

# The Arkansas Methodist.

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

BENNETT & THORNBURG.

"Speak Thou The Things That Become Sound Doctrine."

TERMS, IN ADVANCE.  
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No. 29

## THE ARKANSAS CONFERENCE.

Below we give our readers reports from all the Presiding Elders in the Arkansas Conference except Rev. Geo. W. Hill, P. E. of the Clarksville District. For some reason we failed to get a report from him.

### FORT SMITH DISTRICT.

DEAR DR. BENNETT:—In accordance with your recent request, made some days ago, I send you a short report of the work on this District. I am grateful to be able to report a great year in point of soul saving power. Our brethren have done their work valiantly. The Lord God has been with them. We have had eight hundred and fifty conversions and five hundred and fifty accessions. The returns are not yet complete, and I give the figures now in my possession. Some addition will yet be made.

Under the blessing of God, this result has come about by a definite plan. We definitely, throughout the District, recognized the fact, that our energies would have to be expended chiefly along the line of evangelization. This ought always to be so, indeed, but our peculiar circumstances this year shut us up to this. The depressed condition of the country precluded the thought of any aggressive work along lines involving money. In the next place we laid emphasis everywhere upon the fact that this was to be "political year," and resolved by divine help to make a definite effort to keep the banner of Jesus above the banners of political parties. The result is that we shall have more to report in this department than for many years.

In the matter of church and parsonage building we have done but little. The prospect now is that we shall be able to report three churches, possibly four, either built or provided for, and the remodeling of one important parsonage.

Collections ordered by the Conference will suffer most sadly. Only one charge in the District will pay out the two Fort Smith Churches. All others will be behind, most of them far behind. The preachers have striven nobly to have it otherwise. We face the inevitable. Our country was never so near the verge of universal bankruptcy. I know of scores of families among the farming classes who have neither food nor clothing to do them till Christmas, nor credit. The condition of things is deplorable.

Salaries of preachers are in same condition as the collections. I trust all the brethren will get through without suffering or dishonor, but my faith is not based on business calculation—rather it is in Him who does not forsake us.

JAS. A. ANDERSON.

### MORRILLTON DISTRICT.

The preachers of the District have been true and faithful men. They have each stood at the post of duty though in some cases under great financial pressure. The mother of Brother Sutton died in the parsonage at Mortonville. This is the only case of death or serious sickness with any of the preachers or their families.

Harmony has characterized our labors. Every charge has had a revival, which resulted in good to the charge. Last year we reported eleven hundred conversions and a thousand accessions; so this year our work has been in a great measure to train and develop the new members. We have had this year 650 conversions, 540 accessions, two hundred adult and one hundred and fifty infant baptisms. Clinton, Springfield, Cleveland and Plumerville have had the greatest number of conversions and accessions. Brother Harris pitched his gospel tent in these charges, and with the help of the pastors, Presiding Elder and the brethren, waged a successful war against sin. Conway station will make the best Missionary report. It will pay more than double its assessment. Conway Mission has greatly improved, we think it will soon be self-sustaining. Ada Mission will be raised to a circuit. Quitman Mission has also made reasonable advancement. We have built five new churches and repaired several others. Two Churches have been consolidated at Bee Branch and two at Apila, where we hope soon to build good houses. Three new societies have been organized. The Sunday-schools have done reasonably well. Methodist literature is read in our schools. When we can have more churches, instead of the school houses we will have more Methodist schools.

The collections ordered by the Conference have about all been collected or subscribed, but the spring overflow, late crops and early freeze have greatly embarrassed collections. The pastors' salaries will also be cut off for the same reason. While some of the charges will not make quite as good showing as they did last year, several will go beyond.

We are well supplied with good schools and colleges, with Christian men controlling them. Hendrix College is the pride of all Arkansas Methodists. The work done here is of the highest order. The faculty are strictly first class Christian educators. The present year is the best in the history of the College. There are about twenty young men here preparing for the ministry. Some of them are quite promising. Quitman College is in her new building. Her outlook was never better. She has an excellent faculty of scholarly gentlemen and ladies.

We regret to give up Bro. Massey, who for two years has preached to the delight of the people of Morrilton. Fraternally,

D. J. WEEMS.

### DARDANELLE DISTRICT.

BRO. BENNETT:—As requested, I send you a few items from the Dardanelle District. Viewing the District from four different standpoints, spiritually, financially, numerically and educationally, all things considered, I regard it as being in a very fair condition—not what it ought to be, of course.

Spiritually it has been a remarkable year, especially when we remember that it has been our political, or election year. I made my first effort to preach in the court house in this county (Yell) in the fall of 1885, and I am now the senior preacher in the Arkansas Conference. But I have never witnessed, or read of such sweeping revivals on an election year. Thank God the gospel is still and will ever be the power of God unto salvation to every one that believeth, when faithfully preached and the conditions met, in spite of the devil and politics. We have an earnest and faithful corps of preachers on the District and they have been permitted to see the fruit of their labors. Every charge has been blessed with revivals and conversions, except Dardanelle, and this exception has certainly not been for the want of earnest first-class preaching; for this they have had, not only from their own pastor, Bro. N. Futrell, but also from Dr. W. G. Miller from the First Church of Memphis, Tenn., and also a few shots from yourself. But the conditions were not properly met, or souls would certainly have been saved. At whose door the blame lies is not my province to say.

The preachers report six hundred conversions and two hundred or more reclamations; eight hundred souls brought from "darkness to light and from the power of Satan unto God." And, Sir, I am glad to tell you, that the two members elect to the next Legislature from Logan county are among the converts. To show you the kind of grit one of them is made of, I overheard a gentleman trying to persuade him to vote for a certain gentleman who intends to offer for a position in the House; he said, "If I had any assurance that he would keep sober, and bring the proceeds of his office to his family, I would not hesitate to vote for him; but I have none, and, Sir, I would not vote for my own brother, for any office of trust, if he was a whisky drinker," and I said Amen. Bro. Bennett, I am glad of a chance to report these conversions and reclamations here, because our preachers never have any chance to report them at Conference, there being no provision in our annual blanks for such work, and our good Bishops rarely, if ever, ask any questions on the subject. It seems to me, that it is not the soul winners, but the pulpit orators and dollar getters, who are eulogized at the Conference. "My brethren, these things ought not so to be."

Financially the District is woefully behind, both with the preachers' salaries and the collections ordered by the Conference. You, perhaps, are very much surprised at this, because from the Minutes of our last Annual Conference, you see that the Dardanelle District financially is the banner District in the Arkansas Conference, not having a foot of mission territory within its geographical boundary lines, and not receiving one dollar by way of appropriations; but, Sir, this is misleading. We have in the bounds of this District, some as poor and hard pressed people as I ever saw anywhere, and we have missionary territory too—so thought the District Conference of last year, and they memorialized the Annual Conference to that effect. But the Board resolved to make no new

mission; so we were left out. The facts in the case were: it was old missionary territory, that had been injudiciously made, or rather tried to be made self-sustaining, for which we asked help. The District Conference of this year coincides with me in my view on the subject, and asks that Chickalah and Appleton be placed back as missions. The collections, I am free to admit are not what they ought to be. But I find here as elsewhere, that the preachers and stewards who began to take their collections at the beginning of the year, are the ones who have best succeeded.

Of course there are other mitigating causes for our deficits this year. In the first place, this District is peculiarly situated (geographically) and yet I cannot see at present how the lines can be otherwise. The Arkansas river runs directly through it; then on the south side of the river we have Fourchea Fave river—the Petit-Jean and other smaller tributaries; on the north side we have the Big Piney, Little Piney, Illinois Bayou and other smaller streams. From the Arkansas river and all of these other streams our farmers suffered greatly from an overflow, such as they had not witnessed for years. Then came the drouth making the crops very light. Another cause of our deficits in our collections is covetousness, stinginess and needless self-indulgence on certain lines. One sister said to me, Bro. Key, if the Church had all the money that is spent for tobacco and snuff in this valley, meaning Fourche Valley, your collections would all be full. Of course they would. Then suppose we include the entire District, to say nothing of the thousands that were spent in this District for powder and whiskey at our rally and ratification meetings this fall. Why, Sir, we could pay every preacher a thousand-dollar salary, and pay all the other claims in full, and would have a considerable surplus to assist in paying off the missionary debt. I know one old brother who pays five dollars to the Church and twenty-five dollars for chewing tobacco annually and strange to say it, but it is nevertheless true that many of our members, and some of our preachers, seem to have no conscience on this extravagance and needless self-indulgence.

Thank God, one of my preachers and his wife have abandoned the filthy weed this year. How I do wish that all of them would do likewise. While under the head of financial development, I wish to say that while Bro. Futrell failed to have a successful revival meeting, he has succeeded in reviving the Church, and inspiring them to do a work that no other preacher has succeeded in doing since the war—that of building a beautiful five thousand-dollar brick church, decidedly the handsomest between Little Rock and Fort Smith, which was formally opened by Dr. W. G. Miller of Memphis, on the fifth Sabbath in May.

Numerically we have gone a little beyond last year. There has been 390 accessions, 202 adult baptisms and 97 infants baptized.

Educationally, we as a Church are not doing much, notwithstanding we have a District High School in our midst, located at Belleville. However our people are wide-awake on the subject of education (the free school system). I find it exceedingly hard to sustain a District High School, where there are so many graded schools near by. Prof. E. L. Perkins is in charge at Belleville, and doing the very best he can under the circumstances. Some of our people are sending their children to Galloway, some to Hendrix, and some to different places out of the State, I am sorry to say.

Respectfully,  
S. S. KEY.

Dardanelle, Nov. 23.

### FAYETTEVILLE DISTRICT.

DEAR BRO. BENNETT:—Fayetteville District will make a fairly good showing at the approaching session of our Annual Conference. The District has 14 pastoral charges, 4 stations, 8 circuits and 2 missions. These have 38 church buildings valued at \$35,000, and 12 parsonages valued at \$6,000. The District also has a parsonage for the P. E. It is located at Springdale and worth about \$600. During the year quite a revival interest has prevailed throughout the District. About 600 conversions have been reported, and 525 accessions to the Church. Last year there was an increase of nearly \$1,000 in the salaries paid the preachers. This year there will possibly be a slight advance over last year. Some of the connectional collections will be full, while all of them will show some increase.

We will pay between \$800 and \$900 for Foreign Missions.

A beautiful new church has been built at Elm Springs at a cost of a little more than \$1,000. It was dedicated on the 3rd Sunday in this month. The church at Farmington, begun last year, has been completed and dedicated. Improvements have been made on several old churches, and plans have been completed for three other new ones. The material is already on the ground for one of them. When these are built the District will have about all the church buildings it needs. Owing to various causes our District High School, located at Prairie Grove, has not been successful. Since the closing of the spring term, taught by Rev. S. M. Godbey, the school has not been in operation at all.

This year closes my work on the District; and I leave it with feelings of love and respect for the brethren, and pray that the blessings of God may be upon them in the years to come.  
F. S. H. JOHNSTON.  
Fayetteville, Nov. 23.

### EUREKA SPRINGS DISTRICT.

MR. EDITOR:—We can say no very good and great things of the Eureka Springs District in reference to items of progress for the now ending Conference year. One thing is certain, we have some of the finest mountains, most fertile valleys and absolutely pure water and atmosphere that the world can produce anywhere. In point of location we have some features of the first interest. In Church enterprise and religious population we are, however, not wholly destitute.

This District has 12 pastoral charges, embraced in territory from the Missouri line north to the top-most range of the Boston mountains south and from near Fayetteville and Harrison on the west and east. In these bounds are near 3,000 Methodists. And while this District is new in its present form the Methodist minister and congregation have been a factor of recognized influence in movements here for more than 40 years. The other Churches too are, a number of them, well represented.

The report of this year will equal I presume any previous record from this territory. The Minutes of last year give us the best net gain in membership of any District of the Conference. Something over 300 persons have professed conversion in the revivals of the present year; the greater number of these have been added to the Church.

The religious growth in point of personal piety and experience has not been fully equal to opportunity and duty; but the main body of our membership are religious and making a good degree of progress in the Christian life.

Financially we are not as the numerical strength would indicate, though by no means a poor territory and membership. The mountains in several charges are tall but the valleys are most fertile, and the Methodist population many of them well to do and financially independent; a good per cent of these are fair contributors on general Church expenses. The poor, however, "we have with us," but too many, alas! not so poor, propose, it would appear, to enter heaven upon the basis of a "free salvation" and to take the merit and grace of Christ along with the providences of God, the work of the ministry and Church together with a "ticket for life eternal, all gratis and free for nothing."

This kind of course are hardly well posted, and whatever may be the depth of heartfelt piety, evidently the disposition to feel into the pocket-book has not been fully developed. Religion, however, the knowledge of Christ and duty, is progressive; hence, there is hope of perfection in "this grace also," 2 Cor. 8:6. But there has been some real progress on the general contributions.

Nearly all the charges went forward this year on assessments for ministerial support, and the payments, we think, will be in excess of last year, except in a very few instances. The collections otherwise will go beyond the previous reports in several charges. Three new churches have been erected this year, and some finishing done on others not completed last year. Something too, has been done on parsonage improvements. The Sunday-schools and prayer meetings have been quite good in several charges. The pastors without exception have been exceedingly faithful, and the local ministers, nearly all, have wrought with them in full accord and harmony. Much work has been done and some most excellent revivals conducted.

We have in this District a few very good circuits, some interesting mission charges, a most unique and healthful city and a number of

pleasant and growing towns. The territory is inviting and the outlook in many ways encouraging.

A. H. WILLIAMS.

### HARRISON DISTRICT.

We have held the fort for the Church. Have made some advances at different points. Have built some Church houses and have some others in course of construction. Have had 300 conversions and many additions to the Church. Have had some revival interest in every charge. The Church has been strengthened and built up in faith and practice. Numerous family altars have been established this year and old ones revived. We have systemized the work at some points. We are in advance of previous years with some of the collections, behind with others. Support of the ministry on some charges is behind, but on some others is in advance of previous years; 5-8 of the people who support our Church commenced the year in debt and will not get out this year. This is owing to the drop in the cotton market. We always hear of hard times, etc., but hard times are here and have laid commercial interests of all and every class in the dust. The commercial reporters inform us, that the mercantile business in the bounds of the District has fallen off more than 40 per cent during the year, and taking this year and last year, and comparing them with '89 and '90 and the decrease in business has been even greater than this. The Church at some points has made advances in material interests in spite of all this depressing in commerce. The collections entrusted to my care are in advance of last year. This is an outline of the year's work. A report of Church work should be an accurate statement of what has been done. In short a report should be a guide or criterion for the next man who travels the work. Spread-eagle reports are distasteful and always out of place. Several of the preachers have been sick, others have had sickness in their families.

Truly,  
S. F. DYKES.

Batavia, Nov. 10.

### INDIAN MISSION CONFERENCE.

The forty-seventh session of the Indian Mission Conference of the M. E. Church, South, was held in the city of Ardmore, I. T. Nov. 16-21, 1892. Bishop C. B. Galloway presided, M. S. Butler was elected Sec'y with Frank Naylor, J. J. Lovett and J. S. Lamar assistants. E. M. Leming, W. F. Folsom, W. T. Bernhouse, G. W. Jamison, P. B. Hicks, Wall Wilson, John R. Smith, A. B. L. Hunkapiller, W. A. Brewer, H. H. Goode, J. I. Irvine and J. H. Godfrey were admitted on trial.

