

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.
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READ THIS-NOW.

If 500 of our subscribers would during this month renew under our OFFER 2 they would greatly help THE ARKANSAS METHODIST, besides getting it free the balance of this year. And if they would each send one new subscriber under our OFFERS 1 AND 3 they would help this paper wonderfully, besides getting a book premium for their kind assistance. Brother, help and cheer us in one or both ways, as early as you can without special burden to yourself. Your aid now would be timely and highly appreciated.

THE PREACHER'S PAY.

No one will hardly deny the proposition, that God would not place the Church in the world, and not provide means for its maintenance. He might sustain it by an act of almighty power. He might send manna and quails for the support of the preacher. He might send the ravens with bread and flesh morning and evening. He might send an angel to bake a cake upon the coals. He might command the barrel of meal not to waste and the cruse of oil not to fail. He might multiply the loaves and fishes. He might command that the stones be made bread. Every beast of the forest is His, and the cattle upon a thousand hills. He knows all the fowls of the mountains and the wild beasts of the field. The world is His, and the fulness thereof. Nothing would be easier than for God to support the preacher.

But this is not his plan. He says the Church must do it. There is divine wisdom in this plan. If the members take care of the preacher, they become interested in him. It brings him into their hearts. He shares in their affections. Where the treasure is there will the heart be also. Unless the Church be in sympathy with the preacher, it is separated from him, there is a chasm between them. For whom men spend their substance they have an abiding interest. They also come into sympathy with his work. They enter into partnership with him. They share with him the fruits of his toil, they enter into the joy of the harvest. People who pay nothing, or next to nothing, care nothing for the preacher or his work. It is the observation of the preachers, that those who pay nothing do nothing—they cannot be depended on for work. I have never known a steward of any length of service, who had any confidence in a man's piety who refused to pay the preacher.

Paying is a means of grace, as much so as praying. Cornelius's prayers and alms came up as a memorial before God. The two go together. The praying is useless without the paying, and the paying is without benefit unless sanctified by prayer.

The support of the Gospel is a divine command. He who refuses is disobedient, disobedience is sin, and sin separates from God. How can a man enjoy religion who is separated from God, and living in sin? Selfishness and covetousness are the enemies of piety, the bane of true religion. The support of the Gospel is God's antidote for these.

A thoroughly selfish man is a stranger to love. He cannot love, because his heart is closed to everything except himself. His apparent affection for his wife is conditioned upon her ability to minister to his temporal welfare or comfort. Open a man's heart to the support of the Gospel, and it is the entering wedge to a larger benevolence and to an unselfish life. Giving has always been the natural expression of love. We delight in making gifts to those we love. Our Lord puts His preachers in His own stead, and says if we give a cup of cold water only to a disciple in the name of a disciple, we shall not lose our reward. Giving is not only its own reward, but it is rewarded by the Master also. J. R. MOORE, Pine Bluff, Ark.

Mrs. Spurgeon is no recluse. She does not selfishly nurse her grief, nor make a luxury of her affliction. She finds that she best honors her husband as well as her Master, by carrying on the work to which Mr. Spurgeon so heartily and fully devoted himself. She puts her soul and prayer into the doctrines which he preached and into the enterprises which he started and fostered. She is especially interested in helping preachers of slender means, and finds ways and means of placing in their hands serviceable books. She does what she can to perpetuate Mr. Spurgeon's influence by circulating his addresses. Thirty-five thousand of one of the most important of them she has

recently distributed through the generosity of a friend. Thus she obtains cheer and comfort under her bereavement, as well as does good. Those who brood over their troubles and shut themselves out from Christian activity, not only fail in duty, but miss much joy and consolation. Bereavement is best sustained by getting out of self into others, by laboring for Christ as he indicates, and by carrying sunshine into society through gospel ministries.—Phila. Presbyterian.

SUPPORT OF THE MINISTRY.

No well informed person in this enlightened age and country dares question the right of the ministry to a support from the people they serve. The equity and justice of the principle laid down by the Savior, that the "laborer is worthy of his hire" is now recognized by all candid right-minded people. But there are a great many excuses rendered for dereliction in the performance of this obligation, a great many objections urged against the support of the ministry. Some of these objections I wish to notice, laboring to show the fallacy of them.

1. "I don't like the preacher personally. He doesn't suit me, and therefore I will not pay him." Brother, Sister it isn't a question of personal like or dislike of the preacher, but of moral and religious obligation divinely enjoined. A question of love and loyalty to God and not to the man. It is enough for us to know, that God loves the man, as he certainly does if he has called him to preach, and sends him forth to represent Himself among men as an ambassador for Christ. Let us support him, not for the man's sake, but for "his work's sake," and for the sake of Christ whom he represents.

2. "The preacher doesn't come to see me and therefore I will not pay him." There are many reasons why this affords no justifiable grounds for refusing to pay the preacher. In the first place he is called, and his business is not so much to visit among the people as to "preach the word." Pastoral visitation is simply incidental to the preaching of the gospel, and of course subordinate to it. St. Paul says, "For Christ sent me not to baptize, but to preach the gospel." Here Christ and the apostle subordinate an ordinance and sacrament of the Church to the infinitely more important work of preaching the gospel. When did the Savior or his apostles enact it as an ordinance of the Church, or as an especial duty upon the ministry to spend their time visiting from house to house? Besides, as a rule, it is not pastoral visiting for which these clamor, but social visiting. They wouldn't appreciate a faithful pastoral visit, wherein the preacher like Nathan to David should say "Thou art the man," telling him of his sins and shortcomings. They would soon want to be excused from such visits from the preacher as from the public ministry. I am not opposed to making it a condition to the support of the ministry. Again, it is not always the preacher's fault that he does not go to see the people. He no more has absolute control of his time and opportunity than have the people he serves. Other things are to be attended to. Then the preacher is a man like other men, and likes to know that he is wanted and welcome when he goes. I have known it the case when a preacher would stay one, two or more years in a charge and never be invited to some places. But if he should be derelict in duty "two wrongs never make one right." His failure to measure up to his obligation does not release me from mine.

3. The preacher dresses finer and lives better than I can afford to; therefore, I will not pay him." This is a simple mistake. Few of our preachers live as well as the people they serve. And as to dress, in the first place, a sense of self-respect prompts all who possess that sense to want to see the preacher and his family dress at least as well as any of the people they serve. But the truth is few people have fewer clothes than the preacher and his family. They usually have just as few as they can possibly get along with—one suit at a time. If they seem to dress finer it is because they buy better clothes or take better care of them than some other folks. But all this, if it were true, could afford no excuse for not paying the preacher.

4. Which is very closely akin to the last mentioned objection: "The preacher and his family are too extravagant. It takes too much money to run them. They waste their means; therefore, I will not pay the preacher." It is a fact that none of

our circuit preachers and but few of our station preachers realize enough to support their families decently and well, and are always cramped and pressed. Besides, there is not a more liberal set of men living than the itinerant Methodist ministry. Out of the pittance they do receive they devote proportionately a greater per cent to beneficence and the Lord's cause than any other class of individuals. But, for the sake of argument, allowing that the charge is true, that the preacher and his family are extravagant and waste their means, what excuse does that afford anyone for not paying the preacher? Hasn't he earned the money? Doesn't it belong to him? Hasn't he the same right to spend his money as he pleases as any one else? Surely he has. Let us suppose a case in point. As a farmer I have a big lot of ditching I want done. "Paddy" comes along and wants the job. I employ him for so much a month. He does me faithful work to the end of the first month. I pay him off. He has unfortunately contracted the bad habit of drinking. He goes off and gets on a spree and continues to drink until his money is all gone. Who would say this was not extravagant and a great waste? But "Pat" gets sober and comes back and does me another faithful month's work. At the end of the month he again expects and wants his earnings, but I say "no; you are extravagant, you waste your money. I will not pay you." What would "Pat" and the rest of mankind say of the equity and justice of such conduct? Yet it would be as honest and just as to refuse to pay the preacher, because we think he does not spend his money just as he ought. The fact is, it is little of our business who he does with that which is his own, which he has labored for and earned. How would you like to be kept out of your earnings, because somebody didn't think you spent it judiciously and economically? "Therefore, whatsoever ye would that men should do unto you, do ye even so to them; for this is the law and the prophets."

Fraternally,
C. M. KERR.

Dalark, Oct. 6.

DR. WITHERS ON CONWAY.

Conway, beautiful Conway, a little city of enterprise and pluck beyond anything I ever saw, situated 30 miles west of Little Rock on the L. R. and Ft. Smith Railway, nestled in the border of a prairie in a natural park of low spreading oaks, on a gently rolling hill, surrounded almost with mountains, whose misty tops rise in corrugated verdure in every direction. A gem among the groves is lovely Conway. Her thrifty people have not expended their fortune in dwellings, although the city is dotted over with lovely cottages with here and there a pretentious and costly home. The city is well planned, with regular and broad streets, graded, bridged and ditched, making drives smooth and pleasant. On the north suburb rising Hendrix College from a ridge that nature moulded, but looks as if a landscape gardener had planned it at a great cost of money. The building itself is a marvel of beauty and convenience, rising three stories above a granite foundation, with towers that battle with the clouds. Around it lie 50 acres of rolling park ridges, which have become an addition to the city, platted and for sale at from \$20 and up. What an opportunity for those who wish to settle here for educational purposes. Healthy? I have Bro. Harlan for authority, who says his family have had better health here since his two years' residence than at any place he has lived in Arkansas. He has lived at Ft. Smith, Ozark and Altus.

Hendrix opens grandly, and it should. Surely a boy cannot find better advantages anywhere than here. A walk through the halls of Hendrix from the gymnasium in the basement to the hall of physical science in the third floor will satisfy anyone that Hendrix can do all for your sons that you need or desire. Get a catalogue and see particulars of methods, cost and convenience.

The Baptists too have seen and seized on the advantages of Conway. Their \$30,000 edifice, three stories and beautiful, is nearing completion. The Female College opened on the 23rd inst. in rented buildings till the college is completed. Little Conway of scarce 2,000 population has given something over one hundred thousand for the two colleges, and they say it pays them to do so. These two great schools with the crowds of students and visitors they attract, have given a boom to this little city of natural parks.

I enjoyed the hospitality of Rev. V. V. Harlan while in Conway. Reader, you do not know what that means till you try it. It is a ma-

tured type of genuine Georgia article. One feels so easy and comfortable under its gentle spell.

President Millar is the most popular president with his boys I ever knew. They love and venerate him. He is certainly adapted to the business of ruling boys—smooth, firm, gentle, fearless, with a penetration of mind that descends to every particular of all these numerous college affairs.

I was much pleased with the faculty. All young, vigorous, and of very high literary and scientific standing. Our State is justly proud of Hendrix and the Conferences should put forth a mighty effort to give it an overflowing patronage.

Bro. Tabor is a wonderful worker. He is commended with all our heart to the generous public. Turn him not away with empty hands. Hendrix endowed will make Tabor happy, and Arkansas will forever bless the day that witnessed the joyous consummation. H. R. WITHERS.

EUREKA SPRINGS DISTRICT AND THE MISSIONARY DEBT.

Will not every member of the Church in this district send me a contribution to help pay off this debt? Will not every preacher, traveling and local, do the same? Will not every steward, class leader, Sunday-school superintendent, trustee and exhorter come to the front? How many of the young people and the Sunday-school children will send in their dimes, nickles and pennies? Only nine cents a member! Do we deserve a place in Christ's Church, if we are heedless of this missionary debt? Only nine cents in debt for Christ, and will not pay it! Why is this? "Tell it not in Gath, publish it not in the streets of Askelon!"

