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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ARKANSAS CONFERENCE.

The 58th session of the Arkansas Conference met in Clarksville, Nov. 22, 1893. Bishop Keener presided. J. A. Walden and W. H. Dyer were re-elected Secretaries, J. M. Williams, A. Marston, Statistical Secretaries.

Fifty-five clerical and eleven lay delegates were present at first roll-call, and very few absent the second day.

The usual committees were appointed and all went to work vigorously.

The following visitors have enlivened the session with their presence and labors:

Dr. D. Morton, Dr. W. R. Lambuth, Rev. T. H. Ware, Rev. E. M. Pipkin, Dr. G. G. Smith, N. Ga. Conf., Rev. J. F. Jernigan, Rev. J. T. Kendall. Revs. J. M. Clayton and G. S. Yarborough have been received by transfer.

Admitted on trial: T. M. Jackson, J. W. House, J. H. O'Bryan, C. H. Nelson, J. D. Rowland, J. S. Williams, J. J. Holland, J. W. Holmes, H. A. Matney.

Remaining on trial: D. N. Weaver, F. A. Hill, J. J. Douglass, W. B. Hart, J. S. Whitson. Discontinued at his own request: W. H. H. Gilmore. Admitted into full connection: S. F. Goddard, J. A. McIver, J. M. Williams, J. E. Sutton, S. Anderson, D. H. Groover, J. C. Shipp; J. S. Hackler remains in this class.

Deacons of one year: J. H. Sturdy, A. Marston, G. B. Griffin, W. H. Hatfield, J. S. Simmons, J. B. Wassett, H. R. Shinn, J. W. Griffin, C. H. Culpepper.

Elected traveling deacons: J. A. McIver, D. H. Groover.

Elected local deacons: J. W. House, J. F. Gates, A. I. Smith, W. B. Shoemaker, J. D. Rowland, J. B. Maddox, J. J. Lipscomb, J. J. Douglass, H. M. Conger.

Elected traveling elders: W. Sherman, W. M. Taylor, J. P. Humphreys, P. Merrill.

Delegates to the General Conference: Clerical, G. W. Hill, F. S. H. Johnston, J. A. Anderson; alternate, P. B. Summers. Lay: A. S. McKennon, W. M. Clifton, Dr. B. J. Vance.

V. G. Self was refused the restoration of his credentials. J. A. Walden, J. A. Anderson, F. S. H. Johnston are to publish the Minutes next year.

Referred for superannuated relation: J. Cox, A. Mathes, J. H. Wade, W. R. Gardner, J. Loving, F. A. Taff, B. Williams, G. W. Evans.

Referred for supernumerary relation: W. H. Corley, J. E. Martin, J. H. Cummins.

The preaching has been of the most spiritual character, and the large audiences constantly in attendance on the business sessions and at the anniversaries, the $1000 subscribed to Hendrix College in response to the appeals of Dr. G. G. Smith, Hon. A. S. McKennon, Rev. T. H. Ware, the liberal donation to the Wagoner parsonage, the very large number of communicants at the Sacrament—all show that the profit is great to the community, to the Conference and to the large number of visitors from abroad.

SECRETARY.

N. Futrell was located at his own request. F. A. White was transferred to the Western Conf., B. T. Crews to the Louisiana Conf. G. H. Warren, a local preacher of Milton, I. T. formerly a member of this Conf. and J B. Pressley of Huntsville Ct., having lost their credentials, the Secretary was ordered to send them certificates of their ordination.

When the committee gave their report on Paine Institue, Dr. G. G. Smith made a stirring speech urging the payments of the assessments for that Institute. A collection was raised for this purpose. The report of Colportage was adopted. The report on Conf. Relations was adopted.

Ques. 17- Who are supernumerary? W. H. Corley, J. H. Cummins and J. E. Martin. Ques. 18. Who are superannuated? J. Cox, J. Loving, A. Mathes, G. W. Evans, T. A. Graham, F. A. Taff and W. R. Gardner. The report on Sunday-schools was adopted. The report on Church property was adopted. The report on Epworth League was adopted.

The report on Books and Periodicals was taken up by sections. The section referring to the Publishing House adopted. The section referring to THE ARKANSAS METHODIST was represented by Dr. Bennett. This with the rest of the report was adopted.

The report on Education read. The section referring to Vanderbilt adopted. The part referring to Galloway was spoken to by Dr. Dye and was adopted. The Board recommended the appointment of Rev. I. L. Burrow to the presidency of Hiram and Lydia College, which was adopted. That part of the report referring to Hendrix College was spoken to by Revs. A. C. Millar, J. M. Cantrell, B. Williams and O. H. Tucker. On motion this question was laid over until the Joint Board of Finance made its report, which report was made and adopted. The funds were distributed as follows: Mrs. R Rennan $23.80; James Cox 60.00; J. H. Wade 100.00; Mrs. E. R. Harris 50.00; J. M. Bowley 20.00; F. A. Taff 60.00; J. B. Williams children 40.00; J. Loving 100.00; Lee Ferguson 10.00; Mrs J. E. White 45.00; Mrs. T. J. Smith 30.00; Mrs. A. P. Melton 65.-00; T. A. Graham 34.50; J. H. Cummins 75.00; G. W Evans 80.-00; Mrs. J. J. Roberts 74.00; Mrs. H. M. Granade 75.00; Mrs. J. B. Williams 60.00; W. R. Gardner 50.-00; A Mathes 200.00; Mrs. T. L. Hartin 60.00; Mrs. E. Dickens 150.00; Rev. J. T. Hall's children 60.00.

The whole report on Finance was adopted. That part of the report of Board of Education referring to Hendrix College was again taken up; after some discussion the part referred to Hendrix and Quitman Colleges was tabled by 54 to 24. The remainder of the report on Education was adopted. The report of Church Extension read and adopted. G. W. Hill, V. V. Harlan J. B. Stevenson were elected as a Publishing Committee for THE ARKANSAS METHODIST. The Statistical report was read and reported. No of local preachers 222; white members 23,245, colored members 3, infants baptized 660, adults 1,402 churches 204; value of churches $175,671.00. No. of parsonages 73; value of same $37,435 00. Value of other church property $3,503.00. Money expended for churches and parsonages $13,792.92.

A memorial to General Conference. Whereas (1) Many of our young preachers after one or two years in the itinerancy realize their need of more education; and whereas (2) the tremendous responsibilities of the Gospel demand that our preachers be so prepared that they may be workmen who need not be ashamed; and whereas (3) preachers with the true itinerant spirit dislike to locate or discontinue and thus lose their Conference standing; therefore, Be it resolved, That this the Arkansas Annual Conference of M. E. Church, South, most respectfully memorialize the ensuing General Conference to consider the matters rehearsed in the preamble, and if it be found in harmony with the spirit of Methodism to enact such laws as will permit our Bishops with the consent of any Annual Conference concerned to leave a preacher without an appointment to attend one of our institutions of learning. D. C. Summers, A. C. Millar, P. B. Summers, S. F. Dykes, G. W. Hill, V. V. Harlan, J. B. Stevenson and F. S. H. Johnston.

A. S. McKennon was re-elected to the Board of Trustees of Hendrix College. A committee was appointed to meet in Little Rock to see about establishing a Theological Institute for the benefit of undergraduates. Quitman was the place elected to hold the next Annual Conference.

J. S. WILLIAMS.

Reports Adopted.

ON TEMPERANCE.

Your committee on Temperance are pleased to submit as their report the following resolutions for your consideration:

1. That it is the sense of this body that the liquor traffic is an immeasurable curse to our State and Nation and we are unalterably opposed to the sale of intoxicants in any form and we urge our people everywhere to wage unceasing war upon the traffic, until not one home in our land will be saddened by its blighting and death-dealing effects. We condemn what is known as "the native wine industry," as part of this curse, creating drunkenness, making drunkards of our boys and young men, and none the less pernicious and ruinous because it is produced in our midst, and called "industry."

We also condemn the planting of distilleries in our country and the distillation of our grain and healthful fruits into intoxicating liquors, and especially within prohibited districts.

We deplore the fact that in counties where our people have voted down the liquor traffic the law permits persons to drum for and solicit the sale of liquors, and that our legislature at its last session refused to protect us from such imposition. Why we do not undertake to say.

2. That we pledge ourselves and urge our people to endeavor to secure such legislation as will effectually correct these evils; and to so amend our local option laws as to make them apply to State and counties as they now apply to county and township, so that, if, at any State election, there should fail to be a majority of the votes cast, for license, no license could be thereafter issued, or distillery operated, anywhere within the State.

3. That we recommend that every minister of our Church throughout the State hold at least one temperance service at each of his appointments during the next Conference year, and we ask the ministers of all other Denominations to join us in this work and to hold like services at all of their appointments, and we pray God's blessings upon our efforts in this regard.

Respectfully submitted,
A. S. MCKENNON,
J. M. CLAYTON,
A. H. WILLIAMS,
J. W. GRIFFIN,
D. C. ROSS,
T. A. GRAHAM,
PIERCE MERRILL,
Committee.

COLPORTAGE.

A report was furnished us by Bennett & Thornburgh, General Colporters for the three Conferences of Ark. We are pleased with the work done. The members of the Arkansas Conference seem to be pleased with the prosperity of our work under its present management. We note that there has been an increased circulation of books and periodicals. We recommend that they be continued in the same relation, and that our preachers and people purchase from them.

J. M. CANTRELL, Chm'n.,
S. F. GODDARD, Sec.

PAINE INSTITUTE.

We the committee appointed to consider the interests of Paine Institute beg leave to report. This Institute established by the General Conference is now no longer an experiment. The report of the President has been before us. It shows that the Institute aims to provide for the education of preachers and teachers among the colored people. It has had one hundred and seventy eight pupils from six different States, during the present year. There is now property to the amount of $40,000, of which $15,000 is good real estate, and $25,000 in productive funds. The Institute must be supported largely by funds supplied by the Church, and asks small amounts from all the Conferences. The amount asked from this Conference and accepted at last session was $300. Not much more than $40 per District. As there was a failure to make an assessment during this present year we recommend that the acting Agent shall take a collection for the aid of this Institute, and that the sum of $300 shall be accepted by this Conference as the amount to be collected for the next year, and that the "Board of Finance" be requested to apportion it to the various Districts.

Respectfully,
JAS. A. ANDERSON, Chm'n.,
A. H. WILLIAMS, Sec.,
G. W. BOYLES.

CHURCH PROPERTY.

Your committee on Church property respectfully submit the following report: We find that there are 204 churches reported at a valuation of $169,670.50, and 79 parsonages valued $35,135 and other Church property to the amount of $26,298 50. Total value of Church property in the Conference $231,-104; there has been $13,793.02 expended on Church property during the year. We recommend that the Preachers in Charge see that in every instance the deeds to Church property already existing as well as Church property hereafter secured are properly recorded. We would further recommend that under no circumstances our people build co-partnership houses of worship.

W. B. JOHNSEY, Chm'n.,
J. C. WEAVER,
H. A. ARMSTRONG,
CALEB BOST,
WM. SHERMAN, Sec.

BOARD OF EDUCATION.

[Of this report we give now only that part copied and furnished us with request for publication. EDITOR.]

Galloway Female College: We are gratified to learn of the flourishing condition of this College. Just why any young woman should go beyond the borders of the State seeking the benefits of a higher education, is, to us, a mystery, unless the solution is found in the fact that our State is a rich field in which representatives of institutions of inferior grades reap abundant harvests annually by flaming advertisements, personal canvassing and the promise of lower rates, against which we can not too strongly protest. We desire the information to spread over the entire State that the daughters of Arkansas can be as well, not to say better, educated, and at as cheap rates as anywhere beyond her lines. And that this can be accomplished within the walls and under the supervision of the president of Galloway Female College located at Searcy, Arkansas. We declare to our people that everything connected with Galloway College from Dr. Dye down, is first class.

From the report submitted to us by the president of Galloway Female College we learn:

The admiral working of the new steam plant and the abundant supply of hot and cold water on every floor, and new porcelain lined bath tubs, are important additions to the home department.

The school of music is exceptionally well equipped, the Director and Assistant being graduates of the best conservatories in the world, Berlin and the Royal Conservatory of Leipsic. We regret the recent storm disaster which unroofed the College building, and by which so much damage was done the plasterings; but have heard with pleasure of the prompt repairs of the same; and we heartily commend the appeal of the citizens of Searcy to the liberality of the members and friends of our Church and sincerely hope that their responses will be prompt and sufficiently generous to pay the debt incurred by the storm.

We are sorry to learn that the subscriptions to the College remain unpaid, which may be accounted for by the stringency of the times. We earnestly appeal to all parties indebted to the College, to pay the same, or settle by note, payable in three, six or twelve months. Before closing this report we desire to call especial attention to the Commercial Department of Galloway College. This Department is broader than that of any other Female College of which we are aware either North or South, as it involves in its course everything taught in business colleges, from banking and commercial law to typewriting and stenography. Ladies desiring a business education can not do better than to complete the course in the commercial department of Galloway College.

We wish Dr. Dye great success in his new venture. Galloway College Summer Normal and Chautauqua, which opens July the first next. We note with special pleasure the splendid condition of the College. Nearly all the girls were converted last session, who entered the school unconverted. The young ladies Missionary society and Epworth League and College Sunday-school are all in a flourishing condition.

EPWORTH LEAGUES.

We your committee on Epworth Leagues submit the following: Reports have been received from but 20 Leagues. These have a membership of 585 and have raised for different purposes the sum of $286.00. While the departments of Christian effort and charity and help are generally kept in good working order the literary department is wholly neglected; this is to be deplored for this is the only provision the Church has made for the systematic instruction of our young people in the history, doctrine and polity of our Church. We recommend that the pastors organize Leagues in every place possible and that special attention be given to the literary department.

Respectfully submitted,
F. S. H. JOHNSTON, Ch.
W. E. RUTLEDGE
WM. SHERMAN, Sec.

CONFERENCE RELATIONS.

We your committee on Conference relations recommend the following brethren for the superannuated relation, viz: James Cox, Josephus Loving, Alex. Mathes, John H. Wade, George W. Evans, Thomas A. Graham, F. A. Taff, W. R. Gardner and Burton Williams. For Supernumerary relation, viz: W. H. Corley, J. H. Cummings and J. E. Martin.