D. W. Hughes, J. M. Russell, A. S. Cook, J. D. Wesson, J. W. Holland and J. A. Tricey remain on trial. J. H. D. Terrell was discontinued at his own request. T. C. Ely, T. H. Peim, P. C. Atkins, E. F. McCleanahan, T. O. Shanks and D. E. Shaffer were admitted into full connection.

Thirteen were received by transfer from other Conferences. Two of our preachers were put on the superannuated list, J. H. Walker and J. W. Cowart; one on the supernumerary, G. W. Atkins. Three had died, J. S. Williams, J. Y. Bryce and J. O. Shanks.

Our statistics show local preachers, 181; White members, 8,554; Indian members, 3,961; Infants baptized, 803; Adults baptized, 1,329; Sunday-schools 171; S. S. teachers, 869; Scholars, 6,543. Contributed for missions, Foreign \$2,150; Domestic, \$972. No. of churches, 160. No. of parsonages, 43.

Our session was a delightful one and we were charmed with Bishop Galloway. I enclose a list of the appointments.

Fraternally,  
M. L. BUTLER, Sec'y.

### THE APPOINTMENTS.

CHEROKEE DISTRICT.—W. B. Austin, P. E. Vinita sta, J. W. McCreary. Vinita circuit, H. H. Goode. Blue Jacket circuit, to be supplied. Nowata circuit, J. H. Roberts. Claremore ct, to be supplied. Chelsea ct, J. S. Lamar. Afton ct, G. S. Yarbrough. Chouteau ct, J. A. Trickey. Olympus ct, to be supplied. Tahlequah sta, J. J. Lovett. Tahlequah ct, to be supplied by N. Bitting. Flint ct, E. M. Leming. Flint ct, G. W. Atkins. Supernumerary. Oaks ct, J. M. Clark. Superintendent Cherokee Orphan Asylum, J. F. Thompson.

CANADIAN DIST.—C. M. Coppedge, P. E. Muskogee sta, M. L. Butler. Canadian ct, W. P. Pipkin. Wagoner, A. M. Belcher. Port Gibson ct, W. T. Barnhouse. Broken

ct, to be sup. by L. M. Harris. San Bois ct, (D. C. Murphy) W. F. Folsom. Blaine ct, to be supplied. Cowlington ct, to be sup. by R. A. Cowan. Webber Falls ct, Frank Naylor. Bokoshe ct, P. C. Atkins. Cameron ct, T. O. Shanks. Skulleyville ct, I. B. Hickman. Muldrow ct, J. W. Wesson. Hanson ct, to be sup. by L. S. Byrd. Salsaw ct, T. H. Prim. Harrell International Institute, Theo. F. Brewer. Webbers Falls Academy, Frank Naylor. Editor Our Bro in Red, F. M. Moore.

CHOCTAW DIST.—W. M. Keith, P. E. Kulltukio ct, sup. by John Taylor. Kullchito ct, sup. by Kenimabbi. Boklosa ct, sup. S. Colbert. Clear Creek ct, sup. by R. S. Frazier. Klamitla ct, L. W. Cobb. Boggy ct, sup. by Chas. Ambry, Moses Wade and Taylor Durant. Wister ct, John McElhannon. Sugar Creek ct, J. T. Hall. Mushulatubie, sup. by G. Battese and Wm. Watson. Cedar Creek ct, sup. by E. Battese. Pleasant Hill ct, J. I. Irvine.

OKMULGEE DIST.—J. D. Edwards, P. E. Eufaula sta, J. M. Porter. Eufaula ct, sup. by R. M. Broadhead. Checotah ct, J. Y. Bryce. Choska ct, G. W. Jamison. Okmulgee ct, D. L. Berryhill and A. Davis. Sapulpa ct, supplied by Wm. Jones. Coweta ct, Sup. by Moses H. Asbury. Springfield ct, Wm. Jimboy. Seminole ct, Thos. Little. Wewoka ct, Sup. by Cawaka. Berryville ct, Walt Wilson.

MCALISTER DIST.—M. A. Smith, P. E. McAlester sta, A. K. Miller. Atoka and Caddo, N. F. Law. Lehigh and Colgate, to be supplied. Chickasaw ct, H. T. Lyles. Gibson Grayson and J. D. Collins. Colbert ct, F. E. Shanks. Leader ct, Sup. by D. D. Mullins. Durant ct, I. M. Carter. South Canadian ct, Sup. by E. J. Mathews. Boggy Depot ct, Miles Sturgeon. Kiowa ct, J. F. Wagoner. Cale ct, to be sup. by T. R. McKinney. Krebs ct, John R. Smith. Yarnaby ct, sup. by S. E. Alexander. Tishomingo ct, J. W. Lloyd.

ARDMORE DISTRICT, A. C. PICKENS, P. E. Ardmore sta, L. W. Rivers. Lone Grove ct, sup. by T. A. C. Durr. Dixie ct, L. H. Stuckey. Overbrook ct, J. W. Holland. Thackerville ct, P. B. Hicks. Duncan ct, E. F. McClanahan. Ryan ct, to be sup. by J. S. Yelton. Red River ct, supplied E. M. Garrett. Simon ct, T. C. Ely. Lebanon ct, D. E. Shaffer. Leon and Burneyville ct, A. S. Cook. Mannsville ct, J. H. Godfrey. Washita ct, supplied by Wm. Hawkins. Linn ct, sup. by J. T. Armstrong. Eastman ct, W. A. Rutherford. Loko ct, sup. by D. P. Wilburn. Chickasaw Orphans Home, W. S. Derrick. Conference Colporter, J. N. Moore.

WYNNEWOOD DISTRICT, J. L. KEENER, P. E. Wynnewood and Davis sta, T. A. Martin. White Bear Hill ct, J. K. Florence. Paoli ct, C. W. Myatt. Purcell and Wayne, to be supplied. Velma ct, to be sup. by W. H. Avery. Marlow ct, R. H. Grinstead. Daugherty, J. A. Lovett. Sulphur Springs, M. H. Wagoner. Chickasha and Minco ct, A. N. Avery. Anadarko ct, J. J. Methvin. Fort Sill and West Cash ct, W. A. Brewer. Rush Springs ct, J. C. Soivally. Walnut ct, supplied by L. H. Fulligan. Prairie Grove ct, A. B. L. Hunkapiller. Johnsonville ct, supplied by J. C. Hall. Rush Mill ct, supplied by R. M. Hancock.

OKLAHOMA DISTRICT, J. M. GROSS, P. E. Oklahoma City sta, E. D. Cameron. Norman sta, T. M. Patterson. Moore ct, to be sup. by D. C. Strange. Little River ct, sup. by J. H. Miller. Lexington ct, C. F. Roberts. Edmond ct, sup. by J. W. Ball. Guthrie sta, W. Wimberly. Guthrie ct, C. P. Brewer. Stillwater ct, W. Full. Shadick ct, D. W. Hughes. Chandler ct, Alpheus Clark. Keokuk Falls ct, sup. by W. W. Brinks. Tecumseh ct, sup. by Luther Amos.

EL RENO DISTRICT, A. J. WORLEY, P. E. El Reno sta, J. R. Devilbiss. Watousa ct, sup. by Frank Moore. Cloud Chief ct, F. C. Maberry. Country "I" ct, to be sup. Union City ct, M. B. Long. Youkon ct, P. T. McWhirter. Mathewson ct, A. C. Biggs. El Reno and Kingfisher, H. J. Brown.

TRANSFERRED.—F. M. Sherwood to Northwest Texas Conference; Marion Moore to Missouri Conference and H. C. Parrot to North Mississippi Conference.

Many of our readers may be greatly surprised at the facts reported in this official statement: "In compliance with the provisions of the various pension laws, on June 30, 1892, there were borne on the pension rolls the names of 856,087 pensioners, 179,928 more pensioners than were carried on the same rolls at the end of the preceding fiscal year and 457,050 more than were on the rolls June 30, 1887."

Rev. J. J. Maynard of White River Conference says "Character Sketches out sells any book I ever saw."

WEST TENNESSEE LETTER.

DEAR BRO. BENNETT:—I want to thank you for Bro. G. W. Hill's article in THE ARKANSAS METHODIST, Nov. 17, 1892, on "That Paradoxical". I have read it over and over with unabated interest; and I will say, that, while I am by no means an adept in the science of logic, it seems to me that he makes good the charge of fallacy against Dr. Boland, and others, in the "Problem of Methodism", pp. 127, 153. I am entirely willing to leave that question in the hands of Bro. Hill while I call attention to what appears to me a greater fallacy in the theology of the passages above referred to. For instance, the author of the "Problem of Methodism" says, "this depravity or infection of our nature" creates the necessity of the new birth or regeneration. Again, he says, "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'." The author of the "Problem Solved", approves these utterances and says, "It is simply self-evident that, if 'the necessity of the new birth grows out of this inbred sin, it is removed by the new birth.' But that 'it' is in the way. And now, whether a 'tyro in theology' or not, I do not know that 'all the Standards teach that the necessity of the new birth grows out of the existence of this inbred sin'; so far from it, I know that some of them do not so teach, and that the Bible teaches the contrary."

1. The Bible teaches that we are "born again" . . . by the word of God, which liveth and abideth forever". Now this "word of God is living and powerful"; and hence it is said, "You hath he quickened who were dead in trespasses and sins"; and "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." From hence it appears that spiritual death creates the necessity for the new birth, or regeneration, and that the "word of God" is the agent in the work.

2. The words regenerate and regenerate, according to standard definitions, confirm this view of the subject: hence to regenerate is to produce, or bring into life, and regenerate into re-produce life where it has been lost, or to enter into a new spiritual life. From these definitions it appears that regeneration is life-giving instead of heart-cleansing. Regeneration gives spiritual life and power to the penitent believer, so that he has power over all inward and outward sin; but does not cleanse from all "inward sin". Hence St. John says, "Whoever is born of God doth not commit sin". Regeneration saves him from committing sin. This view of the subject removes the key stone from the Arch of the "Problem of Methodism"; and therefore it must fall to the ground, for, as I have proved from the Bible, that regeneration is predicated of spiritual death instead of inbred sin, it follows that no man is saved from that sin by the experience of regeneration. And with the fall of Dr. Boland's theory of regeneration comes also the fall of Dr. Hayes' self-evident conclusion, that if "the necessity of the new birth grows out of this inbred sin" it is removed by the new birth. But what if it does not, as I have proved above, then of course it does not remove it. It has been published lately with an air of triumph that the author of "The Problem Solved" had completely overthrown the theory of the Second Blessing. So be it. I would rejoice if he should destroy all the theories that now stand in the way of experimental religion. It is the experience, and not the theory, I want. The former only can save us; the latter only hinders salvation. How long would it take a sinner to get converted by hammering on a theory of conversion? And did anyone ever know a Christian sanctified while depending on a theory? Then let us put away all theories and problems on the subject of salvation—our fathers knew nothing of them—and, come to it by simple, trusting faith in the name of Jesus.

3. As I have learned it from the Bible and experience, the following indicates an outline of full salvation: (1) Conviction by the Holy Spirit, "He shall convince the world of sin." (2) Justification by faith, Rom. 5:1-5, including regeneration and adoption as concomitants. Here the penitent, believing sinner, gets pardon, spiritual life and power over sin, and adoption, or the witness of his conversion by which he knows that he has "passed from death unto life." Jno. 3:11; for if he don't know it he has not got it. (3) In this experience, if he grows in the grace of it, he continues until he hunger and thirst after the righteousness of entire sanctification through faith in the blood of Jesus, which will cleanse him from "all inwelling sin," and fill him with perfect love. Here are the two great branches of Christian experience, namely, Justification and Sanctification, from which come the idea of the first and second blessing. There is much opposition to the latter, but that is all dissipated by the experience. And, in conclusion, let

me say to all my brethren and friends everywhere as Philip said to Nathaniel, "Come and see," and you will be more than satisfied with the second blessing. Jesus says: "Whoever shall drink of this water (the first blessing) shall thirst again, but whoever shall drink of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." This shows the difference between the two blessings. T. L. BOSWELL.

INWARD AND OUTWARD  
CLEANSING, OR THE  
NEW LIFE, NO. 3.

If Mr. Watson is correct in his definition of regeneration as given in a foregoing article, then that change implies the removal of whatever is opposed to the moral image of God; for such a change cannot consist with that carnality—that inbred sin that is said to remain in the heart after the work is done. And I do not see how the language can be construed to show that he means by it only a partial recovery of that image. To have the moral image of God upon the heart, to have Christ formed in the heart, and to be made a partaker of the divine nature, with all the former corruptions of the heart still remaining, is a new kind of union I have not found in the Bible. But yet there is such a union, if the second blessing theory of sanctification is correct, according to that divine standard.

To my mind, it is clear that he does not allow more to the change in sanctification than he does to the change in regeneration, except the idea of an abiding life and a continuing work. On page 920 of his theological dictionary, he defines sanctification, and shows at work both a divine and a human agency. Of the divine agency he speaks thus: "That work of God's grace by which we are renewed after the image of God, set apart for His service, and have the power of sin destroyed in us." Of the human agency he speaks thus, alluding to what the grace of God has done in us, and the aid of that grace that is pledged to our support: "by which we are enabled to die unto sin, cease from the love and practice of it, hate it as abominable, and live unto righteousness, loving and studying good works."

Now I submit that any term defined as "that work of the Holy Spirit by which we have the moral image of God recovered upon our hearts", and have "Christ formed in our hearts", is identical in meaning with any other term defined as "that work of God's grace by which we are renewed after the image of God, and have the power of sin destroyed in us". There is absolutely no difference that I can see. They are both one work of the Holy Spirit, renewing the inward nature of man, enabling him to live a holy life, glorify God and get to heaven. But sanctification goes further in its meaning, in that it carries along with it the additional idea of human agency in living the new life, while regeneration expresses only the idea of its beginning by a work of the Holy Spirit. In other words, sanctification implies the development of that which we obtain in regeneration. So then, we might put the two terms together and define them thus: Regeneration is that work of God's sanctifying grace in the heart, by which we are inwardly changed from an unholy to a holy life, and set apart for purposes of His glory in any service whereunto He may call us.

Perhaps when our second blessing brethren preach holiness to the people, they fail to tell them that the interpretation which Watson and other standard writers give of regeneration, can not be construed otherwise than to mean a change to holiness. To brand a Methodist, or any other preacher, with not preaching holiness, because he does not preach the second blessing theory of it, comes very near saying he does not preach any of the vital doctrines of religion. This looks so much like a want of candor, that it would be somewhat amusing, if it was not that a want of candor in the pulpit is so deplorable. When a man has been changed back to Adam's purity by a second cleansing, he ought to have grace enough to give even the fallen angel his due, much more those faithful standard bearers of Christ and the Church, under whose ministry hundreds and thousands have come triumphantly into the new life—many of whom have gone shouting home to glory.

Those who are reasonably well versed in our standards will agree, that they show more or less confusion and uncertainty, when they undertake to teach the second blessing theory of sanctification from a Bible standpoint, and make it harmonize with the Scripture doctrine of regeneration. This can be seen by a careful reading of Wesley's Plain Account of Christian Perfection. For instance, on page 212, he says: "Inward sanctification begins in the moment a man is justified (Yet sin remains in him, yet, the seed of all sin, till he is

sanctified throughout). From that time the believer gradually dies to sin, and grows in grace." I suppose he uses the term "justified" in the sense of conversion, which is generally taken to include both justification and regeneration. But it is granted that regeneration takes place the moment a man is justified, and if sanctification begins in the same moment, then, regeneration must be the beginning of sanctification, and synonymous with it; or else the Holy Spirit performs two separate and distinct works in the heart of man in the same moment of time. But if regeneration is the beginning of sanctification, and not its entirety, that fact leaves sanctification to be carried on gradually, by a development of the regenerate life, until it reaches a state of maturity. For a work with a beginning, and a subsequent completion, cannot, in the true sense, be called an instantaneous work.

