet the brethren and devout laymen and laywomen at Conference, and shout and sing and laugh and cry, and help each other on to glory and to God. Thank God for an Annual Conference, for messages for and to the brethren, for our first one, for our last one, and then the one great grand General Conference above, to which we will all be delegates. God bless the good men and women and children in all the charges served by

JAS. F. JERNIGAN.

P. S. Work on our new church edifice, has begun in cold word and iron earnest. When finished it will be the handsomest in the District by odds. Such heroic men as Drs. H. C. Dunovant, Thos. G. Brewer and J. C. Brickey, Esq. will push it. We have secured and received $1,000 loan from the Church Ex. Board. God bless the institution, and let every preacher take *in full* his collection in that line. Brethren, help yourselves by helping this fund.

JAS. F. J.

Osceola, Nov. 19.

Christmas.

Don't forget we have everything you need. Fire works we will sell you with a grocer's profits. Are you going to lay in your year's supplies? If you are get our prices; we will sure surprise you.

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It Softens Tubercles, Quiets Coughs, Heals the Lungs and Purifies the Blood.

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The Specific Oxygen Co., NASHVILLE, TENN.

MARRIED.

At the Methodist church at Ozan, on the evening of Nov. 18, 1891, by Rev. J. C. Rhodes, Mr. A. D. DeLony of Fulton, Ark., and Miss Beulah Ellis, daughter of Hon. and Mrs. J. W. Ellis of Ozan, Hempstead Co., Ark.

At the residence of the bride's father in Clark Co., Ark., Nov. 10, 1891, by Rev. W. J. Davis, R. W. Baker of Hot Springs Co., and R. Emma Lawlis.

At the residence of the bride's parents near Warsaw, Ark., Nov. 15, 1891, Mr. J. F. See to Miss Lizzie Farris—both of Pulaski county, Ark. Ceremony by Rev. H. M. Cryer.

In the Methodist church at Nashville, Ark., Nov. 11, 1891, by Rev. Thos. H. Ware, Mr. S. A. Downs and Miss Anna Hurt, both of Nashville, Ark.

At the residence of the bride's parents in Chapel Hill, Nov. 15, 1891, by Rev. Thos. H. Ware, Mr. W. F Whitfield and Miss Emma Ward, both of Chapel Hill, Ark.

At the residence of the bride's father, Dr. G. D. Clements of Auvergne, Ark., Nov. 18, 1891, by Rev. A. M. R. Branscom, Mr. John L. Conner of Augusta, Ark. and Miss E. Lois Clements.

Miss Lois is one of Jackson county's brightest and most attractive young ladies, beautiful, of rare qualities of mind and character. Esteemed by a host of friends, she will be greatly missed. Mr. Conner is one of our best young men, vigilant, prompt, safe, attentive to business, a young man of fine sense and good judgment. B.

Curiosities of the Bible.

By a New York S. S. Superintend't. Introduction by J. H. Vincent, D.D. 506 pages. $2.

10,000 prize questions and answers, pertaining to persons, places and things, Bible studies and readings, prayer-meeting talks and outlines, concert exercises, blackboard outlines, object lessons and chalk talks, seed thoughts, religious emblems and allegories, illustrated, with reference tables, maps, etc. Endorsed by D.D.s, teachers and press. Agents sell 150 to 200 copies a month to saints and sinners.

"An ingenious help and pleasant guide to an acquaintance with the Bible."—Talmage.

On these two valuable books, which are easily sold, we make special discounts to our Agents. Address, BENNETT & THORNBURGH, Little Rock, Ark.

SITUATION WANTED.

A teacher of several years' experience, a graduate from a Southern University, desires a position in some college or high school. The best of testimonials furnished; good wages expected. Address, Prof. Pedagogue, care of THE ARKANSAS METHODIST, Little Rock, Ark.

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A child can buy with perfect safety in our house. All goods are marked in plain figures at lowest cash prices. The cash business is growing; it is safer, cheaper and better for both seller and buyer.

HOW?

Selling so largely, we must buy largely; therefore, buy all from first hands, saving jobbers' profits, which we divide with our patrons. Remember we sell more clothing, more shoes and more carpets than any house in the South—the reasons are plain.

HOW?

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371 to 379 Main St., Memphis, Tenn.

ARKANSAS METHODIST

WEDNESDAY, DEC. 2, 1891.

CHRISTIAN LIFE.