I dare say many members and friends do not know that we owe this debt. How many of the preachers are telling their people about it? I have fears that some who know of the debt are not in active sympathy with the present movement to pay it. I have written to every preacher in the District, and only two of them have even deigned to reply. When will Christians consider their obligations and then honestly and promptly pay them? If this mission debt shall arouse the slumbering conscience of any considerable number of our members, then it shall have been a blessing.

I appeal to all my old friends—nay, to all the friends of Jesus to help now. Do not wait to be personally urged, but send to me at this place, or send by your pastor to Conference.

J. A. WALDEN,
Solicitor.

Eureka Springs.

The Christian At Work says the inquiry, why so many pauper laborers come to this country, has been answered by Francis A. Walker, superintendent of the previous census: The rate of wages for common labor in the United States, as he tells us with the exact knowledge of the comparative statistics, is now at a point which allows an industrious workman, having full employment, to subsist his family, according to the standard of living prevailing in many of the countries of Europe, by the expenditure of one-third of his income.

"That margin of living, offered here to such a wonderful degree, a degree unknown and unthought of in many lands," furnished the motive of the present immigration, so enormous in its volume. The story of it has reached the most ignorant and the most degraded of the European peoples. It is as if a new mine of wealth had been opened up to the world so vast and so exhaustless that the fame of the discovery extended to the dullest and most sordid. Races and nationalities which hitherto had never thought of passing beyond their country's boundaries, have heard the story and are picking up their little traps to get to the land of promise. And the figures are certainly very suggestive.

From Austria-Hungary we received none until within recent years, but in 1891 the number coming thence was more than 71,000. From Poland we obtained only about 500 in 1877, but in 1891 the total was over 27,000. From Russia, exclusive of Poland and Finland, the immigration was trifling ten or fifteen years ago. In 1891 it amounted to more than 42,000. From Italy the emigration to this country began only recently, but in 1891 it was over 76,000. This volume has increased during the present year, and unless checked it will be much greater in 1893. We are only beginning to receive the Jewish immigration. If it is allowed to continue unrestricted, it is likely to amount to a million in the next

eight years. The present depression of industry in England will swell the tide, and new sources of supply in Europe are opened as time goes on. How to remedy the present state of affairs? Mr. Walker would "for the ten years next ensuing" require "a deposit of \$100 from every alien entering our ports after January 1, 1893." If the immigrant leaves this country within three years he would refund the amount to him. If he remains that long he would repay it to him "upon the presentation of satisfactory evidence that he is at the time a law-abiding and self-supporting citizen."

LOST!

About fourteen years ago I sat by the fireside in the pleasant home of Mr. Key of Smith Co., Tenn. and heard him relate many things which came under his observation while he was in the Mexican war. Nothing he said impressed me so deeply as what he told about a man, who was lost in the Gulf of Mexico as the troops were returning home after the war closed. He said: "When the ship was far out into the Gulf, there came a storm, and we were tossed on the great waves until we almost despaired of life. By some means one poor fellow went overboard and the shout came from many lips, 'A man overboard!' I looked and saw him just a little way from the ship, riding a wave and making signs for help. The captain said there was no chance for him, as the ship was being driven by the wind, and no man could go to his relief and reach the ship again. I became very much concerned for the unfortunate man, but of course could do nothing for his recovery. I watched him as he rode one wave after another, all the while getting farther and farther from the ship until I could see him no more. I could not tell you how badly it made me feel to see that man drifting, drifting away from friends, from life to certain death, and all his friends utterly destitute of any power to rescue him."

Sad indeed! But I am thinking of a case a thousand fold more sad than that. The old "Ship of Zion" is plunging the sea of time; the storms of sin have raised the waves high, but the old ship moves on towards the port of Glory. A heartbroken mother in tears sobs, "my husband, my son, my daughter are overboard; can't you help me rescue them." I look out on the great tempestuous sea of life, and I see some fathers, some mothers, some sons and some daughters who are overboard. They are battling with all their might against the prayers and tears of loved ones, against songs, sermons and exhortations, and every wave of sin is beating them farther and farther from the old ship, from happiness and from heaven. My soul is deeply stirred and I lift my voice and hands and cry aloud, "Turn ye, turn ye from your evil ways, for why will ye die?" Some stop just long enough to catch the sound of the words, but immediately pass over another wave and are farther away, while others roll on with the sweeping tide of sin without so much as turning their heads to catch one word. I fix my eyes on them again and see them tossed hither and thither by the dark waters, which "cast up mire and dirt," and they seem to be so "worn and weary," that with deep emotion and tenderest sympathy, I cry out in the name of my Master, "Come unto me all ye that labor and are heavy laden, and I will give you rest." At this a few turn and come back, and are taken on board, while others drift on with the tide which carries them away from God and heaven, and hurries them down, down, to death and eternal ruin. O, Reader, are you out of Christ? Are you drifting to ruin? The tender chords of God's love are thrown out to you now, will you lay hold on them and come back?

JNO. H. NICHOLS,
Unionville, Tenn.

Polygamy was publicly repudiated by the president of the Mormon Church over a year ago, and the members of that body were admonished by him to obey in future the laws of the land. Last December the Church authorities petitioned President Harrison to grant a general amnesty for the Mormon people, relieving them of their political disabilities and permitting them to exercise the functions of citizenship of which they had been punatively deprived. There is no reason why this request should not be granted, provided the government is satisfied with the genuineness of the petitioners' professions. But the government's representative in Mormondom is the Utah Commission; and this Commission, while

recognizing great progress and prosperity in the Territory, feels compelled to report that cases of arrest for unlawful cohabitation have become numerous of late, and that men of prominence in the Church are found among the number. It has information of more than 330 persons who are known or are believed to be now living in polygamous relations. It is evident from this that, while the evil may have been greatly checked, it has not been honestly renounced either in practice or as an article of faith. It is also evident that though the commission is willing to recommend it, the time has not yet come for granting the petition of the Mormon Church.—Zion's Herald.

DAY OF FASTING AND PRAYER.

The Friday before Thanksgiving day has been chosen as a day for fasting and prayer by the Parsonage and Home Mission Society, and all the members are earnestly requested to keep it in true humility before God. All who desire greater consecration and more earnest work for Christ are asked to unite with us in prayer on the day appointed.

The greater the cause for thankfulness for the material blessings bestowed upon our country, the deeper should be our penitence for failures in duty to God and our fellowmen. The subject of prayer for the day is, that Christ may reign in our land—a special prayer should be made that God will use our Society as an instrument in His hands for hastening the coming of His kingdom—that we, the women of the Methodist Church, South, may be awakened by the Holy Spirit to a fuller realization of our responsibility for the spiritual poverty of a land so rich in this world's goods. Let us not like Cain bring as a thank-offering the first fruits of the earth, while the blood of our dying brother rests upon our souls, but trusting in the blood of the Lamb humbly make our confessions before almighty God, and renew our vows of consecration to His service in the salvation of souls. We most earnestly desire that all the Auxiliaries shall on that day hold special meetings for prayer.

Mrs. E. E. WILEY, President,
LUCINDA B. HELM, Genl-Sec'y,
Parsonage and Home Mis. Soc.

An English statesman, speaking not long ago at a conference of his own political party, uttered a sentence always true: "Ecclesiastical domination in secular affairs is a parasite which eats the vitality of all." This has been true wherever Rome has dominated; equally illustrated for ages by the haughty domination of the Church of England; made visible to the world for more than a century by the equally arrogant domination of the Established Church of Scotland; shown once more by the Puritans of New England. Indeed, every Denomination that ever had the power has endeavored to dominate in secular affairs.

Every Church has stupendous power, if true to its principles, by uttering truth, by individual influence, power enough for human beings. When it was necessary in New England for a man to belong to the standing order to hold a civil office, both the Church and the State felt the demoralizing influence. Roman domination is indeed more dangerous, in a certain sense, than any Protestant domination not united directly with the State could be; for Rome can deliver its people in masses at the polls, the exceptions being few relatively to the whole. The very spirit of Protestantism, except when organically connected with the State, makes it incapable of such united action. A principle that divides the visible Church into sects is often even more divisive when the Church attempts to intrude into secular affairs.—N. Y. Advocate.

EUREKA SPRINGS, STA.—Eureka Springs station is growing. \$270 have been paid on the parsonage, mainly through the ladies; the church has been newly carpeted, and all the collections will be full. Our Sunday-school and prayer meeting have kept steadily on, the Epworth League is doing well. We have had a revival with 35 professions and 24 accessions, and the salary much better the fourth quarter, though not so well up as last year. We are expecting it to improve by Conference.

Bro. John P. Lowry was with us three Sundays, and did yeoman service. He is one of us—a plain, straightforward, praying, godly Methodist preacher. He is what he designates himself, the third mule at the foot of the hill. Send for him, if you want help, and see if he will not pull.

J. A. WALDEN.

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

ARKANSAS METHODIST

THURSDAY, OCTOBER 13, 1892

NASHVILLE LETTER.

In writing this letter your correspondent feels like a man who had made some ado on bidding his friends good-bye for a journey and had then got left. He can imagine the embarrassment of that man as he trudges back home with head hung and grip in hand to tell the folks he's not gone yet. I verily thought my last letter would be my last, but here is another.

Everything looks as usual about the Rock City. The cholera scare has caused some cleaning up and sanitary improvement of this already clean city. The Vanderbilt campus has almost the freshness and greenness of Spring. Its appearance is more like we left it in June than we have ever seen, so if it were not for the strange faces of new students and the absence of those which had grown familiar to us, we could hardly realize that we had been away three months.

The pastors, Churches and connectional men are all moving in their spheres with energy and success. Dr. Steel is at his post at McKendree with an earnest multitude of laymen working as he directs. The Doctor has arranged for a new kind of protracted meeting this incoming week. Prominent ministers of different Denominations will discuss living topics in his pulpit each night, among whom are Dr. Tillett of Vanderbilt, Dr. Kelley, Dr. G. A. Lofton of Central Baptist Church of this city and author of "Character Sketches," Dr. R. Lin Cave of the Vine Street Christian Church and Dr. W. R. Lambuth. Tulip Street is preparing to entertain the "Jerusalem" Conference which meets Oct. 19. The other Churches and pastors are working with zeal and will make good reports at Conference. Dr. John has just left for California and will visit our missions in Mexico before returning. Bishop Fitzgerald is in the city. He is in excellent health and spirits—the latter of which, however, seems constantly to enjoy. He has just held the Louisville Conference, where he is said to have found the brethren divided into four classes, namely, sanctified workers, un-sanctified workers, sanctified grumblers and un-sanctified grumblers. When the Conference adjourned they were in the unity of the Spirit and the bond of peace—pro tem.

