The Arkansas Methodist.

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

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

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TIME EXTENDED 15 DAYS.
READ THIS.

As the Fall trade with money circulation is at least fifteen days late, and many of our patrons could not avail themselves of our offers to renewing subscribers, we now extend the time from Nov. 1 to Nov. 15.

1. All subscribers owing $1 or more up to Oct. 1 last on payment of the amount then due before or by Nov. 15, with $1.50 additonal for renewal, will have their subscription date moved up to January 1, 1895—thus getting this paper *three* months *free* of charge. But observe we must have the money or notice from the pastor he has it *not* later than Nov. 15.

2. *New Offer.* All other subscribers paying to Nov. 1 before or by Nov. 15 and $1.50 for renewal will have their subscription date moved up to Jan. 1, 1895—thus getting this paper *two* months *free* of charge.

THE DEPARTMENT OF CHARITY AND HELP.

The constitution of the League is so clear that but little remains to be said. It says: "The Department of Charity and Help shall arrange for the systematic visitation of the sick, the needy poor and strangers. It shall assist the pastor in all charitable works of the congregation, and aid as far as practicable in collecting funds for charitable and Church purposes."

It is an inflexible principle of the of the Gospel that "faith without works is dead." That only is genuine faith which works. There is a mawkish sentimentality which shows itself and exhausts itself in mere emotion. That is gush. Genuine Christianity must have a place for expression. The desire to help somebody follows naturally upon the possession of the Spirit of our Head. "He went about doing good. Any other spirit is Antichrist. Any profession of Christianity which does not contain this is fatally defective. Hence the League proposes and provides a place for "Applied Christianity."

The place for worship, devotion, acquaintance with Scriptural things is the devotional meeting; the place for practical godliness is in the Charity and Help Department. In the former we learn, in the latter we practice. The devotional meeting is the dynamo; charity and help the electricity generated by the dynamo. The devotional meeting is the place where the seed is planted; charity and help, the field where the fruit is realized.

It is obvious then that *all* the members of the League participate in this work. The planning of the work is with the committee; the execution of plans with the League. In the work, the League may be divided into sections. One section may be charged with visiting the sick, providing nurses, making the room cheerful with flowers, and carrying sunshine in song and prayer. Another section may look after the poor and needy, supplying food, clothing, fuel, physicians, medicine, etc. Another section may have as its special work visiting strangers, making them feel at home and among friends, inviting them to Church. Part of their duties may be to meet strangers at Church, shake hands with them, see them comfortably seated and supply them with hymn books. To look after the children, and bring them to Sunday-school. A live active company of young people can fill the pews and the Sunday-school of any Church. Another section may act as collectors of money for nay Church enterprise.

Imagine a League of thirty members all at work on these lines. Their enthusiasm would be contagious. The older members would catch their spirit. The Church would soon be aflame and religion the purest and sweetest, experimental and practical, would bless the community. In these active labors would be found joy and compensation for giving up worldly pleasures. They would fill the places of theaters, balls and many other ungodly things. The pastor would find efficient help in his work, and not being compelled to serve tables, he could give himself continually to prayer and the ministry of the word.

J. R. MOORE.

There is pressing need that a large number of people, both in the ministry and membership of our Church, should dedicate themselves to the positive pushing of the highest type of Christian life. They should declare, with the prophet: "For Zion's sake I will not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth." The fact that some are doing it in objectionable ways, and with a bad spirit, while naturally tending to disgust many with the whole subject, should not be suffered to have that effect. There is all the more reason that the good cause should be rescued from the hands of those who are doing it harm. Such as are not fanatical, factious, hostile to the Church, or in pursuit of gain from godliness, should bestir themselves and make the intensest form of goodness, if not exactly a hobby, at least a passion. Worldliness must be resisted at all points and godliness made the battle-cry.—Zion's Herald.

BRO. MOORE'S SUGGESTION.

About two years ago I addressed a circular letter to the Presiding Elders of the three Arkansas Conferences asking their opinion of a school for Conference undergraduates. Most of the replies were favorable, but other matters of temporarily pressing importance diverted my attention from the subject; hence, I am highly gratified that Bro. Moore in his clear, forcible style has presented the subject for consideration.

My own experience both as a student and a teacher convinces me that our young preachers need suggestions and stimulus to enable them to derive the largest amount of benefit from the subjects in the "course of study." Some of the text books are so difficult that well trained college students can scarcely master them. The young preachers need the criticism and practical suggestions of competent and experienced men. Besides the acquaintances made and strengthened by two weeks of close companionship would be of inestimable value.

Hendrix College and Conway would gladly give free entertainment every year or in turn with other places; but I think that the question should not be hampered by any local issue. Let a joint committee representing the three Conferences be appointed and empowered to arrange all details. As a movement has already been made in the Arkansas Conference by some of the young preachers it is quite probable that the subject will receive due consideration. Let us plan together for the best interests of the young men.

A. C. MILLAR.

Conway, Oct 27.

Since reading Bro. Moore's suggestion for a Summer School for the undergraduates, I have been thinking what a blessing such an institution would have been in the day when I was bringing up the Course of Study. And as nearly all the endorsements have come from the young men, it might be well for some of the older ones to speak. I give the movement my hearty approval. It can but result in good. It will teach the young men how to study. It will bring them in contact with the best speakers of the Conferences. They will see the mannerisms of the leaders, and learn how to avoid many ugly habits. They will be brought into close personal contact with each other, and form attachments that cannot be realized at our Conference sessions crowded as they are with work.

I am astonished that the only objection so far raised should come from one of the older preachers, and and a teacher at that. His principal objection is that a student needs quiet. If the young men can not have quiet at Arkadelphia, then for that reason Bro. Tucker ought to dismiss his school, and let his pupils study one lesson around one fireside with the family, and the next lesson with another family, and so on until they have finished their education. By all means let us have the Summer School.

JNO. F. CARR.

Pine Bluff, Oct. 27.

Let us have it. As I see it there are two things especially needed by the ministry of today. If these two necessities are met promptly, it will remedy almost every evil (possibly every one) that is complained of in the Church, and will take away the ground for all the criticisms that are finding expression through our Church papers. The first is a baptism of the Holy Ghost to deliver us from selfishness and self-seeking so as that we shall feel ourselves ambassadors for Christ, and give us wholly to the work of our ministry; and the other is closely related to it, namely: A knowledge of what God wants us to teach, and how to teach it. A Summer School would help us to attain both of these. I graduated in the Conference Course of Study fifteen years ago, and turned back and reviewed it, and yet my soul longeth, yea even (almost) fainteth for such a school for myself. Let us have it.

FRANK RITTER.

Newport, Oct. 27.

DEAR BRO. BENNETT:—Bro. J. R. Moore's suggestion for a Theological Institute to be held immediately after our College Commencements for the benefit of our undergraduates within the bounds of the three Conferences, seems to supply a long felt demand, particularly among ahe Methodist preachers in Arkansas. When an undergraduate I felt the need of thorough instruction from some one who had mastered the books in the prescribed Course of Study. Some of the books, to wit, Tigert's Logic and Porter's Elements of Intellectual Science, are very hard to master and the young preacher with the pressing demands that are continually made on him has very little time to devote to their perusal and cannot be expected to have anything like a thorough knowledge of their contents. A Summer School where he can be instructed by competent teachers can be made an incalculable benefit to him, an honor to the Church and a blessing to humanity. I hope our three Annual Conferences in Arkansas, which are soon to convene, will take the necessary steps toward organizing an Institute of this kind.

Yours fraternally,

GEORGE W. SMITH.

Paragould, Oct. 27.

(*Continued on page 8.*)

PREACHERS AID ASSOCIATION.

DEAR BRETHREN:—The Executive Committee of the Preachers' Aid Association is hereby called to mee in Hot Springs, on Tuesday, Dec. 5 at 2 o'clock p. m., for the purpose of perfecting the Constitution and By-Laws, and making such changes as the Committee may think best for the order.

This meeting is going to cost the Committee a good little sum of money in the way of traveling expenses. And I herewith request all the clerical members to send at least 25cts to Dr. Jno. B. Bond, at Little Rock, to help pay this expense. There is no law for this; but as the President of the Association I simply make the request, which I think is reasonable. Dr. Bond will acknowledge the receipt of all moneys sent for this purpose in THE METHODIST.

Fraternally,

S. L. COCHRAN, Pres.

Mammoth Spring, Oct. 26.

A GRAVE PROBLEM.

Under this title Rev. A. C. Millar writes a very forcible paper on the needs of modern Methodism—well does he say that the laymen who have spoken unfavorably of our Bishops, preachers or general system can be counted on the fingers of one hand. Such criticism is not the issue presented to the Church by any means.

Well again does he "contend that each age has its peculiar problems, which must be solved by methods adapted to that age. He honors Wesley, Asbury, McKendree and approves their work and methods but does not feel "obliged to slavishly imitate all their ways." Rightly does he "conclude that in affairs ecclesiastical except when the method may be clearly gathered from Holy Writ, I am not only at liberty but under the highest obligations to change whenever changed social, political or economic conditions prevent success."

This writer was pleased indeed to see vindicated in such an able manner, the right of loyal Methodists to investigate and to discuss plans for the improvement of our "machinery."

President Millar then goes on to elaborate his plan of "readjustment" as he well terms it, and though he does not say in so many words, that the tender personal relations of pastor and flock should be abandoned, yet his "plan" is simply that. Just see: "Appoint as many preachers as Churches but make them joint pastors of the whole (local) Church. Require the preachers to exchange pulpits so that all the people would have the services of all the preachers, and yet no one would know when any particular man would preach, thus preventing "man worship"!

This plan presupposes that any preacher would fit anywhere! It presupposes that Methodists have no regard for the intimate, personal relations, that have always existed between the regular pastor and his people; and, coupled with another item of the proposed "readjustment" substantially for members to give up life-long associations with the comradeship of old soldiers and attend the most convenient church, it would do more to strangle Methodism than all the proposed "improvment" schemes combined.

No, you may be well assured that "our Methodism is not equal to the task," or you might have said the "load" proposed to be laid upon her by your plan. Respectfully,

JOHN B. BOND.

Little Rock, Oct. 27.

WHY OPPOSED TO THE SUMMER SCHOOL?

Why is Bro. O. H. Tucker opposed to the proposed "Summer School?" He gives a most excellent exhortation on the Course of Study, but why that exhortation should culminate in opposition to Bro. Moore's suggestion I fail to see. He says "a student wants quietude." This is true but he needs something more than quietude. He needs active association, especially with those in like pursuits with himself. One of the chief advantages of college life is associated study, though its chiefest advantage is the guidance of the faculty.

Bro. Tucker says, "let him" (the undergraduate) "attend a college." I suppose all of us are ready to say amen to that, but why luxuriate in the theories of a Utopia, when something practical is so urgently needed. There are many undergraduates who cannot attend a college. I need not specify the reasons for this inability; the fact is patent to all who observe, and some plan is needed, not to take the place of a college course, but to mend as far as possible the rent in the education of those who do not have the advantage of college work. The plan suggested has worked much good in other Conferences, and I see no reason why it should not in the Conferences in this State. There seems to be some misapprehension in Bro. Tucker's mind. The proposed "Summer School" is not designed exclusively for the benefit of the undergraduates, though primarily for them. All who give their presence would find much benefit. When so finished a scholar as Pres. G. C. Jones expresses himself as feeling the need of closer association in his studies, there must be a need of it with those who have not had the advantages of training. They may not realize the need but this is convincing proof of it.

With Bro. Tucker, "I am not in favor of change in the plan, but I am in favor of a 'radical movement' on the plan", and think the "Summer School" is preeminently that "radical movement". And I do hope the brethren of the Arkansas Conference will appoint a committee of two or three to confer with a like committee from the other two Conferences.

Think of the true men who have not had, and can not have, the mind discipline so essential to successful investigation wrestling with Porter's Elements of Intellectual Science, or with Tigert's Logic. The result is almost universally the same, a very inadequate knowledge of the books, and almost no knowledge of the sciences taught in them. We must move because our environments are moving, and we can not afford to be a back number.

W. E. BOGGS.

Malvern, Oct. 27.

Our neighbor, The Catholic, which teaches sound doctrine on the temperance question, has this to say about Catholics and the saloon business:

The Council of Baltimore vigorously urges all Catholics in the saloon busines to give it up. The Catholic Congress of laymen emphatically asks laymen to heed this advice. At a late meeting of the temperance society here it was stated that the advice was practically unheeded. No attention was given it. The saloon business is the refuge of disappointed political hacks and broken-down labor leaders. It certainly is no business for self-respecting men to engage in. Catholics should get out of it.

That is all very good, but why stop with that? If the Roman Catholic Church is "the Church of God and the executor of his decrees," why does it not execute those decrees against this accursed business? It has the power to put every Catholic saloon-keeper out of the business; why does it not use the power? The Methodist Episcopal Church does not stop with "advising" her members to stay out of that infamous business. There is not a saloon-keeper in her membership, nor could there be. Her members must stay out of this business, or get out of her communion. Have the "sects" more power in executing the "decrees of God" than the "one and only" Church of God? Come, brother Catholic; wake up your people, or the temperance procession will be clear past you.—Pittsburgh Advocate.

A MISTAKE CORRECTED.

EDITOR ARKANSAS METHODIST:—Recently my attention has been called to a letter written by James Ringle and published in the Arkansas Baptist of Oct. 18, stating that a Baptist Church was organized at Robert Arnold's and that a licentiate from the M. E. Church, South, joined and became a candidate for baptism. On what authority Bro. Ringle has made the last statement above, I am not apprised; however, there is one thing about which I feel very sure, and that is the statement is not correct. John Alison, the brother to whom I suppose he refers, did make application for license to preach at our last Quarterly Conference, but as he could not pass an approved examination on the common branches of an English education nor on doctrine, the Conference did not grant him license. At this the brother became offended and went off and joined the Baptist Church. This is not written in a spirit of bitterness, but for the purpose of correcting a mistake.

JOHN S. WATSON.

Portia, Oct. 26.

WASHINGTON LETTER.

(From our Regular Correspondent.)

Unless President Cleveland shall interpose his veto the property of the Mormons in Utah which was a few years ago confiscated by the United States, under the Edmunds law, will be distributed as a charity fund to the Mormons in that Territory, a bill providing for its distribution in that manner having passed both branches of Congress and being now in the hands of the President. The amount involved is something like $275,000.

After much doubt as to the final outcome it seems now to be agreed by Senators of all shades of opinion, that the Senate will pass the Voorhees bill for the unconditional repeal of the purchasing clause of the present silver law in a very few days, possibly before this letter is printed. It has been a long contest and at times a very augry one and the Senators appear to be pleased, that the end is at last in sight.

The House of Representatives is now debating the Oates bankruptcy bill, which is practically the old Torrey bill which has been prominently before several sessions of Congress. It has many bitter opponents, but the impression seems to be that it will be passed by the House, although some of its friends fear that it may be loaded down with amendments to such an extent as to make it objectionable to some who now favor it.

The government finances are far from being in a satisfactory condition. The gold reserve is down to $81,000,000, lower than it has been for many years, and the expenditures are largely in excess of the receipts. It is now regarded as certain, that this Congress will have to make some provision for the large deficit which Secretary Carlisle estimates will exist at the close of the current fiscal year. Just what that provision will be is at this time largely a matter of conjecture. It is probable that President Cleveland's message at the beginning of the regular session of Congress, in December, will be largely devoted to this subject.

Chaplain Haddaway of the House of Representatives, whose health has been in a pecarious condition for a long time, is now dangerously ill and his physicians have little hope of his recovery.

Rev. Rosina Davies, the Welsh Evangelist, concluded a series of meetings here Sunday night, and left yesterday for Minnesota, where she has an engagement to preach to a Presbyterian convention. From there she will go to Southern California where she will spend the winter for the benefit of her health. After hearing her preach and sing one is not surprised at the success which has attended her work wherever she has been. She made such a good impression in Washington, that she was invited to return in the Spring and conduct a series of revival meetings, and she has promised to do so, her health permitting.

Captain Magnus Andersen, of Christiana, Norway, who conceived the idea of sending to the World's Fair an exact duplicate of the Viking—he pronounces it Wicking—ship in which Leif Erickson, the venturesome Norseman, is supposed to have visited America five hundred years before the arrival of Columbus, and who afterwards navigated the vessel across the Atlantic and took it to Chicago where it was an interesting exhibit during the Exposition, delivered a very interesting lecture here this week, under the auspices of the National Geographic Society. He told of the finding of the original Viking ship buried in a mound of clay, which had preserved its timbers through the centuries, of its acquisition by the Christiana University, where it is now on exhibition, and of the building of its duplicate, care being taken to see that it was an exact counterpart of the original even to the number of iron bolts used; also, of its trip across the Atlantic and its reception in America. The Viking was not sent by the goverment of Norway as many have supposed, but by the people of that country, the money to build the vessel and to pay its expenses having been raised by popular subscription. Captain Andersen wishes to present the Viking to this government, but will not do so unless he can be assured that the government will undertake to keep it permanently on exhibition in Washington. He thinks it would make a fitting companion to the Columbus caravels which have been presented to the government, and which will be brought to Washington in the Spring and placed on exhibition. Members of the Geographic Society will endeavor to carry out his wishes. He proposes taking the Viking down the Mississippi to the Gulf of Mexico, stopping at intermediate points, this Winter.

