

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."

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QUITMAN COLLEGE.

1. Historical. Quitman Male and Female College was founded in 1870. The property was given to the Arkansas Conference of the M. E. Church, South. The Charter was granted Jan. 28, 1873, under the provisions of an Act of the Legislature approved March 27, 1871. W. W. Garner, Geo. W. Stewart, Mortimer B. Pearson, Peter J. Rollow, Jr., J. J. Harton, Peter A. Moses, Wm. R. Knowlton, Chas. H. Gregory and Hailston R. Withers were the Charter members of the Board. "Their successors in office" have been regularly appointed by the Arkansas Conference. Article 3 of the Charter is as follows: "That those persons named in Art. 1 of this association, and their successors in office, are hereby constituted a body politic and corporate in deed and in law, by the name and style of Board of Trustees of Quitman Male and Female College; and by that name and style shall have perpetual succession and shall be competent in law and equity to have, take and receive bonds, testaments and hereditaments of any kind which may be given, granted, bargained, sold, conveyed, devised or bequeathed to them for the promotion of the interest of said College."

"They have power to sue and be sued, to plead and be impleaded, to open books for the subscription of stock in said College, and upon the payment thereto to issue certificates to any person or persons entitled thereof, which shall be assignable and may be convertible into scholarships and payable in tuition in said College on such terms as said corporation may determine; and said corporation shall have power to endow said College by sale of scholarships therein, or otherwise adopt and use any legitimate means to found and establish said College on a firm substantial basis."

They "shall have power to establish departments for the study of any or all of the learned arts, sciences, belles-lettres and to constitute and confer such degrees therein as are usually conferred by the most learned colleges and universities, or grant certificates of proficiency in any of the same."

Rev. Peter A. Moses served as President, three years; Rev. Jas. A. Peebles, five years; Rev. Jerome Haralson, two years; Dr. Wm. A. Rogers, one year; Rev. Jerome Haralson, the second time, one year; Rev. S. H. Babcock, three years; R. W. Donahat, one year. During these years, the faculty has been, not at all times, "gilt-edged," but always, earnest, devout, Christian. Many a teacher, like a preacher, has "labored on" for the cause. No one has claimed "back pay."

The first building was a two-story frame. It was the first and for many years the only Methodist College in Arkansas. In '76 the President's house was erected. In 1881-'82, another large two-story frame with chapel was erected, joining main building. In '88 the "College Home" building was built on the old campus. This property is all in good repair and is valued at \$15,000. Hereafter it will be used for the Preparatory department. In 1890-'91 a three-story brick building 96x134, was erected on a 15 acre campus 1-4 of a mile from the old one. This property is valued at \$25,000. It is now the main building. At the Commencement of 1892, notes were taken for \$12,000 on endowment, \$6,000 of which was given for the chair of Latin and Greek by Bro. W. M. Garner, for a long time an esteemed and honored member of the Board.

Fully three thousand men and women have received, in part at least, their education here. About 60 men have gone forth to "preach the gospel." The missionary, Sunday-school teacher, lawyer, doctor, farmer, merchant and statesman have each alike begun "to practice" at Quitman College. Many are its friends and patrons. To each and all, for the good work done, we bow with grateful hearts to Him who giveth all good things.

The Outlook—We expect to extend the Endowment to \$50,000 during the next year. Send us a Christmas gift. A canvass of the Conference will be made as soon as practicable.

We need many new books for the Library. One preacher having made a donation of \$50 worth of books has expressed a willingness to donate his entire library at his death. Will some brother tell me how to get books?

Our friends continue to send contributions to the Museum. The College will pay transportation charges on any article sent.

A Boarding Hall for young ladies must be provided for soon. Five thousand dollars will build it.

Some one has asked, "Have we not too many colleges in Arkansas?" A wise brother answered, "we have enough." Hendrix and Galloway advocate separate education of the sexes. Quitman and Arkadelphia are co-educational. Let these be well supported for the next ten years and no prophet can estimate the good that may be done. We need more High Schools. The principalship of each one of them should be endowed. It is in my heart to set on foot some plans, shortly, by which this may be done for all the District High Schools in the Arkansas Conference. In the meantime let us see to it that all our Church schools teach the Bible, and that no "godless" teacher be found among us.

Let us have, in addition to the Ministerial Aid Fund an educational assessment for Endowment. As Methodists we must educate our own children or some body else will do it for us. O. H. TUCKER. Quitman, Nov. 10.

THE TEST OF CHARACTER.

What is it? Answer, money. The world makes it the test. However much the possession of it may be prostituted, however much the getting may minister to the carnal mind; however much the spending may bring condemnation; however much the lack of it may impede to the making of socialists, rogues and riots; nevertheless deep down in the human heart a tribute is involuntarily paid to honesty and integrity.

No matter if Church members do pilfer and speculate, lie and grid; no matter if Shylock dons the robe of righteousness; the world stands up and shouts in the face of the Church, "a Christian pays his debts." A man may spend his whole life in prayers and penances, but if he refuses to meet his financial obligations, the world laughs him to scorn, and that to his face. A man may successfully act the hypocrite in other lines, but the least variation from honesty uncovers the sloven foot, and the world stands up and denounces the impostor. And men will denounce in others that which they tolerate in themselves. Men allow themselves to depart from a right line, and practice deception and fraud in business, but the moment a professing Christian does it they denounce him. The world makes money the test of character.

Our Lord makes it the test. He says: "He that is faithful in that which is least is faithful also in much; and he that is unjust in the least is unjust also in much." Money is the smallest thing with which our Lord has entrusted us. It is not to be compared with intelligence, skill, body, mind or spirit. Faithfulness or unfaithfulness manifests itself in little things first. The true character of the man is shown by his conduct in little things. If he be unfaithful in little things, he will, when occasion presents, be so in large things. The man who coined the phrase "honesty is the best policy," taught a falsehood. Honesty is not a "policy." It is a principle. He who is honest, simply from policy is on the road to the penitentiary. Our Lord means to teach the very doctrine the world affirms. He who will not pay his debts is mistaken if he thinks he has religion. He may have a sentiment, Churchianity, bigotry, a delusion, a deception, but he has not Religion. "If therefore ye have been unfaithful in the unrighteous mammon, who will commit to your trust the true riches?" If he has been unfaithful in the money of this world, who will entrust him with the wealth of the world to come? If he be dishonest with his fellow-man whom he hath seen, how can he be honest with God whom he hath not seen? If he be unjust, with man how can he be just with God? If he be dishonest, how can he be sincere? If he be not sincere, how can he be justified? If he be not justified, how can he be saved? The Bible and its Author made money the test of character.

Are these things true? Do we owe God anything? Is He not a preferred creditor? How is any man to be saved who systematically robs Him? How can he learn his duty who will not be taught, who tries to stop the mouth of the preacher, whenever he talks of money, who wrests the Scriptures and perverts their meaning, who hugs a delusion and a lie to his bosom? Much is said of consecration. There is a false consecration which prates and mouths, but which becomes blind and deaf and dumb when the collection plate is passing. Ananias and Sapphira professed to give all, but one flash of Jehovah's wrath showed their faithlessness and falsehood. Get the man consecrated and you get man and money. Give a man

the Spirit of Christ and you open his eyes, head, heart, hand and pocket. Brother preacher, do your duty. J. R. MOORE. Pine Bluff, Nov. 8.

WORK THE CONVICTS ON PUBLIC ROADS.

At the late Road Convention held in Little Rock Mr. S. N. Marshall of this city read an able, instructive and elaborate paper on "The best plan for forcing the convicts in the construction and maintenance of public roads throughout the State." The very great importance of the subject, especially in view of the fact that the approaching General Assembly must provide for the employment of the State's convicts as heretofore or otherwise, leads us to copy now a part of Bro. Marshall's excellent article, as follows:

"The subject presupposes that we have convicts and want roads, and taking a moral as well as an economic view of the question, arises, is it wise to use this class of labor for the purpose? The status and character of these persons at once excite our commiseration. We are cognizant of the fact that many persons of intelligence, education and pure environment commit crimes with impunity. But it is a lamentable truth that our penitentiaries are filled with a class, though known to be degraded and worthless, are also ignorant and helpless.

The common impulse of humanity suggests that something be done to better their condition, while the sentiment of this age of Christian civilization demands it.

It is said that he who loses his freedom has already lost half his virtue. And it is safe to say that a majority of the convicts are of unsavory origin—pinched for bread, deficient in honor and neither too proud to beg nor too honest to steal. But let us not snuff out the last spark of hope or the only good remaining in them, a desire to reform.

Shall it be said that here at the close of the nineteenth century, with that enlightenment and moral force that must subjugate the world, that our only satisfaction is the punishment of the criminal and the cash value of his labor?

But the fact confronts us that if every criminal was made a slave for life that his services would not reimburse the State for his conviction and imprisonment.

Therefore, it seems right and proper for every person guilty of an infraction of the law to render some compensation for this outlay. Nevertheless, as they are both undesirable and unprofitable citizens, it is to the interest of society to instill in their minds and hearts higher motives and aims, and to prevent them from contaminating others.

The theory that their treatment should be reformatory as well as punitive has been growing in favor since the days of John Howard and Elizabeth Fry. But the question that vexes every mind and upon which every one seems to be at sea is how shall this be done? No system now practiced seems to meet with general favor, but it may be said that enforced idleness is a thing of the past and the advocates of the lease system are in the last ditch. In a general way useful labor is agreed upon, but nothing new has been presented in this line since the days when "Samson did grind in the prison house."

But whether convicts are worked on the piece price system or contract system or public account system or the lease system, all these systems are opposed as interfering with free labor, and are resisted even unto bloodshed.

There is some interest and a good deal of principle in this contention that will not down, and although the aggregate effect is small, being only in the proportion that convict labor bears to free labor, yet wisdom would say, avoid the conflict.

I have never heard of any one injuring his health in working out his tax under the present road law, but it is a farce, wrong in principle and useless in practice. Have it abolished and make convicts and the property of the State with a small per capita road tax build the roads. These rasping questions that keep our body politic continually stirred up must be disposed of, and now as preliminary to my plan for working convicts in making roads, permit me to remark:

1. That the State has no right to make money out of a convict at the expense of his reformation.

2. That enforced idleness or simple detention in prison walls has been abandoned, being found injurious and impracticable, and the lease

system, on account of its iniquitous abuse, must be abolished.

3. That the State in its official capacity must have control, whether the convicts are worked on State roads or let to counties or improvement districts, for the same purpose and provision made for their moral instruction.

4. As the constitution provides "that it shall be the duty of the General Assembly from time to time, as circumstances require, to frame and adopt a penal code founded on the principles of reformation," the time has now come for that body to perform its duty in this regard.

The corps of engineers employed by the Russian government to lay out a railroad from St. Petersburg to Moscow, submitted a profile of the work to the czar; when his majesty, curiously observing the crooked lines indicating the course of the road, took a rule and pen and drew an air line from one terminus to the other, and remarked: "I want it built thus."

In using the convicts in road construction, I, too, would use them thus, but more in accord with the methods of the engineers, who carefully avoided every obstacle that would save a ruble. The scheme must not be carried out in a senseless arbitrary way. To my mind there are three ways open to utilize this class of labor, all, however, pointing in one direction.

1. The one I think preferable—is to divide up those most suitable for hard out-door work into squads of 100 each and use them on strictly State roads, bridges and levees.

2. To sublet squads of not less than 100 each to counties willing to pay for their services the total cost of subsistence and delivery charges, to be worked solely on roads, bridges and levees.

3. To sublet them on the same terms and conditions and for the same purpose to improvement districts—all, however, under officers appointed by the State. You will observe I say roads every time, for they are of paramount consideration, and I also avoid saying turnpikes, for they convey the idea of turnstile, or toll gate. Roadways should be free for all legitimate purposes—both for business and pleasure.

The State convicts now number about 700. Five hundred are able bodied men, 100 hardened criminals and invalids and 100 young persons and women. I would divide the able-bodied men into squads of 100 each and provide movable stockades for their protection and safe-keeping and place over them a competent foreman and a sufficient number of guards and supply them with necessary tools and machinery. Four of these squads I would start on as many different roads, or to work on as many divisions of the same road. Each camp or stockade should be located as central as possible so as not to require more than one or more moves a year. In this way each squad could construct over an average surface ten miles per annum. The remaining squad should as a matter of justice to certain portions of the State, be employed in making levees with the double view of using them for roads, wherever practicable.

This would give us at least fifty miles of road each year, protect a large number of farms from overflow and reclaim enough land to pay for the whole expenditure. The 100 incorrigible and invalid convicts could be kept inside the walls making tools and clothing. The 100 minors and women should be placed on a farm or set at some light useful work.

If the camps were not too much scattered one physician, one chaplain with volunteer helpers, one chief engineer and an assistant would be all the additional State employees needed.

Now in regard to the cost: The highest estimate that I have had given me for keeping these people is \$165 each, per annum, making a total for the 700 of \$115,500 which would require a levy of three-fourths mill tax to cover. Now suppose that values remain unchanged for ten years and instead of making a levy of three-fourths we make it one mill equaling \$170,000 per annum or \$1,700,000 in the decade, we would find as the result 500 miles of road and our taxable property increased from this cause alone \$50,000,000. It would not be a wild expenditure, but an investment upon which the State would receive ample returns.

If such results could be accomplished without cost to any one and a first-class road run before every man's door, I do not think the scheme would meet with serious opposition. But strange to say, that while every man knows himself to be honest, he believes every other man a thief or at least doubtful,

and while leases make money out of convict labor, when it is suggested that the State take charge of them and work them in the interest of the public even old experienced men shrug their shoulders and deliver a dissertation upon the faults and foibles of man. Permit me to say, to go no further, that the intimation that leases only are able to find honest, capable men to work convicts, is a libel upon the intelligence and integrity of Arkansas.

COCHRAN-ROSE DEBATE.