Vanderbilt has had quite a successful and encouraging opening. In spite of the hard times the literary dormitories are full to overflowing and others are yet to come. The opening sermon was by Chancellor Garland, as usual. His sermons are all carefully written and read. His style is clear, his reasoning is logical, approaching as nearly to mathematical demonstrations as moral subjects admit of. One who listens carefully can "ascertain the sense with indisputable legal precision." His text was Prov. 9:10, "The fear of the Lord is the beginning of wisdom." He defined and discussed "wisdom." It was as Coleridge said, "common sense in an uncommon degree." It is higher than prudence in that while prudence consists in the choice of right means, wisdom includes also the choice of right ends. Nothing is right unless agreeable with the nature and will of God as revealed to us. Since then, wisdom is to pursue the right in the right way, and as right is necessarily dependent on God, a man cannot begin to be wise till he rests in faith and trust upon God. He then proceeded to show that this faith and trust were the "fear of the Lord" mentioned in the text. He distinguished between fear from guilt and what is known as filial fear, which is evidenced in a man by obedience, reverence and love to God. It can be seen plainly therefore, why Solomon said "the fear of the Lord is the beginning of wisdom." He exhorted the Bible as, next to the Son of God, the highest gift of God to the world. "To us as pilgrims and sojourners here it is a lamp to our feet and a light to our path." After pointing out the blessings which come as the fruit of this wisdom—length of days, riches, honor and happiness, Prov. 3:16, 17—he spoke of the error and danger of confusing knowledge and wisdom, showing the fallacy that education will correct the evils of social and political life to be based upon the mistake, that knowledge is wisdom. The various departments of life are not advancing on the lines of true wisdom. Take for instance the statistics of crime. In 1860 there was only one criminal for every 1647 of our population, whereas in 1890 there was one for every 500. What a fearful increase in crime! "Why?" said he, "because in our schools is taught worldly wisdom, instead of the wisdom that cometh down from above. Knowledge is as essential an ingredient of crime as it is of virtue. A man's character is not as his head is, but as his heart is." He appealed in conclusion to the young men of Vanderbilt to hold before them a lofty standard and begin life by seeking the true wisdom, which fits for the highest citizenship here and hereafter. It was a privilege to hear this sermon and it was improved by a very large audience, filling all the space in both auditorium

and gallery of West End Church. Let the readers watch the pages of the Advocate and read the sermon.

Blessings on the old men! They hold us to the heroism, the chivalry, the manliness of our fathers. They link us to the noble deeds and nobler spirit of the old Southern life—the glory of the past. Through them we come into touch with history, not with the record of it but with the men who made it. Blessings on the dear old preachers, who "bear eternal summer in their souls!" They hold us to the faith of our fathers, which is "the victory that overcometh the world." It is a benediction to see them and a privilege to honor them.

"O Father! grant thy love divine To make these mystic temples thine."

When darkness gathers over all,
And the last tottering pillars fall,
Take the poor dust thy mercy warms
And mould it into heavenly forms."

J. M. HAWLEY.

Oct. 1.

HOLINESS AND ELSE.

EDITOR METHODIST:—Just what the result of this continued discussion and wrangle on the subject of sanctification or holiness is to be I can not know now. But it is my opinion, that much is being said and written on this subject that is misleading and hurtful.

The doctrine of holiness is as old as Divine revelation and those who acknowledge the Scriptures to be the word of God certainly believe in "holiness, without which no man shall see the Lord." I know of no Methodist preacher, who does not preach it. It is no uncommon thing as some pretend, for Methodist preachers to conduct holiness meetings. He who holds any other kind, if I am not deceived, is an exception to the rule. I am quite sure that every service which I have attended has been in the name of the Lord and in the interest of the souls of people for whom Christ died. I do not believe that many of our preachers and members are wanting in their profession, and I can't think that a very great number of Church members are ignorant of the experience which is involved in this profession of faith. What we need, as I see it, is not a different profession, but to hold fast to the one we have made "without wavering." Now that the Lord in his mercy has so wondrously saved us from sin, and has suffered us "to enter into the holiest by the blood of Jesus, by a new and living way which he has consecrated for us," "let us consider one another to provoke unto love and to good works," Heb. 10:14-25.

I am just back from Evening Shade where I have been assisting the pastor, Rev. W. S. Southworth, in a meeting. Bro. Southworth now serves the people where and with whom he was brought up. He is in great favor with his people, and has had a splendid revival at each appointment in the bounds of his charge. Those are a noble people at Evening Shade. They worked faithfully through the meeting and the Lord blessed their labors. About 55 professed Christ and 57 joined the Church. It was good to be with them in their meeting, and I shall ever remember their kindness to me.

When I reached home I found my wife in great sorrow. Her mamma, Mrs. Perilla Thompson, died at her home near Yellville, Ark. Sept. 19, 1892. She was a sweet spirited woman, a kind mother, a friend to the poor, a member of the M. E. Church, South, and a pure Christian. We are passing through deep waters, but Jesus is with us. We "sorrow not as those who have no hope." Pray for us.

J. M. CANTRELL.

Quitman, Oct. 3.

THE BIBLE.

DEAR BRO BENNETT:—On the 30th of Sept., Friday evening last, Bro. E. M. Pipkin spoke to our edification and comfort on the great truth, that "man does not live by bread alone," and impressed upon our minds and hearts most sweetly, how precious the Bible is. On Saturday Oct. 1st I received a letter from an aged Christian and she told me of the feebleness and pains of age; but broke out in rapture almost: "In my old age the Bible seems like a new book, and I should like to hear it every word, read over and over!" (Her eye sight has failed). I said in my heart as I read it, Oh, Bro. Pipkin, what a high and holy work you are engaged in; may you go like an evangel of mercy, from town to village and from mountain to plain, like your Master of old, carrying the bread of life, and may our Father in his tenderness watch over and keep beneath his wings of power and love and almighty protection, the dear wife and the precious little ones!

ANNA M. GRANADE.

Springdale, Oct. 3.

Have You Read

How Mr. W. D. Wentz of Geneva, N. Y., was cured of the severest form of dyspepsia? He says everything he ate seemed like pouring melted lead into his stomach. Hood's Sarsaparilla effected a perfect cure. Full particulars will be sent if you write C. I. Hood & Co., Lowell, Mass.

The highest praise has been won by Hood's Pills for their easy, yet efficient action.

Read Important Notice, page 4.



EPWORTH LEAGUE.

TOPIC FOR OCTOBER 16.
THE HAPPY MAN.
(Ps. 1.)

We wish it were the privilege of every one of our Epworth League members to read some good commentary on this Psalm after a careful study of the Psalm itself. Individual study compared with that of others is sure to develop our minds on any subject and our Christian lives become "a tree planted by the rivers of water."

The Psalm gives us the happiness of the godly and the unhappiness of the ungodly. We notice that the state of the godly man is recognized by what he does not do. Is not that the way we judge Christians today largely? If we never see a young man or woman at the horse race, theatre, dance or other places of known or doubtful reputation, do we not at once say "that is a good man or woman"? The great need of our Church today is that we as young Christians may leave no place for any doubt to creep in as to whether or not we are Christians. Clear cut lives in separation from evil and union with good are a power in any Church.

We notice in this first verse and all the way through the Psalm that nothing is said about speaking but it is directed toward living. "That man's Christian life" is the most powerful testimony that can be given for Christ.

Notice the three stages of sin, walking, standing, sitting. As the Christian grows is gradually upward so the wicked life is downward. A young man is getting in a bad way, when he begins to walk with sinners, in a worse when he stands, and in great danger, physically, mentally, and spiritually when he sits with them.

The delight in the law of the Lord will show itself in our every day life, our meditation in the law will make us familiar with it and show the peculiar fitness of the law to our own natures. Do we meditate on the law as much as we do on our Latin and Greek and other text books? If we did, would not our spiritual life be sweeter to us and more clearly cut to others?

The tree planted by the rivers of water is fresh and bright. The very wind that blows through its leaves brings quietness to the cattle beneath its shade. Yes, and it bears fruit in its season.

The thought of whatsoever we do prospering brings a cheerfulness in labor, that nothing else can; no person cares to work for something that he has no confidence in. God has a field for each one of us, that we may work in with assurance, but our love for money and fame frequently draws us out of our sphere.

This is a strong picture of the godly man. He is constantly being watered by the rivers of water, is giving rest and peace to others, brings fruit, and because of this work the reflex action on himself develops his godly life more and more unto the perfect day.

The last few verses give the ungodly. Light and frivolous, they are blown away as the chaff. "For the Lord knoweth the way of the righteous, but the way of the ungodly shall perish."

J. M. W.

The smallest Pill in the World!
Provided the great Organs
of the body are not irreparably injured,
there are few diseases that

TUTT'S
Tiny Liver Pills

will not cure. By their action the Liver, the Spleen, the Heart and the Kidneys are brought into harmonious action, and health, vigor of mind and body follow their use. Dose small. Price, 50c. Office, 39 Park Place, N. Y.

We invite special attention to the adv. of our METHODIST Sewing Machine, which gives great satisfaction in every case reported to us.

Please don't ask us to keep no account with you for Sunday-school literature. When you order send the exact amount to pay for what you order.

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 Sel-Pronecious S. S. Teacher's Bible, certainly one of the best books we have offered to canvassing agents. Write for full description and terms.

NEW SONG BOOKS.

We have a large stock of Triumphant Songs, both Note and Word editions. They are not made in shaped notes. This is the cheapest song book of its size we know of, except our 25 cts Hymn Book. Prices Note edition by mail postpaid 55cts; words 25cts. Sent by express at expense of purchaser, Note edition \$5 per dozen, and Word edition \$2.25 per dozen.

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BROWN'S IRON BITTERS

Unlike the Dutch Process

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which is absolutely pure and soluble. It has more than three times the strength of Cocoa mixed with Starch, Arrowroot or Sugar, and is far more economical, costing less than one cent a cup. It is delicious, nourishing, and EASILY DIGESTED.

Sold by Grocers everywhere.
W. BAKER & CO., Dorchester, Mass.

Pastors can make something by selling organs to their people and do the people a kindness too; for we can sell through the preachers cheaper than the people can buy from others. Preacher, if you want to investigate the matter send to us for catalogue and particulars.

BENNETT & THORNBURG.

Since Cheatham's Tasteless Chill Tonic was introduced many other Tonics have been introduced to the public. None, however, have met with the same success. The reason is simple—they do not do the work it does. When you have chills try it. Price 50 and 75 cents. Guaranteed to Cure.

Cheatham's Tasteless Chill Tonic is put up in 50 and 75 cent sizes. You pay your money and take your choice. But whatever size you buy, you can rest assured that you are getting the worth of your money. It never fails to cure chills; it is guaranteed to do so.

No use running around asking Smith, Brown and Jones what to do for your chills. Cheatham's Tasteless Chill Tonic will cure you, cure you quickly and completely. Give it a trial. Price 50 and 75 cents. Guaranteed.

There was a wonderful amount of consumption in Texas last year. We mean consumption of Cheatham's Tasteless Chill Tonic. The consumers waxed fat but didn't kick a single time. It cured chills and fever in every instance. Better consume some when you have the chills. Price 50 and 75 cents per bottle, and guaranteed.

Some druggists may tell you they have other chill remedies just as good as Cheatham's Tasteless Chill Tonic; they have not. It is the best made. Insist upon having it even if the poor druggist don't make quite as much as he would have done had he sold you some other preparation. Cure guaranteed.

A great many people have expressed astonishment at the rapid manner in which Cheatham's Tasteless Chill Tonic gained popularity. It is not remarkable at all. We simply said it would cure chills. It has always done so. Try it. Price 50 and 75 cents. No cure, no pay.

Read Important Notice, page 4.

We have for sale Catechisms as follows: Smith's Catechism, 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. a dozen, and 3rd grade 60 cts. per dozen. These are all good Catechisms.

IF

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.

FANS! FANS!

B. T. WILLIS, the popular Barber, 208 West Second Street, has put in his shop some lively Fans that keep you cool while you are being shaved. Go and see them.

BUCKEY BELL FOUNDRY,
CINCINNATI, O., U. S. A.
Superior Grade Pure Copper and Tin Church Bells, PEALS AND CHIMES.
Price and Terms Free. Satisfaction Guaranteed.

DOUBLE
Breech-loader
\$7.50.
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All kinds cheaper than elsewhere. Before you buy, send stamp for catalogue to THE POWELL & COLEMAN CO., 125 Main St., Cincinnati, O.