Oct. 25.

COMING BACK HOME.

ARKANTAS METHODIST:—Our beloved paper, THE ARKANSAS METHODIST, reaches us on due time each week. We have never missed a copy since we first subscribed during Dr. Winfield's last travels in Texas, and we not only take THE METHODIST but I read it and my wife reads it, and my little daughter reads it. We love it and we love Arkansas.

We have great faith in Arkansas' future. She is a wonderful country, and the Methodists of Arkansas are outstripping any other State or the Methodists of any other State in their educational work. No other Methodist people of the same number and wealth are doing so nobly. No other people are doing so well as the Methodists of any country are hard to excel. While you have not the climate of Florida, you have a good climate. Then you have a soil and fruit and grain country excelled by none under the sun. I am coming to Arkansas and I mean to advise every other man and woman who wants to go to a better country to come to Arkansas.

As a State you have good laws; the best school law, the best whiskey law, the best Sabbath law of our whole Southern country. Then I believe you hoosiers enjoy religion better than most people. I reckon this is owing to the liver, however, more than the heart. I know our bodies have much to do with our souls. A man may have much religion and not enjoy it, just as he may have much money and not enjoy it; some people make themselves slaves taking care of their money; so some make themselves miserable taking care of their religion. I love a religion that takes care of me, saves me, but to enjoy this, pure air and water with wholesome food is a necessity and this you can have in Ark. I am coming back home.

Yours truly,

D. D. WARLICK.

Emporia, Florida, Oct. 23.

The very general disuse of the custom of family prayer is one of the most distressing signs of the times. There are thousands and thousands of professedly Christian homes in which God is never recognized. The days come and go, and even the blessed Sabbaths pass by, without the slightest trace of worship. A very sad state of affairs! Family religion cannot subsist without prayer. We call upon all parents who read these lines to reflect whether they have not been remiss in their duty to God and their children. Under every roof let an altar be reared, and the morning and evening sacrifice be placed upon it. Let the word of God be read, and holy songs be sung, and fervent thanksgivings and supplications be offered up. So shall our homes grow sweet and holy, every one an habitation for the Lord of hosts.—Nashville Advocate.

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

BENNETT & THORNBURGH.

ARKANSAS METHODIST.

THURSDAY, NOV. 2, 1893.

OFFSET TO NICHOLS.

DEAR DR. BENNETT:—Just a line or two as an offset to the Nichols article on "Holiness."

We have had a glorious revival here at the State Line Church of the grand old Wesleyan and Scriptural doctrine and experience of entire sanctification as a second work of grace, subsequent to regeneration and received instantaneously by faith. Hallelujah for ever, amen.

The people are waking up and they are also reading up. I have twenty men in my Church who could confront Nichols with the Standards of Methodism and spike his guns; yes, the holiness movement has come to stay. Over seventy gloriously sanctified (the second-blessing), over thirty converted, my official board all "holiness men" and the majority of the members going that way—glory to God!

Two or three pulpits opened fire (of course) but we announced a Bible reading, took God's word and swept the docks, hallelujah!

I am drilling the Church on the Standards. Keep them on my pulpit. The tide has turned and the people are going back to the old paths. Farewell, Boland!

Holiness papers, phamphlets and songs are flying round everywhere, and God is stirring Texarkana. I am glad to see this day and the "backward movement" of our people to the old paths. How Wesley, Fletcher, Carvosso, Thomas Walsh, Asbury, Lovick Pierce, must rejoice as they hear that the Zinzendorfian craze has got a death-blow and old time Wesleyanism is on top. Hallelujah to God and the Lamb! Shake, Bro. Nichols, and come again.

Yours saved and sanctified,

JOSEPH JAMISON, Pastor.

Texarkana, Oct. 24.

SOME ECCLESIASTICAL DONT'S.

1. Don't study without prayer.
2. Don't pray without study.
3. Don't tell all you know in one sermon.
4. Don't mistake length for profundity nor brevity for wit.
5. Don't offer to other people manna which you have not tasted yourself.
6. Don't preach a mutilated Bible, sugar-coat the truth or administer homœopathic dilutions of orthodoxy. The pulpits that are losing their grip on the people are the pulpits that are losing their grip on the old gospel. The preachers who are securing the best audiences, the world over, are those who habitually present the old gospel in its integrity and simplicity.
7. Don't preach science, not even the science of theology. Your pulpit is not a lecture platform, nor your church a class-room.
8. Don't be ambitious to be considered a "big gun." Better be a well loaded rifle. The "swamp angel" in the last war was a failure. It proposed to do great things, but after a while they found it was cracked and were afraid to use it lest it blow up. So while men of real effectiveness are doing their work well, and making no fuss about it, we have a few "big guns," half cracked with conceit about themselves, but unfortunately liable to blow up just when they are wanted for important service. Most "big guns" are smoothe bores. Don't be a "big gun."
9. Don't make up your mind that you will be, at whatever cost, a "popular preacher." The formula for making a "popular preacher" involves these three ingredients: One-third voice and personal "presence," one-third sensational selection of topics, and one-third heresy. The proportion of ingredients varies somewhat in special cases, a little extra allowance for heresy, for example, serving to offset trifling deficiencies in personal appearance; but in general the proportions must be blended about as we have indicated. Don't be "popular" at the price.
10. Don't indulge the slightest impression that there is any substitute for thorough-going, ardent, sincere earnestness. A distinguished lawyer once said to Dr. Cuyler, "If I had a student in my office who was not more in earnest to win his first ten dollar suit before a justice of the peace than some ministers seem to be in trying to save souls, I would kick such a student out of my office." Don't fail to be in dead earnest.
11. Don't use a pompous style in prayer. Let your sentences be simple and your words plain. Let them as far as possible express wants likely to be felt by your congregation. Remember that you not only pray for your hearers, but on their behalf and in their name. You are, for the time being, their mouthpiece. Don't use a style of prayer in which they cannot join.
12. Don't neglect most careful preparation for the devotional exercises of worship. Preparation mental and spiritual for leading the devotional service is quite as important as preparation for preaching. Preaching would be far more effective than it is if more life and power were put into the praying and singing.
13. Don't forget that long and formal prayers are not conducive to the ends of worship. Brevity, warmth, directness, simplicity in thought and language will find response in the hearts of the people. The spirit and impression of the devotional part of the service will gauge the interest and effect of the sermon. Properly conducted it is the best preparation for seed sowing.
14. Don't let your notices mar the effect of your preaching. Give them out distinctly and in as few words as practicable. Limit them to your own church and its work. Don't be a vender of nostrums.
15. Don't in exchanging, read announcements without making sure that they are new. An old New England preacher read a request for prayer from a man who had lost his wife. It was a year old or more. And while he was praying for the widower the widower was present listening with a new wife by his side!
16. Don't be cold and formal in manner. Put heart into your preaching. "To me," said Longfellow, "a sermon is no sermon in which I cannot hear the heart beat." Most people feel in the same way.
17. Don't be dull and uninteresting. Don't let your congregation go to sleep. Keep them awake at all hazards. You can neither save nor help a soul when it is asleep. As a last resort you might wake the sleepers by some such method as that used by a certain Scotch minister when, on a warm day, he saw many of the people nodding and drowsing in their pews. Resolving to meet the difficulty in some way he suddenly introduced into his sermon the word "hyperbolical." Then pausing he said, "Now, my friends, some of you may not understand this word 'hyperbolical'—I'll explain. Suppose that I were to say that this congregation were all asleep in this church at this present time, I would be speaking hyperbolically; because (looking around) I don't believe that more than half of you are sleeping." The effect was instantaneous. Those who were nodding recovered themselves and nudged their sleeping neighbors, and the preacher had the best of attention to the close of the service. Try it if you must.
18. Don't torture people with prolixity and verboseness of illustration. A minister noted for this fault was once preaching to the inmates of a lunatic asylum. In one of his illustrations he painted the scene of a man condemned to be hung, but reprieved under the gallows. He went on to describe the gathering of the crowd, the bringing out of the prisoner, his remarks under the gallows, the appearance of the executioner, the adjustment of the halter, the preparation to let fall the platform, and just then the appearance in the distance of the dust-covered courier, the jaded horses, the waving handkerchief, the commotion in the crowd. At this thrilling point, when every one was listening in breathless silence for the climax, the doctor became painfully prolix. One of the lunatics, who could endure the torture no longer, arose in the congregation and shouted, "Hurry, doctor; for God's sake, hurry! They'll hang the man before we get there!" Don't forget that oratory abhors lengthiness.
19. Don't fail, as the principal thing, to exalt the cross of Jesus Christ. It is the one great attraction. "I, if I be lifted up, will draw all men unto me."
20. Finally, don't be an evangelist without a message, a preacher without a doctrine, a pastor without devotion, or a bishop without watchfulness. And you will not be a servant without reward.—Rev. G. B. F. Hallock in October Treasury.

PAY ALL CLAIMS.

[As we have done for years we publish Judge A. D. Bright's annual letter to the preachers of the Memphis Conference—good reading for preachers and laymen in any Conference. EDITOR.]

DEAR BROTHER:—Our Annual Conference session is approaching, and I write you to urge that you see that all the collections ordered by our Conference are raised in full. See to it that your charge pays in full this year. Let this be a year of "paid in full" with all the charges in our Conference. We are making an advance movement in Foreign Missions and Church Extension. A number of new missionaries are being called for, but lack of funds is hindering us from putting them in the field. The General Board is sadly in need of funds. See that your charge responds liberally to this call of the Church. The Church Extension Board is calling for more funds—new churches are springing up all over our connection; this cry should be heeded. Also see that our Domestic Mission fund is full, also Bishops' fund. Now, as to assessment for the salaries of the Presiding Elders and Preachers in Charge, I appeal to the laity—*i. e.*, the Church—to pay in full. Do, brethren, pay your pastors in full; let no charge fall behind on this. Our pastors have served us and the Church faithfully; they are poor and needy; they have done their duty, let us do our duty. The Lord has blessed the Church with many gracious revivals; let us, if you please, dear brethren, pay our pastors in full. I appeal to the laity to attend to this duty faithfully. Keep your promise.

Now, as to that sacred fund that lies so near our hearts—the fund for the support of the "widows and orphans and worn-out preachers"—what shall I say? Is it necessary for me to say anything? Can any one fail in his or her duty to them? They cry unto us for help; they are poor, and many of them helpless, will you not respond liberally? They are our poor; yes, they are God's poor. Will not every pastor raise this fund in full? Do, brethren, help these poor claimants; give liberally, and the Lord will bless. Let each pastor report at Conference, "All claims paid in full." May God help you and bless you and your charge.

Brethren, we must maintain our record. Paid in excess on Conference Claimants' Fund, has been our report for the last five years. Let us report this year, all paid in full. God bless you. Read this to your charge. Yours Fraternally,

A. D. BRIGHT,
Ch. F. B. Fi., Memphis Conf.
Brownsville, Tenn., Oct. 18.

APOSTOLICAL SUCCESSION.

The subject of "Apostolic Succession" is ably discussed in an article in the last issue of the London Quarterly Review. The writer shows great familiarity with the literature of the subject, and points out the weakness of the Anglican assumptions clearly, but with moderation. We may briefly advert to some of the facts which disprove the truth of this dogma. First of all, whatever may be said in favor of the episcopal form of government, or a regularly appointed succession of ministers in the Church, there is no Scriptural authority for the theory that the imposition of the hands of a bishop, in the Episcopalian sense, is essential to make a man a minister, and that there can be no Church without such ministers. If the Church of Rome was corrupt in doctrine, and many of its popes and bishops wicked and profane, how can we believe that such men were God's only authorized agents to perpetuate the Christian ministry?

No ingenuity of special pleading can show that the Church of England of the Reformation was not a succession from the Church of Rome. Before the Reformation, the Church of England was under the control of the Pope, and a part of the Catholic Church in the same sense that the Churches in France, Italy and Spain were. A Church that was different in doctrine, polity, ritual and headship could not be the same Church. That is the judgment of the Church of Rome, whose "orders" the Anglicans recognize. Why was it no schism for the Church of England to secede from Rome, but a grievous schism for any to withdraw from the Church of England? The Church succeeding the Reformation is characterized by High Church writers as irregular, and a sad departure from the Catholic faith. Yet it is the Church from which the Anglican Church today claims to have derived its "orders." It is an attested fact that the Church of the Reformation did not, either in theory or practice, hold or teach the dogma of episcopal succession. Ministers who had only Presbyterian ordination were recognized and held benefices in the English Church; and Hooker and other eminent theologians admitted that episcopacy was not essential to a Church. How could a Church that did not believe in succession, in the Anglican sense, guard and perpetate it?

Some of the positions taken in our time by Anglicans are peculiarly inconsistent. The modern prosperity of the Anglican Church is cited as a proof that, in this Reformation period, when there were such grave irregularities and Protestant departures from the Catholic religion, God must have guarded the succession to the ministry. But strangely enough those who use this argument think that a similar argument used by non Episcopalians has no force. By this theory Episcopal ordination counts for more than sound doctrine, godly living and spiritual power. Another curious argument is, that if we reject this dogma we reject something that rests on the same proof as the inspiration and authority of the Holy Scriptures! One needs to remind such people that assertion proves nothing. The writer of the article in the London Quarterly Review forcibly says: "If Anglicanism chooses to retain the Apostolical Succession, as conducted by mere physical channels; if the virtue consisted in the simple touch of the hand of an unbeliever (as ritualists represent the bishops of the Reformation to have been), upon the head of an unbeliever, their sacraments, too, must act by the same method. On these principles faith and spiritual life, the submission of the will to God, the humble readiness to accept divine grace, must be relegated to a secondary position, and the Christian religion become a vast system of materialistic magic.—Christian Guardian.

It is reported that there is a man in Cincinnati employed by a minister to wander about the town and report to him queer incidents that he may find. These are then weaved into the preacher's sermon. He is able to speak of surprising phases of life, and his congregation wonder how he gets time to do so much. If a minister will study the Word of God, his own heart and the people he meets, read human history and the public press, and faithfully performs his pastoral work among all classes, he will find more than he needs to weave into his sermon. If he has a morbid love of the things he professes to examine in order that he "may preach against them," or loves to make a sensation for sensation's sake, he is not of a high moral grade. His preaching may attract crowds, but neither by holy living nor readiness to make sacrifices for the cause of God will they show strength of moral conviction or depth of piety.—N. Y. Advocate.

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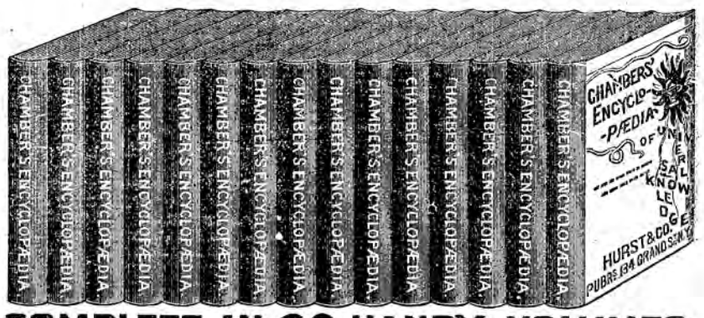

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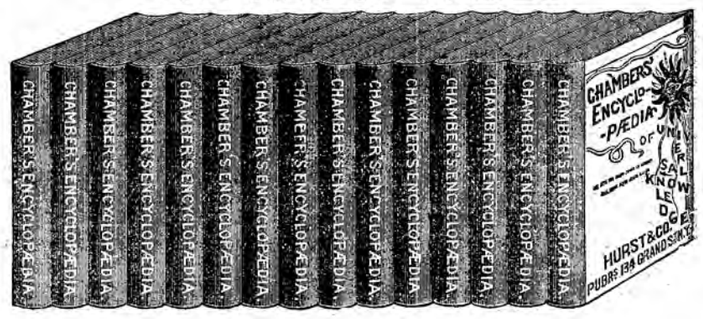

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WOMAN'S MISSIONARY SOCIETY

SO LONG TO WAIT.