CHRISTIAN SERVICE.

Speaking of the sermons preached in Washington City on Sunday, Oct. 18, the N. Y. Advocate says: At Foundry Church Bishop C. B. Galloway, of the Methodist Episcopal Church, South, was the preacher in the morning, and we secured the following full outline:

"But whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant."—Matt. xx, 26, 27.

He referred to the slow spiritual apprehension of the disciples, the materialistic spirit which dominated the Jewish mind. All the works and words of the Lord were interpreted by this standard. They persisted in giving a worldly and political character to His kingdom. Even those nearest to him in intimate companionship showed a like spiritual obtuseness. The prayer of the sons of Zebedee was prompted by this spirit. They had visions of imperial splendor. That admixture of worldly ambition affects many of our spiritual and ecclesiastical enterprises.

The Master's reply was a rebuke and a revelation. He announced the central principle of His kingdom to be service, and enforced it by reference to himself: "As the Son of man came not to be ministered unto, but to minister."

I. Emphasis is given to the doctrine of universal brotherhood, with its reciprocal obligations and duties. This is the distinguishing characteristic of Christianity. It is not until we look at self and fix the center of interest in others that we apprehend the dignity and mission of life.

The present practical aim of conversion is service. "We build ourselves up by giving ourselves up." This receives significance from several considerations: (1) The only way to serve God is to help man. (2) Man is God's most valuable agent in the world's redemption. (3) Such service demonstrates the power and spirituality of the Christian religion. It surpasses all books on the "evidences."

II. The Master taught the duty of the higher to minister to the lower; those most favored owe special service to the weaker and less happily conditioned. This principle is at work in the governments of the world. The "divine right of kings" is an old fable. Constitutions have taken the place of royal calendars. The late Emperor William, of Germany, was referred to as an example of this principle.

He said when this doctrine is enthroned in society its inequalities will be adjusted. On the one hand, there will be no trusts, combines, or corners in the necessaries of life; and on the other, no black and bloody banners under which organized poverty is enlisted.

He referred, also, to the duty of the white people to the Negro race in the United States. This he urged as of highest importance—an imperative obligation. He chided those who laugh at the excesses of the poor Negroes in their religious worship, and appealed for larger charity and more personal help in their enlightenment.

III. The lesson is also taught that true greatness and distinction are the reward of faithful service to others. Honor in Christ's kingdom is a result, and not a gift; an achievement, and not a bestowment.

1. Value of service is not estimated by conspicuousness of place.

2. Rewards are distributed according to service, and not position. We live in what we do for others. Several historic references were here made, closing with an allusion to the marble profiles of John and Charles Wesley placed in Westminster Abbey.

BLESSED BE TAFFY.

The editor of the Independent comes to the defense of "taffy" in this wise:

"Blessed be taffy! It is wanted every day, and from everybody. It is the universal sweetness of social and domestic life.

"Husband, have you come home and do you find your wife tired and hot with the day's work in chamber and kitchen? Give her a little taffy. Say a sweet thing to her. Praise her for something. Tell her how nice the bread is, so much better than the baker's; that the catsup is the best she ever made; that the house looked so sweet and restful when you come in; that she has the dearest children that ever lived; and at your leisure, before she goes to bed, tell her she is your own heart's treasure. It will do her good; it will make the smiles come. She may box your ears when you say sweet, petting things, and tell you that you are talking as you would to the cat; but she will like it just the same.

"Wife, does your husband come home weary and burdened, exhausted and—no, not cross, but undemonstrative and silent? Go up to him with a sweet welcome. Say something pretty to him. Men all love to be appreciated and flattered. Give him the sugar stick. Tell him some pretty thing somebody said about him. Tell him how much you admire what he has done; and when you can sit down alone with him, take his hand and pet him, and tell him you love him more than tongue can tell. Don't be afraid of overdoing it and of using comical little exaggerations. He may know, and you may know, that there is taffy in it; but it is very nice taffy. We all like it; we all like to be told we are loved, and the saying it makes it all the truer. It is a great deal better to cultivate one's love with warm expressions than to blight it with frost. Pretty nothings? Why, they are big realities, the stuff happiness feeds on! Give us more taffy!"