WHISKEY and Opium Habits cured at home without pain. Book of particulars FREE. B. M. WOOLLEY, M. D., Atlanta, Ga. Office 104 1/2 Whitehall St.

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Sole Makers of the
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DO YOUR OWN PRINTING.
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KELSEY & CO., Meriden, Connecticut.

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We will sell you a BICYCLE at manufacturers' prices if you will try to sell our goods. Please write for Catalogue and full information.
EVERY WHEEL WARRANTED.

FREE by return mail, full descriptive circular of MOODY'S NEW AND IMPROVED TAILOR SYSTEM OF DRESS CUTTING. Send to date. Then, only one genuine TAILOR SYSTEMS invented and copyrighted by PROF. D. W. MOODY. Secondary intelligence can easily and quickly learn to cut and make any garment in any style, to any measure, for ladies, men and children. Garments guaranteed to fit perfectly without trying on. Address MOODY & CO. CINCINNATI, O.

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FOR

YOUNG = LADIES.

ENROLLMENT 1892, 425.

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IN MUSIC Two first-class Musicians are in charge of the instrumental and the vocal department in the production of the finest musical compositions. Pupils enjoy advantages in learning highest style of music.

OUR ART DEPARTMENT is in the finest Studio of the city, beautifully lighted and amply supplied with models. Pupils enjoy from time to time advantages for seeing and studying best Art works, such as can be found only in a progressive and wide-awake city.

FOR SCIENTIFIC STUDIES our classes have the privilege of attending the lectures of Vanderbilt Professors in the Laboratories of Chemistry, of Physics, and of Natural History, thus giving us access to the splendid resources of the leading institution of the South.

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ARKANSAS METHODIST.

THURSDAY, OCTOBER 13, 1892

SYRUP OF FIGS



ONE ENJOYS

Both the method and results when Syrup of Figs is taken; it is pleasant and refreshing to the taste, and acts gently yet promptly on the Kidneys, Liver and Bowels, cleanses the system effectually, dispels colds, headaches and fevers and cures habitual constipation. Syrup of Figs is the only remedy of its kind ever produced, pleasing to the taste and acceptable to the stomach, prompt in its action and truly beneficial in its effects, prepared only from the most healthy and agreeable substances, its many excellent qualities commend it to all and have made it the most popular remedy known.

Syrup of Figs is for sale in 50c and \$1 bottles by all leading druggists. Any reliable druggist who may not have it on hand will procure it promptly for any one who wishes to try it. Do not accept any substitute.

CALIFORNIA FIG SYRUP CO.
SAN FRANCISCO, CAL.
LOUISVILLE, KY. NEW YORK, N.Y.

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.

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.

For Sale Cheap

We have one splendid new Farrand & Votey parlor organ for sale. List price \$215; we will sell it for \$65. Write to us for description, if you want an organ. Bennett & Thornburgh.

SONG BOOKS.

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

Sunday School Adjutant.

Valuable to Pastors, Superintendents, Teachers and Pupils, only 10 cts. a copy. Address Bennett & Thornburgh, Little Rock, Ark., or Rev. C. A. Bayless, Bryant, Ark.

NEW BIBLES!

We can sell you a large Family Bible for \$3. They used to sell for \$7 and \$8. BENNETT & THORNBURGH.

If any pastor desires to try to sell an organ or two, or a few sewing machines and thereby make a little something, write to us for catalogues and commissions.

BENNETT & THORNBURGH.

Ripans Tabules; pleasant laxative.

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

If you want anything from our Publishing House send the order to us, and not to the Publishing House. The Agents of the Publishing House request you to send all orders to BENNETT & THORNBURGH.

The freight on one of our METHODIST Sewing Machines to any point in Arkansas will be from 50 cents to \$1. The average is 65 cents.

FOR DYSPEPSIA, Indigestion and Stomach disorders, take BROWN'S IRON BITTERS. All dealers keep it. \$1 per bottle. Genuine has trade-mark and crossed red lines on wrapper.

Just received another shipment of Parker's Hand-Book on Baptism, a very popular book of 133 pages at 25 cents by mail; special discount to preachers buying to sell. See adv.

The Newspaper Directories correctly give THE ARKANSAS METHODIST as the only paper in Arkansas having a circulation of over ten thousand.

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.

MRS. MARY J. DUNN.

"From the home upon earth to the home in the skies." How great is the change when the freed spirit doth rise From the sadness and pain of earth's sin stricken strand, To the beauty and joy of the shadowless land!"

The grim reaper Death, with his merciless sickle, has visited another happy home and cut down in the summer of life Mrs. Mary J. Dunn, wife of Dr. John M. Dunn. She was the eldest child of Anderson R. and Pauline T. Moores, and was born in Bowie Co., Texas, Friday July 29, 1842; moved to Richmond, Ark., in 1868, where she was married on June 1st of that year to Dr. John M. Dunn. She quietly fell asleep in Jesus, at her late residence Richmond, Ark., on Friday morning July 29, 1892, at a quarter past nine o'clock, being 50 years old the day of her death. To the most of the community the death of this true and noble woman was a great shock, but to the loved ones around the bedside who had seen the lustrous eyes grow dim, and the color in those cheeks gradually fading away, it was no surprise. And yet it is hard to realize, that one who seemed to be the embodiment of life, whose intense activity and remarkable energy impressed every one, has passed from this busy world of pain and sorrow to a brighter realm. The subject of this brief sketch was a woman of more than ordinary intelligence and sprightliness. Possessing a cheerful disposition, with a nature lively and vivacious, her cheery voice and merry laugh made her a welcome guest in every social circle. She possessed so many virtues, that the writer cannot in this short space speak of them all, but one trait stood out pre-eminently above them all—she lived for others. There are very many who will read this simple tribute, who have been the recipient at her hands of some kind act or token of love; or perhaps some word of cheer spoken; or it may be when sickness had come to some household, or death invaded some home, that then the tender sympathy, the loving word and the generous acts of Mrs. Dunn were most appreciated. Our sister was a true Christian, having been converted in 1872 and joined the M. E. Church, South, under the ministry of Rev. Mr. Sanders. Many of the ministers in the Little Rock Conference can bear testimony to her loyalty to the Church and fidelity and zeal in the cause of Christ. The deceased was an indefatigable worker in the Sunday-school, having taught a class for about twenty years, and she was a zealous member and an earnest supporter of the Woman's Missionary Society, lady manager of the Juvenile Missionary Society, &c., &c. "She has fought a good fight, she has finished her course, henceforth there is laid up for her a crown of righteousness." The funeral services, conducted by her pastor, Rev. E. D. McSwain, assisted by Rev. Ed Steele, took place from the Methodist Church and were largely attended. The remarks of both ministers were touchingly beautiful. Just as the procession was moving from the Church upon its solemn journey, a heavy rain came up, but notwithstanding this, many rode or walked through the rain to the place of interment. The deceased leaves an affectionate husband, an only brother, Mr. A. R. Moores, and two loving sisters, Mrs. Mattie Miller and Mrs. Adell W. Dunn of Seymour, Mo., who with a large circle of relatives and friends mourn the loss of our loved one. Our eyes are dimmed with tears and hearts filled with grief as we pen these lines. But we weep not as those who have no hope, for we have the blessed assurance, that "some sweet day by and by" we will meet our loved one in heaven, to part no more.

"Dearest sister, thou hast left us— Here thy loss we deeply feel; But 'tis God that hath bereft us; He can all our sorrows heal. Yet again we hope to meet thee, When the cares of life have fled; Then in heaven with joy to greet thee, Where no farewell tear is shed," J. A. M.

Richmond, Ark., Aug. 8.

Deafness Cannot be Cured

by local applications as they cannot reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube is inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed, Deafness is the result, and unless the inflammation can be taken out, and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

We will give One Hundred Dollars for any case of Deafness (caused by catarrh) that cannot be cured by Hall's Catarrh Cure. Send for circulars; free.

F. J. CHENEY & CO.,
Toledo, O.

Sold by Druggists, 75c.

A Nice Thing.

Our Business Manager, who has been a Sunday-school Superintendent for 25 years, and knows what is needed by Superintendents and Secretaries, has caused to be published "A Vest-pocket Minute and Memorandum Book" for those officers. It contains places to record the Minutes of 53 Sundays and 21 pages for other memoranda. It is only 2 1/2 by 4 1/2 inches, and is sent post-paid for only ten cents in postage stamps.

WARNING ORDER.

In Pulaski Chancery Court, S. M. Winters, et al. Plaintiffs, vs. R. E. 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., filed Sept. 15, 1892.

By Chas. M. Connor, D. C. Ratcliffe & Fletcher, Att'ys for Dudley E. Jones Co.

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 non-payment of the taxes legally assessed thereon for the years 1875, 1876 and 1877, and on the 8th day of November, 1888, 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 over to, 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, or claim to, or have any interest in, 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.

John H. Cherry, Att'ry.

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.

By Chas. M. Connor, D. C. Sept. 20, 1892.

John Fletcher, Sol. for plff.

Read Important Notice, page 4.

FIELD NOTES.

Mr. View C't.—At Mt. View our meeting commenced on Friday night before the 4th Sabbath in Sept. and closed last Sabbath. There were strong elements of opposition, so that the first week was spent measurably in getting ready for the revival. The visible results in part were about 28 conversions and reclamations, 19 joined our Church, some will join the Baptist Church. The converts were principally the leading young ladies and young men of the community. After the meeting had gotten well under way the altar work was principally done by the young members, many of the new converts working with a zeal that was truly commendable. The preaching was mostly done by Bro. W. H. H. Oyler. The writer wishes in connection with this note to make his acknowledgement to kind friends of St. James, headed by Sisters M. A. Sutton, M. Decker and Miss Jennie Pierce; they presented the preacher money with which to purchase a new suit.

F. M. SMITH.

St. James, Oct. 4.

GOLDMAN C'T.—I have just closed my round. I left home Aug. 4th, held a meeting on Bayou Meto with 25 accessions to the Church. Then went to help Bro. Mathews at Wabaska; then to Bro. Bolding at Crooked Creek; thence to St. Charles to help Bro. Parsons; staid with him 7 days preaching 7 times. I was at 3 of his appointments, visited several of his members; they are very generous hearted people, and they all praise their pastor. Bro. Parsons has done a wonderful work this year. He is working under a load of difficulties; many of us would have given down long ago, but he is zealous, earnest and ambitious. I staid with his family two days; they are a model family for any one; his sweet little children all are very religious—they pray for their papa, in public or anywhere.

While visiting St. Charles I had the pleasure of calling on Bros. Wolford Murrah, Parker and Prof. Gibson. St. Charles is a business little place and has such energetic business men. Bro. Parsons has a neat little parsonage located in a very nice place. May the Lord bless him in his bereavement.

I am at home again ready to pick cotton. By the way we have a meeting going on at Kavanagh. Bro. Bolding is not well; he has Bro. J. H. Garner helping him. Prospects are good at present.

Submissively,
JETHRO W. WHITE, L. P.
Humphrey, Oct. 4.

BETHESDA C'T.—I have five appointments on this work and closed my last protracted meeting last Friday night. I began my meetings the 4th Sunday in July at Flat Rock. We had 6 conversions there, 3 at Pleasant Valley, 40 at Cave Creek, 13 at Bethesda and none at Lee's Chapel. We have had in all 62 conversions and the Church has been greatly revived at every appointment and Christians have covenanted together to serve God better and to do more for the cause of Christ in the future than they have in the past. I praise God for what he has done for the people.