In the far-away country of Brazil, South America, so vast, and yet so little known, a missionary teacher and her young companion were, one lovely Sabbath evening, engaged in making visits to the poor and afflicted in the suburbs of a large and populous city.

Just as the sun was setting behind the western mountains, they entered a grassy lane and began to walk slowly along it, all the time planning how to reach the homes of the miserable people around them—how to carry them the precious Bread of Life for which so many were starving, dying!

Pausing in front of a squalid-looking hut of mud and bamboo, the missionary said: "Isabel, somehow I feel impressed to enter here."

"O no," quickly replied her young companion, "you will bring the wrath of the priests upon us if you do, and they will surely persecute us. There is an old woman living there who is one hundred years old. She is not expected to live long. She has been visited daily by the priests. O no; do not go in there! They will surely do something dreadful to us if we do!"

But despite this entreaty the missionary determined to enter. She felt it was her duty. So, calming the fears of the young girl, she knocked at the door of the hut.

They were invited to enter. A miserable place it was, with mud walls and dirt floor. Words would fail to describe the extreme poverty that met their gaze. Upon a narrow couch fastened to the wall lay a frail, shrunken, emaciated creature. There was little else of her left save skin and bones.

Permission was given the missionary to read and sing. Before the first song, "The Love of God Who Can Tell," was ended, the emaciated form had struggled to a sitting posture, the eyes shining with a glow of eagerness and newly enkindled interest, while the lips faltered: "O surely God has sent you! I never heard of anything like that before, never! never! Who are you?"

The missionary answered the question, and then in a few simple, heartfelt words told the story—the old, old story, yet ever new—the wonderful story of redeeming love; singing again and again, at the woman's request, sweet songs that carried it more and more forcefully home to the heart.

In vain they essayed to go. She pleaded with them again and again.

When finally they told her they *must* go; that it was impossible to stay a moment longer, she asked piteously: "*When* will you come again?"

"Not until next Sunday," replied the missionary.

Next Sunday! One week! one whole week? Not until then? O that is so long to wait! so long, so long to wait!"

Her eyes burned as though with a flame of fire, her lips were dry and quivering, her clasped hands piteously outstreched.

"We will try to come tomorrow evening," was the promise then given.

At the appointed time the missionary and her young companion were there, but the door of the hut was closed. They knocked again and again, but obtained no response. Then they turned sorrowfully away to pray.

Another visit was made in a few days. This time they were ordered away and informed that the woman had been moved by the priests beyond their reach.

"O, if the voice of that dreadful wail, "So long to wait! so long to wait!" could only have reached the ears and penetrated the hearts of the women and children of our work, gathering force and pathos and intensity, as emphasized by a century of waiting, how quickly it would have aroused them to pity, then to action!

O young workers, how great is the call! how urgent the need! "The King's business requires haste," many —O so many of you—are sitting down at ease. You say "Tomorrow, next day, next week, may be next month I will do something," Do it now! O hear that wailing cry: "So long to wait! so long to wait!" Think how long already hundreds, thousands—nay, millions—of them have waited.

Haste, O haste! Send the gospel message today, now, over the seas to those who have waited so long!—Mrs. E. E. Brelsford in Little Workers.

A Home Thrust.

A story is told of an old Fijian chief, and an English ear!—an infidel —who visited the Islands.

The Englishman said to the chief: "You are a great chief and it is really a pity that you have been so foolish as to listen to the missionaries, who only want to get rich among you. No one now-a days would believe anymore in that old book called the Bible; neither do men listen to the story about Jesus Christ; people know better now, and I am only sorry for you that you are so foolish."

When he said that, the old chief's eye flashed, and he said:

"Do you see that great stone over there? On that stone we mashed the heads of our victims to death. Do you see that native oven over yonder? In that oven we roasted the human bodies for our great feasts. Now, you! you! If it had not been for these good missionaries, for that old book, and the great love of Jesus Christ, which has changed us from savages into God's children, you would never leave this spot.

"You have to thank God for the Gospel, as otherwise you would be killed and roasted in yonder oven and we would feast on your body in no time."—The Chronicle.

Scrofula, whether hereditary or acquired, is thoroughly expelled from the blood by Hood's Sarsaparilla, the great blood purifier.

Evangelized Islands.

Hawaii was pagan in 1820, and Christian in 1870. 17,000 were baptized by the veteran missionary, Dr. Titus Coan,—5,000 of them in one year, and 1,700 in one day. Three hundred and fifty islands of the sea have been evangelized; a half million communicants have been added to the visible Church, and the expense during a century has not exceeded ten million dollars. Men put more into a one-horse railroad; sink it into a well, and then say that missions do not pay.—North and West.

A CHILD ENJOYS

The pleasant flavor, gentle action and soothing effects of Syrup of Figs, when in need of a laxative, and if the father or mother be costive or bilious, the most gratifying results follow its use; so that it is the best family remedy known, and every family should have a bottle on hand.

GROWTH OF ADVERTISING.

THE PUBLISHER AND THE ADVERTISER SHARE THE HARVEST.

How Advertising is Done by a Large Concern—Distributing Advertising Matter in Every Quarter of the Globe—Newspapers the Best Medium for Distribution.

One of the most interesting phases of the growth of business in this country has been the development of advertising. Persons who have watched the newspapers, magazines and other publications for the last twenty years must have noticed with some degree of curiosity the change that has been going on in their appearance and wondered at the increased size of the periodicals themselves, together with the increased proportion of advertising to reading matter. It seems to the average reader that there cannot be a proportionate return to the advertiser to pay him for all this extra expense in advertising, and still it may be said with every degree of confidence that advertising in this country is still in its infancy. The growth of newspapers, magazines and all publications has been the direct result of advertising. The advertising department is the backbone of the newspaper, and at the same time the advertising of any article of merit controls to a large extent its sale; consequently the publisher and the advertiser meet on friendly ground, each helping the other to success.

Twenty years ago it was considered quite a big undertaking for an advertiser to contract for $50,000 worth of space in the newspapers of the country, whereas today there are a number of concerns which spend anywhere from $300,000 to $600,000 a year in advertising in this country alone. It must be understood at the outset of this article that no claim is made for the success of advertising unless the article advertised possesses superlative merit. It is true that successes have been made by men who simply impose upon the credulity of readers of newspapers, but their successes have been short-lived, for it is the same in advertising as in every branch of business—it does not take the public long to appreciate the worthlessness of any article advertised and refuse to buy it. In selling an article of merit, however, legitimate advertising paves the way for a ready success, and newspaper advertising is unquestionably the best method to employ. The newspapers are the best means for distribution of advertising matter, costing less in proportion to the number of people reached and causing the least trouble. Still there are other methods for distribution which are very effective.

It is only necessary to refer to the history of one concern to show the value, as well as good business judgment, of making known to the public any article of merit through the medium of legitimate advertising. In 1876 there was organized the firm of Scott & Bowne in New York city. The members of the firm—Messrs. Alfred B. Scott and Samuel W. Bowne —had for three years prior to that time been experimenting with cod-liver oil and had succeeded in making an emulsion which came up to the standard fixed by physicians. Cod-liver oil had been recognized by the medical world for years as the most nourishing of foods and the possessor of unusual remedial properties. It is a well known fact that physicians had prescribed plain oil for years in cases where there was a wasting away of strength, such as Consumption, Coughs and Colds, Scrofula, Anæmia, Loss of Flesh and Blood Diseases. It was also prescribed for Weak Mothers and Children where food did not seem to nourish them properly. The objections to it, however, were that it was nauseating to the taste and taxed the digestive organs of the body, in getting rid of it. The plain oil was so difficult of assimilation that even if the stomach could retain it the digestive organs were taxed in dealing with it. When Scott's Emulsion made its appearance, however, cod-liver oil became practicable as both food and medicine, and by the year 1880 Scott's Emulsion was fully established among the medical profession. There was no effort made to conceal the formula or method of its manufacture, as Messrs. Scott and Bowne were very anxious to co-operate with physicians and improve their emulsion in every way possible. It may be said for the purpose of explanation that an emulsion of cod-liver oil means simply the breaking up of the oil into tiny particles so that the oil may readily be assimilated. The great difficulty is in making an emulsion wherein the oil will not separate from the other ingredients, thus going back to its old form, and in preserving the strength of the oil by making an emulsion contain a large per cent of it.

Messrs. Scott & Bowne believed in advertising their preparation from the start, the same as they have always believed in elevating its standard to the highest degree of perfection possible. Not having much money, their advertising during the first few years of their business was necessarily small, but in about the year 1882 they began branching out in newspapers all over this country. In 1880 they had established a factory in Belleville, Canada, and about the same time that they began their extensive newspaper advertising in this country they started a factory in London. The newspaper advertising brought almost immediate returns and enabled them to extend their business further. In 1884 they opened factories at Barcelona, Spain, and Oporto, Portugal. In 1885 a factory was started at Milan, Italy, and in 1890 the concern went into Paris, France. In the meantime, however, they had introduced their preparation into South America, Central America, Mexico and the West Indies. Wherever they went they introduced their unique trademark of a Norwegian fisherman carrying a big cod-fish on his back into the newspapers, together with other advertising matter, and they also distributed cards, circulars, books and calendars free.

Several years ago the firm bought property fronting on Pearl and Rose streets, New York city, and last Spring there was completed the new Scott & Bowne building which is now the home of Scott's Emulsion. This building is twelve stories high and is the most perfectly equipped building of its kind in the world. On the second floor of the building a large space is set apart for the advertising department, where a force of men is kept busy with the making of contracts in about every country of the world, in preparing advertising literature to be sent all over the world from New York, and in checking newspapers to see that contracts are carried out. To show the vast extent of this advertising department it is only necessary to say that the department in the home office at New York controls the advertising of Scott's Emulsion in the following countries: Canada, United States, Salvador, Honduras, United States of Columbia, Bolivia, Gautemaula, Ecuador, Venezuela, Mexico, Argentine Republic, Costa Rica, Nicaragua, Chili, Peru, Brazil, Uruguay, Paraguay, West Indies, Great Britain, France, Belgium, Holland, Switzerland, Portugal, Spain, Italy, Turkey, Malta, Egypt, Palestine, South Africa, India, Japan, China, and the Australian Colonies including New Zealand.

Prior to this Fall it was the policy of Scott & Bowne to place all their United States advertising through an advertising agency in New York City, but the advertising department has grown to such proportions that it became advisable to handle the United States advertising the same as foreign countries—that is, from the home office. In several countries there are still advertising agencies employed to a certain extent, but the growth of the business necessitates a centralization of work under the one head of the advertising department in New York, which is personally superintended by Mr. Scott himself, although Mr. Scott delegates the details, such as the making of contracts, etc., to his subordinates.

Mr. Bowne attends to the financial part of this great business, and thus the responsibility is divided evenly between the members of the concern.

The purest and best medicinal cod-liver oil in the world is made in Norway, and it has been to an extent through the influence of Scott & Bowne that the standard of its manufacture has been elevated in that country. Scott & Bowne consume a large percentage of all the first-grade medicinal Norway cod-liver oil. They import it themselves to their various factories and are continually making improvements in their emulsion. Experiments are constantly made with the oil, and it is no injustice to others to say that in its degree of perfection Scott's Emulsion stands head and shoulders above all other forms of cod-liver oil.

Such has been the growth of Scott's Emulsion, and this is only one instance of the development of the legitimate advertising of an article of merit. Physicians and the public generally have found by years of experience with Scott's Emulsion that it has great merit, being much more effective than plain oil in the cure of Wasting Diseases, such as Consumption, Scrofula, Anæmia, Lung and Throat Troubles, Loss of Flesh and Wasting away of Children, and this accounts largely for its sale all over the world in the countries wherein it is advertised. There are many other similar cases, and no one is better fitted to testify to the truth of this article than publishers themselves, who have reaped their share of the harvest.

If the Baby is Cutting Teeth,

Mrs. Winslow's Soothing Syrup has been used for over Fifty Years by Millions of Mothers for their Children while Teething, with Perfect Success. It soothes the child, softens the gums, allays all pain; cures wind colic, and is the best remedy for diarrhœa. Sold by druggists in every part of the world. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind. Twenty-five cents a bottle.

"I CAN heartily say to any young man who is wanting good employment, work for Johnson & Co., follow their instructions and you will succeed." So writes and agent of B. F. Johnson & Co., Richmond, Va., and that's the way all their men talk.

FORT SMITH DISTRICT.
Special Round.

Fort Smith C't at Spring Hill, Nov. 15 at 11 a. m.; Mansfield C't at Mansfield, Nov. 16 at 11 a. m.; Huntington and Mansfield at Huntington, Nov. 17 at 2 p. m.; Greenwood C't at Greenwood, Nov. 17 at 7 p. m.; Charleston C't at Charleston, Nov. 18 at 2. p. m.; Central Nov. 20 at 11 a. m.; First Church Nov. 20 11:30 a. m.; both at the Preacher's Office, First Church.

I hope every steward will be on hand, ready to report assessments paid in full. GEO. W. HILL, P. E.

Hall's Hair Renewer contains the natural food and color-matter for the hair, and medical herbs for the scalp, curing grayness, baldness, dandruff, and scalp sores.

ATLAS ENGINES, BOILERS, SAW MILLS, COTTON PRESSES, SHAFTING, PULLEYS,
Belting, Machinery of All Kinds.
C. E. ROSENBAUM, 2nd St., Between Main and Louisiana Little Rock, Ark.

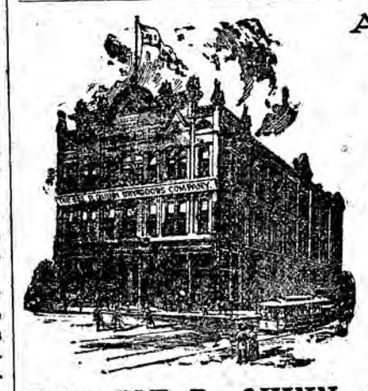
W. H. SCHAEFFER & CO.,
Successors to BEAL & FLETCHER,
WHOLESALE AND RETAIL GROCERS
409 Main Street.
Goods Sold as Low as the Lowest. Give us a Trial

ENGSTROUM & FRASER,
DRAPERS AND TAILORS
121 West Markham St. Under Capital Hotel.
Little Rock, Arkansas.
Merchant Tailors' Exchange.

G. H. STRATMAN & SON,
—DEALERS IN—
Ladies' and Gent's Fine Foot Wear.
207 Main St., : : Little Rock, Ark.
☞Prompt attention given to all Mail Orders.

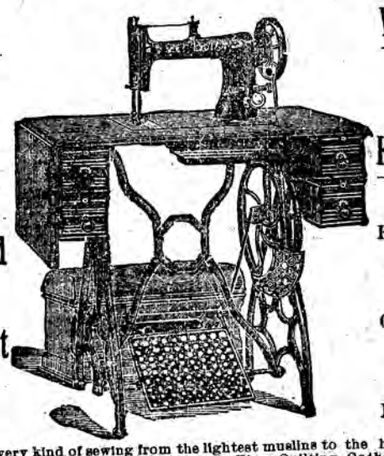
J. P. WEBB, Pres. T. W. WILSON, V. P.
GEO. B. ALLIS, Secretary.
Wilson & Webb Stationery Co.
NEWSPAPERS AND MAGAZINES,
School Books and School Supplies,
Tablets, Fine Papetries, Copying Presses and Blotting Baths, Hymn and Song Books,
—AND ALL—
Articles of the Stationery Trade.
Orders receive prompt Attention.

BLACKSMITH COAL.
PITTSBURG, BLOSBURG AND PEIDEMONT
Foundry Coke.
CONNELSVILLE AND POCAHONTAS
COAL TAR,
By the Barrel or Gallon.
We keep a good supply on hand and can fill all orders promptly. Write for prices.
MERCHANT'S TRANSFER CO.,
Little Rock, Arkansas.



ARE YOU IN NEED
—OF—
DRY GOODS,
—READY MADE—
Clothing,
CLOAKS OR SHOES?
If So, Write to
THE JOE P. QUINN DRY GOODS COMPANY
LITTLE ROCK, ARK.,
For samples and prices. Goods sent any place in the State when orders amount to $10 or more.

THE NEW METHODIST
SEWING MACHINE!
IMPROVED HIGH ARM PERFECTED
Highly Finished
Does Perfect Work.



WARRANTED FOR FIVE YEARS
Every Machine Guaranteed to Give Satisfaction, or Money Refunded.

It is adapted to every kind of sewing from the lightest muslins to the heaviest cloths, and a wide range of work, Hemming, Braiding, Tucking, Ruffling, Quilting, Gathering, &c.

