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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SUPPORT OF THE MINISTRY.

There are two reasons why the ministry should be supported. One is a Scriptural reason, and the other is, It is right according to the principles of justice and equity. This second reason, however, would not be valid if the first did not exist. Contracts and promises between the preacher and people, or rather the people and the Church would not be made if they were not supposed to have divine sanction.

As the Conference year closes and the preacher retrospects his year's work, and the members think on their obligation, the agreement they entered into in the first of the year to pay their preacher a certain stipulated amount, let us prayerfully and in the light of the Golden Rule, and in view of the Judgment, where we shall reap as we have sown, turn our attention for a few moments to the consideration of the two reasons already given why the ministry should be supported.

1. Scriptural reason. The ministry is an institution of God, whose business it is to feed His flock and propagate the gospel to the ends of the earth. This cannot be done unless they be sustained by the Church; hence, God in his wisdom made ample provision for their support and threw the burden of responsibility on the Church. Under Jewish economy it pleased the Lord to select the tribe of Levi, and of that tribe, the family of Aaron, to officiate as priests, offer sacrifice, instruct the people. Ample provision was made for their support. The first born of beast and the first fruit of the field were theirs, and if the first should be unsound the priest lost nothing, the owner had to redeem it with one without blemish. The tenth was the tithe for the Jewish ministry composed of priests and Levites. Was not this ample provision?

Arrangement was also made for parsonage accommodation. When the Land of Promise was reached, the Lord directed that forty-eight cities with one thousand cubits' suburbs be set apart for the priests. How does this compare with some of the parsonages of this the enlightened nineteenth century? It may be claimed that the Church is not to make such ample provisions for the support of her ministry in these latter days of gospel light and glory. That compulsory measures are no longer operative, and now the Church is to be supported by voluntary offerings and contributions. If this be true, in view of the privileges, advantages and opportunities we now have, how ungenerous we are if our contributions do not pour into the Church; can we afford to fall behind those whose only knowledge of a Savior was prospective? Has the New Testament relaxed the rule, "Upon the first day of the week, let every one of you lay by him in store, as God has prospered him"? This is the rule Paul recommended to the Church at Corinth. Does it mean any less than this, If God has prospered you $10, give $1? If he has prospered you $1, give 10 cents? This is a good rule—safe, and fits all alike.

The same apostle in confirming this rule, and showing its relation to the Tithe law, says, "Even so hath the Lord ordained that they which preach the Gospel shall live of the Gospel." Is there food and raiment in the gospel in any abstract sense? Is not the true meaning of this Scripture, that the minister shall be supported by the people whom he serves as the priests and Levites were supported by the people whom they served? "For," says the Saivior, "the workman is worthy of his meat," and "The laborer is worthy of his hire."

Germane to the foregoing let us append the following Scriptural interogatives: "Who planteth a vineyard and eateth not the fruit thereof?" "Who goeth a wafare any time at his own charge?" "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?"

The Lord has said by the mouth of his servant David, "They that sow in tears shall reap in joy," and again "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." O how it thrills the heart and provokes many loud amens, when a faithful servant of God returns after a hard year's work, "bringing his sheaves with him," reporting a goodly number of conversions and accessions not a few; but the heart is sick when the inquiry is made, "Did you reap any of the carnal things of your people, while you were sowing spiritual things" and the answer has to be made; "Collections about half up." Every faithful pastor loves his people dearly, and feels humiliated when he has to report a deficit, as much on their account as his own. When his successor asks him about the people and the work it is a great joy to him to say, "a good work and the best people on earth; they pay every cent of their assessment." The new preacher will go to that work with a light heart and buoyant hopes, but if he should receive this information from his predecessor, "good people; but they don't pay what they agree," how changed his feeling. I want to see Arkansas come to the front in the support of the ministry. Bro. Steward, much depends upon you.

I must reserve for another time the second proposition.

M. M. SMITH.

Jonesboro, Sept. 24.

UNIVERSITY AND COLLEGE.

I have read, with some interest, President Millar's article on "University and College," in THE ARKANSAS METHODIST of recent date. Prof. Millar claims that "a student must spend as much time in preparing for Freshman (at Hendrix) as would be necessary to prepare for Vanderbilt's Freshman." He says, "In Mathematics the requirements are almost exactly the same." Now the Hendrix College catalogue shows that their preparation in Geometry consists of its study for twelve (12) weeks, while Vanderbilt University requires six (6) books of Geometry, a work that demands at least five (5) recitations per week for forty (40) weeks.

Prof. Millar says, "In Latin and Greek Vanderbilt requires, in each, one more author than Hendrix, the additional requirements being equivalent to two recitations a week for one year." Now Hendrix, as shown by its own catalogue, requires (and gives in its own preparatory department) but two years of preparation in Latin and only one in Greek, while the Webb Bros., Wall and Mooney, and other academies that fit boys for Vanderbilt, give three years of preparation in Latin and two in Greek. Is this additional requirement in Latin and Greek equivalent to only two recitations a week for one year, as Prof. Millar says? It is fair to suppose that schools that make a specialty of fitting students for Vanderbilt and like institutions do as much and as good preparatory work in the same length of time as does the preparatory department of Hendrix College, so we will consider the work these academies do in the additional year. In our school, during this year, the student has seven (7) hours per week in Latin and six in Greek; in each case five (5) hours being given to the author read and the additional time devoted to prose composition. This gives thirteen (13) hours per week for one year, six and one half times as much additional work as shown by Prof. Millar's estimate. In other words, the student who enters Vanderbilt has had 280 more recitations in Latin and 240 more in Greek than the student who enters Hendrix. But, if you consider the fact that our term is 40 weeks in length, while that of Hendrix is only 36, we gain, in the other two years devoted to Latin, eight (8) weeks, and in the other year devoted to Greek four weeks. The average number of Latin recitations per week at this period is six (6) and of Greek five (5), giving 48 additional recitations in Latin and 20 in Greek. This makes the preparation required to enter Vanderbilt 308 hours more in Latin and 260 more in Greek than Hendrix demands.

"In English Hendrix requires a better knowledge of Grammar and fuller acquaintance with American Literature." So says Prof. Millar. I am sure this must be a mistake, as the course of study laid down in the Hendrix catalogue for the Freshman year is almost identical with that of the Senior year in the schools that prepare students to enter the Freshman class of Vanderbilt. At any rate, Vanderbilt's requirments in English are on a par with those of the leading Eastern colleges.

Now, we have shown that the student that enters the Freshman class in Vanderbilt has had 140 hours more of work in Geometry than the one who enters Hendrix; that his preparation in Latin consists of 308 hours more, and that in Greek of 260 hours more, making a total of 708 hours more of preparation for Vanderbilt than for Hendrix. Now will Prof. Millar still claim that preparation for Hendrix requires as much time as for Vanderbilt? We are sure that his statement has been made without sufficient investigation.

Just a word concerning the A. B. degree in college. Prof. Millar argues on the assumption that an hour is an hour, whether in Hendrix or in Vanderbilt, and shows that, "in order to gain his A. B. degree the Hendrix student must recite oftener by two recitations a week for one year." According to his table a Hendrix student has 68 recitations per week for one year, to secure his A. B. That is, 68 recitations per week for one year represents the work done in the four years. Let us see if, by the same reasoning, the Hendrix A. B. is not worth more than that of Yale. I quote from Yale's catalogue 1888-89: "Greek, Latin, Mathematics and English, occupy thirteen hours of class-room work per week in Sophomore year and the first term of Freshman year, and twelve hours per week during the second term of Freshman year. Three hours of class-room work per week during Freshman year, and two hours per week during Sophomore year are given to Modern Languages. . . . . In the Freshman and Sophomore years all the work is prescribed." "The prescribed courses of Junior year occupy six hour per week, and those of Senior year three hours per week. In addition, each member of the Junior class is required to select nine hours per week, and each member of the Senior class twelve hours per week, from the list of elective courses." This gives a total of 60 1-2 hours per week required for an A. B. at Yale, against 68 at Hendrix. What is Prof. Millar's deduction? In Harvard the work that leads to the A. B. degree is summed up in 52 hours of recitations per week. See "Harvard University," 1892, a pamphlet gotten out by the Secretary. Are we not forced to conclude that Prof. Millar's mode of comparison is fallacious, or shall we place Hendrix above Yale and Harvard?

I write in the spirit of kindness and have no desire to disparage Hendrix College, or to class it with the numerous "one horse" colleges that infest our land, but his comparison, if unnoticed, will create a false impression, and so I have come to the rescue, simply "because I heard the noise and not that I am better fitted for the task than others."

W. D. MOONEY.

Franklin, Tenn., Sept. 28.

MILLSAPS COLLEGE OPENING.

Millsaps College, located at Jackson, Miss., was formally opened on Thursday, Sept. 29th, 1892, with interesting and imposing ceremonies. The day was lovely, and the audience large, intelligent and appreciative.

The main building, a fine one, admirably adapted to the purpose for which it was erected, stands on a commanding eminence one mile north of the Capitol. The grounds are ample and susceptible of the highest improvement and adornment. Time and landscape gardening will make the college campus one of the loveliest spots on the soil of Mississippi. The view westward from the college is about as extensive and as fine as we have in a level country like this. The boarding houses already erected, and those in course of building are large and attractive. The President's home, now receiving the finishing touches, will be an ornament to the place. I have yet to see a college building so wisely planned and so admirably arranged as this. It was built to stand and to bless and benefit generations yet unborn.

As the hour for the opening approached, 10 a. m., representative members of the Methodist clan, both preachers and laymen, from all parts of the State began to pour in. Gentlemen and ladies of Jackson in large numbers, were on hand. This was understood to be both an event and an era in the history of the city and among the Methodists of the State. It would be difficult to overestimate the importance of the occasion. As we move away from it, and measure by the prosperity and progress of the college, we will see this more plainly than we do now. The religious exercises were conducted by Rev. C. G. Andrews, D. D. of the Miss. Conference. He read the 28th chapter of Job and led the audience in a fervent and appropriate prayer. On the rostrum were seated the orators of the day, the members of the Faculty and Board of Trustees, together with distinguished visitors, preachers and laymen, from all sections of the State. Govenor J. M. Stone was ill at home and could not make the address that had been expected of him, but Hon. C. E. Hooker, "the silver tongued orator of Miss.," took his place and made a short address, full of good thought and expressed in the choicest sentences. Major Henry, the Mayor of Jackson, then came forward and expressed the gratitude of the citizens of the city upon the arrival of this occasion. Rev. W. B. Murrah, D. D., the President of the college, came to the front and delivered his inaugural address. Dr. Murrah is exceedingly felicitous in speech. He has the pose and deliberation of one who is perfectly at home in the pulpit or on the rostrum. His address was broad, manly and very comprehensive, and showed clearly that he has a full understanding of the great work he has undertaken, as to its importance, objects, extent and methods. The address was satisfactory and encouraging to the friends of the institution over which Dr. Murrah has been called to preside. At the close of this address Maj. R. W. Millsaps, for whom the college is named and through whose liberality it has been, mainly, endowed, was introduced and made a plain, sensible, business-like talk as to the present condition and future success of the college. Maj. Millsaps is a man of affairs, and he understands thoroughly the management of business enterprises. This is a great gift, a splendid endowment, when used wisely for the glory of God and the good of mankind. Maj. Millsaps seems disposed to use the gifts with which God has so graciously endowed him in this way. Long may he live to watch the progress and to witness the prosperity of this institution. It will stand as a monument to his memory, more enduring than marble or brass.

There is benevolence, patriotism and lots of good religion in a gift like this. It is given in such a way that, if wisely managed, it will do good for a thousand years to come. Long after Maj. Millsaps' body has mouldered back to dust his gift and his influence will live. I think the college will open with a full round hundred, perhaps more, students present. It was a good occasion, a grand time and a glorious future in full view. The benediction was pronounced by Rev. T. L. Mellen.

Yours,

GILDEROY.

Pickens, Miss., Oct. 1.

THE LICENSE LAW.

EDITOR METHODIST:—An article under the above heading appeared in the last issue of THE METHODIST over the signature of J. F. Munday, which is misleading. We wish Bro. Munday's construction of the vote on the license question was correct, but unfortunately it is not. It is evident the brother made his quotation from Mansfield's Digest, Sec. 4515, from memory. The section in question reads as follows: "If at such election the majority of the votes cast in any county *upon the question* be not "for license," then it shall be unlawful for the County Court of such county to grant license. . . . . But if a majority of votes cast in any county *upon the question* be "for license" then it shall be lawful for the County Court of such county to grant license," etc.

The italics are mine. Thus it will be clearly seen, that only the votes "upon the question" are counted and all ballots cast without either "for license" or "against license" being scratched, count for nothing. This is further proved to be the fact in the case of Siloam Springs vs. Thompson, Ark. Reports, 41, Page 456, where the Supreme Court decided that only votes "upon the question" of "for" or "against" should be counted.

In a vote upon the removal of a court house or even upon the Amendment in the last election, as I understand it, it requires a majority of the legal voters of the county or State "for" the question, else it does not become a law; but the law on the license question is too plain to the contrary to allow of such construction. Sincerely,

R. S. DEENER.

Batesville, Oct. 1.

Some interesting statements were made before the Oriental Congress at its recent meeting in London, and some remarkable discoveries were reported. The history of Canaan a century before Joshua's conquest has been read on the tablets excavated at Tel el Amarna, Egypt. The daughter of Pharaoh who rescued Moses has been identified as Queen Wakara Hatasu, daughter of Thothmes I. The Chinese language, hitherto of an unknown origin, has been traced to its Babylonish source. Prof. Sayce feels sure that the civilization of Babylon antedates that of Egypt even, and that the Egyptians were familiar with Babylonian cuneiform writing in the days of Moses, and used it in their diplomatic correspondence with the Assyrians. A papyrus manuscript of portions of the Old Testament books of Zechariah and Malachi, discovered a few months ago in Egypt and believed to rank with the oldest manuscripts extant of the Septuagint version, was submitted to the Congress. The "digging force" in the East was never so numerous and well equipped as now, and the coming year is expected to be one of "unrivaled discoveries."—Zion's Herald.

DR. M'LAUGHLIN'S LETTER.

MR. EDITOR:—Please allow me to say a few words in regard to Dr. McLaughlin's communication which appeared in THE METHODIST some time ago.

I do not intend to claim anything for Fayetteville or the University, which I can not substantiate. I shall not deny that whiskey and beer are sold here. I think anybody who does not hesitate to swear a lie (and there are many of them) can get liquor here, as much as he wants and whenever he wants it, at three or four places in our city; but the Doctor's communication would lead one to believe that the people here are making no efforts to prevent the illegal sale of intoxicants, that the students are allowed to engage in all sorts of wickedness on Sunday with impunity, that the citizens and Faculty are entirely indifferent to the moral training of the young men and young women who attend school here, and that the students are a "set" of rowdies. These things are not true. There are many people here who have been and are still doing all they can to execute the laws against the sale of whiskey. The officials claim, that they are diligent in the prosecution of all violations of law. The ministers of our town take great interest in the students, and are working faithfully to educate them in spiritual things. The Faculty does not tolerate drunkenness at any time, on Sunday or any other day. The students are not compelled to attend Church on Sunday, but they are cordially invited to do so, and many of them do attend Church and Sunday-school regularly.

I do not know what the Doctor means by "scrapes," but if he means that our young men are riotous, that they pass their time in fighting and in other disorderly conduct, he must prove it—at least I deny it and demand the proof. I have been disgusted at the extravagant boasting of some of the presidents of our Church schools and at the statements intended to injure this school, made by some Methodist preachers in this State. They are so enthusiastic in support of the Church school, that they will "compass sea and land" in order to say some hard thing against the A. I. U. We have no fight to make against the Church schools. May they prosper and be of great benefit to the State and to Christianity; but the narrowness of those who would annihilate the University for the sake of the schools of their own religious Denomination is indeed contemptible.

In regard to the students of this school I wish to say that the great majority of them are hightoned, conscientious young women and young men, and in conduct and character they will compare favorably with an equal number of any Church school. I have had some experience in a Church school, taught in one in San Marcos, Texas, for one year. Judge Fisher, a member of the Board of Trustees, told me that I was one of the most popular teachers who had ever been connected with the school; but not withstanding I was popular, the meanest trick that school boys ever "played" on me, was rather unsuccessfully "played" in that school. What punishment was inflicted on those boys? They were required to apologize! In the A. I. U. such conduct would have merited prompt dismission. "Who were they?" do you ask? One of them was a young man who was studying for the ministry, and two or three others were the sons of leading Methodist preachers. The good citizens of Fayetteville can not keep all wickedness out of our town, nor can Christians keep all meanness out of the Church, much less out of the State.