There has not been as much good done as I desired to see, but eternally alone will reveal the good that has been done. I trust seed has been sown that my successor will see produce fruit to the glory of God. I have served a noble hearted people this year, and we have some good workers in this charge and some good payers of both sexes. One widow on the work handed me \$2.00 at the beginning of the year, and said that she had picked cotton for it. A brother said that he paid as much to the Lord or a little more than he did to keep up the government in which he lives. If all our members would do that well our preachers would all be well cared for and we would have good houses to worship in and could do more for the cause of missions.

We haven't had as many additions to the Church yet as we have had conversions, but there is a number yet to come in. My charge is in good condition taking all things into consideration and my successor will have a good people to serve. We have lost only three by death and I have dismissed 18 by letter and received 8 by letter, baptized 11 infants. God bless the good people of Bethesda charge, be the prayer of their devoted pastor,

S. W. REGISTER.
Moorefield, Oct. 5.

WARNING ORDER.

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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 non-payment of the taxes legally assessed thereon for the years 1875, 1876 and 1877, and on the 8th day of November, 1888, 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 over to, 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, or claim to, or have any interest in, 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.

John H. Cherry, Att'ry.

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.

By Chas. M. Connor, D. C. Sept. 20, 1892.

John Fletcher, Sol. for plff.

Read Important Notice, page 4.

WARNING ORDER.

In Pulaski Chancery Court, S. M. Winters, et al. Plaintiffs, vs. R. E. 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., filed Sept. 15, 1892.

By Chas. M. Connor, D. C. Sept. 20, 1892.

John Fletcher, Sol. for plff.

Read Important Notice, page 4.

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ARKANSAS METHODIST.

Z. T. BENNETT, D.D., Editor
 GEORGE THORNBURGH, Business Manager
 THURSDAY, OCTOBER 13, 1893

IMPORTANT NOTICE!
SPECIAL OFFERS!

OFFER 1.

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.

OFFER 2.

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.

OFFER 3.

3. To present subscribers already paid ahead, or sending cash for renewal under OFFER 2 above, we make also special OFFER 3 of book premiums for new subscribers as follows:

(1) For one new subscriber at \$1.50 under OFFER 1 (that is, to Jan. 1, 1894) we will send by mail a copy of our new Hymn Book (cloth), or Book of Discipline, or Drummond's Addresses, or Parker's Hand Book on Baptism, or any other book we sell at 25cts.

(2) For two new subscribers under OFFER 1 any book we sell at 75 cts. or books we sell at 50 cts.

(3) For four new subscribers under OFFER 1 any book or books we sell at \$1.50, or THE ARKANSAS METHODIST till Jan. 1, 1894.

Note well: Subscribers working for premium books under OFFER 3 may remit through their pastors, who may have the full benefit of all new subscribers gotten by their members under OFFER 3. Our direct and chief object is to secure for our traveling preachers, our authorized agents, the prompt and active co-operation of our present subscribers in extending the circulation of this paper. We repeat, therefore, that money from new and also renewing subscribers under the preceding special offers may be sent through their pastors.

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

Every family can have a weekly religious paper at a trifling cost.

Yet it would be quite difficult to indicate the full value of a religious paper to the inmates of any home.

Then the parents and children of every Christian family should have the privilege and be able to read a religious paper every week.

But in this State and elsewhere there are hundreds and thousands of Methodist homes without the weekly visits of any paper published for our Church.

Into all these homes, wherever possible, a Methodist paper should be introduced for its helpful influence to such families and for the benefits, which would accrue to our Church.

For these urgent reasons all readers of our Church papers should help in some measure in extending their circulation. But the preachers and especially pastors can do most effective work in circulating the papers of our Church.

From his peculiar and potent relation to the Church the pastor can generally, by different methods, enlarge or curtail the circulation and influence of any religious paper in his own charge. This irrefutable fact as to his capacity clearly indicates the pastor's responsible duty both to his parishioners personally and to such Church papers as have a special claim upon him.

It has been the uniform policy of THE ARKANSAS METHODIST to depend chiefly upon the traveling preachers in its patronizing Conferences. They are its authorized agents and its efficient supporters, while it is their constant helper in every good work for the Church. It is not simply a conven-

ient and even necessary means of communication, but as a Church enterprise it is their official organ and representative before the public. Their hearty and influential co-operation and support will determine the measure of its usefulness for the Church and its power in moulding righteous public sentiment.

We acknowledge with sincere and deep gratitude the great service cheerfully rendered this paper by our traveling preachers in Arkansas. So far as we know they are all its friends. Besides being friendly to it, many have been quite helpful in getting new and renewing subscribers. In this sense have been notably successful, while others have done but little. But as we are now approaching the close of a very hard year on religious papers, we hope all our traveling preachers will make special and timely efforts in behalf of their Conference organ. And that they may have the largest possible measure of success, by having the prompt co-operation of their members, who are readers of this paper, we make special offers of book premiums to present subscribers for getting new subscribers; but in addition to these we intend for every pastor working for this paper and desiring the usual commission to have the benefit of all new subscribers sent us by the members of his charge. Surely this ought to secure a large number of new subscribers before the sessions of our three Conferences.

SECRET OF HIS SUCCESS.

"On the Church paper and how to circulate it," Rev. Dr. J. O. Peck by request gave his "experience" in the last issue of Zion's Herald. As it has been published, that he was eminently successful in getting new subscribers for his Church papers, we copy from his article, hoping this paper may receive benefit from his suggestions:

I did have large success in securing subscribers to the Church papers within whose patronizing territory I was pastor for twenty-five years. I believe the Church paper my best and most effective assistant pastor. I believe any other paper displacing the Herald or the Advocate (according to my locality) to be undermining of the Methodist intelligence and loyalty of the members of my Church. Hence, to circulate the Church papers became a conviction, a passion, a joy. I felt it a duty; a part of my legitimate pastoral work, as much as the conversion of souls and the building up of the saints in holy living. Yes, I conceive it to be a strong reinforcement in effecting these results. Hence I threw my brains, soul, tact and enthusiasm into getting subscribers for the papers. I worked for it as I did for a revival, and on the same ground—that it was necessary to the higher success of my pastorate. And it was.

If you want it in a nutshell—I worked to get subscribers with all the tact and enthusiasm I could if I had owned the paper and received all the profits. There you have it. I was a partner in the concern. I received my dividends in a more intelligent and devoted membership. The modus operandi was as follows:

1. I took the paper into the pulpit. I opened it wide and showed it to the people. I expatiated upon its beauties, its benefits, its departments, its necessity to any member who would be an intelligent Methodist and know the current history of his Church. I warmed with my theme and exhorted. I appealed to their loyalty. I excoriated the disloyalty that dropped the Church papers and took outside papers, especially if they were cheap.

I swept the whole keyboard of incentive to take the paper. Then when the iron had been made hot by striking, I struck to weld it by taking subscribers on the spot! I got all I could on Sunday as a religious work. I used blank cards often in the pews. I nailed their ears to the paper with a pencil.

2. I followed up this bombardment from the pulpit by a renewed attack at closer range in the prayer-meeting. I repeated this effort in the prayer-meeting at intervals. I always gained some at the close of a warm prayer-meeting.

3. I next put a clean copy of the paper in my pocket, and started on my pastoral visitation each afternoon. By this time I had made a list of all who ought to take the paper, but had not subscribed. With this list and the paper in my pocket, I began sharp-shooting at close range. I went to the house, the store, the shop, the factory. I pulled out my paper and my list. I submitted the question. Most surrendered at once when thus individually appealed to. The few that hesitated I stayed with till they "saw a great light" and subscribed! Only here and there an obtuse or stingy soul escaped.

4. There were always a few poor people who could not afford to take the paper. On Christmas or New

Year's I would state this fact to the public congregation and ask the well-to-do to send a Christmas or New Year's gift to these poor, that would come every week in the year. This always met with a quick response.

5. At the close of the revival each year I appealed to all new converts to take a Church paper. I explained the benefit, and urged on them the duty of taking a Church paper, as they were now to be Methodists.

6. Finally, I attended to this work personally. I no more allowed some indigent woman or preacher to do this for me than I invited them to lead the revival for me. When I found such agent (appointed by a predecessor for the revenue he got out of it), I always relieved him or her, and gave back the commissions quadrupled.

This is my "experience." It fills me with joy to recall it. Halleluia! It was good work for Christ. There is no patent on the experience. I ask no "royalty" on its use. It would be a good thing if the General Conference would pass a regulation that no person should be appointed a member of the official board who does not take a Church paper.

AT DARDANELLE.

Last Saturday p. m. we went to Dardanelle, the capital and chief town of Yell county, situated on the Arkansas River, and having a railroad four miles to Russellville on the L. R. & Ft. S. Ry. An old town of nearly 2,000 population, much wealth and large business, Dardanelle ships about 15,000 bales of cotton annually, draws considerable trade from the interior uplands, supports two banks and has a graded public school of about 400 pupils, taught by seven teachers with Prof. Mercer, Principal.

It was our first Sabbath in Dardanelle and we were quite favorably impressed with the cultured appearance of the audience morning and evening in the beautiful and imposing brick church completed this year—showing the commendable enterprise of the Methodists there and a monument to the faithful and effective service of our pastor, Rev. N. Futrell, clearly one of the ablest preachers of his Conference. To him and his pleasant family we are indebted for their kind and highly appreciated hospitality. We had one meal each in the homes of Bro. Howell, a pioneer of 1833, and of Bro. J. A. Groom, sup't of our Sunday school and a leading merchant of the town.

Monday morning with Bro. Futrell we called on business men, members of Church, and did profitable work for THE ARKANSAS METHODIST, many paying in advance to Jan. 1, 1894. In the afternoon Rev. S. S. Key, P. E. of that District, kindly conveyed us to Russellville, where we spent a few hours pleasantly, had a good supper at the White House, kept in excellent style by Bernard Bros., then waited till nearly 9 p. m. for the morning train near Coal Hill. In a brief interview with Rev. B. C. Matthews we were sad to see him still in failing health; his pulpit last Sunday was filled in a highly acceptable manner by Rev. D. B. Price, who, in order to attend Hendrix College, transferred to the Arkansas from Montana Conference, where he had served Helena station three years in great favor with the people. Coming homeward we saw Rev. E. L. Massey, who reported 107 conversions and 69 accessions on Atkins Ct., which he has served acceptably and successfully nearly four years; also, Rev. W. P. Whaley, who said our new church at Plummerville will be dedicated the first Sunday in November by the writer of these notes.

The Central Methodist says there is not an infidel organization in the South, nor an infidel paper published in the South. While the first part of this statement may be technically correct, and the latter part true, it is a fact, that infidel publications are circulated in the South and are doing in some measure the poisonous work designed.

Through the secular papers most of our readers heard of the Dalton boys, who were reported guilty of various robberies, and who were killed recently after the daring attempt in day light to rob the two banks in Coffeyville, Kansas. Of these outlaws their aged father has said: "My oldest boy has always been honest and industrious, but the others, through novel reading, took to crooked ways when the James and Younger boys began their career of crime. They would not go to school, refused to work and lagged at anything that was honest. My sons were not addicted to drink, but they desired a life of luxury, and would not attempt to secure it honestly."

Many sons and daughters also have suffered from the curse of pernicious literature in the form of attractive but trashy novels. It is the solemn duty of parents to be constantly watchful, lest the minds and hearts of their children be perverted and poisoned by reading impure books and papers. Further, it is their solemn duty as far as possible to supply their children with pure, instructive and elevating literature.