A full set of attachments go with every machine. The simplicity of the automatic tension sewing from No. 40 to 100 thread without altering, recommends it not only to every beginner, but to all. An automatic bobbin winder, run independent of the machine, winds a bobbin as regular and as hard as any spool of thread, thus making it carry so much more thread than the ordinary wound bobbin. A touch upon a lever lengthens and shortens the stitch at will while the machine is sewing.

It is built on entire new and improved principles and is far in advance of the regular sewing machines now on the market. Each machine is in perfect working order when shipped, and is accompanied with printed instructions and a complete set of tools. Also a five years warranty. If it does not prove perfect or as represented, ship it back and we will refund your money.

Every machine will be shipped by freight unless otherwise directed, and we are prepared to fill orders promptly. Be careful to give your shipping address very plainly, as well as your postoffice address.

PRICES:

Style 3, Agents' Price $35.00; Our Price, only $21.00. Style 4, Agents Price, $40.00; Our Price, only $22.50. Style 5, Agents' Price $45.00; Our Price, only $24.50

ARKANSAS METHODIST.

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

GEORGE THORNBURGH, Business Manager

THURSDAY, NOV. 2, 1893.

Much needful work may with diligence be well done in the short time yet remaining before Conference.

At Dardanelle and Forrest City the Epworth League agreed to raise for the pastor $100 of his Conference assessments. Brother Pastor, ask the co-operation of your Epworth League in raising benevolent collections and circulating religious literature.

Last week we stated the aggregate number of members exclusive of local and traveling preachers in our three Conferences for the year 1892. Given separately they were: in the Arkansas Conference 23,683; in the Little Rock 29,024; and in the White River 21,818; total, 74,525.

Bishop O. P. Fitzgerald says: "The weekly family religious newspaper is, next to the ministry, the most efficient agent in the work of evangelization in modern times." Do you believe his declaration, Brother Pastor? If so, have you impressed that belief on your members by your words and work for the Nashville Christian Advocate and your Conference organ?

The importance of the subject justifies us in again asking pastors having Epworth Leagues to report statistics of the same at our approaching Conferences, as requested last week by Rev. J. R. Moore, who is President of the Epworth League Conference of Arkansas. And we hope duplicate reports will be mailed to him at Pine Bluff by Nov. 10 to 15, that he may give in our issue of Nov. 23 a summary of the Epworth League statistics for each of our three Conferences. Brethren, attend to this promptly; the time is short. See form for report on first page of our last issue.

In behalf of THE ARKANSAS METHODIST we visited last Fall a growing county town of more than 2,000 population. Getting a list of names representing nearly thirty homes not reached by this paper, we secured in a few hours 20 new subscribers, about half as many as we already had at that office. Eight months later we visited the same town, and on comparing our list of subscribers with the pastor's roll of members we found outside of the families taking this paper the names of 64 persons, many of them recent accessions to our Church. With the pastor's aid in a canvass of about three hours we saw nearly half of the 64 persons mentioned and secured 24 new subscribers. But why relate this? For one reason only—simply to indicate, that in most pastoral charges many new subscribers can by diligent efforts be secured for the Conference paper.

Under the law of our Church it is the duty of the Joint Board of Finance "to receive all moneys collected as Conference collections or otherwise, and distribute the same to the superannuated preachers, and the widows and orphans of deceased members of the Conference, according to their best judgment of their several necessities." The information asked by Rev. T. D. Scott on page 5 is really needed by every Joint Board before they can advisedly make proper distribution of the money collected for the Conference claimants "according to their several necessities." An unfair distribution through lack of information is unjust to the claimants and may be prejudicial to their cause, if erroneously attributed to intentional partiality on the part of the Joint Board. The needed information should be promptly furnished in each case. The Joint Board in the White River Conference two years ago made appropriation for a venerable widow, who several months before had joined her veteran companion in the celestial home! In that case the Board acted without any information.

In this State the anti-license movement on non-partisan lines has received its strongest support from the ministers and members of evangelical Churches. In our own Church, of which we can speak more advisedly, it may be truly said her ministers have been pronounced and generally active in their uncompromising opposition to license of the liquor traffic. Where our observation has been most extensive the petitions under the Three-Mile law generally covered territory having its center at a church belonging to our people, who utterly ignored the convenient charge of "mixing politics and religion". Entirely free as a Church from any political alliance whatever, her preachers and members have wisely directed their guns—not at the moon nor at an angle of 45 degrees but—at the abolition of license as the surest and speediest way to the suppression of the accursed traffic in intoxicating liquors. As Christian and patriotic citizens they heartily enlisted in the great reform movement against vice and crime, believing they were acceptably honoring God and serving wisely their country. And the wisdom of their course has been clearly approved in its efficiency for the largest good to the greatest number in the shortest time; but as "eternal vigilance is the price of liberty", the advocates of prohibition must keep strong the righteous public sentiment against license.

A PAINFUL LESSON.

In a brief editorial in the Nashville Advocate last week Rev. Dr. Hoss stressed the important 'lesson of a manly independence in self-support, wherever it is at all a possibility, as the only wise and proper policy for a Church to adopt.' He said correctly and forcefully the poverty of our Church at the close of the Civil War was extreme, with no rational prospect of speedy improvement, but the majority of our people ignored the then common argument for reunion with the M. E. Church in order to secure necessary means—maintaining it is possible for ministers of the gospel to subsist and labor wherever their flocks can do so.' Thus preparing his way Dr. Hoss closed with this paragraph:

We express it as our deliberate conviction, that the Methodist Episcopal Church has destroyed what little life ever existed in its white Conferences throughout the South by stuffing them with missionary appropriations. It is not an infrequent thing, we are informed, for the presiding Bishops to lecture them for their inefficiency, and to assure them that if they continue to show no signs of improvement that appropriations will be withdrawn. That is a thing which no Bishop among us would venture to do. Much as we respect the occupants of the Episcopal office, we are not ready to submit to paternal or personal government. But to return to our point, we insist that self-support, wherever it is at all a possibility, is the only wise and proper policy for a Church to adopt. The Christian man or company of Christian men that are willing to be coddled and petted are also in a fair way to lose every virile and manly grace of character."

Now it is our candid opinion, that neither the inefficiency of the preachers nor the little life in the white Conferences of the M. E. Church throughout the South, is due alone nor chiefly to being partially supported—not "stuffed"—"with missionary appropriations" coming almost wholly from the North. We are most thoroughly convinced, that laying aside all sectional prejudice, Southern white people generally fail to see any real need or just reason for two Methodist Churches, substantially one in doctrine and polity, to be occupying the same territory and causing in some communities unfriendly rivalry in the struggle for existence; and, hence of the two the M. E. Church is quite naturally and we think justly regarded as the intruding occupant. And this opinion usually held by Southern white people is shared by many laymen and even some preachers of the M. E. Church coming from the North into the South, after they have fully learned the actual needs of the people and duly considered all the environments.

Here we may remark incidentally, that we believe the aggressive movement of our Church in the Northwest has been and will be seriously checkmated by similar conditions existing there—partly from sectional prejudice against it but chiefly from the popular conviction, that our Church is intruding, when it is not really needed, into territory already occupied by another Church having practically the same doctrine and government. For these reasons, and not because *they* were "stuffed with missionary appropriations," some of our preachers, previously known to be good, true and efficient in the South, have lamented their almost fruitless ministry after years of diligent labor in the Northwest. And if the Lord is not leading our Church into that region, many of our preachers there may still lament their inefficiency, and later we must face the solemn responsibility of sending men and expending money where we receive not satisfactory tokens of approval by our Lord.

In such unwise direction of men and wasteful expenditure of money our brethren of the M. E. Church in the South are learning a painful lesson, and many of them have the moral courage to advocate a different policy in reference to their white work in the South. The labors of worthy and efficient preachers have been unfruitful, not because they were 'stuffed with missionary appropriations,' but chiefly because they have not been able to impress the white people generally of any actual need of the M. E. Church for the white people of the South. During the twenty years past the M. E. Church has expended many millions of dollars in helping to support its white preachers and on church-building in the South, and we suppose it is numerically weaker now in white members than it was ten years ago. In this State alone we suppose the total amount of missionary appropriations for its "white work" will exceed $100,000, but we believe its number of white members now is not as large as it was five years ago. The same is probably true of other white Conferences of the M. E. Church in the South. In conclusion, we republish here part of the speech of Bishop Foster at the meeting of the General Missionary Committee of the M. E. Church two years ago:

"As to white work in the South, I have believed from the first it was a mistake. I have never varied from my conviction, except in border States, where we had a constituency to begin with equal to that branch of the Christian Church to which we are so nearly related. In Texas, Missouri, West Virginia and Kentucky I have always made an exception. There is a reason why we should exist in Florida. I have even excepted a part of Tennessee. I believe in all these sections we have been doing Christian work with regard to the new work of the South. I always have to pause to still my emotions and passions before I speak. I disapprove of every atom of it in all that country. It is time for us to give ourselves to reflection about it. To consider the case without party prejudice or passion. To look at the facts just as they exist. Think for a moment of the Church which is a part of us—our sister Church, has our spirit—concerning which it would be a Christian shame for us to assume any superiority as to social position, dignity, worth and honorable labor, great and conspicuous spiritual power. A large part of this nation it has as completely and as savingly filled with power as our Church has the State of Ohio, or any other section. It would be a Christian shame for us to assume any difference or superiority in temper, spirit or character. We ought not; we can not do it. Now, in the State of Texas, you have this fact to consider. There are 150,000 Methodist people in Texas. They have able ministers and good churches in every town, hamlet and village in the State. Their gain was 12,000 conversions last year. They have four Annual Conferences. We have a beggarly representation of 1,500 white members including our Scandinavians, and a large part of these members are in those strong Churches which we think need no help. We are preparing to spend money to evangelize down there, when this great world is full of need and want; when our own land is but an atom to the continent of want existing in the world. It is a discredit to us that we are presuming to go there and spend money, which leads to the supposition that we are in competitive conflict with the Church that is doing good work in the whole State, and has as able ministers as we are, and Christians as true and loyal to God as we can claim to be, filling that land with churches, giving it all the opportunity it wants. The same is true of every State south of the border States. We have committed this great wrong against that Church and against ourselves. We have undertaken to project ourselves upon a population—neglected may be in some places, as some places are neglected in the North, and under circumstances of disadvantage, which have outlived our power. Circumstances I may justly say, which make it a question whether it has been any benefit to the white population of Alabama, Mississippi, Georgia, Louisiana, North Carolina and South Carolina to have us there. I believe, weighed in the balance of fair Christian judgment it is a just question whether we have done more harm than good."

Rev. D. J. Weems, P. E. of Morrilton District, has ordered of Bennett & Thornburgh 79 Family Bibles of the popular style, which sells so easily. Many preachers can find ready sale for these Bibles. Send for descriptive circular.

LET'S HAVE IT.

The more we think of it the more desirable it appears—we mean the Summer School or Itinerants' Normal—and after the enterprise is fairly presented to them we feel confident it will be approved by a majority of the preachers in each of our three Conferences.

We cannot imagine how the preachers attending an Institute of the kind desired can spend about fourteen daey more profitably for their personal improvement. In preparing for the session the undergraduates especially would be very helpful by stimulated to a diligent study of the books in their Course of Study. We suppose the classes for each of the four years would embrace all their respective members, who could attend from the three Conferences. Then just think of each class in separate rooms being examined in its Course of Study one hour each morning for ten days; next all four classes together in the College chapel hearing a lecture each day on certain books in the Course; then a special lecture with practical instruction in elocution and the rudiments of vocal music; next a lecture with black-board exercises on English—correct spelling, writing and arrangement—embracing Composition and Rhetoric; but chief in their Course of Study one hour each morning and afternoon devoted to a Bible Reading conducted by a competent teacher—all present having their Bibles in hand and tablets for notes of the lectures. In addition to the Course of Study examinations and lectures there could be on alternate week nights addresses by distinguished lecturers from abroad; and other nights there might be preaching at two churches by preachers in attendance. Here we stop as it was not our purpose to write or even indicate a suitable program, which can be well arranged by those to whom it will be assigned, but we want to say again, Let us have the Summer School or Itinerants' Normal, begin next June in Arkadelphia Methodist College, and then we feel assured it will be continued.

In the St. Louis Advocate last week Rev Geo. J. Warren, correcting a mistake said: "At the last session of the Missouri Conference, and before that body, I made a short statement of facts in support of a resolution offered by myself and others, in deprecation of what I considered the slowness of the Agents of the Publishing House at Nashville, Tenn. The resolution passed, perhaps upon my statement. Since Conference it has come to my knowledge, to my entire satisfaction, that the Agents were not in any way responsible for the delay and slowness of which I spoke, and by which I was much inconvenienced."

It would have been far better, if Bro. Warren had fully investigated and clearly located the responsibility "for the delay and slowness" before getting his Conference to adopt a resolution reflecting upon the Agents of our Publishing House. His card weeks after the prejudicial action of his Conference upon his statement may not fully correct the wrong impression unintentionally made.

"Don't shoot the fiddler; he's doing his best" It is said these words were printed in large letters on a placard hanging above the head of a fiddler employed to amuse the rowdy patrons of a frontier saloon. This incident was used by Rev. Dr. E. E. Hoss in respectfully asking considerate regard for the editor who is doing the best he can. Don't—don't shoot the editor, when he is doing his best.

Further, he may not keep up to a "good average" all the time; that is done by few persons in any line of mental or physical effort. For cause he sometimes falls below reasonable expectation, but occasionally rises above it; then in kindness and justice give him due credit for his best work. A good preacher free from dispepsia sometimes "makes a flash", but he expects friendly hearers to forget the "failure" and to remember pleasantly the sermons of extra quality, when the environments helped in 'springing' him to the utmost. Without these auspicious stirrings the editor must plod along week after week, it may be in prosy mood caused partly by much labor in "dressing up" carelessly written communications; or it may be, as has frequently been our case, that he is deprived of ample time and fatigued by work in traveling and canvassing for new and renewing subscribers. On one railway system we have traveled an average of 5,000 miles a year in this State, always canvassing diligently according to opportunity, and generally preaching two or more times each week. Don't—don't shoot the editor, when he is doing his best.

BE OF GOOD COMFORT.

Writing in the Cincinnati Advocate on "the opportunity of the pulpit", Rev. S. H. Hamilton, of Cedar Rapids, Mich., describes briefly and pathetically the great destitution of the poor, especially in the large cities, and says of the preacher's ministrations: Prayer, subject, text, sermon, exhortation—all should be in the line of sympathy and helpfulness. The very looks of the preacher should betoken the warmth of his love and the sympathy of his heart. If other faces are clouded, his should be sunny. If other voices are sad, his should be cheery. If the footfall of others is heavy, his should be light. He is, he must be God's evangel!

God speaks anew from out the skies, saying as of old, but with added emphasis: "Comfort ye, comfort ye my people." The message comes afresh from the Throne. It is an issuance of orders up with the times. It is a present-day gospel for present-day needs. Can any minister fail to catch the message and to sound it out to those who wait on his ministry? Not if he be true. Almost as soon look for a mother to be deaf to the wailing cry of her invalid child.

As in all the past, men are sinners, and need the salvation which the pulpit proclaims—the glorious gospel of the ever-blessed Son of God; but now, in addition to the message of salvation for the soul, there must be the announcement of infinite sympathy with, and infinite compassion for, humanity in all its conditions of want and trouble, heart-break and heartache.

It is a good time for a minister to tell some stories—the story of Elijah fed by ravens; of the unfailing meal-barrel and oil-cruise; of the five barley-loaves and two small fishes,—all of which reveal God's loving care to his own.

O minister of the new covenant, at such a time as this come from contact with the throne of God to the throne of the pulpit, with face radiant and voice ringing, to tell the people that Jesus Christ was sometimes a-hungry and a-weary; that he is full of sympathy; for "he knoweth our frame, and remembereth that we are dust."

The same Conference [West Virginia] asked that representation in the General Conference be reduced to the lowest limit, and also that here any city asked for the General Conference to be held there, and proposed to entertain it free of charge, the Committee on Location be instructed to accept such invitation.—Central Methodist.

In the last General Conference after much discussion at three different times on the plan of entertainment, the writer secured by nearly two votes to one the passage of a resolution instructing the Committee on location and entertainment to accept, if made with satisfactory assurance, an offer of ample, comfortable and gratuitous entertainment rather than make an assessment on the Church to pay the board of the delegates to the General Conference. In the city of Hot Springs had made such an offer, or perhaps any offer, as we believed it would, we feel very confident it would have had the pleasure and profit of entertaining the next General Conference; but it will go to Memphis on the offer of to board only a limited number and to provide suitable rooms for the sessions of the Conference and its committees.