F. S. H. JOHNSTON, Chm'n.
D. C. SUMMERS, Sec.

BOOKS AND PERIODICALS.

Intelligence is necessary to the highest type of Christianity as well as the highest type of citizenship. This intelligence is the outcome of reading, observation, attrition and absorption. Among the most potent of these is reading. Lord Bacon said, "Reading makes a full man." Paul said to Timothy, "Give attendance to reading." No one can be well equipped for life's work who does not draw from the treasury of brain product deposited in literature. To meet this demand in the educational enlargement, uplift and enrichment of the race, the printing press has providentially come into being and is sending forth its millions of pages of winged thoughts over the world bearing brain commerce to the homes of every civilized man. All business, all professions are quick to perceive and wise to employ its invaluable aid. Infidelity, agnosticism, paganism and Christianity all employ it; it is the vehicle of instruction and propagandism. The religious book, periodical and newspaper are a necessity to the march of Christian civilization. To the Christian Churches is committed the task of circulating religious literature, conscious that it is a right arm of power in Christian evangelism.

The Christian newspaper is specially important, not only as a medium of religious instruction and edification, but as a counteractant of many of the evils of the secular press. It is a lamentable fact that many of our leading secular papers are run by men who are enemies to Protestant religion, many mediums of corrupt thought in various forms, while a large per cent of them openly array themselves against many of the great questions of moral reform. To overcome these baleful influences, the Protestant religious press ought to be able to put all forms of pure religious literature in the homes of every citizen of our commonwealth.

To meet the demand in our own Church, we have our Publishing House issuing in many forms its varied products adapted to all classes from the infant class in the Sunday-school to the wisest head and most sanctified head. We recommend to our Methodist people the publications of our own House as every way worthy of our patronage, stressing specially the Nashville Christian Advocate, Quarterly Review, Missionary Review and Sunday-school literature.

In connection with these we are glad to call attention to our own Conference paper, THE ARKANSAS METHODIST, edited by Rev. Z. T. Bennett, D. D., and published at L. R. by Bennett & Thornburgh, as deserving of the large circulation to which it has attained, and recommend not only that our people take it and read it, but that our preachers exert themselves to aid in its circulation; and when they can do so, co-operate with the Publishers in collecting subscriptions on their several charges. In doing so, they are employing a friendly and helpful agency in executing their own specific work. We rejoice in its prosperity, and pray for a more enlarged success.

We recommend as our Publishing Committee Revs. G. W. Hill, V. V. Harlan and J. B. Stevenson.

J. T. BAGWELL, Chm'n.

(*Continued on page 8.*)

FROM CHINA.

DEAR BRO. BENNETT:—After a pleasant and harmonious session our Annual Conference adjourned on the evening of the 23rd. The Rev. C. F. Reid, D. D., was elected President in the absence of the Bishop. Rev. W. B. Bonnell was elected English Secretary and Rev. Sz Tz-Kia Chinese Secretary with Rev. H. L. Gray as Statistical Secretary. Rev. R. A. Parker, brother to Dr. A. P. Parker, transferred to us from the Western Conference. We are rejoiced to have him added to our number. A son of one of the oldest native preachers was admitted on trial, and three native preachers were admitted into full connection. Four of the native preachers—having completed the four years' course of study—were duly elected Elders. The reports are the best presented since I came to China, and with a list of 299 probationers to start with we hope for a much larger increase during this year. General Conference delegates, clerical, M. B. Hill, and lay, Dr. W. H. Park.

The following are the appointments for this year:

SHANGHAI DISTRICT, M. B. HILL, P. E.

Shanghai station, C. F. Reid and Sz Tz-Kia.

College Chapel, G. R. Loehr.

Hongkow and Chwansha C't, W. B. Bonnell, Tsian Tz-Fong.

Nautziang and Kading C't, M. B. Hill, Li Tz-I, Dzung Tz-Kiur and Sz Tz-Kwen.

Sungkiang station, R. A. Parker, Yau Me-Kung.

Sungkiang C't, W. B. Burke, Dzung Zing-San and Ling Tz-Yien.

Anglo-Chinese College, Y. J. Allen, Pres.; G. R. Loehr and W. B. Bonnel, Professors.

SUCHOW DISTRICT, D. L. ANDERSON, P. E.

Suchow station, A. P. Parker and L. Leitch.

Konghong and Kwenshan C't, D. L. Anderson, Dzung Ying-King, Sung Yon-Peh and one to be supplied by Tsa Vong-Tsang.

Changshuh station, B. D. Lucas and Deng Meh-San.

Changshuh C't, H. L. Gray and Li Yien-Ung.

Nanzing C't, J. L. Hendry, T. A. Hearn, Ng Dong-Shien.

Nanzing Chapel and Dispensary, C. K. Marshall.

Buffington College, A. P. Parker President.

Suchow Hospital, W. H. Park M. D., and E. H. Hart, M. D.

Yours truly,
M. B. HILL,

Shanghai, China, Oct. 27, 1893

OTHER EDITORS.

The theory of apostolic succession is just this, that no religious organization is entitled to be called a Christian Church unless its ministry is derived by tactual succession from the hands of the apostles. One of the most marvelous things of which we know is the fact that such a theory can be held by so many honest men. It is an outright defiance of common sense, and of the facts of history. At the same time there can be no doubt that much importance is to be attached to what may be called the historical continuity of the Christian Church. The songs, prayers, sermons, doctrines, and lives of one generation of believers are transmitted to the generations that follow. There is no break; the streams flow on with increasing volume from age to age.—Nashville Advocate.

Ever and anon for some years it has been said that the Pope would leave Rome, and seek a home in some other country, possibly in the United States. What these things mean no one can tell exactly. But it has been known that the position of Leo XIII. in Rome has not been comfortable. The most significant recent utterance on the subject is the following from the Tablet, of London, the leading Roman Catholic weekly of Great Britain: "Events now transpiring in Italy render the Pope's position one of extreme and immediate danger. The position of Italy is too insecure and unstable to make her a safe guardian of the venerable person of the Pope, or of the monuments which are the sacred heritage of the Catholic world." What this may indicate as to policy, if anything, we do not know.—Pittsburgh Advocate.

In many parts of the country school teachers and ministers are paid less than hod carriers. Ministerial support comes from voluntary contributions, but that of public school teachers from the State. It should be rectified. The pay of teachers in country places should be put at least on the level of skilled labor in the same communities. In cities there is less ground for complaint. Scarcely any work is more exhausting. Narrow-minded county superintendents have said: "But they have vacations." So they have—one too short to admit of their doing anything else, and the longer one at a time when there is very little to be done, and all the labor markets are glutted. Perhaps they think that men who live the lives of school teachers for nine months in the year can go into the harvest field forthwith. If they can, women cannot; or would they like them to work out as cooks and laundresses in the watering places?—N. Y. Advocate.

The National Baptist says anent the discussion of "Burning Questions" among the Dunkards: "These excellent simple minded brethren have no creed and no discipline, except as found in the Bible; but for all that, human nature is human nature." Just so. People who do not want to be bound to the belief of anything strive hard to make it appear that "man-made creeds," cold, hard, dry, barren dogmas, occasion all the strife and variance by which the Church is so largely marked. But human nature is human nature. And in this "liberal" circle of Dunkards, where the Bible, and the Bible only, is the creed, there are hot and angry controversies about the kind of coat to be worn among brethren—straight or round-breasted sack or frock—and about the caps of the sisters—when and where they are to be worn, etc. Human nature is human nature, and the pugnacious in the Church will find something to fight about. If the doctrines are all settled, or if it might prove disadvantageous to unsettle them, men can draw the sword against nonessentials, such as written sermons, forms of worship, ministers' dress or anything that enables them to rival the exploits of Sancho Panza.—Herald and Presbyter.

Living Songs seem to be taking well with our Sunday-schools. We are selling many of them now. They are made in both round and shape notes and are only 30 cts. each.

PASTOR AND PEOPLE.

Let us consider, in a frank and entirely practical manner, the duty of the people to the pastor. To begin with, the people ought never to treat a pastor as a hireling, or even as a mere official, but as a friend, made so by divine arrangement and by those special gifts and graces which justify the Church in placing him where he is. Some families practically put their pastor o the level with the mayor or the magistrate, the organist or the undertaker, as useful to be sure, and even necessary in his place, but beyond that of no importance to them; in no sense entering into their real life. That he should be their friend and constant helper never enters their mind. As a preacher they may admire him, and even be proud of him, but as a pastor they know but little, and care less, about him. In this way many a pastor is held at arm's length, and practically shut out of relations where he is most needed and where he might do the most good.

The pastor of a Methodist Church generally comes to a new charge almost an entire stranger. The members of the Church have simply heard of him as a member of the Conference. After hearing him preach once they easily recognize him at sight, but he must make their acquaintance by personal introduction of some kind. Is it not common courtesy, to say nothing of duty, considering the peculiar relations of the pastor to the people, for the members to come forward at the Church, or soon call upon the pastor at the parsonage, and make themselves known to him and to his family as well? Yet it is a common thing for sensitive and exacting persons to stand aloof, and make the forwardness of the pastor a test of their attendance up n the Church services. Others sit in their houses and complain that the pastor has not yet visited them, or pass him by on the street as a stranger, and wonder that he does not speak to them. Really, the only score on which a fair-minded man can excuse their conduct is that they do not understand the usages of good society.

And when the pastor calls for the first time at one's residence, it is always to be remembered that he is a stranger and visitor, and therefore should be welcomed as a guest, and made at once to feel that he is cordially received into proper relations with the family. Under such circumstances it is not an uncommon thing for the new pastor to be treated with an air of suspicion, to be received as it were on probation, and, as a sort of test of his fitness for his place, compelled to force whatever sociality is enjoyed on the occasion. Christian people ought to remember that here as elsewhere benefits are reciprocal; that in association with the pastor they can not take everything and give nothing. If they need the pastor's sympathy and help, he as certainly needs theirs. When the pastor calls, he should be received as a pastor, and not as a mere social caller, and the way should be opened (or at least not hedged up, as is too often the case) for him to speak of those things which are nearest to his heart and in regard to which he and his parishioner should often confer. Remember than your pastor is your proper spiritual adviser, and if you feel the need of any help frankly and promtly say so. It will be his delight to do you good. In his honest efforts to understand yo r case you have no right to put him in the position of a clerical inquisitor. When the pastor calls, especially when the family is tog her, you usually expect him to o er prayer. Then kindly ask him to do so, and not leave him to the sometimes hard task of asking your permission; and if there is any special need of divine help or comfort in your family be sure and inform him that they may come with affectionate definiteness to a throne of grace. It is a great satisfaction and help to him to feel that e understands your case. In all our intercourse with him hold him as a brother beloved, and verily ou shall have your reward in the glad readiness with which he will spring to your side whenever you specially need him.

There is great hardship to the Methodist clergyman in his being obliged so often to leave the old parish for the new; a fact which ought never to be forgotten by the people, who are under social and religious obligation to make this peculiar burden as easy for him as possible. He is sometimes conscious of a homesick feeling, and, for a time at least, timidity and a sense of uncertainty will prevent his doing his best work either as preacher or pastor. How thoroughly he appreciates any well-meant effort to open his way and relieve his embarrassment! Every member of his congregation has it in his or her power to be an angel of mercy to him then. Even little children by speaking to him on the street, or wherever they may chance to recognize him as the new pastor, may crown him with a joy and gladness, and cause the fiends of estrangement to flee away.

Sometimes people in poor circumstances, although desiring friendly relations with the pastor and his family, make the great mistake of hesitating to invite him to their home, fearing that he will not care to partake of their plain fare with such humble surroundings. Really nothing can be farther from the truth than this, since it is a genuine pleasure for every true minister of the Lord Jesus to enter socially the most lowly home where virtue and cleanliness abide; while as a messenger of the gospel and spiritual helper he knows no rich, no poor, no high, no low, but recognizes in every honest man a brother. He cares for no rich feast or gay entertainment, indeed such are often to him a weariness of the flesh which he would fain be spared; he only desires an unequivocal expression of Christian hospitality and fellowship, and the simplest way to give this is usually the best. A false pride too often shuts a pastor out of homes where he might give and receive much pleasure, and where hearts of rarest worth are really longing to welcome him.—R. C. Houghton, D. D., in Northern Christian Advocate.

DEACON LEE'S OPINION.

We know not where "Deacon Lee" lived, says the Golden Rule, nor whether he ever lived at all; but his "opinion," as expressed in the subjoined sketch, sent to us by mail, ought to be read and pondered in every parish in the land:

Deacon Lee, who was a kindly, silent, faithful, gracious man, was one day waited upon by a restless, ambitious, worldly Church member, who was laboring to create uneasiness in the Church, and especially to drive away the preacher.

The deacon came in to meet his visitor, who after the usual greeting, began to lament the low state of religion, and to enquire as to the reason why there had been no revival for two or three years past.

"Now, what do you think is the cause of things being dull here? Do you know?" he persisted in asking.

The deacon was not ready to give his opinion; and after a thought, frankly answered: "No, I don't."

"Do you think the Church is alive to the work before it?"

"No, I don't."

"Do you think the minister fully realizes the solemnity of his work?"

"No, I don't."

A twinkle was seen in the eye of this troubler in Zion, and taking courage, he asked: "Do you th nk his sermon on 'Their eyes were holden' anything wonderfully great?"

"No, I don't."

Making bold, after all this encouragement, in monosyllables he asked:

"Then don't you think we had better dismiss this man and hire another?"

The old deacon started as if shot with an arrow, and in a tone louder than his wont, shouted: "No, I don't."

"Why," cried the amazed visitor, "you agree with me in all I have said, don't you?"

"No, I don't."

"You talk so little, sir," replied the guest, not a little abashed, "that no one can find out what you do mean."

"I talked enough once," replied the old man, rising to his feet, "for six praying Christians. Thirty years ago I got my heart humbled and my tongue bridled, and ever since tha I've walked softly before God. I then made vows solemn as eternity and don't you tempt me to break them!"