Finally I would say that I am a Methodist and love the Church of my choice, rejoice in her prosperity, and have usually paid my assessments for education. I also love the State of Arkansas, the home of my childhood, to me the fairest one of the glorious sisterhood, the generous friend who so liberally assisted me, a penniless boy, to acquire an education; and last winter while in Michigan I often introduced myself as an Arkansas school teacher. I am not ashamed of Ark., but I am ashamed of some narrow minded men who would destroy our State University. Is Arkansas to have no University, because some incarnate fiends of "bottomless perdition" who are encouraged by a few high (?) politicians persist in the clandestine sale of whiskey? If so, then let us have no preachers, because they do not prevent all profanity and stealing and robbing. A little more charity, brother. Let us unite our efforts against the use of whiskey and tobacco, against profanity and every other evil, and never give up the fight until the enemy is ours.

G. W. DROKE.

Fayetteville, Sept. 26.

A FORWARD MOVEMENT.

Dr. Walter R. Lambuth sends us, from Independence, Mo., the seat of the Southwest Missouri Conference, the following telegram:

A note of jubilee! Sound it through the Church! The Southwest Missouri Conference gave $4,394.49 today on the Missionary Debt. Let the fires of a missionary revival now kindling sweep over our section. The Lord of hosts leads us on to the conquest of a lost world.

Mr T. B. Holt, the Treasurer of the Board of Missions, has shown us a letter from the pastor of a poor mission in the Virginia Conference, sending a check for $35, collected on assessment in his charge, and adding: "My wife died the first of last December. She had saved up $40 in gold, and I have been puzzled to know how to use it. Now that she has gone to heaven, I forward that amount to you to help, as you may deem best, the great cause I love so much.—Nashville Advocate.

A DENIAL.

EDITOR ARKANSAS METHODIST:—Dear Sir and Brother, being as my character as a loyal Methodist minister has been assailed by Bro. D. C. Ross, I ask space enough in your paper to make this statement. I hereby deny making the statement that Bro. Ross accuses me of, and also request that he make a fair statement of what he means when he brands me with being an advocate of a sickly sentimentalism. In our zeal to carry our points any of us are likely to lose our charity. Am satisfied I make many mistakes, being a fallible being. I hope Bro. Ross will have my statement sent you in the original and let my brethren point out what they think not to be correct, and what I can't substantiate I will confess, and ask their pardon in the most humble manner I know how. Yours in Christ,

T. L. WILSON.

Yellville, Sept. 29.

While preachers and preaching last, and that means while the world lasts, varied reasons will be assigned for the lack of success in those who do not succeed. A contributor to the columns of the Advance has something to say about magnetism as an essential to success. He has been learning this from his neighbor, who says: "Our last minister was a man of large resources and information, and always had a good sermon, but he lacked magnetism, and many people would not come a second time to hear him. But the man we have now is magnetic and can make even the most commonplace ideas interesting." And then the scribe takes up his pen as follows: "All of which may or may not be complimentary to the man we have now, but goes with other things to show that we are living in a sort of electric age, and that the successful minister must possess the qualities of the time in which he lives. It is on this account, I suppose, that young men are preferred in our pulpits even with their platitudes, for they speak them as though they were principles, whereas older men often present their principles as though they were platitudes. I regard this with regret, especially as I feel myself growing somewhat older, but I cannot be indifferent to it. When the law of our times says on this point, conform, or get out of the way, as it seems to do now, a minister may as well study to show himself approved unto his congregation or resign. This will cost our pulpits some of their very best men whose habits have become fixed, which is a pity, but it may promote to usefulness others who would accomplish little if tested by severer standards, but who are fortunately possessed of magnetism to help out their commonplace ideas." It is certainly an advantage to be able to make commonplace ideas interesting, and if that is magnetism, we wish all our preachers had it.—N. Y. Observer.

Read Important Notice and under our special offer get your neighbor to subscribe for this paper.

Just received another shipment of Parker's Hand-Book on Baptism, a very popular book of 159 pages at 25 cents by mail; special discount to preachers buying to sell. See adv.

ARKANSAS METHODIST

THURSDAY, OCTOBER 6, 1892

MRS. VIRGINIA WATSON.

Mrs. Virginia Watson, wife of Rev. H. H. Watson and daughter of B. F. and Melissa Hearn, was born in Holly Springs, Ark., March 26, 1857. She was married to Rev. H. H. Watson of the Little Rock Conference Oct. 25, 1876, and died at their home in the city of Little Rock, Aug. 28, 1892. When 13 years of age she professed religion, and united with the M. E. Church, South, in which she lived a faithful and devoted member until God called her home. It would be impossible in the short space of this sketch to give to those who never knew Sister Watson any just conception of her pure life and exalted character. Richly endowed in body, mind and soul with many of nature's best gifts, with these gifts cultivated and developed by education and environment, and the whole sanctified by Divine grace, she presented to the world a well rounded character of the highest type, and practically exemplified the glorious possibilities of redeemed womanhood under the refining influences of education and the religion of Christ. She adorned and ennobled every sphere of life in which she moved, and was faithful to every trust committed to her care. When in the strength of her young womanhood she linked her fortunes with those of an itinerant Methodist preacher, she consecrated her life upon the altar of the itinerancy, and while she lived she willingly accepted its privations, shared in its labors, rejoiced in its privileges and gloried in its achievements. How well and faithfully she filled the delicate and responsible position of a pastor's wife, every congregation ever served by Bro. Watson will testify by the loving remembrance in which she is held wherever they lived. It was my privilege to be her pastor last year here in the town of Stephens, where Bro. Watson resided while he was P. E on the Camden District, and I can truly say that I never had a more faithful or efficient helper in the work of the Church. Here where she had lived for the past three years prior to going to Little Rock last December, she was universally loved and esteemed, and now that she is gone the mention of her name is as "ointment poured forth." I never knew any one more punctual in attendance upon all the services of the Church—in the prayer meeting, the Sunday-school or the preaching service she was always in her place as the leader of the music in the worship of God. Happy the preacher and the congregation that has such an organist. In Sunday-school work her enthusiasm was contagious, and the whole school seemed to catch the inspiration of her zeal. But while she was ever active in the work of the Church, it was in the hallowed precinct of her own home, in the sacred sphere of wife and mother, that her real character appeared to best advantage and her many virtues shone with clearest light. How sad to think of that home which she made so happy and so full of light and joy, now shrouded in darkness; but thank God it is not all darkness, for the light of His promises is there, and the presence of Him who hath said "I will never leave thee nor forsake thee," is with the sorrowing loved ones as they walk through this dark valley of tears.

Most of the readers of THE METHODIST are familiar with the details of her sickness and death. While on a visit to her Sister in Magnolia, she was stricken down with that dread disease Typho-malarial fever, and for ten long weary weeks she lingered between life and death, yet during all this time she was patient and submissive, and not a murmur escaped her lips. At one time several weeks before she died, all thought that the end had come. She quietly gave her parting charge to loved ones and friends, told them each "Good-bye," and then in perfect ecstasy of delight talked of her happiness in God and the visions of heaven that seemed to be opening to her enraptured gaze; but the messenger came not yet. She rallied and at one time strong hopes were entertained of her recovery; her physicians recommended a change and she was removed to their home in Little Rock, but the dread disease would not relax its hold, and after lingering from Tuesday until the following Sunday night she gently fell asleep in Jesus, and the weary sufferer was at rest. Just before she passed away she told her weeping husband how much she regretted to leave him, but exclaimed, "Oh! how happy I will be with the Saviour and loved ones," "Oh, the beauties of that shore I see now, and Jesus standing to welcome me."

How beautiful such a life! How triumphant such a death! Thank God we expect to meet her in the God-built city above.

J. A. SAGE.

Stephens, Ark.

Something to do is the best safeguard against sinning. Most criminals begin their evil career as idlers. Of the 7,386 persons now serving sentences for murder in this country 5,659 were without employment when they committed the crime. Give your son a trade; bring him to habits of industry; see that his hands and head are usefully employed. This is as needful to his moral uprightness as sermons and lectures. Religion that is worth anything must have faithful and useful doing in it.—Cumberland Presbyterian.

PIETY VS. PICAYUNISHNESS.

The Rev. John Smith, P. E. of the Hard Times District, according to the Scratchville Courier, held the third Quarterly Conference for Root Hog or Die circuit. The amount paid on the preacher's salary up to that time—the rich P. E. had received "nary red"—averaged less than 25 cents a member, about one-fifth of the salary being paid up to date, and one-fifth of the members paying that.

Of course this is an extreme case—extremely guilty neglect of duty. I am thankful to God that the average charge is far above this. Some are very generous and noble in the provisions made for the support of the gospel. Almost every charge has generous supporters of the Church. For these I have nothing but words of commendation. To them applies the promise of the Savior, "He that giveth a cup of cold water in my name shall not lose his reward." Of them Jesus says, "Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me. Come, ye blessed of my Father, inherit the kingdom prepared for you." They are generously "laying up treasures in heaven where neither moth nor rust doth corrupt and where thieves do not break through nor steal." They are doing something that "the word of God may have free course and be glorified." But for them the Church would be impossible.

But that number—their name is Legion—who have solemnly promised at Gods altar to support the institutions of the Church—a great number of these are on the road to hell just as certainly as Jesus did not falsify when he said, "Depart from me, ye cursed, into everlasting fire prepared for the devil and his angels; for I was a hungered and ye gave me no meat; naked and ye clothed me not. Inasmuch as ye did it not to one of the least of these, ye did it not to me."

I can call preachers by name who, so far as a large number of their members is concerned, would be entirely without meat or clothes. It is neither unjust, unscriptural, nor uncharitable to say many of these people have no more religion than a hog. Why mince matters, and cover up the ugly and disgraceful truth with sugar-coated but deceitful words? Why not tell the Church plainly but lovingly, that it is not doing one-tenth of its duty in supporting the gospel at home and abroad? Is it the part of a faithful watchman to allow the Church—the City of God—to be overthrown by the enemy simply for the lack of a trumpet-toned warning? Brother, is the blood of the slain Church to be "required at thy hands?" The Christ who said "Lay not up treasures on earth. . . . . but lay up treasures in heaven," and inspired the beloved disciple to say "Love not the world, neither the things in the world"—does he smile on the absolutely contemptible pittance which his professed people give for the support of his gospel? As the contribution of a few who in a measure at least consecrate their means, it is commendable and acceptable; but as the gift of the whole Church as compared with its ability, it challenges the unutterable scorn of every right-thinking Christian mind.

The people of these United States spend $6 per capita for tobacco and $16 for whiskey—$22 per capita to minister to the filth of the flesh, and 10 cents per capita to carry the gospel to the heathen! Yet we have the colossal stupidity and conceit to call ourselves a Christian nation! It is a lie, black and damnable! We are a nation of filthy, grovelling tobacco-eaters and whiskey-drinkers; and thy cause, thou blessed Christ, doesn't weigh upon our minds the three hundredth part as much as our swinish appetites! "Columbia, the gem of the ocean; the home of the brave and the free—the brave and the free? No; cowardly slaves of avarice and appetite, who don't even have the manhood to revolt at their chains, but wear them as a decoration. My God! illumine the mental darkness of these ignoble natures, broaden and elevate their aspirations, and set them free in Christ Jesus!

Sometime since one of the prominent ministers in our Church—one of the most vigorous minds in Southern Methodism—pastor of one of our largest and wealthiest city Churches, called on his congregation for their assessment, $500 for foreign Missions. With the blare of trumpets and the waving of banners he announced about $550 raised. Great victory! Hurrah for us! It is enough to make the devil roar with laughter! Holy Spirit, expand our microscopic souls and raise our picayunish, contemptible standards! Awake, awake; put on thy strength, O Zion, put on thy beautiful garments, O Jerusalem. Shake thyself from the dust: loose thyself from the bands of avarice and worldliness, O captive daughter of Zion!

On the 5th of August at Asbury Park, Rev. A. B. Simpson raised for the International Missionary Alliance from a congregation of 1,000 people $10,000. On the 12th of August at Old Orchard, not a wealthy congregation, he raised $50,000. But these people according to Dr. Barbee are fools, simply because they "believe in the second blessing."

Brethren! Brethren! death, rottenness and stench are before us as a Church if we do not preach the gospel of consecrated wealth. God called the Israelites robbers, because they withheld the tithes and offerings which God demanded as his right. According to God's word there are robbers and thieves in our Methodist Israel. Tell them in tones of thunder, that they have no more right to withhold their support from God's cause than they have to steal horses. And you set the example by giving from one-tenth to five-tenths of your income. The Lord have mercy on these stingy preachers, who give less than one-tenth of their incomes to God! They deserve a hard time on short rations! It takes it all to live on? That is the devil's whisper in the ear of unbelief. Jesus comes to faith with another voice "Give and it shall be given to you." Somebody lies. Is it Jesus or the devil?

Six thousand young men now saying to the Church, "Here am I; send me—to China, Africa, India, to tell them of the glorious salvation in Christ," and millions of so-called Christian people keep back the money—God's money, to which they have not a shadow of a title under heaven. We ought to go to our knees, until we wipe away this infamous disgrace by loosing the glad millions that God's word may have free course among the nations and be glorified in healing the broken hearted, delivering the captive, and opening the eyes of the blind.

GEO. W. HILL.

Altus, Sept. 23.

Tell Bro. Philpott his polite request shall be attended to. He shall have volume, chapter, page and paragraph. G. W. H.

—If you are Bilious, take BEECHAM'S PILLS.

EPWORTH LEAGUE.

TOPIC FOR OCTOBER 9.

THE PRODIGAL SON.

(Luke 15: 11-32.)

A short while before Jesus had been teaching in Judea. He is now across the Jordan in Perea and just before giving the example of the prodigal son he had been speaking to the Scribes and Pharisees, men who professed to keep the whole law. But now (in the 15th chapter) he turns away from them to the publicans and sinners, men who had gone away from the Mosaic law and consequently were looked upon as sinners by those who kept the law to the letter, but not in the spirit. These common people—the sinners—were gathered around him in great numbers. They were anxious to learn how they might come to the light, and on seeing their earnestness the Pharisees and Scribes complained that Jesus received sinners and ate with them—the very way to reach those who are out of Christ. These publicans and sinners were now to the point in their experience where they realized that they were prodigal sons, and Jesus knowing their minds and hearts gave a parable and illustration to suit them, just what he does to every honest seeker. These men were familiar with sheep and hence the parable in the beginning of the chapter and that of the lost piece of money. Having given these he now cites an actual case, not a parable as we are accustomed to think; for he makes a definite statement, that "a certain man had two sons." Look at the difference in the stating of the parables in this chapter and this illustration of the prodigal. By law the son could demand his share of the goods—a law made to protect children from ill-treatment by parents.

It must have pained the father to see the son losing interest in the home. He perhaps did not remain at home much, but after his meals would leave at once and seek the companionship of the wicked men of the place. Even this grew tame to him and he at last hardens his heart and asks his father for his portion of the goods. The father says nothing, but divides the substance between the two sons. After receiving his portion the younger does not remain long, but takes his journey into a far country. Does he, on arriving put his substance, money, out on interest or invest in property? No; verse 13.

Hard times come on, famine in the land and in his heart. Proud and haughty he had held himself aloof from any honest labor, but now he is forced to go to a citizen and ask for work. He is given work, but that which to him, a Jew, was the most despised occupation on earth, that of feeding swine, the flesh of which his people were forbidden to eat. Husks; a long flat pod similar to our wild locust, containing a sweet pulp and seed. It was used by the poorer people. These he desired, but they did not satisfy, something beside physical want was pressing him—his conscience pricked by the Holy Spirit was urging him to return to his father. He comes to himself; he realizes, though a great sinner, that he is still a son. What does he say? "I will—my father &c." He repents and acknowledges that he has sinned against heaven in the first place, and then before his father, all of this he intends to say when he gets home, verses 18 and 19. And he arose and went, but when he was a great way off his father met him, vs. 20. He had time to say vs. 18 and part of 19, but before he could finish the father ordered the best robe, ring and shoes, (putting on shoes, an ancient custom for prodigals returning) and the fatted calf. Vs. 24 "my son," how these words must touch his heart. Back home and loved by the father. Not frowned on, but embraced. Not a slave, but clad in the best robe. There is great joy in heaven over one sinner that repents. Away from God, but still his son. Blessed is the privilege of returning and not to be doomed forever. J. M. W.

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JACKSBORO, TENN., Aug., 1891.