The St. Louis Republic says both the St. Louis and Galveston Cotton Exchanges have virtually endorsed Col. Jerome Hill's exposure of the methods of handling cotton in New York and New Orleans; and, further, that in the New Orleans Exchange there is a movement on foot to abandon the objectionable form of contract. But it appears this movement began on the expectation of getting the co-operation of St. Louis merchants as against New York, and "that the St. Louis Cotton Exchange on Monday conditioned its co-operation with the New Orleans Exchange in fighting the Hatch anti-option bill upon the latter's changing its form of contracts." We regretted to see this last statement, as we have been hoping the agitation of this subject would not only result in practical benefit to cotton producers, but also intensify public sentiment in favor of the Hatch anti-option bill pending in the U. S. Senate. For moral as well as economic reasons we hope the Senate will speedily follow the example of the House by the adoption of that bill, and thus put an end to gambling in options and futures.

UNIVERSITY, COLLEGE AND TRAINING SCHOOL.

In last week's METHODIST Prof. Mooney reviews my "University and College" article and excuses himself by the statement that my comparison, if unnoticed, would create a false impression, and so he had come to the rescue, simply because he had heard the noise. To remove false impressions is laudable, but it is unfortunate that this self-appointed defender of a cause that was not attacked, should himself create false impressions. I am in this controversy because the college which the Church has committed to my care had been publicly, but unintentionally, misrepresented; and Vanderbilt and Hendrix College are compared because the comparison was thrust upon me.

Prof. Mooney comes because he hears a noise and wants to "apate", and his school is brought in because he chooses to mention it. Our readers can readily decide who has the best right to engage in the controversy. If I should create a false impression, it is in Arkansas, and cannot injure him, or his school in Tenn. He should create a false impression it is upon the minds of every patron of Hendrix College and would do untold harm to its interests. Consequently it is far more important that his wildly misleading statements should be corrected. As I have always protested against educational frauds, I court criticism of my statements and investigation of my claims, and hold myself in readiness to substantiate them. I cannot hope always to avoid mistakes, but I would be consummately foolish to institute the comparison between the work done at Vanderbilt and at Hendrix, if my position had been untenable. Properly to expose Prof. Mooney's fallacies will require fuller explanation of the work at Hendrix than I would under other circumstances give; hence I must ask the reader's indulgence.

First. To show his logical method, let us examine Prof. Mooney's argument. In the first half of his article he calculates that training school students make more recitations than Hendrix preparatory students. If this argument is worth anything it means that the larger the number of recitations the better is the preparation. Strange as it may seem, the latter half of his article is intended to prove that the few recitations required in the college department the higher the grade of the institution. How are we to understand a writer who emphasizes the value of a large number of recitations when it suits his purpose, and discounts recitations when that helps his argument? If Prof. Mooney will use the number of recitations consistently throughout, I am willing to accept the conclusions. If his figures are accepted without further analysis the argument would run as follows: Preparation for Vanderbilt requires more recitations and collegiate work fewer than at Hendrix. If the larger number indicates better results, then the preparatory work for Hendrix is worth less and the collegiate is worth more than at Vanderbilt. If the smaller number indicates better results, then Hendrix preparatory students are better prepared than Wall and Mooney's, and Hendrix collegiate students receive less than Vanderbilt students. If these deductions are absurd, they simply show the absurdity of Prof. Mooney's method. He says: "Prof. Miller argues on the assumption that an hour is an hour, whether in Hendrix or in Vanderbilt." To offset this I may say that he assumes that an hour is an hour, whether in Hendrix Preparatory Department or in Wall and Mooney's Academy. On this point argument will be presented further on.

Second. With such logic it is not remarkable that Prof. Mooney misses the whole question. I compared the entrance requirements of Vanderbilt and of Hendrix. He compares the work done in Wall

and Mooney's school with his idea of the work done in Hendrix Preparatory Department. It is well known that a college preparatory department carries the student to the exact point for admission to its own Freshman class, giving neither more nor less than the admission requirements; while every good training school in its worthy effort to prepare its students so that they will certainly be admitted to college or university Freshman class, offers a course considerably fuller than entrance requirements demand. If in preparing students for college Wall and Mooney's Academy gave only the exact amount of work required for entrance to Vanderbilt Freshman class, it would be a very poor academy. Its graduates do more than Vanderbilt requires, because they seek an abundant entrance. Is it creating a correct impression to give what an academy student does to show the university's exact requirements? Because one of our boys entered Annapolis, would I be justified in saying that Annapolis required him to do all that Hendrix Preparatory Department required?

Third. After making his comparison of entrance requirements Prof. Mooney says: "We are sure that his (my) statement has been made without sufficient investigation." The facts will show whether Prof. Mooney's investigation has been more thorough than mine. He doubts my claim that in Mathematics the requirements are almost the same, and shows that Vanderbilt requires twice as much Geometry, but overlooks the fact that Hendrix requires the completion of Algebra, which in Vanderbilt occupies a place in Freshman year. Our students would rejoice if they were permitted to take Vanderbilt's additional Geometry for our additional Algebra work. By giving the amount of time spent by his own students in Latin and Greek Prof. Mooney would discount my statement that the additional authors required by Vanderbilt are equivalent to two recitations a week for one year. As much of the year's work, displayed by Prof. Mooney in large figures, is extra, the time actually required for preparation is much less than he would make it appear; and it is quite possible for our students to accomplish the necessary work in the time indicated; but, as the next comparison will prove, I might have allowed three or four times the number of recitations to Latin and Greek on account of the difference in our favor on English and History. He thinks that surely I must be mistaken in my claim that in English Hendrix requires a better knowledge of Grammar and fuller acquaintance with American Literature, but offers no argument, except that (in his opinion) the Freshman course at Hendrix is almost identical with that of the Senior year in training schools. As he has no just conception of our Sub-Freshman and Freshman work, his assumption is gratuitous, and will not be admitted until proved. However, as before shown, that is not the question at issue. I was not comparing our work with his, hence what his school may require and do cuts no figure. Keeping the real question in view, we discover the following facts: Vanderbilt requires a knowledge of Meiklejohn's English Language and an essay on a subject selected at the time from several authors designated years in advance. Hendrix requires the completion of a book equivalent to Meiklejohn's in all essentials and much superior as a preparation for advanced work by the historical method, an extempore essay on some subject not previously announced, and parallel reading equivalent to the authors in which the Vanderbilt essay subject is found. Here is practical and substantial equality in everything required in English at Vanderbilt; but Hendrix requires much more. So much work Grammar is done in lower classes that the greater part of the Sub-Freshman year is devoted to analysis, reproduction, composition, critical reading of authors, and the study of the History of American Literature. Throughout the year essays are written. Proficiency in Grammar is absolutely necessary for admission to our Sub-Freshman class. A student who knew only the English required for admission by Vanderbilt's Freshman would be conditioned at Hendrix and have from twelve to fifteen weeks of Sub-Freshman work to do. As if some hat-doubtful of his position on the English question, Prof. M. adds: "At any rate Vanderbilt's requirements in English are on a par with those of the Eastern colleges." It may not comfort him to be informed that very few colleges East or West require as much in English as does Hendrix. After making such a striking comparison he naturally fails to state that while Vanderbilt requires only Geography and U. S. History, Hendrix requires these and in addition two terms' work in Outline History and Civil Government. Because our preparatory course as laid down covers only two years while students spend three or four years in academies preparing for college, Prof. Mooney concludes it is my statement that preparation for Hendrix requires as much time as for Vanderbilt, is made without sufficient investigation. To reach this conclusion he evidently assumes that students entering our Preparatory Department are no further advanced than those who enter academies and

spend three or four years there. He is certainly ignorant of the difference between a training school and our Preparatory Department. A training school expected to receive boys as young as twelve years, who possess only the bare rudiments of an education, and in four or five years fit them for college or university. They often begin Latin without any knowledge of English Grammar, spend some time reading Fifth Reader, or easy literature, and know but little of Geography and U. S. History. In such a school much of the work is repetition of rules and drill forms. Our Preparatory Department receives no boarding students under fourteen and has less than ten under sixteen. The average age is nineteen. There are few real training schools in Arkansas, but many small schools doing some preparatory work. In these schools few study Latin and Greek, but many make considerable advancement in Higher Arithmetic, Algebra, English Grammar and History. Many teach before coming to us. Except in Latin and Greek these mature students have done, before they enter our Preparatory Department, a large part of the training school work. Classified in a training school these students would frequently have only one year in English, History and Mathematics, but three years of Latin and two of Greek. To avoid this irregularity we offer less of the classics and more of the other studies, and are able to prepare them for Freshman in two years. We do not seek mere boys and if we had them would not try to prepare them in two years. But it would be rank injustice to compel the mature and partially prepared students who come to Hendrix to spend three years in the Preparatory Department, because a school for boys finds three or four years necessary. As we are dealing with a different class of students our methods are different, and in many respects our Sub-Freshman work resembles that of collegiate classes; hence an hour in our Preparatory Department probably differs more from an hour in Wall and Mooney's Academy than an hour in Vanderbilt differs from one in Hendrix collegiate classes. In view of the age and previous preparation of our preparatory students, I may modestly but firmly reiterate my claim, that a student must spend as much time in preparing for Freshman at Hendrix as would be necessary to prepare for Vanderbilt's Freshman.

I regret that Prof. Mooney's article as well as the expression calling forth my first article rendered it necessary for me to make comparisons, because they are proverbially odious. However, training school men who know me, will testify that I believe in their schools and warmly advocate them, when properly organized and managed; and my own advanced students will bear witness that I point them to Vanderbilt for post-graduate and professional education. Before writing my first article I was contemplating early publication of a series of articles on educational shams, in which the "short cut" college and the genuine academy would be contrasted; this controversy will serve as an introduction, since the work of a first-class academy (I regard Wall and Mooney's as such) and a genuine college preparatory department have been differentiated.

A. C. MILLAR.

Hendrix College, Oct. 8.

SCHOOL FOR THE BLIND.

We learn with much pleasure the Sate School for the Blind had last week a very auspicious opening and a larger number of pupils than at any previous time. There are thirty new pupils and applications from others, who with the former pupils yet to return will fill the school to its utmost capacity. Dr. J. R. Harvey, Superintendent, is highly gratified both with the opening and prospects for satisfactory work, and we join him in the sincere hope, that this great benevolent institution of our State may increase in the measure of its usefulness under his diligent supervision.

The farmers in Johnson and Franklin counties are going across the mountains to Madison and Washington counties for wheat to sow this fall. There is no reason why wheat should not be grown successfully in three-fourths of the counties of Arkansas.—Arkansas Democrat.

It can certainly be grown to advantage for home consumption. Generally it is an unwise policy to raise cotton, so uncertain in yield as well as price, to buy food supplies of any kind, that can be produced at home. We hope to see Arkansas farmers, who have good shipping facilities, devote increased attention to growing cabbage, onions, apples and potatoes, especially Irish potatoes. We know a farmer, who is said to be getting rich growing apples and potatoes. It is reported that his present potato crop will yield 5,000 bushels of sweet potatoes and 5,000 to 6,000 bushels of Irish potatoes—and he has cellars to put them in and keep them safely for satisfactory prices.

Read Important Notice, page 4.

AND TO VIRTUE KNOWLEDGE.

While brooding over my carelessness, why did this thought come to me so vividly, "There is a journey we must all take, there is a ticket we must all read, to obtain the knowledge of our duty to God and our fellow man." The thought was pressed home to my heart, closer and closer, until it absorbed every other feeling and I felt thankful that I had more time to more carefully read the all important ticket, that will show me the way to my final destination. I could hardly wait it seemed to commence. The thought was so overwhelming, am I trusting in what some one else says? "God help me, I will read my ticket, my Bible, for myself. Not as a

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 excellent book used in the Sam Jones meetings—and it is a cheap book.