The troubler was startled at the earnestness of the hitherto silent, immovable man, and asked: "What happened to you thirty years ago?"

"Well sir, I'll tell you. I was drawn into a scheme just like this of yours, to uproot one of God's servants from the field in which he had been planted. In my blindness I fancied it a little thing to remove one of the 'stars' which Jesus holds in his right hand, if thereby my ear could be tickled by more flowery words, and the pews filled with those turned away from the simplicity of the Gospel. I and the men that led me—for I admit that I was a dupe and a tool—flattered ourselves that we were conscientious. We thought we were doing God's service when we drove that holy man from his pulpit and his work, and said we considered his work ended in B———, where I then lived. We groaned because there was no revival, while we were gossiping about and criticising and crushing, instead of upholding by our efforts and our prayers, the instrument at whose hand we harshly demanded the blessings. Well, sir, he could not drag on the chariot of salvation with half a dozen of us taunting him for his weakness, while he hung on as a dead weight to the wheels; he had not the power of the Spirit, and could not convert men; so we haunted him like a deer, till, worn and bleeding, he fled into a covert to die. Scarcely had he gone when God came among us by his Spirit to show that he had blessed the labors of his dear rejected servant. Our own hearts were broken and our wayward children converted, and I resolved at a convenient season to visit my former pastor and confess my sin, and thank him for his faithfulness to my wayward sons, which, like long buried seed, had now sprung up. But God denied me that relief, that he might teach me a lesson; every child of his ought to learn that he who touches one of his servants touches the apple of his eye. I heard my pastor was ill, and, taking my oldest son with me, set out on a twenty-five miles' ride to see him. It was evening when I arrived, and his wife, with the spirit which any woman ought exhibit toward one who had wronged her husband, denied me admittance to his chamber. She said, and her words were arrows to my soul: 'He may be dying, and the sight of your face, might add to his anguish!'

"Had it come to this, I said to myself, that the man whose labors had, through Christ brought me into his fold, who had consoled my spirit in a terrible bereavement, and who had, until designing men had alienated us, been to me as a brother—that the man could not die in peace with my face before him? 'God pity me,' I cried, 'What have I done?' I confessed my sins to that meek woman, and I implored for Christ's sake, to let me kneel before his dying servant and receive his forgiveness. What did I care then whether the pews by the door were rented or not? I would gladly have taken his whole family to my home forever, as my own flesh and blood; but no such happiness was in store for me.

"As I entered the room of the blessed warrior, whose Armor was falling from his limbs, he opened his languid eyes, and said, 'Brother Lee! Brother Lee!' I bent over him and sobbed out, 'My pastor! my pastor!' Then raising his white hand, he said in a deep, impressive voice, 'Touch not mine anointed, and do my prophets no harm!' I spoke tenderly to him, and told him I had come to confess my sin, and bring some of his fruit to him, calling my son to tell him how he had found Christ. But he was unconscious of all around; the sight of my face had brought the last pang of earth to his troubled spirit.

"I kissed his brow, and told him how dear he had been to me; I craved his pardon for my unfaithfulness, and promised to care for his widow and fatherless little ones; but his only reply, murmured, as if in a troubled dream, was, 'Touch not mine anointed, and do my prophets no harm.'

"I stayed by him all night, and at daybreak I closed his eyes. I offered his widow a house to live in the remainder of her days, but like a heroine she said, 'I freely forgive you, but my children who entered deeply into their father's anguish, shall never see me so regardless of his memory as to take anything from those who caused it. He has left us with his covenant God, and He will care for us.'

"Well, sir, those dying words sounded in my ears from that coffin and from that grave. When I slept, Christ stood before me in my dream, saying, 'Touch not mine anointed, and do my prophets no harm.' These words followed me till I fully realized the esteem in which Christ holds those men who had given up all for His sake, and I vowed to love them evermore for his sake, even if they are not perfect. And since that day, sir I have talked less than before, and have supported my pastor, even if he is not 'a very extraordinary man.' My tongue shall cleave to the roof of my mouth, and my right hand forget her cunning, before I dare to put asunder what God has joined together. When a minister's work is done in a place, I believe God will show it to him. I will not join you sir, in the scheme that brought you here; and moreover, if I hear another word of this from your lips, I shall ask my brethren to deal with you as with those who cause divisions. I would give all I own to recall what I did thirty years ago. Stop where you are, and pray God, if perchance the thought of your heart may be forgiven you."

This decided reply put an end to the newcomer's efforts to get a new minister who could make more stir, and left him free to lay out roads and build hotels.

There is often great power in the little word "No," but sometimes it requires not a little courage to speak it so resolutely as did the silent deacon.

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NO NEED TO FRET.

It is astonishing how much tyranny some men can see in Methodist Episcopacy, men too who know nothing of the practical workings of the system. We can hardly pick up a paper of a certain order that we do not find some expression reflecting on or declaring against Methodism as organized and working under the direction of Bishops. They utterly ignore the fact that laws are made for the government of our Bishops, and that outside the written law they have no more power than any other persons in the Church. If they have more extensive authority in the Church than any other class of officers or men in orders it is because the law confers authority upon them, just as the Constitution and laws of the United States confer more authority upon the President than upon other officers of the government. Episcopal authority, much or little, is not usurped.

Again, if the authority of a Bishop in the Methodist Church is more extensive than the authority of pastors or bishops of local Churches it is because Methodism is connectional rather than independent or congregational. And in the exercise of authority coextensive with the Church a Methodist Bishop is no more a usurper than was St. Paul, upon whom fell "the care of all the Churches."

Episcopal authority does sometimes interpose and thwart the plans and purposes of men even when their intentions are good, and because this happens the disappointed ones complain, and not infrequently charge the Bishop with injustice or arbitrariness. We have known a few to get mad and quit the Church. When this is the result we may be sure that as a rule something else is at work besides a feeling of insecurity in the hands of a Bishop.

If Methodism does not suit other people than Methodists they can pass it by and have nothing to do with it. Methodism does not trouble them by always criticising and denouncing their form of government or Church officers. If those who belong to us feel aggrieved by the action of our rulers, high or low, the way is open for investigation. If the aggrieved party will not seek that and be content then he can leave. But let him go quietly. Otherwise he writes himself down as a disturber of the peace and a man or narrow mind.—Memphis Advocate.

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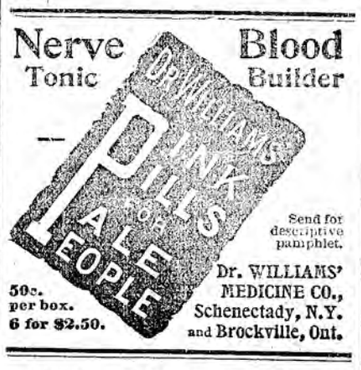

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ARKANSAS METHODIST.

THURSDAY, NOV. 30, 1893.

From Florida.

REV. Z. T. BENNETT, D. D.:—While traveling last Summer I providentially came into possession of a cough remedy which I certainly consider the best I have ever heard of. It is specially adapted to coughs resulting from "La Grippe." It has been the means, under God, of bringing back from the jaws of death, some persons who had been treated by very eminent physicians without success. My wife's health was going down all the time and we consulted several good doctors who all agreed that her lungs were in a very bad condition. She commenced using the above named remedy and had only taken it a short time, when she experienced great benefit from it; and she is now able to go with me day and night, attends our protracted meetings, and labors with penitents at the altar, and is stronger than she has been for many months. I feel confident that there are today hundreds, who have gone to their graves, who might still be numbered with the living had they had this cough preparation. Persons, who had suffered from the effects of "La Grippe" and who had even come to the point where they despaired of their life, upon using this medicine have been speedily restored and are now quite stout and robust. Any person wishing to procure this cough preparation, which is not a patent medicine, can do so, as it will be sent to any express office in the United States upon application, for one dollar per bottle or ten dollars per dozen. As you know, Doctor, an itinerant preacher is not financially able to prepare large quantities and place them in different drug stores for sale; so I can only furnish it as ordered. The drugs of which it is comopsed are expensive and cannot be obtained at country drug stores. This medicine is absolutely free from alcoholic liquors and does not nauseate; the most delicate stomach can take it without the least inconvenience. Cash must always accompany the order.

P. S. A word from my work, the Seffner circuit. Doctor, since meeting you and so many of my dear brethren of the White River Conference at the Batesville District Conference at Salem last July, I have been so busy holding protracted meetings. Truly God has been with us! Many souls have been translated from the kingdom of darkness to the kingdom of light and joy. Many believers have been established in the faith. What wonderful, saving and elevated power has been manifested. Glory to the name of Jesus!

There have been but very few days and nights since we saw you that I and my wife have not been in the thickest of the fight. We have many calls that we cannot meet. We sometimes feel that we would glory in a perpetual war; always in the noise of battle, always in hearing of the victor's shout. Notwithstanding the hard times the prospect is that my work will meet all the assessments and come out with a clean sheet; this is their practice. I have served these people three years, and if they are tired of us they demonstrate it only by acts of love and kindness.

We are in a fine orange region here and oranges are ripening fast; they are very sweet and luscious to the taste as well as beautiful to the eye. You can track me at times by the orange peelings. Come over, Doctor, and help me eat them. Come to our Annual Conference which meets at Palatka on January 3. Bro. Pressly Hilburn, who is stationed there, will give you a very comfortable home, and we will see that you get a chance to preach and talk about Arkansas, and also keep your pockets full of oranges. Yes, you are right, Arkansas is a grand old State! I love her people—no kinder people in the world. I love her hills and her valleys, her creeks and her springs. And having visited the dear people whom I served in former years makes me feel as though I want to visit them again. So do I love Florida also and her dear people, coming from every State in the Union, and from every civilized nation under the sun. I love her tall pines, here wide-spreading live-oaks, her long streaming moss, her beautiful clear lakes, her ocean breezes. I love to drive (as we often do) upon the bay and gaze far out upon her waters at the great ocean steamers and the proud sailing vessels dotted about here and yonder. It is a lovely sight—who would not enjoy living near the Gulf or Atlantic coast in Florida? There is no other country like Florida in this great world of ours. Well, all there is about it—one must see it to enjoy it.

You remember dear old Doctor Anderson; he is battling manfully as Editor of the Florida Christian Advocate, and sure enough gives us a good, healthy, readable paper. I extend to you and Bro. Thornburgh an invitation to Florida, and will assure you that you will receive as hearty a welcome as we are capable of giving to our friends. If you will promise not to throw this into the waste basket, I will stop. Yours affectionately,

I. A. VERNON.

Plant City, Fla., Nov. 17.

The Advertising

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THE YOUNG MEN'S CHRISTIAN ASSOCIATION SAVED HIM.

"I owe my first start in life," said Superintendent Swift, of the Union Pacific Railroad," to a little circumstance. I had been an operator on the New York Central. I was not a vicious boy, but bad company led me to drinking and gambling, and I lost my place. But I had obtained a new situation on the Union Pacific at Omaha. On the train going there I happened to get into a coach with a very pleasant gentleman, who amused me with several interesting stories. At Burlington, Iowa, the stanger looked me in the eye, and said, gently:

"'You are a young man, just starting life. Where are you going?'

"'To Omaha,' I said.

"'Do you know any one there?'

"'No, not a living soul.'

"'Now, that's good,' said the gentleman, whom I afterwards found was Eli Perkins; 'you will now have the best chance in the world to start life right and make a success in your new field. I advise you, my dear boy, as soon as you get to Omaha to go right to the Young Men's Christian Association and join it.'

"'But I am not a good Christian,' I said.

"'Never mind that. They will, perhaps, make you one. There you will meet clean young men, and bright fellows, too. You will find baths, and a splendid library, and companions who will help you socially.'"

"Well," continued the Superintendent, "I followed Perkins's advice. As soon as I joined the Young Men's Christian Association, and got away from old companions, I felt like a different man. I felt a new dignity, and felt I had as much manhood as any one. The other operators knew I belonged to the Young Men's Christian Association, and I felt that I had an example to set. The boys began paying a deference to me. There was no swearing in the office. This made me feel proud, for I felt that I too, was doing good.

"Well, I grew in the office, and I grew in the Young Men's Christian Association. I lived in a new social world. When I wrote home to my mother, who is a praying Christian, that I had joined the Young Men's Christian Association, she sent me a letter stained with tears of joy. Then I was happy. Finally I became a Church member.

"You ask me if I am still an operator? Oh, no. My belonging to the Young Men's Christian Association made the officials have confidence in me. I was promoted to assistant to the President, and now am Superintendent of the Valley Branch, and a little good business advice from Eli Perkins caused it all. The advice gave me the first boost, and the Young Men's Christian Association drew me up and held me there.—Christian Herald.

From Florida.

DEAR BRO. BENNETT:—Week after week and month after month, I have neglected to have my ARKANSAS METHODIST changed to Palatka; but it has been forwarded so that I have received and enjoyed it. Please change it from Miconopy to Palatka, Fla. Enclosed find $3 and move me up on your sub. book for three years.

I am pleased with Florida. We have a good Church in Palatka. We have just made an addition and improvements on the church to the amount of about $1,200. Palatka is a beautiful city on the banks of the historic St. John's river, has a population of about 4,000, and is still growing. The next session of the Florida Annual Conference convenes here Jan. 3, '94. Come down, Mr. Editor, enjoy genuine Florida hospitality, meet our Conference, look upon placid lakes, golden fruits and moss draped forests, and partake of the delicious fish from our numerous rivers and nutritious oysters from the beautiful beach of the blue Atlantic; eat sweet oranges and breathe tropical atmosphere and THE ARAKANSAS METHODIST will send forth the fragrance of orange blossoms for months to come. To yourself and other friends in the land of his birth, an Arkansas boy sends kindest greetings from the land of sunshine, flowers and fruits.

Yours as ever,
J. P. HILBURN.

Palatka, Fla., Nov. 14.

BLODGETT, MO.