After all, it is sin that curses the earth. Let us destroy the evil fruits of it in specific forms whenever and however we can. But let us remember that these fruits are borne by sin in human souls; and work away at our proper Church business—getting the upper hand of sin in men's souls. This is the great reform movement—salvation by faith in Jesus Christ. On this movement all other reforms depend. An unchristian world never saved anything, and never will. Christ in men is the hope of glory—of a bright pure, manly, happy world. Let us push the work of converting the world.—Cincinnati Advocate.

Covetousness is declared by Paul to be idolatry. What is covetousness? Wanting more. More than what? More than God wills that we should have. Covetousness, then, is scarcely more than another name for self-will, and hence we see clearly why it is well called idolatry. It is the worship of self instead of the worship of God. Self is the chief idol, it might almost be styled the only idol, of the world. It is the god which all worldlings worship. And, alas! it has some place in the hearts of many who do not count themselves worldlings. Let it be summarily turned out of the temple which has been dedicated to Christ.—Zion's Herald.

SOME NEW BOOKS.

"ECHOES FROM THE ORACLES."

This is the title of the last book from its prolific author, Rev. Dr. Joseph Cross, who was a long time prominent as a writer, educator and minister in our Church, but for many years and up to the date of his death Sept. 8 last he was a minister in the Protestant Episcopal Church. "Printed for the author" by the Publishing House of our Church this book of 323 pages in large type presents his attractive and occasionally very impressive style in nineteen discourses under the subjects: Atheistic Evolution, Covenant Token, Living Wheels, Life for a Look, Sure Foundation, Supreme Eloquence, Another Comforter, Salt and Savor, Faith Effectual, What Manner of Man, Seek My Face, Thanksgiving Thoughts, God's People Comforted, Lesson from Jesus, Help for the Worm, Prisoners of Hope, Star and Scepter, Beyond the Cloud, and Last Lingering Echoes. This book Bennett & Thornburgh will send by mail for $1.00.

"OUR BEST MOODS."

We are indebted to E. B. Treat of New York, for a copy of "Our Best Moods—Soliloquies and other Discourses" by Rev. Dr. David Gregg, successor to Rev. Dr. T. L. Cuyler in the pastorate of Lafayette Avenue Presbyterian Church, Brooklyn, N. Y. This book of 362 pages contains fourteen discourses, which were delivered in the ordinary course of the author's pulpit ministrations. In their notice of them the Publisher says; "The reader will soon discover that these are no ordinary sermons. They are the product of a mind thoroughly cultivated, charged with truth expressed in a style at once original and energetic. There is in these discourses food for the soul, pabulum for the intellect, stimulus for the life, and an uplift for the whole man." Price $1.25 by mail. Send to Bennett & Thornburgh.

"REVELATION BY CHARACTER."

We have received from Wilbur B. Ketcham, New York, a copy of "Revelation by Character, Illustrated from Old Testament Lives," by Rev. Robert Tuck, B. A.; 308 pages, price $2.00. From the Publisher's notice we copy these sentences: The plan of this work is novel and interesting. The leading idea in the studies is that every man has his own marked individuality. The author believes that a man's character is his distinguished endowment, and that is of more importance than anything that he did, or any circumstances in which he he may have been placed. The object of the author is to illustrate that God has been pleased to give many invaluable moral lessons to the human race, through the characters of the men whom he has sent forth. He writes clearly and exhibits the candid temper of the true scholar, but does not lack postiveness and conviction, taking up and discussing in a fair candid and intelligent way, which leaves little to be denied. The twenty-four chapters of the volume treat of many Bible characters, the author having selected most suggestive titles; among them we note the following: "Righteous Abel," "Meek Moses," "Self-Satisfied Solomon," "Fretful Jonah," and "Hopeful Isaiah." The various remaining titles are as suggestive as those mentioned.

AT JONESBORO.

After spending last Saturday in Memphis and going that night to Jonesboro, we were met there with a cordial welcome by that devout and generous layman, Bro. A. L. Malone. In their Christian home he and his amiable young wife made our stay with them very pleasant, and in the homes of Hon. J. C. Hawthorne and Bro. J. C. Knight we also shared elegant hospitality. Here we may say at the session of the White River Conference, Dec. 13, the preachers and their wives will be heartily welcomed and royally entertained by the good people in the growing city of Jonesboro, which will surprise many with its progress in desirable improvements and large population, nearly 4,000.

In the absence of our pastor there, Rev. M. M. Smith, under previous arrangement his pulpit was filled Sunday at 11 a. m. by Rev. — Johnson, and at night by the writer. At both services there was delightful music, led at the organ by Miss Missie Baker, a lady of rare intellectual culture, accompanied by two cornets and many good singers. The Sunday-school is prospering having an enrollment of 20 officers and teachers and 187 scholars under the superintendence of Bro. J. C. Knight, who delights and excels in his important work.

Saturday night two blocks including a number of business houses were burned, and Monday Bro. Malone was busy with his insurance agency, but kindly assisted us in getting 29 new subscribers and a number of renewals for this paper. Losing rest and sleep Monday night we came back to our desk in poor condition for "the work which lies out before us."

The Publishers of this paper have offered premiums in books to the amount of $570, for 57 pastors in our three Conferences. Read offers on page 5.

ARKANSAS METHODIST.

THURSDAY, NOV. 2, 1893.

PERSONAL AND OTHER NOTES

The Jeffersonville (Ind.) News says Rev. Edward P. Crowe, who comes to the White River Conference by transfer 'is the youngest of a very preaching family, there being a father and four sons engaged in the ministry. The young man was licensed to preach July last, and is of sterling worth and has great ability in his chosen profession.'

At Dardanelle we enrolled as a new subscriber Mrs. N. A. Moore, who inquired "when did you last hear from my brother, J. H. Temple, at England? He used to send to school to you." "Yes, and it has been a pleasure for twenty years to claim him as a true friend."

Rev. F. B. Sinex has closed his service as asssistant pastor or junior preacher in Argenta station, and will engage in the Y. M. C. A. work in Dallas, Texas, where we trust he may be pleasantly and profitably employed. Rev. Jas. F. Jernigan, P. C., will fill his pulpit regularly till Conference.

The delegates to the General Conference from the Holston Conference are: Clerical—E. E. Hoss, Frank Richardson, R. N. Price, R. G. Waterhouse, W. G. E. Cunnyngham, James S. Kennedy. Alternates—D. Sullins, E. W. Moore, C. T. Carroll. Lay—S. W. Williams, John, E. Chapman, H. B. Hull, A. L. Spears, John P. Davis, E. C. Reeves. Alternates—T. W. Jordan, J. W. Paulett.

The following are the delegates to the General Conference from the Tennessee Conference: Clerical—B. F. Haynes, H. B. Reams, W. R. Peebles, J. M. Wright, J. E. Harrison, W. J. Collier, D. C. Kelley. Lay—J. L. Nowland, B. T. Towel, D. C. Scales, E. H. East, S. F. H. Dauce, B. D. Dell, W. C. Warfield.

After a long absence in Texas, where he was very successful in evangelistic work, Rev. John P. Lowry spent a few days with his family in this city, and then went to Hot Springs to assist Rev. E. N. Evans in his meeting at Central Church.

Last Wednesday we had a cheerful call from Rev. H. H. Watson, P. E., who left the next day for his Quarterly meeting at Des Arc. On three charges where he had last held Quarterly meetings, the stewards were quite hopeful of paying in full for ministerial support.

Obituaries for publication in this paper are accumulating; hence, we must beg the writers of these tributes to be reasonably brief, that all may be published without long delay.

The time of our offer of this paper "three months free" to renewing subscribers is extended to Wednesday, Nov. 15. See notice on first page.

Active members in many Epworth Leagues can easily help their pastors to secure a valuable premium in books as extra compensation for a diligent canvass for this paper. Read offers on this page.

Rev. John H. Glass, P. C., will begin a meeting at Dalark on Saturday night before first Sunday in November, assisted by Rev. C. C. Godden.

Friday we had a brotherly call from Judge F. P. Laws who reported the revival in Beebe continuing with great interest.

Rev. E. C. Castleberry, P. C. of Wynne and McCrory, called Tuesday on his return from the funeral of Dr. Hardcastle, Sr., in the upper part of Pulaski county.

Brother Pastor, please urge your members not taking THE ARKANSAS METHODIST to subscribe now under our offer to send it to Januury 1, 1895 for $1.50 to be paid at Conference.

Kind Reader, hasten to be one of 1,000 or more to take advantage of our offer to renewing subscribers. See notice on page 1.

We feel confident several thousand of our subscribers can avail themselves of the benefit in our offer to renewing subscribers.

Bro. Sam. A. Miller, formerly of Cabot, gave us a brief call Tuesday. He is now local editor of the Little Rock Times and reported its business good.

In a personal note Rev. James A. Anderson, P. C. of Fayetteville station, says: "Moore's idea is good, and ought to be carried out. I doubt, however, since those who most need the School will be least likely to attend on account of the expense. The poor fellows can hardly stay at home."

Rev. T. J. Duncan, recently transferred from the Tennessee Conference, orders his paper changed from San Diego to Los Angeles, Cal., Bishop Fitzgerald having appointed him to the Los Angeles District.

Tuesday morning we had a brotherly call from Rev. A. M. R. Branson, who made a cheering report of his charge, Beebe station. Oother duties prevented him from sending earlier the notes on the Epworth League topic in this issue.

President A. C. Millar calls our attention to a number of typographical errors in his article last week, one or more making him say what he did not mean. They occurred partly by oversight of proof reader and partly by failure of printer to make corrections marked.

Rev. J. R. Moore wrote Monday he was expecting his father from Spartanburgh, S. C., to arrive in Pine Bluff today (Thursday). We have had kind words from the old gentleman and would be glad to see him.

Rev. Geo. W. Hill, P. E., reports about 1,100 conversions in the Fort Smith District up to date, indicating probably the most fruitful year in its history.

At 7:30 p. m. last Saturday Carter Harrison, Mayor of Chicago, was assassinated at his home by Patrick Eugene Prendergast for being refused an official appointment by Mayor Harrison.

Rev. Jno. Roland of Maumelle accompanied by his wife and young son called Wednesday. Bro. Roland recently lost his only horse. His neighbors and friends in this city are raising funds to buy him another horse. He is a worthy Christian minister.

After deliberating more than three days without a verdict the jury on the Woodruff case was discharged last Friday morning. It is published the jury stood ten for conviction and two for acquittal.

Last Friday many in this city were shocked and pained at the deplorable news from Washington, that Miss Daisy, daughter of Hon. A. H. Garland, had committed suicide while overcome with melancholy. She was buried in this city Tuesday p. m. after an impressive funeral service at our First Church conducted by Rev. Dr. Andrew Hunter and attended by a very large congregation.

Last Saturday p. m. through the courtesy of Capt. T. H. Arnold, a very affable gentleman connected with Menken's emporium, and a leading member of our First Church in Memphis, we had the pleasure of viewing the immense and beautiful auditorium in which Sam Jones is new preaching, 7.000 to 8,000 persons attending a single service.

Rev. S. F. Brown, P. C. of Boydsville C't, ordered this week 45 copies of Character Sketches for persons whose orders he secured 'at leisure times.'

In this issue we have the advertisement of Hill, Fontaine & Co., whom we regard as being deservedly the leading Cotton Factors of Memphis. Their business is always large, because they have ample capital and merit the patronage of their customers.

Since 1878 we have had fair acquaitance with the old and reliable jewelry firm of C. L. Byrd & Co., Memphis, and it is a pleasure to say we have the utmost confidence in their fulfillment of any promise made to their customers. See their adv., and write for their catalogue.

ARKANSAS CONFERENCE NOTICES.

Candidates for admission on Trial in the Arkansas Conference will please meet the Committee at 2 p. m. Nov. 21, in Methodist Church, Clarksville, Ark. F. S. H. JOHNSTON, Chairman.

Morrilton, Oct. 30.

The Class of the Second Year

Of the Arkansas Conference, will please to meet the Committee in the Methodist Church, at Clarksville, Tuesday, Nov. 21, at 2 p. m. Met promptly and be prepared for a thorough examination. Special attention should be given to the sermon. Thought, composition, grammar, spelling, all will be taken into consideration. A. C. MILLAR, W. B. JOHNSEY, Committee.

MARRIED.

At the residence of the bride's parents by Rev. F. E. Taylor, Oct. 25, '93, Mr. E. T. Wilkinson and Miss Glen A. Howell. They began life as all good Methodists should, by subscribing for THE ARKANSAS METHODIST.

At Rosston, Ark., by Rev. B. A. Few, Oct. 25, 1893, Mr. Jeff Jarvis and Miss Lizzie Marlar.

Oct. 29, 1893, in the Methodist Church in Plummerville, Ark., by Rev. A. C. Ray, Mr. P. B. Bowrer and Miss Dodie Hull, both of Plummerville, Conway Co., Ark.

At the residence of the bride's father, Mr. T. A. Maddox, Oct. 23, 1893, at 7:30 p. m., Mr. W. B. Goodloe and Miss Lula Maddox, all of Rosebud, Ark.—Rev. Z. W. Lindsey officiating.

DEATH NOTICE.

Our sweet and aged mother, Mrs. L. B. Graham, died peacefully and triumphantly Oct. 25, at 1 o'clock p. m. An obituary will be sent soon.

A. C. GRAHAM.

Cascade, Oct. 28.

To our dear brother and the other children we offer sincere condolence in their bereavement by the death of their sainted mother, whom we have known since 1867 as one of the devout and faithful disciples of our Lord. To her death was gain, and we rejoice that in peace and triumph she departed for her everlasting home beyond the sunset's radiant glow. In that blessed home there will be no death and parting.

IMPORTANT NOTICE.

To the Auxiliary Woman's Missionary Societies of Little Rock:

Miss Anna Maria Barnes of Duluth, Ga., Editor of the Little Worker and author of The House of Grass, Life of Livingstone, Gospel Among the Slaves and other popular books, will be in Little Rock in the interest of the W. M. Society, from Friday to Monday, the guest of Mrs. Thornburgh. She will speak under the auspices of the various Missionary Societies of the M. E. Church, South, in the city: At Eighth St. Church Friday at 7:30 p. m.; at Asbury Sunday morning or night. Sunday at 3 p. m. all the Societies will unite in a mass-meeting for the children at Winfield Memorial, which will be addressed by Miss Barnes and Miss Bradford of Tenn. Everybody, young and old, is invited to attend all these meetings. These ladies are true types of modest, cultured, Southern womanhood, their only desire being to do good. Let us, as Southern Methodists, pay them the honor which is their due, in the name of their Master and us, and accept the aid they can give us as gladly as they will render it. E. L. H.

Little Rock, Oct. 30.

Brother, under our liberal offer a large number of renewing subscribers may easily get this paper three months *free* of charge. Your pastor will receive and forward the money.

DYSPEPSIA.—Its Nature, Causes, Prevention and Cure. What food to eat; what food to avoid. By John H. McAlvin, Lowell, Mass. Mailed free.

EPWORTH LEAGUE.

TOPIC FOR NOV. 5.

The Forbidden World.

1 John ii. 15-17.

Introduction. John was fully capable of estimating the world. He was taught by the Holy Ghost and the Holy Ghost makes no mistakes. He was that disciple whom Jesus loved. He had leaned on the bosom of his Lord and had learned of Him—he had observed many conditions of human experience, and noted the effect of the world, and the things of the world, on these experiences. He had seen many offended at the preaching of Jesus, and heard them say: "This is a hard saying; who can hear it?" He had been taught much of the peculiar privileges of all who are born of God, by the personal intimacy which existed between him and Jesus, by the Holy Ghost, and also by his own experience. So that in our lesson text he warns all, old people, young men and little children, and the burden of this warning is our theme today, to-wit: "The Forbidden World."

REASONS WHY THE WORLD IS FORBIDDEN.

(1) Love to God is the supreme law of man's nature. Man is in his normal condition, when he loves God. He is properly at himself and at his best, when he loves God with all his strength—Jesus says this is the first and greatest commandment—and the second is like unto it, namely, "Thou shalt love thy neighbor as thyself"—love to God and love to man. "On these two hang all the law and the prophets." This is an epitome of the Bible—a nutshell containing the whole scheme of human redemption. The bird was made to suit the atmosphere, the fish fits the sea, and man, if, in his normal condition, he be full of God's love, will just fit God and God will just fit him. This mutual unity between God and man enables man to move in harmony with all the Divine precepts. It adjusts his feelings and opinions in full sympathy with God and universal nature. He is prepared to enjoy everything, and to contribute his share to the happiness of everybody. Man full of Divine love, is man full of the Holy Trinity; and man filled with God can do anything. He can be a Moses and with a simple rod can liberate a nation. He can be an Elijah and revolutionize a nation. He can be a Milton, and sing of the Christ in poetic strains of wondrous beauty; or an Isaiah and lift the veil of prophecy, giving to the world a peep into the coming centuries; or a John and write for the world a portrait of the eternal Sonship of Jesus—the Divinity of Christ—and give as a last benediction the Apocalyptic vision; or a Paul who said, "I can do all things through Christ that strengtheneth me". The every-day life of Jesus gives us a hint of the possibilities of humanity, entirely sanctified. The transfiguration of Jesus gives us a glimpse of what man will be glorified. Man so filled with all the fullness of God as to just let the divine light and glory shine through him and out of him. What blessings to the world Christians can be, when filled with all the fullness of God!