—•••—

We have a good stock of Bibles in various styles, also New Testaments and Psalms combined in large print. We offer bargains in Family Bibles, Pulpit Bibles and Teachers' Bibles. Write for catalogue and prices.

Kingsville, Ark., Oct. 3.
 DEAR AUNT CARRIE:—I am a little girl 9 years old. I go to Sunday-school and to day school. I study history, grammar, geography and arithmetic. I am anxious for the THE ARKANSAS METHODIST to come, for I love to read it so well. Papa is a member of the Methodist Church and mamma of the C. P. Church. I want to become one of your nieces. This being my first letter I will close for fear of that dread wastebasket. Enclosed find 5 cents. Your loving niece,
 JENNIE MAY BLACKWELL.

H. C. TOWNSEND,
Gen'l Pass. & Ticket Agt
St. Louis, Mo.

BENNETT & THORNBURGH,
General Agents for Arkansas,
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ARKANSAS POULTRY FARM, Batesville, Ark.

ARKANSAS METHODIST.

THURSDAY, OCTOBER 13, 1892

OBITUARIES.

BEAVERS.—Mrs. Amanda L. Beavers (nee Dickerson) was born in Hancock Co., N. C., in 1813. She moved first to Tenn. in 1820, and thence to Ala. She was married to James H. Beavers Aug. 23, 1855, and moved with him to this State in 1859 and settled in Union Co. She joined the Church when quite young. Her husband died Sept. 17, 1869, since which time she has lived a widow. She has one sister living now in Ala., the only surviving member of a large family. She has no kindred in this State except Samuel M. Jones, with whom she was living at the time of her death, which occurred Sept. 4, 1892, in her 80th year. She expressed her willingness to go, having lived in constant view of the approaching end. God bless the bereaved.

Fraternally,
SAMUEL N. BURNS.

TURNER.—Miss Lulu Turner, daughter of M. E. and Virginia Turner, was born in Warren, Ark., July 28, 1870. She professed religion and joined the M. E. Church, South, under the ministry of Rev. J. A. Biggs. From that time she was a most faithful and exemplary Christian. Gentle and tender, full of sympathy and unselfish interest in behalf of others, she was ever ready to render aid and encouragement to all. She was most affectionate and helpful to her widowed mother. On her mother and other members of the family were accustomed to rely for counsel and comfort. She was taken ill suddenly and died in a few days after at their home near Warren, Ark., Sept. 13, 1892. We shall see her again. May the blessed God keep and comfort the bereaved till he shall bring them all to share with her the joys and riches of an eternal heaven. Affectionately,
SAMUEL N. BURNS.

LASITER.—Mary V. J. S. Gibbons was born in Green Co., N. C., 1812; was married to Nathan Lasiter Nov. 29, 1831; joined the M. E. Church, South, at 15 years of age. They moved from there to Ala., then to Miss., thence to Ark., and finally to La., where she was left a widow on Nov. 4, 1870, always carrying her Church letter with her. She was the mother of 15 children, 7 of them had crossed over before her to welcome her home, while the rest are on their march to a better world. I was well acquainted with Sister Lasiter for 27 years and have been in many good meetings with her. Her seat was always filled at Church and always ready to do her duty. Her voice is heard no more in sweet songs and prayer to God. She was able in public prayer and in the sabbath with penitents. She was a good wife, a loving mother, a good neighbor and a true Christian. She is missed at Bethlehem Church. Her home was the preacher's resting place, and he always found a word of consolation. Too much cannot be said of Sister Lasiter. Her remains were deposited at Bethlehem Church Dec. 1, 1891. She left no dying testimony, as death came suddenly with heart disease. Dear children, mother is waiting on the other shore for you. Be faithful unto death and a crown of life you shall have, and meet to part no more.
J. H. MADISON, L. P.

RILEY.—Frances L. Riley, consort of J. G. Riley, was born June 29, 1833, and departed this life Aug. 19, 1892. At the age of about ten years Sister Riley professed religion and joined the M. E. Church, South, in which communion she lived an acceptable member. She was united in marriage to J. G. Riley Dec. 29, 1849. Sister Riley was held in high esteem by all who knew her. She was indeed the "salt of the earth—the light of the world." A true friend to the preacher and the Church, she was always in her place if possible. The large concourse of people of different Denominations attending her funeral attested the love and esteem in which she was held. She leaves a sorrowing husband, who watched patiently and tenderly by her bed through many weeks of suffering (which she bore with Christian resignation), besides several children to mourn their loss. One son, R. T. Riley, is a member of the Little Rock Conference. She died in the full triumph of the Christian's hope.

"Lo, the prisoner is released,
Lightened of her fleshly load:
Where the weary are at rest
She is gathered into God."

May the Lord sanctify this affliction to the good of relatives and friends.
E. L. BEARD.

Camden, Ark.

ROOKS.—Sister Julia Ester Rooks was born July 15, 1855; married to her now bereaved husband, Bro. J. W. Rooks, April 11, 1877. When about 13 years old she joined the Methodist Church and lived a consistent member until her death, which occurred on the morning of May 3, 1892. She leaves a husband and 3 children, all members of the Church, to mourn their loss. Her mother lingered on this side the last river and as Sister Rooks was her only daughter, she feels keenly the stroke; but her confidence is in God, and she waits in hope. Three brothers are sorely bereaved over the loss of an only sister, but they will meet her again. It was my good fortune to know Sister Rooks personally. Often has the itinerant stopped with her and her husband, and always met with a hearty welcome. She was devoted to her husband and children and her Church. She realized that she was dying, bade her loved ones adieu, assured them that she was ready, and then passed away. Her body rests in the cemetery at Jonesboro, her spirit is with the

Lord. "To be absent from the body is to be present with the Lord." Her funeral was preached by the writer at Harrisburg, Ark., that being her home, Sept. 18, to a large congregation of relatives and friends, who by their presence and tears evidenced the high estimation they placed upon the life and character of the departed. Another good woman has gone to heaven.
M. M. SMITH.

HARRISON.—Miss Virginia C., daughter of Knelum and Mary Harrison, was born in Granville Co., N. C., Dec. 18, 1830. She professed religion and joined the Methodist Protestant Church at Rehoboth, N. C. in her 15th year, came with her parents to Ark. in 1860, and died near Sardis in Dallas county July 22, 1892. The writer knew the subject of this brief sketch intimately, she, with the whole family, having joined the M. E. Church, South, soon after their moving to Ark. My frequent visits to that then large and very happy family, were not only pleasant, but are remembered as seasons of delightful religious association. Miss Virginia was a modest, retiring, but a truly devoted Christian woman, enjoyed and practiced her religion, and all who knew her felt the potency of her Christian life. Her summons was sudden and she was not permitted to utter a syllable of dying testimony, it was not needed, as the evidence of forty-seven years of consistent living gave fullest assurance of her readiness to depart and "be with Christ, which is far better." That dear family—parents and all the children save four—are together with Christ. The surviving ones are pressing on to join the blood besprinkled band. "It is enough, this is comfort, your faith, dear brothers and sisters, assures you that you shall see your loved ones again where sorrow never comes. God bless you, earnestly prays your former pastor,
J. E. CALDWELL.

MONTGOMERY.—Hugh P. Montgomery, son of Thomas and Mahalia Montgomery, was born Oct. 23, 1850 in Mercey Co., Ga., and was married to Mary Ann E. Goodwin Oct. 11, 1855. To them were born 6 children. In 1857 he moved to Leard Co., Ark., and on June 20, 1872 Sister Montgomery died and on Dec. 1, 1872 he was married again to Mary Ann R. Fernal. To them were born 3 children and in Aug. 1874 he made a profession of religion under the ministry of Rev. S. L. Cochran and united with the M. E. Church, South. He professed religion at Bethesda camp-ground on the Bethesda circuit. His second wife died and in 1888 he was married the third time to Mrs. Missouri A. McCollum and to them were born 2 children. Aug. 23, 1892, he fell asleep in Jesus in Independence Co., Ark., and went home to heaven. It was not my privilege to know Bro. Montgomery very long, but it was only to know him to love him. He has left a clean record. He stood high in the community in which he lived. He was an affectionate husband and kind father and an obliging neighbor. His seat was never vacant in Church unless providentially prevented. He was a liberal supporter of the Church. He loved his pastor and was always his friend. He died rather suddenly and unexpectedly to his family. He was complaining for several days before he died and on Sunday before he died Monday, he was struck speechless and never spoke again. He leaves a wife and 8 sorrowing children to mourn their loss; three of his children preceded him to the better land. The writer preached his funeral in the Church of which he was a member to a large audience of weeping friends and relatives and then we laid him to rest in the grave with Masonic honors to await the resurrection. Relatives, dry up your tears; you will soon meet your husband and father in the sweet bye and bye. Rest in peace, dear Brother, I will meet you again.
S. W. REGISTER, P. C.

HARRIS.—"It is all right," said J. E. Harris, a snow-crowned veteran of the cross, and he laid aside the armor he had worn so long and went home to rest. He was born in Montgomery Co., Tenn., June 22, 1810, where he lived 36 years, when, in 1846 he moved to Ark. and located in Clark Co., near Arkadelphia, and has since that time been a resident of this place. On April 26, 1833 he married Miss Rosanna McCaully, with whom he lived until his death, which occurred at his home Aug. 23, 1892. His illness was of short duration. Being seized one day with that awful disease congestion, he was unconscious for some time, but, as his friends thought he was beginning to recover from this blow, he was again seized by a relentless attack of erysipelas, which soon brought him to the river's brink. Realizing that he had "brushed the dew on Jordan's banks," he spoke a few words to the writer while standing near his bedside and said, "It is all right with me." What a comforting experience it must be to know that all is right when one comes to the end of life's pilgrimage. Fearing no evil, with intrepid step he entered the valley of death, the stream that flows between, and calmly passed to the other shore to "rest under the shade of the trees." His good old wife, already past three score and ten, will soon follow in the way. She and her children, one son and several daughters, live at and around the old home which the father built up many years ago. Placing himself on the Lord's side at the age of 19, he joined the M. E. Church, and entered the service of the Master in the vigor and strength of youthful manhood. Coming as he did so soon into the Church of God, he had fine opportunities for developing into a staunch Christian, and this fact he demonstrated to the world about him by a life and experience of 63 years in the active service of our King and Redeemer. But his work is done and he "sleeps with his fathers." Then let us thank God that the earth has been favored with such specimens of enduring Christian manhood, and say with Lord Byron, "Why should we mourn for the best?" For "it is all right" with those whom the Father's exile spoke when he said,

"blessed are the dead, which die in the Lord."

W. C. DAVIDSON.

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Read Important Notice, page 4.

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DUFFY'S HOTEL. To our readers who may visit Memphis we commend Duffy's Hotel as worthy of patronage. Situated at the corner of Main and Adams streets, it is convenient to the leading mercantile houses and places of public interest. Conducted on the American and European plans, its rates are as low as could be expected. Renovated and refurnished, its rooms are clean, attractive and pleasant. Mr. Duffy, the accommodating proprietor, is attentive in providing for the comfort and supplying the wants of his guests. When you visit Memphis, try Duffy's Hotel.

Ripans Tabules: one gives relief.

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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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 METHODIST.