BISHOP DUNCAN,

He is a typical Southerner, dignified, courtly, yet perfectly unassuming. A charming guest, his conversation is instructive and entertaining. As a preacher he is intense, earnest and practical. What few flowers of rhetoric there were grew spontaneously; they were not exotics. His sermon at First Church Sunday at 11, was from the text, "As we have, therefore, opportunity let us do good unto all men." It was the Gospel of helpfulness. It was a manly and a Christian plea for the outcast. It was an enlargement of Moody's laconic speech upon the subject, "How shall we reach the masses?" "Go for them" was the speech. Some of his utterances were clarion notes rallying the forces. The heart of Christendom is turning toward the slums. Little Rock Methodism has not heard a manlier appeal for the unfortunate. The following passages from the sermon will provoke thought from thoughtful people.

"When trouble comes we try to hide ourselves in our comforts and luxuries, some in the dissipations of social life; but God hides His children in the secret of his tabernacle."

"We often forsake our children, even when feeding and clothing them, by neglecting to give them counsel, care, discipline."

"I had rather fall into the hands of uncircumcised Philistines when I am to be corrected, than into the hands of unspiritual people." "I know of no more damnable heresy in social life than the oft repeated saying, 'My boy, like all others, must sow his wild oats.'"

"The gravest charge that can be brought against the Church is that it has monopolized the Gospel."

"We may ask why did they fall? It may be as Rowland Hill said, when he saw a poor man being led to the gallows, 'there goes Rowland Hill but for the grace of God!' Perhaps because the tender Shepherd's arms are around your dear ones and they are not exposed to temptations, is the reason they have not fallen." "Do not say, I have not opportunity. Every thoughtful man and woman makes opportunities. Wooden men, thoughtless people, do not make them. God sends us flax but our spindles and distaffs are out of order, and we cannot spin, and we say we have no opportunities."

"I know of nothing so exquisite, so exhilarating, that makes one so jubilant, that gives one so exulting a step as the knowledge that we are helping to save somebody."

"The rarest thing in the earth is not intellect, not genius, not knowledge of books, but an earnest life."

A HEARER.

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All sorts of theories are put forward as to why so many more men are bald than women. The most frequent explanation is that men wear their hats more, though a little reflection will show that this is not the case. Lately the theory has been put forward that men grew bald because they cut their hair so often.

Of course no one knows just how many bald women there are, for they have many ways of covering the deficiency known only to the initiated. But whatever the cause of loss of hair, premature grayness or any disease of the scalp, whether in man or woman, it can be surely and easily remedied by the use of Louisiana Creole Hair Restorer which has properties peculiar to itself being at once cleansing, stimulating and emollient. It contains no oil but is nevertheless one of the most delightful of dressings and as such is used by some of the ladies of the greatest taste and refinement.

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We have just received from The International News Company, 83 and 85 Duane Str., New York, a handsome Picture Book for Children, entitled "The Birth of Christ," a book with three stamped pictures opened out in perspective. The colored pictures are arranged in a way to be pleasing to children and it is as well a most suitable ornament to be set under the Christmas tree. The above named firm will mail a copy of this picture book to any address in the United States or Canada upon receipt of $1.10, Postage paid, or it can be procured from any reliable Bookseller for this price. "The Birth of Christ" will no doubt be one of the leading holiday attractions of this season.

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

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WEDNESDAY, DEC. 2, 1891.

OBITUARIES.

LOCKE.—Bro. James F. Locke was born in Limestone Co., Ala., July 29, 1825 and died at his home in Lockesburg, Ark., July 5, 1891. His death was very sudden and a great shock to his family and neighbors, as he died in less than one hour after he was stricken down. He professed religion in 1841, joined the Presbyterian Church—afterwards joined the Methodis Church, of which he was a member at his death. In talking to Bro. Roberson, his pastor, upon the subject of religion a short time before his death, he stated that death had no terrors for him; that his way was clear, that all was well. He came to Sevier Co., in 1845, where he has since resided; was married to Miss Permelia A. Miller in 1847. His devoted wife, "Aunt Kit," and eight children survive him, his children all having attained their majority and settled in homes to themselves. His early life was spent upon the farm—farming was his chosen avocation, which he followed very successfully till 1871, when he came to Lockesburgh and opened a hotel, which he has kept with equal success to the time of his death. The Masonic fraternity, of which he was a respected member, in resolutions upon the death of Bro. L. stated, "That in the death of Bro. Locke the lodge has lost a good member, the community a good citizen and his family a kind and indulgent parent and husband." All who knew him would cheerfully bear this testimony. There are two features in his character especially worthy of mention. One was that he always saw life on the sunny side. He could treat troubles lightly. They could not cloud his sunshine and he delighted in making those with whom he was thrown pleasant. He loved a good joke and always had one at hand. He loved to meet an old comrade and rehearse the amusing incidents of camp life. It was refreshing to spend an hour with him, and hear his cheerful words and hearty laugh. Another was, he loved his family devotedly. He enjoyed their companionship, and was never more happy than when the children were all at home together, with all the grandchildren. They never came too often nor stayed too long. His interest in their welfare and comfort was most kind and constant; as also his ever faithful wife, to whose good judgement and counsel he ever gave the most considerate attention. O how sad is death in a happy home. May family and friends all so live that we may join our friend again in that better world.