The truth is, Mr. Wesley, in much that he says, shows a want of positiveness that sanctification is an instantaneous second work, distinct from regeneration. And my opinion is he never would have taught it, if there had not arisen some who proclaimed that they had experienced it as such. But there are many good reasons to show why it is not safe to build a theory, especially a theory of this sort, upon human experience alone, while the Bible is not sufficiently clear within itself to settle the question without a doubt. Note the language carefully. After saying sanctification begins in the moment a man is justified, he adds parenthetically: "Yet sin remains in him, yet, the seed of all sin, till he is sanctified throughout." Now I do not know what else can be properly called the seed of all sin, but unbelief, and I suppose this is the sense in which Wesley used the language. This is indeed that perversion of man's moral nature, from which comes primarily all the sin there is in the world. But to my mind, this makes Mr. Wesley say there is such a thing as an unbelieving believer, or a believer in whom sanctification has begun, but in whose heart there still remains that very unbelief on account of which he could not be sanctified. I very much doubt if anything like unbelief can be in the heart of a man just at the time that he by faith obtains the pardoning love and renewing grace of God; yet it may be induced afterward, so as to cause trouble again. But unbelief in the heart of a converted believer, is like a man whose bodily organs are badly deranged, and yet himself is in perfect health.

I confess I am too dull to see any solution to this problem except in the last sentence of the paragraph, in which Wesley teaches that from the time a believer is justified and regenerated he "gradually dies to sin, and grows in grace." But this is, of course, not a process of works alone; it is conditioned upon faith and obedience jointly. By a diligent cultivation of faith and by active obedience, faith grows stronger, and the susceptibility to unbelief grows weaker, until the man reaches a plain of wonderful height, where this "seed of all sin" does not grow—this unbelief does not trouble him. His faith abides in its full strength, and the law of that realm and the life in that realm, is love.

T. J. SEATTLE.

Calamine, Ark.

ORIGIN OF AMERICAN RACES.

The question has often been raised whether it is possible that the ancestors of the North American Indians could have been of Asiatic birth. If so, they must have crossed from Asia to America long generations ago. But objectors ask, whether at that time they had ships that could sail across the Pacific ocean, or even across the Bering strait. On this subject we find in our exchanges a letter from Mr. W. T. Loop, a recent graduate of Hanover College, Ind., and who for the past two years has been in charge of the Mission School for the Eskimos at Port Clarence, Alaska, on the American side of Bering Strait. Under date of August 31, 1892, he says of last winter:

No thaws during the winter, and ice blocked in the Strait. This has always been doubted by whalers. Eskimos have told them that they sometimes crossed the strait on ice, but they have never believed them. Last February and March our Eskimos had a tobacco famine. Two parties (five men) went with dog sleds to East Cape, on the Siberian coast, and traded some beaver, otter and marten skins for Russian tobacco, and returned safely. It is only during an occasional winter that they can do this. But every summer they make several trips in their big wolves' skin boats—forty feet long. These observations may throw some light upon the origin of the Prehistoric Races of America.

This testimony is verified by Dr. D. W. Fisher, President of Hanover College, who vouches for the ability and character of the writer. It would seem to relieve many a difficulty on the subject.—Christian Observer.

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TO ADVERTISERS  
The circulation of THE ARKANSAS METHODIST is fifty per cent larger than that of any other paper, religious or political, published in Arkansas. Advertisers should make a note of this.

COMMISSIONER'S SALE.  
Notice is hereby given that for pursuance of the authority and directions contained in the decree of the Pulaski Chancery Court, made and entered on the 10th day of June, 1892, in the cause (No. 1892) wherein the Young Men's Building Association is plaintiff and J. C. Donelson, James E. Donelson, Edna E. Donelson and Harry B. Donelson are defendants, the undersigned as commissioner of said court will offer for sale to the highest bidder at the east front door of the Pulaski Chancery Court house in the city of Little Rock, Arkansas, between the hours prescribed by law for judicial sales on  
Thursday, December 23, 1892,  
the following described real estate, to-wit: Lot twelve (12) Block six (6) in the addition to the town of Argenta, Pulaski county, Arkansas.  
Terms of sale: On a credit of three months, the purchaser being required to execute note with approved security and a lien retained on the premises sold to secure the purchase money. Given under my hand this 15th day of November, 1892.  
J. J. Hicks,  
Commissioner in Chancery.

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TRUSTEE'S SALE.  
Notice is hereby given that in pursuance of the authority contained in a certain deed of Trust executed by J. G. Griffith and wife to Robert J. Lee as Trustee for the Guardian of the minor heirs of W. H. Brown deceased, bearing date of April 23, 1884, and duly recorded in the office of the Recorder of Deeds of Pulaski county, Arkansas, in Record Book of Mortgages No. 9, page 127, I shall as substituted trustee under the provisions of said deed of trust on the  
21st day of December, 1892,  
between the hours of said sales, at the front door of the State House in the city of Little Rock, Arkansas, sell to the highest bidder for cash the East half of N. E. Quarter Sec. 7, The S. W. quarter of 24 W. quarter and N. W. quarter of S. W. quarter Sec. 8 all in T. 1, S. R. 12 W. in Pulaski county, Arkansas. Default having been made to the terms and conditions of said deed of trust.  
JAMES H. MOODY, Substituted Trustee.  
Nov. 28, 1892.

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## ARKANSAS METHODIST.

THURSDAY, NOVEMBER 31, 1892



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## BEREAVED, BUT GRATEFUL.

MR. EDITOR:—Please give me space to express my love and thanks to many friends that live in Fordyce: Dear friends, and Brethren of the Little Rock Conference, I do most humbly ask an interest in your prayers, that God may open the way for me to go on to school, as I have been trying to prepare myself for Conference. I have had great misfortune this fall. I have had a great deal of sickness in my family; my little boy, one year and a half old, after a long and severe spell of sickness, fell asleep in Jesus. Oh, how sad this looks to me, but it brings me closer to the Lord and to heaven. One week from the date (Nov. 9) that my darling baby died, my wife left me and went home with God and with angels. Oh, how sad this seems to me, but the Lord saw fit to call her home. Dear friends, pray for me and the dear little ones that are left to my care.

Now friends of Fordyce, my heart goes out in prayer to the divine Master in your behalf. You have been kind to me in all my sickness, and all that I have I feel like I owe to you for your kindness. I want to tell the many friends of mine, that I am still going to fight on, go to school, press on to the glory land and meet my dear companion and little babe in the home of the good. Pray for me and my children. Your humble Bro. in Christ, T. H. CROWDER, L. P. P. Pinchback Mills, Nov. 20.

## MRS. MARY G. WEBB.

Mrs. Mary G. Webb (nee Gray) was born in Jasper Co., Miss. Aug. 11, 1845, and died Oct. 15, 1892 at the District parsonage, Monticello, Ark. She was reared under good religious training, and when yet a child joined the O. S. Presbyterian Church. In 1879 she was married to Bro. T. H. Webb and soon after joined the M. E. Church, South, with him. She was truly religious from a child, but could not give the time and place of her conversion, which gave her some trouble, till God gave her abundant assurance of her acceptance. It is in the light of this ever widening and deepening Christian experience which ended in so glorious a victory, that we write of this noble woman.

Devotion to her family. Hers was a marriage for love; a union in which the honeymoon was perpetuated into the ever ripening fruit of love. The mother of no children, but took charge of a step-son at the age of two years, and with true devotion did a real mother's part by him, giving him first of all moral and religious training, with every other attention and courtesy that motherly care and anxiety could suggest. She was orderly and precise in all her household affairs; a fine cook, a model housekeeper. It was something of an ideal home for husband and child, and boarder and friend.

Devotion to her pastor and Church. Her parting words to the outgoing pastor were accented by a real helpfulness that ran through every day of his pastorate, for truly she had helped to bear the heat and burden of the day; yet she was always ready to speak the good word, that is worth so much to the new pastor on entering upon his work. She dispensed hospitalities to many preachers and they bless her memory today. But her chief work was to build up the Church. She might have admired certain preachers, but she was never known to leave her own Church to hear a favorite. She was always on hand to help forward the cause. She did nothing to injure its reputation, or to weaken its power for good, or to mar its peace and fellowship. By word and deed she gave loyal support to all its institutions. She filled the many offices to which the Church called her with credit to herself and great good to the Church. She had indomitable energy and was fully awake to the Church's needs and ever had a keen sense of her personal obligations; hence, she often seemed to work beyond her strength. Her expressed desire was that the night die in the harness and on the field of action; but before sweetest rest came to her weary body she learned a new lesson, and she learned it well. It was the lesson of patient resignation in wait-

ing and suffering the Lord's will. She found that in her busy life of service for the Church, she had not acquired more equipment than was needed for this last great attainment in the school of suffering and waiting. Her meek and tender submission under long gradual wasting away refined and mellowed her wonderfully active life, and she saw in it all the finishing touches of the divine hand. She said I am ready, and bade us a joyful adieu and like the ripened grain she was gathered home. "The Lord gave and the Lord hath taken away, blessed be the name of the Lord." Thank God for her life. Respectfully,  
A. G. EVANS.

EDITOR ARKANSAS METHODIST:—Dear Sir: The American Peace Society desires through your columns to call the attention of the pastors of the various Churches throughout the country to the observance of Peace Sunday. The Universal Peace Congress, which met at London in 1890, voted unanimously to invite all Christian ministers throughout the world to devote one Sunday in the year to the subject of peace. The last Sunday before Christmas was finally fixed upon as perhaps the most suitable one for universal observance.

In England last year more than two thousand ministers preached special sermons on the subject of peace on this Sunday. The day has not yet been much observed in this country. But why should it not be? The United States Government is taking the lead in trying to establish peaceful methods of settling international difficulties; why should not the American Churches be foremost in creating a public conscience against the monstrous system of modern militarism which is so crushing and blighting one-half of the world? "Blessed are the peace-makers, for they shall be called the children of God." We earnestly appeal to all preachers of Christ's gospel of peace and love to set apart at least one service on Sunday, the 18th of December, for the consideration of this important subject. We shall be pleased to receive a line from all ministers who feel inclined to observe the day as here indicated. Very respectfully yours,  
THE AMERICAN PEACE SOCIETY.  
BENJ. F. TRUEBLOOD, Secretary.

STATE OF OHIO, CITY OF TOLEDO, ss.  
LUCAS COUNTY,  
FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. CHENEY & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of CATARRH that cannot be cured by the use of HALL'S CATARRH CURE.  
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## FIELD NOTES.

MT. IDA CT.—I have had a real good year religiously, socially and physically. Have had some real good meetings and spiritual feasts, resulting in something more than 60 conversions. The Lord has blessed most graciously, and the Church has been greatly revived in parts of my work. We undertook to establish a campground; a most delightful place was found in the center of the work, where there are two very fine springs. These springs are as clear, cool and abundant as I ever saw, and everyone who drank of them was delighted, and many were benefited. The campground was a grand success in every sense. There were about twenty conversions and many who had grown cold were revived and restored.

Our stay with the people has indeed been very pleasant. There are a great many good people on the Mt. Ida circuit, and that preacher is fortunate who has the benefit of their Christian hospitality. My health is better than it has been for a number of years. It is invigorating and exhilarating to drink this cool spring water and breathe the fresh mountain air in mid summer, and inhale the rich autumnal breezes, falling from the yellow mountain sides. But alas! There is one sad fact that is well known in every home all over this country. That is the frightful, annual and extreme scarcity of money. Owing to the cheapness of the last crop, the acreage of cotton for this year was very greatly reduced. Then owing to a succession of causes the cotton died out to a fearful extent. Then again this fall the people were tardy in gathering, owing to wheat sowing and other causes. So upon the whole the cotton crop is so meager it is hardly worth the account, not being more than enough to pay the county's taxes. The money is evidently not with us.  
J. Y. CHRISTMAS.  
Black Springs, Nov. 17.

LA GRANGE CT.—We have just closed our 4th Q. C. of La Grange Ct. We had a very interesting time indeed. Our P. E. was with us, and did good preaching. He presided in the Q. C. with becoming dignity. He is a good man and wants to see all with whom he associates follow his example. The reports were good (except the financial report); this was quite unsatisfactory, though it will be much better in the near future. Bro. Brown, the pastor, is a good man and has a most excellent wife. I hope the good people of this circuit will come up with all that is due them. I have been helping him all I could since his return from Virginia. I shall remain at this place till Conference. I expect by the grace of God to go up for a mission into the White River Conference and cast my lot with the brethren, go wherever I am sent and preach Christ and him crucified for the redemption of the world. I am fully consecrated, with all that I have to the service of my Master. I desire above all things else, if I know my heart, to be an humble servant of Christ; and the Lord assisting me, I am determined to devote my life to his service and to the work which he has called me. Pray for me, Bro. Bennett; I want the prayers of all my brethren.  
W. A. MARLY.  
La Grange, Nov. 23.

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## ARKANSAS METHODIST.

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

GEORGE THORNBURGH, Business Manager

THURSDAY, DECEMBER 1, 1892

We have been on the road is much of late, that we must beg the kind indulgence of our readers in view of our shortcomings in editorial work.

We received the first number of the Memphis Christian Advocate, showing clearly the ability and good taste of its editor, Rev. Dr. J. W. Boswell. We wish the enterprise all merited success.

This week six of the Annual Conferences of our Church are in session—the Arkansas, Memphis, North Mississippi, North Texas, North Georgia and Western North Carolina, presided over, respectively, by Bishops Wilson, Keener, Granbery, Hargrove, Fitzgerald and Hendrix. Next week Bishop Wilson will hold the Little Rock and Bishop Fitzgerald the Alabama Conference—only two meeting on Dec. 7.

At the last September election in this State the towns of Brinkley and Des Arc voted majorities for liquor license; but it is published, that by action of the respective town councils liquor dealers in Brinkley will be required to pay \$2,000 and in Des Arc \$2,500 for corporation license alone. High license in those towns will lessen the number of dealers, if not the consumption of liquors.

State Treasurer R. B. Morrow reported in the treasury, Oct. 1, 1892, to the credit of the general revenue fund: United States, Currency, \$178,778.35; State Scrip, \$6,142.63; Bond Scrip, \$2,824.89.

The biennial report of the State Land Commissioner for two years, ending Sept. 30, 1892, will show, that he sold or otherwise disposed of 451,174 acres of land, receiving for the same in various kinds of funds \$151,611, and that the State then had 1,070,041 acres of land subject to disposal.

Writing about his recent trip to Paris, Texas, the traveling editor of the St. Louis Advocate, Rev. Dr. W. B. Palmore, in his usual florid style thus described his exit (on the Frisco Ry.) from Missouri into Arkansas: "As our train rushed on over mountain plateau and through fading forests, prolific orchards, idyllic dales and peaceful glens, frightening rabbits and flushing coveys of quail, with rosy-cheeked lasses, bronzed boys and ebony Africans gazing from the white cotton-fields, it was difficult to realize that the crested, crimson wave of war had ever rolled over these mountains and valleys, or ever disturbed the serenity of such scenery."

