The Arkansas Methodist.

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

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

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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 to am't of 75 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.

THE PREACHER'S PAY. NO 2.

All good work is costly work. This is recognized as true in every department of material life. A cheap carpenter is not a good carpenter. Good work costs. Whether it be a book-keeper, engineer, lawyer, doctor or laborer, this is true. Men competent to do good work command and receive good pay, and this is recognized as right. But there is a deeper principle in it than mere right. He who is willing to do good work is willing to do hard work. There must be an unstinted outlay of time, strength and thought; for good work cannot be done thoughtlessly. The outlay of strength, time and thought to produce good work is costly. It is an expenditure of human life. It is the living sacrifice upon the altar dedicated to work. Those to whom this service is rendered ought, in common honesty, to pay for it. To take a man's labor without returning an equivalent is to defraud him of his right.

The idea seems to pervade society that every man has a right to his pay except the preacher. He alone must render a gratutious service. It is all right for a doctor to charge $100 for a surgical operation, a lawer to get $500 for a speech, a barkeeper to take in $250 a day, a merchant to become a prince, and a railroad or bank president a bloated bondholder, but the preacher must work for bread and clothes, and others must be the judges as to the quantity of food and the quality of clothes. Is not a man's labor just as valuable who is trying to save a soul from hell as his is who is trying to save his neck from the hangman's noose, or his body from penitentiary stripes? Is he not as worthy of pay who is unselfishly laboring to lift humanity as he is who goes to Congress? Is he worth less who keeps men out of jail than he who keeps them in? Is it any less a service to teach the science of immortality than to pitch base ball? Nobody complains because Ingersoll gets $200 a night for ridiculing religion, but because Sam Jones gets $1,000 for a week's work he is a hypocrite.

Worldly wisdom would dictate that the preacher be paid. The Gospel is worth immensely more than it costs. It inspires industry, promotes sobriety, evolves values to property, gives security to life, property and liberty, makes education and culture possible, and founds and fosters schools. The man who is willing to take the benefits of the Gospel but yet is unwilling to assist in maintaining it, has some lessons to learn in common honesty. One of our preachers was sent to a region where there had been no preaching. During the year God gave him a great revival. Returning to the circuit the next year, a planter who professed infidelity presented him $10, saying, "I do not believe the Bible, but you began preaching and had what you call a revival. Before you came I could not raise any hogs, my neighbors stole them. But since your meeting I have not lost any. And while I have no faith in religion, I give you this to help keep the peace." Religion is the great conservator of public morals. It is worth more than sheriffs. It is the great party of retrenchment and reform. It reduces taxes. To get a man thoroughly religious is to get a guaranty that he will obey the laws, pay his debts and be at peace with his neighbors. "Faith cometh by hearing. But how shall they hear without a preacher? And how shall they preach except they be sent?"

J. R. MOORE.

Pine Bluff, Ark.

REPLY TO MAYOR LUSK AND PROF. DROKE.

J. T. Lusk, Mayor of Fayetteville, in the Little Rock Gazette and Prof. G. W. Droke of the A. I.U. in THE ARKANSAS METHODIST of Oct. 6, each over his own signature vented his spleen in an attack on me, because in my article headed "A Two Weeks' Vacation in Fayettville," I gave utterance to the following truths in regard to the State University: "A boy at all disposed to be wild has every facility to be so in Fayettville. The truth is, the boys outside the college walls are under no moral restraint. On Sunday they are at full liberty to go where they please—not required to attend Church or Sunday-school, and the consequence is "scrapes" are numerous, blind tigers and other evils are largely patronized."

Now let us see if the facts will justify the foregoing. If untrue, "Lay on McDuff;" I am ready to receive all the opprobium and maledictions his Honor, the Mayor, the learned Prof. and the aggrieved citizens can heap upon me.

Now as to the facts, his Honor says: "There is not a blind tiger in Fayetteville, and was not when Dr. McLauchlan was here. As one whose sworn duty it is to ascertain the facts, I assert most positively that such is the case." Now this semi-official statement from his Honor would, unchallenged and disproved, place me in a truly unenviable position, and brand me as a vile calumniator and liar. But an unexpected witness appears on the stand, being no less a personage than his Honor's confrere, Prof. G. W. Droke. Hear the Professor's honest, candid statement: "I shall not deny that whisky and beer are sold here. I think anybody, who does not hesitate to swear a lie (and there are many of them) can get liquor here as much as he wants and whenever he wants it, at three or four places in our city."

I can conceive of no stronger language than the above to effectually disprove his Honor's statement, and completely vindicate my statements. But alas! for the Mayor: how pitiable his case, how lamentable that any man honored by his fellow citizens to position of honor and trust, should so far forget his position in society, his duty to his God, to his constituency, as to give public utterance to statements so utterly at variance with truth.

The most potent factor to excite the wrath and indignation of the Mayor being thus effectually disposed of, I turn my attention to Prof. Droke, who says: "The Doctor's communication would lead one to believe that the people are making no effort to prevent the sale of intoxicants," &c. Now, there is nothing I have written from which such a deduction can be drawn. On the contrary, I know that the moral and religious element of Fayettville deeply deplore the existing state of things, and have sought in various ways to remedy the evil, even to the buying out of one blind tiger establishment, paying I am told $500 in excess of what it was actually worth, but not till after the keeper of the aforesaid blind tiger had set the law at defiance; and when a public meeting of the citizens in favor of law and order was held, the city attorney publicly stated "It was impossible to convict him," then the purchase was made. It is not because the better class of citizens are not willing and anxious to suppress blind tigers and other evils, but because of their inability that I wrote: "Boys disposed to be wild have every facility to do so at Fayetteville." It could not be legitimately inferred from anything I wrote that "the citizens and Faculty are entirely indifferent to the moral training of the young men," &c. On the contrary, I believe most of the Faculty are high-toned Christian gentlemen and with the good citizens greatly deplore the conditon of things as they exist.

It is admitted that "the students are not compelled to attend Church on Sunday." This admission is of itself sufficient and no farther evidence is necessary to prove, that on Sunday at least they are under no moral restraint outside the college walls, however, much they may be "invited" to attend Church and Sunday-school. The average boy will prefer going elsewhere, and while some will attend Church and Sunday-school many will avail themselves of the liberty the day affords and spend it in idleness, sinful and vicious amusements, and numerous "scrapes" are the result. I am aware there are many good boys and girls and noble Christian young men, students of the A. I. U., some of whose acquaintance I formed during my pleasant visit in that city; but they are those who are found on Sunday at Sunday-school and Church, boys and young men who have strength of character sufficient to resist and overcome evil influences, and are not led astray by wicked associates and led into haunts of vice and sin.

I want here to enter my protest against the Mayor and Professor's charges of sectarian bigotry contained in my article, and defy them to point to one word in my communication, savoring the least of a desire to build up Methodism or Methodist schools. My principal object in writing the article published Sept. 15th was in answer to a promise made you, Mr. Editor, to write an account of my trip and visit, and to express through your paper the pleasure I enjoyed during the two weeks' vacation, through the courtesies shown me by the President and Professors of the A. I. U. and others whose acquaintance I formed, and to voice the sentiments I heard expressed by many while there of the demoralizing effects of bling tigers and other evils, on the character of the boys of the A.I.U., the lack of moral training and Sunday restraint, &c. But by no means did I seek to build up Methodism at the expense of the A. I. U., and again I call for the proof.

I concede to no one a greater love for all the girls and boys of Arkansas than I have. I want to see them educated, but education of the mental faculties without moral culture will, as it always has done, prove a curse instead of a blessing. For that reason I advised parents to send their children to a Denominational school—not a Methodist school—where they are always under the watchful care of godly men and women, competent instructors not alone in the literary curriculum of the college, but equally qualified to train them morally and religiously, so when they are prepared to take their degree, are ready to take honorable positions in society and to wield an influence in upbuilding and elevating the standard of morality and religion in the communities wherever their lot may be cast.

In my former article, I stated nothing, but what I saw for myself and heard from the lips of men and women whose characters for truth and veracity are above reproach. I made no charges against anyone, simply stated facts, letting the truths speak for themselves, leaving to a discriminating public to fix the responsibility upon the shoulders of those to whom it rightly belongs. I regret exceedingly the necessity compelling me to write this artice; but if it will serve to arouse the Faculty of the A. I. U. to a more systematic supervision over the morals and habits of the pupils, and stir the citizens of Fayetteville to more active, persistent efforts towards the suppression of the liquor traffic and kindred evils, I shall rejoice and feel my labor has not been in vain.

J. MCLAUCHLAN.

Hope, Oct. 14.

A recent bulletin of the Census Bureau furnishes some suggestive statistics with regard to juvenile reformatories in the United States. On June 1, 1890, 14,846 persons were confined in such institutions. Of this number 3,311 were males, 1,525 negroes, 3,192 were of foreign parentage, and of 2,214 one or both parents were unknown. New York has the largest number of this class —3,675, and Ohio comes next with 1,529. But many States are not represented at all in the bulletin, and the total number of young people who have taken their first steps in crime can only be roughly approximated. More than 3,000 are put down as incorrigible. Nearly one-half the offenses are against social order.—Central Advocate.

THE COLUMBIAN CELEBRATION.

The celebration of the discovery of America four hundred years ago very naturally brings into view the man whose name is emblazoned on the roll of fame as its discoverer. The magnificent results of the act which unveiled a continent previously hidden from the eyes of the civilized world beget an intense curiosity to know all that may be known of the man who was the chief instrument in bringing about what Mr. John Fiske describes as "a unique event in the history of mankind. Nothing like it," he well says, "was ever done before, and nothing like it can ever be done again." Looking at what our continent now is, and at the influence the powerful peoples now dwelling on it have had on the ideas and political history of the Old World nations, one's imagination is apt to be stimulated into the illusion that its discoverer, Christopher Columbus, must have been a man of the highest intellectual grade and of very exalted character. The glamour of its greatness is upon him and predisposes men to rank him high among the heroes and master minds of the dead past.

Justice is as much a duty to the memory of the dead as it is to living men. One does well, therefore, in studying the deeds and life of Columbus to give him full credit for all his excellencies and to detract nothing from his merit as a discoverer. But it is also fitting to respect the truth of history and to avoid that weakness in hero worship which, by palliating the meannesses, concealing the vices, and overestimating the praise-worthy deeds of its idol, violates the law of truth and creates an image, not of the real man, but the fancy of an unbalanced and misguided imagination. This weakness is apparent in the estimate of Columbus by De Longues, a French writer, who portrays him as a saint, and by our own Washington Irving, who pictures him as a hero of the noblest type. On the other hand, an American some years ago did him rank injustice by making him little else than "a driveling scamp." Every right minded student will avoid both these extremes and strive to think and speak of him as he really was.

Scientific treatment of historical documents by such writers as Fiske, Winsor, Edward John Payne, of University College, Oxford, and other historians, has brought the deeds and character of Columbus into tolerably clear light. By comparing their writings with those of his apologists and fulsome eulogists, one may find his way to the conclusion that Columbus, though neither a genius nor a saint, was yet gifted with uncommon talent, with strong scientific instincts, and with an almost inexhaustible energy. But one will not find convincing evidence in his life of great intellectual superiority. Had he been the originator of the idea of the possibility of reaching Asia by sailing west, that concept might have been accepted as evidence of profound intellectual insight based on sound scientific knowledge; but the fact that this concept had been discussed by philosophers from Aristotle to Paolo Toscanelli, the Florentine astronomer, is historically certain. Hence in the life time of Columbus the idea was, as Fiske puts it, "in the air" all over Europe. Precisely when and from what source Columbus learned it is not known. But when it did enter his thoughts it took full possession of his mind. The practical tendency of his intellect showed itself in his purpose to test its truth. He dwelt upon it continually until it absorbed him and moved him to devote his life to its realization. This purpose was greatly intensified by what he learned through his correspondence with Toscanelli of Marco Polo's extravagant descriptions of the boundless riches which that adventurous traveler claimed to have witnessed in Cathay (China), India, and Cipango (Japan). Having spent his life on the sea, from his fourteenth year until he reached the years of manhood, Columbus's nautical experiences and daring disposition doubtless contributed much to the formation of his purpose. It probably seemed to him the most natural thing imaginable, and by no means a risky experiment, to ascertain by sailing westward whether Asia could or could not be found in that direction. Be this as it may, it is certain that this purpose became the dream of his life, the stimulant of his long pursuit of means by which to make the great experiment, and the source of that sustained enthusiasm by which he won others to the support of his enterprise. It was the expression of an indomitable will, which concentrated all his mental powers on the achievement of a great object. And it is in this feature of his character, and not in the quality of his intellect or the moral purity of his conduct, that one must look for evidence of our discoverer's greatness. In short, the key to the one great achievement of his life is in the strength of his self-devotion to an idea which was the commom property of many minds greater than his own.

To judge clearly of his indomitable strength of will one needs to note the obstacle he had to overcomes and the meagerness of his resources. Who and what was Columbus at that time? He had no ancestral prestige, no wealthy relatives, and no influential patrons. His early education had been limited to the little knowledge he had acquired at a school supported by the wool carders of Genoa, to which respectable, but by no means influential, craft his father belonged. His life since his fourteenth year had been mostly spent on the sea. Albeit, as is supposed by his biographers, he added to his knowledge by diligent reading while in that calling. After quitting the life of a mariner, concerning which many uncertain traditions are on record, he supported himself by making maps and charts, first in Genoa, and then in Lisbon. When thirty-seven years old he had married a lady of good position in Lisbon. Her father's papers appear to have either begotten or revived his concept of reaching Asia by sailing westward. Through her he had obtained an introduction to Toscanelli, whose correspondence stimulated, if it did not give birth to, his great purpose. But he was still a poor man. How, then was he to obtain means to test his idea? Nothing less than governmental resources could suffice to provide the three ships provisioned for twelve months which he deemed indispensable to what most men regarded as a desperate adventure.