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

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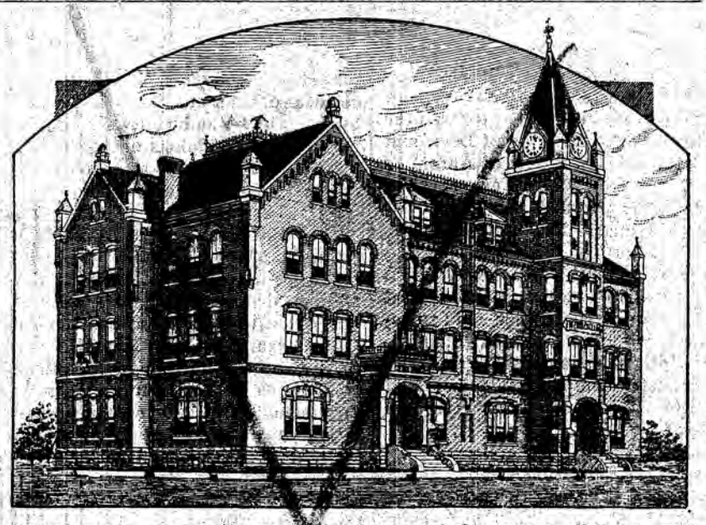

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ARKANSAS METHODIST.

THURSDAY OCTOBER 6, 1892

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BEGS FOR A REST.

MR. EDITOR:—Some of your readers are getting "powerful tired readin' those are 'sputes." Will you please tell us about what you think a book would sell for containing all the "sputes" and all the apologies that have been made from one eminent Christian scholarly gentleman to another equally eminent? "Pears like" to us that the thing generally winds up with a mighty Herculaen, colossal Samsonian groan for each man to defend his personal opinion and character. Of course you have to allow space for the combatants after they have exhausted themselves and all of the "Standards" to show what they mean and how to interpret their previously written articles in the fear of God and for the betterment of man. For the Lord's sake, give us a rest.

Respectfully submitted,
H. V. CROZIER.

FROM TEXAS.

EDITOR ARKANSAS METHODIST:—This will be in many respects a memorable year in the history of our great country. There is a general uprising among the people. Dissatisfaction seems to be almost universal. Everywhere the people are clammoring for a change. Many don't seem to know what they want. They curse the capitalist, spurn religion and cry for better times. What does all this mean? Why all this discontent and cry among the people? Just this: we are on the eve of a wonderful reformation. Good people can not nor will not endure the galling yoke of the whisky devil much longer. The problems that confront us as a nation can and must be solved by the Church in the light of God's word. We are the salt of the earth, the light of the world, with all the resources of heaven at our command. When the Church says whisky must go, it will go, and not before. Thank God prohibition is on rising ground. Men are beginning to vote as they pray. We are beginning to learn that we must answer our own prayers at the ballot box. It is the Christian's vote, that stirs the powers of darkness. No Christian can afford to vote for any man or any measure, that have not for their object the overthrow of the rum power. Prohibition is of God, the principles thereof are commensurate with our holy religion. The two must stand or fall together.

L. W. HARRISON.

Henrietta, Tex., Sept. 24.

TREATMENT OF CHOLERA.

Horsford's Acid Phosphate.

DR. CHAS. GATCHELL, of Chicago, in his "Treatment of Cholera," says: "As it is known that the cholera microbe does not flourish in acid solutions, it would be well to slightly acidulate the drinking water. This may be done by adding to each glass of water half a teaspoonful of Horsford's Acid Phosphate. This will not only render the water of an acid reaction, but also render boiled water more agreeable to the taste. It may be sweetened if desired. The Acid Phosphate taken as recommended, will also tend to invigorate the system and correct debility, thus giving increased power of resistance to disease. It is the acid of the system, a product of the gastric functions, and hence, will not create that disturbance liable to follow the use of mineral acids."

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FIELD NOTES.

HAMBURGH STA.—Ashley Co. cast 633 votes for license and 807 against it. It is generally conceded, that the Negro vote saved us from the curse of the saloon. I was in Little Rock a few evenings ago, but returned next morning. I accompanied my wife and two children that far on their way to Socorro, N. Mex., where they will remain two or three months visiting relatives and recruiting health. They were all sick when they left and my baby is still in a precarious condition of health. For two months or more there has been a great deal of sickness here. My Church work is about in statu quo. Bro. Raiford has been having some good meetings, also Bro. Wilson. Fraternally,

BOONE KEETON.

Hamburgh, Sept. 28.

CHESTER MISS.—We closed a good meeting at Pleasant Grove, which resulted in 8 conversions and 5 accessions with some more to follow. After an absence from home of two weeks, we stopped about an hour, and then went on to Cedarville, where the prospects are very flattering, large congregations with 11 mourners last night. Rev. J. J. Galloway, L. P., who has been teaching at Cedarville, after giving some assistance has gone for Hendrix College. Pray that the Lord will bless us here.

H. M. CONGER.

Hale, Sept. 24.

RUSSELLVILLE STA.—I am just home from Brazil, Tenn., where I have been down sick with fever ever since the first day of this month. I have lost connection with what has been going on during this time. Besides I had quite a number of letters mailed to me at Russellville which were not answered. As it is now too late to reply I will trust to this notice to explain why I failed to do so. I do not charge the town of Russellville with my sickness, for the health of Russellville people has been remarkably good this year. A more attentive Church than Russellville, to its preacher at all times in sickness and in health would be hard to find. I am now improving rapidly and hope to be able to preach by the first Sunday in October. I am much indebted to Rev. James Hughey, now of Hendrix College, who supplied my pulpit, much to the satisfaction and edification of all who heard him during my absence this summer. Now would be a good time for you, Bro. Bennett, to come and give me a lift.

B. C. MATTHEWS.

Russellville, Sept. 26.

POCAHONTAS C'T.—I have five appointments on my work; have held a protracted service at every appointment, which resulted in about 60 conversions, 40 additions to the Church, 2 infants baptized, several backsliders reclaimed and most of the classes wonderfully revived. We had one of the best meetings I think I ever attended, which was held at Oak Grove; the greater part of the work was done at this point. I think there are some of the most earnest workers in this class that I ever have seen; they work all the time, at Church, on the public highway, at home or wherever they find a sinner. God bless these good people and give them access to every sinner in the neighborhood.

H. E. MAY.

Pocahontas, Sept, 26.

ROSEVILLE C'T.—My wife was taken sick the 2nd day of this month with pneumonia and then with slow fever. She has been very low but she is now convalescent and I hope to be able to hold my protracted meetings in October that I was to hold in this month. We have had 96 conversions and about 60 accessions; the Church has been greatly revived at most places. Your Bro. in the work, J. F. GATES.

Roseville, Sept. 27.

CORD.—We are succeeding with our new church at Walnut Grove. The walls are up and the carpenters will begin roofing next week. We hope to have it ready for use by Conference. It will be a neat house when finished. Yours Truly,

JAS. S. BEST, L. E.

Cord, Ark.

BEEBE C'T.—The good work still goes on. At Bartlett Spring a glorious revival in the Church. The meeting now in progress at Harrison's Chapel is resulting gloriously. Many happy conversions, 23 additions to the Church and more to follow. To God be all the glory.

W. L. KING, Pastor.

Searcy, Sept. 30.

POPLAR GROVE C'T.—We have just closed our meeting at Poplar Grove. It was quite a success. The Lord was with us in reviving, convicting and converting power. Old troubles were removed, backsliders reclaimed, 23 converts, 10 accessions to the Methodist and 6 to the C. P. Church, and more will join each Church. To God be all the praise. Bros. J. I. Maynard of Holly Grove and Johnson of the C. P. Church were with us and did earnest and faithful work. May God bless them in all their labors. Success to THE METHODIST.

W. W. HENDRIX.

Poplar Grove, Sept. 30.

QUITMAN C'T.—I have held four protracted meetings since our campmeeting, with good results. We have had on Quitman circuit this year up to date, some 40 conversions and about 30 accessions to our Church. My local preachers have done good work in all the meetings. We have had a general revival in the Church all over the work. We are praying for and expecting a more complete victory over sin and Satan on Quitman circuit before Conference. Yours &c,

Z. W. LINDSEY,

Quitman, Sept. 25.

BOONEVILLE C'T.—Our meeting at Booneville closed last night with 25 conversions, only 11 joined our Church. We had a salvation time. Many were reclaimed who had grown cold in religion, and such a time of rejoicing we had. It was good to be there. We moved today to Revalee, two or three miles from Magazine, where we will expect great things of God. Bros. Lane and Crews were with us at B. and did good preaching and singing and efficient revival work. Prof. Lane is the Principal of our High School and is building up the school fast. Booneville can boast of a good Missionary and Juvenile Society in good working condition. Sister Evans is President of Woman's Missionary Society, Mrs. Sadler has charge of the Juvenile Society. We have more good working Christian women that pray in public and help in every good word and work than any other town in the State. Thank God for them.

This is my last field note. Thanking you for publication and wishing you and your paper great success, I bid you good-bye.

MRS. J. M. C. HAMILTON.

Booneville, Sept. 23.

LANCASTER, TEX.—This place has been wonderfully blessed. The tabernacle meeting just closed lasted 18 days and resultad in the conversion of 75 or 80 persons and the Church greatly revived. It was a co-operative meeting, in which the pastor of the Baptist Church took an active part and shared largely in the reaping. Methodists received 25 or 30 members, Baptists 16 and some went to other Denominations. The preaching was of the old Methodist sort, but the most singular thing was the Methodists and Baptists met at the water at the same time and place and baptized their candidates in the same hole of water. May THE METHODIST live long and continue its good in the world.

Sept. 24. S. N. HOOD.

Hundreds of people drag through the weary Summer months, their lives made miserable by chills and fever and who could be well and happy if they would only take Cheatham's Tasteless Chill Tonic. It never fails to cure and is only 50 and 75 cents per bottle. "No cure, no pay."

Quinine is unquestionably a good medicine, but it has been much abused by the people living in the malarious districts of the South, who fly to it for relief, and continue its use until their nervous system is perverted and their hearing impaired. Cheatham's Tasteless Chill Tonic is more effective, cheaper and entirely harmless. Try it. Price 50 and 75 cents per bottle. "No cure, no pay."

A good many people are prejudiced against patent medicines because some they have used proved worthless. This is wrong—each remedy, like each individual, should be judged upon its own merits, not the demerits of others. Cheatham's Tasteless Chill Tonic is a remedy of sterling worth. Be fair and give it a trial. Price 50 and 75 cents. "No cure, no pay."

Cheatham's Tasteless Chill Tonic has gradually made its way into almost every Southern State; we might say, every Southern family. It could not have done this had it not been a medicine of rare merit. When you have chills give it an honest trial and it will surely cure you. Price 50 and 75 cents. Guaranteed.

Wealth is supposed to give ease, but what if the possessor happens to have chills? Why, he should simply exchange 50 or 75 cents of his wealth for a bottle of Cheatham's Tasteless Chill Tonic and his ease would be restored. It always cures chills. Guaranteed.

A lady was so reduced in flesh last summer by the chills, that she actually had to wear suspenders to hold her corset up. Some friend advised her to take Cheatham's Tasteless Chill Tonic—she did so. That pair of suspenders for sale cheap. She now tips the beam at 140 lbs.

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

Ripans Tabules: one gives relief.

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WARNING ORDER.

In Pulaski Chancery Court.

Home Mutual Building Association, Plaintiff, vs. R. L. Toors, et al., Defendants.

The defendants, Cole Brothers, are warned to appear in this court within thirty days, and answer the complaint of the plaintiff, Home Mutual Building Association.

Sept. 20, 1892. I. J. HICKS, Clerk,
by Chas. M. Connor, D. C.

John Fletcher, Sol. for plff.

WARNING ORDER.

In Pulaski Chancery Court.

Lydia Nickles, Plaintiff, vs. John Nickles, Defendant.

The defendant, John Nickles, is warned to appear in this court within thirty days, and answer the complaint of the plaintiff, Lydia Nickles. I. J. HICKS, Clerk.

By Chas. M. Connor, D. C.

Sept. 15, 1892.
S. A. Jones Sol. for Plff.

WARNING ORDER.

In Pulaski Chancery Court.

S. M. Winters, et al. Plaintiffs, vs. R. H. Fischer, et al. Defendants.

The defendant, C. E. Ferguson of the Ferguson Lumber Co., is warned to appear in this court within thirty days, and answer the complaint of the plaintiff, S. M. Winters, et al.

Sept. 15, 1892. I. J. HICKS, Clerk.
By Chas. M. Connor, D. C.

Ratcliffe & Fletcher, Sol's for Dudley E. Jones Co.

WARNING ORDER.

In Pulaski Chancery Court.

B. Bodeman, vs. The Unknown heirs of Ebenezer Morgan, Defendant.

The defendants, the unknown heirs of Ebenezer Morgan, are warned to appear in this court within thirty days and answer the complaint of the plaintiff, B. Bodeman.

September 14th, 1892. I. J. HICKS, Clerk.
By Chas. M. Connor, D. C.

Blackwood & Williams, Sol's for Plff.

NOTICE OF CONFIRMATION.

Notice is hereby given that the following described lands lying in the county of Pulaski and State of Arkansas, to-wit; The West part of the West part of Spanish Grant No. 427, and the East half of the North West quarter of Section seven (7) in Township one (1) North, Range eleven (11) West, containing 245 acres, were pursuant to law forfeited to the State for the nonpayment of the taxes legally assessed thereon for the years 1873, 1874 and 1875, and on the 8th day of November, 1878, the Commissioner of State Lands at a public sale thereof duly advertised according to law, sold the same to me at and for the price and sum of One Hundred and Twenty-two Dollars and Fifty Cents ($122,50), which sum I then paid therefor, and said Commissioner then and thereupon executed and delivered to me a deed conveying said lands to me pursuant to law and to my said purchase, and I now own, hold, and claim title, to said lands by virtue of said sale and conveyance so made.

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

MATILDA A. DOOLEY.

John H. Cherry, Att'y.

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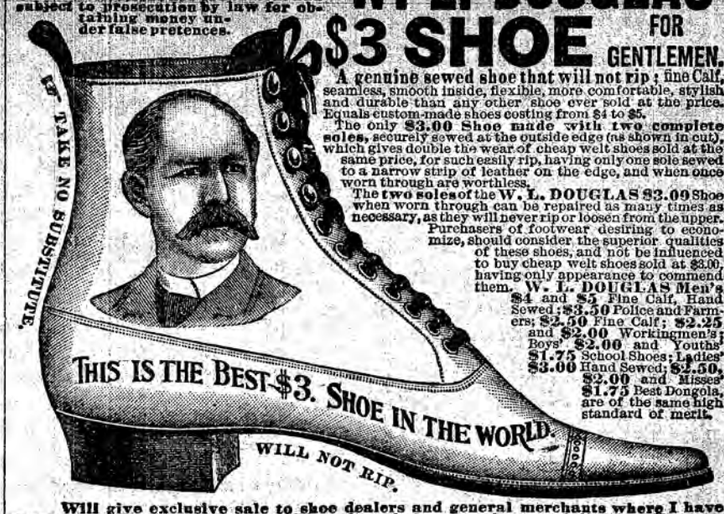

A genuine sewed shoe that will not rip; fine Calf, seamless, smooth inside, flexible, more comfortable, stylish and durable than any other shoe ever sold at the price. Equals custom-made shoes costing from $4 to $5.

The only $3.00 Shoe made with two complete soles, securely sewed at the outside edge (as shown in cut), which gives double the wear of cheap welt shoes sold at the same price, for such easily rip, having only one sole sewed to a narrow strip of leather on the edge, and when once worn through are worthless.

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ARKANSAS METHODIST

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

GEORGE THORNBURGH, Business Manager

THURSDAY, OCTOBER 6, 1892

IMPORTANT NOTICE!

1. To *new* subscribers at $1.50 *cash* we will send THE ARKANSAS METHODIST from date their names are received till January 1, 1894. Our offer means: New subscribers at $1.50 *cash* will get this paper *free* the balance of this year from the time we receive their names.

2. Present subscribers may have the benefit of the same offer by paying whatever amounts they already owe to date of remitting and also $1.50 for renewal; that is, on payment of arrears and $1.50 additional they will be credited to January 1,1894.

☞The sooner new and renewing subscribers take advantage of our offer the longer they will receive this paper *free* of charge.

DEFRAUDED AND OPPRESSED.

Under this heading in our last issue we endorsed the opinion held by many, that the cotton market has been so seriously depressed by speculative manipulations, especially "dealing in futures," that cotton producers are defrauded out of millions of dollars each year. We commented briefly and approvingly upon Col. Jerome Hill's recent exposure of the unjust manner of selling cotton on the contract system of "basis middling" in the New York Cotton Exchange. In reply to Col. Hill's letter Messrs. Latham, Alexander & Co. of New York have published a very long article, in which they contend rather plausibly, that cotton producers are really gainers by the contract system of the New York Cotton Exchange, as the differences in prices of the various grades are equitably adjusted. But they do not show how cotton producers can be gainers by the fact, that "33,230,600 bales of contracts were bought and sold in the New York Cotton Exchange last year!" The "bales of contracts," not bales of actual cotton, belonged to that ruinous system of speculating in agricultural products, "dealing in futures," gambling of the most pernicious form.