His report of "rosy-cheeked lasses, bronzed boys and ebony Africans gazing from the white cotton-fields" in that part of Northwest Arkansas, reminds us of Rev. Dr. Parkhurst writing editorially in Zion's Herald (Boston) of sugar cane as a leading crop in Georgia and South Carolina! But the mixing of "rosy-cheeked lasses, bronzed boys and ebony Africans in white cotton-fields" in that section of our State, is more fanciful than real—in fact, it is another proof, that things are not what they seem, at least, to the much-traveled and business editor of our esteemed contemporary.

Apocryphal to the many newspaper comments on the recent construction of a railway to Jerusalem, the editor of the Chicago Advocate says: "We have seen a photograph of a railway station at Jerusalem! The railway runs from Jaffa almost due east to the south of the Holy Land. How can one account for the shock in the announcement? A printing press, a harvest machine, a telephone, a gas bill, a dentist, or even a Methodist Annual Conference suggests incongruity; therefore, why not a railway station, if the railway is conceded? It requires time and sensible thinking to adjust one's self to the new order. Why should a railway station at Jerusalem trouble one more than a rifle in the hand of a thieving Palestine Arab? Gunpowder was not known to King David more than was the telephone or steam cars. Of all lands on earth we are less to see the 'Holy Land.' Christ deprecated 'carnal weapons.' Palestine is now no more holy than Dakota. Shells are valuable only because of what they contain. The cuckoo breeds its young in stolen nests. 'Blood tells,' and thieves are bred in Jerusalem while saints may be born all over America in stables like those in Bethlehem. The real issue

is in the parents of saints or sinners. God does not lose trace of his peculiar people. 'Home is where the heart is,' says the old song. When God drops a blessing from the skies it will alight on the spot of earth which is uppermost when the blessing arrives. No sincere saint gets adrift. God knows all about latitude and longitude. Ask him for a chronometer and chart.

## QUITMAN COLLEGE.

After accepting a very cordial invitation to visit Quitman College and giving short notice of our wish to preach at several places on the way, we started from Conway at 3 p. m. Thursday, Nov. 17, during a storm of cold rain and much wind. With Rev. J. M. Cantrell in a covered buggy behind his true and fast roadster, we traveled 14 miles by dark, preached to a small congregation at Oakland Chapel—a neat and large frame church recently built at a cost of more than \$1,200—then back one mile for entertainment (including supper) in the hospitable home of Rev. A. G. Duran, a local preacher of our Church and deservedly the leading citizen of that community. At Mt. Vernon Friday night we preached again to a small congregation, and there had the pleasure of sharing the delightful hospitality dispensed by Bro. J. W. Jones, merchant and a former White county friend whom we have held in great esteem for many years. After a third ride of 14 miles we reached Sulphur Springs Church in time to preach for the F. E., Rev. D. J. Weems, to a large (Saturday morning) congregation of appreciative and responsive hearers. We enjoyed very much the hearty greeting of brethren beloved—some of them our personal friends since 1869—did good work for THE ARKANSAS METHODIST, had a fine dinner with Rev. T. A. Graham at his daughter's, and then traveled four miles farther to Quitman, the chief town of Cleburne county.

It was our fourth visit by special request to that charming place, deservedly far-famed for its hospitable, moral and cultured citizens, whose unsurpassed liberality in the cause of Christian education commands the admiration and praise of all fully advised of their labors of love. Our former visits were on Commencement occasions, and the first in 1871, when Quitman College was the only Methodist college in this State. It was founded the preceding year, and later chartered and deeded to the Arkansas Conference of our Church by noble citizens, who were actuated far more by enlightened Christian spirit than by the hope of pecuniary gain or commercial advantage. In their advanced enterprise and notable liberality they planned hopefully, and more wisely than they then knew, to make that institution of Christian learning a perpetual delight to their community, a benediction to its pupils at home and from abroad, and eminently worthy of the fostering care and liberal patronage of the great Church to which it had been so cheerfully given. In all the years since Quitman College has continued in its grand work, worthy of public confidence and honoring the Church from which it now reasonably asks financial aid on the endowment already begun, for the building of a boarding home for girls and for the better equipment of the college in all its departments.

Without detracting from the praise due any of his worthy predecessors, it is both true and just to say, that President O. H. Tucker's administration of five years has been conspicuously successful, not only in maintaining the patronage of the College against greatly increased competition but also in stimulating its patrons and friends to keep pace with the later educational movement in this State by the construction of a magnificent, three-story brick building of singularly beautiful design and admirable arrangement for college purposes. We had the privilege and pleasure of personally inspecting all the rooms in the new main building (shown on page 5), and of briefly addressing the students of the College—a fine body of intelligent youths, young ladies and gentlemen, representing about twenty counties of this State. We have no hesitation in expressing our deliberate judgment, that President Tucker and his accomplished teachers are doing faithful and efficient work, which will stand the fair test of just criticism, and which will be truly creditable to that institution in the years to come.

The value of the entire property of the College is now estimated at

\$40,000, besides the endowment notes aggregating more than \$12,000 of the \$50,000 desired. While his work as pastor of Quitman station and especially the widespread financial depression have prevented the Agent of the College, Rev. J. M. Cantrell, from accomplishing as much as he would have done under favorable circumstances, he has nevertheless rendered efficient and very acceptable service in both his agency and pastorate, succeeding better than some of his warmest friends really expected. We had the pleasure of preaching twice on Sabbath to his large and intelligent congregation of devout worshippers, and of attending his very interesting Sunday-school superintended in excellent manner by Bro. Cobb. While in Quitman our home was with the cultured Christian family of Bro. J. M. Jenkins, we ate one meal each with Bros. R. D. England and O. H. Tucker, and wished we could remain several days in that delightful community unsurpassed in many of the qualities of the best society in our fair Southland.

Returning homeward Monday via Conway we had delightful company with Rev. D. J. Weems, the faithful and popular P. E. of the Morrilton District. In that day's travel and brotherly intercourse he grew in our estimate of him, as a consecrated Christian gentleman and minister.

## BISHOP A. W. WILSON.

Bishop Alpheus Waters Wilson, son of the late Rev. Norval Wilson of the Baltimore Conference, was born in the city of Baltimore, Feb. 5, 1834; was converted in Aug. 1849; received into the Church at Fredericksburg, Va. by his father, the first Sunday of Sept. of the same year; was licensed to preach in Alexandria, Va., March 1852; and traveled under his father—then Presiding Elder of Potomac District—until March 1853, when he was admitted on trial in the Baltimore Conference. As an itinerant preacher he served the Church from Southern Maryland to the mountains of Western Virginia. He traveled circuits, filled city stations and performed the work of the man who is popularly known as "the Elder."

His academic training was completed at Columbian College, D. C. He read medicine with possibly some thought of active practice; but was soon decided to take upon himself the office and work of the ministry. At a later period and after years of service in the Conference, he read and practiced law; and in this profession would, perhaps, have continued, not because it was preferred, but from the control of circumstances, had not some of his brethren felt so deeply that his proper field of service was the ministry of the Word as to give practical proof of it by entreaty and otherwise, till they constrained him to return to it. While engaged in the law he was not unknown in the pulpit. So far from it that his services were in almost constant request for ordinary and extraordinary occasions—to preach for a brother in the city, or elsewhere, to take collections for missions, to assist in the work of protracted meetings and frequently to preach and to perform the dedicatory service at the opening of Churches. The gratuitous labor thus performed was not without personal sacrifice; but he had not learned that art of deafness which conveniently does not hear an appeal for help unless it falls in with inclination or promises reward. His legal practice was during a period when the title to many of our churches was in litigation; and so it chanced that his aid was sought by our distressed people far and near, who hoped for equitable decisions through his presentation of their claims. Indeed, his familiarity with the history of the Church in connection with the vexed questions of the times made his counsel to be sought as well by gentlemen of the bar, knowing that from him they could gain what the books could not furnish. Dr. Wilson's honorary degree was conferred by Randolph Macon College, 1873. But the act of that institution has been repeated by others; and one at least has conferred the honorable degree of LL.D.

By the General Conference of 1878 he was elected Secretary to the Board of Missions. Many will recall the zeal, ability and efficiency with which he conducted his work in this new department. The people were instructed, their consciences quickened, their liberality increased. As never before they were made to see that Christ died for all; and that, if they were favored with earlier knowledge of Him it was that they might assist in its transmission to others. It was grateful to all thoughtful persons to see the cause of missions placed upon a high plane. He had not the gift of fun-making; and if he had had, it would have never found a place for its exercise while presenting the claims of the perishing.

In 1882 he was elected and consecrated a Bishop in the Church of God. A fact in connection with his election may be noted. Perhaps as

many as eighty persons were voted for in the first balloting, and yet notwithstanding the scattering vote he was chosen on the first ballot.

Bishop Wilson has been seen in so many pulpits that any attempt at a description of his person is almost unnecessary, and equally so any account of his manner, method and style of thought as a preacher. The grave bearing, the tones of voice befitting a weighty message, the apparently slow movement with which he approaches his theme, and the growing and glowing earnestness which possesses him as he advances in the discussion, and the clearness with which he exhibits some line of Divine truth, till the wonder of the hearer is that he had not seen it for himself—with all these facts thousands are familiar. His knowledge of general and ecclesiastical history, philosophy, literature, languages—of the phases of modern thought, of theology and of the word of God, its principal source, is always evident; not by sure, because he asserts such claim, but for the reason that these facts must be inferred by every intelligent hearer as the only explanation of a mastery in which, whether in the pulpit or on the great arena of the platform, he is singular.

Matthew Arnold says, "The very occupation with an author and the business of exhibiting him, disposes to affirm and amplify his importance." This fact must no less be kept in mind when the business is to exhibit a living man. We must not affirm and amplify his importance lest we should utter more than truth will warrant; and we must not do so lest we become an offense to one who shuns publicity and praise. Indeed, a strictly personal reason will act as a check to extravagance. No man who aims to represent another will wish to do so in such terms as may expose him to condemnation; and will especially desire to avoid the charge of guilefulness of the odious vice—flattery. With these statements a few hints are given for the formation by those who may not know him—of an estimate of the man. They have not the completeness of a true engraving, and certainly not the faintest approach to the perfected portrait in which color, light, shadow, background all conspire to produce the "counterfeit presentment."

Modesty is an element of worth and greatness, though we sometimes fail to creditably a good man with this grace. But the worth which prefers the less ostentatious life furnishes in itself a reason why it may not remain in retirement. The man who is able to edify and who has capacity for affairs is drawn out. Bishop Wilson loves the companionship of books and the society of his accepted friends. But he could not remain in seclusion. He must stand in the front of his brethren; he must "travel at large;" must, because the sufferings of the Church have assigned him his work, and because he does not put any personal preference before such an appointment, or confine himself to a narrower field when his brethren say, only the boundaries of Zion must now be the limit of your parish.

Modesty and courage commonly go hand in hand. They do so in this case. His opinions are so well matured that they have taken the shape of settled judgments. This saves him from hesitation when the time for utterance or action has come. But even maturest judgments and thoroughness of conviction might halt if unsupported by that wholesome disregard which is "uncaring consequences," or, and which is better, by faith in the ultimate prevalence of right. Bishop Wilson has no such care for himself, nor yet such questionings respecting the outcome of a sincere declaration as to make him hesitate in its expression. He is bold to take up and firm to sustain anything which presents itself as his duty, knowing well that not to take such responsibility is to take the gravest responsibility.

He has enough knowledge of human nature to discern the selfish and the superficial. From such he turns away. If to them he seems cold and hard it is only because he has no heart to spend when it would be wasted. If by these he is censured it is only because small natures are better fitted for such work than to correct the faults which would make them worthy of a genuine love. It costs the Bishop no effort to love those who deserve and need his love; and those who have been admitted to his fellowship will testify with what affection of tenderness he voices his sympathy for a brother in distress.

His remarkable facility and power of expression deserve mention. Those who have heard him often must have observed the many times when in his preaching it seemed almost impossible to command adequate words in which to set forth some great thought, or with which to make the nice discriminations which the discussion demanded. But on and on he moves; the thought rises higher and still higher; and yet the fit word never fails, and the magnificent period closes without a break and without a jar.

It will not disparage any of his colleagues to say that as an interpreter of law, as a parliamentarian and as an administrator he has no superior.

Bishop Wilson reached comparative maturity at an early age, has grown steadily in the after years,

continues to expand in his maturer life, and will doubtless grow more and more until the conditions of the earthly life; until the processes of uncertain inquiry which mark all present researches shall give way to the more direct, painless, and infallible communications of the great Hereafter.

The sorrows which have entered freely into the life of the Bishop have proved to be not weights but wings. He rises higher now than in his earlier years, and withal his greater elevation is more constantly sustained. The depth of his experience and his spiritual fervor fail not of influence upon others. He knows something of sacrifice, upon which he so often dwells, and lives in daily possession of the sure and blessed hope of the time when its work shall be no longer needed. He knows now the delights which are found with Christ in the "heavenly regions," as he would choose to say. He anticipates the time when the infinite blessedness of communion with the Son of God shall in no sense or degree be modified by the things present; when the far more exceeding and eternal weight of glory shall be interpreted by an actual possession of the heavenly inheritance.

Nothing has been said of the extensive travels of the Bishop in the interests of the Redeemer's kingdom. Three times he has passed around the world. He has visited Mexico and recently, Brazil. He has been a member of nearly all the great assemblies of our common Methodism. His profound interest in Missions is known to all; and his success in guiding the work in mission fields and in securing money for its support are, perhaps, without parallel among us. We anticipate profit and pleasure from his presence at our Annual Conference, and devoutly pray that God may guide and bless his labors so that they shall be fruitful of abundant good.

At our special request the foregoing was kindly prepared for this paper by a preacher of long acquaintance with Bishop Wilson, who will receive a most cordial welcome from the brethren of our three Conferences in this State. And after duly considering their environments we believe he will regard the Methodist itinerants of Arkansas as consecrated in their great work, as loyal to the doctrines and polity of our Church and as true and aggressive in supporting its enterprises as they are in any part of Southern Methodism. Since his former episcopal visit our Church in this State has been greatly blessed in the increase of its membership and with equal or greater advancement in church and parsonage building and in the cause of Christian education. In the last it has not been excelled by any part of Southern Methodism, duly considering the population and taxable wealth of Arkansas, and the numerical strength of our Church in this State. And while for these things we thank God and take courage, we know we are not all we ought to be, nor all we desire to be, nor all we expect to be by the grace of our Lord, who has signally blessed and thereby honored the labors of His servants. May the benedictions of our risen and ascended Lord in the presence and power of the Holy Ghost rest upon all the members of our three Conferences and their presiding officers. Amen.

In 1888, Fisk, Prohibition candidate for the Presidency got 249,345. The States as far as heard from specifically, show a considerable increase. The voice estimates that Bidwell has received 350,000 votes, an increase of 100,000 over the vote of 1888. If there is no backset in the cause, the Prohibition party will yet come into importance.—Holston Methodist (Knoxville, Tenn.).