But would the King of Portugal, in whose capital he was living, heed the plea of a poor map-maker, who at best was but an adventurer in his kingdom? He would try. The king's councilors, regarding him as mere visionary, at first ridiculed his proposal. He persisted until the the king consented to furnish the three needed ships. But Columbus, looking chiefly, as it seems, to his own personal interests, demanded such extravagant rewards and honors if he succeeded, that the king refused to promise them. Then, his wife being dead, he quitted Portugal and went to Spain, hoping that Ferdinand and Isabella would be more liberal.

He is now fifty years of age and in debt. Can he gain access to the proud and magnificent court of Spain? He will try to see and convince Ferdinand and Isabella that Spain will be greatly enriched by aiding him to make his desired experiment. But these monarchs are at war with the Moors. Their councilors mostly laugh at his idea as a wild and baseless dream. But he persists year after year, endures rebuffs patiently, if not meekly, from 1486 to 1492, when the Spanish monarchs yield so far as to ask his terms for conducting his proposed expedition of discovery. Again his demands are those of a proud, avaricious man, and are haughtily refused. He leaves the court resolved to present his scheme at the court of France. Unwilling to give France the opportunity of winning reputation and colonizing a distant territory, Queen Isabella sends a messenger to bring Columbus back, consents to his exorbitant demands, and provides the three required vessels. The adventurer's dogged and enthusiastic persistence through several years had overcome at last, and on Friday, Aug. 3, 1492, he stands proudly on the deck of his flagship, the Santa Maria, with the Pinta and Nina also under his command, and sails, filled with the hope of a great future, out of the Spanish port of Palos into the broad Atlantic. Ten weeks later—on Friday, Oct. 12—he lands on the shore of Watlings Island, supposing himself to be in an archipelago off the eastern coast of China. Unwittingly he had discovered an outpost of our great continent instead of the eastern coast of Asia, which had been the image of his dreams.

After discovering other islands in the great West Indian Archipelago, he returned to Spain, where he became the recipient of great honors, and was the hero of the hour. A few months later he sailed from Cadiz the proud commander of seventeen ships and fifteen hundred men. He was now the recognized admiral of the ocean, viceroy and governor of all that he had discovered and that he might yet discover. But he was then at the apex of his greatness. Lacking in the rare gift of administration, the colonists were unsubmissive to his authority. His treatment of the Indians was cruel. He enslaved the unhappy creatures, and sent them to Spain to be sold in the markets of Seville. He discovered more islands, returned to Spain, then made a third and even a fourth voyage to the scenes of his discoveries. But his prestige was lost. The value of his discovery, not being apparent in much gold and pearls, was not fairly estimated by either the Spanish court or nation. The magic of his name soon became a thing of the past, and in 1506 he died unnoticed at Valladolid.

That Spain was in some measure ungrateful in permitting Columbus to end his days in neglect and obscurity, is sufficiently obvious. His discovery, though its worth could not be fairly estimated at the time, had in it the promise of great advantages to Spanish power and wealth. Her authorities ought not to have suffered him to die unnoticed. Their fault, however, is mitigated by the fact that her fallen hero's character was largely chargeable with the failure of his administration. Nature had given him qualities which fit men to explore the seas, but she had not endowed him with those higher qualities of mind which are needed in those who aspire to be leaders of men. Not fully knowing himself, Columbus in demanding the position of viceroy and governor, asked for offices for the duties of which he was not qualified. Hence his failure as an administrator was a foregone conclusion.

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—N. Y. Advocate.

REV. A. W. JONES, D. D.

At a meeting of the Trustees of the Memphis Conference Female Institute, Jackson, Tenn., on September 15th, 1892, the undersigned were appointed a committee to draft suitable resolutions expressive of the sense of the Board on the death of the Rev. Amos W. Jones, D. D., the venerable president of this Institution, and beg leave to report as follows:

A graduate of Randolph-Macon College, Va., he worthily wore the diploma of his *alma mater*, and during all his eventful career as an educator he "wore the white flower of a blameless life," and rode into the ranks of the silent dead clad in the shining garments of a Christian gentleman. Beloved, honored, revered and respected, he has sunk into silence and death. While dead his works do follow him, for all over this land noble women point to him as their preceptor, educator and spiritual father. Therefore be it

Resolved, that in the death of Rev. Amos W. Jones, D. D., this Institution has lost its worthy and honored President; the cause of Christian education a firm friend and advocate; the Church an exemplary member; the community an enterprising and upright citizen; his friends one that was faithful and true, and his family a loving and tender man.

Resolved, that these resolutions be spread upon our minutes, furnished our Church and city papers, and the family of our beloved brother.

S. D. HAYS, Chairman.
J. H. DUKE,
CLIFTON DANCY, } Com.

HISTORY OF METHODISM IN ARKANSAS.

Prof. W. C. Parham of Galloway College wrote, Oct. 10: "I had the pleasure a few days ago, of reading some of the proof sheets of Bro. Jewell's History of Arkansas Methodism, soon to be issued from the press. His descriptions are vivid and attractive; his methods of arrangement are judicious and his selections in presenting biographical items, the best I've seen in a work of that sort. The book deserves a ready and large sale, and will be read and reread by thousands of our people. The work is opportune, a great many of the "facts," I know to be facts, and the style really first-class."

General Booth has 380 men, mostly broken-down drunkards at one time, working on his farm a few miles out of London, and they are described as a decent, industrious, useful and enthusiastic lot of people now. The General certainly has the faculty of mixing much practical sense with his religion. It is not enough, by any means, to persuade the inebriate to quit his cups. The work of reformation has then only begun. He must be provided with a manly way of earning a livelihood.—Zion's Herald.

ARKANSAS METHODIST.

THURSDAY, OCTOBER 20, 1892

A STEWARD SPEAKS.

DEAR BRO. BENNETT:—Please allow me space in THE METHODIST to say amen to the timely articles of our beloved pastor, Bro. M. M. Smith, on the question of the support of the ministry. And as the present Conference year is coming to a close, how many of our laymen have read and thought of these articles and suggestions contained therein? Our preachers have their faults—who have not—but my dear brethren, have you ever considered for a moment, the countless faults of your own life?

I ask my fellow stewards to get THE METHODIST of Sept. 22, 1892, and if you have read, re-read Bro. Smith's contrast in the two fourth Quarterly Conferences, and then ask yourself which of these will your pastor experience this fall? Dear brethren, how much did you agree to pay your preacher at the commencement of the year, and how much are you going to fail to comply with that obligation? You agree to pay that farm hand $15 per month, for four months or $60 for the season; did you pay it? You promise to pay that salesman per annum $600; do you pay it? You get in trouble with your neighbor and going to law with him, promised to pay a lawyer $50 to prosecute your case; did you pay it? If you did not I dare say they sued you in the courts and made you pay it; if they did not, they should have done so.

Now to the point. Are we not as much obligated, under God, to pay our preachers every cent of their salaries, as we are to pay our farm hands, our clerks in stores, our doctors or our lawyers? Did you ever think on these matters for a moment, and at the same time ask God to shine into your hearts the true light of Christian giving? Brother, how much do you pay for the support of your pastor? But some will say, 'we promised to pay our preacher four, five, six or perhaps eight hundred dollars' salary but he is not the man we thought he was; he has not preached to suit us or he has not visited as much as he ought, or times are hard and therefore we cannot pay him.' O dear brethren, have we any such persons in the White River Conference?

I read a letter a short time since from one of our preachers, a very worthy man and a good preacher, in which he said his salary was $600 and about half that amount had been paid, in ten months. And that is not all, Mr. Editor; he said he was not out of debt, that he always lived on his salary, be that little or much. And now I want to ask the question how a man with a family, living in town—for this preacher lives in a town—can possibly live on that salary? And I have no doubt that we have within our bounds pastors, who have not to this date received one hundred dollars for their services during the year. Brethren, think of these things and if you will not pay your preacher, do not keep him; turn him off and let him go at something at which he can support his family. We have the best preacher in the Conference and we will pay his full salary, but we would do that if we would not speak to him on the streets when we met him.

Now brethren, think of these things and see that your preacher's salary is paid in full before he starts to Conference, and he will go with a glad heart, more determined to do work for the Master. And you will feel better prepared for the trials of life, live as long, die just as rich, go just as straight to heaven and sit just as high up on the throne of God. Think!

C. M. ANDERSON.

Jonesboro, Oct. 10.

REVIVALS IN NORTHEAST ARKANSAS.

DEAR DR. BENNETT:—It has been my recent pleasure to make a second visit to the charming little town of Vanndale, and spend a week with our faithful and successful pastor there, Rev. J. H. Anderson. This makes the third meeting I have passed through with Bro. Anderson, and I will now say I have never spent time more pleasantly with any brother. Bro. Anderson is a true, good man with an excellent wife, and a splendid people to serve. They know how to make a visiting brother feel at home and happy among them. Bro. Anderson's success here has been phenomenal; 123 have been added to the Church at Vanndale, and Harrisburg, and our Church property has been greatly improved at both appointments. Bro. Anderson is truly a man of great push in the work; hence, the success.

We are now in the midst of a great revival at Wynne. This is a live little town at the junction of the Bald Knob, and Knoble branches of the Iron mountain R. R. It has had the reputation of being one of the toughest places in the bounds of the White River Conference, but under the faithful leadership of Bro. E. C. Castleberry, our pastor here, the little band of workers, mostly women, have reached a great victory. Fifty-six have already been added to our Church, and the work goes on. The whole town and country round about are stirred as never before. Strong men come to the altar, get down on their knees, profess religion, shout the praises of God, and then join the Church and go to work for God, and just keep shouting. Glory to God for such victory. The end is not yet; 6 conversions, with 5 additions to the Church last night. Bro. Castleberry is in great favor with his people. He is every way worthy of their appreciation and love. His good wife is quite sick. Let the Church pray for her speedy recovery. I notice through THE METHODIST that our dear Bro. Kelley of Forrest City is transferred from the White River to the Western Conference and stationed at Kansas City. Keley is a dear good man, and our brethren here will miss him much. May the Lord go with him to his new field. He has closed a very successful ministry of four years in the charge he leaves and it will take a strong man to fill his place here. Forrest City is a splendid charge. We witnessed a wonderful revival there a few weeks ago. May the Lord prosper the work more and more in this growing field. But I have already written more than I had expected. Will send you occasional notes. And will work for THE METHODIST.

Yours fraternally,

E. G. KILGORE.

Wynne, Oct. 12.

THE WOMAN'S TEMPLE.

Miss Frances E. Willard, Chicago, Ill., writes: We have never made an appeal through your columns for the greatest of our enterprises, the Woman's Temperance Temple at Chicago, now about completed and declared to be the most attractive business building in the world. Besides being the headquarters of the World's Woman's Christian Temperance Union, the National Woman's Christian Temperance Union and the Woman's Temperance Publishing House. it is also used as a banking and office building, four of Chicago's largest banks having their quarters in it. The rent roll from the building already amounts to $140,000, although it has only been occupied since the first of May. When it is entirely filled; which we expect will be within a year, its rental will be something over $200,000 annually. The Temple has a frontage on La Salle street of 196 feet and is thirteen stories high. It contains a beautiful memorial hall on the ground floor. Here every day in the year will ascend prayer and supplication for the salvation of the drunkard, and the speedy overthrow of that traffic which is the world's greatest curse. Within its sacred precincts the wanderer far from home, amid temptation will find its doors ever open, with motherly and sisterly hearts and hands ready to help and lead the erring to Him who can save to the uttermost.

The capital stock of the Temple is $600,000; we are using every effort to gain possession of the entire stock, for, of course, those who own the stock receive the income from the rentals and are the true owners of the building. We are glad to say that through gifts from our white ribboners and the sale of Temple trust bonds, Mrs. Matilda B. Carse and her Board of Trustees now hold for the National Woman's Christian Temperance Union $275,000 worth of stock, almost half of the entire capital.

The object of this letter is to ask your influence and help for the Woman's Christian Temperance Union, which has done so many helpful things for every temperance paper in the land, always showing a sisterly spirit of good will to all ventures, journalistic and otherwise, that promised help to the temperance reform. We believe that the editor will be willing and glad to print this letter. We wish to ask if there are not scores and hundreds among the readers of this paper, who will be glad to send one dollar to Miss Esther Pugh, Treasurer of the National Woman's Christian Temperance Union, the Woman's Temple, Chicago, as a token of their interest in this great movement whereby the World's and National Woman's Christian Temperance Union have a beautiful home for their work and a prospect of such sure income from rents as shall enable them greatly to enlarge and strengthen the movement which is now extending, not only throughout our own land, but to every corner of the civilized world. A dollar is but little for any one of us to give, while the aggregate of these small gifts, if promptly sent, would make the Temple our own before the National Convention meets in Denver, Colorado, October 28, 1892.