We are in the midst of the greatest revival the Church at this place has ever known. Sinners are being converted and believers sanctified. Glory to God for this good work. Rev. W. E. Ramsey and wife of Ky. are helping me; they are a power in the work and give no uncertain sound on the Bible doctrine of holiness. When we first came to this place there was a great opposition to the doctrine of holiness, but thank God this opposition is gone, and the people are getting sanctified regardless of Church lines. Bless the Lord, our people are waking up and asking for the old paths that they may walk therein. We have just closed a meeting in Charleston with 160 sanctified, Bertrand 170, East Prairie 140. If this is a false doctrine, why will the Lord so wonderfully bless us in the work? Glory to God, Southeast Mo. is in a blaze of glory, all for the glory of God. Our meeting in this place is increasing in interest; up to date there have been 35 or 40 conversions and sanctifications. Dear brethren, I love Mo. and her many good people, but still I love old Ark. and say God bless her and her people. THE METHODIST is always a welcome visitor to our home. God bless you all until we meet again. Yours saved and kept (glory),

DE JALMA LEAKE.

Nov. 13.

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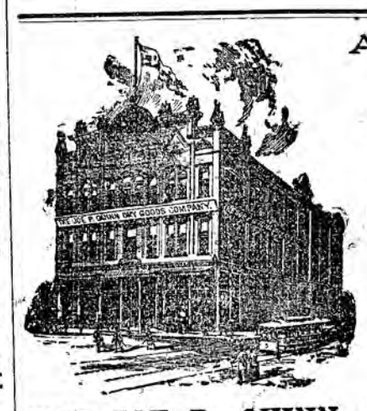

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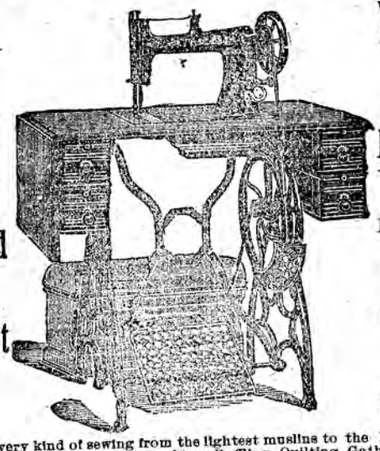

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ARKANSAS METHODIST

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

GEORGE THORNBURGH, Business Manager

THURSDAY, NOV. 30, 1893.

ARKANSAS CONFERENCE.

We enjoyed greatly the privileg of attending, from opening to closing, the session of the Arkansas Annual Conference just held in the prosperous little city of Clarksville, on the L. R. & F. S. R'y 101 miles west of Little Rock. The very cordial welcome and delightful hospitality extended the Conference and visitors, the charming weather up to the last day, the brotherly spirit, good health and unusually large attendance of the members, and the admirable presidency of Bishop J. C. Keener all combined to make the last session beyond doubt one of the most pleasant in the long history of this mother Conference. And we suppose the Conference never presented a better appearance, impressing on visitors the thought of its wondrous possibilities with consecrated service and the leadership of the Holy Spirit. More than once in the social circle we heard Rev. Dr. G. G. Smith of Georgia say he had never seen a finer body of men assembled in an Annual Conference.

The visiting traveling preachers were: Revs. J. T. Kendall of the St. Louis Conference,——— Belcher, M. L. Buttler and J. D. Wasson of the Indian Mission Conference, E. M. Pipkin and T. H. Ware of the Little Rock Conference—the former representing the American Bible Society and the latter Hendrix College—Dr. J. H. Dye and J. F. Jernigan of the White River Conference—the former representing Galloway College and the latter there for a good time with the brethren—and Drs. W. R. Lambuth, David Morton and G. G. Smith representing respectively the causes of Missions, Church Extension and Paine Institute. These great interests were ably and impressively presented to large audiences. Friday night Dr. Smith spoke on Christian education in a very entertaining manner, followed by Hon. A. S. McKennon in a vigorous speech in behalf of Hendrix College, after which Rev. T. H. Ware raised five-year subscriptions amounting to $1,178.50 for the benefit of that College. We heard a very favorable report of Dr. Morton's address at the Church Extension anniversary Thursday night, at which time in the Cumberland Presbyterian church we heard very interesting and forceful speeches on the Epworth League movement by Revs. G. W. Hill and S. Anderson.

There was not as much preaching as usual, but all the sermons delivered were appreciated by the large congregations in attendance. We heard a complimentary report and several public references to the sermon Tuesday night by Rev. James A. Anderson, and Wednesday night we had the pleasure of hearing a very thoughtful and deeply impressive discourse by Rev. F. S. H. Johnston, who reluctantly but kindly consented to prepare and furnish a copy of it for publication in this paper. The sermons at 3 p. m. Thursday and Friday by Rev. J. B. Stevenson and James F. Jernigan were both good and well received, and Bro. Jernigan's singing won the admiring attention of all, especially that sweet hymn, "Never Alone", which we have promised to republish in our next issue. Sunday morning a pecked audience heard with delight Bishop Keener's profound discourse, and Sunday afternoon Rev. J. T. Bagwell preached a strong and impressive sermon on the office, qualification and work of the ministry. At the same hour in the Cumberland Presbyterian church Dr. G. G. Smith addressed the children, making we heard a very wholesome impression.

Our daily business in the rear end of the Conference room kept us from hearing the remarks in the pastoral reports, which according to a repeatedly expressed opinion were "better than expected," especially in the collections; but we regret to say the figures in the abstract of the Minute proceedings on page 1, compared with the figures for last year, show a decrease of 48 adult baptisms and 488 white members. This is to us a great surprise in view of the many gracious revivals and numerous conversions reported during the year, leading to the reasonable expectation of a considerable net gain in membership.

In this issue we publish most of the Committee reports, which were generally accepted without discussion. This was the usual course till the Board of Education presented its long and carefully prepared report, which was read and then the sections acceptable to all were adopted without discussion; but the advocates and far more numerous opposers of the radical deliverances against *college* work in Quitman College were, on hearing them read for action, quickly arrayed under the respective leaders in the most exciting discussion in this Conference for many years. Rev. J. M. Cantrell, President O. H. Tucker and Bro. J. M. Jenkins spoke against that part of the report, which after a long speech in its favor by President Miller was tabled by a vote of 54 to 24, without giving the chairman of the Board, Rev. James A. Anderson, the privilege of speaking at all on the report. If there had been a square vote on the objectionable deliverances, instead of on the motion to table, we believe more than 60 of the 78 votes cast would have been against that part of the report. The dominant sentiment was for liberal help to Hendrix College by individual subscriptions and an Aid Fund assessment of $1,000, and *against* any action disparaging to Quitman College, which as a co-educational school has done and is still doing noble work in the cause of Christian education.

The next session of the Conference goes to Quitman, its enterprising citizens having offered free conveyance from and back to the rail-road, about 30 miles.

The good people of Clarksville with our very popular pastor, Rev. R. M. Traylor, were glad to have the Conference, and their thoughtful, brotherly courtesies and royal hospitality will be long and gratefully remembered. Rev. E. L. Massey, Dr. G. G. Smith and the writer were superbly entertained by Col. J. E. Cravens and his cultured family. Blessings on their charming home!

Sunday night after an instructive lecture on Missions by Dr. W. R. Lambuth, and brief, appropriate remarks by Bishop Keener the appointments were read, and the preachers received them with as general satisfaction as we ever knew.

APPOINTMENTS.

FORT SMITH DISTRICT, GEO. W. HILL, P. E.

First Church, F S H Johnston.
Central, S Anderson.
Fort Smith ct, W H Metheny.
Hackett ct, J B Winsett.
Huntington and Mansfield, S F Goddard.
Greenwood ct, J W Desnazo.
Mansfield ct, J M C Hamilton.
Waldron ct, G W Daman.
Cauthron ct, B W Aston.
Booneville ct, P Merrill.
Paris and Roseville, W P Hamilton.
Charleston ct, J L Hays.
Chismville ct, J M McAnally.
Sugar Grove miss, J D Baker, supply.
Searcy Male College, S H Babcock.

CLARKESVILLE DISTRICT, S. S. KEY, P. E.

Clarkesville sta, R M Traylor.
Clarkesville ct, G W Boyles.
Lamar ct, J W Head.
Altus and Coal Hill, J W House.
Hartman ct, J H O'Bryant.
Ozark ct, T M Jackson.
Ozark sta, J A Walden.
Alma ct, J H Myers.
Dyer ct, D N Weaver, J E Martin sup.
Van Buren sta, T J Reynolds.
Van Buren City miss, supplied by James H Kelton.
Chester miss, W M Taylor.
Ozone miss, H R Shinn.

DARDANELLE DISTRICT, P. B. SUMMERS, P. E.

Dardanelle sta, A H Williams.
Dardanelle ct, G W O Davis.
Russellville sta, Wm Sherman.
Atkins ct, W J Stone.
Dover ct, J N Villines.
Prairie View ct, J C Weaver.
Danville ct, J C Shipp.
Rover ct, J H Smith.
Gravelly Hill ct, J E Dunnaway.
Walnut Tree ct, W S Bristow.
London ct, W A McIver.

MORRILTON DIST., D. J. WEEMS, P. E.

Morrilton sta, J T Bagwell.
Plummerville ct, J M Cantrell.
Conway sta, J B Stephenson.
Clinton ct, Jesse M Williams.
Springfield ct, I F Harris.
Mt. Vernon ct, A C Ray.
Quitman sta, W E Rutledge.
Quitman ct, Z W Linzee.
Martinville ct, J A McIver.
Perryville ct, A J Cullom.
Ada ct, Jeff Davis Rowland.
Gold Creek miss, B M Burrow.
Morganton miss, J E Sutton.
Cleveland miss, J S Williams.
Perryville miss, Charlie H Nelson.
Hendrix College, A C Millar, Pres.
Quitman College, O H Tucker, Pres.
Hattieville Miss, J J Lipscomb.

FAYETTEVILLE DIST., V. V. HARLAN, P. E.

Fayetteville sta, J A Anderson.
Springdale and Farmington, W H W Burns.
Rogers sta, W B Johnsey.
Bentonville sta, B C Matthews.
Bentonville ct, K S Vanzandt.
Center Point ct, P B Hopkins.
Elm Springs ct, A Marston.
Prairie Grove ct, W H Dyer.
Boonsboro ct, J H Sturdy.
Cincinnati ct, J P Humphrey.
Springtown ct, J R Maxwell.
White River miss, J W Holland.
Indian Springs miss, J M Clayton.
Siloam and Gentry, G S Yarborough.

EUREKA SPRINGS DIST., Y. A. GILMORE, P. E.

Eureka Springs sta, E L Massey.
Green Forest ct, W B Hart.
Berryville ct, W H Hatfield.
Carrollton ct, H M Conger, supply.
Huntsville ct, D C Ross.
Hindsville ct, J W Holmes, supply.
Kingston ct, J W Dutton, supply.
Goshen ct, H A Armstrong.
King's River miss, H A Metney.
Jasper miss, Thos E Doran, supply.
War Eagle ct, S S Bristow, supply.
St. Paul miss, J S Whitson.

HARRISON DIST., C. H. GREGORY, P. E.

Harrison sta, S F Dykes.
Belle Fonte ct, J W Griffin.
Lead Hill ct, F A Hill.
Valley Springs ct, W K Biggs.
Wiley's Cove ct, C H Culpepper.
Archey miss, J J Douglass.
Big Flat ct, G B Griffin.
Mountain Home ct, J H Watts.
Yellville sta, B Monk.
Yellville ct, J S Hackler.
Powell ct, J S Simmons.
Oakland miss, D H Groover.
Omaha miss, J B Estes, supply.

Transferred: S H Babcock to White River Conf., B F McManama to Illinois Conf., F A White to Western Conf., B T Crews, La. Conf., D B Price, Ind. Miss. Conf.

CONTRIBUTED NOTES.

Clarksville has thrown wide open the doors of hospitality. Preachers, laymen, visitors have all received a warm welcome and good homes. Though the Synod of the Cumberland Presbyterian Church had just adjourned the people seemed to be only the more anxious to entertain the Conference. The preachers came to Conference in the Spirit of the Master, the people received them in the same Spirit and each hour of worship has been blessed by the presence of that Spirit.

The sermon of the Rev. J. A. Anderson Tuesday evening on the New Testament idea of life was in his best style and very appropriate to the opening of Conference. He claimed, and truly, that the true idea of life is the absolute consecration to God of all our powers, all of our substance and all our time. The Rev. Geo. W. Hill closed the service with an emphatic endorsement of the sermon of Bro. Anderson and calling the audience forward to make that consecration then and there. With radiant faces and happy hearts these toil-worn and battle scarred itinerants rushed forward to clasp hands in renewed consecration to the glorious work of the Master. It was pleasant to behold Anderson and Hill, the knights of the quill, though differing radically as to the theory of sanctification, stand together in the same pulpit and rejoice with the happy and heroic men and women of Israel in a common consecration to the work of the Lord.

Rev. F. S. H. Johnston preached Wednesday evening after which the the sacrament of the Lord's Supper was administered—"The power from on high" was the theme of the preacher and before he had concluded his earnest sermon many hearts were longing for that power. The communion hour was a season of great grace to the Conference.

The Rev. J. B. Stevenson discoursed Wednesday afternoon concerning "the angel having the everlasting gospel to preach." He stirred our hearts. Bro. Boyles prayed and got happy. The audience sang "Lord, revive us" and handshaking and shouting followed. It was good to be there. A Methodist Annual Conference is "Heaven begun below."

Abstract of Bishop Keener's address to the class to be received into full connection.

DEAR BRETHREN:—It is supposed that you have come to this hour after fasting and prayer. The responsibilities of your calling are so great, the issues so momentous and the character you are to have as messengers of God is so exalted, that you are supposed to come to this transition period of your ministerial career with great solemnity of mind. Be assured that your success in the ministry will depend not so much on your opportunities nor upon your endowments whatever they may be, but upon your character—what you are will determine what you will do in the Church. If you are converted men the Church can afford to risk a great deal, but if you are not converted we can risk nothing. Conversion only takes place once in a man's life. In the very nature of the case it cannot occur again. It made you a new creature—"old things pass away, all things become new." It is the implantation of the life principle and wherever there is life there is vitality and youth. If you are converted, born again, if you have a realizing sense of the great and blessed fact, that you are a child of God whatever may be your differences of qualification you will each be useful in your work if so be you have been called thereunto. There is much said about sanctification in these days. Sanctification means the devotement of yourselves to the work of God—you are entirely sanctified when you are wholly separated and devoted to this work. The Savior declares "For their sakes I sanctify myself that they also may be sanctified through the truth." Surely he did not mean to say I make myself holy, but I separate my self, devote myself to the Father. So a preacher is called away from other things and his life is devoted to the one work of saving souls.