BRO. BENNETT:—We have just witnessed a debate at Black Rock between Revs. S. L. Cochran, Methodist, and B. Rose, Christian (Campbellite). The discussion was opened at night on 1st inst. and closed on 3rd. Revs. E. M. Davis, George and Hon. Z. M. Cypert were selected as moderators. The propositions argued were: "The Scriptures teach that a penitent sinner is justified by faith only"—Cochran affirmed and Rose denied; and "The Church or Kingdom of Christ was established on the day of Pentecost"—Rose affirmed and Cochran denied.

The people came from a distance in great crowds, even from the "regions beyond." Rain or shine they were on time; our church was filled to its utmost. We are pleased to note that every thing went off as agreeably as circumstances would admit of. We closed with a hearty old time hand shake, singing "How firm a foundation."

Bro. Rose seems to be a leading spirit in his Church and is a very zealous advocate of its doctrines; but he failed to show from the Bible that the Church was established on Pentecost, neither could he disprove Bro. Cochran's argument on the justification of a sinner, by faith only. Bro. Rose seemed to lose sight of the character of the person to be justified, arguing that a man must repent, believe and be baptized, also that we are "saved by hope," &c. Bro. Cochran did exceedingly well, and greatly surprised the people here. Some had expressed doubts as to his fitness for the task, but ere the debate closed they were fully satisfied that Methodist doctrines (which are the doctrines of the Bible) were safe in his hands, and that no harm could be done our Zion by opposing theories while he stood upon the walls.

We are constitutionally opposed to religious discussions, never heard one before, and don't care to hear any more, but in case it was unavoidable, we should most certainly send for S. L. Cochran.

E. M. DAVIS,
C. L. FREEMAN.

Black Rock, Nov. 5.

A WORTHY ENTERPRISE.

MR. EDITOR:—Bro. Turrentine of Okolona has undertaken a most praiseworthy enterprise in asking the Methodist and personal friends of that good old man, Rev. A. B. Winfield, to contribute a small sum annually towards paying for a home for one of the best men, most heroic and self-sacrificing ministers of the gospel that Arkansas Methodism has ever had. Few men, either living or dead, have done so much for morality and religion in this State as has our brother Winfield. His Pauline preaching, his Christly life has been a benediction to our State for forty years, and today many of us younger preachers might learn important lessons in homiletics by sitting under the ministry of this great preacher, but very modest man.

Let the dear brethren and sisters of our Conference do themselves the honor to contribute to this enterprise, and make a comfortable home for Bro. Winfield in his declining days. It will be remembered by your readers, that Bro. Winfield had the misfortune to have his home and all his household goods, with his library which he had been a lifetime in collecting, all consumed by fire last year. Now is the time to show your appreciation of true, noble manhood, of real merit. The amount is small, all can help, and thus relieve this dear old man from further anxiety. He has been with me and such preaching I have rarely ever had the privilege of listening to. Yours for the enterprise,
THOS. H. WARE.

Prescott, Nov. 11.

It is a notable fact that every member of the Supreme Court of the United States has been actively interested in some phase of Christian work. Some of them have been prominent in the councils of the Church courts of the denominations to which they belong. It is assuring to feel while the agencies of unbelief are active in their efforts to dethrone the Sabbath and other institutions that establish our claim to the distinction of a Christian na-

tion, that we have one of the co-ordinate branches of the Government standing as a bulwark against it.—Herald and Presbyterian.

THE PASTOR PAYING HIS WAY.

Every man should do something to pay for the living he receives from the world. You draw on the world's treasury every day for food and raiment and shelter. You have no right to enjoy these things which others have to sweat for without paying an equivalent in the sweat of your own brow. We owe rent for the space we occupy, for the roof that shelters us. Only toilers have earned the right to enjoy the fruit of toil.

How does the preacher's calling stand the test of this principle? What does the pastor do to pay for the space he occupies, for the good he receives and enjoys?

His first duty is to teach. Teachers in other departments are recognized as useful and honorable workers. When you settle the tuition bill for your son or daughter at school you do not count it as a gift of charity. You have received more than an equivalent for the sum you pay out. But the faithful pastor teaches you and your children in better knowledge than that learned at the schools. His business is to impart the higher instruction which blesses in this life and saves the soul in the life to come. Are arithmetic and geography and algebra more important as a means of making your child useful and happy than morality and religion? The minister who is diligent and earnest in study and in prayer, and who labors faithfully in pulpit and from house to house, teaching men to love God and to be faithful and true, does a work which counts for much more in the community than that of a teacher in school or college. The conscientious pastor pays his way as a teacher.

But he is commissioned also to inspire and encourage others. We need somebody to stimulate us to good. He that plays the fife or beats the drum, arousing men to action, nerving them for deeds of valor, helps as effectively in the battle and is as worthy of his rations and his pay as the man that carries a musket or manages a cannon. So the pastor pays his way by arousing and enlisting and encouraging others. Some are thoughtlessly wasting their lives; some have surrendered to evil. Few are doing all they might. The pastor inspires the young with nobler thoughts. He rescues wanderers; he persuades the discouraged to try again; he rallies the drunkard to make one more effort to resist temptation. His presence, his influence, his voice, if he is true to his sacred calling, is a power which inspires young and old to better thoughts and better deeds.

Finally the true pastor pays his way by his work as a comforter of the sorrowing. Poverty and sickness and bereavement are found in every place. Wherever we go there are aged ones and helpless invalids waiting in pain and loneliness for the release of death. There are disappointed and despairing souls longing for some message of hope. Some overtaken and overwhelmed by the consequence of their sins, are praying for escape and forgiveness. Is it a small or unimportant task to be God's minister of comfort to these? A sympathizing friend who weeps with us in our sorrow as Christ wept with the sisters of Lazarus is a helper whose service is above all price. Such a friend God has ordained the pastor to be to every sorrowing family, to every troubled soul in his congregation. What work or office is more difficult? The minister who teaches and inspires and comforts those committed to his charge is surely a laborer worthy of his hire.—Cumberland Presbyterian.

Two million dollars were lost and won during the last racing season in New York City alone. It is hard to estimate how many more millions were "betted" away in other sections, or how many lives have been wrecked, and homes ruined by the gambling habits which are bred by the devotees of the turf. The fascinations of the sport are blinding in their influence, as was illustrated a few days ago in London, when the Prince of Wales, instead of attending Lord Tennyson's burial in Westminster Abbey, attended the races in which some of his horses were entered, and on which some of his money was staked. Many thousands of young men are being ruined by the delusions, the entanglements, the vices associated with the race course. We commend to pastors everywhere "the sin of gambling" as a good current topic for an occasional sermon.—Central Advocate.

ARKANSAS METHODIST.

THURSDAY, NOVEMBER 17, 1892

SALVATION.

Salvation in the true sense implies deliverance from that state of spiritual bondage into which we have been brought by the sin of our first parents, and in which we were liable to eternal misery. It means not only present deliverance, but a continued preservation in that state. It provides for the highest possible attainment in this life, but it makes no provisions for a state in which the agency of man is at an end. In the summary of its doctrine as held by the Methodist Church, it embraces repentance, faith, justification or pardon, regeneration, adoption and entire sanctification. But conviction is primary to all this; a man must be sorry for sin before he can repent; a man must repent before he can believe; a man must believe before he can be pardoned; a man must be pardoned before he can be regenerated; and a man must be regenerated before he can be adopted. Entire sanctification always implies regeneration, and can never exist without it, just as the existence of manhood implies the existence of childhood, and a principle and process of growth. Thus, in the doctrines of religion there is a well connected chain, each one implying the existence of the other.

Conviction is a work of the Holy Spirit upon the heart, making the sinner feel his need of salvation. It does this in connection with the written word, either read or expounded, which arouses thought. But it is the divine Spirit that opens a wound in the heart, going to the very root of the disease, and impresses the truth upon the conscience until the sinner is made to feel its force. In so far as it relates to inbred sin, it is equal in the nature of the case, be equally deep and pungent everywhere, for inbred sin in everybody, and so all men in that particular are equally great sinners. But in so far as it relates to actual sin, it may not always be equally the same in degree, for in that sense all men are not equally great sinners. Different surroundings in life and different degrees of restraining influence greatly determine how far the native principle of sin in the heart develops itself. This will account for the fact, that some people seem to be more pungently convicted than others before conversion. Some are more wicked in their outward lives than others. But the inward principle from which outward sin is developed is equally great in all; one man has no more native depravity than another, for all men have their nature alike from him by whose transgression sin and death came into the world.

The salvation which our Lord provided includes deliverance from all sin, both that which is inbred and that which is actual, both that which is inward and that which is outward; for we have to be pardoned of one and purged of the other, before we can be accounted as saved in the true sense of that term. To say that it is otherwise, would be contrary to a common sense view of the question; as well as to what is most clearly revealed. It would also imply a want of entireness in the divine procedure, which the full sense of the term "Salvation" does not admit, and so leave room for doubt and uncertainty as to how far the work of saving is at any given time carried on.

If this is true, then, conviction must be for all sin—all from which salvation is a deliverance; and any salvation that is only partial is really no salvation, because it does not describe the act of saving nor the state of one who is saved. I do not believe any convicted man knows how great a sinner he is. He has an experience of condemnation—a painful sense of guilt and utter unfitness for the presence of God, and the society of angels. He feels all undone and ruined. The best description he can give of himself from his feelings is, "Lord, I am vile, conceived in sin, and born unholily and unclean." But he cannot define, or discriminate, or prescribe. All he knows about it, he is sin sick. He knows that. Yes, and he grows worse until he gets into the gloom of despair. Well, did you hear him cry? The burden of his prayer is, "Lord, save me! 'Lord, save me!' No other word so fully describes what he wants as that. It covers the ground, and he does not know it by any better name. He asks for salvation from all the sin that is about to ruin and destroy him.

My conception is that in every case of genuine conviction, it refers to both inbred and actual sin, in the entirety of each. The painful sense of guilt in the repenting sinner is not only for what he has done, but also for what he is. Inbred sin is compared to a disease that is hereditary in its nature, and it inheres in the nature of every man and woman that is born into the world. It is identical with actual sins in the sense of being the root, while actual sin is the outgrowth. Jesus Christ is the great Physician, and as a wise Physician He proposes to effect a cure by working at the root of the disease; for to begin anywhere else would really not be treating it, but only trifling with it. The feeling of

contrition in the heart is the first effect of the remedy upon the seat of the disease. In the light of the Holy Spirit that shines there, the man sees that all within him is abomination to God and ruin to himself. He cries for deliverance; in other words he asks for a "salvation" that will answer all his present wants—corresponding to his experience of its great necessity. He surely would ask for nothing less, or be satisfied with a partial work.

Then it follows that if his prayer is answered at all, he at that time receives full salvation. His prayer is the expression of a desire; that desire is produced by the Holy Spirit; that Spirit would certainly not produce a desire for anything less than that full measure of pardoning and renewing grace that secures a complete victory; and surely a complete victory on his part, is the will of God. To say otherwise, is to say He would send His Spirit into the heart to beget a desire with no intention of satisfying it. And to say that a man genuinely convicted does not desire a thorough work, is to say what reason and experience will both contradict.

The first part of salvation is justification or pardon. By this we mean that sentence of acquittal which passes in the mind of God in reference to the guilty, but penitent and trusting sinner, and by which he is absolved from the penalty of all past sins. This refers to every sin against which there is any penalty, both in thought, word or deed, from the time of accountability up to the very instant of pardon. And this brings man into the favor of God. He smiles upon him as though he had never committed a sin, and reckons him as innocent as a babe, and at the very instant of pardon, he is really so. But this is not on account of any worth in man; it is solely for the sake of what Jesus, the blessed Son of God did upon the cross. O infinite Love! O glorious state! There is no partial work here. The theme is grand, and my heart warms. I would love to enlarge on this, but space forbids. With the Editor's permission, I will, in my next, write on the second part of salvation, which is regeneration and instantaneous sanctification.

T. J. SETTLE.
Calamine, Ark.

IN MEMORY OF REV. J. C. HOOKER.

On the 21st day of July, 1892, my beloved husband was called from his labors here on earth to his great reward in heaven. He was born in North Ala., Franklin Co., Sept. 8, 1862. His father died when he was 20 days old. He was brought to a knowledge of his sins at the age of 9 yrs. He was driven from home at the age of 12 by an ill step-father, but the blessings of a heavenly Father followed him. He came to Arkansas in the year 1880; fell in very bad company, and soon grew very reckless. In the year 1882 he was reclaimed, and to this he always dated his conversion. Being raised by a Baptist mother, he did not join the Church at once, as he was somewhat prejudiced against the Methodist Church. But still the good Lord led him. He wrote in his journal, "O what a good father to love such a rebel as I; I can never repay the debt of love I owe." In the year 1883 he joined the M. E. Church, South, and soon after was elected S. S. teacher and soon after this S. S. superintendent. In the year 1884, Dec. 18, we were married.

The impression came that he must preach. He said he was thus impressed before his conversion, but never told any one; and it was not until God had taken our sweet little babe that he entered the ministry. On the 17th day of Nov. 1886, he was licensed to preach (Rev. W. R. Gardner, P. C.), and recommended to the Arkansas Conference, which convened at Ozark, Ark., for admission on trial. The business being illegal he did not go, but preached on somewhat discouraged. But the good Lord opened the way. On Dec. 18, 1887, three years from the day we were married, he was again licensed to preach (Rev. W. H. W. Burns, P. C.). We were employed by Presiding Elder G. W. Hill as supply on the Point-Removal circuit. We had many seals to our ministry that year. He was again recommended for admission on trial, but did not go on account of sickness, but was appointed by the Conference, which met at Fayetteville, to the Oppelo Mission. We remained there 2 years. Many stars were added to his crown during these years. We moved to Quitman in the fall of 1889. He at once entered school. We remained there until July 1891, when he was appointed to the Mountain Home circuit, to fill the unexpired term of Rev. J. M. Cantrell. He being appointed Agent for Quitman College. At the close of the Conference year 1891 he was again recommended for admission. Being received he was appointed to Mt. Home circuit. We served those good people one year and one day. Seed were sown, during our short stay with them, that will be lasting as eternity. The fruit thereof will be gathered up many days hence. He fell at his post. He died working for the Master. Many times while about his bedside did I hear him say, "After awhile all this suffering will be over." His chief concern during his sickness, was his future life work. He was very zealous in his efforts to do good.