We suppose many of our readers would be absolutely amazed to learn the vast disproportion between the the "spot" sales and the "option" sales of cotton in the great markets of our country. In his masterly speech July 11 last in the U. S. Senate against dealing in options and futures, Hon. W. D. Washburn quoted from Bradstreet's June 18, 1892, showing from Jan. to that date, less than six months, the option sales of cotton in the New York Cotton Exchange aggregated 15,841,414 bales, while in the same time the spot sales reached only 36,091 bales! With Senator Washburn we believe 'this gigantic system of juggling with values has practically eliminated from the commercial world the operation of the law of supply and demand;' and that producers are defrauded and oppressed by the parasites, who have subverted boards of trade to gaming resorts, where "wheat and cotton have become as much gambling tools as chips on the faro-bank table." He quoted from an article by an intelligent member of the Chicago Board of Trade, showing that a few men, having no wheat, in one hour lowered the selling price of the wheat crop $24,000,000, when foreign markets were strong and higher, and every legitimate influence pointing to higher prices.' We have not space now to copy at length from Senator Washburn's unanswerable speech, which shows clearly and forcefully, that the growers of agricultural products are defrauded and oppressed by the ruinous and gigantic system of "dealing in futures." Sincerely hoping the Hatch anti-option bill, which passed the House, may be speedily passed in the Senate after the meeting of Congress in December next, we close by quoting one paragraph in the circular letter, Oct. 1, of the Allen-West Commission Co., St. Louis:

"We are for a tariff for revenue only, the free coinage of silver, and for sobriety and sumptuary laws to enforce it if the people have not the will-power to live soberly otherwise. We favor the passage of an option bill by Congress that will eliminate future gambling, pure and simple, from all lines of legitimate trade, as it is always a disturbing and hurtful element. We think that parties who desire to buy or sell actual cotton for future delivery should be legally allowed to do so, but that option gambling should be prohibited. We have never given our patrons but one advice, in reference to future dealing, since we have been in business, and that it was a splendid thing to let alone and have nothing to do with. Dealing in futures has cost the Southern people hundreds of millions of dollars since the late war, that they were illy able to spare, as they have almost always been on the wrong side of the market; in fact, speculation in futures has caused more failures and distress in the South than any other one thing."

A QUESTION OF FACT.

That excellent Christian gentleman, the Rev. Geo. W. Hill, in a recent letter to THE ARKANSAS METHODIST writes the following paragraph:

The Christian Advocate was asked whether Wesley ever professed the the second-blessing, but Dr. Hoss was too wary to deny it. He confessed ignorance on that point. Dr. Buckley, however, answered the same question affirmatively.

One of the definitions that Webster gives of "wary" is "timorously prudent." We take it for granted, however, that Brother Hill does not apply the epithet to us in that sense. The statement that we "confessed ignorance" is technically correct, but, stated without qualification, it may be misleading. What we meant to confess was, that after a somewhat familiar acquaintance with the writings of Mr. Wesley, stretching through a period of more than twenty years. we had never discovered anything that even looked like an affirmation upon his part that he had consciously passed through the experience of the "second blessing." The one or the two papers that sought to supply us with information only revealed the straits to which they were put in their effort to sustain an indefensible position. With a Journal whose knowledge is so limited, or whose conscience is so feeble, as to allow it to say that Wesley professed the "second blessing" as explicitly as he did the fact of his justification, and that "about the only thing" he ever said on this latter point was that on a certain occasion he "felt his heart strangely warmed," we can have no controversy. If, however, Brother Hill has any material at hand that has escaped our notice, or that has any real bearing on the question at issue, we shall be glad to give him space for its publication in the Advocate. Let it be noted: the point is, not what Mr. Wesley taught to be the true doctrine of the New Testament, nor yet what the true doctrine of the New Testament actually is, but what Mr. Wesley distinctly claimed as a personal experience.—Nashville Advocate.

We hereby remind Dr. Hoss, that THE ARKANSAS METHODIST should first receive from its highly esteemed contributor, Bro. Hill, the desired and promised information, that Wesley distinctly claimed or professed a personal experience of the second blessing. If Bro. Hill can not give that information, we do not know who can give it; but we are anxious to see the question of fact clearly settled, if it can be done, especially as what Bro. Hill affirms is denied by Rev. L. Tyerman in his Life and Times of John Wesley (in three volumes). In Vol. 1, page 462, Tyerman says: "Wesley preached the doctrine [sanctification]; but he was slow to believe those who professed to experience it; and it is a fact more remarkable, that, so far as there is evidence to show, Wesley never, to the day of his death, professed as much as this himself."

Bro. C. W. Maxfield of Batesville requested us to investigate the matter presented by Bro. J. F. Munday in our last issue. We have done so, and we fully agree with Rev. R. S. Deener (on page 1 of this issue), that only votes on the question of license are counted in determining the result. This opinion we expressed in a brief note on the card of the W. T. C. U. in this paper just before the last election.

Being in this city last Sabbath morning we enjoyed the privilege of attending our First Church Sunday-school, directed in an admirable manner by its model superintendent, Bro. George Thornburgh, whose thoughtful oversight and rare tact assure orderly behavior by keeping all interested in the 'varying' exercises. In this he had the hearty cooperation of 16 efficient teachers devoted to their responsible work. Including officers and teachers there were present 179 members of the school and the collection was $4.99. This school has two mission schools, which are increasing in members and interest.

THAT URGENT CALL.

Three Missionaries wanted for Japan, two for China. Is it not our time to send one? Where are all our "volunteers?" Is some one ready to answer: "Here am I, send me?" This call is not for money but for men. We have the men in Arkansas, but are they ready? Can we spare our best men? None but the best are wanted. Some of us here have hard work and but little pay and our works have been thinned, but we can "double-up" and spare one man for China-one for Japan. Brother, go. We'll "hold the ropes." O. H. TUCKER.

Quitman, Oct. 3.

HENDRIX COLLEGE OPENING.

DEAR BRO. BENNETT:—Hendrix College has enrolled 83 students from a distance. Nearly all are mature and many are teachers. Local patronage is less than usual, because most of the local girls will attend the Baptist Female College, which opens today. Yesterday Dr. Withers was with us and preached two grand sermons in his inimitable style. The Y. M. C. A. was well attended and received many valuable additions. The young men are wisely planning for vigorous work in Bible study and are seeking by personal effort and thorough consecration to lead every unconverted student to Christ. Let prayer be offered for the success of this noble band of young Christian soldiers. It is inspiring to see so many young men so earnestly engaged in such a holy cause. Fraternally,

A. C. MILLAR.

Conway, Oct. 3.

GALLOWAY COLLEGE.

Although the formal "opening" of Galloway was postponed from the beginning of the session, on account of various uncontrollable circumstances, yet the bee hive has been "open," and in full working condition, for three weeks; during which time we have all been too busily engaged within our own community to make known our progress to the outside world. The prospects were never so flattering before. We have one-hundred and thirty-five boarding and about one hundred day pupils. In spite of a good public school which has of course, detracted somewhat from the local patronage in the Primary and Preparatory departments, even these are full.

Only a few vacant rooms remain in the building, and many applications already received. Scarcely a day passes without a new arrival, and as every new one comes in, the question goes around among the teachers: "Where are they going to put her?" Still by turning some recitation rooms, bed rooms, and some girls unselfishly agreeing to "double up," all have been comfortably housed so far. Some of the teachers are planning to vacate their rooms and board out of the college, to prevent turning away pupils who are anxiously looking to Galloway for the completion of their education. An enlargement of the building has become an absolute necessity.

The school attends the Methodist Church in a body every Sunday a. m. on which occasions, the side of the church appropriated to them overflows, and some have to be seated in the middle pews. The prominent Church members are talking of an enlargement or the church which also seems an immediate necessity. The students are as fine a looking body as one could desire to see, and as they pass, in procession, are the observed of all observers. So busy are they that the College has been dubbed a "bee hive," as indeed it is-a hive of contented workers-the homesick ones have recovered, and only a few discontented faces are sprinkled among those which bear the satisfied expression always arising from the faithful performance of duty. Everything over the place is on the *qui vive.* Time flies so rapidly that Miss Mills declared that she was going to ask Miss Johnson privately what she oiled the wheels of time with, to make them glide so swiftly, and one of the pupils said, at noon, that the morning had not seemed half an hour long.

Dr. Dye is here, there and everywhere—the busiest man in the universe-with a pleasant word for the teachers and the girls, an occasional stirring one for the servants, and an eye all the while for the comfort of everybody and the advancement of the institution. If he only had a million dollars at his command, Galloway would lack nothing to render it the first institution in the land. As it is it may arrive at that height more slowly, but will yet arrive at that consummation devoutly to be wished. As I write Monday morning the rising sun is flooding the campus with his golden rays, and making of it a picture of beauty, while the merry laugh of girls rings out on the air, as they enjoy a game of tennis before breakfast. The Missionary Society was re-organized last night, with a large membership and a fine corps of officers. The public opening will be held next Saturday night. E.

Searcy, Oct. 3

One or two of our friends have thought hard of us for not sending them Sunday-school literature without the cash being sent with the order. If they only knew what good reasons we had for requiring cash with the order, they would not ask us to violate the rule.

WESLEY ON THE WITNESS STAND.

Bro. Philpott desires Wesley put on the witness stand; very well. "In the same proportion as he grows in faith, he grows in holiness; he increases in love, lowliness, meekness, in every part of the image of God; till it pleases God, *after he is thoroughly convinced of inbred sin*, of the *total corruption* of his nature, (italics mine), *to take it* all away; to purify his heart, and cleanse him from all unrighteousness." . . . "It is not easy to conceive what a difference there is between that which he experiences now and that which he experienced before. Till this universal change was wrought in his soul, all his holiness was mixed. He was humble, but not entirely; his humility was mixed with pride. He was meek; but his meekness was frequently interrupted by anger. . . . His love of God was frequently damped by the love of some creature; the love of his neighbor by evil surmising. . . His whole soul is now consistent with itself; there is no jarring string. All his passions flow in a continual stream with an even tenor to God. . . . "In what manner does God work this entire, this universal change in the soul of a believer? This strange work which so many will not believe, though we declare it unto them? Does he work it gradually by slow degrees; or instantaneously in a moment? . . . I will simply relate what I have seen myself in the course of many years. [Read narrative Vol. III, Page 354, Par. 12, Ser. 83, On Patience.] But as I have not found, in so long a space of time, a single person speaking thus; as all who believe they are sanctified, declare with one voice, that the change was wrought in a moment; I cannot but believe that sanctification is commonly, if not always, an instantaneous work"—Wesley's Sermons, Vol. III, Ser. 83, Par. 10, 11, 12, 13, Pages 352, 355. Read it all, what precedes, follows, and what is omitted to save unnecessary trouble. "I have continually testified in private and in public, that we are sanctified as well as justified by faith. And indeed the one of those great truths does exceedingly illustrate the other. Exactly as we are justified by faith, so are we sanctified by faith. Faith is the condition, and the only condition, of sanctification, exactly as it is of justification. It is the condition; none is sanctified but he that believes, without faith no man is sanctified. And it is the only condition; this alone is sufficient for sanctification. Everyone that believes is sanctified. . . . No man is sanctified till he believes; every man when he believes is sanctified". . . . "Hence, may appear the extreme mischievousness of that seemingly innocent opinion, that there is no sin in a believer; that all sin is destroyed, root and branch, the moment a man is justified. By totally preventing that repentance, previously described, it quite blocks up the way to sanctification. There is no place for repentance in him who believes there is no sin either in his life or heart; consequently there is no place for his being perfected in love, to which that repentance is indispensably necessary." . . . "But does God work this great work in the soul gradually or instantaneously? Perhaps it may be gradually wrought in some; I mean in this sense—they do not advert to the particular moment wherein sin ceases to be. But it is infinitely desirable, were it the will of God, that it should be done instantaneously; that the Lord should destroy sin 'by the breath of his mouth' in a moment, in the twinkling of an eye. And so he generally does; a plain fact, of which there is evidence enough to satisfy any unprejudiced person."—Wesley's Sermons. Vol. II, Pages 241, 244, 247, Par. 3, 11, 18, Ser. 43, The Scripture Way of Salvation. I hope Dr. Philpott and others interested will read the whole sermon. It will make my quotations plainer. I heartily concur with Dr. P. in his statement that John Wesley taught the doctrine of entire sanctification in harmony with the Bible. And the second-blessing people are in exact harmony with him. I send Dr. Philpott additional extracts by mail. There are many more to be had at the same old stand. I send by mail, knowing how sensitive many of our religious papers are in publishing anything in defense of the Wesleyan, Methodist, second-blessing doctrine of holiness; but seemingly not quite so sensitive in publishing that which misrepresents and assails those who still stand for original Methodism—those who follow Wesley rather than Boland or Barbee.

WOULD DR. PHILPOTT LIKE

for me to show Watson, Clark, Charles Wesley, Ralston and Summers as teaching the same thing? Does he wish me to show how Dr. Boland utterly perverts the teaching of Dr. Summers intentionally or unintentionally, skipping 74 pages in his quotations and making a wrong impression on the minds of uninformed readers?

ONE OTHER THING.

Dr. Philpott says: "It does not appear that Mr. Wesley ever professed sanctification." Dr. Buckley says it does appear. I don't know exactly what Bro. P. means. Perhaps he means it does not appear to him, and others who may not have sought very much to know. Now, my dear brother, will you sign in print this statement: "There is not in Wesley's published writings Wesley's own testimony to his having professed sanctification?" If you will, you will "hear something drop." GEO. W. HILL.

Altus, Oct. 1.

FORBES-TURRENTINE DEBATE.

It occurred Sept. 28 and 29. It was a pleasant affair. It was good to be there. Every one seemed to be in a good humor. Methodists and Baptists mixed freely and good humoredly. Both sides seemed well pleased with the conduct of their men. I know I can speak for the Methodists—they were abundantly pleased with Bro. Turrentine. He thoroughly sustained himself in the presentation of Methodist issues; Methodism was well presented.

Bro. Forbes did well for the Baptists. His only failure was the weakness of his cause he was there to represent. He undertook to sustain the proposition "that immersion in water was the act Christ commanded his apostles to perform for Christian baptism." He took the usual grounds employed by Baptists—"that the word means nothing else." He quoted the original; then quoted admissions made by Pedo Baptists; then the places where baptism was performed in the river, in Eanon near unto Salem, because there was much water there," &c. Then by the preposition "in," in water, in the river; then by what baptism was intended to represent, a burial, "the burial of Christ," etc. These are about the positions assumed by Bro. Forbes. These were presented about as strongly by Bro. Forbes as they can be by any other Baptist preacher.

The following is about the manner in which he was met by Bro. Turrentine. He admitted that Lexicons are rather uniform in defining the original, and from which baptism is taken to mean—"immerse, dip, plunge, to overwhelm," etc. He showed some exceptions, some cases it was defined, "pour, to sprinkle, to tinge, to dye," etc., but any case where they gave the New Testament meaning, it was "to wash to cleanse." Then he presented to them the Bible meaning of "to wash, to cleanse," an example, Numbers 8: 7. "And this thou shalt do unto them, to cleanse them; sprinkle water of purifying upon them." 2 Kings 3: 11, But Jehosaphat said is there not here a prophet of the Lord, that we may inquire of the Lord by him, and one of the King of Israel's servants answered and said here is Elisha, the son of Shaphat which poured water on the hands of Elijah."

The above are examples of the mode of sprinkling and pouring. Thus Bro. Turrentine did us a good work and he deserves the gratitude of the Methodist people. He left the Baptists with a better opinion of us, and a greater respect and Christian regard for us. We cannot give a detailed account of the debate. It would take too much space in your valuable paper. This must suffice.

I am yours truly,

E. N. WATSON,

Benton, Oct. 1.

WARE--DYKES DISPUTE.

MR. EDITOR:—For unwarranted assumptions, bold and reckless assertions and glaringly misleading statements, that do great injustice to the facts, I do not believe Alex Sayler's article in the last issue of THE ARKANSAS METHODIST can be equaled by any other man in the State. He is truly an "inventive genius." I do not believe that a microscopic examination on a clear day will reveal one single statement, in his piece warranted by my article which he essays to criticize. I sat down and counted more than twenty—variations, if you please, in his article. Anyone of your readers, with my article in his hand can verify the truthfulness of my statement in a few minutes. He did "wobble on the gudgeon" most recklessly. I am now prepared and ready, whenever called upon, and will proceed at once without delay or dodging to point out said variations. With this statement in my mouth I am ready to stand in the Judgment. If he had sat down and deliberately planned to misrepresent the facts and mislead the readers, I do not think he could have succeeded better than he has in this matter.