(2) But the text says, we can not be full of the love of God, if we love the world. Therefore the world is forbidden. "Love not the world . . . . If any man love the world, the love of the Father is not in him"—'So that the love of the world crowds out the love of the Father and molds man after the image of the devil; makes him wicked, miserable; turns him against every man and sets him out of harmony with himself and with God. Thus his usefulness is destroyed. He cannot bring the gospel of cheer and sunshine into the hearts of others—he cannot lead souls into saving faith, because he has none himself. When he allows a worldly spirit to fill him he ceases to be a Christian. He is no longer strong in the Lord and in the power of his might. He has no power in prayer. In a word he cannot do any thing well if he is full of the love of the world. The Holy Ghost teaches a man and brings all things to his remembrance whatsoever Jesus said unto him. And man can do better work of whatever kind, if led by the Holy Ghost. A man full of worldly love is deranged. He is possessed by the demon of lust. "The lust of the flesh, and the lust of the eyes and the pride of life"—these are all demons which destroy peace in the human heart. This the Apostle tells us plainly is not of the Father, but is of the world. And if we let such things into our hearts, we let in darkness. If the light that is in thee be darkness, how great is that darkness. The worldly minded professor of religion is an object of pity.

(3) But these worldly things perish in the very using. "And the world passes away and the lust thereof." No man gets any satisfaction out of worldly love or the things of the world. Who ever heard of a drunkard being satisfied? He may kill himself drinking, but he never gets enough nor is he satisfied. Nothing abiding about material good—"the world passeth away." The lust of the eyes, the desire for finery, is never satisfied. We wear out fine clothes; how unsettled everything of said kind is. The pride of life passeth away too. Suppose we get everything our pride covets, why we use it and still say in our hearts like Solomon, "Vanity of vanities, all is vanity." The prodigal can never feed his soul on husks. The seeker after worldly amusements is never satisfiad. All followers of the god of this world find that the great boon is just a little ahead. And if they keep pursuing they will wake up with a lost soul. "And the world passeth away and the lust thereof." No man can afford to love the world at such expense. We can not promise ourselves the world even till it does pass away; we must pass away from it. And in order to be happy in eternity we must secure such things now in this present world, as we can take with us. The Pearl of great price, a well rounded Christian character, our entire inner being filled with God—these, these, we can take with us. Everything that is worldly is left behind. Notice how dead Jesus was to the world. He cared nothing about it. So we must lay up our treasure in heaven where nothing can corrupt.

(4) But the fourth thought in the text is, "He that doeth the will of God abideth forever." How permanent and settled is the man of God. To him, "To live is Christ and to die is gain". Jesus is our Savior. We can lift our eyes to the hills from whence cometh our strength. Having done the will of God, we will abide forever. We are attached to God—our religion is a divine bond that binds us to God. We are spiritually akin to the Father and the Son and the Holy Ghost. Doing the will of God, God dwells in us and we in Him. Immortality is the permanence of our completed nature. And we are complete in Christ—we shall be like Him when he appears.

A. M. R. BRANSON.

Beebe, Oct. 30.

PASTOR'S BOOK.

The Most Complete Work Now Extant.

The following is the verdict of all who have used it: "The Pastor's Book received and examined. No pastor should be without it. It is a gem in binding, and the arrangement is superb.—Sam G. Thompson," Tullahoma, Tenn. Price 50 cents. For sale only by L. BLAYLOCK, Dallas, Texas.

We have now a large supply of that excellent book, "Christian Secret of a Happy Life"; price by mail 75 cents.

Notice to Preachers

Let all the preachers in the Little Rock Conference who have any of the Conference Claimants living within the bounds of their work, get from them a statement of their financial condition, write it down and give it to the Joint Board of Finance at Conference. Let any of the claimants who will write me before Conference, giving a statement of their condition. Brethren, don't neglect this, and by all means strive to get in full the collection for worn-out preachers, the widows and orphans.

T. D. SCOTT,
Chmn. Joint Board of Finance,
Little Rock, Oct. 24.

OMISSIONS REGRETTED.

The names of Bro. T. D. Scott of Asbury Church, Little Rock, and Bro. Manville of Benton were omitted from the list of preachers given, as taking part in the preaching of the occasion. I want to say that the omission on my part was not intentional; I want to say again, that none contributed more to the success of the meeting than Bros. Scott and Manville. I want to say further, that I would have corrected the matter sooner, had I noticed the omission sooner. I hope this correction will be received in the same spirit as I make it. Yours truly,

W. J. HEARON.

Alexander, Oct. 27.

Clifford Blackman

A Boston Boy's Eyesight Saved—Perhaps His Life

By Hood's Sarsaparilla—Blood Poisoned by Canker.

Read the following from a grateful mother: "My little boy had Scarlet Fever when 4 years old, and it left him very weak and with blood **poisoned with canker.** His eyes became so inflamed that his sufferings were intense, and for seven weeks he

Could Not Open His Eyes.

I took him twice during that time to the Eye and Ear Infirmary on Charles street, but their remedies failed to do him the faintest shadow of good. I commenced giving him Hood's Sarsaparilla and it soon cured him. I have never doubted that it **saved his sight,** even **if not his very life.** You may use this testimonial in any way you choose. I am always ready to sound the praise of

Hood's Sarsaparilla

because of the wonderful good it did my son." ABBIE F. BLACKMAN, 2888 Washington St., Boston, Mass. Get HOOD'S.

HOOD'S PILLS are hand made, and are perfect in composition, proportion and appearance.

DR. HARTMAN TREATS

10,000 Cases of Chronic Catarrh Free.

In order to bring to the homes of all people, rich or poor, a reliable and permanent cure for chronic catarrh a course of treatment has been devised by The Pe-ru-na Drug Manufacturing Company which costs the patient nothing except the necessary medicines. This enterprising drug company, bound to lead, and not follow, have completed arrangements to treat 10,000 catarrh patients during the coming winter free of charge. To insure the success of this gigantic undertaking they have secured the services of the well-known writer and lecturer on chronic catarrh, Dr. Hartman, who with corps of assistant physicians, is to take charge of the correspondence with each patient.

Pamphlets, accompained by a letter, giving complete directions for one month's treatment sent free to any address. Those not entirely cured during the first month are expected to report their condition to Dr. Hartman, who will advise further treatment without charge. Each patient is permitted to continue correspondence with Dr. Hartman until entirely cured. At no time will any charge be made. The diet, hygiene and sanitary regulations of patient will be prescribed by the doctor. The medicine, which is known all over the world as Pe-ru-na, is the main medicine used, and can be obtained at any drug store. Should it be necessary to continue the correspondence many months, or even visit Dr. Hartman in person, everthing will be done free of charge.

A free catarrh book sent to any address by The Pe-ru-na Drug Manufacturing Company of Columbus, Ohio.

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 powers 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.*

Many Persons are broken down from overwork or household cares. **Brown's Iron Bitters** Rebuilds the system, aids digestion, removes excess of bile, and cures malaria. Get the genuine.

You can buy every article of ready made wearing apparel for men, women and children, as well as the materials to make them, at the

Mammoth Emporium

of the

J. S. MENKEN CO.

You can also furnish your house in our store. Carpets, Chinaware, Linens, Blankets—in fact, every article to complete the dining room, parlor, chamber and kitchen.

We maintain a uniform and high standard throughout our establishment—all goods are marked in plain figures, one price to all and no goods misrepresented. Such goods as are unsatisfactory or fall short of what we say they are will be taken back or exchanged if returned in a reasonable time, say five days after purchase.

When you come to the city, don't fail to visit our wonderful store. In the mean time send your orders, which will be promptly filled. We will prepay freight or expressage on all orders amounting to $5.00 and upward. Send for catalogue.

We are sole agents for BUTTERICK'S celebrated patterns and fashion publications.

The J. S. MENKEN COMPANY,

MEMPHIS.

Commissioner's Sale.

Notice is hereby given, that in pursuance of the authority and directions contained in the decretal order of the Pulaski Chancery Court made and entered on the 11th day of October, A. D. 1893, in a certain cause (No 4327) then pending therein between John Brod complainant, and Sandy Arthur and Margaret Arthur defendants, the undersigned as commissioner of said court will offer for sale at public outcry to the highest bidder at the East door or entrance 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 23rd day of November A. D. 1893,

the following described real estate, to-wit: Lot fourteen (14) of Fulk's Subdivision of block two hundred and seventy-four (274) in the city of Little Rock, in Pulaski county, Arkansas.

Terms of sale: On a credit of three months, the purchaser being required to execute note with approved security bearing interest at the rate of 10 per cent per annum from date of sale until paid, and a lien being retained on the premises sold to secure the payment of the purchase money.

Given under my hand this 28th day of October A. D. 1893. I. J. HICKS, Commissioner in Chancery.

BROWN'S IRON BITTERS cures Dyspepsia, Indigestion & Debility.

All seasonable goods, such as refrigerators, ice cream freezers, water coolers, gasoline stoves, etc., will be sold at greatly reduced prices. Fones Bros. Hardware Co.

-- SPECIAL --
TO OUR
READERS AND AGENTS.

15 MONTHS FOR $1.50

OFFER 1. To all new subscribers after this date paying $1.50 when they subscribe, or by the meeting of their Conference, this paper will be sent from the time their names are enrolled to January 1, 1895.

OFFER 2. All present subscribers paying their arrears (if $1.00 or more) to October 1 and $1.50 more for *renewal* will have their subscription date moved up from Oct. 1, '93 to Jan. 1, 1895.

Under this offer renewing subscribers may make payment any time up to November 1. Proper credit will be given when we receive the money, or the pastor reports to us he has collected it.

Under these offers both new and renewing subscribers may also take advantage of our clubbing offer with the Encyclopedia.

TO OUR AGENTS:

In addition to the cash commission we allow our traveling preachers on their collections for THE ARKANSAS METHODIST, we now make, as a special inducement for more active work, attractive premium offers to the pastors in each of the nineteen Districts in our three Conferences.

First Premium. We will give a special premium of $15 in books (besides his cash commission) to the pastor collecting for THE ARKANSAS METHODIST the largest amount (not less than $50) collected in his District.

Second Premium. We will give a special premium of $10 in books (besides his cash commission) to the pastor collecting for THE ARKANSAS METHODIST the *second* largest amount (not less than $35) in his District.

Third Premium. We will give a special premium of $5 in books (besides his cash commission) to the pastor collecting for THE ARKANSAS METHODIST the *third* largest amount (not less than $20) in his District.

The books we offer are at listed prices—that is, *without* discount—and they embrace any in our Publishing House catalogue from p 3 to p 35, except the 25 cts Hymn Book and $2.50 Hymn and Tune Book; also, any of our Family Bibles and the Teachers' Self Pronouncing Bibles.

In this competition one dollar from a new subscriber will count as much as two dollars from present subscribers. And where a subscriber takes advantage of any clubbing offer (as for the Encyclopedia), in such collection the agent must count only the money for THE METHODIST at $1.50 a year.

We will send lists of subscribers to any pastor furnishing us the names of the post-offices, where his members get their mail.

ORGANS AND PIANOS.

Two Piano makers, and possibly several others, claim to have received the highest awards at the World's Fair. Just what that means can't be understood very well, as there are no lowest or lower awards. In the meantime the "Epworth" Organs are being bought, tried, and approved by the people everywhere. An effort is being made to prejudice the people against the Williams Organ Co., but it will fail. They are good Methodist people and worthy of confidence. One of the firm was a member of the last General Conference of the M. E. Church. The Epworth Organs speak for themselves all over Arkansas. The trouble is that the Epworth is interfering with the high priced dealers in their big profits.

MUSIC FREE TO YOU.

By sending 10 cents, stamps or silver, for 3 months' trial subscription to AMERICAN NATION a charming magazine, you will also receive, FREE, 175 complete pieces of popular music. Address AMERICAN NATION PUB. CO., 325 Washington St., Boston, Mass.

A DRESS FOR $14.00.

I make all wool dresses from this price up, and higher class goods proportionately cheap. We are cutting into high prices these hard times. I make purchases of every description. Stylish hats from $3 up. Send for full information to MISS S. T. OWENS, 580 Fourth Ave., Louisville, Ky.

Are You Tired

of reading our advertisement that has been running in this paper for the last few months? We will make a change. Groceries have been on a standstill so to speak; hardly any change, except perhaps in hog products. From now on the indications are for high prices. Sugar has advanced nearly two cents, flour is sure to advance if the government report comes in as bad as expected regarding the wheat crop; we will know by the 10th of this month. If you are in the market for anything write us for prices. Every letter answered by return mail.

H. J. GEORGE & CO.,

GROCERS,

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LITTLE ROCK, : : ARK.

Under our offers on page 4 fifty-seven pastors in our three Conferences may get, as valuable premiums, good books to the amount of $570.

ARKANSAS METHODIST

THURSDAY, NOV. 2, 1893.

THE FAMILY.

GREATEST IN THE KINGDOM.

What a strange and fearful combination does our subject present! The comparative greatness of a man in the absolute empire of the Most High! How little touched with the genuine temper of devotion, how narrow in the conception of its objects, must be the mind that could entertain such a thought before the face of Jesus!

Let any man, not blind in eye or soul, go out into his field at night, and look up through the clear air, and uncover his head beneath the canopy of worlds, and by the swiftness of the shooting star measure the slowness of their eternity, and think whether he belongs to a realm in which he can covet to be the greatest? Or let him quit his own peculiar life, and taking his station above the plane of history, watch the crowds that, far as eye can reach, have been crossing the open green till lost in the passes of the boundary mountains; let him mark the costumes in which the human soul has made its apparition, and hearken to the tongues of every kindred in which it has told its tale; let him note the eager grouping of humanity around the tranquil forms of poet, prophet, saint and sage, and listen to the unconscious harmony they make of beauty, thought and prayer; and say, whether this is the host, now mingled with the congress of immortals, among which he claims to be greatest? Ah! what could he do but shrink from the light of eyes so pure, and hold an awful peace? What, at most, but sit at the feet of the diviner wisdom, and reflect some glow of their holy fire? It is enough for him if he may live on at all; let him lie still in the everlasting hand, and take what God may send with trustful and unquestioning heart. He may feel assured, whoever he be, that any kingdom in which he could be greatest, can be no kingdom of heaven, but a very poor and earthly place, though he picked for it the choicest planet of the skies. And if he does not know this, especially after hearing the voice of Jesus in his prayers, he is as far from the Christian in his religion as he is less than the child in his simplicity.—James Martineau.

NATURE'S BOOK OF REMEMBRANCE.

Scientific men tell us that the air is a vast phonograph, a great library of words spoken by the human beings that have lived during all the past ages. Every word which you utter is recorded in it, and shall yet be made audible in some way or other. It is producing a record of itself in God's book of remembrance, which shall be opened on the judgment day, and out of which you shall be judged. Let your words, then, come from a heart which Christ's love has made kind and good, and from lips into which the grace of Christ has been infused; and then they cannot fail to create on the minds of those who hear them impressions more charming than the flowers which spring from the notes of music sounded on the sand, or the paste of the scientific experiments. In Haydn's oratorio of "Creation," the music which accompanies the passage "And God said let there be light, and there was light," produces upon you the effect as if a great flash of light struck your eye at the moment, and you feel how the music itself has turned into light. So let the music of your voice turn into light, cheer many dark souls, and make a new world of blessedness for them. God's creative word has made the world, at first without form and void, to become a fair garden full of grass and corn and trees and flowers. Let your wise and gracious words, taking the pattern of his Word, help to transform this old creation, full of sin and confusion, into the new heavens and the new earth, wherein dwelleth righteousness. Let all your words convey and interpret the gospel of Jesus Christ, and then, in a far more wonderful way than the music in the scientific experiment that turns to flowers, they will help to make the desert rejoice and blossom as the rose.—Sunday Magazine.

SAILED ON.

A writer who has seen the diary of Columbus regrets that it is so meager. The most common entry is "Sailed On." Day after day this is the only record. It is brief, to be sure, but it reveals the secret of success.

There were days of storm and of munity, of headwinds and fog, but still he sailed on. Sometimes six miles an hour and sometimes only one. The one mile brought him that much nearer the new world.