The Prohibition party may "yet come into importance" in some State and other local elections by gaining, as a "third" party, the balance of power; but it does not now and unchanged will never represent the prohibition sentiment of our nation, especially in the South. Tennessee has given a striking illustration of the vast difference between the prohibition sentiment of its voters and their respect for the Prohibition party. In that State in 1887 the constitutional amendment to prohibit the liquor traffic received in round numbers 117,000 votes; but in the following year Gen. Clinton B. Fisk received only 5,969 votes for President, while Cleveland received 158,779 and Harrison 138,988. In the race for Governor in 1890 Buchanan (Dem.) received 113,549, Baxter (Rep.) 76,081 and Kelley (Pro.) 11,082; but the vote for Rev. Dr. C. Kelley was evidently increased by reason of the disaffection in the Democratic and Republican parties. At the late election in Tennessee the votes for the four candidates for Governor

were, as follows: for Turney (Dem.) 126,244, Winstead (Rep.) 100,599, Buchanan (Pop.) 31,518, East (Pro.) 5,422. As Judge E. H. East is an eminent jurist and a worthy Christian gentleman of untarnished reputation, it is at least probable, that he polled very nearly the full voting strength of the Prohibition party in Tennessee; but the small vote of 5,422 out of the total 263,783 did not by any means represent the prohibition sentiment of the voters in our sister State. The Prohibition party leaders have vainly expected to command the support of most Christian men, because they are presumably opposed to the liquor traffic; and being sorely disappointed, some of those leaders have denounced Christian citizens, as friends of the liquor traffic, for refusing to cast their ballots and influence for the Prohibition party.

## THAT PARALOGISM.

My excellent friend and brother, Rev. Geo. W. Hill, is right evidently, as against the whole crowd of us. It may be true, that part of the corruption in man is the ground of necessity for regeneration; and if only a part, then it would not follow that regeneration takes away all corruption. This stock argument, which he has so effectually disposed of, must be abandoned. In the love of truth I give my accomplished friend thanks. I promise as frankly to abandon all other ground heretofore taken adversely when the reason for so doing is as plain. Let Bro. Hill reduce this argument to the forms of logic, and dispose of it. If both parents have been cleansed from all inbred sin (as per the eradication theory), then their offspring will have no inbred sin. JAS. A. ANDERSON. Greenwood, Nov. 25.

## TO THE PREACHERS' AID ASSOCIATION.

BRETHREN:—At the solicitation of two or three clerical friends, I take the opportunity afforded by this first Conference number to make some suggestions concerning the welfare of the Preachers' Aid Association of Arkansas. I do this from a business standpoint, and am moved solely by a desire to see the Association become a valuable and indispensable adjunct to the Conference collection. Without further explanation then, I respectfully suggest for the consideration of the Association the following amendments to its by-laws:

First. An immediate reduction of the Assessments to \$2 from the beneficiary members, and \$1 from non-beneficiary members.

This will, I think, increase the membership to more than double its present proportions. I should hope to see three times the number now enrolled. I have a reasonably fair opportunity of catching the drift of sentiment in this matter and am very sure that a large proportion of our preachers are kept out of the Aid Association by the fear of "not being able to meet the Assessments. A fee of \$1 from lay members would I hope very greatly increase the Benefit Fund from that source.

Second. While the Association is wholly a fraternal and benevolent one it should be restricted, in my view, to those who are doing equal work—i. e. to those who are doing regular duty in the traveling connection. All preachers, superannuates and effective, have had the opportunity for one year to become members. I now suggest that one of the qualifications for membership in the future should be, regular work on a circuit, station or District—of course this should in no way affect the present membership.

Third. The other qualification and the only additional one should be freedom from "any disease or injury that would tend to shorten life," so far as the applicant was informed. No proof of this fact to be demanded beyond the mere statement thereof by the applicant.

Lastly, I would advise a brief, printed application, in which the beneficiary should be named, and a neat printed Certificate of Membership to be issued to each member. The former should be "acted upon" by the President or by a member of the Executive Committee, before membership was granted by the Secretary.

These suggestions are submitted for the consideration of the Association and its friends. I am not here to make your laws, but to execute your business in your own way. My great desire to see the Association become a grand success is my excuse for asking you to temper your benevolence with a few grains of business; in justice to the young and strong members who must bear the burden and heat of the battle. Fraternally yours,

JOHN B. BOND, Sec'y-Treas.

Little Rock, Nov. 26.

## Assessment Notice.

OFFICE PREACHERS' AID ASSOCIATION, Little Rock, Nov. 26, 1892.

Due notice of the death of Rev. T. A. Craig having been received, Assessment No. 3 is due and is hereby called to be paid not later than sixty days from this date. JOHN B. BOND, Sec'y-Treas.

## ARKANSAS METHODIST

THURSDAY, DECEMBER 1, 1892

## PERSONAL AND OTHER NOTES

Revs. T. H. Ware and Horace Jewell were in this city Tuesday—the former going to the Arkansas and the latter to the Memphis Conference.

We received an invitation from Col. and Mrs. Thomas Watkins of Searcy to be present at the marriage of their daughter Maggie C. to Mr. Virginia Campbell at 2 p. m. today, Dec. 1, at the Methodist Church in Searcy. We cannot have the pleasure of witnessing that joyous event, but we sincerely wish the benedictions of our loving Father upon their charmingly beautiful daughter and her husband.

Kind Reader, if you have not yet renewed, or are in arrears, for this paper, please pay the money to your pastor before he starts to Conference.

Last week Rev. R. R. Moore, the popular and successful pastor of Fordyce station, sent THE ARKANSAS METHODIST 6 remitting and 9 new subscribers and cash for them from his excellent charge. It is not yet too late for many pastors in the Little Rock and the White River Conference to follow Bro. Moore's helpful example.

Rev. B. Fay Mills, who has been notably successful in a number of cities, will probably hold a Union meeting in Nashville, Tenn. next February.

We were truly sad to hear of the death of Bro. A. E. Harris, a Christian gentleman of noble character and a leading member of our Church in Monticello. Under date of Nov. 25, a special to the Gazette said: "Mr. A. E. Harris, a leading influential citizen, died last night after an illness of about three weeks. In his death our town has suffered an irreparable loss in all the departments of life, and the whole community is in mourning. His funeral was the largest ever known here. All business houses were closed and every one seemed anxious to show respect and reverence for this noble Christian gentleman."

Spending last Friday night in Malvern, we were hospitably and intellectually entertained by our pastor there, Rev. W. E. Boggs, who is diligent in both study and work to render his charge the best possible service. The rain deprived us of the anticipated privilege of preaching to his congregation, but we secured a few new subscriptions and more renewals for THE ARKANSAS METHODIST.

Hon. A. S. McKennon of Clarksville, one of the "right arms" of our Church in western Arkansas, called Monday.

We are glad to know that Dr. Smart was able to fill his pulpit Sunday after being laid up two weeks by a hurt.

Bishop B. W. Arnett of Ohio, one of the Bishops of the A. M. E. Church, called Monday and subscribed for this paper. He has episcopal charge of his Church in Arkansas for the ensuing four years. The Bishop is a very pleasant and intelligent gentleman.

Rev. Dr. J. H. Dye reports a glorious revival among students of Gallop; 7 accessions to our Church Sunday, many conversions to date, Nov. 29, and meeting continued.

Rev. Fay Sterling called yesterday morning. He was on his way to Hendrix College to attend school. He will be missed in White River Conference but his course is a wise one.

## MARRIED.

At the residence of the bride's father, Mr. S. W. Redding in Walnut Ridge, Ark., on Tuesday Nov. 22, 1892 at 8 o'clock a. m., by Rev. S. L. Cochran, Mr. R. E. Stevenson of Little Rock, Ark., and Miss Addie Redding.

Nov. 23, 1892, in Pulaski county, Ark., by Rev. C. H. Overton, Mr. Milton Lindsey and Miss Sallie Skaggs.

At the residence of the bride's father at 7:30 p. m., Nov. 17, 1892, Mr. William Barrett and Miss Alice Frazier all of Daleco, Ark. Rev. J. S. Nicholson officiating.

Nov. 24, 1892 at 7:30 p. m. at the residence of Mr. J. K. Norman, the bride's step-father, Mr. Charley Os-



Mr. David M. Jordan  
of Edmeston, N. Y.

Colorless, Emaciated, Helpless  
A Complete Cure by HOOB'S  
SARSAPARILLA.

This is from Mr. D. M. Jordan, a retired farmer, and one of the most respected citizens of Ousego Co., N. Y.

"Fourteen years ago I had an attack of the gravel, and have since been troubled with my

Liver and Kidneys

gradually growing worse. Three years ago I got down so low that I could scarcely walk. I looked more like a corpse than a living being. I had no appetite and for five weeks I ate nothing but gruel. I was badly emaciated and had no more color than a marble statue. Hood's Sarsaparilla was recommended and I thought I would try it. Before I had finished the first bottle I noticed that I felt better, suffered less, the inflammation of the bladder had subsided, the color began to return to my face, and I began to feel better. After I had taken three bottles I could eat anything without hurting me. Why, I got so hungry that I had to eat three times a day. I have now fully recovered, thanks to

Hood's Sarsaparilla  
I feel well and am well. All who know me marvel to see me so well." D. M. JORDAN.

Hood's PILLS are the best after-dinner Pills, assist digestion, cure headache and biliousness.

born and Miss Estella Milner all of Bearden, Ark., rev. J. S. Nicholson officiating.

A recent purchaser of an Epworth Organ became impatient, because the organ did not reach her as soon as she expected it, and wrote us that she inferred from our advertisement that we shipped from Little Rock. We desire to say that we have said all the time by a standing notice in the paper, that the organs were shipped from the factory. It takes a little longer time, but saves double freight to the purchaser.

## LITTLE ROCK 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 matter 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. K. MOORE.

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. McLAUGHLIN, Ch'n.

The Committee and Class of the first year of the Little Rock Conference are requested to meet at the Methodist Church in Magnolia, Ark., at 9 o'clock a. m. Tuesday Dec. 6, 1892.  
JOHN H. GOLD.

The members of the Sunday-school Board will please meet at the Methodist Church in Magnolia Tuesday evening, Dec. 6, immediately after preaching.  
W. A. STEEL, Pres.

The Class of the third year, Little Rock Conference, will meet the Committee at the Methodist Church, Magnolia, Ark., Dec. 6, 9 a. m.

Geo. W. Logan, J. C. Rhodes, C. B. Brinkley, COMMITTEE.

The Joint Board of Finance, W. C. Ratcliffe, J. D. Whiteside, R. S. Thompson, W. W. Crowson, Hugh Brady, D. L. Beard, J. A. Proctor, O. H. Keadle, R. B. E. Key, J. H. Gold, Alex. Vaughn, W. R. Harrison, J. N. Rugan, are requested to meet in the Methodist Church at Magnolia just after the close of service on Tuesday night, Dec. 6, for the purpose of electing their officers. Respectfully,  
J. M. D. STURGIS.

Class of fourth year, Little Rock Conference, please meet your committee at an early hour Tuesday morning, Dec. 6, in Magnolia, Ark., and in such room or place as may be provided by the Conference host.  
BOONE KEETON, Ch'n.

## WHITE RIVER CONFERENCE.

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 committee and class of the fourth year will please meet 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.

The class and members of the Committee of the 2nd year, White River Conference, will meet at the Methodist Church in Batesville, Dec. 13, at 2 p. m.  
W. W. ANDERSON, Chairman.

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.

Candidates for Admission on Trial into the White River Conference will please meet the Committee at 9 o'clock, a. m., Dec. 13 in the Methodist Church, Batesville, Ark.  
J. M. TALKINGTON, Ch'n.

## AT NEWPORT.

St. Louis, Iron Mountain & Southern R. R. Passenger Trains arrive at Newport as follows: going North, 10:37 p. m., 5:45 p. m., 5:48 a. m. Going South, 5:12 a. m., 10:40 a. m., 9:38 p. m. white and Black River Valley, going North, 12:40 p. m. Going South, 1:45 p. m. Batesville Branch, leaves at 7:05 a. m. Arrives at 5:15 p. m. At Newport the hotels offer rates as follows: Platters House \$1.50 per day, board and lodging, meals 33 1-3 cts. Hotel Hazel \$1.50 per day board, and lodging, meals 33 1-3 cts. Alexander House, meals 20 cts. Mrs. Johnson's Restaurant, meals 20 cts. The Conference would be entertained in the homes of the people, but the stay is too short to admit of it.  
FRANK RITTER.

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.

We sell Clarke's Commentaries, new edition of six volumes, as low as can be bought anywhere.

## ART IN MEDICINE.

A Holiday Gift to All Those Out of Health.

The Pe-ru-na Drug Manufacturing Company of Columbus, Ohio, are now offering to send free to any address during holidays a copy of their latest book, "The Illustrated Ills of Life." This book contains over fifty illustrations and many things of value to every person, old or young. It is of especial interest to those suffering from any catarrhal disease or lung affection. The book will be promptly mailed to all, without respect of persons, postage paid, during the month of December, the object being to put before the whole people the startling success of Pe-ru-na in curing all climatic diseases of winter, such as catarrh (acute or chronic), coughs, colds, consumption, pleurisy and bronchitis. Write name and address plainly in order to avoid mistake.

As reported editorially in the Tennessee Methodist Bishop Keener, before the class for admission into the North Alabama Conference, uttered the following, which is truly worthy of the serious consideration of pastors and parents:

We are now in a critical period in regard to the method of training our children. We are now training half a million of children to stay away from Church. No Sunday-school in the world can substitute the solemnity and power of the preached word in the Church. If your Epworth League or your Sunday-school or anything else is keeping your children away from the Church, you may rest assured that you are carrying it on at the expense of the vitality and strength and future hope of your child. This thing must be corrected. The Bible is not in our Sunday-schools. The children must see and handle and read this wonderful book. Look after your children and don't farm them out to one or another person or agency supposing that they will be properly cared for. Teach your people to require their children to attend Church. Too many of our people have come to think that they have no authority in directing their children.

## CONSUMPTION CURED.

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

In the advertisement of the Coffee Plant sold by C. E. Cole, Buckner, Mo., it was said that enough to plant 200 hills would be sent for 5 cents. It should have read 50 cents.

## 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 Dalark, 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; 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."

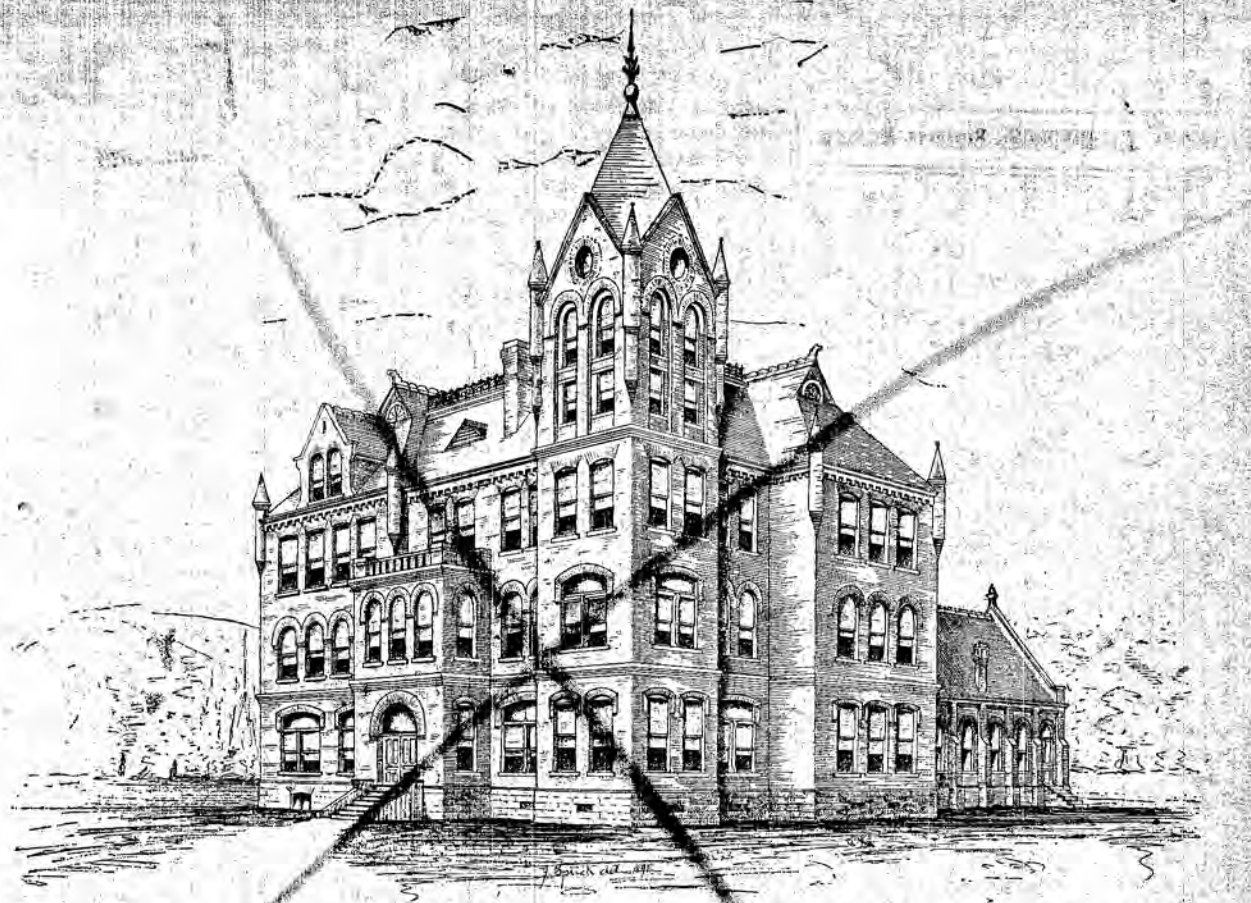
Any desiring a beautiful and sweet toned parlor organ at a moderate price should address Bennett & Thornburgh, State Agents for Epworth Organs and Pianos.