Have you faith in Christ? Do you have a constant sense of his gracious presence? Do you feel in your hearts the gracious assurance of his pardoning love and the witness of the Spirit to your sonship with the Father and heirship with Christ? If you do you are as certain to go to heaven as that you die in that gracious state; for the command which declares that you can not enter the kingdom of heaven unless you are born again, implies that you enter if you are. They teach "another gospel" who deny to converted souls a place in the kingdom of heaven. It is well enough for you to understand that faith has reference not to Christ merely but "to Christ and him crucified." Faith, supernatural faith is a disclosure to us of our interest in the sacrifice of Christ. We apprehend Him as our present and sufficient Savior. It is needful for you as the herald of the glad tidings to others, that Christ be formed in your hearts, by faith, the hope of glory. The revelation of the Son in you is the subjective preparation for the proclamation of the glorious gospel of Christ to others.

Do you expect to be made perfect in love in this life? Are you groaning after it? Now all love is in itself perfect. Even our natural affections are perfect. When a man is first converted his love is perfect. He gets about as much as he can hold. But like leaven it permeates our being and it takes time to bring all the adverse elements of our nature under the dominion of this heavenly possession. We sometimes get a wonderful blessing, and may think that that is all of it, but you have only to go out and mix with the world and run up against its hard places to find that you are mistaken. When you do get these wonderful blessings do not be in too great a hurry to tell it. Paul was caught up into Paradise, but he never told it but once and not until fourteen years after the event. There is a habit nowadays of saying "I am wholly sanctified", "I am holy." There must be something wrong about this. Were a man to take me aside and say "I am honest," or "I am a wise man," I would not believe him. So there must be something wrong about this complacent way some have of proclaiming their own piety. With every fresh baptism of love there comes a deepened sense of our own unworthiness—love and humility. Move *pari passu*—with equal step. When the soul reaches up to the sublimest altitudes of love, it sinks also into profounder depths of humility. I would advise you to study the thirteenth chapter of 1st Corinthians. Paul shows you love is everything and all else is nothing without it. Whenever you are tempted "to think more highly of yourself than you ought to think", try yourself by this chapter. Love vaunteth not itself, does not behave itself unseemly, thinketh no evil." Very few of us are aware how strong is the tendency in us to think evil. I once had occasion to say in a sermon, "There is scarcely a man in this house who can spend this sacred hour of worship without thinking evil." A lawyer came to me afterwards and said, "You take a great risk in saying that." Why so? "Why I had spent the whole time without thinking evil until a man came in who owed me some money." "Just so", said I, "but you thought evil when that man came in." I beseech you, dear brethren, seek this love which thinketh no evil; which beareth all things, believeth all things, hopeth all things, endureth all things, because love knows that God is all in all.

Will you practice fasting or abstinence? Let me tell you how to fast. Eat your breakfast, shut yourself up in your room, take no dinner, meditate, read the Scriptures, pray, pray in every corner of your room. You will find that there will be a strong power about your preaching. You will get hold of the hearts of the people and your preaching will be "in the demonstration and power of the Holy Spirit." You must fast, you must pray, whatever other qualifications you may have you cannot move and save the people unless you be men of prayer.

Many other good things were said by our great and wise Bishop which I have not time to reproduce, but the great address will no doubt be a life long blessing both to the class admitted into full connection and to the entire Conference.

The Church Extension anniversary was largely attended. Dr. Morton's address was one of the best he has delivered before an Arkansas Conference, according to report—your correspondent did not hear him. Dr. Morton is one of the great men of Methodism, if greatness is to be determined by what a man does. For twelve years he has given his time and talents to the Church Extension work. With what success let the 2,510 Churches which the society has aided and the $630,708.37 which the society has raised testify.

The mass meeting in the interests of Hendrix College was a great occasion. The Rev. G. G. Smith of Georgia made an address which was received with thoughtful attention and evident approbation by the great audience. Hon. A. S. McKennon put in an earnest plea for generous aid and larger patronage for Hendrix College on the ground of the manifest merits of the institution as a Christian College. The Rev. Thos. H. Ware then took up a collection on the five year installment plan amounting to about $1,000. The situation of Hendrix College is critical in the extreme. What the Conferences will do in this emergency remains to be seen.

The delegation to the General Conference within its clerical and lay representatives is an able one. They will rank well with the delegations from other and older Conferences. They are without exception new men in this capacity, but true, tried, strong men as they are, they will prove faithful guardians of the interests of Methodism in the chief counsel of the Church.

The speech of Rev. G. G. Smith, D. D., representing the claims of Paine Institute, was a masterly vindication of the South in its treatment of the colored people and an earnest plea for substantial help to this our only General Conference College. Bro. Smith gave us a fine speech on education and on evangelists and won his way into all our hearts. Come again.

The sermon of Bishop Keener Sunday morning was classic in the purity of its words and in the breadth of its thought, and unctious with the presence of that Spirit about whom he was preaching. He lifted us into a very high and spiritual realm, and made us to see that "there is not the obstruction of so much as a spider's web between us and the Spirit.

Rev. J. T. Bagwell in a very appropriate sermon at 3 p. m. made us to see the greatness of ministerial character and work, and that preaching is man's divinest employment. Sunday evening the house was packed beyond standing room to hear the address of Dr. Lambuth and the appointments. The Doctor gave a succinct statement of our missionary history and work and many impressive facts from missionary experience. The lecture, though long was well received and left upon every Christian heart the impression of personal responsibility in the matter of saving men.

Clarksville entertained the Conference royally. I had a most delightful home with Bro. Will May. I have never enjoyed a Conference more. My first Conference in Arkansas was at Clarksville in 1870, Bishop Keener presided—during these twenty-three years I have labored in this Conference—only six at this Conference who were at that—Ray, Clayton, Gregory, Graham, Key and myself. How changed! Roberts, Granade, Hall, Smith, the old leaders, have gone to their reward. But while God buries his workmen he carries on his work. Hill, Johnston, Anderson, Harlan, Weems, Summers, Williams, Stephenson and a host of others, young, true, strong and consecrated make the Arkansas Conference a vigorous and aggressive body. It was with a pang that I bade them adieu to go to the White River Conference. A thousand blessings on these men of God. These noble men have trusted and honored me beyond my deservings, but Providence points to this change of Conference relations.

SIDNEY H. BABCOCK.

One of the eminent men of Methodism, the most gifted perhaps of all his contemporaries in certain forms of public utterance, is accustomed to make fresh preparation for every address which he may be called upon to make. The occasion—a Sunday-school anniversary, a Tract anniversary, a Missionary platform meeting, a gathering of young men, or some other service, may be one upon which he could speak with ease and force without a moment's notice, but he is wise enough not to reckon too heavily upon his former preparations, or his already amassed materials. For each set occasion a fresh preparation is his invariable rule. This is one of the secrets of his perennial, sparkling, exuberant freshness. His example ought to be studied and emulated by hundreds who without a tenth of his resources, lean almost habitually upon past preparations.—Central Advocate.

It is a strange and anomalous condition of affairs that Christian men recognize the necessity for growth in all things save in their spiritual life—nature, history, civilization, human life, all these are marked by progress, and the law of growth is the very law of life. Christianity has a scientific basis and the same great principle which we find to be so universal is not to be ignored in the realm of the very highest life of all. Our spiritual processes observe in their development the same casual order that obtains in natural processes, and what we claim for the one we claim for the other. The truth is, that not only historic Christianity but personal religion is evolutionary in its character, and our spiritual experiences should be continual developments, increasing in depth and power.—St. Louis Advocate.

MINISTERIAL SUCCESS.

Success, real success, is possible to every true and faithful minister of the gospel. Such success should fill the measure of every minister's ambition, and nothing else should. But there are failures in the ministry, many of them. True, alas! But no such necessity is on them. They are hedged about by no fateful conditions. The fault is theirs. They should correct it.

Ministerial success is not mere popularity, the gathering of a crowd, or the winning of the favor of men. These things are not evils. They are not to be despised. They are possible elements of power. They may, they should greatly aid in winning success. The man who succeeds must turn the thoughts of men to Jesus, must lead them to "the Lamb of God which taketh away the sin of the world." He must shepherd the sheep, protecting them from all enemies, and lead them into green pastures. The Church is his charge. He must build it up. It must take no hurt or hindrance through him. How great the fault if any of God's children should be discouraged or turned out of the way through his neglect, his unguarded words, or his hasty tempers! He is to nurture and even save the weakest of the children, and not to neglect or destroy them. The task is difficult and responsible, but the faithful man can accomplish it. And this is success.

All cannot be great preachers. Few, indeed, can attain this exalted honor. But such attainment is not necessary to success. Even some really great preachers, great in the common use of the term, are not successful ministers. They can attract and charm men, but they do not move them toward Christ.

All cannot be great scholars, great theologians, or really masters in any one department. Each should do his best in every line, but greatness is possible to but a few.

But success is possible to every man. Any man of average ability, even if his acquirements are moderate, may be an acceptable preacher. If he is studious and methodical, if he is careful to have something to say every time he comes before his people, and to know himself exactly what it is and why he is going to say it, and if he will state it clearly and illustrate it suitably, the people will hear him gladly and to profit. It is not necessary that the subject or the thought should be great, but it is necessary that it should be some important truth, clearly conceived and plainly stated, and uttered for a definite purpose. And such achievement is possible to every man who is at all fit to be in the ministry.

Preaching is often uninteresting and the preacher unprofitable for no other cause than the lack of these simple and possible elements. The preacher talks in a rambling, "goodish" sort of way, without anything definite in mind and with no apparent purpose. The people will not be interested, because the preacher is not. They will not think, because he has not thought. They will not be moved, because he is not moved, and because he tells them nothing to move them. It is his fault, and not his misfortune.

Every minister may be a good pastor, if he will. It may not come to him naturally, and it may not be in all respects congenial to do that particular kind of work. But he can do it. He can cultivate the taste for it. He can discharge the duty systematically and conscientiously, and success will follow. It is a part of his calling and must be attended to. He neglects it at his peril, and to the great impairment of his influence and success.

Every minister may be agreeable with his people. His courtesy and brotherliness will aid him greatly. He need not be a hypocrite—he must not be. A mere bowing and smiling automaton, always equally and gushingly gracious, and the same to all people, will disgust people of good sense. But a courteous gentleman has a great power for good in himself. He is never disagreeable. He studiously avoids sharp, sarcastic and bitter speech. He does not scold. He knows that that drives men away, but never wins them.

In short, it is posible for every minister to be a good "all round" man, the most successful man in the ministry. He can be an acceptable preacher, at least; a careful and faithful pastor and an attractive gentleman, and can look well after all the details of his work. Such men always succeed. Such a man can every minister be, if he will.—Pittsburgh Advocate.

The Epworth League Book, which is now ready, is made in two styles, as follows: Fine cloth, price $2.50; Morocco Gilt, $3.50.

ARKANSAS METHODIST.

THURSDAY, NOV. 30, 1893.

PERSONAL AND OTHER NOTES

The many friends of Rev. and Mrs. H. H. Watson will sympathize with her in her great bereavement by the death of her father, Maj. R. W. York, at his home in Raleigh, N. C., November 21 inst. Sister Watson had not even learned he was sick before the shocking and painful news by wire announcing his death.

We are sad to learn that Mrs. J. B. Sutler, formerly of this city, died in Austin, Texas, last Monday. To the bereaved husband we offer condolence in his great sorrow.

Rev. R. L. Broach wrote Nov. 27 he had received a message calling him to the death-bed of his grandfather.

Bishop J. C. Keener is in the city, the guest of Rev. Dr. R. D. Smart. He will preach tomorrow (Thursday) the thanksgiving sermon at our First Church and fill its pulpit next Sunday also. Its members and friends will give him a public reception Friday night.

Rev. J. K. Farris, P. C. of Goodwin C't, gave us a pleasant and helpful call Tuesday p. m., reporting 205 conversions and 160 accessions in his charge, and that his collections will be full.

In a business letter, Nov. 21, Rev. J. W. F. Scott, P. C. of Fulton and College Hill, said Mrs. M. E. Somerville, formerly of Tulip, Ark., was expected to die in a short time. She had passed her 81st birthday and was loved by all knowing her.

Kind Reader, if you owe THE METHODIST, please *pay* us without delay. We *need* the money *now*. Don't disappoint us.

Rev. J. L. Adair of Oklahoma Ter., renews his METHODIST, and says tell the brethren that I still love Arkansas and Methodism.

Rev. A. M. R. Branson, the tall pastor of Beebe, made us happy Friday with a large number of renewals from his good people.

☞We hope no traveling preacher will expect us to change his paper from one to another post-office without order for such change.

☞If the Arkansas Conference preachers, who are sent to new charges, will furnish us the names of the post-offices, where their members get mail, we will promptly send them duplicate lists of our subscribers at such offices.

Our friend Capt. John Ingram will have his office upstairs (over THE METHODIST office) in the Martin building next week.

The Trustees of Hendrix College meet tomorrow (Thursday) p. m. in the office of P. D. English, Esq., in this city.

Ordering his paper changed to Moody, Texas, Rev. J. P. Calloway of the Northwest Texas Conference said: "Our Conference at Fort Worth the 15 and 22 ult., was a very enjoyable occasion. Reports were good—extra for the season. The largest net increase in the history of the Conference. B. T. Crews formerly of the Ark. Conf., now of the La. Conf., was with us."

Rev. L. C. Craig, P. C. of Beebe C't, and Rev. Thomas Davenport, who is serving a part of Bradford C't, favored our office with brotherly calls last Monday.

Several communications intended for this issue will appear next week.

During our absence our office was honored with friendly calls from Rev. Drs. W. R. Lambuth and David Morton, the former going to and the latter returning from the Arkansas Conference. Dr. Morton preached Sunday morning at Winfield Memorial Church and at First Church in this city at night.