It is a moderate request that I make here and now, but it represents purpose and power for the great society which must have, not only a name, but a local habitation; not only an inward spiritual life, but outward form and substance. The world has never had an object lesson in philanthropy that appealed so strongly to the eye as this noble pile standing on one of Chicago's most notable streets, not a stone's throw from the Chamber of Commerce, and capable of bringing in such a noble revenue. This, however, can not be done until we own all the stock. Will you not, good friend and brother, earnest-hearted white ribbon sister, whoever you may be, purchase a postoffice order for one dollar the next time you have opportunity, and let it go in to swell the constantly deepening current of that money power which must be an element in every good cause, as well as every evil undertaking on the face of the earth? The touch of that fabled King, Midas, turned everything to gold; give us this little wedge of gold, and we will turn it into everything good for the great reform that means purity and patriotism, progress and prohibition, health and happiness.

EPWORTH LEAGUE.

TOPIC FOR OCTOBER 23.

THE DIVINE SHEPHERD

(Psl. 23.)

That we may get some new light from this comforting Psalm, it may be well for us to know something of the old time shepherds in the East. As far back as Gen. 4:2 we find this occupation being followed by Abel and as men began to increase their flocks increased, which was their principal wealth, and were watched over by their sons, daughters and hired servants; but these hired shepherds were not looked upon as being worth much in the bettering of the country. They were truly menial servants. As in those days so in our time we find Moseses and Davids springing from the lower walks of life. The "upper ten" with all their social, intellectual and spiritual advantages are giving very few strong men to our country. It is the boy from the plow and shop that looks upon life as something more than a show and uses it to benefit himself in helping others. God give us men.

These shepherds received special honor in being shown the birthplace of our Savior, Luke 2:8-20. What an honor to be given the privilege to make known abroad the tidings that a Savior is born into the world!

Some of the herds of sheep and cattle consisted of as many as 10,000 head and were guarded by a chief shepherd and his assistants. There were two classes of shepherds, those who led a wandering life and the others who lived in one place and tended land in addition to minding their flocks; hence, the former had to move at times from one field to another. These public fields were wide and covered with a beautiful verdure. In them were frequently small hills or large rocks from which the shepherds could watch the flocks as they moved about. Some of the most fertile of these fields were on the east and south of Palestine. They were best for feeding in the winter and spring, but in the summer these desert places would dry up and force the shepherds to lead (they never drove) their flocks to the hills and mountain streams. Here when other places were parched "a table was prepared" for the hungry sheep.

The monuments found of the shepherds show that the Egyptians held them in very low esteem, but notwithstanding this the true shepherd was much loved by his flock, any one of which when called by name, would run at once to its master. How appropriately then are Jesus and other gospel characters called shepherds of the flock. They would even give their lives for the sheep, Jno. 10:1-18. Paul calls Jesus the great Shepherd of the sheep, Heb. 13:20.

With these few hints we can understand readily "The Lord is my Shepherd." Of course this illustration was much more vivid to the minds of the people in David's time than to ours and for this reason we go back to learn something of the customs of the day when David wrote.

The Psalm appears to be a thanksgiving of the Israelites for their redemption from Babylonish captivity. Truly they walked through the valley of the shadow of death. In the midst of their enemies a table was prepared and their cups ran over with the wine of gladness. After being thus blessed for such a long and trying period David says, "Surely goodness and mercy shall follow me all the days of my life and I will dwell in the house of the Lord forever."

J. M. W.

Sour Eructations, fullness after eating, with disinclination to exertion of body or mind; irritability of temper, general weariness and debility are speedily removed by the use of

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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 Tastless 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.

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

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ARKANSAS METHODIST.
THURSDAY, OCTOBER 20, 1892

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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.

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SUNDAY SCHOOL REPORT.

Following is report of the M. E. Church, South, Sunday-school at Mulberry for quarter ending Sept. 25: Total No. enrolled, 79; av. daily attendance, 43; No. teachers, 5; No. officers, 4.

Names of pupils who have read a chapter every day in the week and committed a verse to memory every Sunday, with number of days perfect: Mamie Porter, 8; Ettie Porter, 5; Annie Hawkins, 6; Stella Hawkins, 7; Rutha Randolf, 4; Bonie Bledsoe, 3; Myrtie Hawkins, 2; Bertie Randolf, 7; Mary Bledsoe, 4; Ellie Bledsoe, 4; Lue Johnson, 3; Lilion Koble, 5; Lucy Hight, 6; Annie Harper, 4; Amanda Russell, 2.

S. F. PORTER, Supt.

Oct. 3.

ARKANSAS CONF. NOTICES.

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

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

W. B. JOHNSEY.

Bentonville, Ark., Oct. 1.

"Handsome is that handsome does" and if Hood's Sarsaparilla doesn't do handsomely then nothing does. Have you ever tried it?

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.

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.

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FIELD NOTES.

EL PASO C'T.—The year's work will soon be closed. It has been a pleasant and busy year. The Lord of Hosts is still with us and the God of Jacob is our refuge. There has been quite a number of professions and 60 have been added to the Church. The meeting at El Paso resulted in several conversions and 15 additions to the Church. The spiritual and moral status of the community is improved. This is a pleasant and healthy place. You shall hear from me again giving some items of interest of this good section—not to boast, but to give some facts as I see them. Yours in love,

J. A. PEEBLES.

HAMBURG C'T.—Bro. Raiford has just closed his protracted meeting at our Church, Macedonia. It was one of the best I ever attended; the Church was wonderfully revived. On Wednesday we had an 'old time' experience meeting and I never saw a larger number testify for Jesus. Oh, it was good to be there, for Jesus was in the midst. There were 9 accessions to the Church. Bro. Raiford has had good meetings at every appointment on his work; he has held 8 and results as follows: 70 or 80 conversions and accessions to the Church and 30 infants baptized to date. We all love him and pray that he may have many souls for his hire. I know he has done his part in warning sinners to "flee the wrath to come." May God bless him with long life to work for Jesus, is the prayer of one who loves him in Christ.

LAURA F. CROW.

GENOA C'T.—We held our camp-meeting at Liberty camp-ground, Genoa circuit, beginning Sept. 30 and closing Oct. 9. The meeting was commenced under very unfavorable circumstances, there being but one tenter on the ground the first night, and never more than four tents occupied at one time during the whole time. We did not have enough preachers to be in the way of the people working. Rev. W. W. Mills came Saturday and staid till Thursday morning. He is a faithful and efficient worker. Rev. G. S. Sexton came and preached twice for us. Rev. J. D. Goodson, local preacher, preached once. We closed Thursday night to come together Saturday morning again to hold our 4th Quarterly Conference. Rev. G. M. Hill, our P. E., was present, held my Conference, and preached to the delight of those who love good earnest preaching. We had no less than 20 conversions and 12 joined our Church. Some more will join, and some will go to other Churches. A number of backsliders were reclaimed, and some of them were indeed away back. All things considered, it was a gracious revival.

B. F. SCOTT, P. C.

Genoa, Oct. 10.

MILLINGTON C'T, MEMPHIS CONF.—Having been blessed by having THE ARKANSAS METHODIST come weekly since Conference, I want to say to all preachers and stewards in all Southern Methodism, you can make no better investment than to take THE ARKANSAS METHODIST year in and year out. I have had it this year, think it will have to make many advances in its price before it ever gets off my paper list. God bless THE METHODIST. We have formally closed out our series of protracted meetings, but bless the Lord the good work is still going on. Our meetings resulted in about 65 conversions and 51 additions. Many backsliders were also reclaimed. We were favored during the series by being assisted by Rev. H. H. Tolley, P. C. of the Revrie C't and W. T. Elmore, P. C. of the Randolph C't; and Rev. C. H. Adkins of the Brighton Mission also came over into Macedonia and helped us. Rev. J. G. Williams and J. H. Willis, two L. P's also rendered valuable service. Rev. W. A. Cook of Mt. Zion and Bethenal also came down and helped us a day or two. Rev. Chas. A. Coleman came from Lynneville, Ky., and took an active part in our camp-meeting. The Lord came with all our help and that to own and bless.

When we came on the circuit it was no circuit, but fragments of a circuit and a mission organization was speedily effected, and now we are a circuit in earnest. We contemplate having a parsonage next year; have built one of the neatest little churches in Shelby county outside of Memphis, worth at least $1,800 and have repaired our other churches. So that when our successor comes he need not come imagining that he is left by the Conference, but that he is favored with a good people, good country and a good work. We have made considerable progress with our collections, and if every circuit in the Memphis Conference comes up with their collections like this circuit all will be paid without the least deficit. We boy preachers are all proud of our work, our people and especially our P. E., Rev. Dr. R. H. Mahon. May THE METHODIST have an extended circulation and live long to bless its readers.

J. W. JOYNER, P. C.

EVENING SHADE C'T.—The Lord has most powerfully revived his work in this charge. We have held 5 protracted meetings; many have been converted and added to the Church, and the entire membership has been greatly revived. Never for many years has there been such a religious awakening at Evening Shade. On Friday before the third Sunday in Sept. we began a meeting here which lasted 13 days and resulted in 50 conversions and 56 accessions to the Church. Many of the most prominent citizens of the town and vicinity as well as many of the most promising young people were converted and joined the Church. Bro. J. M. Cantrell, Agent for Quitman College, was with me and did all the preaching, and how well he did it is fully demonstrated by the results. He made many friends while here, whose prayers will follow him wherever he goes.

On Sunday night after the meeting closed we administered the sacrament, and I am sure there were more communicants than I ever saw at one time before. Truly salvation's rolling on.

W. S. SOUTHWORTH.

Evening Shade, Oct. 8.

KINGSLAND C'T.—We have just closed a gracious revival at Grace Church. It was largely attended notwithstanding it was a busy time. The Church was thoroughly revived and 5 added to her marching hosts. This closes the protracted meeting season with us this year on Kingsland C't, and the people seemed to believe the best wine had been reserved until the last. This is our third year on this work and in many respects it has been the best year of the three. These are a noble people and the preacher whose lot it may be to serve these people another year will find that the lines have fallen in pleasant places.

F. N. BREWER, P. C.

Kingsland, Oct. 8.

HAYNES C'T.—We have had a good meeting at Haynes; 15 conversions, 10 joined our Church and 5 joined the Baptists. We had a revival—all felt it. One night the congregation would not leave for some time after they were dismissed. Bro. Cryer was with us and did all the preaching. When he blows the trumpet it gives no uncertain sound. He is a faithful, earnest, zealous preacher. God bless him. Some of the members of the Baptist Church worked faithfully; so with some of the members of the Methodist Church. God bless them all.

Yours truly,

THOS. WHITAKER.

Haynes, Oct. 9.

MARTINVILLE C'T.—Our 4th Quarterly meeting is just over. Rev. D. J. Weems, our beloved P. E., was with us at every Quarterly Conference, presiding and preaching with ability. He is in favor with his people. The Church is in good working order. We have just finished our work as to our protracted meetings for this year; have had revivals, conversions and accessions at every point on the work; 62 conversions, 38 accessions and more to follow. To God be all the glory. Everything is moving along smoothly, except collections—these behind on all lines, but we hope to do better as the cotton opens. We have confidence in our people and have learned to love them. Some of them are very faithful workers. The local preachers have been exceedingly faithful; to them I am much indebted. Rev. A. C. Ray of Springfield C't was with me in three of my meetings, preaching to the delight of all. THE ARKANSAS METHODIST is not forgotten; I have the promise of several subscribers and will get them when they get the money. Our people are anxious for it.

J. E. SUTTON.

Martinville, Oct. 8.

CHERRY VALLEY.—I desire to express through the columns of THE METHODIST my sincere gratitude to the citizens of Cherry Valley, Cross Co., for the great kindness extended to me for the last sixteen days and nights, and for presents received, especially a suit of neat clothes from the ladies, whom I shall ever remember with the kindest feelings.

The meeting is still in progress. Bro. Ritter, P. E., will be here today. Quarterly Conference tomorrow. God has graciously revived the Church and converted about 20 souls; the interest is still increasing. Bro. Blakemore is a graciously good man. May God bless him and his more abundantly. They have a very neat church in this place and in the near future they hope to free it from all embarrassments.

J. H. PORTER.

Cherry Valley, Oct. 10.

POTTER C'T.—Began a meeting at Cove Friday night after third Q. C. closed; had a good meeting; 12 accessions to the Church and more to follow; have held two meetings since. The last at Mt. Fork. Bro. Williams did nearly all the preaching, as we were very unwell. Bro. Williams remained in our midst for several days, was kept here on account of his wife's illness. She has been quite sick, though now convalescent. Just here I will state that we buried their infant child a few days ago. May the blessings of God be with them and may Sister Williams continue to improve, is my prayer. Bro. W. preached for us at Cove on his return to his work, Saline C't, and we learned from him that Sister W. was not improving much.

J. J. COLSON, P. C.

Cove, Sept. 30.

[By some means this note was late coming, but it should have appeared last week.—EDITOR.]

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 inflamation 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.

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.

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.

NEW BIBLES!

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

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Or Debilitated Women, should use
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ARKANSAS METHODIST

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THURSDAY, OCTOBER 20, 1892

READ THIS--NOW.

If 500 of our subscribers would during this month renew under our OFFER 2 they would greatly help THE ARRANSAS 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.