We are sad; but we mourn not as

those who have no hope. When shall we meet again? Why, we shall meet in the sweet by and by. We know where to find him. May God's richest blessings ever attend me as his wife, and his two precious little children, to whom he was so closely endeared. He was a good and loving husband, a kind and affectionate father. Will our Conference please pray for us daily that we may all make a happy, unbroken family in heaven. We are so sad and lonely. His loving wife in great sorrow,
MRS. ADDIE E. HOOKER.
Quitman, Ark.

TOUCHINESS.

All sentient creatures are sensitive. The insect and elephant, man and beast, all are more or less touchy. There is a touchiness which is unpleasant and when manifested in rational creatures is wrong and sinful. Touchiness may be defined as over-sensitiveness. Are ministers particularly sensitive? Who is sufficiently self-poised, moderate, fair, just, patient and loving? The old preacher's admonition to a newly married couple was good: "You need two bears, my young friends, bear and forbear."

The attrition of life is such that our patience and love are often tested. The little foxes destroy the grapes. The brethren manifest no small degree of touchiness upon several subjects. First evangelism and evangelists. Poor fellows; if they read all that is written of them pro and con, and are in any wise influenced thereby, they must be variously stated and depressed in their calling. It has occurred to me that this work will regulate itself to a large extent. Who can regulate it? Who had a right to say to Whitefield or Wesley, when and where they should preach? Were not all the early Methodists largely evangelists? And would we not be greatly benefited if we had more of the fire of zeal burning in our hearts? The earliest and most eccentric evangelist of my knowledge, that is of our day, was Lorenzo Dow, yet who would dare say that his life and labors were not a great blessing to the world.

There is a class of evangelists who are a shame and a nuisance. They are a patented made-to-order sort. But are they not of the same kith and kin as the preachers, who preach patented sermons and are place-seekers and lovers of the honor, that cometh from men? The dangers besetting an evangelist are appalling, making the calling perilous to the man. The two figures illustrating the danger, are: first of a man walking a wire rope over the Niagara Falls. The other his ascent in a flimsy balloon. Suppose we deal kindly, firmly and patiently with the brethren, who feel that they are moved by Holy Ghost to thus work, and may we all seek a fresh anointing for the great work. There is no greater work than preaching.

Another subject seems to arouse the touchiness of our brethren and this is strange. It lies in these words. Holiness, sanctification, perfect love, sin in believers, need of a deeper work of grace, and entire consecration. These terms seem to excite the brethren, both ministers and laymen. With many whenever these terms are used the "war paint" is on, and a cry to arms is heard all along the line. What ought to be conceded at once without debate each one thinks that what he does not know is not worth knowing. But we ought to be stirred and that deeply upon this subject. As ministers of the M. E. Church, South, we are committed, pledged and, if consistent, we not only believe the doctrine but are seeking, groaning after it. Would that we were all in the state of experience like that of the great apostle of the Gentiles, when he wrote to the Romans: "And I am sure that when I come unto you, I shall come in the fullness of the blessing of the gospel of Christ." Or to the Galatians: "I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me, and the life that I now live I live by the faith of the Son of God who loved me and gave himself for me." Or his avowal before Agrippa: "I would that not only thou, but all that hear me were not only almost but altogether such as I am except these bonds." These declarations are a profession of a high state of grace. But they do not present the wonderful transformation, which grace had wrought with mighty power when he wrote in 2nd Cor. 12, "I knew a man in Christ above fourteen years ago (whether in the body, I cannot tell; or whether out of the body, I cannot tell; God knoweth), such a one caught up into the third heaven. And I knew such man, (whether in the body I cannot tell or whether out of the body, I cannot tell; God knoweth;)

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How that he was caught up into paradise and heard unspeakable words, which it is not lawful for man to utter." Of such a one will I glory, yet of myself I will not glory but in mine infirmities. For though I would desire to glory I shall not be a fool; for I will say the truth; but now I forbear lest any man should think of me above that which he seeth me to be, or that he heareth of me. And lest I should be exalted above measure through the abundance of the revelations, there was given unto me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. For this I sought the Lord thrice that it might depart from me. And he said unto me, my grace is sufficient for thee; for my strength is made perfect in weakness. Most gladly therefore will I rather glory in mine infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in distresses for Christ's sake, for when I am weak then am I strong."

These passages give a marvelous revelation of what grace had done for the apostle. The consistent rational course for all to pursue is to take the text-book, the blessed Bible as the rule of faith and of practice. Then with the prayer of David, "open thou mine eyes, that I may see wondrous things out of thy law;" and doing the will of God we shall know of the doctrine. The eyes of our understanding would be opened by the Lord. We are prejudiced, blinded, and the scales will not fall from our eyes by any natural process. It has never been written how much there is of hardness and darkness in prejudice. Every word of God is precious, no exception, and to be afraid of any word in the Bible is perilous, specially the great words holiness, sanctification, perfection, righteousness. Take from the Holy Scripture these words, holiness and sanctification, and there would not only be a great vacuum but desolation, blackness and ruin. The method pursued by men in any profession who attain success or eminence is to take their standard writers, study them and master all they have learned. Their object is to learn and build up, not to tear down and destroy. This is the rational method. The whole Christian world has one book of final appeal; fortunate there is but one. Next to it are the writings of the most devout, consecrated and learned of the age in which one lives, both in the ministry and laity. What they have sought, found and realized should have weight with us. Human consciousness is next to the divine consciousness. "What we have seen and felt, with confidence we tell." Speculation, reasoning and even scientific conclusions are to be sifted. There is a higher faculty than reason, that faculty is faith. There is a more certain book than the books of science, the Book of revelation. "The law of the Lord is perfect, converting the soul. The testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart. The commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring forever. The judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea than much fine gold; sweeter also than the honey and the honey comb."

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GOING BACK.

MR. EDITOR:—Our pastor at this place, Rev. J. C. Hooks, who came by transfer from the Memphis Conference last year, announced from his pulpit Sunday that he will return to that Conference, in time to be present at its coming annual session, with a view of resuming work within its bounds. He goes back, so we are informed, not that he is dissatisfied with Helena or that his parishioners here are dissatisfied with him, but because he prefers to finish his life's labors within the field where his ministerial work began.

Bro. Hooks, by virtue of both the faithful work he has done—during his pastorate there have been about sixty accessions to the Church—and his genial manners, has rendered himself very dear to the Methodists of Helena, who will give him up not without sincere regret. Let him and his most excellent wife remember that, in all their journeying this side the great resting place, the prayers of their Arkansas friends will follow them. Yes, if their future life prove as happy as it will be useful, we shall be glad.

A MEMBER.
Helena, Nov. 8.

COMING BACK.

BRO. BENNETT:—Our Conference is over and I am returned to Arkansas. I go to the Arkansas Conference. This was the last thing I was expecting; not that I dislike Arkansas—I love and have fought for Arkansas—but it had just not entered my mind to return. I left the State at the suggestion of Bishop Key and I return at the command of Bishop Hargrove, who had a call from Bishop Wilson for men. I am also leaving a State and Conference I love. Texas is a big thing but no larger than the hearts of our presbyters and people here. We had the most pleasant Conference session I have ever attended.

FRATERNALLY,
W. E. RUTLEDGE.

WHAT SHALL WE DO?

They must have help—these brave men who as a last resort lay their cases before the Parsonage and Home Mission Society—as Secretary they come to me. Their appeals rest upon my heart as a last resort; and investigation, the assurances of those best acquainted with the facts and of high authority, prove it no misplaced sentiment. Knowing there must be many others who will feel as I do, I state the fact to the Church and leave all to the guidance of the Holy Spirit. My faith in God and His people has been strengthened by experience. I ask and I receive. A short time ago I appealed for help for a parsonage in Montana and promptly and kindly received all that was needed. A letter came from Northwest Texas, from a Presiding Elder whose district is of such dimensions it takes the express train thirteen hours to pass through it, it contains fifty-one counties and twenty-three appointments. He must travel from thirty to fifty miles a day and hold from three to five Quarterly meetings in a week; after an absence of twenty-seven days he may stay three hours at home and be off on another trip of three weeks. And God is blessing his work with from 1,500 to 2,000 additions a year to the Church in the district. In the midst of all this labor he found the parsonage that sheltered his family in danger of being lost for the petty sum of \$145. The last day of grace was but a few weeks off and his people—who were left by the drought without bread, or grain enough to seed the ground—had reached the limit of their ability. He took it to the Lord in prayer, and wrote me. When I read the letter and knew we had already appropriated all we could certainly expect in a regular way during the year. I buried my face in my hands and prayed God to open some way to secure the money to save that home. The next letter I took up was from Miss Pedrick, Sec. of our auxiliary at Portsmouth, Va., asking in the name of her Society some special work. Believing it was of God I sent at once a copy of the letter just received. Quickly those noble women responded with the \$145 needed. This is the kind of men we are trying to relieve and it is thus

God shows he is with us. Oh, people of God, aid us in removing every obstacle that the stream of his mercy may flow unimpeded, full, clear, bright, refreshing the weary ones, inspiring hope. If our organization was more widely extended, regularly and quietly would all the funds needed come in and be ready for these urgent demands. Why can it not be? Last spring, after making all the appropriations we dared to, we promised if we could raise special donations for it, to help build a parsonage at Tempe, Arizona. I have hesitated to make a public call, hoping in some private way to secure the funds. But now when urgent letters come from the homeless man in Arizona unable to rent, not knowing what to do, and from his young wife in Texas, where she and her two children have taken refuge with her mother, wanting to go to her husband but not knowing what they will do, if they cannot get a parsonage; I fear I have done wrong in not telling of this case sooner. May God forgive me if in shrinking from it, I have given these hearts so devoted to God pain and anxiety. May quick responses soon terminate their suspense. Send all contributions to Mrs. Geo. P. Kendrick, Treasurer, 820 Fifth St., Louisville, Ky. Remember this is between you and God. It is for Christ's sake you are asked to give.

LUCINDA B. HELM.

Genl. Sec'y Parsonage and Home Mission Society.

P. S. We beg all treasurers of auxiliaries to make every effort to collect back dues and remit as soon as possible to their Conference Treasurers. We are depending on this fund for our regular appropriations.

L. B. HELM, Sec.

ABOUT OBITUARIES.

As some of our special requests heretofore made seem to be forgotten, and as we are now getting far behind with the publication of obituaries, we republish the following, which appeared several times in this paper last winter:

In justice to our readers generally, we now request, and insist, that writers of obituaries observe and remember:

1. Unless the case is clearly exceptional by reason of the public Christian life of the deceased, we think it improper and unjust to urge the publication of a long memoir simply to gratify relatives.
2. Unless this paper is taken by the family bereaved, when not too poor to take a paper, we consider it an imposition to insist upon the free publication of an obituary to please such family, having no claims whatsoever as patrons of this paper.
3. While the name of deceased, dates of birth, marriage, death, etc., should be written very plainly, do not give names of all surviving relatives, nor write exhortations for them, nor copy long quotations of Scripture or poetry. It is in bad taste to say more about how a Christian died than how he lived.
4. Don't send us long obituaries clipped from local papers, which can afford to give much space, because of the small number of obituaries they publish, and because most of their patrons may have known the deceased. Don't expect us to clip and publish obituaries from other papers; and it is useless to add: "The—will please copy." (Editors are not on the lookout for such requests, and do not read many obituaries in other papers.)
5. Unless the case is notably exceptional don't send an obituary and also 'tributes of respect' adopted in memory of the same person; one, either the obituary or the 'tribute' should satisfy.
6. Rewrite and condense—leaving out superfluous sentences, phrases and words. Don't say: "The subject of this imperfect sketch, Brother John Smith, or Uncle John, as he was familiarly called in this community, was born in the State of Tennessee, and in Shelby county said State, on the 15th day of November, in the year A. D. 1840," etc. Just write briefly: "Bro. John Smith was born in Shelby Co., Tenn., Nov. 15, 1840," etc., and then tell how he lived in his family, Church and community, etc.
7. Don't say "Be sure to publish this obituary in your next issue." We file and publish in the order of time received.
8. Do send money (5 cents a copy) for extra papers to be mailed by us to relatives or friends of the deceased.

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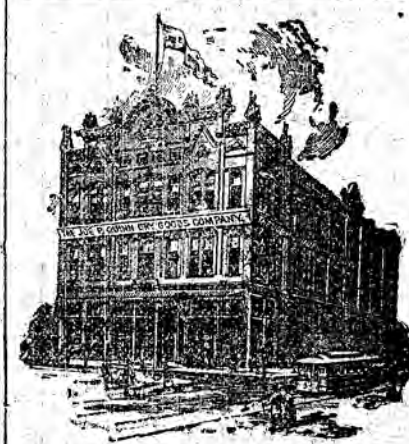
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ARKANSAS METHODIST.

Z. T. BENNETT, D.D., Editor
 GEORGE THORNBURG, Business Manager
 THURSDAY, NOVEMBER 17, 1892

B 4

Your Pastor Starts to CONFERENCE.

Look at the subscription date printed at the right of your name!

If in arrears and you will pay us during this month the amount you are due up to Nov. 1, 1892, with \$1.50 additional for 1893, we will give you this paper free of charge two months, Nov. and Dec.

Please remit or pay the money to your pastor, and let us move up your sub. date to Jan. 1, 1894. Will

YOU?

We feel grateful to our preachers for prompt remittances in payment of their book accounts. After all the preachers are "world beaters" in paying debts. If all our subscribers would do as well we would soon give them a better paper.

The Census office issued a bulletin Nov. 15, giving statistics of population in Arkansas in 1890, as follows: Total population, 1,128,179; whites, 718,752; colored, 209,427; males, 588,755; females, 542,425; native born, 1,113,915; foreign born 14,264.

We commend to the thoughtful consideration of our readers the following paragraph from the Western Advocate: "This happy land can properly give thanks that it has not a great army to feed, clothe and cartridge. Germany has been upset for months by the demand of its emperor for ten thousand more men. Since 1875 the army has been increased three times, and now a fourth increase is asked, that Germany may keep the peace. We manage to keep the peace with a few regiments, and could doubtless keep it without a single regular soldier. Don't forget this contrast Thanksgiving-day—not to disparage Germany, but to count up this also among our mercies."