His intimations of kindly feelings toward me, in the few complimentary terms used does not mitigate the offense. I may be permitted to believe that Judas Iscariot approached Christ with a pleasing smile on his face when he imprinted the mean kiss of deception and betrayal upon his lips; but does that lessen the crime of Judas in the least? I believe that it would hurt just as much for a man to drive a dagger into my body under the guise of a friend, as it would for him to have an angry scowl on his face at the time he made the stroke. Indeed, I believe I would prefer to have him come with the disguise taken off, and let it be understood that it was the stroke of an enemy.

By the same methods used by my reckless friend (?) it would be an easy matter to prove that the Lord of glory was disloyal to God and an enemy to mankind; or that the horrid deed committed by Judas was a most virtuous and praiseworthy act Allow a man to assume anything he pleases as a basis and then his reckless unwarranted assertion to go unchallenged and he might in this way convict the Son of God of blasphemy, or establish himself in any other position he might will.

The caption given by him, "Ware—Dykes Dispute," with the article following is wholly gratuitous and misleading. If Dykes and I have ever had a "dispute" about anything, save this charge which Dykes brought against me: "I have no reply to make to the false and slanderous accusations in T. H. Ware's article," the truthfulness of which charge I denied, and demanded the proof, I am in total ignorance of the matter in "dispute" between us, and will thank some gentleman to inform me of it. But mark you, Alex Sayler does not mention this charge or my denial. I affirm most positively, that this is the only matter in "dispute" between Ware and Dykes of which I have ever heard. Now, if he wanted to vindicate his friend Dykes and and "down" Ware, why did he not proceed under this caption: "Ware—Dykes Dispute" to prove that the statement made by Dykes and disputed by Ware was true? Such a course he did not take, nor even attempt it. Having started on the wrong road, he traveled it to the end and of course the farther he went the greater became the distance between him and the right way. And I have marked more than twenty mistaken steps along this lonely untrodden pathway. It may be that he thought Ware, who had no other object in view than protect the highest interest of the Church and who is not conscious of having written an unkind word against Dykes, must be downed at all hazards and as this is the thing that must be done, one need not be over-scrupulous about the method of doing it—the end to be attained will justify the means that are used. Well in such a field as this I confess, he is more than a match for me, I am untrained in such gladiatorial tactics and fear I shall go down before such underhanded, high-handed, back-handed, side strokes as he deals. If he will come straight forward, however, in a plain unsophisticated, old-fashioned way and strike straight "from the shoulder," I'll be with him awhile and promise to "wind him" a little in this enterprise. Seriously: I will not slander the Methodists of Harrison District by assuming that he is a representative of the fair-mindedness (?) of that body. If I thought so, then I would be willing to join Dykes and Godbey in their search for "sanctified preachers" for that District.

A word in conclusion relative to Bro. Dykes and myself: I am not inclined to prolong this "dispute" with him and but for the little note in the last METHODIST I should have had nothing more to say about it until we met at the great Judgment day. But as he quotes the Editor as a vindication of himself, I believe I will say that, the Editor also vindicated me in this, that he characterized my strictures on the notice given in The Way of Life as "a timely protest." Having got started I will add, that if Bro. Dykes had withdrawn his hastily written, unkind remarks about me, the matter between us would have been at an end. Whenever I make such a charge as this against a brother, I will proceed to make it good when challenged to do so; or if it was done through haste, I will have manliness and courage enough to recall it and apologize for it. If Bro. Dykes does not prefer to make the *amende honorable*, but wishes to let the matter rest until the Judgment, so let it be. I can stand it if he can. In the consciousness of the right I subscribe myself,

THOS. H. WARE.

Prescott, Oct. 3.

To Dr. I. G John, Cor. Sec. of the Board of Missions, Bishop Key wrote from Kobe, Japan, Sept. 14; "Everything is promising, but we are not pressing the battle as we should. Time is precious in our work in this field. We must go forward. We need two men, and should have them as soon as possible. A woman is wanted who can teach instrumental and vocal music.

In China we are needing two men, one of them to be a physician. The funds are available for any or all of these. Let us have immediate responses from those who will say: "Here am I, send me." Let those who cannot go, find those who can, and thus do the next best thing.

Rest is the deepest want in the soul of man. All men do not desire pleasure; all men do not crave intellectual food; but all men long for rest. It is this need which sometimes makes the quiet of the grave an object of such deep desire. There the weary are at rest. And it is this which, consciously or unconsciously, is the real wish which lies at the bottom of all others. O for tranquility of heart, heaven's profound silence in the soul!—F. W. Robertson.

Under our offer in important Notice, present subscribers will get this paper *free* the balance of 1892 by paying what they *now* owe and $1 50 for 1893.

Read carefully the large advertisement of the Holman Self-Pronouncing Teacher's Bible, certainly one of the best books we have offered to canvassing agents. Write for full description and terms.

ARKANSAS METHODIST.

THURSDAY, OCTOBER 6, 1892

PERSONAL AND OTHER NOTES

Rev. S. H. Babcock, President of Searcy College, writes: "The College opened well and students continue to come in. All things considered it is a better opening than my first year at Galloway."

Bros. M. C. Craig, Jesse Craig, A. Reynolds and H. W. Martin of Union Co., and Bro. C. B. Riggin of Pine Bluff called Friday. They were returning from the opening of Hendrix College. Bres. Craig and Reynolds bought lots and will soon move to Conway.

Bro. D. C. Sibley of Eglantine ordering some song books writes: "Our Sunday-school is flourishing."

Rev. D. R. Warren wrote Sept. 27, that Rev. J. D. Rutledge, P. C. of Gainesville C't, "has done a faithful year's work, and the Church has been wonderfully revived at every appointment. Very many—perhaps more than a hundred—have been converted on this circuit during the year."

Under the pastorate of Rev. H. W. Brooks our Church in Dyersburg, Tenn., has received 70 members, 30 on profession of faith—so says the States Gazette of that town.

At the late session of the Southwest Missouri Conference Rev. Dr. G. C. Rankin was transferred to the Northwest Texas Conference.

The St. Louis Advocate has been giving biographical sketches and woodcut pictures of the Presiding Elders of the Conferences in Mo. We suppose the genial disposition of the "beloved" Presiding Elders removes any fear of libel suits.

Rev. Geo. W. Hill's article on page 2 was set up for but crowded out of our last issue.

Reporting the vote of Boone county at 920 for and 785 against license, Rev. T. J. Reynolds said: "The red-hot campaign for Congressman drew attention away from the license question. A determined effort would have carried this county against license."

In the absence of Rev. B. Monk, now at Eureka Springs, Bro. W. A. Marrs of Huntsville reported the vote of Madison county at 1,241 for and 1,325 against license.

Rev. R. G. Rowland writes, that Polk county went "dry," perhaps for the first time, voting 618 for and 655 against license.

In a personal letter to our Business Manager, Bro. Calvin J. Wilson of Evening Shade says 'the gracious revival there resulted in over 50 conversions and 56 accessions to our Church; the whole Church and community seemed fully awake on the subject of religion, and few were able to withstand the power and influence of the meeting; some of the worst men were converted, and began work for Christ with all their ability.'

Rev. J. A. Henderson, P. C. of Mabelvale C't, gave us a brotherly call Monday p. m. He has had another successful year in that pleasant charge.

We have received the beautifully printed and attractive catalogue of the Little Rock Commercial College, 19th school year, giving a full description of the facilities afforded and the rates of tuition in this popular business college, said to be the largest business college in the Southwest. The catalogue will be sent free on application to Prof. M. A. Stone, Principal, Little Rock, Ark.

Sending two new subscribers, Rev. John W. Patton, P. C. of Weldon C't, reports some excellent meetings this year, much sickness in his charge, and the crops short.

Our readers will be gratified to learn Gov. James P. Eagle is steadily regaining health and strength, and hopes to return to his home in this city at an early day.

Rev. Dr. Andrew Hunter is assisting the pastor, Rev. E. N. Evans, in the meeting at Winfield Memorial Church. The meetings are well attended with increasing interest.

Tuesday morning we had a pleasant call from Rev. Horace Jewell, P. C. of Searcy station. He reported a good revival in his charge, with 12 conversions and about as many accessions as the result of the meeting.

Rev. J. W. Griffin, P. C. of Lead Hill C't, sending a list of six new subscribers for THE ARKANSAS METHODIST, says: "We are having good success; 73 conversions and 46 accessions to date; two protracted meetings yet to come. God bless you." The receipt of the new subscribers was more appreciated than the frequent expression, "Success to THE METHODIST;" this is kind, but that was both kind and *helpful*.

Monday morning we had a brief call from Bro. C. B. Riggin of Pine Bluff, returning to Hendrix College, a privilege he did not expect a week ago. We are truly glad the way opened for his return, which he so much desired.

Rev. Horace Jewell informed us Tuesday, that he thinks his History of Methodism in Arkansas will be printed and ready for delivery by Nov. 15. It will contain about 500 pages and sell at $2.00 per copy. We hope the edition of 1,000 copies may be quickly sold.

Some weeks ago we learned with much regret, that Rev. W. D. Kelley, P. C. of Forrest City station, felt it his duty to transfer from the White River to another Conference on account of the failing health of his wife. He now informs us, that Bishop Hendrix has assigned him to Kansas City station, Kan., and that he must be there by Oct. 16, but after two weeks he will return to close up his work in Forrest City, which he has served efficiently and most acceptably for four years consecutively. The White River Conference will sustain great loss in the transfer of Bro. Kelley and his excellent wife, who were both highly and worthily esteemed, and will be lovingly remembered by the numerous friends they leave.

The Indian Mission Conference will be held at the appointed time, Nov. 16. This is to correct an error copied last week.

Rev. W. C. Adams, P. C. of Jacksonville C't, gave us a pleasant and helpful call Tuesday p. m. He reported good meetings, 33 conversions and 40 accessions on his charge.

☞Read Important Notice, page 4.

ARKANSAS CONF. NOTICES.

The Conference will be opened with the sacrament of the Lord's Supper Nov. 30. The Presiding Elders will kindly furnish me the names of lay delegates, of any who are coming for ordination, and those who will be here for admission. We will gladly provide for preachers' wives, if notified not later than Nov. 1 of their coming. We will be glad to see visiting brethren of other Conferences and will provide for their entertainment, if timely notice is given. We will not be prepared for surprise parties. We cannot undertake to provide for other visitors, only in directing them to where good entertainment may be found. Please don't ask for more. Any members of the Conference, who are not coming, will greatly oblige us by giving notice of that fact. Notice will be given later about R. R. fare.

Brethren: We cannot publish the Minutes of our Conference without money, and we are depending on the preachers to secure subscribers, paid, so as to have the money at Conference that the work may be done promptly. Publishers who desire to bid on the work of publishing the Minutes will address me at this place.

W. B. JOHNSEY.

Bentonville, Ark., Oct. 1.

MRS. THORNBURGH'S CATECHISM.

In Jan. 1891 Mrs. Thornburgh, feeling the need of a simple, sensible Catechism for use in her Sunday-school class, made one to suit herself. It was not intended for sale or public use, but many who saw it believing that it was needed urged her to put it on sale. She consented and early in 1891 had 1,000 copies printed. These were sold by November, when she had 2,000 printed. These were all sold by May, 1892, when she had 3,000 copies made. And now in Sept. they are all sold and a new edition is being printed. They have nearly all been used in Arkansas, as no effort has been made to sell them abroad. Without special merit no publication could have met with such a demand. They sell at 40 cents a dozen. Address Bennett & Thornburgh.

We invite special attention to the card of the long known Memphis house, B. Lowenstein & Bros., Retail Department.

It is a pleasure to commend to our merchant and planter readers the old, strong and reliable commission firm of Hill, Fontaine & Co., the leading cotton factors of Memphis. They have warehouse room to cover completely 25,000 bales of cotton at one time, and ample capital to make liberal advances on shipments. Last year they did the enormous business of selling 77,946 bales of cotton and groceries over $1,000,000.

We cannot furnish the Peerless Atlas now with our paper at the price charged heretofore, as the price of the Atlas has been raised.

We are State agents for "Character Sketches," one of the best selling books ever printed. We desire agents in all parts of Arkansas to sell. We will give large commission on it.

MARRIED.

At Corinth Church, Sept. 18, 1892, D. M. Lankston and Miss Mary J. Gilland, by Rev. J. R. Edwards. Both members of the M. E. Church, South, and read THE ARKANSAS METHODIST.

At the residence of the bride's father in Fulton Co., Ark., Sept. 21, 1892, Mr. Thos. Morgan of Izard Co. and Miss Columbia Mitchell of Fulton Co., Ark., by Rev. J. R. Edwards.

At the residence of the bride's father, Judge Holdman, Sept. 30, 1892, Miss Jodie Holdman and Mr. Jeff Cowling, all of Sevier Co., Ark., Rev. A. M. Robertson officiating.

At the residence of Mr. F. M. Butler, Sept. 22, 1892, by Rev. A. M. Robertson, Mr. Chas. Webster and Miss Mattie Butler, all of Sevier Co., Ark.

At the residence of the bride's grandmother, Aunt Kit Locke, Mr. A. T. Dooley and Miss Lula Nalls, all of Sevier Co., Ark., Sept. 27, 1892, Rev. A. M. Robertson officiating.

Mrs. Anna Sutherland

Kalamazoo, Mich., had swellings in the neck, or **Goitre** From her 10th year, causing **40 Years** great suffering. When she caught cold could not walk two blocks without fainting. She took

Hood's Sarsaparilla

And is now free from it all. She has urged many others to take Hood's Sarsaparilla and they have also been cured. It will do you good.

HOOD'S PILLS Cure all Liver Ills, jaundice, sick headache, biliousness, sour stomach, nausea.

A VICTIM OF MALARIA

Reduced in Flesh to One Hundred and Three Pounds by Chills and Fever.

Six Months in the Clutches of Dread Malaria.

A Remedy Found at Last Which Brings a Permanent Cure.

DR. S. B. HARTMAN.—Kind Friend: I was sick for nearly six months with chills and malaria and could eat nothing. My weight was reduced to one hundred and three pounds. I commenced to take Pe-ru-na. Took four bottles in regular doses, and continued it some time after in broken doses until I felt perfectly well. I now weigh one hundred and thirty-four pounds, strong and healthy, having never complained since. Many people noticing the change in me have asked me about my cure, and I always tell them Pe-ru-na did it. I know about twenty people who are taking it now because of my cure with good results. Hundreds of bottles of Pe-ru-na are being sold in this neighborhood and everybody praises it. A young lady friend of mine that had malaria and chills, whose complexion was as yellow as a pumpkin, began to take Pe-ru-na recently. I bought the first bottle for her. She has now taken three bottles and is looking splendid. Her color and health are better.

MISS CARRIE SMITH,
186 Vance St., Memphis, Tenn.
Sept. 4, 1892.

Whenever Pe-ru-na is taken for acute malaria—that is, to break the chills and fever—it should be taken in large doses. In chronic malaria, where there is no distinct chill or intermission, the treatment is as follows: Two tablespoonfuls of Pe-ru-na should be taken before each meal. This dose should be gradually increased to three tablespoonfuls at each dose if the symptoms do not improve soon. Man-a-lin should be taken according to the directions on the bottle if the bowels are constipated.

Any one desiring further particulars write The Pe-ru-na Drug Manufacturing Company, Columbus, Ohio, for the Family Physician No. 1. Sent free to any address.

THE PROBLEM OF METHODISM.

The revised edition of this celebrated work is now on sale. Perhaps no book of theology by a Southern author, during the last quarter of a century, has attracted so much attention. It has run the gauntlet of the ablest critics of American literature, and stands like a granite pillar unscathed and unscarred. In demonstrating his propositions, the able author has not been entirely alone in his realm of thought, for other able men have thought on many points just as he has; but the difference is that he had the courage of his convictions and the genius to formulate his thoughts and to put them in such logical array as to defeat any assault made against them. His arguments are unanswerable, as is demonstrated by the fact that all the batteries of criticism leveled against them up to date, by the common consent of the intelligent public, have most signally failed. Certainly our Church is under lasting obligations to Dr. Boland for unearthing many vulgar heresies that lurked in the profounder depths of our theology, poisoning its currents and marring its beauty and truth; and for bearding the lion of Calvinism in its Arminian den and dragging him forth stripped of his seductive features and clothed in his own robes of error.

Get the book; and do not stop when you have read it, but study it and it will make you wiser and better men. —Alabama Christian Advocate.