A. C. STEEL,
ALEX. LUTHER.

BRADLEY.—Lucinda C. Lamb, daughter of William A. and Jane Lamb, was born in Yell Co., Ark., May 8, 1852; after the death of her parents at the close ot the civil war, came to Green Co. with her brothers and sisters; was converted to God in early life, and in 1872 joined the M. E. Church, South; August 8, of the same year, was married to Rev. Isaac T. Bradley, with whom she lived happily until Oct. 14, 1891, when death came and ended her earthly pilgrimage, and removed her to the Church triumphant. Sister Bradley was truly a daughter in Israel. In her home she was all that the wife and mother could be; diligent in business, economical in management, faithful in the discharge of duties, and patient under all the hardships of a life of toil. Bro. Bradley lived very near a church where a very large congregation worshiped regularly; consequently he had a great deal of company, but his faithful and pious wife, without apparent effort on her part, made all feel welcome and happy. Their house was the home of the preacher whenever he chose it as such. In the management of her children she was kind and indulgent, but firm, securing to herself their full confidence and perfect love. As a neighbor she had no superior and but few equals. Her piety was of that genuine and noble sort which manifested itself without effort. The natural, even and unaffected course of her entire life, in her family, in the Church and in the social circle gained for her the entire confidences and esteem of all who knew her. But she is gone, leaving behind a stricken husband and eight bereaved children and a host of sorrowing friends to mourn their loss. May the mantle of her faith fall upon her husband, children, brothers and class-mates, that they may emulate her holy life and burning zeal in and for the cause and work of the Lord Jesus Christ, and meet her in the home of the good. Afflicted ones, look up to the world of immortality. Death has not triumphed. Your wife, mother, sister and friend has only entered into the life that shall never end. Truly the righteous have hope in death. May God bless and give comfort to the bereaved and afflicted. J. H. PORTER.
Herod, Ark.

WILLIAMS.—John P. Williams was born in the county of Wexford, Ireland, on July 4, 1812; in 1847 went to Dublin, remained there two years and then emigrated to this country, and landed in Union Co., Ark., Jan. 1, 1850, remaining there until Dec. 1868, when he removed to Hot Springs, Ark., where he remained most of the time until Jan. 22, 1891, when he died. Bro. Williams was brought up an Episcopalian, but in 1866 he joined the M. E. Church, South, and in that Church he lived and died. He was a noble Christian. He loved the Church and was ever found in his place when able to attend. He loved the class meeting and often shouted the praises of God aloud. Old and feeble, the last few months of his life he suffered a good deal, yet when you talked to him about his hopes for the eternal world his eye would kindle, and he would rejoice. Just before the messenger came for him he said to his daughter, "I want to bid you goodbye. I am going home," and like a child the old soldier said farewell and passed over the river and entered the eternal city. He leaves a son and daughter to mourn his loss.

C. C. GODDEN.

MERRIWETHER.—Amelia Marks Merriwether was born April 29, 1822 in Oglethrope Co., Ga.; was married to Dr. Robert Tolefree Nov. 22, 1838 in Jasper Co.; joined the Missionary Baptist Church in 1844; moved to Bradley Co., Ark., Dec. 1849. She lived a widow after Dr. Tolefree's death and managed her business in this new country, as it was then, contending with the disadvantages and hardships of a comparative frontier life, until her marriage to W. F. Metlock, which took place May 27, 1851. In 1884, under the ministry of Rev. A. T. Galloway, she joined the M. E. Church, South, at New Edinburgh, Ark. I was her pastor for nearly two years. Her house was always a pleasant home for the preacher. I found her to be a plain-spoken, kind hearted, hard working self-sacrificing woman of the olden type. I was with her during her last illness, which lasted for several months. She would often ask me to say a prayer and sing some old hymns of her childhood, and among them was "Jesus lover of my soul." As she was passing over the last river she bade us all farewell and invited us to meet her in heaven. Never will I forget the blissful words that she used as she spoke of the happy meeting that was soon to take place with loved ones that had gone before. She fell on sleep in Jesus July 8, 1891.