After nearly three months of laborious work Special Master Thomas H. Simms and his assistants completed, Nov. 15, the accounting in the case of the State against ex-Treasurer Woodruff's bondsmen. The report was filed this (Wednesday) morning, too late for us to give now a statement of the findings; but The Gazette says: The report proper will comprise over 200 pages of closely written legal cap, 475 pages of typewritten depositions and 125 exhibits. Their work has been very exhaustive and will render an account for each term of Treasurer Woodruff's office-holding, fixing the shortage for each term upon the bondsmen for that term. That there will be a further shortage the accountants do not deny, but as to the amount they will not state.

The editorial work in the management of a "free" obituary department in a Church paper is often difficult and sometimes annoying. For the government of this department it is absolutely necessary to have and to maintain certain rules, which will be approved as just and generous by all reasonable patrons of the paper. Now as we do not know any other religious paper so liberal as THE ARKANSAS METHODIST in the free publication of obituaries for its patrons, we earnestly ask all writers of obituaries designed to appear in this paper to comply with our plain requests republished last week and inserted again on page 3 of this issue. Our real friends can help us in this delicate and gratuitous service for bereaved patrons.

Kind Reader, help your pastor leave for Conference with a cheerful and grateful heart. To this end it may be necessary you should pay on his salary more than you had intended to pay. But if he has received all the assessment made for his support, he may still feel unable, after paying all his debts, to buy a good suit of clothes for the Conference occasion. Now as it is often quite easy to secure willing contributions enough to buy and present a beloved pastor a suitable outfit for Conference, we suggest the propriety of such an expression of grateful appreciation. It will do him more good than flowers on his grave or eulogies on his character after he has laid his armor by. Try it, will you?

ONCE MORE.

Brother Steward, once more we express our earnest and intense desire, that in the short time yet remaining for work you will make faithful and unusual effort to secure the full payment of your pastor's salary. You candidly believed he would need the entire amount you assessed for his support, and we hope you now think he really deserves more than the assessment made for him. Then you should certainly be both diligent and liberal to pay him in full, and thus prevent his welfare and the good name of your charge from being impaired by a painful deficit in the report on ministerial support.

Finally, after you have done your best to collect the full assessment, if there shall still be a deficit of ten or twenty per cent, make an earnest appeal to your fellow stewards and other leading laymen to unite in contributing again so as to raise enough to wipe out the ugly and hurtful deficit. It will be easier and far more reasonable for five, ten or more members to unite in paying off a deficit of \$50 or \$100 than for the pastor alone to bear the loss of the entire shortage. Brother, you and many other laymen can better afford to pay \$5 or \$10 in excess of your own individual assessments than to permit your pastor alone to suffer the loss of \$50 or \$100, which you promised him, which he then had just reason to expect, and which he now needs to pay his debts incurred in your service, and to provide necessary supplies for his family. The generous and just course we here commend and urge is especially needful in weak charges, which make small assessments, and then often fail to pay in full. Surely the pastors on such charges should be relieved as far as possible from painful disappointment and hurtful loss at the close of their year's faithful labor for the Church.

WHAT IT MEANS.

We rejoice to learn, that during its last fiscal year the Missionary Society of the M. E. Church received \$1,257,372.92, which was \$24,000 more than had been appropriated and nearly \$30,000 more than was raised in 1891. On the import of this forward and gratifying movement the N. Y. Advocate says:

The cynic may sneer, and say: "It is a mere propagandizing scheme, a combination to spread a sect." O, yes! A sect that believes in free and full salvation, that everywhere it goes equalizes rich and poor at the table of the Lord, and in all the privileges of the Church; a sect that builds hospitals and homes for the aged, and whose ministers are at the call of the sick and poor, that supports free schools, equality before the law, opposes gambling, intemperance, Sabbath breaking, and every form of vice and sin; a sect that promotes education and denies itself to make tuition free so that the son of the very scavenger of the street may, if he develop an interest therein, be graduated from its best schools and colleges. Sneer not, cynic, lest the muscles of thy face stiffen and leave the horrid expression fixed. Rather join the enthusiastic throng, and perhaps cynicism will give place to sympathy.

Malignant infidels may scowl, but such gifts as these demonstrate the utility of their audacious but petty efforts to stay the march of a movement which aims at the conquest of the world. Hoary-headed blasphemers die, and a whole generation of children arise as fresh fertile soil in which to sow the seed of the Christian life.

While the blaspheming opponents of Christ are filling a large measure of the public eye all over the land, the gifts of those who love Him are silently dropping into the treasury of the Lord; and with the gifts go prayers, and with the gifts and prayers, gifts and work are wrought great things which the unbelievers see not, fulfilling again the prophecy of old: "Behold, ye despisers, and wonder and perish; for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you."

"Soon may the last glad song arise,
 Through all the millions of the skies;
 That song of triumph which records
 That all the earth is now the Lord's."

From the N. O. Advocate we copy with our hearty approval this earnest deliverance: We know that in many parts of our Church the stewards have had a trying time during the year now drawing to a close. Times have been hard and pressing, money has been scarce and difficult to obtain, and the promise of short crops makes things "look a little blue." But none of these things, nor all of them together, can lessen the steward's obligation to use every legitimate effort to "bring up the salaries" of the preachers. In

many cases the allowances were very meager, scarcely enough to enable the man of God to live without stinting himself and his family. If the meager allowance is not fully paid, the preacher and family must suffer. This is a plain case. We trust, then, that every steward will realize that special effort is necessary at this time to enable the Church to discharge its obligations to its ministers, and that every steward will earnestly and courageously make that effort in the fear of God and love for the Church.

SUNDAY AT WORLD'S FAIR.

An associated press report from Chicago, Nov. 11, said:—At the regular meeting of the World's Fair directors this afternoon, a resolution was passed favoring the opening of the World's Fair gates on Sunday providing that the machinery be not run. The directors declare that, as all the nations of the earth have been invited to attend the fair, it would be highly discourteous and inhospitable to inform them that they cannot do here on Sunday what they would do were they at home. * * * The directors say they are in favor of allowing every nation to hold within the grounds such religious services as it may desire on Sunday. They also think it desirable that the gates should be open to all the visitors from the different portions of the Union to meet socially at their State buildings.

As nothing is here said concerning the action of Congress, and as the commissioners were reported as saying at a recent meeting, that the question of Sunday opening had already been settled by Congress, we are disposed to hope the foregoing dispatch is not correct. It is possible, however, that the Fair directors expect to induce Congress to recede from its action in requiring the gates closed on Sunday as a condition of the \$2,500,000 appropriation. At any rate the Christian people of our land should not expect the Chicago directors of the Fair to adopt voluntarily any rules to prevent the desecration of the Sabbath, if Chicago will probably lose any money by such action. Just think of their reason given above for keeping the gates open on Sunday: "it would be highly discourteous and inhospitable to inform visitors from all nations of the earth, that they can not do on Sunday at the Columbian Exposition in this Christian land as they would do on that day in their own homes!" But that is in harmony with the trend of foreign sentiment in Chicago, construing liberty to mean license and moral regulation of personal conduct as an outrage on personal liberty.

THE ELECTION.

As indicated in our last issue the Presidential election resulted in an overwhelming and even surprising majority for the Democratic party, and now Democrats are celebrating their great victory with more demonstrative jollification than ever before in the history of their party. In the latest reports we have seen the States voted as follows:

For Cleveland: Alabama, Arkansas, California, Connecticut, Delaware, Florida, Georgia, Illinois, Indiana, Kentucky, Louisiana, Maryland, Michigan (6), Mississippi, Missouri, New Jersey, New York, North Carolina, South Carolina, Tennessee, Texas, Virginia, West Virginia and Wisconsin,—24, with one electoral vote from Ohio.

For Harrison: Idaho, Iowa, Maine, Massachusetts, Michigan (8), Minnesota (5), Montana, New Hampshire, North Dakota, Oregon, Pennsylvania, Rhode Island, Vermont, Washington and Ohio (less one of its electoral votes)—15.

For Weaver: Colorado, Kansas, Minnesota (4), Nebraska, Nevada, South Dakota and Wyoming.—7.

We do not consider it our duty or privilege to comment on the results of the election as partisan or independent political journals may properly do, but we cannot forbear expressing the sincere hope, that such a political revolution will prove the dawn of a happy era of reconciliation, fraternity and material prosperity; that national legislation will henceforth promote the welfare of the masses rather than the classes, and that the bitterness of sectional strife may soon pass away.

As the Democratic party will soon have, for the first time in a third of a century, the President and both branches of Congress, it will have for the first time in that period a fair opportunity to fulfill its promises to the people. The people by an overwhelming majority have deliberately entrusted it with power; for in the language of an exchange: There was nothing novel in the issue of this campaign. It was fought on the same issues that have been

before the people for many years. It was the quietest contest, freer from artificial excitement, from the heat and bitterness usually engendered, than any within the last generation. All efforts upon either side to inspire "enthusiasm" were vain. The people were in a sober, earnest, thoughtful mood and had no use for tin horns or torchlights. If they made a mistake in electing Grover Cleveland, it was a mistake made after long and thoughtful deliberation and a cautious and conscientious weighing of parties and policies in the balance.

GALLOWAY COLLEGE.

The invitation of President Dye coupled with desire on my part made me very anxious to attend the exercises of Galloway College at the opening of its present session; but pressing home duties prevented and the visit was deferred till with renewed invitation and desire unabated I allowed myself the time and gave myself the pleasure of spending a day and night upon that charming, enchanting, entrancing ground. The first thing that greeted me upon entering the hall was a "Welcome" of light, comfort, cleanliness, room and a perfect bower of female loveliness and beauty. Presently the sweet-toned chimes of the great clock followed by the cheery ringing of a bell announced that supper was ready. And then the procession. O the girls! the girls! will they ever cease coming! It almost makes one's head swim. At the tables they are grouped according to counties and neighborhoods so that they may talk of home affairs or upon other topics of common interest. They eat and talk and laugh and love, and are altogether as happy as any family can be. I was shown through every department and saw the methods of each teacher and heard from the President the plans for further improvement, and I am free to say that Galloway ranks with the best of female colleges and for the girls of our State far exceeds any in the whole country North or South.

The grounds are beautiful, the building is commodious, heated by steam and well supplied with both hot and cold water, the rooms are large, airy and neatly furnished, the table fare is abundant and the food savory; the water is supplied from an artesian well which throws out probably a thousand gallons every hour; the sulphur spring is within easy reach which in many cases precludes the necessity of doctors and pills; the associations of college and town are refined, intelligent and religious; the Faculty are of the best, and the President is a devout, polished Christian and born general.

President Dye has expended large money, great energy and much time and thought upon improvements, thus giving the Church a practical illustration of his faith and interest in the work to which he has been called. He has a professional engineer in charge of the new steam plant to which is attached large engine room, machine shop, laundry, all of the most modern style. There is also a professional painter and engraver constantly at work and the building looks bright and new inside and out as the result of his skill. Prof. Parham said that it would be unsafe for a man to sit around there long for Dr. Dye would have him painted.

The great building is full and still they come. Some brother who will read these lines would do the best deed of his life if he would send Dr. Dye a draft for \$10,000 for the erection of a "Memorial Hall." Brother you are growing old; God has blessed you and entrusted you with money; administer on your estate; put your money where it will flow out on the world in hundreds of living streams; send it to Dr. Dye for Galloway College.

The teachers are specialists each in her line, the Kindergarten and Scientific departments already good are to be improved, and the Music, Art and Commercial departments are equal to schools and colleges devoted exclusively to these studies. A young lady at Galloway has the advantage of a course equal to the most ambitious and the privilege of pursuing any special studies of her own choosing. This is, therefore, a splendid place for post-graduates. We were glad to hear the President say that he would organize a Summer Normal with the best obtainable talent in charge for the special benefit of teachers. A most excellent idea, for Galloway building is so nice and cool to summer in, and the sulphur water is suited to dyspeptic teachers and students.

Dr. Dye is a man of large but perfectly practicable ideas and by his past record proves himself a man worthy the confidence and co-operation of the Church. He gave us the key to his phenomenal success and the prophecy of his still greater future, when he said to us as we talked: "We will plan and work and wait; God will find the money." Let all the people know that Galloway College is a grand success, and that it will abound yet more and more.

J. L. MASSIE.

Morrilton, Nov. 11.
 [At request and expense of Dr. Dye we visited Galloway College last Friday, but in view of the foregoing article found on returning home Monday our notes of observation will be held till our next issue.—Editor.]

TRADE IN COTTON FUTURES.

In recent articles on this subject we copied some startling facts and figures, showing how the cotton producers of the South have been defrauded and oppressed by the systematic, enormous and ruinous methods of speculative or gambling trade in the New York Cotton Exchange. We copied among others from a reputable gentleman and old cotton merchant of Memphis, Mr. S. R. Hampton, who in a letter to the Dallas (Tex.) Times-Herald said:

It is well that our Southern people should have this important subject brought to their attention. It is well that they should be made to know that the future-dealing system robbed the South of over \$100,000,000 last season and has been doing the same thing for the last fifteen years. Our people have never clearly understood how entirely the future business is in the hands of New York dealers, and how thoroughly dishonest it has become. The entire business is concentrated at New York. She tolerates no rivals in it. New Orleans is a mere "annex" of New York. The great syndicates of future dealers in the latter city controls the cotton exchange, makes its rules, appoints its committees. Their quotation committee makes the quotations every hour in the day that rule the cotton markets of the world. Thus they have control of all the machinery of the business. All the markets for real cotton in the United States are governed by New York's quotations on "futures"; New York sells futures to people all over the country. The promiscuous outside speculators really always buy. This is their tendency, as is well known to all cotton men. They seldom sell a "future" hence New York is the seller in all these speculative "future" deals. When an individual or a syndicate sells "futures," that is sells something they do not own or possess, they immediately become "bears," and in favor of lower prices. This is why New York is always interested in "bearing" the market. Last season she sold the enormous quantity of 35,000,000 bales of futures, and the lower she succeeded in breaking prices the greater her profits. Is it any wonder that prices were driven down 3 cents per pound, or 33 1-3 per cent? New York dealers had the power to depress prices through their control of the exchange and its machinery, and the sale of that enormous quantity of "futures" gave them the all sufficient inducement to do it. In fact, they could have carried prices a cent lower had they so determined, but I suppose they became ashamed of their hogishness and perhaps had some fear of disastrous results. They had gathered in millions and millions until their bank vaults were so glutted that on the 30th of last April they had nearly \$700,000,000 surplus on hand as shown by The New York Financial Chronicle. At the same time the South was drained to the verge of destitution. Is it not a gloomy outlook for the South, when the market for her great cash product is thus at the mercy of a band of commercial buccaners? The prospect is indeed hopeless, if this system is to continue in full swing. The prostration of our cotton interests affects more or less every line of business in the South. A partial paralysis of trade now prevails throughout the South, and values of real estate are greatly reduced. This is not local, it is general in the West and South; for the West also suffers by future gambling in her grain products. It is enough to fill the farmers with despair, if there were no hope for relief.