As an advertisement of the book, we insert the foregoing furnished us by the author of the Problem of Methodism, 331 pages, price by mail $1.00, and for sale by Bennett & Thornburgh. Some of our readers may want this book, now in its fifth edition, especially as reference has been made to Dr. Boland in the sanctification controversy in this paper.

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

Ayer's Newspaper Annual 1892.

The best obtainable knowledge of the American advertising field is always to be found in Ayer's Annual. It is the standard book of reference on all matters pertaining to American Newspapers. The 13th edition (1892) contains Catalogue of Newspapers and Periodicals arranged by towns in States in alphabetical order—embracing, beside the list of Papers and the usual information concerning them, A Gazetteer Description of every place in the United States and Canada in which a Newspaper is published. Railroad and Water Communications. Location of counties and places. Distances from prominent points. Telegraph Offices. Express Routes. Banking facilities. Newspapers Arranged by Counties in States, with State and County headings, giving location—physical features, soil, agricultural products and manufactures. Population of Counties and County-seats. Political votes by counties. Religious, Agricultural and Class Publications. Press and Editorial Associations. Tabulated Statements, Population Tables, etc.

What to Save,

And how to save it, are subjects which interest all prudent housewives. This information is given in "Ayer's Home Economies." Containing One Hundred Recipes for using odds and ends from table and market. It is a book especially valuable to young housekeepers, and will afford many new and useful hints even to those more experienced. "Ayer's Home Economies" mailed to any address, on receipt of a 2-cent stamp, by Dr. J. C. Ayer & Co., Lowell, Mass.

☞Read Important Notice, page 4.

CHARACTER SKETCHES.

This unique and very attractive book by Rev. Dr. G. A. Lofton has had a phenomenal sale, now running in 68,000, and its publishers expect the sale to reach 100,000 copies by next January. Canvassing agents have taken 6 to 15 orders per day for this book, and many agents in Arkansas can do as well. We are State Agents for this valuable and very popular book, and we want to employ at once good canvassing agents in every county in Arkansas. For full particulars of our liberal terms, write without delay to

Bennett & Thornburgh,
Little Rock, Ark.

Bro. J. C. Hooks, P. C. at Helena, ordered one of our Oxford Teachers' Self-pronouncing Bibles for a lady of his charge. He writes: "The Bible is entirely satisfactory. It is a gem." We can offer preachers splendid inducements to sell these Bibles.

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You can get a reliable skilled painter or paper hanger, as cheap or cheaper than one otherwise, isn't it to your interest to do so? Erwin challenges the State on these three points.

Spring Locks Unlocked.

A Book in which Indolence, Useless Habits, Gambling, Premature and Immature Marriages, Avarice and Dancing are plainly dealt with and remedies suggested as "keys" 10 cts. a copy. Address Bennett & Thornburgh, Little Rock, Ark., or Rev. C. A. Bayless, Bryant, Ark.

WARNING ORDER.

State of Arkansas, In the Supreme Court,
W. A. Talley Appellant *vs.* Lea Williamson Appellee.
Appeal from Hempstead Circuit Court in Chancery.

The appellee, Lea Williamson, is warned to appear in this court within thirty days and defend this cause.

W. P. CAMPBELL, Clerk
By P. D. English, D. C.
Sept. 27, A. D. 1892.

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Many a bright boy lags merely because of the class of which he is a member; and in the schools where classification must be enforced there can be no remedy. The diligent student may stand at the head of his class, it is true, but what he often needs is to be taken out of the class and allowed freer scope and given greater stimulus than his class affords. Our endeavor is to ADVANCE the STUDENT according to his ability and his willingness to work. For catalogue address

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HILL'S CHLORIDE OF GOLD Tablets will completely destroy the desire for Tobacco in any form in from 3 to 5 days. Perfectly harmless, cause no sickness, and may be given in a cup of tea or coffee, without the knowledge of the patient, who will voluntarily stop Smoking or Chewing in a few days.

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Is an injection that will stir up trade for any shoe merchant. 5,000 retail merchants pronounce it the best wearing shoe they ever saw.

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With the vast purchasing power which these nine great stores give it is a simple matter for us to give to you *Greater* and *Better* values than can be obtained elsewhere! For buying *MORE* and selling *MORE* than any similar concern on the American Continent—*We CAN and DO buy cheaper and sell cheaper* than any other concern in this country can!

ARKANSAS METHODIST.

THURSDAY, OCTOBER 6, 1892.

THE FAMILY.

CHRISTIAN HOMES.

Homes are sweet or bitter in proportion as father and mother are good or bad. If this statement is true, it is certainly a serious matter for the contemplation of parents. We believe it is; and to convince the reader, we refer him to his own experience and to those families with whom he is familiar. Of course we do not claim that Christian families are exempt from natural evil—from sickness and sorrow, pain and death. By no means. The absence of these things, and even of all the adverse events of life, are not necessary to true happiness. The miracle of grace is that we can be happy even in the midst of our trials and afflictions. And hence we say that the home wherein dwelleth righteousness is a happy home, for its inmates are at peace with God and one another.

The nearest approach to heaven in this life is a Christian home; a home where the godly father sits as king and mother queen, and rule, each, with the scepter of love. We are all too much disposed to complain at this life. We seem prone to look only on the dark side, and never, or seldom, on the bright. We count all the rainy days of the season, the days of gloom, but number not those of sunshine and brightness; and yet they are far the more numerous. So in the homes where God is not, misfortunes and sorrows are counted, but the blessings of God are unnumbered and unnoticed. But in the truly Christian home all are numbered and counted as good. Even the trials and sorrows of life are looked at through the eye of faith, which reveals the divine and loving hand in shaping us for a glorious, a brighter and a happier life.

Canon Farrar says, "If there can be any place upon earth supremely blessed, it is, or ought to be, a Christian home. If there be one field of asphodel on this side of the grave, if there be any place over which God's angels of peace may rest for a moment on their messages of mercy and wave their purple wings, it must surely be in Christian homes; in homes around which cluster the sweet memories of childhood trained in love and duty; 'where youth shines as a star;' where there may always be an ark of refuge and haven of rest amid the storm of troubles and injustice; where so many voices speak to the ear in music, and the quiet peacefulness of old age is almost as beautiful as the glad enthusiasm of younger days."

No home of many years without its sorrows. A vacant chair at every table. It may be the old arm-chair, where grandmother sat, or the one at the head, where the tea urn stands. Mayhap the cradle is empty and the nursery silent; the flowers bloom in the window and exhale their sweet odors for others than for baby, but they teach the lesson that these natural sorrows are full of blessings; "the light of God shining upon them transmutes them into heavenly gold. The wounds which God makes God heals. The fire which kindles the grains of frankincense upon his altar at the same time brings out the fragrancy. All that he sends, if borne submissively, becomes rich in mercy. Upon the troubled soul that seeks him his consolations increase with the gentleness of a sea which caresses the shore it covers. Even in the hour when we have committed our beloved to the dust—

"Through thick pangs, high agonies,
Faith unto life breaks, and death dies."

The sweetness, the beauty, the joy of our homes is with us. Some one has said that the happiness of home is a brittle thing—"brittle as Venitian glass; yet neither anxiety nor sorrow, nor the dart of death, which is mightier than the oak-cleaving thunderbolt, can shatter a thing even so brittle as the earthly happiness of our poor little homes if we place that happiness under the care of God." The only thing that can crush the happiness of a Christian home is sin on the part of some member. While righteousness reigns, peace and happiness reign. But if sin enter and seize father or mother, son or daughter, unhappiness takes the place of happiness and the song of joy becomes the song of sorrow.—Alabama Advocate.

"Vow and pay unto the Lord thy vows." The religious life of many suffers untold loss from lack of decision. We have too many polyps and too few vertebrates. The traveler by the shores of Wales and Scotland will see here and there the ruins of a tower which with its outlying walls marked the creeping northward of the dominion of imperial Rome. Rome knew no soldier without an oath, no province without its walls. When she made a recruit she swore him in; and when she conquered a territory she put down her stake in the shape of a tower. After each revival service we read that there were so many hundreds of cards signed and will be so many tens of new members in the Churches. A man who will make his life a garden for the Lord must not only consecrate it but hedge it.—N. Y. Observer.

MONEY FOR THE MASTER.

What does that mean? It means that the Master is all around us every day and we often let Him go hungry and otherwise not provided for, and we are in danger of losing our reward and hearing the fearful word, "depart. Inasmuch as ye did it not to one of the least of these, ye did it not to me." His Church has been prospering in our hands, and His brethren and sisters are busy trying to increase the prosperity. Of course the demands for means to feed and clothe Him in the person of His followers must increase with the work. But have we not a largely increased membership and a better financial condition? Some will feel the burdens heavy because they are not equally distributed, but the rewards will be all right.

We have allowed the many matters in the Church to drop down to a mere business basis, and the whole thing has become mere machine work. The nobler motives for giving, those that touch the higher life, are lacking, and hence we lose both the joy and liberality of giving. We would get a different view if the love of Christ was constraining us. A man with all that he has, on his knees asking God to direct his giving, is on a higher platform than that on which most of us stand when we give, and on the only true platform for one calling himself a Christian.

Machine collecting and machine giving is hard, toilsome work. It is day in and day out, up hill and up hill, never coming to an easy turn in the road. If this matter was in the heart of the Church and Christ there with it, there would be no trouble in getting money for His work. Men and women would be pressing their ornaments and free gifts upon the workmen to be used in building up the kingdom of God. When men worship in earnest, whether the object of the worship is high or low, there is no lack of money. The people in the days of Ezra "offered freely for the house of God to set it up in His place," and Aaron had an easy time making a golden calf. And in this day a brutal slugger can ride in a palace car of his own because of the free liberality of his worshipers; and we know that when divine motives enter men's souls, Zion lifts her head and rejoices. All depends on what and how we worship.

Settle the question as to whether you love the kingdom of Christ or the kingdom of the world, and you have settled the question as to whether we are to have money to carry on the Church. The Church is the body of Christ. "I was hungry and ye fed me." "Come ye blessed," "I was naked and ye clothed me not," "Depart ye cursed." Why? Can't you see?—Wesleyan Advocate.

PURSUING FLEAS.

Fleas are sometimes very troublesome things; and yet it is not always a profitable employment to hunt fleas. The little fellows have such a springy way about them that just when you think your search is about to be rewarded with success, away they hop and leave you disappointed and fretted, and you come to the conclusion that inasmuch as "you thought you had him and didn't," it has been time and patience spent for nothing. In graver matters this same process too frequently prevails. People are too often pursuing fleas when larger things should be the chief object of pursuit.

It was very fine irony that David used to Saul when he asked him if he came out to pursue a flea. A king might find, and could find, something more noble to do! Why leave important affairs of state to spend days and weeks hunting a young stripling among the mountain fastnesses? There are many people like Saul now spending their time in frivolous pursuits, when nobler aims should fill their souls and good, brave deeds mark the course of their lives. The lives of many people amount to nothing more than a pitiful fretting away of precious time and golden opportunities.

When there is so much need for men and women with lofty aspirations and burning enthusiasm to throw themselves with full weight upon the side of righteousness and aid in the great work of lifting our degraded humanity out of its woes, it is discouraging to see them act the Saul and go hunting for fleas. The need of the hour is manliness—womanliness—backed by wise courage to do the noble part in the redemption of the world. Great opportunities are opening all around, great privileges everywhere invite action and great duties press with unwonted weight upon every soul; then why be content to spend life hunting fleas?

The most serious thing in this world is living; and no one can afford to waste power in pursuing trifles when there is occasion everywhere to use it in projecting and carrying forward plans for the betterment of men around us. The loss of manhood and womanhood in the scramble for worthless things is a serious loss to the forces at work for good and noble things. Real men and women should be about graver matters than "hunting dead dogs or pursuing fleas!"—N. O. Advocate.

HORSFORD'S ACID PHOSPHATE.
Beware of Imitations.

Children's Corner

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

Pine Bluff, Sept. 16.

DEAR AUNT CARRIE:—I was much pleased to see my last letter in print and am encouraged to write again. THE ARKANSAS METHODIST makes its weekly visits to our house, affording us all pleasure and sadness—pleasure in the triumph of God's people over Satan and death, and sadness because of the homes made desolate, and children left fatherless or motherless by death. My heart goes out in sympathy to every one robbed of their parents, for I know the sadness of such a loss. We have had a glorious meeting at our Church. Thirteen were converted and joined the Church. I am happy to say, that I was one of that number. Pray for me, that I may never falter. Much love to all the little cousins and a due portion for yourself. ANNA MCMILLAN.

This letter speaks for itself. Let us all rejoice while, with renewed zeal, we sing "Open the door for the children, gather them into the fold." AUNT CARRIE.

Camden, Ark., Sept. 25.

DEAR AUNT CARRIE:—I send you 25 cts. for the S B. and T. room; 15 cts. is for myself and 10 cts. for our baby Emma. We like to help a good cause and encourage a Christian woman in her work for the Lord. Dear Bro. Carr is our preacher; everybody in Camden loves him and we are all so sorry we have to give them up next year. I hope the change may do his suffering wife good. With love to yourself and all the little cousins, I am your little nephew,

DAWSON LIDE

Dilolo, Ark., Sept. 21.

DEAR AUNT CARRIE:—I send 10 cts. for the S. B. and T. School. Papa takes THE METHODIST. Mamma and papa are members of the M. E. Church, South. Bro. Rushing is our pastor; we like him very much. If my letter escapes the waste-basket I will write again. Best wishes to Aunt Carrie and the cousins. Your little niece, PEARL LOCKHART.

Sept. 24.

DEAR AUNT CARRIE:—As we would like to join the cousins we wrote one letter that found its way to the waste-basket. We have no Sunday-school to go to this year. Mamma has been sick so much that we don't get to Church often. Mamma gets THE METHODIST every week. We like the children's corner. Well, for fear this goes to the waste-basket we will close by sending 10 cts apiece which we earned ourselves, to the room of the S. B. and T. School. Truly your nephew and niece,
HENRY E. AND JULIA S. WILLIAMS.

Dilolo, Ark.

DEAR AUNT CARRIE:—Mamma and I are named Carrie. I send 10 cents for the S. B. and T. School.

Your little niece,
CARRIE GORDON LOCKHART.

I wish all the nieces and nephews could see this little letter as I received it. It was so neat, and it seemed that I could almost see my little namesake as she "printed" her words. Some of our little missionaries set examples worthy of the emulation of older people.

AUNT CARRIE.

Prescott, Ark., Sept. 24.

DEAR AUNT CARRIE:—I am a little girl 5 years old. Papa takes THE METHODIST. I like to have Mamma read the children's corner to me. I send you ten cents for the S. B. and T. School, that I earned myself. I will write to you myself when I get old enough. I have a little sister 3 years old; she is very sweet to us. From your little niece,
STELLA ETTA HENDERSON.

Rector, Ark., Sept 23.

DEAR AUNT CARRIE:—I am a little boy 11 years of age. I go to Sunday-school every time that I can. Bro. Richard Copeland is our Supt. Bro. P. B. Wallis is pastor, and we like him so well. He has been very sick, but the Lord has been so merciful to him to send him back on his good work. Papa takes THE METHODIST and I like to read the letters from the children. I think Aunt Carrie's room would be a nice name for the room. As this is my first attempt, mamma says I must not tax your patience. I think Bro. Bennett very kind to give us the privilege of writing to you in the paper. Enclosed find 10 cts. to help furnish the S. B. and T School. Best wishes to Aunt Carrie and the children.

NATHAN HARTSOL.

Elm Springs, Ark., Sept. 22.

DEAR AUNT CARRIE:—As I see so many interesting letters from the boys and girls I thought I would like to write too and become your little niece. I am going to school and have four studies. We have a good school. We have 95 scholars on roll, but don't all come all the time. I like my teacher very much. His name is Prof. M. F. Croxdale. We have a good Sunday-school. My papa is Supt. My teacher's name is Miss Ada Webster, and we all love her very much. We are building a new church and hope to have it completed by Nov. Our pastor's name is Bro. Dyer. Bro. Burns came up from Van Buren and stayed several months, and helped Bro. Dyer hold a meeting. He did all of the preaching. We all fell in love with him and hated to see him leave. He did good preaching while he was here. He did good in the meeting also. He and his children came to Sunday-school nearly every Sunday. There were about 15 conversions during the meeting and 13 joined the Church and were baptized. We have prayer meeting every Thursday night. Mamma and papa belong to the Church. I was converted during the meeting and haven't joined the Church yet, but I am going to. I am a little girl 11 years old.

Your loving niece,
LULU PEARSON.

This letter bears good news, indeed. And now my little niece, you have your work to do and you should unite with God's people and begin it at once. It should be the purpose of every Christian to try to bring others to the light.