Z. T. MCCANN.
Dexter, Mo.

HOLCOMBE.—Harriet N. Holcombe (*nee* Arther) was born in Talladega Co., Ala., June 6, 1843; was married to John R. Holcombe in 1860. She embraced religion and joined the M. E. Church, South, while young. With her husband moved to Arkansas in 1871. She lived a consistent Christian life till death released her from suffering at 3 p. m. Sept. 23, 1891. She leaves a husband and two children weeping, but the memory of her Christian life and influence will live with them. Earth has some sacred spots, where we feel like loosening the shoes from our feet and treading with holy reverence. O how thought hovers around such places, and travels back to visit a mother's grave! I visited Sister Holcombe several times before her death. She bore her sickness with patience for 49 days. The day she died she said the Lord had blessed her several times during her sickness. She lived close by her pastor's family; always had a kind word for our children, bringing them many useful presents. She leaves many friends and relatives to mourn her death. Weep not, for death to her was the entering of true life. "Be thou faithful unto death," and you (with her) shall have "a crown of life." J. B. WILLIAMS, P. C.
Umpire, Ark.
Ala. Advocate please copy.

JONES.—Sister Mary E. Jones (*nee* Jelks) was born in Madison Co., Tenn., March 25, 1848; was married to Wm. H. Jones March 13, 1866. She joined the Missionary Baptist Church in 1874 and lived a faithful, zealous Christian until Feb. 16, 1891, when her spirit went back to God. She was the mother of 11 children, 7 of whom preceded her to eternity. She was a devoted companion, a loving mother and a true Christian. All the graces that combine in the formation of a pure and lovely character shone brightly in her life, hence she was loved by all who knew her. In her home life her Christian virtues shone with increasing lustre. She was by nature possessed of a confiding, affectionate and unselfish disposition. All that a loving mother, a devoted husband and a beloved brother could do was done to arrest the disease, but to no avail. To the bereaved companion, superannuated mother, children and three brothers we would say, look to God; He will help you. May he comfort and uphold you by his free grace till you meet your dear departed in heaven. JOHN. W. PATTON.

BENTON.—Katie, the sweet little daughter of Wm. H. and Fannie Benton, was born Feb. 26, 1883 and died Sept. 30, 1891. The home was made happy only a little over eight years by her sweet presence, then God removed the precious flower his love had given to be transplanted in a purer clime. This is the third one of the family God has taken to himself. All hearts are stricken with grief. Katie was a bright, happy child, the delight and pride of the family. She has gone to live with the angels, where she stands at the beautiful gate, watching and waiting for papa, mama, brothers and sisters to enter. Little Katie was a very modest, kind and affectionate child. She was a schoolmate of the writer, and in her death we mourn the loss of one of our most intelligent and kind scholars. She was loved by all who knew her, and was a favorite with her teacher and classmates. She will be greatly missed. Sweetly she sleeps on the Savior's bosom.

A FRIEND.

THOMPSON.—On Oct. 25, 1891 a fatal accident occurred three miles from Iuka, Ark. Quite a gloom was cast over our community, when the sad news reached us that Uncle Rodden Thompson was dead. He had been visiting his son in Fulton Co., and was returning home on Saturday, when his team became frightened and ran away, throwing him from the wagon and breaking his neck. We all lost a brother and a friend. He was upright and honest, a law-abiding citizen, and above all, his God he revered. He has gone where his worth shall outshine all the dross of earth. His age was 67 years, 4 months and 16 days. He accepted Christ as his Savior 30 years ago. He lived a charitable life, and often talked about the home of the good. He was the children's friend. He leaves three sons, one daughter and twenty-six grandchildren to mourn his death. He has gone to his reward.

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ARKANSAS METHODIST

WEDNESDAY, DEC. 9, 1891.

GALLOWAY COLLEGE.

ANNOUNCEMENT.