At the great meeting of 8,000 persons in Chicago, Sept. 7, to approve the action of Congress in requiring the World's Fair to be closed on Sunday, "Mr. George Royal of the Brotherhood of Locomotive Engineers said that he was authorized by Chief Arthur to say that he and the 33,000 members of the brotherhood were in hearty sympathy with the spirit and object of the meeting. Not only will the engineers be compelled to work on Sunday, if the fair is open on that day, but the 200,000 other railroad men will be denied the privilege of spending the Sabbath day with their families."

In a brief note to the Nashville Advocate from San Francisco, Oct. 4, Rev. Dr. I. G. John, Cor. Missionary Secretary, says: "I mail today to the Treasurer of the Board of Missions seven hundred and fifty dollars, a donation from Mrs. J. H. Glide, a member of our Church in Sacramento, Cal., Pacific Conference, for the support of a missionary in Japan. May this generous gift move other hearts in the Sistergood of Southern Methodism to like liberality in the cause of missions. We have the money—where is the man! If this call stirs the hearts of a young man to consecrate himself to the work of Foreign Missions, let him write to the undersigned, at the Mission Rooms, Nashville, Tenn. We also need a lady missionary for Japan."

On page 6 we copy an appreciative article on the Dead Poet Laureate, Lord Tennyson, who was buried Oct. 12 among England's renowned men. So great was the number of persons attending the impressive funeral services in Westminster Abbey, that thousands were unable to gain admittance, and so numerous were the wreaths and floral tributes that several wagon loads of them were not used. The last anthem sung was "Silent Voices"—written but not published by Tennyson and set to music by his wife—closing with these words:

Call me farther, silent voices,
Forward to the starry track,
Glimmering up the heights beyond me,
On and always on.

Last year our branch of the Presbyterian Church received one hundred and five ministers from other Denominations, and during the last ten years has received eight hundred and four—an average of over eighty a year—and has not made any bosting about this fact; whereas, a writer in the Churchman is in great glee because that for twelve years the Episcopal Church had received an average of thirty ministers each year from other Denominations, only a little over a third of the number received by the Presbyterian Church.—Presbyterian Banner.

But after receiving so many ministers from other Denominations, the Presbyterian Church still has a painfully large number of vacant pulpits and unemployed ministers—pastorless Churches and churchless pastors—a state which can not exist long in Episcopal Methodism.

The National Council of the Congregational Churches of America opened in Minneapolis, Oct 12. A press dispatch says: "The report of the statistical secretaries showed that during the past year 241 new Churches had been added and 74 dropped, making the total number of Churches now 4,896, with a membership of 535,097—a gain of 18,265. The total number in the Sabbath-schools is given as 625,975, a gain of 12,226. The benevolent contributions for the year amounted to $2,448,875, a gain of $178,714. The amount expended for home missions was $689,607, a gain of $100,386. The report of the provisional committee, making all members of the American Board who were present honorary members of the Council, was carried. The Council decided that Presbyterian ministers can no longer officiate as pastors of Congregational Churches.

Referring to a published notice, that the General Assembly will be asked by the business men of Batesville to repeal the special three-mile act in force there, Bro. C. W. Maxfield of that city sent us a long list of the names of business and professional men opposed to the repeal of the law, and said: "If any of our business men have to have a town with saloons in it, they had as well hunt a new place, for one will never be opened out here, at least while the present public mind exists." Aside from all moral interests involved we think such a backward movement would be very detrimental to the permanent material prosperity of Batesville. Saloons are not producers but mighty consumers of the material wealth of any community.

MUTUAL RIGHTS.

The relation of Church and pastor involves sacred obligation and mutual rights. Whether this relation begins by voluntary call and acceptance under one system or under another by official appointment, its existence is fully sanctioned by that form of ecclesiastical government approved by all directly concerned. In either case this relation creates sacred obligation to perform special and reciprocal duties, and at the same time becomes the basis of mutual rights, solemnly binding on both Church and pastor. These rights are not contingent upon the popularity or the success of the pastor.

Without attempting a homily on the pastor's relation and duties, we may briefly say: the Church has clearly the right to expect of him all and the *best* service he can reasonably render in spiritual instruction and oversight—in preaching and pastoral work. This two-fold service can not be fully nor properly discharged in a perfunctory manner. It requires more than merely delivering at stated times a given number of sermons, and then simply making few or many social visits. Preaching implies more than declaiming and pastoral work more than official sociability. The pastor has the spiritual charge, care, *cure* of souls in his parish. As a wise and faithful shepherd of the flock he must feed and lead and guard them. To him they should ever look for spiritual guidance and sympathy and comfort as to no other man living. But they should not render the loving and faithful performance of this service impossible by their own indifference towards their pastor, in withholding the moral or material support, to which he has both a reasonable and Scriptural right.

The true and faithful pastor has clearly the right to expect both the moral and material support of his parishioners. Upon their moral support will largely depend the value, the fruitfulness of his service to them, and they can not withhold this without imperiling their own spiritual interests and incurring guilt in the sight of God. When they withhold from their pastor moral support in Christian sympathy and co-operation, they are not only unjust to him and untrue to their Church, but they also defeat to some extent the Divine purpose in appointing the ministry. Next to the enduement of power by the Holy Ghost, the pastor needs the hearty, moral support of his charge in order to his largest possible usefulness in the cause of Christ. He is justified both by reason and Scripture in rightfully expecting such moral support from all loyal, truly devout and properly instructed members of his flock. And when he receives their strong moral support in clear and hearty manifestation he feels much assurance of their material support according to his need and their ability.

He should of right have a reason-expectation, that his charge will make suitable and sufficient provision for his temporal support. But at this point there is too often painfully embarrassing disappointment so great as to impair most seriously the pastor's capacity for the largest and best service. How can he possibly do his best, when his mind is constantly perplexed with distressing care about the support of his family and the maintenance of his own personal honor? He is just as sensible and sensitive as any other Christian man as to the actual and proper demands upon him to provide for his own loved ones. And he feels, he *knows* he has the right to expect a becoming support from those, who are able to provide it, and whom he is faithfully serving in all good conscience before God and men. They are receiving all his time and the best energies of his life, and in simple justice and common honesty they should provide him a fair and reasonable support.

On the measure of ministerial support we think the faithful pastor should receive at least as much as would be required under the *same* circumstances, for a comfortable support by the families of like size in his charge, with an additional sum large enough to cover his expense and loss incurred in removing, to furnish him needed literature, and to enable him to contribute liberally to the enterprises of the Church and for benevolent purposes. We gravely doubt the Christian piety of any man, who is not willing to contribute of his substance, that his pastor may fare as well as he does himself, and —that his pastor's *family* may fare as well as his own family. And we think it will seldom occur, that any true pastor will complain of his charge for lack of support, when he knows they have provided for him as well as they did and could for themselves, and have also paid him enough for his additional requirements mentioned above.

It may be hastily objected by some, especially in rural charges, that besides his additional requirements already named their pastor received more than the average income of the families of like size in his charge. But such objectors usually mean he received more than the average amount of *money* handled by such families from their marketable crops, and not their entire income, including necessary supplies grown on their farms. They surely do not mean, that after buying such supplies for his family and paying other necessary expenses he has more money than the average net income of his parishioners, including both their home-grown supplies and the usual increase in their stock, etc.

Now we invite a serious consideration of some pertinent figures and facts. Last year our three Conferences in this State embraced 268 pastoral charges. Of these 268 charges three paid their pastors $1,500 each, one $1,400, three $1,200 and over, four $1,000 and over, two $900 and over, six $800 and over, nine $700 and over, fifteen $600 and over, seventeen $500 and over, thirty-five $400 and over, while 155 charges paid their pastors less than $300 each, and many charges paid their pastors less than $200 each for a whole year's labor. And many of the pastors, who received less than $300 each and others who received even less than $200 each for the support of themselves and their families, were not provided with parsonages furnished or houses rent free. When 155 out of the 268 charges in this State pay their pastors less than $300 each—many of them less than $200 each—does any man of intelligence and "business sense" really believe these pastors can or will be as devoted to and efficient in their ministerial work, as they should and would be with fairly reasonable support? But it will not be contended that these 155 preachers could support their families on the meager salaries paid them. Then if they must engage in other work to supplement their income for necessary expenses, how can they do full and acceptable word as pastors and preachers?

WRITE AT ONCE,

Brother Pastor, for lists of THE ARKANSAS METHODIST subscribers in your circuit, giving us the name of each post-office, where your members get their mail. These lists will aid you in collecting for arrears and renewals, and inform you definitely who and how many of your members are now taking their Conference organ. Don't wait, Brother, but write *at once*, and the list will be promptly sent you—hoping you will help this paper all you can in the close of the Conference year.

Dr. John, our senior Missionary Secretary, says that the records of the missionary enterprises of the century show that it has cost but seventy-five dollars each for the conversion of the two millions of heathen who have come into the Christian Church in that time. This is an amazing statement in view of the silly claims, so generally accepted, that it costs an average of thousands of dollars to make a proselyte from heathenism to Christianity. The Doctor says, further, that the average cost to our Church of the North American Indians, who have been converted under our missionary operations, is but twenty dollars each. Whoever, therefore, gives twenty dollars to the cause of missions secures the conversion of one red man to Christ, and whoever gives seventy-five dollars thereby secures the salvation of one idolater from darkest superstition. Make to yourselves friends of the Mammon of unrighteousness!—Pacific Advocate.

THE ATONING BLOOD.

Last week the able editor of our Connectional organ arraigned certain modern and popular hymns under the criticism of a minor deduction in Mr. Wesley's sermon "On Knowing Christ after the Flesh." But in the hymns named as objectionable the expressions on the atoning blood are n t clearly "*fondling*" expressions of human friendship, such as Mr. Wesley disapproved. We do not think the literal expressions on the blood of Christ can be seriously objectionable, though the manner and spirit in which they are occasionally sung may be.

Dr. Hoss said: "But when we turn to the collections of Moody and Sankey, 'Triumphant Songs,' 'New Life,' and other such, there are not a few, and these seemingly the most popular that dwell upon physical aspects of Christ's suffering to a degree that Watts and the Wesleys never indulged in. 'Nothing but the blood of Jesus,' 'O wash me in the blood,' 'I am washed in the blood of the Lamb,' 'One drop of the blood,' 'I shall be whiter than snow,' and several others will occur to the mind of the reader.

Now, the question is, from the standpoint of the apostle, who declared against knowing Christ after the flesh, whether the singing of these songs or the reading of these books does tend to the knowledge or the love of God? * * * * * The silence of Scripture on the person of our Lord is very significant. No attempt is made there to fill the mind with images of bodily suffering. It is enough to know that he died, the just for the unjust, and gave his life a ransom for many. There is no virtue in the blood other than consists in his laying down his life for us."

But passing over the hymns composed by Watts and those translated by John Wesley, we find in the sublime hymns of Charles Wesley, "the great lyric poet of Methodism," nnmerous expressions clearly giving prominence to the shed blood of Christ in His atonement for sin. After the following quotations from Charles Wesley we add the hymn numbers in our standard Hymn Book: Ye all are bought with Jesus' blood, 96; And lo! I plead th' atoning blood, 103; Healed and quickened by his blood, 105; Redemption through his blood, 267; T' apply and witness with the blood, And wash and seal the sons of God, 268; Sink into the purple flood, 285; * * * blood which bought his pardon on the tree, 302; * * * wash the troubled heart in the atoning blood, 304; Ready thou art the blood t' apply, 306; Till sprinkled with thy blood, 316; But let me feel thy blood applied, 338; Jesus speaks and pleads his blood, 368; And feel his blood applied, 380; His precious blood to plead, 386; Sprinkle me ever with thy blood, 408; Now thy all-cleansing blood apply, And I am white as snow, 438; A heart that always feels thy blood, 449. Many other similar quotations from Charles Wesley alone could be given, and to expunge all hymns containing such expressions from our Hymn Book would reatly reduce it not only in size but also in value as a book of sacred song.

It is not a sufficient objection to say such expressions in the songs of the class criticised are often used thoughtlessly and even irreverently. That is also true of the use of the words in the hymns, "Alas! And did my Saviour bleed," 'Did Christ o'er sinners weep, and also of the words in the Lord's prayer. But we think the Scriptures fully warrant the devout and frequent use of expressions referring to the blood of Christ in the songs of religious worship. In Hebrews 9:11-22 we have an inspired exposition of the meaning of the shed and sprinkled blood of the slain victims used in the sacrificial worship described in the Old Testament. That exposition is tersely expressed by Charles Wesley in the stanza:

"O thou whose off'ring on the tree
The legal off'rings all forshowed,
Borrowed their whole effect from thee,
And drew their virtue from thy blood."

Besides the passage in Hebrews cited above, think of the numerous expressions in the New Testament referring to the blood of Christ in His atonement for sin: "Whom God hath set forth to be a propitiation through faith in His blood;" "being now justified by His blood;' 'in whom we have redemption through His blood;' "having made peace through the blood of His cross;" "but with the precious blood of Christ, as of a lamb without blemish and without spot;" "the blood of Jesus Christ His Son cleanseth us from all sin." These are but few of many passages. So Christ Himself spoke of His vicarious suffering and death for sinners, in the institution of the Lord's Supper, saying of the wine, "for this is my blood of the new testament, which is shed for many for the remission of sins." We conclude, therefore, there can be no valid objection to the devout and frequent use in song of an expression having such significance and honored with such prominence in the Word of God.

FAIRLY STATED.