Rev. W. P. Hamilton, P. C. of Paris and Roseville, gave us a cheerful visit Tuesday on his way to attend the Memphis Conference.

Judge F. P. Laws of Beebe favored us with a brief call Monday p. m.

We have received from Bishop and Mrs. Charles B. Galloway, Jackson, Miss., an invitation to be present at the marriage of their daughter Willie Estelle to Mr. W. P. S. Ventress at 7:30 p. m., Dec. 6, 1893; also from Mr. and Mrs. Henry James, Hot Springs, at the marriage of their daughter Irene Huntington to Mr. H. Archibald Ensign at 6:30 p. m., Dec. 7, 1893. In advance we offer our hearty congratulations with sincere wishes for the happiness and usefulness of these persons in their wedded life.

DEATH NOTICE.

Mrs. Rebie Caradine died at her home in Beebe, Monday morning at 1:30 o'clock, after an illness of several months. Funeral services Tuesday at 10 a. m. Obituary will be furnished soon. A. M. R. BRANSON.

Beebe, Nov. 27.

In the death of this amiable Christian lady and zealous Methodist we feel a personal bereavement. For many years we knew her well and held her in highest esteem for her works of faith and labors of love. Often sharing the elegant hospitality of her charming home, we regarded her a true Christian with many of the noblest characteristics of lofty and refined womanhood. We do not remember having heard her speak unkindly of any person, and so far as we ever knew she was esteemed by al her acquaintances. We pray the blessings of our loving Father upon the sorely bereaved husband and dear little children, Bruce and Pattie Glenn.

Don't buy a Parlor organ till you have examined the catalogue of the Epworth organ sold by Bennett & Thornburgh at *much less* than agents ask for organs of like quality.

A DOCTOR'S PHILANTHROPHY.

Thousands Afflicted by Chronic Catarrh Under Free Treatment.

The first day of November, 1893, Dr. Hartman gave his consent to take charge of 10,000 cases of chronic catarrh free of charge. This announcement was at once published in all the leading papers, when the applications came pouring in from nearly every State in the Union until something like 7,000 names are already on his books as regular patients. There is still room for 3,000 more. Those intending to apply should do so at once, as the number will soon be made up. With a large number of clerks and stenographers to assist him, the doctor actually directs the treatment of each case by correspondence, which costs the patients nothing, except the necessary medicines, which are obtained at the nearest drug store. To become a patient it is only necessary to send name and address, describe symptoms, and minute directions as to diet, sanitary regulations, and other advice will be sent promptly. Patients are allowed to report progress as often as they please, but are expected to do so at least in one month from beginning treatment. This arrangement brings to the homes of the people afflicted with chronic catarrh whom circumstances prevent from employing a catarrh specialist the services of one of the best known medical experts in this country.

Wherever Dr. Hartman is known the name of Pe-ru-na has become a household word. It is safe to say that no medicine in existence is used by so many families as Pe-ru-na. This is especially true of this time of the year, when the people are liable to catarrhal affections, coughs, colds, la grippe, etc. Pe-ru-na has cured more cases of chronic catarrh than all other medicines combined. The great majority of those who use it buy the remedy themselves, use it according to directions, not even reporting their case to Dr. Hartman until after they are entirely cured. But now that a limited number of cases can secure the personal attentions of Dr. Hartman free of charge, it is not to be wondered at that many prefer to do so. Pe-ru-na never fails to cure catarrh when properly used.

The Pe-ru-na Drug Manufacturing Company are sending free to any address a book on chronic catarrh which gives the latest treatment for catarrh, coughs, colds, la grippe, bronchitis, and all other affections of head, throat and lungs.

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.

MARRIED.

In the Methodist Episcopal Church, South, at Batesville, Ark., Nov. 8, 1893, by Rev. Jno. W. Boswell, Dr. Thomas D. Bass of Terrell, Texas and Miss Seddie Joblin of Batesville, Ark.

Nov. 22, 1893, at the residence of the bride's parents, in Washington, Ark., by Rev. J. R. Sanders, Mr. C. E. Ratcliffe and Miss Ora Field Williams.

Nov. 26, 1893, at the residence of the bride's parents, near Fordyce, Ark., by Rev. J. R. Sanders, Mr. Frank Cannon, of Kingsland, Ark. and Miss Sallie E. Dixon, of Fordyce, Ark.

At the residence of the bride's father, T. A. Baskins, near Cline P. O., Johnson Co., Nov. 16, 1893, by Rev. J. H. Myers, Mr. T. W. Arnell and Miss Salue Baskins.

Nov. 26, 1893, at the residence of the bride's father Mr. K. Adkins, near Hartman, Ark., Mr. J. W. Brown and Miss Victoria Adkins, all of Johnson Co., Ark., Rev. J. H. Myers officiating.

On the 15th inst., at the residence of the bride's mother, Mr. Wm. Sidle and Miss Josie Clements, all of Crittenden Co., Ark.—Rev. T. B. Williamson officiating.

On the 19th inst., Mr. Jno. Potts and Miss Fannie Davis, both of Crittenden Co., Ark.—Rev. T. B. Williamson officiating.

Mr. Harvey Heed
Laceyville, O.

Catarrh, Heart Failure, Paralysis of the Throat

"I Thank God and Hood's Sarsaparilla for Perfect Health."

"Gentlemen: For the benefit of suffering humanity I wish to state a few facts: For several years I have suffered from catarrh and heart failure, getting so bad I could not work and

Could Scarcely Walk

I had a very bad spell of paralysis of the throat some time ago. My throat seemed closed and **I could not swallow.** The doctors said it was caused by heart failure, and gave medicine, which I took according to directions, but it did not seem to do me any good. My wife urged me to try Hood's Sarsaparilla, telling me of Mr. Joseph C. Smith, who had been

At Death's Door

but was entirely cured by Hood's Sarsaparilla. After talking with Mr. Smith, I concluded to try Hood's Sarsaparilla. When I had taken two bottles I felt very much better. I have continued taking it, and am now feeling excellent. I thank God, and

Hood's Sarsaparilla

and my wife for my restoration to **perfect health.**" HARVEY HEED, Laceyville, O.

HOOD'S PILLS do not purge, pain or gripe, but act promptly, easily and efficiently. 25c.

LITTLE ROCK CONFERENCE NOTICES.

Special Notice.

The following rules will answer about one hundred letters and their kind enforcement may be depended on.

1, The widows of deceased preachers will be provided with homes, if due notice is given; also the wives of preachers and delegates, but in no case without due notice.

2, I cannot provide for visitors having no direct business with the Conference, and in no case can I assume the care of daughters or ladies otherwise than with her husbands or the invited guests of some of their friends here.

3, It is asking too much of us to get homes for families—one room and one bed is all that will be provided without special invitation and arrangement. E. N. EVANS.

Hot Springs, Nov. 21.

Reduced Rates to Hot Springs.

The Iron Mountain and Cotton Belt Roads each will grant a rate of one and one-third fares for the round trip to Conference. Take a receipt from the agent where you purchase your ticket over either or both of these Roads, and when signed by W. A. Steel you will be entitled to return at one-third. Pay full fare going, get a "certificate receipt," and you will be returned for one-third.

Rev. E. N. Evans will look after reduced rates over the Hot Springs Rail Road. J. R. MOORE.

To the members of the Little Rock Board of Missions:—You are hereby notified that the Board of Missions will convene at Central Church, Hot Springs, on Tuesday the 5th of December, 9:30 a. m. Come in on the evening of the 4th, Monday. Presiding Elders will please see that all mission fields in their Districts are fully represented. The time has come for thorough, systematic handling of our mission territory.

J. W. BROWN,
Pres. Board of Missions.

Camden, Nov. 14.

The Fourth Year's Class will please meet the Committee at Central Church, Hot Springs, Tuesday, Dec. 5, at 9 o'clock a. m.

A. TURRENTINE,
J. A. SAGE,
Com.

The Class of the Third Year will meet the Committee at Central Avenue Church, Hot Springs, Ark., Dec. 5, 9 a. m. GEO. W. LOGAN,
J. C. RHODES.

NOTICE.

Candidates for Admission into the Little Rock Conference will please meet the Committee at the Church at Hot Springs, Tuesday morning, Dec. 5, 1893.

J. MCLAUCHLAN, Chm'n.

The Class of the First Year of the Little Rock Conference will meet its Committee for examination at the appointed place at Hot Springs by 8 o'clock a. m. Tuesday, Dec. 5, 1893.

JOHN H. GOLD, Chm'n.

The Class of the Second Year will be met by the Committee at Central Church, Hot Springs, Tuesday Dec. 5.

O. H. KEADLE,
L. B. HAWLEY,
E. L. BEARD,
Com.

NOTICE.

The Hot Springs R. R. will give return fare to Malvern on the certificates of the Secretary of the Conference. Nothing needed till you get here. E. N. EVANS.

At the meeting of the Little Rock Conference in Hot Springs, Dec. 6, we shall expect due notice of all who expect to arrive before Dec. 4. After that date all trains will be met at the depot. All who expect to bring their wives must give notice at least ten days in advance. We will not engage to care for families, daughters, friends or visitors till the regular members and those having business with the Conference are provided for; and then we shall be as liberal and courteous as our accomodations will allow.

All Boards and Committees will meet at the Church on Central Avenue opposite Plateau Hotel.

E. N. EVANS, P. C.

Hot Springs, Nov. 14.

FORDYCE.

DEAR BROTHER:—On Friday night last my Official Board unanimously passed a resolution inviting the next Annual Conference to meet in Fordyce. We trust the brethren will consider the claims of this young and growing city, and come to see us. The Training School here, under the able and efficient charge of Prof. J. D. Clary and Bro. Paul Nichols and Miss Helen Thatch, assistants, is a child of the Little Rock Conference, and, of course, a good mother always looks after the welfare of her child. Come to see us, brethren.

Nov. 27. J. R. SANDERS.

WHITE RIVER CONFERENCE.

The Iron Mountain, Kansas City and Cotton Belt roads will all give the usual one and one-third reduced rates. Those coming on the Iron Mountain will buy their tickets to Hoxie. Those coming on the Noble Branch will buy their tickets to Nettleton. Those coming on the Kansas City and Cotton Belt will buy their tickets to Jonesboro. All be sure to get a statement from the agent at starting point, certifying that you paid full fare to Conference. Train arrivals at Jonesboro, Kansas City—going east at 7:20 a. m., 2 p. m.; going west at 2 p. m., 8:15 p. m. Cotton Belt—going north at 7:15 a. m., going south at 8:30 p. m. Those coming via. Hoxie, if they reach there on night train will have to remain there all night. If they reach there in the morning they will have to remain until noon. I would advise the day lay over as the shortest and most pleasant. The connection at Nettleton is not close, hence those coming that way will take hack from there to Jonesboro. You will get reduced (25c.) fare on the hack. The committee on arrangements will meet all trains from Monday to Wednesday morning of Conference week. Persons who expect to arrive sooner or later will please write me. Brethren, have all your mail directed care of Conference and it will be delivered to you in Conference room.

We will have no formal service to welcome you; this we will do our very best to demonstrate from beginning to end of Conference. But on Tuesday night of the 12th we will have an old-fashioned prayer meeting, to pray for the presence and the power of the Holy Spirit to be with us during the entire session. Don't expect us to arrange for the entertainment of your wives unless you give us due notice. To the P. E.'s who have responded so promptly to my cards, please send me names of persons for admission and ordination as soon as you get them. In every instance where brethren have made requests, they shall be accommodated if possible. In some cases, however, brethren at different ends of the line make conflicting requests about the same thing; both can't be granted. Then please leave the matter to our discretion. If any one wants further information, write me. God bless you every one in closing your year's work. Cut this out and keep it in your pocket for reference.

M. M. SMITH.

Jonesboro, Nov. 24.

The Class and Committee of the Second Year, White River Conference, will please meet on Tuesday, Dec. 12, in the Methodist Church at Jonesboro at 9 a. m.

W. W. ANDERSON, Ch'n.

Cato, Nov. 24.

NOTICE.

The Committee and Class of the Fourth Year of the White River Conference will please meet me at the Methodist Church in Jonesboro on Tuesday morning, Dec. 12, at 9 o'clock sharp. Brethren, be prompt, as we want to finish up the examination that day. S. L. COCHRAN, Ch'n.

White River Conference.

DEAR BRETHREN:—All of you who expect to bring your wives will please write me. We want to make the best possible arrangement for your entertainment. We expect to take care of preachers and delegates, and their wives if they bring them; but don't expect us to prepare a home for your wife unless you give us due notice. Instruction about arrival of trains will be given later.

M. M. SMITH.

Jonesboro, Nov. 10.

Dr. Price's Cream Baking Powder
World's Fair Highest Award.

DR. PRICE'S CREAM BAKING POWDER

MOST PERFECT MADE.

A pure Grape Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant.

40 YEARS THE STANDARD.

LITTLE ROCK, ARK., Nov. 28, 1893.

To E. B. Harper, President, and Directors of the Mutual Reserve Fund Life Association of New York:

We, the undersigned beneficiaries, acknowledge with many thanks the receipt of your check for $3,000, this day handed us by your Managing Agent, J. D Ozier, Fort Smith, Ark., in full payment of policy on the life of Logan H. Roots, deceased. We furthermore most heartily endorse and recommend the Mutual Reserve to all persons seeking life insurance as a safe, prompt and reliable company, furnishing insurance at about one-half the cost of old line companies. *Mrs. Logan H. Roots,*
F. K. Roots.

P. S. If the late Logan H. Roots had taken an ordinary life policy in an old system company, and paid the same amount in premiums as he paid the Mutual Reserve, his beneficiaries would have received only *$1,316* instead of *$3,000*. Gains by being insured in the Mutual Reserve, *$1,684*.

☞Agents wanted. *J. D. OZIER.*

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24mo. Size 3 1-2 by 5 1-4 inches. Brevier Type.

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This book has a short sketch of the author of each hymn, and the circumstances giving rise to the hymn.

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DROPSY TREATED FREE Positively CURED with Vegetable Remedies. Have cured many thousand cases called hopeless. From first dose symptoms rapidly disappear, and in ten days at least two-thirds of all symptoms are removed. BOOK of testimonials of miraculous cures sent FREE. 10 DAYS TREATMENT FREE by mail. DR. H. H. GREEN & SONS, Specialists, ATLANTA, GA.