But fortunately there is a remedy now in course of preparation. It is the Hatch anti-option bill, now pending in Congress which is intended to destroy "future" gambling, with its "option" and "short-selling." This bill was prepared with great care by the agricultural committee of the House of Representatives, after a year's work on it. It passed the House by a large majority at the last session. It would have passed the Senate but the "future" dealers of New York, Chicago and New Orleans, alarmed by the action of the House, fought it bitterly and vehemently in the Senate and succeeded in delaying the vote in that body. But it comes up the very first thing when the Senate convenes in December. In the meantime its opponents are making a hot fight against it by pamphlets and circulars, and by purchasing the columns of many influential papers throughout the land. They are thus striving to create sentiment against the bill. They have means unlimited, and if the money will effect their object, I fear it will be accomplished. They are fighting us with our own money, taken from our Southern people by the unfair, unrighteous methods of "future" dealing. The subject needs discussion and agitation by our press and public speakers, so that the people may be awakened and instructed about it. And our senators and representatives should be made to know that the South needs relief, speedy relief, from the terrible prostration and losses brought on us by future dealing and the depression it has caused in our cotton. Your own fair young

city is now suffering heavily and directly from these evils.

I have been in the cotton business, as a factor, for twenty-five years, and I speak from the knowledge and experience that this long period in the business gives me; and I say to you, Mr. Editor, with all gravity and solemnity, that I have no hope of ever seeing any considerable measure of prosperity restored to the agriculturists of the South and West so long as this dreadful "future" system is allowed to dominate the markets and supplant the healthy natural laws of supply and demand, as it is now doing. I have merely glanced at some leading features of this great evil. A thousand other important facts and figures must necessarily be omitted from this short article.

KILL THAT PARALOGISM.

In the last few weeks a fallacy masquerading as sound logic has been itinerating here and there in books, journals and sermons.

Dr. Boland says, page 127 Problem of Methodism—I quote his punctuation also: "Now this depravity or 'infection of our nature' creates the necessity of the new birth or regeneration; but, strange to say, learned theologians (?) and Bishops (?) would have us believe, or stultify our common sense by trying to believe, that this 'corruption of our nature' remains in them that are regenerated!"

On page 158 Dr. Boland says: "Now every tyro in theology knows that the 'standards' all teach that the necessity of the new birth grows out of the existence of this 'inbred sin,'" so that, if the new birth does not remove this 'inbred sin,' this 'inbred mind,' this 'inbred corruption of our nature,' where is the necessity of 'being born again'?"

Dr. G. H. Hayes, a fine writer, forcible and keenly analytical, in The Problem Solved, page 42, fails to see the fallacy involved in the utterances of the accomplished Boland and gives a very strong endorsement in this language: "The logic of these quotations is unanswerable, and is fatal to the 'residue' and 'second blessing' theory."

It is simply self-evident [to those who do not see the fallacy] that, if 'the necessity of the new birth grows out of this inbred sin,' it is removed by the new birth."

In the Oct. Quarterly Review, pages 100 and 101, Dr. B. F. Orr approves the same statements as sound logic. And now comes Bro. Anderson in THE ARKANSAS METHODIST, perhaps a keener intellect than either of the other three, and assumes the logical soundness of Dr. Boland's utterances. Besides these I don't know how many others have swallowed this fallacy without and regretting. The fallacy involved is that of a particular premise any universal conclusion, No. 7, Schuyler's Logic, page 57. To expose the fallacy I will state the argument in full syllogistic form.

Major Premise.—Regeneration removes all that makes regeneration necessary. (A) Minor Premise.—A part of man's corrupt condition makes regeneration necessary. (1) Therefore, regeneration removes all of man's corrupt condition. (A) Invalid mood. If these gentlemen have not forgotten the logic of their college days, they know that when the conclusion is A, both the premises must be A also. If they make the minor premise A, i. e., universal affirmative, it will stand this way:—

Minor premise.—The whole of man's corrupt condition, every part of it, is that which necessitates regeneration. This premise is untrue, for a part of man's corruption necessitates the resurrection. If they make the minor premise state: All of man's corruption, except that which necessitates the resurrection, is involved as the ground of regeneration, then the premise assumes what is denied and unproven.

Dr. Boland rushes against "the learned theologians and Bishops" with his logical lance a tilt, and raises a cry of victory that is echoed far and near as the learned opponents apparently go down before a spear more charmed than that of Sir Launcelot. But lo! when the dust passes away "the learned theologians and Bishops" are still firmly seated and look smilingly upon his slivered lance. Man's fallen state, his corrupt nature, necessitates regeneration, growth in grace, sanctification and resurrection; and, though God might compress them all into one moment, He has not chosen to do so. Corollary.—The way to truth is absolute loyalty to truth, regardless of prejudices and preconceived notions the one way or the other.

Geo. W. HILL.

Altus, Nov. 11.

We have heard that "a dollar saved is a dollar made." We know that a large number of our subscribers can easily save 25 cents each by promptly remitting under our special offer 2; that is, they can get this paper free for two months. And by a little effort under offer 3 they can get a valuable book and do good besides.

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

ARKANSAS METHODIST.

THURSDAY, NOVEMBER 17, 1892

PERSONAL AND OTHER NOTES

Rev. R. C. Atchley, P. C. of Liberty station, and Maj. H. B. Strange of Beebe favored us with a brief call Tuesday p. m.

Before all of this issue is printed the Editor expects to be attending a meeting of the Trustees of Hendrix College at Conway, thence to Quitman for next Sunday, after preaching at four places on the route, and to return home next Monday night.

Tuesday p. m. we had friendly calls from Rev. E. A. Tabor, Agent of Hendrix College, Rev. A. C. Graham, P. C. of St. Francis, C. H. Hon. W. A. Clement of Yell county, and Bro. G. H. Poth, a former schoolmate from West Point, White county.

We have filed for our next issue Rev. J. F. Jernigan's loving tribute to the memory of his father, Rev. W. H. Jernigan.

We were both surprised and pained to hear, that Judge J. W. Duncan died at his home in Conway last Saturday p. m. Having known him well since 1867, it is our sad pleasure to bear testimony to his noble character as a citizen and Christian, a devoted member of our Church. We expect some one to furnish at an early day a suitable tribute to his memory.

We are informed and requested to announce, that Rev. Henry W. Hayes of Izard county is a candidate for Chaplain of the House of the next General Assembly. He is a venerable local preacher of our Church, very popular where he is known, 77 years old and quite poor.

Bro. Eli Thornburgh of West Plains, Mo., is in this city on a visit to his brother, our Business Manager and has made several calls at our office.

Tuesday p. m. we were favored with a very pleasant call from our highly esteemed brother, Rev. A. B. Holloway, P. C. of Jamestown, Ct. He reports 58 conversions this year in his charge, two churches building, and near completion, but much behind on all the collections. This he regrets very much as his only former report at Conference was full on every claim.

During their attendance upon the Grand Lodge Rev. W. K. Biggs, P. C. of Valley Springs, Ct., and Dr. B. J. Vance of Valley Springs honored our office with cheerful calls.

From Rev. Ab. E. Holloway we received the sad news, that Monday p. m. Rev. T. A. Craig, P. C. of Melbourne, Ct., was not expected to recover from his sickness reported in our last issue.

Rev. J. H. Wade, a superannuated preacher of the Arkansas Conference, ordering his paper changed from Valley Springs to Lead Hill, his present home, requests us to say, that he has found great relief from using Dr. J. H. Moore's medicine (which is advertised in this paper) for catarrh.

Judge F. P. Laws of Beebe favored us with a brotherly call Tuesday. He has suffered recently from the dislocation of his right shoulder, Oct. 31, by a fall from the collision of two rail-road coaches.

Last Monday we had pleasant calls from Bros. H. A. Butler of Malvern, O. M. Clark of Eureka Springs, J. F. Henley of Searcy, Wm. Ritter of Howard county, W. L. Sibley and wife of Atkins and some others whose names we do not recall.

Tuesday morning we were favored with brief, friendly calls from Bros. J. A. Carter and Eli Hogan, leading citizens of Mountain Home and prominent laymen in our Church there. Bro. Carter is the editor and proprietor of the Baxter County Citizen.

Rev. J. A. Baker writes that he has been changed from Uvalde to Lockhart, a first-class station in the West Texas Conference.

Rev. W. R. Young of Springfield, Mo., now in his 70th year, and formerly a much beloved member of the White River Conference, closes a personal letter thus: "My teeth are about all gone, so I find it hard to preach and seldom do. I am living in the enjoyment of the love of God shed abroad in the heart by the Holy Ghost, which is given unto us—and am looking for the coming of our Lord Jesus to call me home. THE ARKANSAS METHODIST is a welcome visitor; my wife does not care for any other paper. After ten years' residence here we are continually acknowledging that we find Arkansas people not surpassed and we claim we are for Arkansas all the time. I would like to visit the State once more and you and others of the brethren. Many have passed over and are on the other side

and very few of those who were at Mt. Zion at the organization of the White River Conference are left. I look at my writing and it does not look like that of other days, but of an old man, well. THE ARKANSAS METHODIST is not surpassed by any of the Conference organs; it is No. 1. May God bless you in your labors of love."

We acknowledge the receipt of an invitation from Mrs. A. C. Harrison, Hickory Plain, Ark., to be present at the marriage of her daughter Mary Pauline to W. L. Baugh, at 9:30 a. m. Wednesday, Nov. 23. In advance we offer our congratulations, feeling assured the noble groom, whom we have known from his early boyhood, has won the heart and the hand of a lady full worthy of his love and companionship.

We return thanks to Revs. T. A. Martin and J. L. Keener for brotherly invitations to attend the session of the Indian Mission Conference, which convened in Ardmore, I. T., Nov. 16. It would afford us very great pleasure to meet the heroic cavaliers in that growing Conference and to see the important field they are holding for our Lord; but we have not time enough to answer calls from various parts of our own great State.

Among our many callers this week we mention Rev. Horace Jewell of Searcy and Rev. T. H. Ware of Prescott.

THANKSGIVING PROCLAMATION.

STATE OF ARKANSAS,
EXECUTIVE DEPARTMENT,
LITTLE ROCK, ARK., Nov. 7, 1892.

In obedience to a custom, honored and approved by the enlightened citizens of our Christian Government, and believing in God and His overruling providence, I, James P. Eagle, Governor of the State of Arkansas, do hereby appoint and set apart Thursday, November 17, 1892, the 24th, 25th, 26th, 27th, 28th, 29th, 30th, and 31st, as a day of Thanksgiving to our Creator and Preserver for the innumerable blessings He has bestowed upon us as a people and prayer for the continuation of His mercy, protection and guidance, through the coming year.

I do most earnestly recommend and call upon the people of the State to observe this day in grateful recognition of the bountiful goodness of God.

In testimony whereof, I hereunto set my hand, and caused the great seal of the State to be affixed.

Done in the City of Little Rock, on the 7th day of November, in the year of our Lord, eighteen hundred and ninety-two.

JAMES P. EAGLE, Governor.
Attest: B. B. Chism, Secretary of State.

ARKANSAS CONFERENCE.

Members and visitors coming to Bentonville to Conference will buy round trip tickets at Rogers for which they will pay one fare (40 cents) and return free on presentation of return tickets. Bro. V. V. Harlan will furnish notice of the other roads.

Brethren who failed to send in notice of their wives coming before the first of Nov. have failed to get them provided for. We cannot provide for our own nor the preachers' friends.

Kindly,
W. B. JOHNSKY.

Candidates for Admission on Trial into the Arkansas Conference will meet the committee, at 9 a. m. Nov. 29, in the Methodist Church, Bentonville, Ark. F. S. H. JOHNSON, Ch. Com.

NOTICE

To the Delegates and Visitors to the Arkansas Conference at Bentonville, Nov. 30: Arrangements have been made with "Frisco" line for reduced rates to Conference. Am also in correspondence with Mo. Pacific R. R. will furnish full notice in THE ARKANSAS METHODIST next week.

V. V. HARLAN.
Conway, Nov. 14.

The class and committee of the 4th year will please meet in the Methodist Church in Bentonville at 1 p. m. Tuesday Nov. 29. Bro. Traylor will examine the class on Logic and Law of Love. Bro. Hayes on Watson's Institutes and MSS.

J. A. WALDEN, Ch'n.

REDUCED R. R. RATES.
The Eureka Springs Railway gives the round trip over its line for one fare to the session of the Arkansas Conference at Bentonville. Get certificate from the R. R. agent at Eureka Springs, also from the Conference Secretary. Visitors included.

J. A. WALDEN.
Class and committee of second year will meet at the Methodist Church at Bentonville Tuesday, Nov. 29, 6:30 p. m. J. L. MASSEY.

LITTLE ROCK CONFERENCE.