The record is in harmony with the whole history of the man. His purpose was to find a continent beyond the ocean. He was sure it was there. Sometimes people encouraged him and sometimes they discouraged him. Kings helped or frowned on him, but he stuck to his purpose. When, at last, he had his hand upon the helm of a fleet, he was not the man to turn back. He sailed on, and because he sailed on he is honored as the discoverer of a new world.

Steady, persistent sailing on is the secret of success in every department of life. The business man has his hard and flush times, his gains and his losses; and these, perhaps, in the diary of life might be given space and importance, but most of the pages bear only such entry as "Sailed on." He was to be found at the old stand. He was watchful and industrious. Sometimes he sold a great deal, and sometimes a little, but every sale helped in his success.

So in Church life, and so in the individual experience of Christians. There are ups and downs, times of strong conflict with temptation and times of zeal and devotion, but through them all the Christian sails on. Every duty performed, and every temptation resisted is so much gain in the great business of life, so many miles in the journey to the heavenly country.

There were many uneventful days in the voyage of Columbus; but uneventful days are not necessarily unimportant. Indeed, it was on these days, when his vessels, their sails full and the water rippling about their bows, held on one tack, with no shifting of canvass, and nothing to do but to hold their canvas, that success depended. His perseverance gave us this continent. By the peseverance of good people through eventful and uneventful times, the Church, by God's grace, is established, and grows, and will eventually fill the whole earth.—Herald and Presbyter.

Our Young Folks

THE MISTAKE MANY BOYS MAKE.

Instead of patiently mastering all the details of some regular business from the ground floor up, the boy hastens into an agency or a clerkship where his first year's labor is as valuable as any succeeding year is likely to be, and where there is no prospect of growth and promotion. The first results are more brilliant than the apprentice can boast, but in the long run the business is almost sure to prove unreliable. It wastes the best years of a man's life, and then leaves him without an occupation and lacking the skill which alone can give his work permanent value.—Springfield Union.

EASY SACRIFICES.

He said it was easy for some people to give up sins which had no fascination for them.

"It isn't hard for a one-legged man to give up dancing," he said, "and it requires no effort for a dumb man to stop swearing. A man who has never had any temptation to drink whiskey can easily put aside the liquor habit. I have a niece whose name is Dolly. She was once visiting at the house of her aunt, and after the meal, when it was time for dessert the hostess said:

"'Well, Dolly, you'll take a piece of pie?'

"'No, ma'am,' said Dolly, 'my mamma doesn't want me to eat pie.'

"'Well, how grand we thought it was, that a little six-year-old girl, away from home, should do just as her mamma wanted her to do, whether her mamma was there or not! But the next day, at dessert, we had a different kind of pie. The hostess said:

"'I believe you don't take pie, Dolly?'

"'Why, yes, ma'am, I'll take a piece of pie,' said the girl hesitatingly.

"'Why, Dolly,' said her aunt, 'I thought your mamma didn't want you to eat pie.'

"'Well, I didn't like that kind of pie,' the girl said.

"And so it is with our sins," the preacher continued, "we can give up those we don't like."—B. Fay Mills.

TOM'S BATTLE.

"There isn't any use in trying to do good, mother," said Tom Winter, on Sabbath afternoon. "I've tried this week so hard, but it didn't do any good. I get angry so quick. I think every time I never will again, but the next time anything provokes me, away I go before I know it."

"You can conquer your enemy if you meet him the right way. Remember how David went out to meet Goliath. Who would have thought that he, with only his sling and the little stones he had taken from the brook, could defeat the mighty Philistine? But he did, because he went in the name and strength of the Lord of hosts.

"Now your temper is your giant. If you meet him in your own strength, he will defeat you; but if, like David, you go out into God's strength, you will overcome. Try again tomorrow, Tom; ask God to go with you and help you, and when your enemy rises up against you, fight him down. Say to him that he shall not overcome you, because you fight with God's help and strength."

"Well," promised Tom, "I'll try; but I can't help being afraid."

Everything went smoothly the next day until play hour. The boys were playing ball, and one of them accused Tom of cheating. Instantly his face crimsoned, and he turned toward the accuser, but the angry words died on his lips.

His conversation with his mother flashed into his mind. "I will try, if God will help me," he thought. It was a hard struggle for a minute. He shut his eyes tight together, and all his heart went out in a cry for help, and he conquered.

"David killed Goliath, and that was the end of him," said Tom that night; "but my giant isn't dead, if I did conquer him once."

"I know," said his mother; "but every victory makes you stronger and him weaker, and when the warfare is over there is a crown of life promised to those who endure to the end.—Selected.

MEET ME IN THE MORNING.

He had been absent a year, the youngest pupil at a boys' school, and his mother was expecting him every day, and she went about happy, telling her friends of the improvements in his studies, and always ending with his being such a good boy. Then came a telegram from Willie, the first real message he ever sent—how singular it seemed from that baby—and it was in this simple form: "Meet me in the morning." His mother went about all day with it in her hand, reading it over as if it had been in the child's own handwriting. Then she smiled to herself as she carefully pasted it in a scrap-book, while somebody suggested framing it to hang over the mantel. But all the friends loved Willie; he was the only son of his mother, and she was a widow—he did not come in the morning! There came instead the dread news of his hasty illness, and his mother hastened to her darling boy; but it was too late. The despoiler had done his work—he was breathing out his little life in a sleep from which he never would fully awaken. Towards the last he unclosed his eyes, and saw the dear mother's face bending over him, and murmured, with dry, husky voice: "Meet me in the morning, mamma." Dear boy, it is the morning with him always, while we yet grope among the shadows! But by and by,

"We shall go home at evening,
And find it morning there."

THE GREEDY BOTTLE.

A poor under-sized boy named Tim, sitting by a bottle, and looking in said, "I wonder if there can be a pair shoes in it." He wanted to go of to a Sunday-school picnic, but he had no shoes. His mother had mended his clothes, but said his shoes were so bad he must go barefoot. Then he took a brick and broke the bottle, but there were no shoes in it, and he was frightened, for it was his father's bottle. Tim sat down again, and sobbed so hard that he did not hear a step beside him until a voice said:

"Well! what's all this?" He sprang up in great alarm; it was his father.

"Who broke my bottle, he said.

"I did," said Tim, catching his breath, half in terror and half between his sobs.

"Why did you?" Tim looked up. The voice did not sound as he had expected. The truth was, his father had been touched at the sight of the forlorn figure, so very small and so sorrowful, which had bent over the broken bottle.

"Why," he said, "I was looking for a pair of new shoes; I want a pair of new shoes awful bad to wear to the pinic—all the other chaps wear shoes."

"How came you to think you'd find shoes in a bottle?" the father asked.

"Why mother said so; I asked her for some new shoes, and she said they had gone in the black bottle, and that lots of other things had gone into it, too—coats and hats, and bread and meat and things; and I thought if I broke it I'd find 'em all, and there ain't a thing in it!" And Tim sat down again and cried harder than ever. His father seated himself on a box in the disorderly yard, and remained quiet for so long a time, that Tim at last looked cautiously up.

"I'm real sorry I broke your bottle, father. I'll never do it again."

"No, I guess you won't," he said, laying a hand on the rough little head as he went away, leaving Tim overcome with astonshisment that his father had not been angry with him. Two days after, on the very evening before the picnic, he handed Tim a parcel, telling him to open it.

"New shoes! New shoes!" he shouted. "O father, did you get a new bottle? And were they in it?"

"No, my boy, there isn't going to be a new bottle. Your mother was right—the things all went into the bottle, but you see getting them out is no easy matter; so, God helping me, I am going to keep them out after this."

The wisest course in politics is to vote for the best man, and you cannot be mistaken. So, in the use of blood-purifiers, you can't be mistaken if you take Ayer's Sarsarparilla, because all parties agree that it is the best—the Superior Medicine. Try it this month.

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One of their ingredients will attack the lazy LIVER, another will rouse up the BOWELS, another will attack the Skin, and still another hurry up the Kidneys. This is the beauty of their effective operation; whilst they have a specific action on the Liver, they have a reflex or reflective action on this same organ by their other specific effects on the organs of the system; whilst they force with the one hand they persuade with the other, till all the organs are brought to harmonious action and perform their required functions.

Radway's Pills

drive out all diseases, from whatever cause they may be making inroads on your system: delay no longer; the remedy is at hand; a dose or two will convince you of the truth.

To thousands now suffering we say, you have the remedy in your own hands. Radway's is a well known pill, containing the choicest of extracts taken from the Vegetable kingdom only, compounded in the most scientific proportions, which were found by Dr. Radway to be the best adapted to stimulate and restore to healthy action the disordered organs. They contain no minerals or metals or their salts—nothing poisonous enters into their composition, and they are perfectly safe to take. To those who are looking for a

HEALTH RESTORER

we cannot too strongly recommend a well-tried, safe and efficient remedy such as is presented in Radway's Pills.

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Sick Headache, Female Complaints, Indigestion, Biliousness, Constipation, Dyspepsia,

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"Ayer's Cathartic Pills cured me of sick headache and my husband of neuralgia. We think there is

No Better Medicine,

and have induced many to use it.

"Thirty-five years ago this Spring, I was run down by hard work and a succession of colds, which made me so feeble that it was an effort for me to walk. I consulted the doctors, but kept sinking lower until I had given up all hope of ever being better. Happening to be in a store, one day, where medicines were sold, the proprietor noticed my weak and sickly appearance, and, after a few questions as to my health, recommended me to try Ayer's Pills. I had little faith in these or any other medicine, but concluded, at last, to take his advice and try a box. Before I had used them all, I was very much better, and two boxes cured me. I am now 80 years old; but I believe that if it had not been for Ayer's Pills, I should have been in my grave long ago. I buy 6 boxes every year, which make 210 boxes up to this time, and I would no more be without them than without bread."—H. H. Ingraham, Rockland, Me.

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J. L. HUDSON

406 & 408 N. Broadway.

ARKANSAS METHODIST.

THURSDAY, NOV. 2, 1893.

OBITUARIES.

CAIN.

Mrs. Indiana Cain, daughter of Mrs. Judeth Holloway and wife of J. W. Cain, was born in Tenn. July 24, 1827; came with her parents to Ark. at quite an early day, I think about 1837 or '38; professed religion and joined the Methodist Church under the ministry of Rev. A. R. Winfield, D. D., in 1851; was married to John W. Cain Nov. 24, 1863, and died at her home in Arkadelphia Sept. 29, 1893.

My acquaintance with the subject of this sketch extends back almost to the commencement of her Christian life, officiated at her marriage, and was several years her pastor, and since my superannuation I have been a frequent visitor to her house. It gives me pleasure now to testify to her exemplary, devoted Christian life; her conversion was of that clear, happy type, and she told to all around what a precious Savior she had found. With her the kingdom of God was righteousness, peace and joy in the Holy Ghost. At home, at Church, everywhere, she was always ready to tell of Jesus and his love. I have often seen her very happy, and I am sad that I shall see her cheering face no more. To me, as well as to a large circle of relatives and friends, her memory is indeed precious.

For many years previous to her death she was a child of affliction, and could seldom appear in the sanctuary of God with the Lord's people, but her love for the Church and her pastor, her love for the cause of Christ, knew no abatement. She got great comfort from her Bible and prayed to God always. She honored the relation of wife, and proved a very mother to her husband's motherless children. She was a good neighbor and her great moral worth was and is deeply felt by all who knew her. Such was her life. Her death was sudden, and she was not permitted to leave a dying testimony of what, to her, we have no doubt, proved a glorious transition. Her life insured the appropriate epitaph; "Blessed are the dead which die in the Lord." The gates of heaven no doubt stood ajar, Jesus received her with "Well done, good and faithful servant," and O what a throng of dear ones shouted her welcome to her home in the skies! Happy thought, Sister Evans, mother and all the family await your coming. No illusion this, a glorious fact. Verily, these are facts very full of comfort.

God of all comfort abide with you, my dear Bro. Cain, and bring you with your motherless children to join her, whose death you now mourn, where sorrow's dark shadow never rests. J. E. CALDWELL.

Tulip, Ark.

HOLLOWAY.

Willie Eugene Holloway was born Nov. 16, 1892 and died Oct. 10, 1893. She was a sweet little babe, too pure for earth and our heavenly Father saw fit to take her sweet little spirit unto Himself, and safely gather her from the storms of life. Oh, how dark and mysterious are the ways of Providence. We cannot understand them now. We shall know in the future. May grace divine be given the grief-stricken parents and sister as they follow on to joys on high.

JOHN B. THOMAS.

HOLLOWAY.

John Wilton Holloway was born June 26, 1890 and died Oct. 14, 1893. O how soon after the death of his little baby sister was Johnnie called upon to close his mortal life. Only four days intervening between the death of those lovely children. How sad and lonely to have to give up two precious children in so short a time; but He that said suffer the little children to come unto me has taken them to himself, and soon he will call the sorely bereaved parents and sister to join them on the eternal shore. Look up, parents and sister, to that happy reunion with Willie and Johnnie in the bright, happy home above. May grace divine be given parents and sister as they follow on to joys on high. It is well with the children.

JOHN B. THOMAS.

MORGAN.

Mrs. Mary Florence Della Morgan (nee Justis) was born Aug. 31, 1869; professed religion and joined the M. E. Church, South, in Sept. 1886; was married to Mr. R. S. Morgan Feb. 14, 1889; died after a short illness in Union Co., Ark., Aug. 29, 1893.

Sister Della, as she was called, was an obedient and dutiful daughter and an affectionate sister, loved by all at home and esteemed by all who knew her. Out of eight or nine children this was the first death. Oh, how hard on the aged parents. The writer preached her funeral at Fredonia to a large congregation, after which her remains were laid to rest in the new graveyard just in the rear of the church to wait the resurrection of the just. Sister Morgan leaves a young husband and two little children.

Weep not, Bro. "Hebe." Della is gone and we know where she is. We can but love her as she was and grieve that she is gone. We know it is hard for you to bear, my brother, but it was the Lord's will. Parents, dry your tears and cease to mourn. Brothers and sisters, weep no more, Della is at rest. Let her sleep on till the resurrection morning, then you shall meet her again.

J. M. G. DOUGLASS.

Atlanta, Ark.

TROTTER.

Henry Jackson Trotter was born in North Carolina April 11, 1817 and departed this life in Monticello, Ark. Oct. 8, 1893, in the 77th year of his age. He was well and favorably known to the people of Drew Co. and Southeast Ark., having lived here for more than forty years. He was converted and joined the M. E. Church, South, about forty years ago and lived a consistent Christian life until the Master called him home. Until enfeebled by old age and sickness he was active in all Church work and an efficient steward, a faithful class leader, and for many years superintendent of Mt. Pleasant Sunday-school, leaving an impress for good on the life and characters of the young, which today bears fruit in lives of Christian integrity and usefulness.

His house was ever a welcome home for the itinerant, and many of the preachers of the Little Rock Conference can today testify to the hospitable generous welcome they at all times received. During a protracted meeting held last Spring in the Baptist Church in Monticello, he met with a severe accident, falling several feet from the platform of the church. For several weeks he suffered intensely, and though he so far recovered as to be able to sit up and feebly walk about yet he never was himself again, and the shock and injury his system received doubtless shortened his life. He was fully conscious of his condition and knew the messenger was near, but it found him ready and waiting the Master's call. He bore his sufferings unmurmuringly and with true Christian patience and fortitude and with an abiding faith in the blessed Redeemer he calmly "fell on sleep."

His remains were followed by a large concourse of sympathizing friends and neighbors as they bore them to Mt. Pleasant cemetery, there to await the resurrection morn. A son and daughter are left to mourn their loss. J. MCLAUCHLAN.

MARTIN.

Harvey A. Martin was born Jan. 17, 1852 and died Sept. 7, 1893. He was converted and joined the M. E. Church, South, when a young man. A brother in-law said to me, "I have known Harvey for 20 years and he has been a member of the Church ever since I knew him." I visited him during his last illness, and never saw any one more resigned to the will of God. He said he was ready and willing to die—that there was nothing in his way. He was the last of a large family to leave this world of trial. He leaves a few nieces and nephews and many friends, but we all know where to find him. A short time before he died he requested that his pastor, this writer, should be sent for to attend his burial. We laid his body to rest in Chapel Hill graveyard to await the resurrection morn. "Blessed are the dead which die in the Lord; they rest from their labors and their works do follow them." L. M. POWELL.

Chapel Hill, Ark.

ROGERS.

Little Odell, youngest child of F. J. and M. E. Rogers, was born Dec. 31, 1891, died Sept. 7, 1893. The poor little fellow was sick about a month, every day getting weaker and weaker, till God plucked him from earth and transplanted him in heaven. Weep not, mother, for he is in heaven, singing round the throne of God. May we double our efforts to meet him there. W. A. S.