[*Continued from First Page.*]

Five years ago he was elected Superintendent of the State School for the Blind, and there were only fifty-three pupils in attendance, but the last session the enrollment reached 166, with the promise of an increased attendance the present session. The buildings there have been enlarged, many valuable improvements made, and the efficiency of the various departments have kept pace with the increased enrollment. His Board of Trustees, in their Biennial Report, says, "The ability and energy shown by Supt. Dye in the performance of the difficult and responsible duties of his position, and which have made the school second to none, have been conspicuously recognized abroad, in his election to the Presidency of the American Association of instructors of the Blind, which includes the United States and Canada, and among which are some of the ablest and best equipped educators in the country. This was a high compliment, not only to the gentleman himself, but to the State of Arkansas and its School for the Blind. He succeeded Dr. W. B. Wait, the scholarly Superintendant of the New York City School for the Blind." And we believe we voice the sentiment of thousands of his friends, when we express the conviction, that in the new field to which he is now called he will do the best work of his life. But better than all this, he has been Divinely ordered, in that the pleasure of the Lord has prospered in his hands, in every pastoral charge he ever served, and in every position to which he has been assigned. There are but few ministers, if any, of any denomination in Arkansas of his age, under whose ministry so many have been converted. And we shall be greatly surprised if any girl remains long at Galloway without finding the pearl of great price, as well as being cultivated and educated.

We think it not amiss to quote a few of the many expressions of strong approval of his election, from the press and leading citizens, for the information of any of the friends and patrons of the school who have not a personal acquaintance with him, that they may feel well assured, as we do, that the College and their daughters will be in good hands.

Prof. T. L. Cox: The man and the opportunity have met. I congratulate Galloway College, Searcy, and Dr. Dye.

Arkansas Press: We regard Dr. Dye as one of the best, biggest hearted and brainiest men in Arkansas.

Bishop Galloway: Dr. Dye has the most extensive and influential acquaintanceship of any man in Arkansas.

Dr. W. A. Cantrell: He has all the requisites of a successful college president, experience, culture, and discrimination and decision of character.

Dr. James M. Sanders: No man stands higher, and no minister of any Church in the State can draw as large an audience here at Sulphur Rock, where he was born and raised, as Dr. John H. Dye.

Rev. Wallace Carnahan: The Presidency of Galloway College is a post of eminent usefulness for which Dr. Dye's marked administrative talents peculiarly fit him. I shall personally miss him from Little Rock, and deplore the loss of the School for the Blind, but am sure he will do more good in the educational work at Searcy.

Nashville (Tenn.) Christian Advocate: He is a capital man for such work, having made a famous record as Superintendent of the Arkansas School for the Blind. His accomplished wife will be a material support to him in every way.

Fort Smith Call: This is a splendid selection, but we regret the retirement of the Dr. from the State School for the Blind. Under his management this school has been made a model institution.

White County Citizen: With the magnetic influence and wonderful energy and executive ability of Dr. Dye, the outlook for Galloway College was never better.

Arkansas Democrat: That great denomination has within its ranks in Arkansas many men of standing and influence, but no one, in our opinion so thoroughly qualified to push the interests of the College, and make it a complete success as Dr. John H. Dye. It is a most excellent selection.

THE ARKANSAS METHODIST: Those who know Dr. and Mrs. Dye will have no misgivings as to their efficiency and fidelity in filling and honoring the important and responsible position at the head of Galloway Female College.

Conway Log Cabin: This is one of the best selections that could have been made, as Dr. Dye is one of the brainiest and most practical men in the Methodist Church in Arkansas. Mrs. Dye, his estimable wife, is a noble woman, and will greatly aid the Dr. in the proper training of the pure girls who will be consigned to his care.

W. L. Reeves: Dr. Dye knows more men, women and children by name and sight, and enjoys their confidence and friendship more than any man in Arkansas.

St. Louis Christian Advocate: Under the presidency of Dr. John H. Dye, Galloway Female College will soon stand in the front rank of Southern female colleges.

Hot Springs Bulletin: Of all the men we know in Arkansas, no one is more competent to fill this important position than Dr. Dye. He is an elegant gentleman anywhere you put him. We congratulate the Trustees upon their wise choice.

Lonoke Democrat: A better selection could not have been made. He was a fighter in the Confederate army and will be at the head of education. "Blackburn's Free South" quotes and adds: and what is better still, or at least takes in the entire situation, as in a nutshell, "He is the perfect gentleman in every relation in life."