THURSDAY, OCTOBER 13, 1892

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FIELD NOTES

BLACK ROCK.—I closed a meeting of two weeks last Saturday night at Black Rock, which resulted in 9 professions of religion, 3 accessions to the Church with more to follow, and the Church greatly revived. To God be all the glory. Our finances are fearfully behind, and I am fearful that they will remain so. Times are very hard, and money scarce. I am now at Brinkley visiting my daughter.

Oct. 4. S. L. COCHRAN.

EMMETT C'T.—About a week ago we closed one of the best meetings held in life. Last spring a proposition was made to rebuild old Mt. Tabor, a suitable piece of ground was given and the whole neighborhood put their money in and this summer a very neat new church was built instead of the old one destroyed by a tree some 15 years ago. We have been preaching in a school house near by all the year until the 3rd Sunday in Sept., when we began a meeting which lasted 8 days, resulting in many conversions and reclamations; the 4th Sunday we finished, organizing a new Church with 46 members. For years preaching has been very uncertain in this community, but now with a neat home for them they expect and will have regular preaching for years to come.

This finishes up our protracted meetings with about 100 accessions during the year. Money is scarce, but we hope to bring up every dollar assessed.

Yours,
R. W. McKAY, P. C.,
W. W. NELSON, J. P.
Emmett, Oct. 6.

LOCKESBURGH C'T.—Our 4th Quarterly Conference was held on the 17th and 18th of last month. Finances somewhat behind, but prospects are good we think for making a full report at Conference. Crops are not so good as they were last year, yet there will be plenty of corn, peas, potatoes and molasses raised to supply the demands of the people.

We have held seven protracted meetings on the circuit, resulting in 70 conversions and 68 accessions to the Church; 10 infants have been baptized and 14 family altars erected. The spiritual state of the Church has been very much strengthened in most places.

As this has been an election year, our people have been affected in some places by the heat of political excitement mixed with a little red liquor now and then. If we are not mistaken this county voted for license this year by a majority of 254, last election it went against license by a majority of 91. Isn't it a downright shame on any professing to be the salt of the earth and the light of the world, to vote for saloons to be set up all over the country? May God have mercy on their poor souls.

We forgot to state that Bro. Hill, our P. E., was in attendance at our last Quarterly Conference, preaching for the second time since his recovery from his long wrestle with slow fever. He is not entirely well yet, complains of being weak and suffers at times with his throat. Let the Church pray for his recovery.

The good people at Brownstown have recently completed their new church, costing them about \$1,200. The people of Gravelly Point also went to work in earnest and have succeeded in completing the church building at that place, adding much to the appearance of the house and increasing its value about \$200.

Now, Mr. Editor, while we have been quite busy for about nine weeks in revivals we have not forgotten THE ARKANSAS METHODIST, but are making an effort to place a copy of the Discipline and THE ARKANSAS METHODIST in every Methodist home.

There has been much sickness in the bounds of this charge and some of our best citizens and Christian neighbors have crossed over the last river. Thanks be unto God, most of them have died in the triumphs of a living faith.

A. M. ROBERTSON.
Lockesburgh, Oct. 5.

GRAVELLY HILL C'T.—We have just closed our last protracted meeting. Our meeting at Irons Creek was a success; 8 conversions, 5 accessions to the Church. At Pleasant Hill we had a good meeting; 5 conversions and the Church greatly revived. At Oak Ridge we had a glorious meeting; 13 conversions and 8 accessions to the Church. At Briggsville we had but 1 profession but the Church greatly revived. At Gravelly Hill we had but one conversion, 3 accessions to the Church but the membership of the Church worked well and faithfully and of course was brought to a higher state of living. At White Church we had a good meeting indeed, considering the political excitement there; the Lord was with us, the Church was greatly revived, the final results were 6 conversions and 5 accessions to the Church. At Bluffton we could not do much because of sickness in the neighborhood. 1 accession and the Church helped. At Brush Creek we

had 18 professions and organized a Church with a membership of 22. We were ordered by the District Conference to look after that territory. Of course we did our best and God blessed our efforts, wherever we are glad. Other family altars have been erected; we have 5 regular prayer meetings, 6 Sunday-schools. The Church all along the line is moving out to higher attainments of Christian living. Bros. Montgomery, Munroe and Sullivan, local preachers, have rendered us good service. To God be all the praise. We hope to be able to report well and favorably for THE METHODIST at Conference.

Jno. C. SHIPP.
Gravelly Hill, Oct. 1.

NEWBURG C'T.—Have just closed a good meeting at Flat Rock Church with 9 conversions, 7 accessions and more to follow. Many backsliders were reclaimed and Church greatly revived. Our new parsonage will soon be completed, work is being pushed rapidly. The new church at old Pleasant Grove will soon be enclosed, and the Corinth house is completed and will be dedicated at our 4th Q-Conf. I have two more meetings yet at Cedar Grove and Nob Creek. Have had 61 conversions and 50 accessions to date. I am doing my best to raise the collections, and also present the claims of our periodicals, especially THE ARKANSAS METHODIST and Christian Advocate. To God be all the praise.

J. R. EDWARDS.
Pineville, Oct. 5.

MEMPHIS CHRISTIAN ADVOCATE.

In accordance with the action of the Memphis Conference of the Methodist Episcopal Church, South, at its last annual session, the Committee of Publication appointed by that body, have made very satisfactory arrangements for the publication of a Conference paper in the city of Memphis, to be called the Memphis Christian Advocate and Western Methodist. In fact, the paper will be a revival of the official organ of the Church so long known among us; first as the Memphis Christian Advocate and later as the Western Methodist. As it was with the paper for many years, so it will be hereafter, all pecuniary responsibility will be borne by the persons having charge of the publication, with the understanding that in return the ministry and membership of the Church in our bounds will extend to the paper a liberal patronage. Surely by zealous, active and faithful effort in all our charges throughout the Memphis Conference, with its 50,000 members, we may calculate upon a subscription list quite sufficient to meet expenses. Besides, it is reasonable to expect many subscribers from other Conferences, adjacent to us, that is to say, such extent as will be consistent with their official relations to other Church papers.

The Memphis Conference by a unanimous vote authorized and provided for the publication of the paper, and surely will stand by it, because needing it as an official organ, true alike to all home interests and to the interests of the connection.

The Committee of Publication, being fully authorized and empowered, have after careful inquiry and deliberation, elected Rev. J. W. Boswell, D.D., of the North Mississippi Conference, editor and business manager, and he will associate with himself in due time a worthy layman whose service will be devoted to the business management of the paper. We are assured that Dr. Boswell's special gifts and acquisitions, his editorial experience and his reputation throughout the Church, especially in Tennessee, Kentucky, Mississippi and Arkansas, indicate that a wise and happy choice has been made.

It is intended that the Memphis Christian Advocate shall, the subscription price considered, compare favorably with other Church papers. It will be mailed to subscribers at \$1.50 a year—to preachers \$1.00.

A specimen number will be issued about the first of November. There will be a large edition for free distribution through pastors and others to whom packages will be sent by mail.

The regular weekly edition will begin with January. Now, without delay let pastors and others go to work for the success of the paper.

Address all letters and remittances for the editor and business manager to Rev. J. W. Boswell, D.D., Memphis, Tenn. R. H. MAHON, Ch'm'n.

H. B. JOHNSTON, Sec'y.

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APPEAL FOR SMALL HELP.

BRO. BENNETT.—Allow me through THE METHODIST to call the attention of the preachers in Ark. to my circular letter requesting each to raise \$1.00 on his work to assist me to pay a debt on our church house at Lake Village. Ordinarily I don't believe in a people undertaking more than they are able to do, then requesting the public to assist them over. This is not the case here; an unforeseen calamity disabled us. The overflow destroyed all up to July and all corn and hay planted after it went down were eaten by worms. We are making absolutely nothing. The amount asked from each is so small, I think all that is necessary is to mention it. If the preachers see fit to be at this little trouble in our behalf we will greatly appreciate it. Thousands of dollars in provisions were sent here to help the planters feed their labor. May I not hope the Methodists will help our Church here over this difficulty? We are committed to this work. We have a mission here. No other policy but ours can furnish this river country with the gospel, and this they recognize. They depend on us. This work is now on a better basis for future usefulness than at any time during the eight years we have been here. We are better understood and appreciated. During the year I have received members from the Baptist, Episcopal and Campbellite Churches, and some who were never members of any Church. I hope this explains the conditions under which I labor. Trying to build a house in a community largely not Methodist, but dependent on us for preaching. The house free of debt is necessary to success. Brethren, will you not help me the small amount I ask? Will any individual who reads this help to any amount?

T. D. SCOTT.
Lake Village, Ark.

WHEN NATURE

Needs assistance it may be best to render it promptly, but one should remember to use even the most perfect remedies only when needed. The best and most simple and gentle remedy is the Syrup of Figs, manufactured by the California Fig Syrup Co.

PLAN OF EPISCOPAL VISITATION 1892-3

First District. Bishop Keener.
Kentucky Conf., Middlesboro, Ky., Sept. 7
Wm Va. Conf., Clarksburg, W. Va., 14
Illinois Conf., East St. Louis, Ill., 28
N. Ala. Conf., La Fayette, Ala., Nov. 19
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 Granberry.
Holston Conf., Wytheville, Va., Oct. 12
Ind. Miss. Conf., Ardmore, Ind., 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., Oct. 23
Montana Conf., Bozeman, Mont., Aug. 7
E. Col. Conf., Palsone City, Wash. Sept. 12
Col. Conf., Eugene City, Ore., Oct. 4

Sixth District. Bishop Galloway.
Mo. Conf., Montgomery City, Mo., Sept. 7
St. Louis Conf., Independence, Mo., 31
St. Louis Conf., Kirkwood, Mo., 23
Tenn. Conf., Nashville, Tenn., Oct. 19
Louisiana Conf., Lake Charles, La., Dec. 14

Seventh District. Bishop Hendrix.
Western Conf., Elk City, Kan., Aug. 31
W. N. C. 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., Feb. 28

Ninth District. Bishop Haygood.
Los Angeles Conf., Ventura Cal., Sept. 14
Pacific Conf., Sacramento, Cal., Oct. 12
N. W. Mex. Miss. Conf., 10

Tenth District. Bishop Fitzgerald.
Louisville Conf., Campbellsville, Ky., Sept. 31
Ala. Conf., Enfield, Ala., Dec. 7
S. Ga. Conf., Columbus, Ga., Dec. 14
Florida Conf., Ocala, Fla., Jan. 4

CONSUMPTION CURED.

An old physician, retired from practice, had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints. Having tested its wonderful curative power in thousands of cases and desiring to relieve human suffering, I will send free of charge to all who wish it, this recipe in German, French or English, with full directions for preparing and using. Sent by mail, by addressing, with stamp, naming this paper, W. A. NOYES, 820 Powers' Block, Rochester, N. Y.

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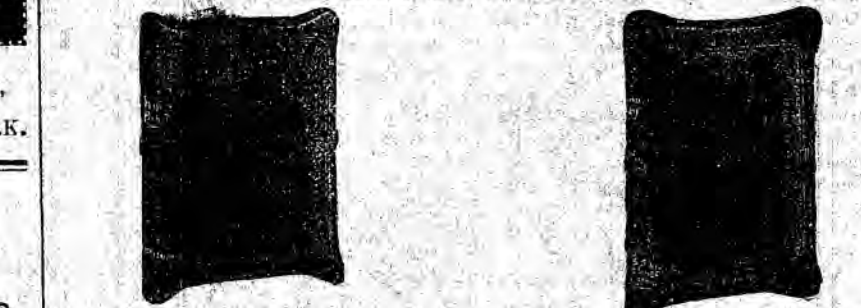
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