Cato, Ark.

DEES.

Mattie C. Dees, born July 7, 1876, died Oct. 18, 1893, of swamp fever. Her life upon earth was brief. Of her can be truly said, "The pure in heart shall see God." She united with the Church in her youth and never did her faith waver, nor did she cease to pray. She leaves a mother, a sister and two brothers to mourn their loss, besides a multitude of friends. We who are left do not dare to question the wisdom of Omniscience, neither an impious denying of His will on earth or in heaven, but our love yet desperate clings unto her, in the dawning of her young womanhood. Dear Christian mother, the fairest flower on earth must fade, the brightest hopes must die; they fade to bloom eternally, and die to put on immortality.

She has gone to join the angels above,
Where all sing pra ses for the Savior s love.
We miss thee, dear Mattie, but how can we [weep,
Knowing thou art ever at Jesus's feet.
He has called thee my darling to lighten the [way,
That others' feet may not go astray.
When thinking of thee, as a hope in heaven,
May it lead others to the promises given.

Lovingly,
ELLA G. BROWN.

Goldman, Ark.

JORDAN.

Ella Emmons Jordan was born in Davenport, Delaware Co., N. Y., Jan. 28, 1840; graduated in 1857, coming South the same year. She professed religion and joined the M. E. Church, South, in the 18th year of her age. She was married to Dr. J. B. Jordan in 1859, and died April 8, 1893, in the full assurance of eternal life.

The writer of this brief biography was Sister Jordan's pastor for four years (Black Hawk circuit, N. Miss. Conference), and often enjoyed the refined hospitality of her Christian home. She was of a cheerful disposition, and while qualified by natural endowments and cultivated talents to adorn any circle, she preferred the sweet and sacred ministries of home. She was a model of neatness and order. She never ate the bread of idleness. She looked well to the ways of her household, and her children rise up and call her blessed.

Sister Jordan's life was marked by generous self-forgetfulness, sweetness of temper and tenderness of affection. She was devoted to God and zealous in his service.

Our departed sister's last sickness was prolonged and painful, but her sufferings were borne without a murmur. A few hours before she breathed her last, she expressed perfect resignation to the divine will, and after speaking words of consolation and admonition to her children she quietly and peacefully sank to rest. "Blessed are the dead which die in the Lord." J. S. OAKLEY.

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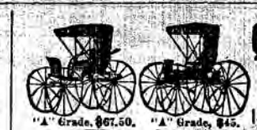

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FROM PASTORAL CHARGES

BEARDEN AND THORNTON C'T.

Our meeting at Little Bay, which I reported in part last week, grew "better further on," and continued until Wednesday of this week at 11 a. m. We had services twice a day for 12 days—at 10 in the morning and 7:30 in the evening, and that in a saw-mill town and with saw-mill folks in the main, and I believe those people are thoroughly convinced that saw-mill folks can be religious.

We had a most thorough awakening, a gracious revival in the Church, about 20 or more conversions and increased our membership 21, with doubtless some more to follow. The community is morally revolutionized, and in a fervor of religious interest. We had the very efficient help of our dear friend and brother, Rev. J. W. Walker, local preacher of Holly Springs C't, for 3 or 4 days. The good people in spite of hard the times, remembered Bro. Walker in a substantial way, showing their appreciation of his faithful services in a very pleasant and much appreciated surprise to him. These are large-hearted good people at Little Bay. May God greatly bless them and keep them from the evil. Fraternally,

C. M. KEITH.

Bearden, Oct. 26.

HENSLEY MISSION.

I have christened this appointment thus without authority from Bishop or P. E., from the fact that strictly speaking it does not belong to any work, lying as it does between the Mabelvale and Redfield circuits. I have been preaching at Hensley the 3rd Sunday in each month since Sept. Last Sunday I protracted 3 or 4 nights resulting in one conversion and accession to the M. E. Church, South, and more than ordinary interest was manifested on the part of others. The people of Hensley are a kind warm-hearted, loving people, especially the Archards, Dre dens, Mrs. W. D. Hensley and others. If this appointment is taken into the plan of some circuit at the approaching session of our Conference held at Hot Springs in December, whoever will be their pastor will have no cause to regret it, as they will look after their preacher and entertain him royally. God bless and save the people of Hensley. Yours saved in Jesus's precious blood,

E. G. CARY, L P.

Hensley, Oct. 19.

MT. VERNON CIRCUIT.

Pleasant Valley has been made to rejoice because of a glorious revival here. There were near 35 souls converted; 24 joined our Church. The meeting was conducted by Bro. I. F. Harris. But the Valley is draped in mourning now; on the 25th inst. Grandma Graham passed away to her reward; and yesterday Sister Dr. Reynolds, Johnnie Reynolds's mother, passed away, and on the same day Bro. Stivars died. So you see we are in deep mourning. Pray for us.

J. H. SMITH.

Mt. Vernon, Oct. 28.

MORGANTON MISSION.

Our 4th Quarterly Conference convened on Saturday before the third Sunday in Oct. Our beloved P. E., D. J. Weems, was on time and in the spirit of love and meekness. He did us some good preaching, and baptized five infants. We had 15 conversions and 25 accessions during the fourth quarter, others to follow. As to Church property this work is moving up. Salaries and collections behind. We are in the midst of a good, high-minded people, a people who deserve a good, high-minded, devoted preacher. The people of the community in which we live have given us some very precious gifts during the last month—to whom we are very much indebted. J. E. SUTTON, P. C.

Oct. 25.

MELBOURNE CIRCUIT.

This, the "Banner C't" of Batesville District, is moving to the close of another Conference year. While we have had more conversions and accessions in other years on other works our year's work is by no means a failure. We have moved up on all lines of Church enterprise, and will be able to carry up the best all-round report this charge has ever made, which justly entitles it to the above mentioned honor. Under God we have had 30 conversions and 30 accessions, have enhanced value of parsonage property more than $250, with some improvement of church houses. Our circuit now has a convenient, comfortable and even beautiful home for her pastor surrounded by as good neighbors as White River Conference affords; and, with such Christian men as Hunt, Baxter, Parsons, McAfee, Williams Bros., Cockerham, Spradlin, Gully, Byrd, Lauson, Forrest, McCollum and Sams in the stewards' office, no pastor on the Melbourne C't will ever have to tackle the grim visage of that hungry wolf, that so many of the clergy see in their wee-morning dreams. What say you boys of the Helena District to coming to the hills? Let these red-faced mountain boys try the low lands a year or two. Come up, by consent of the Bishop, and get your health by rambling over rocky hills and drinking spring water. I have gained fifteen pounds since I left Brinkley—Eh! What if the Bishop should read me out to Haynes or Brinkley, or, or, somewhere else down there? O how my feathers would fall up to have to give up my horse and buggy to take Gould's cart! But then boys I am a Methodist and will say at Jonesboro, "Here am I, send me." When I think of Asbury, Whatcoat, Lee and others too numerous to mention and what these men endured in planting our beloved Methodism in America we ought to be ashamed to mouthe at any appointment, however poor the field, for in our Conference we get from five to twenty-five times as much as they who opened the fields of Methodism at $64 regardless of rank or station. But, pardon me, I find that I have drifted off from the 93s in the nineteenth century back to the 60s in the eighteenth, from Melbourne C't to Sam's Creek log meeting house. But then the "third year" boys will understand me as they know where to find me. I would like so much to write more and tell you about our "Ladies Aid" and Forrest Chapel W. M. S., both of which have been faithful to the letter. But space, time and patience of the Editor forbid as I remember the brother that had shouted out his dollar's worth—guess I have written out the worth of the work done for our beloved paper. But, Bro. Bennett, come to Melbourne and preach that sermon on the Doctrines of Methodism before Conference, and I'll help to get up all arrearage and a lot of new subscribers too—I mean the one preached at Salem. Yours till Conference,

N. E. GARDNER.

Melbourne, Oct. 26

REVIVAL AT DES ARC.

Bro. Jas. F. Jernigan of the White River Conference has been holding a protracted meeting here for the past three weeks, which closed last night. The interest manifested in the meeting has been very great, the attendance was large and sustained throughout, even to the last service. Immediately preceding this meeting, Bro. Coleman of the Baptist Church had held a protracted service for one week, following which a session of the Arkansas Presbytery was held, with a protracted service by Bros. Latimer and Reed. Their meeting closed on Friday night before the second Sunday and Bro. Jernigan began on the following night; thus, without a day of intermission our people have been attending services for six weeks, and the interest increased constantly; even to the last service being attended by a crowded house. I rejoice to say that great good has been accomplished, sinners have been brought to Christ, backsliders reclaimed, the flame of love has been again kindled in many cold hearts, the whole Church wonderfully renewed in spiritual vigor, and the entire community of Christian people start out on a new and higher plane of Christian living. We feel rejoiced to say that these weeks of earnest, consecrated work among us mark the beginning of what we hope and believe will be the moral and spiritual reform of not only our Church, but of our entire community. These services have been well attended by Christians of every name and order in our midst and they seem to have caught the fire of zeal and enthusiasm from the preacher, this has been emphasized and impressed by the manifest workings of the Spirit of the living God and this a work has been wrought in the hearts of the people, the extent of which eternity alone can tell. The meeting resulted in between 25 and 30 conversions with 17 accessions to our Church, others will join the Baptist and Presbyterian Churches.

Bro. Jernigan goes from us after holding continuous day and night services for more than three weeks, apparently as fresh and vigorous as on the day he began this work. He not only preached every sermon, but either sang alone or joined in singing every song during the entire series of services. He is a man of wonderful vitality, of untiring energy and courage, an original thinker, a lucid and forcible speaker and one who has the tact of getting close to the hearts of his hearers, and above all is wonderfully endowed with the Holy Spirit and filled with a burning love for his Master and for every soul for whom His precious blood was shed, and thus he goes, rejoicing with those that rejoice, weeping with those that weep, and singing and telling in his matchless manner the glad tidings of salvation "wheresoever man is found." May he always be able to rejoice in the love of his Master in whose service he so much delights. God bless him. Our people all say Amen. Come again, Bro. Jernigan. Truly yours,

GEO. E. PETTEY, M. D.

Des Arc, Oct. 30.

FORDYCE ITEMS.

Prof. J. D. Clary has kindly written of our very gracious revival, which closed last Sunday night. To date we have had 45 accessions to our Church out of about 55 conversions. Many of the new members are some of our leading citizens, and, with the nearly 300 on roll before the meeting, puts Methodism on a firm basis in Fordyce. A new brick house of worship is now freely talked of and is the next thing, we hope, to be undertaken. Our present frame house is too small for even the membership, or our large and growing Sunday-school. A larger house of worship is a necessity, and we believe will be provided in due time. I learn our official Board will invite the next session of the Little Rock Conference to meet here.

Early this a. m. our little city was made very sad to learn that Miss Agnes, daughter of Bro. and Sister L. S. Lockridge of our city, had died about daylight, of swamp fever. She was sick only about three days. Miss Agnes was about 15 years of age, was converted one night last week in our meeting, and last Sunday she was one of the class of new members we baptized and received into the Church. I had not had time to enroll her name with the other new names on the Church Register from my little book before the Lord sent the angels after her soul and moved her membership to the Church triumphant. She was a bright member of Miss Mamie Smith's Sunday-school class, which class are about all converted and in the Church. What a great comfort it must now be to the bereaved loved ones, her S. S. class and Church to know that Miss Agnes went right from the revival to heaven. With all our joy last Sunday night in closing the meeting, I could not help but feel solemn, and spoke of it, that it was probable that some one was going out of that large audience never to come to Church again. It does seem in this instance that 'death loved a shining mark,' and took one of the most ready to go. Her funeral will take place tomorrow.

I received your printed slip of subscribers to THE METHODIST and find that many of us are in arrears. I have collected up some and hope to be able to remit some next week with some new subscribers added. Col. Copeland is advertised to lecture in our Training School next Wednesday night on "Handsome People." A rich treat is in store for our people, for he has lectured here, and everybody who heard him was delighted. The Fordyce Fair is to be next week. Come down and preach for my people Sunday week. We would be so glad to have you come. Yours in the gospel,

J. R. SANDERS.

Oct. 27.

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BRO. MOORE'S SUGGESTION.

(*continued from page 1.*)

I have thought for some time I would write something in reference to Rev. J. R. Moore's "Radical Movement Suggested;" for he certainly touched an important question. Ever since I joined the Conference I have felt sorely the need of help that young preachers ought to have. I have had it in my mind often to take up this or that course of study, but pressing pastoral work, lack of time or means would prevent. So I feel that if something like Bro. Moore suggests should be inaugurated it should not be confined to undergraduates. However they might be made the special beneficiaries. But I have never thought of the matter on so large a scale, and I seriously doubt if it would be the better plan to have an Institute or "Itinerants' Normal" as the Editor calls it, including the three Conferences in the State, unless you harmonize it with our Church polity and have District, Conference and State Institutes. It occurs to me that if it is undertaken and I hope it will be, and successfully too, that it should be done so as to bring the greatest good to the greatest number, and I am inclined to the opinion that if we have it as a State institution, that is for the whole State a greater number who need it most, will not be able to attend. I believe the preachers of a District assembled at some quiet country church, or small village, are apt to do more solid study and receive more benefit than they would assembled in the halls of some of our Colleges in the confusion of so many people. However I am not combatting anyone else—only giving my opinion, and in it I may not be mature. It might be that we could have our District Institutes and then the Conference, and then the three Conferences, and let these higher Institutes be composed of delegates from the lower, and they coming back would be able to help to more effectually organize and carry on the work in the District. One thing about which we must be careful—increasing our large public convocations; another is that our preachers—most of them, and the ones that would specially need the benefit of a school like the one suggested, cannot afford to make expensive trips, could not go across the State. Let the question be agitated. Let the brethren give their opinions and whatever is best let it be done. Something should be done.

M. M. SMITH.

Jonesboro, Oct. 27.

DEAR DR. BENNETT:—I want to pen a few words in behalf of Bro. Moore's suggestion, concerning a plan of training for "undergraduates." I think his plan a most excellent one and am surprised that something was not done on this important line years ago. I am not, as yet, an itinerant preacher, but aim to be some day, and must pass through the ordeal of study and examination as others have done and are doing. I am therefore greatly interested in this matter.

I think it would be well for the three Conferences in Arkansas to unite in this good work, and select a central location for school—say Hendrix College—and employ competent instructors for teachers, and arrange so that the Conference examinations can be stood at the end of the session. Of course, this will cost something, but anything of value will cost something, and we should not stand back, simply because of a small cost. The benefits reaped socially, intellectually and spiritually would far outweigh the amount of cost.

The "boys," having stood their examinations at school, would have a great deal more time for religious and social work at Conference. The Examining Committees would also be freed from the laborious task of holding these examinations and our annual meetings would be less like business assemblies and a great deal more spiritual. The Conference should always be full of religion and not so full of business.

The school should be made a religious school by preaching or lecturing each evening and doing such other Christian work as we could find to perform. We ought to have the school by all means.

Yours fraternally,

D. H. COLQUETTE.

Rison, Oct. 27.

DEAR. DR. BENNETT:—Your editorial in the last issue of THE METHODIST on Summer Normal received, and while I did not see Bro. Moore's letter suggesting it, I endorse the movement. Indeed, Searcy seems to have anticipated it, as over one year ago the announcement was made that there would be a Summer Normal and Chautauqua opened here next June. Two and possibly four of our Bishops, together with other distinguished ministers and eminent educators will constitute our corps of teachers and lecturers. We can easily arrange a special course for our post-graduates, and any others who may wish to review it, and at the same time give them the benefits of the literary course, and the lectures upon the live and great questions of the day, that are pressing themselves upon us for solution, as well. This will be a rare opportunity, not only for our young ministers, but for all who may be able to attend. For the above reasons, I think and hope that the first session of the preachers' Summer Normal will be held in Searcy. But whether we should get that or not, our Summer Normal and Chautauqua, Conservatory of Music, Commercial course, &c., will be held as already announced. Praying God's best blessings upon the new departure, I have the honor to remain,

Yours truly,

JOHN H. DYE.

Searcy, Oct. 30.

MR EDITOR:—I wish to endorse the suggestion for an "Itinerant's Normal." Properly conducted it would be productive of much good. The most serious difficulty in the way will be the expense. Many of the preachers who need such training, and who would be most benefited by it, are living on less than $200 a year and cannot afford much expense. If such Normal be undertaken, let it be held at the place most accessible to all, and where the expenses will be at the minimum.

F. S. H. JOHNSTON.

Morrilton, Oct. 30.

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Oct. 16, 1893.

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