Rev. J. R. Sanders, P. C. of Magnolia station, which will entertain the next session of the Little Rock Conference, writes:

To answer enquiries please say, that trains leave McNeill for Magnolia three times daily, viz: 9:30 a. m., 2:30 p. m. and 9:50 p. m. To avoid getting here on the late night train all should come on early morning trains on main line. Reduced fare will be given, but just how much we can't tell till we hear from R. R. headquarters. Notice will be given as soon as possible.

Further, by "visiting brethren" in his former notice he meant "visiting preachers", who should not fail to write him of their purpose to attend the Conference.

REDUCED R. R. RATES.
The Iron Mountain and Cotton Belt Roads have each agreed to a rate of one and one-third fares for the round trip to everybody attending the Conference at Magnolia.

Note well the conditions:
On the Cotton Belt, agents will sell round trip tickets for four cents per

mile. When the ticket is bought the ticket ends.
On the Iron Mountain purchase full fare tickets going, and take certificate receipts from agents, which, when countersigned by myself, will enable you to purchase return tickets for one-third the usual rates.

Buy your ticket from starting point to the station at which you leave the Iron Mountain. The following are the places at which the Iron Mountain touches the Cotton Belt: Pine Bluff, Camden and Texarkana. Be sure to take receipt, otherwise you get no reduction.
J. R. MOORE.
Pine Bluff, Nov. 11.

The class for Admission on Trial will meet the Examining Committee at the Methodist Church in Magnolia on Tuesday Dec. 6 at 9 o'clock a. m. J. McLAUCHLIN, Ch'n.

To the Members of the Little Rock Conference Board of Missions:—You are hereby notified that there will be a meeting of the Board at 10:30 o'clock Tuesday the 6th day of December at the Methodist Church, Magnolia, Ark. As it has been our custom to meet the day before the assembling of the Annual Conference to consider and act upon all matters relating to our home missions and to determine the propriety of occupying new fields; therefore, for the purpose of looking into these matters, every member of the Board is urged to be present. Presiding Elders having mission work within their Districts are asked to give personal attention to the preparation of full and complete statistics of these works and have the same before the Board at this meeting, that our action may be intelligent and just to the people and preachers on these works. Brethren, let us be prompt and give due attention to this important branch of Church work.
J. W. BROWN, Pres. Board of Missions.

Class of fourth year, Little Rock Conference, please meet your committee at an early hour Tuesday morning, Dec. 5, in Magnolia, Ark., and in such room or place as may be provided by the Conference host.
BOONE KEETON, Ch'n.

WHITE RIVER CONFERENCE.

BRETHREN:—Conference will soon meet and everything will be in apple-pie order for you, provided: The Presiding Elders send me at once the names of the delegates from their Districts and of those who will come for admission and ordination; the preachers, who wish to be assigned a home with some other brother, will "speak or else hereafter forever hold their peace"; everybody comes on Tuesday the 13th instead of waiting until the day Conference convenes; brethren from other Conferences, who contemplate visiting us, will notify us beforehand; the preachers who will bring their wives send us word in time (those who fail to do so must take pot luck); all examining committees meet not later than Tuesday afternoon; you take nothing for granted and follow these directions.
R. S. DEENER.
Batesville, Nov. 2.

The committee and class of the fourth year will please meet me in the Methodist Church at Batesville on Tuesday, Dec. 13, at 10 o'clock a. m. Brethren, please be prompt, as we want to finish the examination Tuesday. We will have no time to examine anyone after that time. Revs. J. F. Jernigan, F. C. Sterling and myself compose the committee.
S. L. COCHRAN, Ch'n.

REDUCED R. R. RATES.

Preachers, delegates and visitors to the White River Conference at Batesville will be allowed one and one-third rates on the usual certificate plan granted us heretofore by the Mo. Pac. R. R., and parties attending Conference should secure a certificate of the selling agent, which upon being signed by the Secretary of the Conference, allows the holder a return ticket at one-third rate. Certificates will be furnished by agents of above road at all points touched by this road in the State.
R. S. DEENER, Secretary.

The class of the first year in the White River Conference will please meet the committee for examination in the basement of the Methodist Church Tuesday morning at 9 o'clock Nov. 13.
R. S. DEENER, Ch'n.

CONSUMPTION CURED.

An old physician, retired from practice, had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints. Having tested its wonderful curative power in thousands of cases and desiring to relieve human suffering, I will send free of charge to all who will 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.

OFFICE PREACHERS AND ASSOCIATION,
Little Rock, Nov. 15, 1892.
Heretofore reported, \$340.50. W. C. Hilliard \$3, J. M. McNally \$1. T. H. Ware \$3; total to date, \$347.50.
JOHN B. BOND, Sec'y-Treas.

Ripans Tabules: pleasant laxative.

EUREKA SPRINGS DISTRICT.
Official meetings and appointments—extra. Rock Branch to Nov. 19—11 a. m. Goshen, 20, 11 a. m. Pleasant Ridge, 22, 11 a. m. Berryville, 23, 7 p. m. Carrollton, 24, 7 p. m. Shiloh, 25, 11 a. m. Eureka Springs, 27, 7 p. m.

Clarksville District, Special Round, Lamar extra. Rock Branch to Nov. 19—11 a. m. Clarksville, 22, 2 p. m. Van Buren sta Nov. 23, 8 a. m. Van Buren et al Van Buren Nov. 25, 10 a. m. Alma and Mulberry at Alma Nov. 25, 8 p. m. Dyer et al Dyer Nov. 24, 10 a. m. Osark sta Nov. 26, 10 a. m. Coal Hill et al Coal Hill Nov. 25, 4 p. m. Ozark et al Mt. Zion Nov. 26, 10 a. m. Gro, W. Hill, P. E.

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

WHAT IS CATARRH?

The Opinion of an Eminent Medical Authority.

Catarrh is the cause of more diseases than all other causes combined. There are very few diseases to which human flesh is subject that cannot be traced directly to catarrh. Not only is catarrh capable of producing a great variety of diseases, but it also attacks any organ or part of the body. It causes in the ears deafness, in the eyes blindness, in the head and throat discharges and offensive odors, in the bronchial tubes and larynx cough and hoarseness, in the lungs consumption, in the stomach dyspepsia, in the kidneys Bright's disease, in the pelvic organs a host of derangements too numerous for mention. Pe-ru-na cures catarrh and all catarrhal diseases wherever located. Pe-ru-na is a systemic remedy, and hence cures catarrh of internal organs as surely as it does catarrh of external organs, as no local application to the affected organ is necessary. Send for a free copy of The Family Physician No. 2. Address The Pe-ru-na Drug Manufacturing Company, Columbus, Ohio.

Tuesday Bennett & Thornburgh sold to Bro. W. L. Sibley of Atkins an Epworth Parlor Grand Piano, an exquisitely beautiful and very fine instrument at moderate price.

We invite special attention of our grocer-merchant readers to the advertisement of the Republic (Mo.) Roller Mills, represented in this city by Mr. W. C. Woodson, who sells flour from the Republic Roller Mills to 37 dealers in Little Rock. On several occasions we have met the gentlemanly Manager, Mr. E. W. Koop, who has visited many towns in Arkansas.

Ten days ago we advised a lady to buy our new METHODIST Sewing Machine (style 5, price \$24.50) instead of another machine (at \$45.00), which she considered "the best ever made." Knowing well how hard she was to please—that is, we mean, of course, with a sewing machine—we felt quite anxious to know the result of her trial till entering our home she said with gratification, "Mr. Bennett, this machine just works delightfully." We do not want any higher endorsement.

MARRIED.

Nov. 1, 1892, at the residence of W. C. Jones, the bride's uncle, in Blackton, Ark., by Rev. W. W. Hendrix, Mr. Thomas P. Umsted and Miss Mamie E. Baker.

Nov. 2, 1892, at the residence of Dr. Craig, the bride's brother-in-law, Marvell, Ark., by Rev. W. W. Hendrix, Mr. J. C. Crawford and Miss Kate Smale.

At the residence of the bride's mother, Mrs. N. C. Jones, Nov. 3, 1892, by Rev. A. M. Robertson, Mr. W. B. Little and Miss Lena Jones—all of Sevier county, Ark.

Oct. 23, 1892, at Mr. John Bryant's, Mr. A. C. Watts and Miss Belle Bryant, Rev. D. C. Ross officiating.

At Dendard, Ark., Nov. 6, 1892, Mr. J. E. Giles and Miss Mollie Nelson, by Rev. Jesse M. Williams.

At the residence of the bride near Clinton, Ark., Oct. 30, 1892, Mr. J. A. Jones of Plummerville, Ark. and Mrs. E. C. Darrett, Rev. Jesse M. Williams officiating.

Nov. 1, 1892, at the residence of bride's mother, Mr. L. Hamilton and Miss Callie Tilghman, Rev. Chas. R. Montgomery officiating.

By Rev. G. W. Duncan, at the residence of the bride's father, Bro. J. U. Johnson of Chicot Co., Ark., Miss Hattie Ruth Johnson and Mr. J. C. Murphy of Oak Grove, West Carroll Parish, La.

At Union Valley Church Oct. 2, 1892, Mr. W. A. Jones and Miss Mary J. Henry, all of Enola, Ark.—Rev. John H. Smith officiating.

THE EPWORTH ORGAN.

We are truly gratified to know the Epworth Parlor and Chapel Organs sold by us have given uniformly great satisfaction. This we fully expected, because of the construction, design, finish, tone and low prices, making "honest instruments at honest prices." In all candor we think other organs of equal value in all respects will cost purchasers from 25 to 40 per cent more than we charge for the Epworth Organs, which are fully guaranteed for five years. Read these voluntary testimonials:

Writing from Dalsark, Ark., June 14, Rev. R. C. Atchley says: "The Epworth Organ, style 600, recently purchased of Bennett & Thornburgh, gives a high degree of satisfaction to the music-loving members of my family. As represented we find the 'tone sweet and pure,' and besides this it is a handsome piece of furniture. Make use of this if you like."

Rev. W. P. Whaley ordered of us an Epworth Chapel Organ for the Methodist Church at Plummerville. He writes they are "well pleased with it; the tone is excellent."

Rev. W. D. Kelley, Forrest City, Ark., ordered an Epworth Parlor Organ for one of his members. He writes that it gives satisfaction. They never fail to satisfy the purchaser, for the quality is high and the price is low.

Rev. J. E. Caldwell of Tulip, Ark., a widely known superannuated preacher of the Little Rock Conference, writes thus of the Epworth Parlor Organ we sold him: "The Organ received, in good order, perfectly satisfactory in every respect. It makes no music for me, but those who 'have ears to hear' say it is all that could be desired. My daughter is perfectly pleased, delighted. Heartily I commend the Epworth and its manufacturers."

Any desiring a beautiful and sweet toned parlor organ at a moderate price should address Bennett & Thornburgh, State Agents for Epworth Organs and Pianos.

GUS BLASS & CO.

Extend a hearty invitation to the readers of THE ARKANSAS METHODIST and to the trading public generally, to call and examine their large stock of fine all-wool

Dress Goods, Silks, Velvets, Trimmings, Laces, Embroideries, Handkerchiefs, Hosiery, Gloves and Ribbons, Cloaks and

Wraps, Ladies' Fine Underwear, Shawls, Scarfs and Neckwear, Blankets and Comforts, Elder-down Pillows and Comforts, Men's and Boys' Clothing and

FURNISHING GOODS.

THE LOWEST PRICES PREVAIL.

312, 314, 316 and 318 Main Street,
Little Rock, Arkansas.

ANNOUNCEMENT.

The History of Methodism in Arkansas will be ready for delivery Nov. 15. Price \$2 per single copy; \$1.50 per copy when 5 or more are ordered to one address, money to accompany the order except where special arrangements are made. Friends who propose to take the book, will please order as soon as convenient, as I am anxious to dispose of them as soon as possible. The book will contain about 500 pages and is being printed on good paper and will be bound in cloth, making a handsome book in appearance. I have a few notices on the book from gentlemen, who have read the advance sheets. The well known reputation of these gentlemen is a guaranty for the correctness of their statements. HORACE JEWELL.

Let everybody buy and read the forthcoming History of Methodism in Arkansas by Rev. Horace Jewell. We have long needed such a book and no man among us has better qualifications for the task than Bro. Jewell. For years he has been gathering material and sifting it with great care. The book is as accurate and full as the nature of the case would allow, and is in the author's best style. At last we have a faithful chronicle of the trials and triumphs of the heroes of our Arkansas Methodism. Great men have wrought among us and their history will give to those of us who have entered into their labors the inspiration of their heroic example and achievements. The book should be a fire-side companion in all our Methodist homes.
S. H. BABCOCK.

Bro. Jewell: I did not have time to read your Arkansas Methodism as carefully as I desired, but simply glanced hurriedly through it. But I was impressed with the accuracy of your statements, as far as I was able to verify them. This I regard as of primary importance. The "war period" will please the old soldiers and their wives and interest and instruct their sons and daughters. The brevity of the history of many who have fallen on sleep will be regretted by some and yet you say more than is written of many of the most illustrious of the ancient worthies of the Bible. The size of your book precluded more extended notice of the brethren however worthy. Hope it will have a rapid sale, wide circulation and a careful and profitable reading.
JOHN H. DYE.

THE WORLD AND THE BOOK

Is the title of a new book just from the pen of the Rev. S. H. Buchanan, D.D. The introduction is by Dr. W. G. Miller, the eminent Southern Methodist preacher.

The following is from the introduction by Rev. Dr. W. G. Miller: The advent of a book filled with new thought marks an era in the life of a church or a country, and he who tracks the first path into a new territory of truth must be as brave and adventurous as he who first penetrates the forests of a new continent yet unexplored by man.

The table of contents indicates its scope as follows:

CHAPTER I.	STORY OF CREATION. The Beginning and First Day
II.	" " " " Second Day
III.	" " " " Third Day
IV.	" " " " Fourth Day
V.	" " " " Fifth Day
VI.	" " " " Sixth Day
VII.	Creation of Man, his place in the world, the Sabbath.
VIII.	God in relation to the World and Man.
IX.	Eden.
X.	Beginning of Human History.
XI.	The Flood—The Tower of Babel, the Chubb and Tree of Life.
XII.	The Line of Cain.
XIII.	Beginnings of Bible Record and Literature.
XIV.	Beginnings of Science and Art.
XV.	The Flood—Bible and Tradition.
XVI.	" " Sources of
XVII.	" " Sources of
XVIII.	Unity and Date of Human Race.
XX.	The Hebrew Patriarchs.
XXI.	The Jehovah, or the Expectancy of Christ in the World.
XXII.	The Expectancy of Christ in Hebrew Literature.
XXIII.	The Christ.
XXIV.	Christ Essential to Manhood.