Arkansas Farmer: Dr. Dye is a native of the State, and is probably as well known as any man in Arkansas, has never disappointed his friends in any position he has occupied. He has every incentive to great effort, and those who know him best, believe he will achieve distinction in the field which he has chosen for his final life work.

Rev. Dr. W. G. Miller, Rev. Dr. Alonzo Monk, Capt. J. W. Wynne, Memphis, Tenn: The difficulties which have so seriously embarrassed that noble institution will rapidly give way, and the College move grandly on to that eminent success it so richly deserves. Our seeming presumption will be excused as we are prompted by the fond interest we feel in the cause in the State we love so well.

In conclusion, we earnestly urge every one indebted to the college to pay their subscription at once, if possible, if not all of it, at least a part of it, and give their notes for the balance, payable in 3, 6, and 9 months, with 6 per cent. interest. You made these subscriptions in good faith, and they were so accepted and relied upon, improvements made and money borrowed upon them, and to refuse or neglect to pay or adjust them now would be an injustice alike to yourself, the college, and to those brethren who loaned the money and others who gave their notes for the money and stand pledged for its payment. Let the preachers in this, as they are want to do in all the good works, lead the way, that their excellent example may be promptly copied by the laity. These subscriptions must be paid and applied to the debt on the college. The Secretary of our Board will present these accounts to you for payment in the near future. Please be ready. The President elect will appeal to the Church for the money to enlarge the building and improve the grounds, and your hearty co-operation is earnestly invoked.

Praying the blessings of an all-wise and loving Father upon the retiring and incoming administration and their successors, and upon the school, till the latest generation, we remain, your servants for Christ's sake.

On behalf of the Board,

C. C. GODDEN, Prest.

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DEATH NOTICE.

Died at her home near Richmond, Ark., Margaret Nail, in the sixty-sixth year of her age. Mrs. Nail was a most excellent Christian lady, beloved by all who knew her, and a zealous member of the Methodist Church for a number of years. She had enjoyed the best of health up to a few days before she died, when she received a fall, which it is thought caused her death. She got up from the table after eating, went to her room, laid down and called her son Kimmings, who reached her, only in time to see her die. Deceased leaves seven children and several grandchildren to lament her death. C.

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

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

Banana Peel on the Sidewalk.

The street car had passed, but to catch it he reckoned.
So he ran like a deer, and shouted and beckoned,
Till he planted his heel
On a smooth bit of peel—
Then he saw half a million of stars in a second.

He was in too great a hurry; but he should have waited for another car. There are cases, however, where haste is necessary. If you have night-sweats, feverishness, weak, sore lungs and a hacking cough, do not lose an hour in obtaining a supply of Dr. Pierce's Golden Medical Discovery. Before the disease has made too great progress, the "Golden Medical Discovery" is a certain cure. In fact, it's guaranteed to benefit or money paid for it promptly refunded.

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As to whether any of these baking powders are equal to the "Royal," the official tests clearly determine. When samples of various baking powders were purchased from the grocers, and analyzed by the United States Government Chemists and the Chemists of State and City Boards of Health, the reports revealed the fact that the "Royal" contained from 28 per cent. to 60 per cent. more leavening strength than any other cream of tartar baking powder, and also that it was more perfectly made, of purer ingredients, and altogether wholesome.

As these powders are sold to consumers at the same price, by the use of the Royal Baking Powder there is an average saving of over one third, besides the advantage of assured purity and wholesomeness of food, and of bread, biscuit, and cake made perfectly light, sweet, and palatable—advantages not to be had in the use of the low-grade, cheaply made baking powders that contain lime, alum, and other impurities.

CONFERENCES YET TO BE HELD, 1891-2.

Dec. 9, East Texas Conference, at Henderson, Tex.—Fitzgerald.

Dec. 9, Mississippi Conference, at Brookhaven, Miss.—Hendrix.

Dec. 9, North Georgia Conference, at Cartersville, Ga.—Key.

Dec. 16, Alabama Conference, at Selma, Ala.—Hendrix.

Dec. 16, Louisiana Conference, at Alexandria, La.—Keener.

Dec. 16, White River Conference, at Newport, Ark.—Duncan.

Jan. 8, Florida Conference, at Tampa, Fla.—Granbery.

March 24, Baltimore Conference, at Harrisonburg, Va.—Keener.

If you have occasion to write about any advertisement that appears in this paper, you will do us a favor by saying in your letter, that you saw the advertisment in THE ARKANSAS METHODIST.

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

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