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

## NEW BIBLES!

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

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



## QUITMAN COLLEGE,

QUITMAN, ARK.

New Main Building, Complete and Now Occupied.

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?

## 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 fireside companion in all our Methodist homes.  
S. H. BARCOCK.

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.

## Master's Sale.

D. F. Rose, Plaintiff, vs. A. B. Nelson, Defendant.  
Notice is hereby given that in pursuance of the authority and directions contained in the decreal order of the Pulaski Chancery Court made and entered on the 22nd day of November, 1892, in the above entitled cause therein pending, the undersigned as master of said court will offer for sale at public outcry to the highest bidder on credit of three months, at the east front door of the Pulaski county court house in the city of Little Rock, on

Friday the 23rd day of December, 1892, within the hours prescribed by law for judicial sales, the following described real estate, to-wit: South part of the Southwest fractional section twenty-six (26) in township one (1) South of range eleven (11) West, containing 26 acres more or less.

Purchaser to give note with approved security bearing interest at ten per cent per annum from date until paid, and a lien to be retained on the premises sold to secure the purchase money. Given under my hand this 22nd day of November, 1892.  
J. J. HICKS,  
Master in Chancery.

## GUS BLASS &amp; 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.

## Commissioner's Sale.

Notice is hereby given that in pursuance of the authority and directions contained in the decreal order of the Pulaski Chancery Court made and entered on the 22nd day of November, 1892, in the cause therein pending between Emily Haley plaintiff and Andrew Haley defendant, the undersigned as commissioner in chancery will offer for sale at public outcry to the highest bidder at the east front door of the Pulaski county court house in the city of Little Rock, within the hours prescribed by law for judicial sales on

Thursday the 22nd day of December, 1892, the following described real estate, to-wit: Lot twelve (12) in block two hundred and sixty-six (266), in the city of Little Rock, Pulaski county, Arkansas.

Terms of sale: On a credit of three months, the purchaser to give note with approved security and a lien to be retained on the premises sold to secure the purchase money. Given under my hand this 22nd day of November, 1892.  
Commissioner in Chancery.

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.

## 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 &amp; CO., GROCERS,

204-203 East Markham, LITTLE ROCK, ARK.

## Commissioner's Sale.

Notice is hereby given that in pursuance of the authority and directions contained in the decreal order of the Pulaski Chancery Court made and entered on the 22nd day of November, 1892, in the cause (No. 3854) pending in said court between the Methodist Building and Loan Association, plaintiff, and T. G. May, Virginia May and P. L. Newton, defendants, the undersigned as commissioner of said court will offer for sale at public outcry to the highest bidder at the east front door of the Pulaski county court house in which said court is held in the city of Little Rock, within the hours prescribed by law for judicial sales on

Thursday the 22nd day of December, 1892, the following described real estate, to-wit: Set-off lot off the North side of Lot seven, eight and nine (7, 8 & 9), in block six (6) in Worthen & Brown's addition to the city of Little Rock, Pulaski county, Arkansas.

Terms of sale: On a credit of three months, the purchaser to execute note with approved security and a lien to be retained on the premises sold to secure the purchase money. Given under my hand this 22nd day of November, 1892.  
Commissioner in Chancery.

## 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

## ARKANSAS METHODIST.

THURSDAY, NOVEMBER 31, 1892

## THE FAMILY.

## HOUSE RENT AND BOARD.

"Trust in the Lord and do good: so shalt thou dwell in the land, and verily thou shalt be fed." (Psalm 37:3.) Here is a promise, that if it has any meaning at all, is good for house rent and board everywhere in this world, for surely the weakest of us can comply with all its requirements. We can trust in the Lord and do our prayerful best under all circumstances. It doesn't mean to go chasing around month after month, looking for a big job in a front window somewhere, where all passers-by can see and admire our diligence, but it means to begin doing something for God and men right where we stand. Do the first thing that offers, and do it as an act of gratitude to God, if it is nothing more than the giving of a cup of cold water. Salt and light never have to go about hunting for employment, and the same is true with God's elect. There is always plenty of work for the consecrated and willing within easy reach. Do the good that God puts before you, no matter how humble or how great it may look. Even if there is a mountain to be moved, go at it in his name and you can do it. "Do good." Not simply now and then, when you feel like it or happen to be in the mood, but as a fixed rule of life; as a habit, as an act of obedience to God. And do all the good in your power; not as little as you decently can and still respect yourself, but plan and aim and pray that you may fully improve every talent. Don't stop with giving twenty-five cents a year for missions, and conclude that because you have been so generous God will see to it that you will not die in the poorhouse. If that's all you have done you haven't done anything at all but revealed your own meanness. It would be apt to bring on a war of rebellion among the angels if God were to pay any body in heaven's money for such work as that. Do good that takes heart power and costs you denial and sacrifice, if you honestly desire to fulfill the requirements of this promise.—Ram's Horn.

## HIS MESSENGERS.

Mr. Spurgeon, the famous preacher who died lately, was, as we are told, in the constant habit of referring to certain points in his life when, by some trivial occurrence, God turned him into the right path.

The first of such occurrences was his going aimlessly into a garden in London one day when he was a boy, and meeting there an old man who had been long a missionary in Africa. The venerable man talked for some time to the lad, and then knelt beneath a great yew-tree, and prayed that he might become a successful preacher. Rising, he took Charles by the hand, and said:

"I believe God will hear my prayer. When you preach your first sermon, let them sing the hymn,

"God moves in a mysterious way,  
His wonders to perform."

This injunction Spurgeon obeyed, years afterward.

Another circumstance which he often recalled was a heavy snowstorm which prevented him, when a lad, from going to his own church. He entered a little chapel where a layman was preaching. This man uttered the words which for the first time showed Christ to the lad as his friend and helper, and led him to consecrate his life to his service.

After he had begun to preach in London, the city was visited by the Asiatic cholera. Mr. Spurgeon threw himself into the work of caring for the dying and the dead until his strength yielded. His physical weakness, the prolonged strain and the poisoned atmosphere overcame him; hope and courage and at last faith itself, gave way. He resolved to turn his back on the plague-stricken city, and to save himself. Going along the Dover road he saw, pasted in the window of a cobbler's shop, a slip of paper on which was written: "Because thou hast made the Lord which is my refuge, even the Most High, thy habitation, there shall no evil befall thee, neither shall any plague come nigh thy dwelling."

"God sent that message direct to me," he used to say. "I took heart and hope, and cheerfully turned to my work again."

We all can look back to certain turning-points in our lives, when an invincible hand seemed to lead us, through some trivial influence, upward. But how often we look at the events of the day as the towns-people of Nazareth looked at Jesus passing through their streets; not recognizing that by them that which is truest and noblest can be developed in us. And all the time God is speaking to us through them, and we will not hear.—Youth's Companion.

## FOR SLEEPLESSNESS

Use Horsford's Acid Phosphate.

Dr. C. R. Dake, Belleville, Ill., says: "I have found it, and it alone, to be capable of producing a sweet and natural sleep in cases of insomnia from overwork of the brain, which so often occurs in active professional and business men."

## THE POOR WEPT WHEN SHE DIED.

A man's wife is a rose vine in bud and blossom about him, the thorns, when any, turned from him. In reading an article concerning such an one, written by her husband, I paused at the words, "The poor wept when she died."

She had been rich, cultured; herself and circle elegant; all that good taste wished, and her Christly mind approved, of objects and associations, combined to make her home delightful, and, with love for God and the good works which follow, added, made her life a joy to the Church and to the classic city where she dwelt.

I had often thought of her as a pearl whose light shone brighter yet softer as she grew in years and "suffered affliction," and numbered the rare graces that seemed grouped in her to throw a spell upon others' sorrows. But the rays of the pearl and the charms of the graces never appeared so divinely fair as when those words, "the poor wept when she died," moved the heart as one imagines the music would move it when the nicest cord of his harp is touched by an angel.

Listening to the reading, my wife softly said, in the pause: "How true those words can be of Mrs. H., for she was ever so like Jesus; she loved to bless specially the neglected and lowly. They are sweetest, purest of the jewels, it seems to me, that can be placed upon any grave to honor the inmate sleeping there—the tears of the poor, weeping that their friend is not, for God hath taken her."

O daughter of God, sister of the Lord Christ, member of His mystical body, the Church! Like Him, and those most like Him, be considerate to them that struggle, yet need. Do not make any mourn more and more. Strengthen them to the battle, charm them to the divine by showing thyself divine. You are rich, elegant, "busy here and there," in "thy lifetime" receive "thy good things," throned in sweet circumstance. Rejoice—be glad in them, use them, but as not abusing them. The cup of cold water, Mary's box of costly ointment for Jesus' sake, are immortals culled by Christ's hand from all the world besides, and offered to you instead of all the world besides—take them, daughters of the Most High God, wear them. They will be of heavenly beauty in thine apparel, of sweeter richer light than diamonds. They assert your kinship to the King, Christ; are your likeness to God. Stretch out your jeweled hands of blessing over the lot of the poor, till they that "toil and spin" in the shadows of "evil things" shall be glad in your life, and weep when you die.

Velveted tears are vapors that vanish compared to the tears of the poor when a great, good woman, who, touched with a feeling of their infirmities cared for them with the sympathy of good deeds, passes out of sight in the valley of the shadow of death—their weeping is like that of the mothers of Jerusalem as Jesus passed by under the cross, the weeping of heart-break that attracts heaven and is a memorial to all time—that vanisheth not.—R. W. Big- ham in Wesleyan Advocate.

EXISTENCE AND LIFE.

There is a vast difference between existence and life. A man may exist by the mere beating of the heart, the mere performance of the customary mental and physical functions. But these processes do not constitute real life. Real life is of the soul. One may seem to be making a grand success of mere existence—eating, and drinking, and making money, and going into society—and yet be virtually dead—dead to the appeals of his spiritual nature, dead to the inspiration of holiness, dead to the hope of a blessed immortality, dead to that infinite love of God which encircles all His creatures, as the oceans encircle the continents.

Existence is a poor, colorless thing at best—a moving through dull, mechanical days, without any uplift of high, unselfish motive; a gathering together of so much earthly dross for others to scatter; a lying down, at last, in loneliness and misery, and going out into the great unknown with no other hope or desire than to be quenched like a falling star. But, all life is a different thing. Life means everything which mere existence fails of meaning. Life means immortality, sure and blessed; life means joy, divinest joy, ever sweetening and deepening as the ages roll; life means enthusiasm, constant freshening and uplifting of spirit, every day a new day, full of untold possibilities and unexhausted hopes. Life means love, wide as humanity, deep as the heart of God; life means expenditure of self for the good of others, source of the purest happiness which the soul can know.

Shall a man exchange this glorious spiritual life, with its immeasurable and enduring joys and rewards, for the sordid and perishable satisfactions of a merely temporal existence? No it cannot be! The sons of God must perceive that this fullness of life which men derive from Christ is as infinitely above the low plane of existence which concerns itself with material comforts and gains as the star is high above the camp-fire of the savage or the

flaming chimney of an iron forge.

A man may exist out of Christ, but live out of Christ, in any true sense of that word, he never can. The moment he lets go his hold upon the Divine life, that moment he begins to perish, begins to sink down into that condition which is mere existence, as contrasted with true life. The branch that ceases to receive the sap of the vine withers away. So the soul that ceases to receive the spirit and influence of Christ is losing its hold upon life, the only true life which is satisfying and eternal.—Zion's Herald.

## GOD'S EYES AND EARS.

"The eyes of the Lord are upon the righteous, and his ears are open unto their cry" (Psa. 34:15).

He observes them with tender consideration: they are so dear to Him that he cannot take His eyes off of them; He watches each of them as carefully and intently as if there were only one creature in the universe.

"His ears are open unto their cry." His eyes and ears are thus both turned by the Lord towards His saints; His whole mind is occupied about them; if slighted by all others, they are not neglected by Him. Their cry He hears at once, even as a mother is sure to hear her sick babe; the cry may be broken, plaintive, unhappy, feeble, yet the Father's quick ear catches each note of lament or appeal, and He is not slow to answer His children's voice.—Spurgeon.

BRECHAM'S PILLS for a bad Liver.

## 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."

From Grandma Bennett, Little Rock, for her younger grandchildren: John and James Bennett in Texas; Myrtin, Earl and Nellie May Harrell at Hackett City, Ark; Bennett, Critz, Mamie Lou, Ruth and Milton H. Pettet near Searcy; Hat- tie May, Charles Galloway and George Milton Bennett, in Little Rock, and Emmett Earl Benedict, great-grandchild—fourteen, 10c each, \$1.40.

The Lord will bless all such grandmas as Grandma Bennett. She does not want one of her little ones to be deprived of the privilege of an interest in this enterprise of furnishing the room in this school for training Christian workers. From each dime given, may a ray of light go out to some darkened soul that will lead it to Jesus, and may there be as many stars in Grandma's crown of rejoicing.

AUNT CARRIE.

Fountain Hill, Ark.

DEAR AUNT CARRIE:—My papa takes THE METHODIST and I have been reading the children's corner. Our preacher's name is Bro. R. J. Raiford. We all love him very much. I am a member of the M. E. Church, South. I am anxious for THE METHODIST to come, for I love to read it so much. I am a little girl eleven years old. Enclosed you will find 5c for the S. B. and T. School. Your loving niece,

MATTIE L. REYNOLDS.

Calmer, Nov. 22.

DEAR AUNT CARRIE:—I have written once. I reckon it found its way to the waste-basket so I will try again. Papa takes THE METHODIST. I delight in reading it very much. I belong to the M. E. Church. I will send you 5 cents for the S. B. and T. School. I will close.

Your loving niece,

JENNIE BLACK.

Harrison, Nov. 21.

DEAR AUNT CARRIE:—We send you 15 cents we made hauling stove wood for mamma, and papa has just paid us (5 cents each).