OLD TESTAMENT THEOLOGY

There is in the present day a wide tendency to unduly disparage the theology of the Old Testament. This mainly arises from the application of the theory of naturalistic evolution to the books of the Bible. If we accept the Bible account of the religion of Israel, we must believe that the one living and true God was known and worshiped from the earliest time of which we have any account. If we adopt the idea that the religious teaching of the Bible was a product of the growth of human thought, rather than a divine revelation, then it becomes necessary, on some ground, to deny that the earliest time possessed those lofty ideas of God and duty that the Bible records imply, because otherwise the late development of religious ideas would not be supported by the facts. It is therefore declared that the Israelites did not know God as a Father; that the teaching of the Old Testament is on a low moral plane, and that the coming of Christ abolished or superseded the old standard of duty. There is a measure of truth in all this, but it is pushed to an extreme, that the Scriptures of the Old and the New Testaments do not justify. This is another case in which an undeniable truth is presented in an exaggerated form.

It is no new discovery that the dispensation of the New Testament is richer and higher than that which preceded it. It has always been freely avowed by Christian theologians that the Old Testament dispensation was preparatory, and was marked, in the conduct of ancient believers, by lower ethical ideas. There was a more perfect manifestation of the character of God in the work, teaching and character of Christ. "The law came by Moses, but grace and truth came by Jesus Christ." One of the great purposes of his incarnation was to make known the Father.

But while all this is freely admitted, we cannot accept the disparaging of Old Testament religious ideas which some maintain. The earliest reference to the Divine Being portray him as very different from the tribal gods of the heathen. Even to Abraham God said: "I am the Almighty God; walk before me and be thou perfect." To Moses he revealed himself as "the Lord, merciful and gracious, long-suffering and abundant in goodness and truth." The ten commandments enjoin reverent obedience towards God and just dealing towards our fellow-men. In the 103rd Psalm we read that "like as a father pitieth his children, so the Lord pitieth them that fear him." Micah, one of the earliest of the writing prophets, speaks of Jehovah as a God that pardoneth iniquity, "because he delighteth in mercy." In these and many other passages of Scripture, the Creator is not represented as a severe tyrant, but as a loving, gracious father. It is utterly unjustifiable to say that the fatherhood of God was unknown, till it was revealed in the New Testament times.

Whatever may be true of the conduct of certain individuals who are mentioned in Bible history, it is true that wicked deeds of all kinds are condemned by the inspired prophets of every age. The comandments sternly condemn impurity, dishonesty and untruthfulness. In numerous places men are reminded that God requires, not more ceremonial service, but the sincere love and service of the heart. Samuel exhorted the Israelites to "fear the Lord and serve him in truth with all their heart." The Psalmist answers the question, "Who shall ascend into the hill of the Lord? or who shall stand in his holy place?" with these words: "He that hath clean hands and a pure heart; who hath not lifted up his soul into vanity, nor sworn deceitfully." Isaiah admonishes the people in these significant words: "Wash you, and make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment: relieve the oppressed; judge the fatherless, plead for the widow." Micah asks the cavilier, "What doth the Lord require of thee, but to do justly, to love mercy, and to walk humbly with thy God?" What can more perfectly describe the highest and purest religion in its duties towards God and men than these utterances. Malachi, the last of the prophets, is equally severe in condemning by divine authority those sins that are most congenial to depraved hearts. Nor is the idea of repentance and forgiveness a revelation of New testament and Christian times. There is a gospel in the prophets. One prophet says: "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord and he will have mercy upon him; and to our God, for he will abundantly pardon." It would be easy to multiply similar quotations from other prophets. The more closely we study the Old Testament prophets, the more deeply will we be impressed with their lofty conceptions of God's character and requirements, and the high standard of righteousness and truth which they hold up before their generation. Men who deny this are bending facts to fit some speculative theory. Those who disparage Old Testament theology reject the estimate which Christ and his apostles cherished of Old Testament teaching.—Christian Guardian.

Deafness

and HEAD NOISES

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EAR DRUM IN POSITION.

A new scientific invention, entirely different in construction from all other devices. They assist the deaf when all other devices fail, and where medical skill has given no relief. They are safe, comfortable and invisible, have no wire or string attachment. Write for Pamphlet. WILSON EAR DRUM CO., LOUISVILLE, KY.

Mention this paper.

J. L. HUDSON

406 & 408 N. Broadway.

St. Louis, Mo.

SEARCY COLLEGE.

We received a pleasant call during the past week from President Babcock, of the above named excellent institution, and we rejoice to know that he is meeting with the success his earnest efforts to build up a first-class college so richly deserves. Through his indomitable energy he has secured from the War Department the appointment of Lieut. O. C. Ord, of the regular army, as professor of Military Science in Searcy College, which carries with it a fine supply of the latest arms and ammunition; and while no part of the literary department will be in any way neglected, it is now fully up to any institution in the country in point of military training. We take pleasure in commending Searcy College to any of our readers who have boys to educate, and assure them they could not place their children in better hands. For terms address S. H. Babcock, Searcy, Ark.—Augusta Vidette.

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.

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

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J. S. MENKEN CO.

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ARKANSAS METHODIST.
THURSDAY, NOV. 30, 1893.

THE FAMILY.

RELIGION IN LITTLE THINGS

In any avocation success is, in a large measure, conditioned upon attention to little things. The lawyer who is so enamored of the great fundamental principles of jurisprudence that he can not give attention to minute points in the statements of witnesses and other little details pertaining to his profession, will fail to obtain a verdict. The physician who thinks it beneath his dignity to feel the pulse, scrutinize the tongue and keep an eye on all the minute symptoms of disease may feed the undertaker for a time, but he will soon find himself in the same category with Othello—his occupation gone.

It is not sledge-hammer blows, but exceedingly light and delicate strokes, that make the difference between the masterpiece of the sculptor and the failure of the bungler. The same principle obtains in the realm of religion. The man who talks about little sins as if it were a matter of no moment whether he commits them or not has a very erroneous conception of the nature of sin. Sin is rebellion against God; and rebellion may be evinced in little acts as well as great ones. The firing of a musket ball through the starspangled banner is a little thing; it takes no life and destroyes no property; and yet that insignificant act would be regarded by the United States Government as the very essence of rebellion. Similar in character are many of the little acts which men perform. According to human standards they are quite trivial offences; but they are firing upon a banner of Omnipotence. Fidelity in little things is the supreme test of religious character. Men may abstain from acts that are egregiously wicked from other than religious motives. Reputation may be at stake; social position may be forfeited: pecuniary interests may be involved. In the petty acts of every day life, however, these motives either do not come into play at all, or else they act with a greatly diminished force. Right action in these is, therefore, more likely to spring from a religious motive.

Obedience in little things is the surest evidence of loving loyalty to our heavenly Father. Who is regarded as a model son? He who obeys his father in a few great matters, but tramples upon his precepts in a thousand acts of petty disobedience, or he who seeks to anticipate his father's every wish in little things as well as great ones? Such a question is answered in the asking. Just so Christians, as sons of God, ought to render an implicit, loving obedience to their heavenly Father in all their acts, great and small. The man who administers an opiate to his conscience for some act of disobedience by saying, "It is only a little sin," is a veritable rebel at heart. He only needs strong temptation and the removal of restraining grace to make him an outbreaking sinner. Moreover, as there are little sins to be avoided, so there are, according to our human way of thinking, minor virtues and graces to be cultivated. The perfect man is not the one who cultivates only a few of the greater virtues, but he who seeks to develop into maturity all the Christian graces, great and small.—N. O. Advocate.

A GOOD NATURED WIFE.

The following anecdote is told by an English clergyman. It must be remembered that the kettle referred to was hung in an old-fashioned open fire place.

A man in Sussex, whose wife was blessed with a remarkable even temper, went over the way to a neighbor, one evening, and said:

"Neighbor, I just should like to see my wife cross for once. I've tried all I know, and I can't make her cross no way."

"You can't make your wife cross?" said his neighbor. "I wish I could make mine anything else. But you just do what I tell you, and if that won't act, nothing will. You bring her in some night a lot of the crookedest sticks you can get, them as wont lie in no form, and see how she makes out then."

The pieces of wood were accordingly brought in, as awkward and crooked and contrary as could be found. The man went away early to work, and at noon returned to see the result of his experiment. He was greeted with a smiling face and the gentle request:

"Tom, do bring me in some more of those crooked sticks, if you can find them: they do just fit around the kettle so nicely!"

On a journey not long ago we sought, almost in vain, as the evening came on, to get a clear idea of the region which we were traversing. We strove to peer through the car window into the night, but we saw "through a glass, darkly." Shadows, mystic shapes, the outline of trees and houses, with a few glimmering lights,—these were all we could discern. Suddenly the electric light in the car failed and we were left inside in total darkness. we happened then to glance out of the window—what a change was there. From our new standpoint of darkness we found the outer region illuminated. What had been misty and mysterious and sombre before, was now clear and plain. We were in the verge of a great city, its lights shining about us, its beauties and hospitalities cheering and inviting us on. As we considered the scene we said: "Oftimes we fail to see the way to the City which hath foundations because of the glare and glitter and garishness of the confined space wherein we journey. Then God darkens our room with sickness, or sorrow, or trial, or poverty, and out of the darkned chamber we look through tearful eyes to discern the light of the heavenly city beckoning us on. When I sit in darkness the Lord shall illumine my path."—Central Advocate,

PROMPT PEOPLE.

Don't live a single hour of your life without doing exactly what is to be done in it, and going straight through it, from beginning to end. Work, play, study, whatever it is, take hold at once and finish it up squarely; then to the next thing, without letting any moments drop between.

It is wonderful to see how many hours these prompt people contrive to make of a day; it is as if they picked up the moments the dawdlers lost. And if ever you find yourself where you have so many things pressing upon you that you hardly know how to begin, let me tell you a secret: "Take hold of the very one that comes to hand, and you will find the rest will all fall into file, and follow after like a company of well-drilled soldiers; and though work may be hard to meet when it charges in squad, it is easily vanished if you can bring it into line.

You may have often seen the anecdote of the man who was asked how he had accomplished so much in his life. "My father taught me," was the reply, "when I had anything to do, to go and do it." There is the secret—the magic word, now! —The Lutheran.

OUR DEAR ONES GONE.

If our dear ones gone could speak to us from the silence into which they have passed, I think they would sometimes reproach us for our avoidance of their names, for our dropping them out of the household speech, for our tacit accepting of them as dead and, therefore, gone. This common and often cowardly way of treating those who have left this world sometimes fills us who are yet here with a sort of wasteful prophetic sadness. "Shall the day dawn," we whisper to ourselves, "when to all the bright stir and happy bustle of this dear home, in which we are now so important, we shall be as less than nothing and vanity, as alien and apart as though nothing here had ever been ours to handle, ours to direct, ours to love add care for?" The thought brings a chill upon the warmest summer day, for there is an instinctive jealousy for our own rights, a feeling, God-emplanted, that we do not want to be forgotten when we are no more upon the earth.

In a multitude of cases it is an instinct of self-protection which prompts to this silence where the beloved dead are concerned. We miss them so lacutely, the wound is so fresh, the ache is so poignant, that we cannot bear to speak of them; we shudder at doing so to the indifferent who may be bored, or who may not understand, and fear equally by speech or allusion to awaken a slumbering pain in the heart of some other as loving and as loyally regretful as we know that we are.

So it comes to pass gradually, or at once, that the little child who sleeps in the narrow bed under the daisies is never mentioned in the home. Her brothers and sisters seldom think of her, nor is heaven any nearer or more real to them because she is there. The dear mother ceases to be an influence with her sons and daughters, because nobody repeats her words and her ways are no longer the law of the house. The young brother, whose sun went down before it had climbed past the morning, has a name starred on the college roll and inscribed on a marble tablet, but he is not "Joe" or "Harry" to anybody in the home that was so proud of him. neighbors notice how rapidly his parents have aged since he died, but that is all. Perhaps a young heart somewhere grieves for him in reverent silence, too, but she cannot speak.

Would it not be far better to do as here and there a woman does, or a family does, and keep naturally and as a matter of course the household names in use after the darlings who bore them have gone? I know one or two homes where it is the custom to do this. where "Dave" and "Mattie" and "John" are often quoted and mentioned, and are as familiar in the current speech of the house as if they had only gone to Egypt or to Switzerland instead of to heaven, which may be so much nearer, which, indeed, being our Father's house and the abiding place of thousands of our kindred, is not far from every one of us.

To keep our dear ones gone in tender recollection there seems nothing more appropriate than the carrying on of whatever work they loved. If they took an interest in philanthropy or charity, in missions, in a hospital or a school, we may plan and give and labor personally and steadily, just as they would have done had they been spared, and every kind word spoken, every dollar contributed, every loving act of service on our part, will be their best and most enduring memorial.—Margaret E. Sangster, in Congregationalist.

A MOTHER'S CARE.

"We were very, very poor" said a now wealthy business man, talking of his early life, "but it never seemed to us children that we were poor, because our mother always seemed happy with us. She was constantly planning some little pleasure that was all her own, and we thought we had the nicest time at home of any children we knew. It was making for us little rabbits or birds out of bread dough, or turnover pies in fruit season, or some little thing to give us pleasure and show how much she thought of us continually. Then she was always encouraging us to look for better days and always hopeful herself for the great things her children were going to do for her when they grew up to be good and useful men. We went to school barefooted and carried with us our dinner, often very humble fare, but it was always wrapped up in a clean, white bit of cloth, so that it might look attractive; and one of the most touching recollections of my childhood is seeing my dear mother patiently washing and ironing these bits of cloth for our school "lunches." When that dear mother, in after years was stricken with fatal sickness, a special train took two of those stalwart sons, with all the dispatch that money and influence could buy, to that mother's bedside to receive her parting blessing and witness her dying smile. Such a place, such a kingdom in the hearts of her children, is worth any mother's toil and care and weariness to win.—Farm and Fireside.

Our Young Folks.

A SPARTAN BOY.