Sold at the price of \$1.50 by Bennett & Thornburgh, Little Rock, Ark., or Rev. S. H. Buchanan, D.D., Clarksville, Ark.

WARNING ORDER.

In Pulaski Chancery Court.
E. A. Bolton, Plaintiff,
vs.
Richard Gross and Elizabeth Gross, Defendants.
The defendants, Richard Gross and Elizabeth Gross, are warned to appear in this court within thirty days and answer the complaint of the plaintiff, E. A. Bolton.
J. J. Hines, Clerk.
Oct. 22, 1892.
E. A. Bolton, Sol. for plff.

Read on page 3 the points of superiority in our new METHODIST Sewing Machine, and then the large advertisement of it. In every sale we have made this machine has given great satisfaction.

SHOPPING MADE EASY.

You can supply all your wants by sending your orders to

THE J. S. MENKEN COMPANY,
Nos. 371 to 379 Main St., Memphis, Tenn.

You have the same advantages as if you made selections personally. All goods are marked in plain figures and same price to all. Goods that may be imperfect or different from what are ordered, will be taken back and exchanged or money refunded. A child or a blind person can buy with safety in our house. Capable persons are in charge of "Mail Order Department" who know just what is wanted. The rule is to give the best for the price stated.

The cash system is growing in favor. We prefer cash to accompany each order, though we will send goods C. O. D. to those known to the firm or who pay part cash. We will charge goods only to those who have made arrangements with the firm for credit.

WHAT WE KEEP: Every ready-made garment worn by men, women and children, from Shoes to Bonnets and Hats. We make a specialty of men's and boys' tailor-made Clothing. We sell all kinds of fabrics—Silks, Dress Goods, Laces, Embroideries, etc., Home Furnishings, China, Glassware, Woodenware, Carpets and Curtains. Special discount on all goods sold to ministers.

PREPAY FREIGHT: We prepay freight on all mail orders sent direct to the firm amounting to \$5.00 and upward, except on China, Glassware and Wheel Goods, such as Baby Carriages, Wagons and Velocipedes. Investors are entitled to special discount. All orders should be addressed direct to

THE J. S. MENKEN COMPANY

FREE!!!

A Handsome Crayon Portrait Free.

For a short time we are going to boom and advertise our business by giving to every purchaser of \$10 WORTH OF GOODS

A Fine Large 3-4 Life Size Crayon Portrait (Bust).

Call at once and see specimens at our store. Our stock is always fresh and complete. Our prices are as low as the lowest.

We do this to advertise our business. Many people wonder how we can afford to give away a work of art like this with so small a purchase of goods. We answer that it is done as a big advertisement.

FRAMES

These Portraits are unframed, but in order to make them complete and ready to hang on your parlor wall, we have contracted with a large picture frame factory to frame the portraits for us, and we will charge you a very low price for them, only \$2.98, which is much less than you can buy them for at retail. We do not send our Portraits unframed, as a great many would lay them away and they would become destroyed, but by framing up such a large number, all alike, it will attract attention and advertise our business for years to come. When the Portrait is framed in this handsome 6-inch Steel and Gold Frame, you could not buy one anywhere for less than \$10 to \$15.

H. J. GEORGE & CO.,

GROCCERS,
204-206 East Markham,
LITTLE ROCK, ARK.

WARNING ORDER.

In State of Arkansas,) ss,
In the Supreme Court,) ss,
Theresa Speering, Appellant,
No. 1484. Against Appeal from Pulaski Chancery Court.
George Borham's Heirs, Appellees.
E. Borham, one of the heirs of George Borham, deceased, appellee, is warned to appear in this court within thirty days and defend and cause.
W. P. CAMPBELL, Clerk.
Nov. 3, 1892.
Ratcliffe & Fletcher, Attys.

NEW BIBLES!

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



Mrs. William Lohr

Of Freeport, Ill., began to fail rapidly, lost all appetite and got into a serious condition from

Dyspepsia She could not eat vegetables or meat, and even toast distressed her. Had to give up housework. In a week after taking

Hood's Sarsaparilla She felt a little better. Could keep more food on her stomach and grew stronger. She took 3 bottles, has a good appetite, gained 22 lbs., does her work easily,

THE FAMILY.

TISI, BE NOT AFRAID.

An honored evangelist relates a striking incident of a lady of his acquaintance who was supported under a great reverse of fortune by the grace of the "Rest Giver," our blessed Saviour. She lost the sum of \$30,000, and had to put down horses and carriages, and take a house for the purpose of letting lodgings.

"I would not," she says, "have missed these dark days for double \$30,000. I now know the preciousness of a Saviour's love in a way I never knew before. Jesus is worth more to me than horses, houses and lands. The first time I let my house, I said: 'Lord, I can never wait upon these people; I have never done it before, and I feel I can not do it now.' I began to weep, when that sweet text came into my heart, 'My grace is sufficient for thee.' The table was soon laid and the lodgers seated. As the bell rang for food to be served, I said: 'Lord, I can not serve at the table; my trouble is greater than I can bear.' While in this distressed state another text instantly came rushing into my mind: 'I am among you as he that serveth.' In a moment I had great joy, for I seemed to see my Saviour at my side, and the service I so much dreaded thus became delightful. Every day since then the Lord has been tenfold more to me than all my loss of wealth."—Christian Intelligencer.

MARKS OF SPIRITUAL HEALTH.

What is the state of your mind? How is your appetite for Bible food? Are you thoroughly alive, or only gasping? Remember that our Lord came into this sin-cursed world not only to give life, but that those who secure it might "have it more abundantly." Bodily health is not possible to everybody, but spiritual health is within the reach of every Christian who really desires it and does what is necessary to have it. Three things are certainly attainable:

1. One of these is an increase of faith. This is more than an opinion, more than a sentiment; it is an act of the soul. The faith you need is just the taking of Jesus Christ into your soul, appropriating Him and giving Him full lodgment there. The more you are filled with Jesus, the more strength you will possess. "This is the victory that overcometh, even our faith." To wrestle with stubborn sin, to vanquish doubts, to keep selfishness under, to carry heavy loads, to do all these things and other spiritual feats is beyond your power unless you are grappled to Christ, and be to you. When the galvanic current enters a great horseshoe magnet it can lift heavy iron weights, and the moment that the current is drawn off the weights drop. A Christ-faith is precisely such a vital current in the soul of a true believer. All the mighty Christians, from Paul to Luther, and from Luther to Spurgeon, have been mighty in faith. "According to your faith be it unto you." That is the measure of spiritual health and strength. When our Lord rebuked the cowardly disciples in the night storm His question was: "Where is your faith?" Looking that, they were as weak as other men. The omnipotent Jesus stands behind the precious promise: "All things are possible to him that believeth." Bind that promise as a freit between your eyes. Let every Sunday-school teacher pin it into his or her class book. The pastor who is entering now upon his year's work, determined to trust Christ alone and to steep his Gospel seed in prayer, will not lack a spiritual harvest. He will have a bearing year and full wondrous.

2. With this increase of faith will come an increase of spiritual vigor. When a farmer or nurseryman discovers that his pear trees yield more blossoms than pears, he digs around them and puts a bushel or two of fertilizer about their roots. Then the more abundant life in the tree yields a more abundant fruitage. The simple reason why any Christian does not yield the fruit of the Spirit is the lack of inward vigor. The soil of his heart has become impoverished. He needs the sub-soiling of repentance and self-emptying, and a new impouring of the Spirit of the Lord Jesus. "If a man abide in Me," saith Jesus, "he shall bring forth much fruit."

Our Churches are full of weaklings, and it is the debilitated folk who catch all the fevers that are going. In most physical sickness there is a battle between the disease and the constitution, and no doctor can do much for a patient who has not a reserve of vitality to slough off the disease. The difficulty with thousands of Church members is a low spiritual vitality, and too many of them are dying of "heart failure." The only recovery for all these feeble and pitiable invalids must come from the tonic which Jesus Christ gives when He gives His purifying and quickening Spirit. There is a vague way of talking about "revival," but there is no such thing as a genuine revival, either for a Christian or a whole Church, except by a living again of Christ in the soul and a living again for

Christ in the daily conduct. Every other sort of so-called revival is a temporary spasm or a pious sham. Harkened to the voice of Him who says: "I am come that ye might have life * * * more abundantly!" The revival that Christ brings with Him is like that which He brought to the tomb of Lazarus; it can set even a corpse on its feet.

3. There is one more blessing that will come with an increase of the Christ life in your soul, and that is genuine joyfulness. How can people expect sunshine in their rooms who keep their shutters barred up? Joy depends more on nervous exhilaration or happy surroundings; it is not to be got for the asking, but for the acting. We have got to walk with our Master every day if we expect to walk in the sunlight. There is a lamentable lot of moping, peevish, sour-spirited Christians, so called, who are a disgrace to the name they bear. Who is ever converted by the sight of them? Such parents disgust their children with the bare name of religion. On the other hand, a healthy Christian carries a letter of recommendation in his cheerful countenance and sunny temper. What music did that brace of apostles make when they sang their holy duet in the depths of Philippi's dungeon. Those early Christians drew honey out of the thickest rocks, and the black waves of tribulation and persecution phosphoresced with the sparkles of a holy gladness.

Now here are three marks of spiritual health—more faith, more vigor and more joy in the Lord. Christ offers them all to you, my friend, if you will accept them—His way and on His terms. Quit that wretched hospital in which you have been lying, nearer dead than alive! Take up thy bed and walk! Then shall "your light break forth as the morning, and your healing shall spring forth speedily." Thy faith will make thee whole, and you can go on, leaping and praising God.—Rev. Dr. T. L. Cuyler in N. Y. Evangelist.

THE TRUE LIGHT.

There are deep obscurities in our present life. Is the Gospel able in this world to expel all darkness? I think not. It only penetrates the gloom and opens a path of light for the mariner upon the dim sea. The lighthouse which gleams on a dark coast does not dispel all surrounding shadows; but it reveals the path of safety and the haven for the storm-tossed sailor. If he can see that single light clearly, it is enough. It guides and cheers him, and assures him of safety beyond the tempest. It has saved many a richly laden bark; it will save his own. Beyond that path of light all is total darkness. On a thousand questions it gives no information. The cities, the green field, the happy homes along the shore, it does not reveal. But shall he refuse the assistance of this light in guiding his vessel into port because it does not disclose to him all there is upon land, nor shed a flood of day over all the stormy ocean upon which he sails?

We are upon a stormy ocean. The Gospel is a light upon the eternal shore, simply guiding us thither. It reveals to us very little of the land to which we go. It does not answer the thousand questions we might ask about heaven, but it tells us how we may see it for ourselves by and by. It does not tell us much about the past, those vast years which rolled on through countless ages before we had a beginning. It does not tell us the secrets of God's government, nor our own mysterious being; but it does guide us to God's holy habitation, where in His light we shall see light, and where what is now obscure will become clear as the noonday.

Wiser would it be for the tempest-tossed mariner to turn away from the distant beacon than for us to reject that blessed light which lighteth every man that cometh into the world. Be grateful, O my soul, that thou hast here patient trust for the fuller revelation. By and by thou wilt have passed the stormy sea; through the mists which lie between time and eternity this true and steady light will shine; thine ear shall catch the strains from the new Jerusalem; voices once familiar, but lost for years, will again be heard; within the quiet harbor the city walls will rise to view, and the pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. Blessed is he who follows to its sure and certain outcome the light of the simple Gospel of the Lord Jesus Christ!—N. Y. Advocate.

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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."

Randall, Nov. 6.

DEAR AUNT CARRIE:—I am nine years old and have 3 brothers and three sisters. I am next to the oldest I go to Sunday-school you will find enclosed 5cts for the S. B. and T. School. I hope this will find a place in the corner.

Your nephew,
JOSEPH L. O'NEILL.

Elmwood, Ark., Oct. 21.

DEAR AUNT CARRIE:—As I have not seen any letters from this part of the country I thought I would write to you. Papa takes The Methodist and I like to read the children's corner very much. I am a member of the M. E. Church, South. Bro. Cummins is our pastor and we all love him very much. For fear my letter shall find its way to the waste basket, I will close. Enclosed you will find ten cents for the S. B. and T. School. Mamma gave it to me for gathering the eggs up for her. Love to the cousins.

Your loving niece,
ROSA WOODMORE.

Here is another new niece. I am always glad to hear from another. I have been to Elmwood, but it was several years ago. I hope that Rosa goes to Sunday-school, she did not tell us whether she does or not.

AUNT CARRIE.

Valley Springs, March 6.

DEAR AUNT CARRIE:—I am a little boy, ten years old. I live out in the country. I go to Sunday-school every Sunday. I belong to the Methodist Church. I have one brother. My papa takes The Methodist, I like it very much. I close for this time.

Your nephew,
WILLIE CUNNINGHAM.

Dear Willie:—We are glad to hear from you. You do not know how my heart goes out to all these little nieces and nephews, who are trying to lead Christian lives. I know just how you feel. Sometimes it seems to us that all the work in the Church is for grown-up people, but it isn't. God wants all his children, great and small to work for him and he gives to each one something to do. I hope that you will all pray for the little cousins who are not Christians. While we pray, we must not forget to let our own lights shine, so that others may see our good works.

AUNT CARRIE.

Randall, Nov. 6.

DEAR AUNT CARRIE:—I am the eldest of the girls. I will be 5 years old January the 1, 1893. My name is Johny Pearl, Uncle John Oaks named me. You will find enclosed 5 cents for your room. I made it picking cotton. I picked 50 lbs this fall.

Your niece,
J. PEARL O'NEILL.