At the meeting of 8,000 persons in the Auditorium, Chicago, Friday night, Sept. 7, a magnificent demonstration was made by the immense gathering, able speeches and strong resolutions in enthusiastic approval of the action of Congress for Sunday closing of the World's Fair. In view of the movement designed to influence Congress to rescind its action, the case is tersely and fairly stated by the Northwestern Advocate (Chicago) thus:

Chicago petitioned, whined, scolded, argued, and pleaded to induce Congress to give $2,500,000 to aid the fair. Congress granted the sum, but as soon as the appropriation was assured, conditioned upon the point that the fair should be closed on the Sabbath, Chicago papers began to ridicule and abuse Congress about its Sabbath stipulation. Should cholera or some other disaster send a panic around the world next year and make the fair a monumental failure, our city would remain in better shape in human history than if, after the congressional millions are secured, Chicago is permitted to dragoon Congress and compel a fair open on Sunday. Bob Ingersoll has been brought to the city in order that he might add the power of his professional infidelism to the business machinery of the fair, and thus cajole sensible men and women into this proposed open insult to the Christian sentiment which has made the world worth fighting for and praying for. It is scandalous that fore-estimated receipts at the gates, to forecast the totals of gains in order to balance them against expenses, should seem to prescribe the repudiation, in a Christian country, of an instiution so sacred. Congress was besought to give half of five millions of dollars so that the fair might be confessedly "national." Now it is sought to nullify the Sabbath restriction, even though the city's greed essays to sneak under the nation's responsibility should the Sabbath be repudiated for the sake of the fair's financial success. Qualify it as one may, the terse, simply historical statement will be—"Was the fair open on God's day, or was it kept closed on that day in God's honor?" The "education of the masses," the edification of "the working men," and all such bamboozling phrases are but dust in the eyes of those who do not propose to yield to the professional Ingersoll. History will record simply the reply to the question—"Did the United States, the child of divine intervention, fail or not fail, in the presence of all nations, when respect for God's law was at issue? As time goes forward historic records grow briefer, and when the main verdict is made up as to this fair issue, the minutes of the directors' meetings, will not be summoned in evidence. Shame on the reputed national fair representatives who putter, pettifog, and higgle when the real issue in their own minds is the size of the gate receipts.

AT HOPE AND PRESCOTT.

In Prescott, capital of Nevada county, we spent last Saturday p. m. both pleasantly and profitably. With Rev. A. B. Winfield who went on the same train to assist in a meeting there this week, we feasted on a sumptuous dinner in the parsonage, which has been very tastefully and greatly improved at a cost of more than $500. Led by our tall and jovial pastor, Rev. T. H. Ware, we made brief calls on his members engaged in business, getting renewals and some new subscribers for this paper. We were pleased and rather surprised to see evidences of such decided improvement in business as well as in a number of valuable buildings, since we were there three years ago. Already a better town than we supposed, it presents fair indications of a forward movement.

From Saturday night to 3:30.p.m. Monday we spent in Hope, the favored guest of Dr. and Mrs. John McLauchlan in their neat parsonage home, made delightfully pleasant by their cheerful hospitality. In this month twenty-two years ago we first met Dr. McLauchlan, making with him a trip to and from Memphis on a White River steamer. Neither of us preachers then, we found in him an affable and cultured companion, who has not since grown more in age than in the graces and gifts that adorn the character of the polished Christian gentleman and minister. We had the pleasure of attending his interesting Sunday-school, superintended by Bro. J. W. Phillips, and of occupying his pulpit Sabbath morning and evening before appreciative hearers. So far his labors have been hindered greatly by a combination of unfavorable and unusnal conditions, but we hope he may yet reap the merited reward of faithful service. Monday we visited many of his members, getting a good list of new subscribers and renewals. We learned more than ever before of Hope, which is growing steadily in business and population, and has some advantages in trade territory, which should soon make it clearly one of the very best towns in Arkansas. But unless its saloons are closed, they will prove an obstacle to permanent and desirable advancement in business and social interests.

FROM REV. D. C. ROSS.

MR. EDITOR:—In THE METHODIST, Oct. 6, Bro. T. L. Wilson denies having made the statement that there were no sanctified preachers in this (Harrison) District, and calls for the original article. In reply to which I would say, that I meant to express the sentiment rather than to give the exact words of the article referred to; for I was quoting from memory what I had been credibly informed to be true. I have written to my informant, Rev. J. H. Watts, for the facts. Following is his reply: "About two years ago I read an article in The Way of Life, written by Rev. T. L. Wilson, stating about this in substance, that not a single preacher in this District (*i. e.* itinerant) believed in the doctrine of holiness. Pray that we may have even one sent in the District. There are some near by that are doing a good work, who are out of the Church. I fear that God will have to send preachers outside of the Church to preach and advocate the doctrine of holiness."

But for the force of these statements I would cheerfully retract, which I will readily do; provided the original article is produced and it does not contain the sentiment expressed in my allusion to it. Some time ago I wrote to the Editor of The Way of Life for the original, but for some reason unknown to me, I have had no reply; but Bro. Wilson tells me that it is lost from the editor's files.

He says his "character as a loyal Methodist minister is assailed" by me. I said nothing about his loyalty. Surely, his disrupting methods must have arisen to his consciousness with such force as to misguide his pen at that point. My good brother further wants me to "make a fair statement of what I mean" when I "brand" him "with being an advocate of a sickly sentimentalism." To state fairly what I meant by the expression, it is this: A religious pretension or profession without corresponding fruits. I meant that sentiment that was so enthusiastically insubordinate as to prompt Bro. Wilson to insult Methodist polity by demanding of me to do a thing, that I could not do, neither could the P. E. nor the Bishop—that was to set apart one Sunday in each month as his day to preach in Yellville station. If it be said that the demand was not his, but the demand of a "strong element" and he merely presented it, I would say that it became his demand, when he absolutely refused to occupy the pulpit for several months, unless his unprecedented demand should be granted. This too in the face of the fact that he was not even a member of my charge. I meant that sentiment that moved a minister (not Wilson) on whose shoulders heavy responsibilities are resting, and on the correctness of whose judgment and healthfulness of his sentiments, much is depending, while Godbey was here and the congregation was singing "Come Thou Fount," and reaching the last stanza, to lift up his hands as if in holy horror and exclaim, "don't sing 'Prone to Wander,'" just as though the theology in that grand old hymn by Robert Robinson did great violence to our beloved Methodism and to the holy Scriptures.

Yours,
D. C. ROSS.

Yellville, Oct. 10.

The Southwestern Publishing House, Nashville, Tenn., has turned over to us, all their agents for Character Sketches, in Arkansas. All orders sent to them will be forwarded to us; so agents will save time and money corresponding with us at once.
Bennett & Thornburgh.

Sunday-school superintendents, teachers and scholars, as well as other Bible students, will please bear in mind, that we will sell either Peloubit's or Hurlbut's Notes on the S. S. Lessons for 1893 at Publishers' prices, $1.25 each. Hurlbut's is Methodist, Peloubet's is undenominational. Order early and of
Bennett & Thornburgh.

ARKANSAS METHODIST.

THURSDAY, OCTOBER 20, 1892

PERSONAL AND OTHER NOTES

From Mrs. O. H. Tucker, President of the Arkansas Conference Woman's Missionary Society, we have received a neatly printed copy of the Minutes of its 11th annual session, held in Fort Smith, June 23-26, 1892. That Society raised last year $458.78, besides $88.88 collected and sent, but not through its Conference Treasurer, for the Scarritt Bible and Training School.

Ordering his paper changed from Merced, Cal. to Colusa, Cal., Rev. E. A. Garrison says: "Delightful Conference; many changes. I leave a good place for a good place. Love to brethren."

Last Thursday our office was favored with friendly calls by Bro. J. A. Roberson of Beebe and Bro. Sibley of Atkins—both noble laymen of our Church.

Rev. W. B. Hays, P. C. of Augusta station, gave us a pleasant call last Thursday and reported favorably of his charge.

Rev. V. J. Millis, who was transferred from the St. Louis to the White River Conference last winter, and has served Paragould station this year, has been transferred to the Missouri Conference and placed in charge of Shelbyville circuit. We regret that sickness in his family caused our brother to leave this State.

We unintentionally omitted to mention last week that the Rev. C. P. Brewer was transferred from the St. Louis to the Arkansas Conference. We commend him to the good offices of our Arkansas brethren.—St. Louis Advocate.

In a note to the N. O. Advocate Bishop Chas B. Galloway says: "I will hold the Indian Mission Conference for Bishop Granbery, and then come by New Orleans. On my way back may take in a few appointments in Louisiana in the interest of Centenary College and its endowment per request of the Board of Trustees in June."

The Baltimore Methodist of recent date said: "Bishop J. C. Granbery, who has been under treatment at John Hopkins Hospital, this city, for the past six weeks, has gone to his home at Ashland, Va. A large abscess had formed in his throat, caused by a decayed bone, which has been successfully removed. The Bishop is quite weak and will not be able to preside at the Annual Conferences assigned to him for this autumn and winter."

The fact, that ten preachers transferred from the Southwest Missouri and ten from the St. Louis Conference at their late sessions, led the N. O. Advocate to inquire why so many preachers have left Missouri? Still the itinerant ranks there are receiving recruits from Conferences in other States.

Mr. Thomas Clower, youngest brother of Rev. J. S. Clower, P. C. of Austin C't, was killed in New York City, Sept. 3, by two violent and unprovoked blows on the head by Isaac Barnett, a "puller-in" for a clothing store on Baxter street in an unsafe part of the city. Mr. Clower was an inoffensive printer in poor health and was strolling with a friend, when he was brutally assaulted and killed. He was spoken of kindly in several papers, which gave account of his foul murder.

In a private letter, dated Cauthron, Oct. 10, Rev. W. S. Bristow, P. C. of Cauthron Mis., says he has preached only twice in two months, on account of sickness, he and his wife each having had two attacks, and she dangerously ill during the first days of this month. We sincerely wish they may soon be restored to good health.

Rev. J. B. McDonald, P. C. of Conway mission, gave us a brief call Friday morning on his way to see his sister, reported dangerously sick at her home near Bryant.

Brother Pastor, have *you* tried faithfully to assist your Conference organ by getting it new subscribers and renewals? If not, why not? One pastor writes, that he expects to send THE ARKANSAS METHODIST not less than $50 for new subscribers before his Conference meets; and he adds "I intend to go from house to house and make a personal canvass." We feel sure *he* will get new subscribers, and his members now taking this paper can help him. Read our special offers under Important Notice, page 1.

Writing for the agency in Eureka Springs to sell Character Sketches and the Holman Self-Pronouncing O. S. Teacher's Bible, Rev. Bascom Monk says his eyes are getting well—which his many friends will be glad to hear.

At his home near Sulphur Rosk last Sunday p. m. the venerable Rev. W. H. Jernigan laid his armor by and gently fell asleep in Jesus. He was nearly 85 years old, a Methodist 63 years and a local preacher for 50 years. With his children, including Rev. J. F. Jernigan of the White River Conference, we rejoice in his consecrated life and triumph of faith, making this world better and drawing on to the heavenly home.

Gov. James P. Eagle has returned home and assumed his official duties again. A hearty welcome awaited him from the State officers and many friends in this city. During his long absence his office was filled creditably and efficiently by Hon. C. C. Hamby of Prescott. As Acting Governor Senator Hamby added many to his large number of friends in this city and State.

We have received Prof. Mooney's reply to President A. C. Millar.

Bro. Arthur Blakemore, son of Rev. A. J. Blakemore of Harrisburg, called Monday on his way to enter Hendrix College.

Wednesday morning we had the pleasure of a brief call from Rev. Dr. J. W. Lee of Atlanta, Ga., going to deliver a lecture at Hendrix College.

Last week we were favored with a pleasant call by Bro. Runyan, a prominent laymen of our Church in Amity, where he and other enterprising citizens are maintaining an academy, which has 30 or more boarding pupils.

Bro. Caldwell Watson, son of Rev. E. N. Watson, has been licensed to preach, and expects to apply for admission on trial into the Little Rock Conference at its next session.

Last week Rev. E. N. Evans was called to Trippe to see his little boy, who is sick with malarial fever. Many will join us in the prayerful wish for the dear motherless child's recovery.

Last Saturday Rev. Dr. Andrew Hunter went to Pine Bluff to assist Rev. J. R. Moore, pastor of First Church, in a protracted meeting.

As we returned from Hope Monday p.m. Rev. W. A. Freeman informed us the great revival at Benton had resulted in 121 conversions and over 90 accessions to our Church up to Sunday night. Bro. Freeman will preach at Asbury Church in this city on Friday night and on Saturday next go to DeWitt to hold a meeting.

In a social conversation at Hope last Saturday night Senator J. K. Jones expressed a merited eulogy on the noble life of Rev. A. B. Winfield, and said he would take some shares in providing a home for this venerable preacher of the Gospel.

Rev. R. S. Deener, P. C. of Batesville station, reports 7 conversions and 12 accessions as a part of the fruits of his late protracted meeting. We regret to learn that he is suffering and temporarily laid up from inflammation of his knee joint, caused by a slight wrench.

GRAHAM PAPER COMPANY.