AUNT CARRIE.

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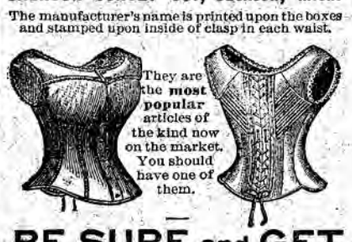

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ARKANSAS METHODIST.

THURSDAY, OCTOBER 6, 1892

OBITUARIES.

BINGHAM.—Martha Ellen Bingham (*nee* Carmichael) was born in Pickensville, Ala., and died in Ashley Co., Ark., Sept. 4, 1892, aged about 52 years. She was the wife of Rev. J. R. Bingham, a local preacher. She joined the Methodist Church when about ten years old, and has lived a consistent Christian. Kind, sympathetic, thoroughly unselfish, she had the love and good will of all who knew her. Much of grief and suffering had she known, and through all her faith was firm. Then calmly she came to the river's brink, and she was ready and willing to cross its tide.

BOONE KEETON.

Hamburg, Ark.

SNYDER.—Little Bell, the sweet little daughter of Bro. and Sister Snyder, Jonesboro, Ark., was born April 5, 1891, and departed this life Sept. 19, 1892. This dear child was just old enough to become very interesting. She had entwined herself into the affections of father and mother so completely, that it was a very sore trial to have to give her up. It was her custom to draw her little chair up beside her father during family prayers and humbly kneel, seemingly appreciating the service. How precious such a reminiscence. As the little spirit was about to leave the body to be present with the Lord, in her own child-like language she said, "Mamma, mamma," and was then gone to Him who said "Suffer little children and forbid them not, to come unto me; for of such is the kingdom of heaven." This dear child was baptized by Rev. E. G. Kilgore, former pastor.

M. M. SMITH.

GREATHOUSE.—M. Greathouse, wife of R. A. Greathouse and mother of Rev. B. H. Greathouse of the Texas Conference, late of the Arkansas Conference, died near Elm Springs, Ark., Aug. 28, 1892. She was born in Conway Co., Ark., in 1828. She professed religion in early life and has lived so as to adorn that profession ever since. She was the friend of the itinerant Methodist preacher and many a one who has enjoyed her kind hospitality will read this notice with a feeling of sadness. She so lived as to be "the salt of the earth" and the "light of the world." She gave "light unto all that were in the house" and all her children are members of the Church. She was the subject of a long and painful illness, during which she waited with patience till her change came. She was happy in bright anticipations of the future. As she approached the end she could join the Psalmist in saying, "Though I walk through the valley of the shadow of death I will fear no evil, for thy rod and thy staff they comfort me."

D. C. SUMMERS.

BRICKELL.—Sister Martha A. Brickell (*nee* Sanders) was born in N. C. Feb. 4, 1830; moved thence to Coweta Co., Ga.; was married to N. Brickell Dec. 2, 1847; came to Phillips Co., Ark. in 1870; joined the M. E. Church, South, in 1857, in which she lived a faithful and consistent member until called by the great Head of the Church to join the Church triumphant, Aug. 17, 1892. Sister Brickell was sick for several weeks, but she bore her sickness with Christian fortitude, without a murmur or complaint. She was a faithful and affectionate wife, a kind, loving and devoted mother, a devout Christian and a preacher's friend. She was the mother of Rev. T. J. Brickell of Brinkley, of whom many who will read this are personally acquainted, and will not be surprised when I say the Church will greatly feel the loss of this noble Christian woman, and the pastor the loss of a helper and friend. Yes, the writer can well say from experience, that he has not only lost a friend, but almost the hand of a mother. She was always in her seat at Church, ready to give her presence, attention and earnest and faithful prayers to the help of her pastor; but we thank God, that it was not only at Church that she lent the helping hand, but it was in her every-day life. She leaves a husband, six children and a host of friends to mourn their loss, but thanks be to Him who giveth us the victory, she has gone to that home of many mansions, a home whence she will never return, but to which we may all go. And may God grant that each child that has no assurance of that home to which mamma has gone, may never rest until they find it through Jesus Christ our Lord.

W. W. HENDRIX, P. C.

Poplar Grove, Ark.

SURRATT.—Willie E., son of J. S. and Ella Surratt, was born April 13, 1883 and died in Desha Co., Ark., Aug. 20, 1892, aged 9 years, 4 months and 7 days. Willie never knew his mother, she having died when he was an infant. His grandma, Sister S. E. Pentecost, had the entire control of him all his brief life. Now he is gone, the last of the family of Sister Pentecost, except one—grandma. How hard this is to her, but there is hope. After twenty days of suffering, the spirit of little Willie flitted from its earthly casket to bask in the congenial rays of the Redeemer. Willie was taught to love the Lord and to pray, and left the sweet assurance that he was not afraid to die. During all his last illness he seemed to have conceptions of the approaching end. He told his grandma he was not afraid to die, and only a few hours before he breathed his last, when all knew the end was coming rapidly, his mind was perfectly clear, and he called his grandma and all that were in the room by name and his absent little playmate, to come and go with him to that beautiful gate he saw. "Of such is the kingdom of heaven." Little Willie is there, an angel in heaven today. We are sad to give him up. So friendly, industrious, affectionate, but we will meet again where partings are no more. Let us not despair, Sister, but press on to the God-built city where Willie is.

BROTHER SPANN.

HIGH.—Sunday, Sept. 4, 1892, at 4:30 p. m., the spirit of our beloved sister, Mrs. Lizzie J. High, was borne to the glory land by the angels of light. She was born in Camden, S. C., April 15, 1838. In early life she was married to Capt. Thomas Gray and moved to Brownsville, Ark., where they settled, and to them was born one daughter (Lillie), who is now the wife of G. W. Morris of England, Ark. Capt. Gray was soon called in defense of our sunny South, where he fell a victim to the enemy. In 1866 the youthful widow was married to the well known Isaac C. Hicks, the founder of Lonoke and Lonoke Methodism, and whose offspring still lives to bless the country, both in Church and State. She devoted her time and energy to the rearing of his large family of children, which still live to honor and call her blessed. She leaves Miss Lula and John, her own offspring by Mr. Hicks, to mourn their loss. It is a fact worthy of note, that the funeral of her husband, I. C. Hicks, was the first held in what is now the old Methodist church which he had largely donated to the Methodist Church at Lonoke, and hers was the first funeral to be held in our new brick church. In 1874 Mrs. Hicks was married to the Hon. Capt. W. T. High of this place, and they had born unto them Lee and Ben, who still survive their mother. Sister High was raised in the lap of the O. S. Presbyterian Church, but after her marriage to Mr. Hicks she joined the M. E. Church, South, and lived a devoted Christian, which was evidenced in her death. When the writer, her pastor, was called to her bedside for prayers in her dying hours she said, "I am all right, but I want you to pray for my children." Her prayers offered for them in her dying moments will linger on their ears and in their memory until God calls them hence. She had been a great sufferer for years; failing health and eye-sight had made her a constant sufferer, but she remained true to the Church and to God. She was always ready to help fallen humanity and administer help to the needy. No tramp ever went from her door unfed, no beggar unrelieved. God has carried the sufferer home and the five surviving children promised to meet her there. God grant that it may be so.

W. F. EVANS.

Lonoke, Ark.

GLENN.—Miss Jimmie Anna Glenn, daughter of James D. and Eva S. Glenn, was born Sept. 1, 1877 in White Co., Ark., and died Aug. 12, 1892. She was only 14 years, 11 months and 11 days old. So young in years, and yet aged in suffering and patient submission and resignation to the will of God. She was, indeed, a great sufferer; but greater than all she was, though so young, a strong, humble Christian. Her sufferings were in a large degree counteracted by that joy realized, but inexpressible by her, the end of which was peace. Her mother, now Mrs. Turner, writes: "She cared nothing for the unholy pleasures of this world. She was free from the ordinary evils of life; she knew nothing of malice or any of the vices by which life is so deeply poisoned. Her mother and sister, until her sister's death, a short time before her own, were her constant companions, both of whom she devotedly loved. She was a devoted Christian and devoted much of her time to prayer. She was in frequent communion with her Savior, through whom all fear of death was subdued, and often besought the Lord if conformable with his will to take her to himself." The end of her suffering came and in triumph she passed through the valley of the shadow of death, to grasp the victor's crown and live with her Savior forever. Be faithful a few more days, mother and sister, and you will rejoin her where there is no more suffering, to be forever blessed.

By request, J. M. D. STURGIS.

HILL.—Miss Lena Belle Hill was born Dec. 6, 1873, died Aug. 16, 1892. None knew her but to love, none named her but to praise. She was not destined to a long life here below, for just as her life was brightest and her fondest hopes being cherished, God called her to a nobler life above. Few will be missed more than this lovely Christian Lena. She was a blessing to the home, Church and community. We extend our sympathy to the bereaved loved ones, who cannot call her to them, but they can go to her.

CHAS. J. GREENE.

MEEKS.—Eliza Ellen, infant daughter of F. M. and S. A. Meeks, was born March 11, 1892, and departed this life June 8, same year. Little Ellen was a great sufferer; she had whooping cough for some time before she died. It was hard to give her up, but thank God she is free from pain now. Look up, Bro. and Sister Meeks, and, like David, resolve to go to her. May the Lord sanctify this trouble to the good of these parents.

R. J. RAIFORD.

Hamburg, Ark.

FARISH.—Olin, infant son of W. F. and Nannie Farish, was born Sept. 6, 1891, baptized in Mt. Tabor Church by the pastor March 13, 1892, died Sept. 16, 1892, and the remains were laid to rest in Mt. Carmel cemetery after a funeral sermon by the pastor and the reading of our beautiful burial service, to await the resurrection of the just. Olin was a sprightly little fellow and gave great joy to his now sorrowing parents, but they bow in childish submission to our heavenly Father's righteous will. The hope that comforted David in a like bereavement should be of comfort to Bro. and Sister Farish. David said of his deceased child: "I shall go to him, but he shall not return to me."

J. S. CLOWER, Pastor.

FALL FESTIVITIES.

St. Louis Extends a Cordial Welcome to All.

The city of St. Louis has become famous the country over through the agency of her annual Fall Festivities, and from that source has gained the sobriquet of the "Carnival City of America."

For the season of 1892 all previous efforts in the line of entertainment will be eclipsed. The great St. Louis Exposition will throw its doors open to the public Wednesday, September 7th, and will continue to entertain and delight thousands during a period extending over 40 days. One of the chief attractions announced by the management is the engagement of Col. P. S. Gilmore and his world renowned band, one hundred strong. The illumination by gas and electricity of the streets will extend over a larger area and be on a grander scale than any similar exhibition ever attempted in the world. The thirty-second great St. Louis Fair and Zoological Gardens, Oct. 3rd to 8th, whose fame has been heralded broadcast, will be one of the main attractions of that week, and as has been customary for the last thirteen years the Veiled Prophet will again appear in his favorite city on the evening of Tuesday, Oct. 4th. The hotel accommodations of St. Louis have been materially increased since last year and strangers are assured of hospitable treatment.

The Missouri Pacific Railway and Iron Mountain Route, with their vast net-work of lines extending over the States of Missouri, Kansas, Nebraska, Colorada, Indian Territory, Arkansas, the West, South and Southwest, in order to encourage travel, have made a remarkably low round trip rate from points on their lines to St. Louis and return during the Festivities.

For further information relative to dates of sale and limits of tickets call on or address any Missouri Pacific or Iron Mountain ticket agent, who will be pleased to furnish same.

PLAN OF EPISCOPAL VISITATION 1892--3

First District. Bishop Keener.

Kentucky Conf., Middlesboro, Ky.,	Sept. 7
W'rn Va. Conf., Clarksburg, W. Va.,	14
Illinois Conf., Pana, Ill.,	28
N. Ala. Conf., La Fayette, Ala.,	Nov. 16
Memphis Conf., Mayfield, Ky.,	30

Second District. Bishop Wilson.

Brazil Miss, Conf., Taubate, Brazil,	July 27
Ark. Conf., Bentonville, Ark.,	Nov. 30
Little Rock Conf., Magnolia, Ark.,	Dec. 7
White River Conf., Batesville, Ark.,	14

Third District. Bishop Granbery.

Holston Conf., Wytheville, Va.,	Oct. 12
Ind. Miss. Conf., Ardmore, I. T.,	Nov. 16
N. Miss. Conf., Corinth, Miss.,	30
Miss. Conf., Natchez, Miss.,	Dec. 14

Fourth District. Bishop Hargrove.

Ger. Miss. Conf., Houston, Tex.,	Oct. 28
W. Texas Conf., Gonzales, Tex.,	Nov. 2
Texas Conf., Calvert, Texas,	10
N. W. Texas Conf., Waco, Texas,	23
North Texas Conf., Sherman, Texas,	30
E. Tex. Conf., Nacogdoches, Tex.,	Dec. 14

Fifth District. Bishop Duncan.

N. Mex. Conf., San Marcial, N.M.,	July 15
Denver Conf., Durango, Colo.,	23
Montana Conf., Bozeman, Mon.,	Aug. 7
E. Col. Conf., Palouse City, Wash,	Sept. 12
Col. Conf., Eugene City, Ore.,	Oct. 4

Sixth District. Bishop Galloway.

Mo. Conf., Montgomery City, Mo.,	Sept. 7
S. W. Mo Conf., Independence, Mo.,	21
St. Louis Conf., Kirkwood, Mo.,	28
Tenn. Conf., Tulip St., Nashvile,	Oct. 19
Louisiana Conf., Lake Charles, La.,	Dec. 14

Seventh District. Bishop Hendrix.

Western Conf., Elk City, Kan.,	Aug. 31
Virginia Conf., Norfolk, Va.,	Nov. 16
W. N. C. Conf., Winston, N. C.,	30
N. Ga. Conf., Madison, Ga.,	Dec. 7
S. C. Conf., Charleston, S. C.,	14

Eighth District. Bishop Key.

Japan Mission, Kobi, Japan.	July 20
China Miss. Conf., Soochow,	Sept. 28
Baltimore Conf., Front Royal, Va.,	Mch. 22

Ninth District. Bishop Haygood.

Los Angeles Conf., Ventura Ca.,	Sep. 14
Pacific Conf., Sacramento, Cal.,	Oct. 12
N. W. Mex. Miss. Conf., Nogales, Ari.,	Nov. 2
Den. Mex. Miss. Bonf., City of Mexico,	16
Mex. Border Miss. Donf. San Marcos, Tex.,	24
N. C. Conf., Goldsboro, N. C.	Dec. 14

Tenth District. Bishop Fitzgerald.

Louisville Conf., Campbellsville, Ky.	Sept. 21
Ala. Conf., Eufaula, Ala.,	Dec. 7
S. Ga. Conf., Columbus, Ga.,	Dec. 14
Florida Conf., Ocala, Fla.,	Jan 4

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

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ARKANSAS MÉTHODIST.

THURSDAY, OCTOBER 6, 1892

Circulation over 10,000 every week; we guarantee that no issue shall be less than 10.000 copies.

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

FIELD NOTES

NEWBERG C'T.—The 10th day of this month my horse jerked me down and crippled me so badly in my right shoulder, that I have scarcely been able to go. I was then in a revival at Wayland Arbor and was confined to my room seven days; the meeting closed with 7 converts. On Sept. 17 I began a meeting at Corinth, wearing my arm in a sling and outside my coat sleeve. We had a good meeting but no conversions, Church greatly revived. Bro. Peck of Oxford, formerly of the White River Conference, did some fine preaching. He understands Methodism well. J. R. EDWARDS.

Sept. 30.

PLUMMERVILLE C'T.—Bro. I. F. Harris brought his gospel tent to my work and we pitched it at Oak Grove. He remained with us six days. The meeting resulted in about 40 professions and reclamations and 25 additions to the Church and 13 children baptized. W. P. WHALEY.

Plummerville, Oct. 3.

LIBERTY STA.—Our 3d Quarterly meeting for Liberty station embraced the 1st and 2d days of Oct. Our congregations were small, but we felt the Spirit's presence on Sunday and went away with glad hearts. Finances are behind, but mine are a liberal people and will do their best to bring up all claims by the close of the Conference year. The overflow hurt but did not destroy them. Bro. Watson's preaching was helpful to us all. What a blessing the presiding eldership is to the Church.

ROBT. C. ATCHLEY, P. C.

Oct. 3.

BOONEVILLE C'T.—We closed a meeting last night 3 miles from Magazine. We were there one week all alone; 14 conversions and 12 accessions. To God be the glory.

J. M. C. HAMILTON.

Booneville, Sept. 30.