"Where there is a will there's a way." Here is little Pearl, only 5 yrs. old who makes her own money to send to the S. B. and T. School. She should be an example to older ones and let us always remember that "the Lord loveth the cheerful giver."

AUNT CARRIE.

Wynne, Nov. 1.

DEAR AUNT CARRIE:—My grandma takes The Methodist, and I thought I would write to you. I go to Sunday-school. Mrs. Burnette is my teacher. Rev. E. C. Castleberry is our preacher. We like him very much. I send you 10 cents for the S. B. and T. School. For fear of the waste-basket I will close.

Your little niece,
FLOY HAMILTON.

Almost every letter we have says something about "our preacher." Now Conference will soon be here and we are all wondering who will be our preacher next year; but whoever he is, children, we will love him because he is God's chosen servant, will we not?

AUNT CARRIE.

IN OLDEN TIMES

People overlooked the importance of permanently beneficial effects and were satisfied with transient action, but now that it is generally known that Syrup of Figs will permanently cure habitual constipation, well informed people will not buy other laxatives, which act for a time, but finally injure the system.

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TO THE CHILDREN.

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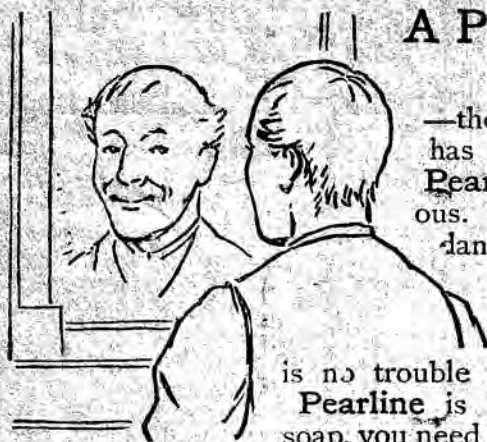
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ARKANSAS METHODIST.

THURSDAY, NOVEMBER 17, 1892

OBITUARIES.

HARTLEY.—Death has again visited the home of Mr. and Mrs. John T. Hartley at Salsburg, Ark., and claimed for its victim their son, Joshua J. Hartley, in his 19th year. Josh was a good boy and a friend whom all could trust. We find few such true friends. He had many noble traits of character, among which was his kind and gentle disposition, which made those who knew him best love him most. He will be greatly missed in the community, where he had many friends, and all will miss Josh from among them; for he was always so pleasant and cheerful. He was present every Sabbath morning at the house of God, and during our last meeting he was a penitent and deeply concerned about his soul's salvation, and after the meeting was over told a friend he would never turn back; and we feel that God in his mercy answered the many prayers offered up for him. He was sick only a few days but conscious to the last, and just before he crossed over the river of death with a smile upon his face, he told his mother he saw so many beautiful angels, among them a dear brother and other loved ones who had gone on before. And we trust the river of death was no cold stream for him to cross, but "just stepping from time into a glorious eternity"—there to wait and watch for the loved ones left behind. Now cheer up, father, mother and brother; you will meet your loved one again. Many of his friends followed his remains to the cemetery at Cotton Plant, where

"They peacefully laid him down to rest,
Placed the sod gently upon his breast;
Sweet be his slumber beneath the sod,
While his soul is resting with its God."
A FRIEND.

MYERS.—Elihu Myers, son of Christian and Margaret Myers, was born in Catalog county, N. Y., Aug. 17, 1816. In early life he professed faith in Christ and joined the M. E. Church in Marion Co., Ill. under the ministry of Uncle Thomas Middleton as he called him. He was first married to Miss Elizabeth Rounds. Their union was blessed with five children, two dying in childhood and three are still living. He was last married to Miss Sarah A. Chambers, Sept. 28, 1865, the last union being blessed with four children, who are all living to mourn the loss of a father. Bro. Myers during the late war got separated from his Church and as many others, when from under the fostering care of the Church, wandered away from the fold. After living several years out of the Church he became very much interested about his soul and came to me, his pastor at that time, and said he wanted to join the Church. After he joined the Church there was a marked change in his life. He told his wife a few days before his death, that his home was in heaven. I was with him most of the time during his sickness, and he patiently bore his sickness with meekness and submission to the will of God until Oct. 6, at 8:45 p.m., when he crossed the river and joined the angel band. We tender our sincere condolence to the bereaved wife and children.

W. M. TAYLOR.

CRABTREE.—Sarah Crabtree, our friend, our sister and co-laborer, is among us no more. Ever do we miss her from her accustomed place. We miss her cheerful words and helping hand. You know her life. And the psalm of a pure life is the noblest eulogy. Though the spirit has sped away on silvery wings to an echoloss shore, and never a voice whispers to us the hidden secret of the mystic future, yet the divinity that God has given us still clings without despair to His promises, and we feel that our Church and school have another representative in the great conference of the saints; therefore be it resolved: That whereas Sister Crabtree was an earnest and devoted worker in the Church militant, ever helping others to bear the burdens of life, pointing hopefully with a dauntless faith to Christ the embodiment of love, we hereby renew our courage and follow her as she followed our Savior, awaiting with patience the "inevitable hour," that shall lead us from death unto life.

That while we feel the loss of our sister to be a sore bereavement to us all, we extend our heartfelt sympathy to her husband and children, who are yet among us. And may they materialize her precepts and live to honor her memory.

J. H. CORLEY,
CORA WALKER,
BELLE KELTON,
Rogers, Ark. Committee.

SILLIMAN.—D. K. Silliman departed this life Aug. 9, 1892. He was born in Calhoun county April 16, 1854; was married to Miss Sallie Avery in 1880; was converted in 1874 under the ministry of Bro. John Douglass near Hampton; joined the Presbyterian Church, of which he was a faithful member until death. He was

in feeble health for more than two years before his death. He bore his afflictions with marked patience; he did not murmur at all, but was wholly resigned to God's will. Bro. Silliman will be greatly missed; he was a good neighbor, a kind and loving husband and father. He leaves a wife and 7 small children to mourn their loss—the first trouble that ever entered that home. Oh, how sad it is for that young mother as she looks on her children and feels the responsibility of raising them alone; but dear Sister, look to God, trust him fully, and all will be well. May we all hold on faithful to the end and meet him in the sweet by and by, is the prayer of your friend,
K. H. DUNN.

WEBB.—Mrs. Mary G. Webb (nee Grey) was born in Montrose, Jasper Co., Miss., Aug. 11, 1845. She was the daughter of Claudius and Marian Grey.

This family moved to La Grange, Tenn. about the year 1858. She was married to Bro. T. H. Webb in the year 1879, and came with him to Arkansas in 1884 and settled in the town of Lonoke, where they lived until last year (1891), when they removed to Arkadelphia. She was reared a Presbyterian, but after her marriage to Bro. Webb she joined the M. E. Church, South, of which he was a member. Her religion was not of the noisy or demonstrative kind, but quiet and peaceful. She entered into an experience during a meeting in 1885 held in Lonoke by the pastor, Rev. C. D. McSwain, assisted by Rev. L. L. Pickett, in which her soul was ever afterward kept restful and with great peace.

She was active in all Church work, especially that which was missionary. She was elected Vice-President of our Woman's Missionary Society of Little Rock Conference about three years ago, which position she filled with zeal and fidelity until last May, when, by reason of her continued ill health, the Society elected another. She had been also President of the Woman's Auxiliary and Juvenile Societies at Lonoke during her residence in that place.

Her home was always open for the entertainment of God's ministers, to whom she dispensed a generous Christian hospitality in a way that always impressed those who shared it with its beautiful simplicity, and as bestowed for the sake of our dear Lord, whom she faithfully loved and gladly served. Indeed her whole life was one beautiful expression of her earnest devotion and constant attachment to the blessed Savior. During all her illness she was resigned, patient and cheerful to the last, but was ready and really anxious to go, not only that she might be done with her sufferings here, but be with her Lord there. She died at the home of Rev. A. O. Evans in Monticello, Ark., on Saturday, Oct. 15, 1892. She now sleeps in the silent city to await the resurrection morn, when the light of God shall pierce the darkness of the tomb, and a deathless form shall rise out of the silence of death and the grave to shine as the brightness of the stars in the firmament forever and ever.

Affectionately,
SAMUEL N. BURNS.

MANN.—William Mann was born near the town of Athens in Athens Co., Ohio, Sept. 23, 1826. He was happily converted to God in the year 1840, when but 14 years of age. He at once joined the Church and lived a consistent member through life. He was twice married; first to Miss Rachel Brooks in Oct. 1846, by whom he had five children, three boys and two girls, of whom two boys are still living. He was again married Oct. 11, 1876, to Miss Cynthia E. Moomaw of Ross Co., Ohio, by whom he had five children, three girls and two boys, all of whom are still living. He removed with his family to Franklin Co., Ark. in 1877. He remained in that county to Mansfield, Sebastian Co., Ark. in 1887. Here at his quiet home God called him from labor to rest Aug. 13, 1892. Bro. Mann is sadly missed by the large circle of Christian friends in this town and community, but more especially by the little struggling society of the M. E. Church, South, whose ranks have been sadly broken this year.

Bro. Mann was an active, zealous worker in the Church; though modest and retiring, yet he was able, pathetic and often eloquent in prayer. Many will long remember the stirring prayer that he offered at the closing funeral service at Center Bluff just two weeks before God transferred him to his mansion home.

The writer interrogated him just before he died in reference to that religion that he had so often recommended to others. I asked, "Does that religion sustain and comfort you now in the ordeal through which you are passing?" Though too weak to speak with a full voice, he said in a distinct whisper, "Yes, yes, yes." He was a devoted husband, a kind father, a worthy citizen, a good neighbor, a true friend and a consecrated Christian. The writer preached his funeral and his remains were laid to rest in Cooper Prairie cemetery. Here his dust will remain until God shall say "Come to the Judgment." May God bless his sad and sorrowing companion, his

lonely children who say "how sad home without a papa," and other relatives who mourn their loss.
W. H. METHENEY.
Mansfield, Ark.

COTNER.—Another one of our most promising young men has fallen by the power of death, Bro. Robert H. Cotner. He was born in Drew Co., Ark., Jan. 3, 1869; was converted and joined the M. E. Church, South, under the ministry of Rev. J. A. Sage, Sept. 1889. He was united in marriage to Miss Stella L. Rogers of Ashley Co., Dec. 24, 1891. Looking from a human standpoint it seems hard that their union, so happy, should be so soon broken. Bro. Robert was consistent in his life, prompt in attendance upon the services of the sanctuary and in the payment of his Church dues. As a man his character was above reproach. As a son he was most dutiful; upon him his widowed mother principally leaned for support and comfort, he being the youngest son. As a brother he was affectionate, as a husband he was devoted. He will be greatly missed in the Church and Sunday-school. The esteem in which he was held was manifest by the very large congregation that gathered at his funeral, which was preached at Rook Springs, where he held his membership, by Bro. Blakely, the burial service was conducted by the writer as pastor. A most touching scene was the tribute of love paid him by his Sunday-school classmates when he was lowered into the grave, each one contributing some flowers and one a beautiful wreath of flowers. To the grief-stricken companion and mother, three brothers and two sisters that remain we extend our heartfelt condolence.
W. M. CHOWSON.

HARRISON.—Sister Isabella J. Harrison, who was born May 12, 1821, was married to Prof. Robert Harrison June 24, 1838; professed religion and joined the M. E. Church, South, in early life; lived an exemplary member to the day of her death, which took place at her son's, Frank Harrison's in the town of Tuckerman, Oct. 19, 1892. Truly she will be remembered by many, especially ministers of the gospel, for her home was the home of the preacher. The writer has been intimately acquainted with her since 1852 and found her a true friend and a Christian woman. Her illness was severe and protracted. I visited her several times in her last illness and only once for several days did she seem to recognize me or anyone else. Her pastor, Rev. D. W. Reed, conversed with her before reason was withdrawn and she gave evidence of her acceptance with God, and without a struggle or groan she departed this life, falling asleep as we trust in the arms of Jesus and has gone to rest. She leaves four children, many grandchildren and friends to mourn our loss, but we trust her eternal gain. Her husband and three children preceded her to the spirit land.
G. A. DANIELLY.

LYONS.—At a meeting of the Sunday-school at St. Paul's M. E. Church, South, near Ozark, Ark., Oct. 9, 1892, the following was adopted:

Whereas it has pleased our heavenly Father to remove from our midst our beloved brother and friend, Mr. Thomas Lyons, a good and useful scholar and devout worker in the Methodist Sunday-school; therefore be it resolved:

1. That we the members of the Sunday-school do tenderly sympathize with the bereaved parents and relatives and trust, that God may sanctify this affliction to their spiritual welfare. We commend them to the loving care of our Lord Jesus Christ and pray that they may be enabled to say, "The Lord gave and the Lord taketh away; blessed be the name of the Lord."

2. That while we submit in humility to the will of the omniscient God, we can but feel that our Sunday-school has lost one of its most earnest and zealous workers, the Church and community have also sustained a great loss, and that we shall regard his death as a lesson to us of the uncertainty of life and that we shall strive to so order our lives that we may be prepared to meet Bro. Thomas around the great white throne.

3. That a copy of these resolutions be given to the bereaved parents and a copy be preserved in the Sunday-school records and that they be published in THE ARKANSAS METHODIST.

MISS ANNE FONTAINE,
MRS. LUCY STUART,
FORD HANNA,
Committee.

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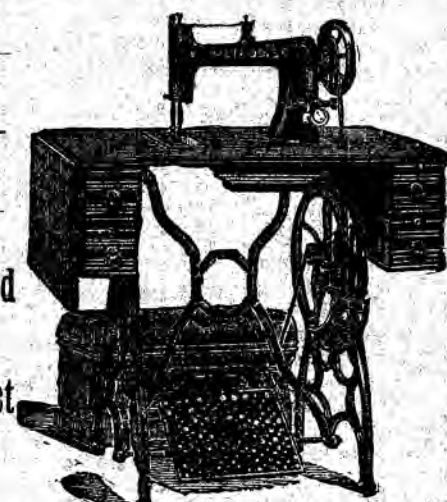
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