It affords customers some pleasure to know personally the men with whom they do business and to see where and how their orders are filled. During our recent visit to St. Louis we made a brief call at the office and large quarters of the Graham Paper Company, with whom we have had both pleasant and very satisfactory business relations for several years. We found Mr. Geo. D. Allen, Secratary of the Company, a very intelligent and affable gentleman, ready to impart information on any line of their immense business. They are wholesale dealers in all kinds of papers used by printers and also in envelopes and letter-papers handled by merchants; and they offer special inducements to merchants ordering in large lots and to publishers requiring large quantities of print paper and job material. After our own very satisfactory experience with this great firm it is a pleasure to commend them to other publishers, especially of religious journals, requiring much paper, either flat or in rolls. Mr. John K. Tirrell, a member of the firm and their representative in the South, is an affable gentleman of polished manners and superior business qualification, adding largely to the success and popularity of this great house.

Little Rock Conference.

Preachers and lay delegates, who expect to attend the session of the Little Rock Conference, and who will bring their wives, will please notify me as soon as you can so I can provide as comfortable homes as possible for you. The Presiding Elders will please send me the names of their lay delegates, those who are coming up for admission on trial, and of the local preachers who are coming up for ordination. All visiting brethren coming will be provided for, if they will notify me in time.

J. R. SANDERS,
Magnolia, Ark. Box 176.

MARRIED.

At the residence of the bride's parents, Oct. 12, 1892, by Rev. W. H. Metheny, Mr. John A. Orton and Miss Dovie C. Knykendall, both of Fuller, Scott county, Ark.

Oct. 5, 1892, by Rev. P. B. Hopkins, Mr. J. T. Jackson and Miss Ethel Wyman.

Oct. 5, 1892, by Rev. P. B. Hopkins, Mr. Edmons Hale and Miss Minnie Jackson.

In the Methodist Church, Jonesboro, Ark., by Rev. M. M. Smith, Miss Della Edgar, one of Jonesboro's fairest maidens, and Mr. Emmet Rodgers, editor of The Sun and member elect of the next Legislature.

Willie Tillbrook
Son of

Mayor Tillbrook

of McKeesport, Pa., had a Scrofula bunch under one ear which the physicah lanced and then it became a running sore, and was followed by erysipelas. Mrs. Tillbrook gave him

Hood's Sarsaparilla

the sore healed up, he became perfectly well and is now a lively, robust boy. Other parents whose children suffer from impure blood should profit by this example.

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

Quarterly Meetings.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Arkakadelphi Dist. 4th. round. H. D McKinnon, P. E. Dalark c't. at Bethlehem Oct. 1, 2, Clark c't. Hollywood Oct. 8 9, Social Hill c't. at Piny Grove Oct. 15, 16, Gurdon c't. at Gurdon Oct. 22, 23, Smithton c't at Smithton Oct 23, 24, Murfreesboro c't. 30, 31, Okalona c't at Okalona 31 Nov. 1. Lono c't. at Low Freight Nov. 5, 6, Malvern Sta. Nov. 6, 7 Princeton c't. at Zion Nov. 12, 13, Bryant c't. at Bryant 18, Collegeville c't. Nov 19 20, Benton Sta. 20 21, Holly Springs c't. at Holly Springs Nov. 26, 27 Arkakelphia Sta, Dec 3, 4.

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

Rev. G. W. Daman of the Arkansas Conference says: "Character Sketches is the best selling book I ever tried to sell." We want agents all over Arkansas. Large commissions given. Bennett & Thornburgh.

Rev. W. F. Evans ordered a copy each of Character Sketches and Self-pronouncing Oxford Bible, and after examining them he asked for an agency to sell both books, and said of them: "Every preacher and teacher should have the Bible, and no one should be without Character Sketches; it is full of real life." We want agents for both these books. Write to us. Bennett & Thornburgh.

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A HARVEST FOR AGENTS.

CHARACTER SKETCHES

BY

GEO. A. LOFTON, A.M., D.D.
With an Introductory Chapter by
Bishop O. P. Fitzgerald.

The above is the title of a new book. It is a veritable Museum of Character. The good and the bad, the true and the false, the sublime and the ridiculous are contrasted, and standing side by side will make a lasting impression on the reader as he passes with alternating emotions from one to the next. It delineates with a truth that is wonderful: often amusing, always instructive: those peculiarities of character which contribute to the dignity and success, or to the ridicule and failure of mankind: the engravings are all new and original. You never saw one of them before. The pictures were all drawn by the author on a large blackboard in colored crayon, to illustrate his public lectures, and these drawings were photographed and engraved for this book, and are copyrighted with it. But after all, the 52 striking full-page illustrations which embellish the work are but introductory companions to the wonderful word-paintings which follow and enrich the volume.

Or THE BLACKBOARD MIRROR.

The Author,

REV. G. A. LOFTON, D.D., is one of of the most gifted and scholarly divines in the pulpit of the South, and in addition to his original and peculiar genius as a caricaturist in art, he is still more powerful and graphic in the use of language. The subject-matter of the book composes a series of character-lectures delivered by the author for forty-one successive Sunday afternoons in the same building during the past year in Nashville, Tenn. People of all Denominations thronged to hear him, and the large auditorium was seldom adequate to receive and seat the crowds that came. Every family ought to have this book. Boys and girls who avoid solid literature ordinarily will take to this with delight. It will be worth a hundred times its cost in many a home. The work is strictly non-sectarian, and is heartily indorsed by leading ministers in all Denominations.

This book is unlike
any other work
ever published,
and hence has
no competition.

A Popular Book.

What Agents are doing;

J. R. Florida of Tenn. took 100 orders in twenty days. H. R. Taylor of Texas reported: "I have worked three days this week and sold 37 copies of 'Character Sketches.'" Rev. U. W. Jarrell of Texas says: "I never saw such enthusiasm over any book before." Rev. Thos. Aaron of Texas says: "I have not lost a single subscriber in two weeks' delivering." J. M. Henderson of Alabama writes: "I am having splendid luck. Have made eight calls and sold seven books my first day." Prof. J. H. Boone of Georgia writes: "I have canvassed before and after school just eight hours and sold sixteen copies, ten of them morocco." Mr. G. W. Leachman of Kentucky writes: "I sold thirteen copies my first day." Rev. J. V. B. Waldrop of Louisiana writes: "I have canvassed one day and sold fifteen books, eleven of them being full morocco binding." Rev. J. A. Sage of Arkansas says: "It is a good thing. It sells." T. B. Elsey, Ozark, Ark., says Oct. 10, 1892, "I sold 10 copies in ten hours."

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HUSBANE—I have just purchased a pair of Hamilton-Brown Shoe Co.'s, "Own Make" M $2.50 Shoe. Our dealer tells me they are No. 1, and every pair is warranted.

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ALFRED MITCHELL, Texarkana, Ark.

ARKANSAS METHODIST
THURSDAY, OCTOBER 20, 1892

THE FAMILY.

WHAT IS HOME?

London Tit-bits offered a prize for the best definition of home. Here are some of the best of 5,000 answers sent in:

A golden setting in which the brightest gem is "mother."

A world of strife shut out, a world of love shut in.

An arbor which shades when the sunshine of prosperity becomes too dazzling; a harbor where the human bark finds shelter in the time of adversity.

Home is the blossom of which heaven is the fruit.

Home is a person's estate obtained without injustice, kept without disquietude; a place where time is spent without repentance, and which is ruled by justice, mercy and love.

A grand old mirror, through which both sides of us are seen.

The source of comfort which youth does not fully appreciate, which the young men and maidens lovingly desire, which the middle-aged generally possess, which the old rightly value.

A hive in which, like the industrious bee, youth garners the sweets and memories of life for old age to meditate and feed upon.

Home is the cosiest, kindliest, sweetest place in all the world, the scene of our purest earthly joys and deepest sorrows.

The only spot on earth where the faults and failings of fallen humanity are hidden under the mantle of charity.

The father's kingdom, the children's paradise, the mother's world.

THE DEAD POET LAUREATE.

Tennyson is dead,—and no pen is left worthy to write for him a fitting "In Memoriam." His serene and hopeful death chamber, with the full moon illuming his transfigured features, and the autumnal winds breathing a requiem around the house, formed a suitable closing scene to the great poet's career, as though nature itself, conscious of the final needs of the gifted soul, sought to soothe and comfort by tender ministries of cheer. The noble ideal of the poet's mission which Tennyson wrought out in his life work with religious devotion is a feature in his career to be emphasized. He sang:

"The poet in a golden clime was born,
With golden stars above;
Dowered with the hate of hate, the scorn of scorn,
The love of love."

The deepest longing of his soul, as embodied in one of his earlier writings, has been amply fulfilled where he tells us he would die at last,

"In some good cause, not in mine own,
To perish, wept for, honored, known.
And like a warrior overthrown;

"Whose eyes are dim with glorious tears,
When, soiled with noble dust, he hears
His country's war-song thrill his ears:

"Then dying of a mortal stroke,
What time the foe-man's line is broke,
And all the war is rolled in smoke!"

Into the warp and woof of the noblest body of poetry written in the nineteenth century he incorporated with consummate skill high ideals, poetic visions of generous and benignant lives, ever and anon singing:

"Of what the world will be
When the years have died away."

Poets in the current century—some of them with splendid gifts,—have shown a reckless, mocking, skeptical, and defiant mood, but never did Tennyson exhibit a temper

"Such as lurks
In some wild poet, when he works
Without a conscience or an aim!"

In literary finish and splendor his poetry, as a whole, is confessedly the noblest of our age; but its noblest quality is the divine illumination imparted to it by its magnificent conceptions of character, its exalted and generous tone, its rousing and comforting revelations of the meaning and possibilities of life.

How pure and wholesome, for example, are his love-poems portraying the higher, more refining and gracious phases of the love of man for woman. He knew the human heart, its capacity to love, to hope, to endure, to suffer, and to triumph, even in disappointment and death. The "Talking Oak," for instance, fairly throbs with both tenderness and passion. The lover asks the old oak tree concerning the girl he loves, among other questions uttering this:

"But, tell me, did she read the name
I carved with many vows
When last with throbbing heart I came
To rest beneath thy boughs?"

What a felicitous stroke of genius is this reply of the talking oak:

"O yes, she wandered round and round
These knotted knees of mine,
And found, and kissed the name she found,
And sweetly murmured thine!

A tear drop trembled from its source,
And down my surface crept,
My sense of touch is somewhat coarse,
But I believe she wept.

Her kisses were so close and kind,
That trust me, on my word
Hard wood I am, and wrinkled rind,
But yet my sap was stirred,

And even into my inmost ring
A pleasure I discerned,
Like those blind motions of the Springs,
That show the year is turned."

The charming ways of graceful girlhood, the "miracle of lovely womanhood," and the loftiest womanly ideals, peopled and enriched his imagination and thronged forth at his bidding on the page. The appalling undertones of sorrow, heart-break, and excruciating disappointment, that run through many of his love poems,—even these are ennobling, fraught with incitement to patience and heroic self-sacrifice.

Tennyson's religious life was a factor of power in his poetry. Sometimes he stood appalled, amazed, overwhelmed with the sin and corruption of the world; but through it all he was a trustful, praying soul. Majestic is his conception of prayer as set forth in the dying words of King Arthur:

More things are wrought by prayer
Than this world dreams of, wherefore let thy voice
Rise like a fountain for me night and day,
For what are men better than sheep or goats
That nourish a blind life within the brain,
If, knowing God, they lift not hands of prayer
Both for themselves, and those who call them friend?
For so the whole round earth is every way
Bound by gold chains about the feet of God."

His greatest poem—"In Memoriam"—has for its introduction Tennyson's creed:

"Strong Son of God, immortal Love,
Whom we, that have not seen Thy face,
By faith, and faith alone, embrace,
Believing where we cannot prove;

Thou wilt not leave us in the dust:
Thou madest man, he knows not why;
He thinks he was not made to die:
And Thou hast made him: Thou art just."

Three or four years ago, while pondering the final hour, which he knew could not be far off, he wrote, "Crossing the Bar:"

Sunset and evening star,
And one clear call for me!
And may there be no moaning of the bar,
When I put out to sea.

But such a tide as moving seems asleep,
Too full for sound and foam,
When that which drew from out the boundless deep
Turns again home.

Twilight and evening bell,
And after that the dark!
And may there be no sadness of farewell
When I embark:

For tho' from out our bourne of Time and Place
The flood may bear me far,
I hope to see my Pilot face to face
When I have crost the bar.

Where can we find, now that the one great poet of our age is dead, words of farewell more tender and apt than his own lines:

"Sleep sweetly, tender heart, in peace:
Sleep, holy spirit, blessed soul,
While the stars burn, the moons increase,
And the great ages onward roll!"

—Central Advocate.

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Dyspepsia, and diseases incident thereto.

TO THE CHILDREN.

The Publishers of THE METHODIST have authorized me to say to you, that the offer of books for new subscribers made to the grown people may be accepted by the young people. Read the offer they make on page 1. Any boy or girl can get some good books to read by getting one or more new subscribers under their liberal offer. I give you prices of some of the books:

FOR BOYS.	
Carl Thorn's Revenge	.40
Successful Men	.40
Stories for Village Lads	.40
Edgar's Struggle	.40
Old Sea Captain	.50
Harry Thornton	.50
The Model Boy	.50
From Cabin to Mansion	.50
Gilderoy's Stories for Boys	.60
Joe, a Boy in War Times	.60
The Junior Clerk	.60
FOR GIRLS.	
The Coral Bracelet	.40
The Dairyman's Daughter	.40
Heroines of Early Methodism	.40
Ina's Visit to Virginia	.50
Alma's Lamp	.50
Vinny Leal's Trip to the Golden Shore	.50
A Mother's Influence	.50
The Cumberets	.60
Papers for Thoughtful Girls	.60
The "Do Society"	.60
Stepping Stones	.60
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FOR BOYS AND GIRLS.	
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Cheerful Chapters	.40
Heirs of the Kingdom	.40
Right is Right	.40
On Many Seas	.40
Life of Jno. Wesley	.40
Shield of the Young Methodist	.50
Post Oak Circuit	.60
The Clouded Intellect	.60

AUNT CARRIE.