VIDA, BEET AND RENA BETTIS.

These dear children are grandchild- ren of Bro. Steel, one of the early pioneers of Methodism in Arkansas. That same spirit of itinerancy follows the children. Like him they reach out to save somebody.

AUNT CARRIE.

I send 25 cents for my little namesake Carrie Martin, of Powhatan, Ark., and 25 cents for Carrie Brooke, another namesake in Sulphur Rock, Ark. O that these dear little girls may be bright Christian workers, and who knows but that some day their sweet faces may adorn this room which we are now striving to furnish.

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.

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

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A Mother's Influence .50  
The Cumberbets .60  
Papers for Thoughtful Girls .60  
The "Do Society" .60  
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Bepie .60

## FOR BOYS AND GIRLS.

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Shield of the Young Methodist .50  
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The Clouded Intellect .60

AUNT CARRIE.

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I am an evangelist (Baptist) well known in the Southern and Western States. I was rapidly getting deaf from Catarrh. When in Covington, Ky., five years ago, holding meetings in the First Baptist Church, I happened to learn of Dr. J. H. Moore's Treatment for Catarrh, while at the house of a friend. I saw in a moment it was the very thing I needed, at once got it, and in three months my hearing was perfectly restored. Since that time I have recommended this treatment wherever I have been, and know of several bad cases of lung trouble that were cured by its use.

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W. E. PENN.  
Eureka Springs, Ark., Feb. 3, 1891.

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

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## ARKANSAS METHODIST

THURSDAY, NOVEMBER 31, 1892

## OBITUARIES.

**RIVES.**—"No fears," was the expression of J. R. Rives, a noble man who on Oct. 12, 1892, crossed the Jordan of death and anchored safe in the haven of endless rest. He was born in Chatham Co., N. C., April 13, 1846; professed religion and joined the M. E. Church, South, 1868; was married to Miss Lena Clegg, 1872. He moved to Arkansas in 1887, where he lived up to his death. His life was that of a consistent Christian and he was an official member most of the time. He was a model in many respects, loved his Church and pastor and was a great admirer of the itinerant system. He leaves a wife and 8 children to mourn their loss. May his mantle fall on the boys, that they may be as faithful as he has been. While nearing the port and while angels were hovering around to wait his blood-bought spirit home, he turned to his affectionate companion, who was bending over him to catch the last whisper, and said, "Wife, I have done all that I can ever do for the Church," and entered the Church triumphant to wait and watch the arrival of wife and children. May they all meet him and be a family in heaven. The family have our heartfelt sympathy. K. W. Dodson.

**SIMPSON.**—Sister Mattie A. Simpson was born April 2, 1865, and died Nov. 4, 1892; professed faith in Christ in the summer of 1892. Her life has been consistent and of an amiable disposition she was loved not by relatives only, but by all who knew her. She was married to Bro. Simpson Jan. 1884. She leaves four children. Her end was peace. The funeral and burial was at Cypress Valley in the presence of a large congregation. J. A. PERLES.

**MARSH.**—Thomas P. Marsh was born in Smith Co., Tenn., Dec. 1, 1818 and departed this life at Butler, Ark., 1892, aged 74 years, 10 months and 24 days. He professed conversion in 1856, but did not attach himself to any Church until 1886. Under the ministry of Rev. J. A. Biggs he joined the M. E. Church, South, and lived a consistent Christian up to his death. In early life he moved from Smith to Hardeman Co., where he was honored by the people in choosing him to fill the important offices of the county. In 1861 he moved to Arkansas, where he spent the remainder of his life. He was always ready and competent to give advice to his friends, was loved by all who knew him. He leaves a wife and 7 children to mourn their loss; five preceded him to the better land. May they also live here that the family may be reunited and strike hands on the sunlit hills of eternal felicity, where parting never comes. The family have our prayers and sympathies. K. W. Dodson.

Hickory Plains, Ark.

**HARE.**—I feel it my painful duty to write a few lines in loving remembrance of dear Emma Hare, who departed this life Sept. 28, 1892, in her 14th year, the only daughter of Rev. D. J. Hare, deceased, and Mattie A. Hare, but I find that words are inadequate, language insufficient to express the immensity of such a feeling. The death angel came, took the bright jewel, planted the flower in the paradise of God, just in the spring-time of life and crowned with all the fascinating charms that belong to that age. Emma was very bright for one of her years. While she was not very demonstrative she was deep in thought and possessed a brilliant mind. As I write these lines and tears bedim my eyes, I can scarce refrain from asking, Is she dead? Although I stood by her bedside until she breathed her last, yet the shock was so great and unexpected, it is hard to realize that she is gone. Little did I think when I was rubbing her cold, pulseless wrist, that she was dying; but then already grim death had set his icy fingers upon her and claimed her for his victim. While I most deeply sympathize with her mother and aged grandparents, I can commend them to that Savior who is the source of all consolation, the same yesterday and today and forever.

Farewell, dear Emma, but not forever; for by the grace of God I hope to meet you where the word farewell is unknown, where there are no more fragments of broken-up families, but an unbroken band in the beautiful beyond, on the shores of sweet deliverance. LIZZIE SHAWFORD.

Auvergne, Ark.

**LEETH.**—Our hearts were made sad when the intelligence reached us that our friend and brother in Jesus, James S. Leeth, was dead. All who knew him could but love him, for to know him was to love him. He was the oldest man in our knowledge; long had he lived to try the friction of this life. He was a great sufferer for the last two or three years of his life,

but never murmured or complained. He was willing to suffer on until the Master called for him. The writer talked with him on the future and the old veteran standing a most in the grave said it was light, therefore verifying the promise found in Zech. 14: 7, "At evening time it shall be light." James S. Leeth was born in East Tenn. Dec. 20, 1802; he moved in early life to Ala., and in after years to Dallas Co., Ark., at which place he fell asleep Oct. 13, 1892. He professed religion in 1879 and joined the M. E. Church, South, that of his choice. He was a good and kind father. He was true to God and to the Church. He was a good man; he lived nearly ninety years. Be faithful, dear mourning ones, and meet him in the skies. Very truly your brother, A. S. SCOTT, P. C.

**BOSWELL.**—Mary E. Boswell (nee Ross) was born in Clark Co., Ark., Jan. 28, 1855; professed religion and joined the Church Sept. 1872; was married April 1, 1875 and died at her home in Okolona, Ark., Oct. 8, 1892. Her husband preceded her to the glory land. She leaves three children, two daughters and one son, to mourn as orphans in these low grounds of sorrow. She was an invalid for several years and suffered much, but her last days were her happiest. The last few days she lived were spent in praise to God her Savior. She told one of her sisters the morning before she died that day, "last night was the happiest night I have ever spent." It was a blessing to be there and one could not help but feel how blessed the righteous when they die. We all feel like exclaiming with the Psalmist, Let me die the death of the righteous and let my last end be like his." She has gone to rest and is forever free from sickness, sorrow, pain and death. Now to the bereft, let us strive to meet her. A. TURRENTINE, P. C.

**SANDERSON.**—Maude L., daughter of Bro. and Sister Sanderson, was born Feb. 13, 1891 and died Sept. 3, 1892. She was dedicated to God in baptism by the writer March 28, 1892. Little Maude was a lovely child and the home is desolate without her. The loving hearts of her parents are sad and lonely without their darling, but they have the blessed assurance that in the arms of Him who loves little children she is sleeping, awaiting the resurrection to life eternal. May God comfort them, helping them to be faithful that they may meet little Maude again where comes not death and separation. M. B. HAYNER.

Sugar Grove, Ark.

**SHAWER.**—Mamie L. Shaver, daughter of A. C. and Georgie Shaver, was born April 20, 1890; died Sept. 27, 1892, aged 2 years, 5 months and 7 days. Thus it is, that death comes and claims the young as well as the old as its victim. How the heart bleeds when our loved ones are torn from us; and nothing but the grace of God can heal the wound. Therefore, Bro. and Sister Shaver, we would recommend this panacea as the Christian's only catholicon, trust in Jesus, live to meet lovely little Mamie among the Eden bowers of the God-built city, the Christian's eternal home. G. W. STEVENSON.

**MOORE.**—Mrs. Fannie Moore (nee Wright) was born Dec. 11, 1830; professed faith in Christ and joined the M. E. Church, South, in her 15th year and lived a consistent and exemplary member until her death, Oct. 8, 1892. Aunt Fannie was a good woman, loved by all who knew her and the itinerant's friend. She was a lonely childless widow, having buried her husband and six children several years before her death. She was afflicted with cancer of stomach for some time before her death, and suffered no little but was very patient. She often expressed a willingness to depart and be at rest. May the relatives and many friends prepare to meet Aunt Fannie in the home of the good. T. A. BOWEN.

Rev. Sylvanus Lane  
Of the Cincinnati M. E. Conference, makes a good point when he says: "We have for years used Hood's Sarsaparilla in our family of five, and find it equal to all that is claimed for it. Some people are greatly prejudiced against patent medicines, but how the patent can hurt a medicine and not a machine is a mystery of mysteries to me."

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

**MORRIS.**—J. W. L. Morris was born Oct. 19, 1888, and died Oct. 1892, aged 4 years. He was truly one of the brightest, sweetest boys of his age I ever saw. He was the life and light and joy of the home, tenderly loved and greatly doted on by his parents, and much admired by those who knew him; and seldom have I seen such grief as was manifested in the parents, as we conducted the burial service and laid the loved form away in the Vandale cemetery, to await the resurrection morn. But dear parents, the little spirit has gone to God who gave it. You cannot wish the sweet precious babe back in this world of sorrow and death; but thank God you can meet your darling boy and live with him forever in the city of our God. Heaven's blessings attend you and bring you all at last to the home of the good. J. H. ANDERSON.

Vandale, Ark.

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## COMMISSIONER'S SALE.

Notice is hereby given that in pursuance of the authority and directions contained in the decreed order of the Pulaski Chancery Court made and entered on the 25th day of October 1892, in the cause therein pending between The Ladies Building Association, Petress, plaintiff, and J. L. Camp, Susan B. Truett, J. A. Watkins, and the Little Bay Lumber Company, a partnership composed of W. H. Mitchell, C. H. Ginn, and H. M. McLaughlin, defendants, (No. 3619) the undersigned, Commissioner of said court will offer for sale at public outcry to the highest bidder at the East front entrance to the Pulaski county courthouse, in will said court is held in the City of Little Rock, within the hours prescribed by law for judicial sales on

Friday, Dec. 2, 1892, the following described real estate, to-wit: Lot 12 in block twelve (12) Fulton's addition to the city of Little Rock, Pulaski county, Arkansas. Terms of sale: On a credit of three months, the purchaser being required to execute bond with good security and a lien being retained on the premises sold to secure the purchase money. Given under my hand this 5th day of November, 1892. J. J. HICKS, Commissioner in Chancery.

## NOTICE

is hereby given that the undersigned will apply to the Probate Court of Pulaski county on Friday, Dec. 9, 1892, for an order to sell the following land, belonging to the estate of M. L. Adkins, deceased, for the purpose of paying the debts of said intestate, to-wit: 33 acres off the south end of the west half of one N. W. quarter of Section (2) two, and 23 acres more or less off the southwest corner of the East half N. W. Section two (2), and in Township 8 North Range 11 West, Pulaski county, Arkansas.

ELBY ADKINS, Administratrix.

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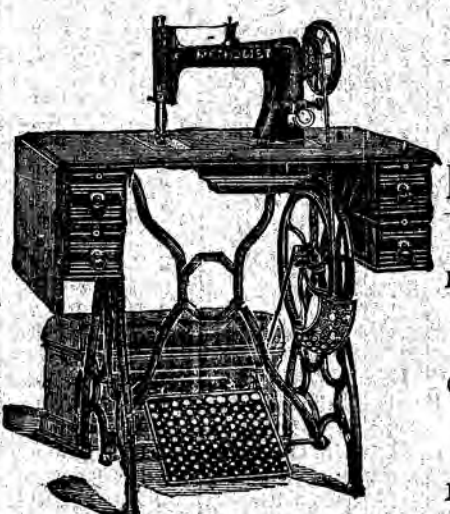
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## ARKANSAS METHODIST.

THURSDAY, DECEMBER 1, 1892

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

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

### FIELD NOTES.

**HELENA STA.**—Whereas, our pastor, Rev. J. C. Hooks, has decided to return to the Memphis Conference, he it resolved by this official Board: 1. That we part from him with regret, that the entire Church regrets his decision to leave us. 2. That as a preacher he has filled the pulpit acceptably and with ability, and that not only has the Church been benefited spiritually but many members have been added to the Church as the fruit of his labor among us. 3. That his walk and deportment as a Christian minister has been above reproach. 4. That as a pastor he has been watchful and faithful and no fault can be lodged against him in that respect. 5. That his relations with this official Board have been perfectly harmonious. 6. That the kindest relations have existed between him and the ministers and members of the other Denominations in our city. 7. That we cheerfully commend him and his excellent Christian wife to those whom they may be called to serve and that our prayers will follow them wherever in the providence of God they may be sent. By order of the Board, J. B. Butts, Sec. Helena, Nov. 25.

**MANSFIELD C'T.**—The occupants of the Mansfield circuit parsonage, M. E. Church, South, desire to express their gratitude to the dear friends of Mansfield for their tokens of kindness to us by their visit to the parsonage on Thanksgiving evening. Men, women and children came in soon after supper, each one bringing something valuable to eat or wear. The good people here have shown us many favors since we came among them, but their visit referred to above was surely a happy one to us. About an hour or more was spent in social and pleasant intercourse and before the company left we held a short thanksgiving service, the writer talked and Father Taff led the prayer. We also return thanks to the Mansfield Ladies Aid Society for their liberal donations to us. May the good Lord bless you all. Yours in friendship and gratitude, Mr. and Mrs. W. H. METTERT.

**FORDYCK STA.**—Is closing a year of prosperity under the ministry of Bro. R. R. Moore. The Church has increased in number and, we trust, in spirituality. There have been 76 accessions, bringing the membership up to 300. Two have been expelled and another committee of trial is called to meet to-night. The Epworth League was organized with 14 members early in the Conference year. It now has 63 members. It is doing a noble work among the young people. The regular attendance at their devotional meetings is about 50, while the reading department is conducting meetings of much interest, and the committee on charity are a right hand of power to the pastor in caring for the poor and sick of our community. The Sunday-school, with 245 pupils, challenges comparison with any other in the Little Rock Conference. Bro. Moore has preached the gospel to us with great plainness, dwelling on Christian duties as well as privileges. He has not "shunned to declare the whole counsel of God" to us on our Church obligations. Without fear of man, but with an eye single to the glory of God and the salvation of souls, he has pointed out to "Jacob his transgression and to Israel his sin." His labors among us have been successful; he is in favor with the young people of the Church; the congregations are large and increasing; the collections are full and running over. We want him sent back to us next year.

GRANVILLE GOODLOR.

**Nov. 28.**  
**EL PASO C'T.**—Our fourth Quarterly meeting is over. Finances sadly behind. The plea of short crops, low prices in the early part of the season, etc. Our P. E., Rev. F. A. Jeffett, was with us, working faithfully to forward all the interests of the Church. J. A. PEEBLES.

Revival at St. Charles.