DES ARC.—I have not time to write a note of any length, but wish to say my meeting which began last Sunday has grown beyond the expectation of all and the outlook is good; no conversions, but a number forward for prayers. Pray for us. God bless you.

J. M. D. STURGIS.

Oct. 1.

SPRINGTOWN C'T.—I closed my camp-meeting at Siloam Springs last Monday night with 27 conversions, 11 accessions and the Church greatly revived. They will pay out on all lines at that place. THE ARKANSAS METHODIST seems to be in favor with our people—quite a number being taken in the bounds of my work. I will do the best I can for you in collecting. We give God all the praise and honor.

Yours cordially,

PIERCE MERRELL.

Springtown, Sept. 30.

GOSHEN C'T—I have held protracted meetings at all of my appointments on Goshen C't; had 52 conversions, about 30 additions to the Church. The Church is greatly revived. We held the usual camp-meeting for Goshen C't, which closed the 3d Sunday in Sept.; had 11 conversions, 7 accessions to the Church. The camp-meeting closed at 4:30 in the evening of the second Sunday of the meeting; thence we moved about four miles to the town of Goshen, and commenced protracted meeting that night; had 15 conversions at Goshen. I am hoping and praying for better things for this circuit, and especially for the preachers that may hereafter serve this Ct. We have now gone into the 4th quarter considerably and not half the assessment for P. C. paid.

Yours truly,

Goshen, Oct. 1. J. N. VILLINES.

UVALDE, TEXAS.—We have just closed a most glorious revival in Uvalde. The meeting was held under a large tabernacle and was conducted by evangelist Abe Mulkey, whose home is in Corsicana, Texas. The congregations were immense from first to last. Sin in all of its forms got the blackest eye it has ever received in this place. Public sentiment was toned up and, thank God, the religious element in Uvalde is at last on top. There were 86 additions to the Church and about 40 others publicly said they intended to join soon.

Bro. Mulkey is an old-fashioned Methodist preacher who hews to the line in preaching and uses the old Methodist mourner's bench as his best means in clinching the nails he drives from the pulpit. Abe has no use for vulgar slang, neither has he that irreverent swagger about him which you have seen. He impressed me as an earnest man full of faith and the Holy Ghost. His good wife who travels with him is very efficient help to him, as she leads the singing and is a first-class worker in the altar exercises. "Louisa" is a whole team by herself. Mrs. J. S. Cash from Arkadelphia, Ark., presided at the organ most of the time during the meeting, to the great delight and satisfaction of all. If any preacher in Ark. would like to have help in a meeting, which will do him much good and no harm, let him send for Abe and Louisa. I have received 160 additions since I came here. Cordially,

Sept. 29. J. A. BAKER.

HICKORY PLAINS C'T.—We have held a protracted meeting at each appointment with good results. The Lord has wonderfully blessed us. Bro. C. L. Adams of Carlisle helped in three meetings and did good work, preaching and working with earnestness; Bro. J. M. D. Sturgis of Des Arc also helped in two meetings, preaching with power. This was all the help we had except local help, Bros. Thompson and Sanderlin and Bro. Jas. Robinson of Austin C't one meeting. At Providence the first Sunday in Sept. we had one of the best meetings I ever attended, I think. Results up to date 60 conversions, 63 additions, 25 infants baptized, the Church greatly revived, and many family altars erected. All seem interested and at work from the missionary girls to the stewards for a full report. One noble young man who is not a member of the Church but ought to be said, "We are going to send our preacher to Conference with a good report."

This a noble good people; the longer I am with them the more I love them. May God's richest blessings rest upon and abide with them. Success to THE METHODIST.

K. W. DODSON.

Hickory Plains, Sept. 30.

Hood's Sarsaparilla absolutely cures all diseases caused by impure blood and it builds up the whole system.

The Penn Meeting at Carrollton.

MR. EDITOR:—I notice in THE ARKANSAS METHODIST of Sept. 15 some reference to what Maj. Penn, the Baptist evangelist, should have said in The Arkansas Baptist relative to his meeting at Carrollton. I did not attend the meeting except two services, and I confess that I was not very favorably impressed with the meeting. My judgment from what I can learn is that the meeting was a failure. He held about 15 days and nights; there were a few that went forward and gave him their hand, as a confession that sometime they had been converted; some of them were afterwards back on his inquiry seats. As to the goodly number that Dr. Bennett should have unsettled the faith of in expounding Methodism to them, and when they heard the Gospel, pulled up stakes and moved into the Baptist camps, I have not heard of but one that moved stakes into the Baptist camps, and that was a lady, and she was unsettled before she ever saw Bennett or Penn either; but I did now know that her name was "goodly number"—at least I never heard her called by that name. She is a very nice lady. The Major has since held a meeting at Berryville, carrying it over two Sundays; he, I learn, claims five confessions there.

The old brother tries to make his meetings interesting. He has a Mr. Barns to sing for him and he does very well, considering that he has to use the Harvest Bells. He has also a cross that he stands in the altar, and a very large ox horn, that he "blows withal." It is my honest opinion, that if the music of Mr. Barns and the cross and the ox horn were taken out of his meetings, there would be a very little left. The whole thing is possibly more ornamental than useful.

P. P. BURKE.

Carrollton, Oct. 1.

Rev. M. H. Wells, of Birmingham, Ala., writes that "daughter and I were cured of Rheumatism and neuralgia, after all known medical and climatic remedies had been used, by the use of Germetuer."

J. J. Scruggs, Sidon, Miss., says: "Our little girl, nine months old, was in a low state from summer complaint, and Royal Germetuer made her fat as a pig. We believe it is a great remedy."

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Price, One Dollar per bottle.

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Quarterly Meetings.

Fort Smith Dist., 4th round. Jas. A. Anderson, P. E. Greenwood ct Oct. 1, 2; Hackett City ct 8, 9; Booneville ct 15, 16, Charleston 21, 22, 23; Mansfield ct 29, 30; Huntington sta 30, 31; Sugar Grove mis 29, 30; Waldron ct Nov. 5, 6; Cauthran mis 12, 13; Paris sta 19, 20; Roseville mis 26, 27. Rev. J. L. Hays will preach for Sugar Grove mis. at date above given; but their Quarterly conference is requested to meet at Golden City on October 17th at 11 o'clock.

Pine Bluff District, 4th round: J. H. Riggin, P. E. Lakeside, Pine Bluff Oct. 1, 2; New Edinburg, Hebron 8, 9; Kingsland, Camp Springs 15, 16; Sheridan 22, 23; Redfield 22, 23; Goldman, Sunshine 29, 30; Stuttgart 30, 31; White River, Shiloh Nov. 5, 6; Arkansas Post, Ruffin's 10; DeWitt 12, 13; Toledo, Concord 19, 20; Old River 23; Lehi, Mt Olivet 26, 27; Pastoria, Sherrill 30; First church, Pine Bluff Dec. 3, 4.

Jonesboro District, 4th round. J. C. Ritter, P. E. Lake City miss. Oct. 1, 2; Vanndale & Harrisburg sta. 8, 9; Harrisburg ct 11, 12; Jonesboro ct 15, 16; Jonesboro sta 18, 19; Paragould ct 22, 23; Paragould sta 26, 27; Gainesville ct 29, 30; St Francis ct Nov. 2, 3; Marmaduke miss 5, 6; Boydsville ct 9, 10; Marion ct 12, 13; Osceola ct 19, 20; Chickasawba ct 22, 23; Pecan Point ct 26, 27; Shiloh ct Dec. 3, 4; Lorado miss 10, 11

Newport Dist., 4th round. F. E. Taylor, P. E. Corning & Reyno sta Oct. 1, 2; Reyno ct 2, 3; Warm Springs miss 8, 9; Siloam ct 15, 16; Pocahontas ct 16, 17; Walnut Ridge and Black Rock 29, 30; Newport sta Nov. 5, 6; Cache miss 12, 13; Mammoth Springs 19, 20; Walnut Hill 20, 21; Swifton ct 26, 27; Clover Bend ct 27, 28; Imboden Dec. 3, 4; Smithville 4, 5; Portia ct 10, 11; Jacksonport and Tuckerman 11, 12.

Morrilton District 4th round. D. J. Weems, P. E. Springfield ct at Springfield, Sept. 10, 11; Morrilton sta 17, 18; Plummerville ct Oak Grove 24, 25; Martinville ct Deans Chapel Oct 1, 2; Quitman sta 8, 9; Conway Miss. New Prospect 15, 16; Conway sta 16, 17; Ada miss. Marvin chapel 22, 23; Perryville miss. 27; Perryville ct Perryville 29, 30; Mt. Vernon ct Bethlehem Nov 5, 6; Quitman miss. Flat Rock 12, 14; Quitman ct Sulphur Springs 19, 20; Cleveland miss. Center Point 24; Clinton ct, Scotland, 26, 27.

Helena Dist., 4th round. M. B. Umsted, P E. Howell and Cotton Plant Aug. 10, 11; Marianna sta. 17, 18; Wynne and McCrory 24, 25; Wheatley ct. Oct. 1, 2; Clarendon 8, 9; Holly Grove 15, 16; Helena sta. 22, 23; Taylor's Creek 29, 30; Forrest City 30, 31; Cypress Ridge Nov. 5, 6; Spring Creek 12, 13; Brinkley and Anderson 16, 17; LaGrange 19, 20; Poplar Grove 26, 27; Haynes Dec. 3, 4; DeView 9, 10.

Fayetteville Dist., 4th round. F. S. H. Johnston, P. E. Springdale sta Sept. 3, 4; Sulphur Springs miss at Bethel 10, 11; Center Point ct at Center Point 17, 18; Bentonville sta 24, 25; Springtown ct at Springton Oct. 1, 2; Bentonville ct at Buttlow's 8, 9; Wedington ct at Stone Hill 15, 16; Fayetteville sta 22, 23; White River miss at Black Oak 29, 30; Boonsboro ct at Boonsboro Nov. 5. 6; Elm Sp'gs ct at Elm Springs 9, 10; Robinson ct 12, 13; Prairie Grove ct 19, 20; Rogers sta 26, 27.

Monticello Dist., 4th round. A. O. Evans, P. E. Hamburg sta Sept. 17, 18; Warren sta 21; Ark. City 24, 25; Lacey ct Oct. 1, 2; Monticello sta 6; Bartholomew ct, 8, 9; Marion Hills ct 15, 16; Lake Village & Cariola 15, 16; Tillar ct 22, 23; Berea ct 29, 30; Hamburg ct Nov. 5, 6; Palestine ct 12, 13; Star City ct 19, 20; Mt. Pleasant ct 26, 27.

Eureka Springs Dist., 4th round. A. H. Williams, P. E. Hindsville ct Aug. 27, 28; Kings River miss Sept. 3, 4; Berryville ct 10, 11; Eureka Springs sta 17, 18; Carrolton ct 24, 25; Kingston ct Oct. 1, 2; St. Paul miss 8, 9; Jasper miss 15, 16; Goshen ct 22, 23; Huntsville ct 29, 30; Cassville miss Nov. 5, 6; Wesley miss 12, 13.

Little Rock Dist., 4th round. H. H. Watson, P. E. Matelvale ct Sept, 10, 11; Lonoke sta 17, 18; Hazen and Carlisle 24, 25; Liberty sta Oct. 1, 2; Austin ct 8, 9; Asbury sta 15, 16; Wattensas ct 22, 23; Maumelle ct 29, 30; Winfield Memorial Nov. 5, 6; Hickory Plains ct 12, 13; England ct 19, 20; Des Arc and DeValls Bluff 26, 27; First Church Nov. 3, 4;

Hot Springs Dist., 4th round. A. D. Jenkins, P. E. New Liberty ct Sept. 10, 11; Central Church 17, 18; Mt. Ida 24, 25; Mt. Valley Oct. 2, 3; Saline ct 8, 9; Silver Hill 15, 16; Amity ct 22, 23; Crystal Sp'gs 29, 30; South Hot Springs Nov. 5, 6; Mt. Fork 12, 13; Dallas 19, 20; Malvern Hill 26, 27.

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

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

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

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

Searcy District 4th round. F. A. Jeffett, P. E. Searcy First Church, Sept. 17, 18; West Searcy, 24, 25; Center Hill ct, 29, 30; Beebe sta. Oct. 1, 2; West Point ct. 8, 9; Beebe ct. 15. 16: Jacksonville ct. 22, 23: Mineral ct. 29, 30: Argenta sta. Nov. 1, 2: Auvergne sta, 5, 6: Union and Revels 12, 13: El Paso ct. 19, 20: Augusta sta. 26, 27; Weldon ct. Dec. 3, 4; Bradford ct. 10, 11.

Clarkesville District 4th round. Geo. W. Hill, P. E. Clarkesville sta Sept. 3, 4: Ozark sta 17, 18; Dyer ct at Mountain View 24, 25: Van Buren ct at Rudy Oct. 1, 2: Ozone at Lone Pine 8 9: Alma and Mulberry at Mulberry 15, 16: Lamar ct at Lamar 22. 23: Clarkesville ct at Antioch 24, 25: Van Buren sta 29, 30; Coal Hill ct at Coal Hill Nov. 5, 6: Chester Miss. at White Water 12, 13: Ozark ct at Pleasant Grove 19, 20: Mulberry Miss. at——Nov. 21, 22 Altus ct 26, 27: Altus and Webb City 26, 27.

Arkakadelphi Dist. 4th. round. H. D McKinnon. P. E. Dalark c't. at Bethlehem Oct. 1, 2, Clark c't. Hollywood Oct. 8. 9, Social Hill c't. at Piny Grove Oct. 15, 16. Gurdon c't. at Gurdon Oct. 22, 23, Smithton c't. at Smithton Oct 23, 24, Murfreesboro c't. 30, 31, Okalona c't. at Okalona 31 Nov. 1. Lono c't. at Low Freight Nov. 5, 6, Malvern Sta. Nov. 6, 7 Princeton c't. at Zion Nov. 12, 13, Bryant c't. at Bryant 13, Collegeville c't. Nov 19. 20, Benton Sta. 20 21, Holly Springs c't. at Holly Springs Nov. 26. 27 Arkakelphia Sta, Dec. 3, 4.

Camden District 4th. round. J. R. Cason, P. E. Magnolia Sta. Sept. 3, 4, Lewisville ct Sept 10, 11, Fordyce sta Sept. 17, 18. Camden ct at Union Sept. 24, 25, Magnolia ct at Christies Chapel Oct. 1. 2, Stephens and Waldo at Stephens Oct. 5, Hampton ct at Hampton Oct. 8. 9, Caroma ct at Holly Springs Oct. 15, 17, El Dorado ct at Harts Chapel Oct. 22, 23, Lapile ct at Soule Chapel Oct. 29, 30, Ouachita ct at Chidester Chapel Nov. 5, 6, Atlanta ct at Jenkins Chapel Nov. 12, 13, Bearden ct at Evans Shed 19, 20, 20, Buckner ct at Buckner 26, 27, Camden sta Dec. 3, 4.

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Notice is hereby given that in pursuance of the authority and directions contained in the decretal order of the Pulaski Chancery Court rendered in the cause (No. 3552) pending in said court on the 9th day of July, 1892, wherein the Home Mutual Building Association No. 3 of Little Rock is plaintiff and Geo. M. Trumpler and Ida M. Trumpler are defendants, the undersigned as commissioner of said court will offer for sale at public outcry to the highest bidder at the East front door of the Pulaski county court house, in the city of Little Rock, within the hours prescribed by law for judicial sales on

Wednesday the 19th day of October, 1892,

the following described real estate, to-wit: Lots one and two (1 & 2) in block four hundred and twenty five (425) Du-Val's Addit on to the city of Little Rock, Pulaski county, Arkansas.

Terms of sale: On a credit of three months, the purchaser being required to execute note with approved security and a lien being retained on the premises sold to secure the purchase money.

Given under my hand this 27th day of September, 1892. I. J. HICKS,

Commissioner in Chancery.

COMMISSIONER'S SALE.

Notice is hereby given that in pursuance of the authority and directions contained in the decretal order of the Pulaski Chancery Court rendered in the cause (No. 3375) pending in said court on the 27th day of June 1892 wherein the Mechanics Building and Loan Association is Plaintiff and Thomas Foster and and Catherine Foster are Defendants, the undersigned as commissioner of said court, will offer for sale at public outcry to the highest bidder, at the East front door of the Pulaski county court house in the city of Little Rock, within the hours prescribed by law for judicial sales on

Wednesday the 19th day of October, 1892,

the following described real estate to wit: Lot nine (9) of Meade and Haney's subdivision of block three hundred and twenty-four (324) in the city of Little Rock, Pulaski County, Arkansas.

Terms of sale: On a credit of three months, the purchaser being required to execute note with approved security and a lien being retained on the premises sold to secure the purchase money.

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