To Prevent the Grip

Or any similar epidemic, the blood and the whole system should be kept in healthy condition. If you feel worn out or have "that tired feeling" in the morning, do not be guilty of neglect. Give immediate attention to yourself. Take Hood's Sarsaparilla to give strength, purify the blood and prevent disease.

HOOD'S PILLS cure liver ills, jaundice, biliousness, sick headache, constipation.

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.

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Ripans Tabules: one gives relief.

Children's Corner.

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

MY DEAR CHILDREN:—I will give you a little story this week hoping that you will all read and think of it and be made brighter, better and more useful by it. When I read this story I was impressed with its importance and at once determined to give the readers of our corner the benefit of it. We all agree that there is nothing so lovely as a beautiful, consistent young Christian life, and as our faces are the mirrors that reflect the heart and mind and often the telltale of our dispositions that helps to form character for future life, how important that these face muscles be controlled and trained to be beautiful and attractive. How much of our Christian influence has been lost by our sour, distorted faces (we cannot tell) that might have been radiant with love from the heart and been indeed "Glory-to-God faces," had we trained them to think and smile when we felt cross and worried. Let us try, dear nieces and nephews, to shed forth from these faces of ours what God intends we should.

AUNT CARRIE.

This is the story:

THE SMILING MUSCLES.

The story of Nanny Falconer's experiences, as told by Mrs. Clara Doty Bates in Wide Awake, is an instructive lesson not only to young people, but to many of the little girl's elders who have fallen into her bad habit of frowning. Though she had the advantage of beginning early to train the right muscles, much can be done in later years, by continual and conscientious effort, to remove those traces of worry and irritability which so disfigure the face. Here is the latter half of the story:

Her mother took Nanny's hand and led her to the mirror.

"Look in there, my child. What do you see?"

"I see your lovely face," sobbed Nanny.

"First, dry your eyes. Now look at yourself. That is not an ugly face, even, when it is wet with tears. Those lines are full of sweet temper. The laughing muscles are strong and flexible—you see they make dimples," as Nanny half smiled. "They like smiling best of anything. The shadow of crossness is all a bad habit. It is quite a new one too, Nanny, not settled and hopeless. . . Here," pointing between the brows, "is the trouble. You use these muscles too much. You will soon have a mark there that will stay, I'm afraid."

"Yes, Don says it will surely freeze the first cold morning."

"Don't listen to the boys. Listen to me. We can make our faces, like our manners, largely what we like; as we can be rude and abrupt, or gentle and considerate, so we can be dark and forbidding in countenance, or open, fair, and sweet. Keep the right face muscles in training, and the mood will be pretty certain to follow their action."

Nanny laughed merrily. "What do I know about muscles, mamma? You are so scientific."

"What you do not know you can learn. A docile spirit need never show a sour face."

"Please tell me how. Often when Don and Rick call me cross, I don't feel so. I may be only thinking."

"Sit down. It has seemed to me that if you would think to a little better purpose, you might avoid being found so much fault with—as you call it."

"But isn't thinking of one's self vanity?"

"Not if you think with the hope of making yourself more lovable to those about you. To study to be pleasing is not vanity."

"But when I haven't thought of being hateful, why do I look so?"

"Because you are not on your guard. I have myself often got an unconscious look at myself in the glass and have seen looks of worry when I wasn't ill. Ah, these muscles you know so little about Nanny—they are very ready tale-tellers,"

"They are story-tellers, you mean. They tell what so."

"They get into bad ways. And if you do not want them to make mistakes, you must educate them."

"But I might study physiology a whole year, and yet look cross all the time."

"So you might if you didn't take the trouble to rule your face from within."

Nanny discerned her meaning.

"I should be like an idiot if I always laughed," she said.

"Don't be perverse, daughter. You know very well what I mean. Try this rule for a week, and see what the result will be: Whenever you feel irritable, even in a slight degree, go to the glass and straighten every drawn line into repose. You need not laugh or smile, but relax the tension of worry and see to it that there is not one visible trace of it left. By that time your fret will have vanished."

Nanny tried the rule, with varying success, but with a general result of good. While she did it she never had reason to complain that people called her cross.

In later years Nanny Falconer had a famous name. "You never have any trouble," some one said to her, even when she was passing through bitter waters, "you always look glad.

An old negro describing her called her "The lady with the glory-to-God face." And everywhere she went the sunshine of happy looks was shed broadcast about her.

She herself told me this story, of how she came to realize that a pleasant countenance is largely a matter of will, and that worried looks, and cross and sad looks, are things of habit which can be educated away.—Laws of Life.

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

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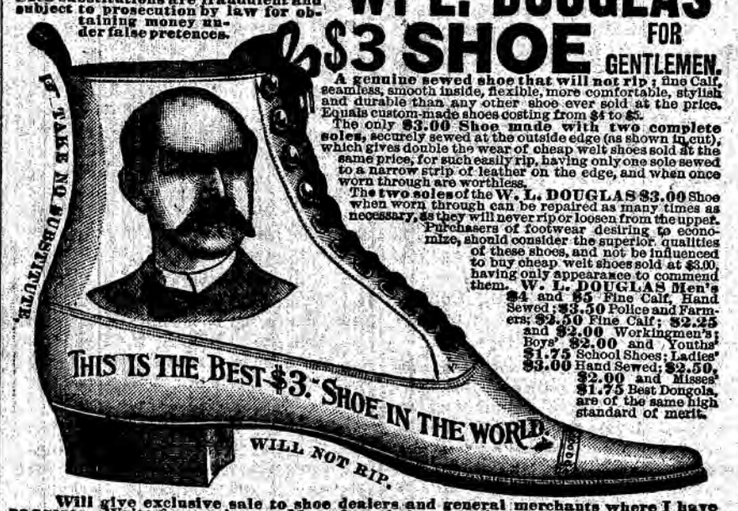

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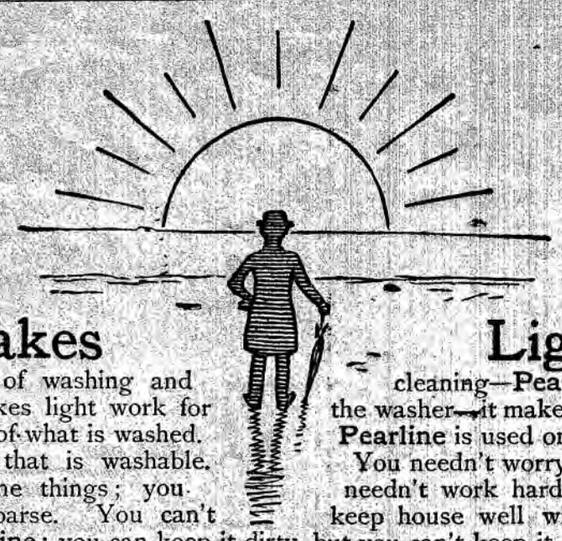

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ARKANSAS METHODIST.

THURSDAY, OCTOBER 20, 1892

OBITUARIES.

ABERNATHY.—On Sept. 7, 1892, the death angel lighted suddenly into the home of Mr. G. T. Abernathy and plucked away a precious flower, transferring it to the sinless summer land. Garland Elbert Abernathy was born March 24, 1890 and died of congestion Sept. 7, 1892. Stricken ones, weep not as those who have no hope. You may go to him, 2 Sam. 12:23, Hymns 903 and 904.

England, Ark. J. W. F. SCOTT.

GAGE.—Mrs. Susan Gage, born in Gibson Co., Tenn., Oct. 22, 1836, was married to David Gage in 1855; professed faith in Christ at 16 years of age. I am informed she lived a consistent member of the M. E. Church, South, from her conversion until her death, which occurred in Crawford Co., Ark., Feb. 1, 1892. She was a great sufferer in her declining years, and was deprived of her sight nearly eight years prior to her death. But the great Oculist of heaven has opened the blinded eyes ere this. Her daughter, Mrs. Couch, and many other loved ones mourn for her.

C. A. BAYLESS.

Bryant, Ark.

ROBERTS.—Mrs. Eliza Roberts (*nee* Gifford), wife of G. W. Roberts, was born July 3, 1863 at Martain's Mill, Tenn.; was married to Mr. G. W. Roberts at Star City, Ark., March 14, 1889. She professed faith in Christ and joined the Baptist Church July 4, 1883 and remained a faithful member of the same until after her marriage and in Aug. 1889 she joined the M. E. Church, South, where she remained a faithful member until death. She departed this life Aug. 15, 1892, leaving a husband and many friends to mourn their loss; but heaven is brighter and one more tie that binds the affections of broken hearts closer to the Savior of the world. Sister Roberts was a benediction to her Church, a blessing to the community in which she lived, a source of joy to relatives and friends, and those who knew her best loved her most. In the language of her husband we find consolation; she was prepared to go; she died as she lived, trusting in God. We hope to meet again; not in a land of sorrow, sickness and death, but around the white throne of our Master. CHAS. R. MONTGOMERY.

LEWIS.—Benjamin W. Lewis was born Sept. 28, 1828, in Henry Co., Tenn.; was converted in White Co., Ark., and joined the M. E. Church, South, at the Sixteenth Section Church in 1873. And ever after he lived an unassuming, humble Christian life without much demonstration. Faithful in his duties as he understood them, toward God and man, he was highly esteemed as a noble citizen and a true type of man—a good husband and a loving father. His life had been of uninterrupted health, having never been sick until within the last few months. He was very patient and submissive during his illness, never so much as a murmur fell from his lips. As he approached the end he often said "I have no fear for the future; I have peace with God and if it is his will I am ready and willing to go where I will be at rest." He leaves behind his aged wife, companion of his youth, faithful and true, waiting soon to follow, and seven children, all of whom are grown and members of the Church. May God in his great mercy comfort them in their affliction and sorrow. Bro. Lewis closed his eventful life very peacefully and sweetly in the hope of eternal life, Sept. 15, 1892, in White Co., Ark., having lived in the world 64 years.

W. L. KING.

BETTIS.—Thomas G. Bettis, son of Prof. R. J. and E. J. Bettis, was born in Jefferson Co., Tenn., June 16, 1879 and died at Chapel Hill, Ark., Aug. 5, 1892. During a protracted meeting at Chapel Hill in Feb. 1891, a sister and a brother were converted and Tommy was an earnest seeker, but was not converted until Nov. of the same year. After the death of the baby in Nov., of whom he was so fond, Tommy was a changed boy. He always kneeled down at his bedside before retiring at night. He was a good boy, ever kind and gentle towards his sisters and brothers, and obedient and affectionate to his parents. They could always trust him and he never gave them any trouble. He was a general favorite with his schoolmates—was well up in his studies, and no doubt would have made a useful man. His funeral was conducted by this writer at the Methodist Church. A large audience was present, the most of whom were mourners. His remains were carried to the church by some of his schoolmates. His body sleeps in the graveyard at Chapel Hill, but he is at the beautiful gate waiting and watching for papa and mamma, Aunt Hattie, brothers, sisters and other loved ones. It is sometimes hard to see our Father's hand in the darkness, but we can only bow in humble submission to his divine will.

L. M. POWELL.

RUSSELL.—Died in Saline Co., Ark., Sept. 12, Alfred Russell, who was born Oct. 14, 1810, consequently he was within one month of being 82 years old. He was a native of Orang Co., N. C.; was married to Miss Harriet Lewis in 1840. He professed religion and joined the Methodist Church in 1842; moved to Ark. and settled in Saline Co. in 1852. He was a good citizen, a sincere Christian, discharging all the duties growing out of the relations he sustained to the Church, his family and the country. He was a great sufferer during the last year of his life. He had cancer in the face and toward the last of his life was sometimes unconscious. In his lucid moments he bore testimony to the value of our holy religion. His pastor spent part of a day with him a month or perhaps six weeks before his death, when he talked confidently of the bright prospects before him and rejoiced in hope of the glory of God. His wife, Harriet Russell, passed away a few days over one year before him. She was a Christian good and true, loving God and living for the good world. Bro. and Sister Russell lived in the "unity of the spirit and in the bonds of peace" for more than half a century and their children are following them as they followed their Savior. Husband and wife are now reunited and those left behind are "pressing toward the mark for the prize." In that day when God makes up his jewels the children and grandchildren of this old couple will be of the multitude that no man can number before the throne of God.

ANDREW HUNTER.

JOHNSON.—Martha Allene Johnson, daughter of Sam P. and Lizzie Johnson, was born in Jefferson Co., Ark., Jan. 10, 1892, and died Aug. 7, 1892. The parents of this child are made sad and the home is made darker and less attractive by her death. She remained with them only a few months, but is sadly missed and the devoted father and mother are robbed of a bright, cheerful light that for awhile gladdened their hearts and home. They felt that it had been given them to take the place, in their hearts and home, of their daughter, Bertha Moore, who died about four years ago; but both are gone now from the home of parents to the mansion above, where they will wait together till father, mother and little brothers join them, never to be separated again.