**DEAR BRO. BENNETT.**—We have just closed a gracious revival at St. Charles. Bro. W. A. Freeman has been with me 10 days doing all the preaching. I have never seen, or heard a more earnest preacher. He has endeared himself both to pastor and people. His presence has been a happy suggestion to many at St. Charles. His sermons are sound, earnest, deep and soul-stirring. The beauty in his preaching is its free from slang and is simple to the point and heart cutting. In fact he is in the right place and at the right time. The result of our meeting was 33 conversions, 22 accessions to our Church and some yet to follow. The Church has been greatly revived. I will say to my brethren in the ministry if you desire and old-fashioned Holy Ghost man to help you, call Bro. W. A. Freeman; he is the man. He will not hurt the pastor but will do him good. God bless you, Bro. Bennett, and Ark. Methodist. GEO. E. PARSONS. St. Charles, Nov. 28.

### LITTLE ROCK CONFERENCE.

The Little Rock Annual Conference of the M. E. Church, South, will convene in Magnolia, Ark., Dec. 7, 1892, with Bishop A. W. Wilson of Baltimore presiding. The following are the names of the families entertaining, and of their guests, some few changes and additions possibly having to be made hereafter. The figures show the number to be entertained:

1. Mrs. M. J. Sharran: Bishop A. W. Wilson, Revs. H. C. Morrison and Z. T. Bennett.
2. T. J. Benton: Rev. E. L. Beard and wife.
3. Mrs. Maggie Boreing: Rev. W. F. Evans and wife.
4. Dr. J. M. Beasley: Rev. B. F. Scott and wife.
5. T. J. Blewster: Rev. C. B. Brinkley and wife, Rev. J. S. Clower and wife.
6. Dennis Barlow: Rev. C. C. Godden and wife, Rev. J. F. Carr and wife.
7. S. O. Couch: Rev. G. T. Sullivan, N. J. Roberts and wife, D. B. Coulter and Rev. J. C. Rhodes and family.
8. C. H. Couch: Rev. J. H. Riggins and J. W. Porter.
9. T. G. Couch: Rev. J. R. Harvey, Rev. H. H. Watson.
10. S. C. Beckett: Revs. W. E. Biggs and G. A. Wisener.
11. W. H. Custer: Rev. W. J. Scott.
12. J. C. Colquitt: Revs. W. J. Davis and A. Turrentine.
13. J. E. Coney: Mrs. Marshall, Mrs. Hotchkiss, R. S. Thompson and J. J. Sumpter.
14. Peter Crawford: Rev. G. W. Logan and J. M. Douglas.
15. Dr. Allen: Rev. E. Rushing and son.
16. A. J. Dennis: Rev. G. W. Matthews and wife.
17. Dave Dixon: Rev. J. S. Thomas and wife, Rev. A. D. Jenkins.
18. A. T. Dixon: Rev. E. M. Pipkin, Prof. Granville Goodloe.
19. Mrs. Clara U. Davis: Rev. J. M. Pinnell and W. F. Matlock.
20. J. W. Davies: Rev. R. W. McKay and wife.
21. C. D. Dodson: Revs. F. J. Shaw and K. W. Dodson.
22. C. M. Fomby: Rev. J. D. Whitesides and wife.
23. J. E. Flood: Rev. J. R. Ralston and J. L. Crowe.
24. Dr. John Goode: Rev. T. H. Ware and wife.
25. C. T. Goode: Rev. G. M. Hill, wife and daughter, Rev. E. N. Evans and Judge W. C. Ratcliffe.
26. Dr. S. L. Gladney: Rev. E. Garrett and wife.
27. N. J. Gantt: Rev. W. H. Brown and wife, and Geo. Thornburgh and J. W. Proctor.
28. E. T. Hutcheson: Revs. W. C. Hilliard, H. D. Thwaitt, T. E. Bolding, and E. R. McCoy.
29. G. L. Hall: Revs. B. A. White and R. H. Poynter.
30. Chas. Hutcheson: Rev. A. S. Scott and wife.
31. Dr. D. L. Kilgore: Rev. Joseph Turrentine and wife.
32. C. C. Lyle: Revs. W. A. and E. R. Steele.
33. J. C. McNeill: Rev. S. N. Burns, wife and child, Mrs. Kemp.
34. W. B. McNeill: Revs. S. A. Hill, W. J. Rogers, L. C. and E. F. Wilson.
35. M. L. Moody: Rev. H. B. Scruggs.
36. R. G. Power: Revs. M. W. Manville, B. G. Johnson, A. B. Winfield and J. Y. Christmas.
37. Albert Prater: Rev. J. A. Sage and wife, and I. A. Bird.
38. Dr. J. M. Prater: Rev. W. T. Locke and wife.
39. W. A. Perry: Dr. Pierce.
40. H. C. Stewart: Revs. H. D. McKinnon, C. D. McSwain, and A. E. Harris and W. K. Ramsey.
41. Geo. Stewart: Rev. S. C. Dean, wife and child.
42. John Story: Rev. J. R. Cason and wife.
43. W. H. Smith: Revs. F. P. Doak and W. C. Watson.
44. H. C. Smith: Rev. C. L. Adams and wife, Revs. G. S. Sexton and W. P. Whaley.
45. J. A. Sewell: Rev. Boone Keaton and J. J. McClure.
46. C. P. Thornton: Revs. R. C. Aitchley, T. J. Duncan, G. C. Jones, and W. B. East.
47. G. S. Upton: Rev. J. W. Harrell.
48. R. F. Walker: Revs. W. J. Mills and E. N. Watson, and Fomby and wife.
49. A. A. Walker: Revs. J. S. Nicholson and J. J. Menefee.
50. Jeff Wallace: Dr. J. W. Brown and G. C. Thompson.
51. T. J. Wesson: Dr. W. Pinson.
52. J. M. Whaley: Rev. B. A. Few and J. R. Loyd.
53. Rev. S. Warnock: Rev. A. M. Robertson and wife.
54. Dr. J. P. Roberts: Board for one at hotel, if necessary.
55. Wingfield Couch: Revs. J. H. Gold and G. S. Turrentine.
56. W. G. Blewster: Revs. J. E. Caldwell and R. H. Sanders.
57. O. T. Decker: Rev. L. B. Hawley and Dr. R. N. Ross.
58. J. B. Powell: Revs. C. M. Keith and G. W. McCarty.
59. Dr. D. M. McKnight: I. N. Runyan and wife.
60. W. R. Cross: Rev. J. R. Moore and J. H. Shoppach.
61. T. C. Monroe: Rev. Boggs and H. A. Butler.
62. H. P. Bogler: Rev. J. J. Colson.
63. John Merritt: Rev. J. F. Scott and wife.
64. Robt. Wallis: Rev. J. R. Sherwood and W. Z. Tankersley.
65. Dr. A. B. Elmore: Rev. F. N. Brewer and wife.
66. A. J. Harrington: Rev. A. C. Kelley and R. T. Kiley.
67. A. E. Drew: Revs. J. A. Henderson, J. J. Hunter.

2. J. M. Kelso: Revs. J. H. Dye and H. M. Whaling.
3. T. M. Harwell: Rev. A. O. Evans and W. B. Guise.
4. Rev. A. J. Brewer: Rev. E. D. Smart, L. B. Leigh and E. H. McDaniel.
5. Mrs. Doss: Rev. G. W. Rice and H. M. Hays.
6. Jas. Smith: Rev. J. F. Follen, W. H. Carruth, R. B. F. Key, and J. H. Hine-man.
7. D. R. Smith: Rev. J. B. Thomas and T. D. Scott.
8. Z. L. Daniel: T. E. Livingstone.
9. R. L. Beene: Rev. J. M. D. Sturgis and R. H. Dunn.
10. J. H. Daniel: Rev. J. J. Tarlton and J. T. Middleton.
11. J. H. Pollard: Revs. W. M. Crowson and A. G. Cason.
12. J. W. Mullens: Rev. W. J. Hearn and—
13. John Robertson: Rev. W. A. Wilson and S. D. Phillips, to board at H. C. Smith's; W. I. Beck and C. W. Baldrige, to board at C. H. Couch's.
14. W. H. Taylor: Rev. J. R. Rushing and wife.
15. B. M. Harrington: Revs. W. W. Nelson and J. J. Mellard.
16. Prof. W. O. McKay: Rev. J. M. Cline and son.
17. Miss Matilda Early: Revs. C. R. Montgomery and J. H. Robertson.
18. Mrs. Jack: Rev. W. R. Harrison.
19. Henry Stevens: J. I. Peavy and—Fate.
20. Rev. W. T. Feats: Rev. J. F. Taylor and J. J. Bloom.
21. Dr. H. A. Longino: Rev. John McLaughlin and S. M. McGehee.
22. J. H. Warren: Revs. C. W. Drake and R. G. Rowland.
23. Jas. Fernald: Rev. L. A. Smith and wife.
24. Rev. H. E. Harris: Revs. J. B. Williams and L. M. Powell.
25. W. T. Beathal: R. G. E. Parsons, C. A. Broach.
26. T. J. Grimmett: Revs. J. W. Berry, J. W. Vantrease.
27. Rev. J. R. Sanders: Rev. R. R. Moore, wife and children, and Revs. Andrew Hunter, H. R. Withers, and A. C. Millar.
28. Hartsell: for lodging, W. H. Mitchell and F. E. Renfro, to board at Custer House.
29. John Croker: O. V. Murry.
30. F. A. Kelsoe—

with the above list, and a few more to be added, together with the hundreds of visitors expected Magnolia will be full of company, and for years to come we believe great good will be realized by all this people from the good seed sown while here by these men and women of God.

The Conference will be opened with the Sacrament of the Lord's Supper. Let all come praying for a new baptism of spiritual power in all of our Church work. Yours lovingly, J. R. SANDERS.

North Carolina Sends Greetings to Georgia.

What One of Her Most Prominent Citizens Writes About One of Georgia's Great Remedies.

TO THE PUBLIC:—After several months' use of King's Royal Germetuer, I must announce it in many respects the most marvelous medicine I have ever seen or known of for the multitude of its remedial virtues.

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2. It is, as claimed, really a positive cure for stomach troubles, such as indigestion, dyspepsia, sick headache, etc. This I know from experience.

3. I have never found a better nerve tonic and general invigorator. It gives healthful and invigorating sleep, and as a cure for insomnia ought by all means to take the place of bromides, chloral and other deleterious if not dangerous drugs. It is a fine tonic for public speakers, taken both before and after speaking, as I know from experience, and no other tonic or stimulant is needed in rallying from the exhaustion of public and especially outdoor speaking. In fine I used to smile at the enthusiastic testimonials of my personal friends, Rev. Drs. Hawthorne and Henson, concerning Royal Germetuer, but having used a dozen bottles of it and been made well-nigh "every whit whole," I can but adopt the language of the queen of Sheba and say: "The half has never been told." Very respectfully, G. W. SANDERLIN, State Auditor, North Carolina.

We are endorsed by thousands of our best known people, and are authorized in saying that Germetuer will permanently cure rheumatism, Neuralgia, Indigestion, Bowel and Liver troubles, Female Diseases, Catarrh, Asthma, Bladder and Kidney Diseases, Skin Diseases, such as Scrofula, Eczema, etc., Paralysis, Epilepsy, Erysipelas, Insomnia and General Debility.

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

We will cheerfully send extra copies of THE ARKANSAS METHODIST to all preachers, who will notify us that they can use the same to advantage in canvassing for new subscribers.

Hendrix College Library.

During the past year we have received several valuable contributions to our library. Shortly before his death Rev. Benoni Harris of the White River Conference, gave a bookcase and 60 volumes, some of them rare and of great value. During the summer Hon. A. S. McKennon, the active President of our Board, became responsible for the American and English Encyclopedia of Law, very costly and of unusual interest to college students. Nineteen volumes of the set are now on our shelves. The biblical, theological, and ecclesiastical Cyclopaedia of McClintock and Strong, 10 vols. presented by Bro. Feadergrass of White River Conference, and Meyer's Commentary on the New Testament, 11 vols. presented by Bro. J. C. Rhodes of Little Rock Conference, will prove invaluable to our Bible students. By purchase with money derived from fees, over one hundred works on education, politics, history, biography and general literature have been secured within the past eight months.

Special efforts are directed to increase the number of books on subjects of vital interest to inquiring minds. Our students are investigating many current questions for themselves and use the library constantly. We are under great obligations to our thoughtful friends mentioned above. Will not others assist by contributions of books or money? A. C. MILLAR, Conway, Ark.

From Rev. O. H. Keadle.

DEAR BRO. BENNETT:—As you have experienced a broken hip, you have full knowledge of the suffering and inconveniences connected with such a misfortune. It is now four weeks since the surgeon placed me on my back without being turned over, and he says it will be two weeks longer before I can turn over or sit up. How sad not to meet the brethren at Conference, but still worse, how sad that I will not be able to take work for next year. While the brethren are at Conference shaking hands and preparing for another year's victory, I am bound down to my bed with brace, rope and bucket of rocks for a weight. This is a sad trial of my life. Oh! for more faith and patience. Brethren, pray for your afflicted brother, O. H. KEADLE. La Belle, Nov. 26.

Peloubet's Select Notes.

Peloubet's Select Notes, by Rev. Dr. E. N. & M. A. Peloubet. 340 pages. Illustrated, cloth, 12 mo. Price \$1.25. Boston, W. A. Wilde & Co.

This Commentary on the International Sunday-school Lessons for 1893, like its eighteen predecessors, bears evidence of the widest research on the part of its compilers into every field of Christian literature. Its exhaustive quotations, excellent suggestions to teachers, helpful anecdotes, and admirable notes, wonderfully illumine the scripture text and impress upon the mind the salient points of each lesson.

The library references are particularly full and a great convenience to the busy worker, who desires to study in detail from original sources, of the times, places, personages, and secular, as well as the sacred history of the events and peoples mentioned in the lessons.

### CHEAP HOLIDAY RATES TO THE SOUTHEAST.

As has been the custom for several years past, the Iron Mountain Route, to enable its patrons to visit their old homes during the holiday season, has made a rate of one fare for the round trip from Arkansas points to Memphis, Louisville, Cincinnati and points in the Southeast. This remarkably low rate also applies to points in Tennessee, Alabama, North and South Carolina, Kentucky, Louisiana, Mississippi, Georgia and other States. Tickets on sale Dec. 20, 21 and 22, with a final return limit of 30 days. For further information address any Ticket Agent of the Company.

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### WARNING ORDER.

T. W. Wilson, J. P. Court.

Morgan Lumber Co. vs. H. S. Ellis.

The defendant H. S. Ellis is warned to appear in this court within thirty days and answer the complaint of the plaintiff, Morgan Lumber Co., in the following case: T. W. Wilson, J. P.

Big Rock Township, Pulaski Co., Arkansas. November 26, 1892.

### Commissioner's Sale.

Notice is hereby given that in pursuance of the authority and directions contained in the decree of the Circuit Court of the United States for the Eastern District of Arkansas, in and out of the 26th day of October, 1892, in the case (No. 3817) pending in said court between the Merchants Building Association, No. 3, plaintiff, and A. F. Brady, Lillian Brady, John Barrow and the Bank of Commerce and J. H. Paschall as receiver, defendants, the undersigned as commissioner in chancery will offer for sale at public outcry to the highest bidder at the east front door of the Pulaski county court house in which said court is held in the city of Little Rock, within the hours prescribed by law for judicial sales on

Thursday the 22nd day of December, 1892 the following described real estate, to-wit: Lots three, four, five and six (3, 4, 5 & 6) in block twelve (12) in Northern & Brown's addition to the city of Little Rock, Pulaski county, Arkansas.

Terms of sale: (1) on credit of three months the purchaser to execute note with approved security and a lien retained on the premises sold to secure the purchase money.

Given under my hand this 29th day of November, 1892.

Commissioner in Chancery.

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