L. C. WILSON.

JENKINS.—Miss Willie Jenkins, daughter of S. L. and Mary E. Jenkins, was born Dec. 15, 1875, and died Sept. 20, 1892. She was sick nearly three weeks with fever. Willie was very patient during her sickness; she never murmured, but bore her afflictions as no one can but a Christian. She was converted and joined the M. E. Church, South, in her 10th year, and from that time until her transfer to the Church triumphant, she lived a very devoted Christian life. Willie was a model young lady; she would very often take her Bible and spend an hour or more out to herself, reading. Willie was a faithful student in Sunday-school. She was in Quitman College about three years, and Bro. Tucker says she was a true and faithful student. "The best of all," said he, "Willie was one of the most consistent Christian young ladies I ever knew." I visited her a few days before she died, and she satisfied me that her way to heaven was clear. Her funeral was preached by the writer to a very large and attentive audience at Mt. Pleasant Church, 2 1-2 miles from Quitman, where she held her membership, at 3:30 p. m. Sept. 21, after which her remains were laid to rest in the Mt. Pleasant cemetery. Weep not, dear father and mother, sisters and brothers; your dear Willie is not dead, but liveth; only live as she lived and you will meet her again in our Father's house.

Z. W. LINDSEY.

Quitman, Ark.

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CURETON.—Willie, youngest son of R. T. Cureton, died at his home in Faulkner Co. Oct. 4. He was sick a month but was patient, and died like a Christian. He knew he had to go, and told them that all was well. His only regret was that he could not remain to wait on his father. He was converted in our meeting this summer and joined the Church. O how sweet it will be when the family, all of whom are Christians, join the mother and the two children on the happy golden shore. Look up, sorrowing ones, Jesus is tenderly calling thee home.

J. E. MCDONALD, P. C.

MARSH.—Carl, son of Dr. Oscar and Mrs. Fannie Marsh, was born July 22, 1885 and died at Caney, Nevada Co., Ark., Sept. 3, 1892, aged 8 years, 1 month and 13 days. He was a good boy of cheerful and loving disposition, and was a great favorite with his relatives and acquaintances. I miss the cheery fun of that bright boy at that now sad and bereaved home, and at my first visit after Carl had gone away and the parents tearfully told of his last words and of their beloved boy's death, I could truthfully carry out the injunction to "weep with those that weep." As he was in the throes and agonies of death and the almost heart-broken ones would gather around his bedside and attempt to sing his favorite song, "At the Cross," he would almost exultingly say "Bless the Lord."

Carl has gone from earth to dwell where "Infinite day excludes the night and pleasures banish pain," and is now "happy all the day." Bless the Lord for the assurance of meeting again loved ones that have gone before.

B. A. FEW.

Sutton, Ark.

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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 suit.

W. P. CAMPBELL, Clerk
By P. D. English, D. C.

Sept. 27, A. D. 1892.

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

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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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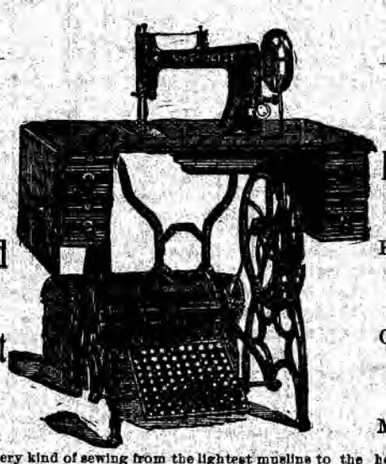

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THURSDAY, OCTOBER 20, 1892

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DEATH NOTICE.

The home of our dear brother and sister, Dr. R. D. and E. F. Dodd, has been saddened by the death of their youngest son, Bazzell, who fell on sleep Oct. 10, 1892. He was nine years and three days old, amiable, dutiful and affectionate. He loved his place in Church and Sunday-school. Being the youngest child he was the pet of the home and had deeply woven his life into the affections of father and mother, brothers and sister. He rarely ever went to bed at night without printing a kiss on the cheeks of his fond parents. The writer, in the absence of their esteemed pastor, Rev. E. L. Massey, together with a goodly number of friends laid him in the grave at Pisgah, Pope Co., Ark., to await the unfolding of the resurrection. B. C. MATTHEWS.

AT BRINKLEY.

MR. EDITOR:—While in Brinkley last week, I was pleased to see that the town was gradually growing all the time—handsome residences and new brick buildings are seen going up and the Methodists are building one of the nicest brick churches in the Conference; the walls are up and covered and the cupelo finished on the outside. The building I believe is 38x60 feet, and will have an inclined floor, with Gothic ceiling, and when finished will be a thing of beauty, of which the citizens of Brinkley will be proud. But the church is not finished, and will not be soon, unless our people there can obtain help from abroad.

Our people there are poor, and have already spent about all they are able to give on the church. The Church Extension Board gave them $500 and let them have a loan of $500 more, but this is not sufficient. They need at least $1,000 more to enable them to finish up the house. And right here I want to appeal to the lovers of our Zion throughout the State, to help this needy and struggling Church. Will not the rich send in of their abundance, and the poor as God prospers them, to help our needy brethren to complete their beautiful house for God? Send your contributions, brethren, to the Rev. T. J. Brickell, or the pastor, Rev. N. E. Gardner, at Brinkley, Ark., and they will thankfully acknowledge the receipt of the same in THE ARKANSAS METHODIST.

I have written this article unsolicited by anyone, because I know the condition of our Church and their needs in this growing railroad town, having served the charge as pastor for two years. S. L. COCHRAN.

Walnut Ridge, Oct. 14.

FIELD NOTES

SUGAR GROVE C'T.—I have just returned from Sugar Grove, where I have been helping Bro. M. B. Havner for ten days. There were 30 conversions. In some respects it was a wonderful meeting; the Lord was there in great power. It was a busy time with farmers and yet we held good congregations all the time.

This closes our tent meetings. We have set 8 times and have had nearly 300 conversions, 125 or more have joined our Church. After 100 days of constant labor I am worn down and must stop. To God be all the glory.

J. M. C. HAMILTON.

Booneville, Oct. 10.

CENTRE HILL C'T.—Closed our meeting last Friday at New Hope with 2 accessions, more to follow, and a great revival among the members. Many promised to read the Bible more and to be attentive to their secret prayer every day. Bro. Jewell was with us one night and Bro. Peebles from El Paso preached three times. He makes us laugh and cry. Dr. F. L. Shaw, our noble assistant, has had two great revivals, one at Pickens, the other at Hiram; of which I guess he will write. Yours,

Oct. 17. I. B. MANLY, Pastor.

AUSTIN C'T.—My fourth Quarterly Conference is just over. The attendance of the official members was only fairly good. Trustees, Church Conf. secretaries and class-leaders were notably absent. The business was carefully attended to, and I think the zeal of the members was quickened. Bro. Watson was wide awake and painstaking in the discharge of his duties; his preaching was strong, spiritual and helpful. The services were well attended and spiritual. The financial reports were distressingly in arrears, but hope is entertained that very much will be raised in the next eight weeks, to the great relief of all the interests involved. The crop is much later this season than usual, and very little has been realized from it up to the present. Rev. J. M. Robinson, an efficient and popular local preacher, loyal to the core, was recommended to the Annual Conference for admission on trial.

In view of the great lack of entire consecration of ourselves and our substance to the cause of Christ, the Quarterly Conference by a rising vote adopted resolutions appointing Oct. 23 to 30 as a week of self-denial and prayer, the Friday preceding as a day of fasting and prayer and services, and self-denial offerings are to be made at each service during the week. The pastor and local preachers will hold during the week 18 services, and prayer meetings will be held at each appointment the last day. The presence of Bro. Sturgis, my predecessor, and his preaching was a source of much pleasure to us all.

J. S. CLOWER, P. C.

HARRISBURG C'T.—For the past three weeks have been conducting a most glorious revival at Cherry Valley. I was summoned home this morning by telegram to my sick wife and had to close the meeting very unexpectedly. The interest was on the increase; we had to date 35 conversions and 17 accessions and the Church wonderfully revived. Rev. J. H. Porter, L. E., assisted in the meeting; he remained with me for two weeks laboring and preaching both night and day. Grand old man he is, Bro. Porter won the hearts of the people here. May God bless the old veteran with long life and at last a crown of life. Revs. Wm. Manly and J. H. Anderson were with us some and did good service.

On the 11th and 12th insts. our 4th Quarterly Conference convened. Rev. J. C. Ritter, our beloved P. E., was on hand and presided most admirably and did some good and acceptable preaching; in fact our people place a high estimate on Bro. John C. Ritter.

We have had three good revivals this Conf. year, the results of which are as follows: About 65 professions and 38 accessions, and more accessions to follow. Finances are short. I hope, however, that we will be able to improve our report on this line yet before the Annual Conference. I shall do all I can to get the collections ordered by the Annual Conference. I shall also do what I can for THE ARKANSAS METHODIST. May God speed the time when every Methodist family shall take THE METHODIST and will read it to profit. Fraternally,

A. J. BLAKEMORE.

Harrisburg, Oct. 14.

BENTONVILLE C'T.—Our protracted meeting at Brightwater was a glorious success; 22 professions and 22 joined the Church. Forty have joined the Church this quarter and others will join soon. Bros. Vanzandt, A. H. Williams, Sherman, Dutton, Bristow and Rice did us valuable preaching in the meeting at Brightwater. My last protracted meeting will be at Tuck's Chapel. Our charge will be in good shape for the next pastor. Bro. F. S. H. Johnston was at the Quarterly meeting at Buttram Chapel in first-class shape for preaching, and he did it well. He is closing out his fourth year's work on Fayetteville District with a world of friends, who part with him reluctantly. B. WILLIAMS.

Oct. 14.

HUNTINGTON STA.—We closed our protracted meeting at Oak Grove Oct. 7. This was the most singular meeting I ever witnessed. It seemed that the combined powers of earth and hell were against us, but the Lord gave us the victory. The meeting resulted in 12 conversions and 3 additions and more to follow. To God be all the glory. W. P. HAMILTON.

Huntington, Oct. 14.

WELDON C'T.—We have held protracted meetings at all of our appointments on Weldon C't; had 23 conversions and 19 additions to the Church, some others to follow. The congregations were small from first to last; most of our best working members were sick throughout the entire revival season; some are sick yet. It is hard to find a family here where all are well. Our Church is strong; not in numbers, but in faith and power of the Gospel. We have a weekly prayer meeting going on at all the appointments, well attended under the circumstances. We have lost very few members by apostasy; a considerable number have received letters, some have died. "Our members die well." Family and neighborhood feuds have been disposed of as the Gospel directs; all feel that "godliness with contentment is great gain," and that "love worketh no ill to his neighbor," and that "love is the fulfillment of the royal law."

We are under many lasting obligations to Bros. Hayes, Jewell and Smith for valuable services rendered. These brethren impressed our people as earnest men, full of faith and the Holy Ghost. Brethren, come again, you are always welcome.

This part of the country suffered very greatly from rainfalls during the spring and summer; a great portion of the farming lands was covered either in water or mud up to the first of August. Crops less than half. Rain materially interfered with us in every protracted effort. These good people say they are going to send their pastor to Conference with a good report. May God's richest blessings rest upon THE ARKANSAS METHODIST.

JNO. W. PATTON.

Weldon, Oct. 14.

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.

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SENATOR M. M. ERWIN.

BRO. BENNETT:—Permit me through THE METHODIST to notify a number of the friends of Hon. M. M. Erwin, whose letters to him have received no reply, that severe sickness has prevented any reply. For the past three or four weeks he has been very sick with typhoid fever and not in condition even to dictate a reply. His loving wife, son and many friends, with his pastor, join in requesting that prayer be made by the Church in Arkansas for his recovery. His good wife, like an angel of love, has watched with untiring energy by his sick-bed during these anxious weeks, anticipating every want of the sick one. Their only son, M. M. Erwin, called from his home in Texas, and now shares the care and partakes with the anxious mother in the sadness of the hour. Dr. G. E. Pettey has been unremitting in his care to the sick sufferer, under whose skillful treatment the disease has been for the present baffled, and for the past two days the patient much better. With joy the people of Des Arc hailed this good news from the sick room of their friend and much loved fellow townsman. Senator Erwin is a fearless advocate of everything that is right and fearlessly opposes everything corrupting. Very truly,

J. M. D. STURGIS, Pastor.

Des Arc, Oct. 15.

Arkansas Democrat please copy.

[Later. Since the foregoing was put in type we learn from The Gazette Senator Erwin died Tuesday. Ed.]

PLAN OF EPISCOPAL VISITATION

1892--3

First District. Bishop Keener.

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

Second District. Bishop Wilson.

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

Third District. Bishop Granbery.

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

Fourth District. Bishop Hargrove.

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

Fifth District. Bishop Duncan.

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

Sixth District. Bishop Galloway.

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

Seventh District. Bishop Hendrix.

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

Eighth District. Bishop Key.

Japan Mission, Kobi, Japan,	July 20
China Miss. Conf., Soochow,	Sept. 28
Baltimore Conf., Front Royal, Va.,	Mch. 23

Ninth District. Bishop Haygood.

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

Tenth District. Bishop Fitzgerald.

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

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 Affectiyns, 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 releive 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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Letter From Alfred Grunfeld.

(Translated from the German.)

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Imperial and Royal Austrian Court Pianist and Royal Prussian Court Pianist.

New York, April 1, 1892.

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Horsford's Acid Phosphate.

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

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