What did this boy? According to the story he stole a deadly weapon and concealed it in his tunic. By an accidental fall, that weapon was driven into his body. Discovery and confession would have resulted in immediate death, so with true Spartan bravery he continued laughing and playing while his life blood was slowly and surely oozing away. Are there not some boys concealing under their clothing stilettos of grief and recollections of sins committed during the past year, which are stabbing the quivering heart, causing the rose to fade from the cheek, driving gladness from the countenance, chasing away all joy from the life, and bringing the victim down to an early grave? My boy, come to the Great Captain of Salvation, for he alone can heal the wound and make you whole and glad with a great indescribable gladness.—Boy's Brigade Courier.

TO BE AVOIDED.

A teacher in one of our Eastern schools has prepared a list of "words and phrases to be avoided," and it is so good that it deserves a wide circulation:

"Had rather, for would rather; had better, for would better, posted, for informed; depot, for station; try and go, for try to go; cunning, for smart; above, for foregoing; like I do, for as I do; feel badly, for feel bad; feel good, for feel well; except, for suspect; nice, or real nice, used indiscriminately; funny, for odd or unusual; seldom or ever, for seldom or never; more than you think for, instead of more than you think; nicely, in answer to a question as to health; just as soon, for just as lief; guess, for think; fix, for arrange or prepare; real good, for really good; try an experiment for make an experiment; it storms, for it rains or it blows; not as I know, for not that I know; every man or woman should do *their* duty; a party, for a person; healthy, for wholesome."—Harper's Young People.

ENGLISH IDEA OF A WELL-BRED GIRL.

All have their ideas of what constitutes good breeding, and they differ but little. Some allow more latitude than others, but agree in the main. A lady writing on this subject to the London Truth, says of the well-bred girl that she thanks the man who gives her a seat in a tramcar, and does it in a quiet and not an effusive way.

She does not declare that she never rides in tramcars.

She does not accept a valuable present from any man unless she expects to marry him. She doesn't talk loud in public places.

She doesn't shove or push to get the best seat, and she doesn't wonder why in the world people carry children in the cars, and why they permit them to cry.

She does not speak of her mother in a sarcastic way, and she shows her the loving deference that is her due.

She doesn't want to be a man, and she doesn't try to imitate him by wearing stiff hats, smoking cigarettes and using slang.

She doesn't say she hates women, and she has some good true friends among them.

She doesn't wear boots without their buttons, or a frock that needs mending.

She doesn't scorn the use of the needle and expects some day to make clothes for very little people who will be very dear to her.—Selected.

I GRABBED QUICK.

Johnny one night climed up into his mother's lap, and laying his head on her shoulder, said in a low, sorry tone:

"I took that glass marble, mamma."

"Took it from whom?" asked his mother.

"Took it from the ground," said Johnny.

"Did it belong to the ground?" asked his mother. "Did the ground go to the shop and buy it?"

Johnny tried to laugh at such a funny thought, but he could not.

"I saw it on the ground," said he.

"What little boy had it before?"

"Asa May's it is, I guess," whispered Johnny.

"When you put out your hand to take it, did you forget, 'Thou, God seest me'?" asked his mother. "Did you not hear a voice saying, 'Don't, Johnny! don't, Johnny!'"

"I didn't hear it," said the boy, sobbing. "I grabbed quick."

Johnny is not the only one who has "grabbed quick" at some forbidden thing—too quick to hear the still, small voice within. It is better not to grab too quick; to take time for thought and prayer; to watch and pray; to resist temptation; and to avoid the stings of guilty conscience and the sorrows and stains that sin will bring upon the soul.—Selected.

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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.

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Washington, Ark., Aug. 24, '93. HINTON DRUG CO. GENTS:—As special agent of the Mutual Life Insurance Co. of New York, I have gone to many places where I have found bad water and food, and have learned the value of Dr. R. L. Hinton's Bowel Mixture, a bottle of which I have carried in my valise, and found it a quick and effectual remedy for cramps, colic, diarrhœa, in fact any kind of stomach or bowel troubles, and I have frequently given it to my fellow drummers with good results in every case. If the usefullness of your Bowel Mixture was generally known, it would be carried by all traveling men and become a household remedy everywhere.

Respectfully, W. H. CARUTH.

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406 & 408 N. Broadway.

ARKANSAS METHODIST.

THURSDAY, NOV. 30, 1893.

OBITUARIES.

PEDEN.

Malinda Peden (nee Harrison) was born in Barren Co., Ky. Sept. 20, 1812 and calmly passed away Nov. 6, 1893. The days of her pilgrimage were 81 years, 1 month, 16 days. In 1833 she was married to Benjamin Peden, with whom she lived happily till he was called to his eternal home eight years ago. She was the mother of three children, one of whom God kissed away in infancy, thus binding their hearts by the tie of human affection to the celestial City; two of her children—Samuel Peden and Sister Watts of Cincinnati, Ark.—still survive her, but the shadows of their useful lives are lengthening out far to the east. Forty-three years ago she gave her heart to God and united with the M. E. Church, South, to work for His cause, and was ever after a faithful and honored servant. Many of the preachers of the Arkansas Conference and especially those who have ministered at Cincinnati, Ark., will recall many pleasant memories of this eminent saint of God. Ripe in years and abundant in "works of faith and labors of love," she gracefully retired from the active scenes of life and the weary and worn-out wheels stood still at the gates of heaven.

D. C. ROSS.

Wedington, Ark.

ELLIS.

James R. Ellis was born in St. Clair Co., Mo., Nov. 7, 1852; was married to Miss Annie Wortham Aug. 20, 1873. This union was blessed with nine children, six of whom are asleep in Jesus. He died Oct. 22, 1893, aged 40 years, 11 months, 15 days. His life was spent in a way quite unsatisfactory to himself when he came to border eternity. His sickness was typhoid fever, and for some days he was delirious and unconscious several hours, hence incapable of raising his faith to God; in the mean time a number of his friends prayed unceasingly to our merciful Christ of whom it is said "A bruised reed shall he not break and smoking flax shall he not quench, till he send forth judgment unto victory," that God would restore consciousness that they might again point him to a blessed Savior. Our prayer was answered and he gave clear and satisfactory evidence that God heard his prayer and showed mercy; his faith grew stronger each day, his hope brighter and his soul abounded in love till five days had passed since his conversion, then he fell on sleep. O how he desired to recover, that he might enter the vineyard and so work that he would not stand before his Father with empty hands; but he is gone and we expect to meet him in the city of God. O that the men of Cincinnati, his neighbors, would ponder these things well.

D. C. ROSS.

Wedington, Ark.

CHRISTIAN.

Elizabeth A. Christian (nee Carter) was born Aug. 1845 in Wayne Co., Tenn.; gave her heart and life to God and her membership to the M. E. Church, South, in July 1860 and in August of same year was married to Nathaniel J. Christian and became the devoted mother of twelve children, six of whom had preceded her to the spirit land. She died Oct 8, 1893, at her home near Cincinnati, Ark. in great peace, leaning upon the bosom of divine love, after an illness of six months and great physical suffering. Sister Christian loved the cause of Christ and was not content with a merely nominal profession of religion and membership in the Church, but her faith mounted higher and was noteworthy in daily, practical demonstrations of a real Christian life. The last time we saw her pleasant face at Church she was at her post of duty as teacher in the Sunday-school, sowing precious seed. Her work on earth is done, but the hallowed influence of her good life will not soon die. "Let her own work praise her in the gates." May the blessings of the Lord rest on the bereaved husband and children and his Spirit guide them safely to the home of their sainted one.

D. C. ROSS.

Wedington, Ark.

WALSH.

Ludy Green, infant daughter of W. M. and M. C. Walsh, was born Dec. 14, 1892 and died Nov. 1, 1893. After the strictest parental care and skillful work of the physician, little Ludy yielded to the unavoidable and went home to be numbered with the precious jewels in heaven. Though it was hard to give her up, still we bow in humble submission to the work of the Almighty; and, dear parents, while she can never come back to you, you can go to her and take courage in that He said "Suffer them to come," and we know that "millions of infant souls compose the family above."

J. O. WALSH.

COLLIER.

Little Ruth, infant daughter of John H. and Lizzie Collier, was born May 8, 1892 and died at their home near Albertha, Ark. Aug. 12, 1893, aged 1 year, 3 months and 4 days. She was a lovely child, the pride of a fond father and the joy of a tender mother, but she is gone from her earthly home never to return. Loving hands deposited her little body in the silent grave to await the resurrection morn and her little spirit returned to God who gave it to live and sing with angels and loved ones forever. Weep not, dear sorrowing ones, for your precious babe, for she is safe in the home of the good and is waiting and watching at the beautiful gate to welcome you into the city of God. Humbly submit to God's will and trust him for sustaining grace, and He will fill your aching hearts with his love, restore unto you the joy of his salvation. Train the two little ones left you for God, that they may follow you as you follow Christ and that you may all finally meet little Ruth in the sweet by and by.

T. A. BOWEN.

DOAK.

Dr. S. M. Doak was born in Tenn. Feb. 8, 1820; died July 17, 1893 at his son's at Hickory Plains, Ark. He labored in his chosen profession from early manhood, and was a physician of great skill. He was twice married; first to Miss A. A. Bury, then to Miss Caroline Smith of Lafayette Co., Miss. By his first marriage there were five children, by the last seven. About the year '68 he moved from Montavalley, Ala., to Lafayette Co., Miss., thence to Calhoun Co. For three years prior to his death he lived with his son, F. P. Doak, in Ark., a worthy member of the Little Rock Conference. This writer has known Dr. Doak for about 20 years. He was a devout, earnest Christian; a man of remarkably cool head and clear judgment, a cheerful giver to the Church of God, and manifested his love also by his presence as often as circumstances would permit. He was a model Christian, an old-time Methodist. Time and again have I heard him in the altar and in the grove at Salem Church in Calhoun Co., Miss., pray himself happy. He could bring the Lord under more obligations, so to speak, than any man I ever heard pray. His home was a resting place for the weary itinerant; many who read this, in this and other States, will testify to that. The day before his death he said he would not exchange places with any man on earth and would give anything if the world knew how he felt. In the evening his son asked him how he felt; he replied "weaker temporally but stronger spiritually." Next morning he asked his son if he didn't think he was nearly home. He said he thought so; he then said to his son: "Paul, don't preach for popularity, but preach the truth as it is in Christ Jesus." When he could no longer talk and as he stood in the twilight of two worlds, he would clap his hands in token of his triumphant death. We bow in humble submission and say, the will of the Lord be done. Weep not, sorrowing ones; we shall all meet our loved ones in the sweet by and by. Dr. Doak was a member of the Masonic order.

W. A. BRUNER.

Nashville Advocate please copy.

SNIPES.

Dr. J. A. Snipes, son of E. P. and Nancy Burnett Snipes, was born in Orange Co., N. C. in 1825; with his parents he moved to Madison Co., thence to Haywood Co., Tenn.; was educated for a physician, graduating at Jeffersonia Medical College, Philadelphia, Pa. He began the practice of medicine in Dyer Co., Tenn. in 1851 and moved to Searcy, Ark. in 1854. He has for the last 39 years done a large practice here, and no man ever enjoyed more fully the entire confidence of this people, as physician, citizen, or Christian. He was married in Lauderdale Co., Tenn., in Dec. 1853 to Miss E. J. Murphy. By their union five children were born, three of whom survive him, Dr. E. Snipes, Mrs. W. H. Lighte and Mrs. J. T. Hicks, to mourn with their Christian but grief stricken mother the indescribable loss of a loving father and a tender, thoughtful, affectionate husband. Dr. Snipes did not abide in the strength of his intellect or in his genius and skill, but he felt as a physician below he was responsible to Him who is the great Physician above; and he found after a well spent life that the simple conscious satisfaction which sprang from the discharge of Christian duty was infinitely preferable to all the stolen pleasures of neglected duty or of a perverted Christian life. He was a man of great benevolence of character. We mean benevolence in its broadest sense. This led him to be careful of the reputation of others, especially of his professional associates. His benevolence, too, extended to his purse; and it is the testimony of the poor, that his life was a benediction to them; but the great extent of his charity was known only to himself and his God. We would remind the bereaved wife and children, that the Savior has sanctified the grave and broken its chains. Your husband and father was a noble man; ennobled by virtue and enriched by faith. The consummation of his hope has been reached, the problem of his destiny is solved and he is "forever with the Lord." Death, my dear friends, is but the transplanting of the soul, and heaven is the soil where it may live and flourish, bearings its fruit forever. O be faithful to God; and in that approaching hour when life's duty is done and your feet are pressing the shore of the dark river, you too will hear the divine Voice whispering in your dying ear to cheer you in your lonely voyage, "Well done," which is heaven.

F. A. JEFFETT.

Searcy, Ark.

BLANKENSHIP.

John Daniel Blankenship was born in Fayette Co., Tenn. March 1, 1871; in the Fall of 1872 his parents moved to White Co., Ark. and settled near Rosebud, where they lived without the invasion of death until Oct. 29, 1893, when after a painful illness of two weeks Johnny was called to the life beyond. He was ever kind and affectionate toward his parents, brother and sister and kind, obliging to his many friends. He professed religion and joined the M. E. Church, South, in 1883 under the pastorate of Rev. A. C. Ray. This writer knew him from a small boy; we found him always punctual in attendance at Church, liberal in his contributions for Church purposes, possessing many virtues worthy of emulation. How sweet to think that if we live right each step down the hill or time brings us nearer our eternal home, where we'll overtake our loved ones in our Father's house, to part no more. We would remind the bereaved of these comforting words: "Let not your hearts be troubled. Ye believe in God, believe also in me."

P. B. BAUGH,
J. W. HARLAN.

Nashville Advocate please copy.

EARNEST.

Jennie Belle, daughter of R. D. and Martha Earnest, born Jan. 6, 1876; was converted, baptized and joined the Methodist Church in the Autumn of '91 by Rev. H. Baird; died Oct. 27, 1893. Jennie was smitten by scrofula in a violent form in the Winter of '92 and it was sad to see her bright form and fair young face wither and droop under the terrible disease. She was budding into lovely womanhood and seldom does one suffer as she did for nearly two years and seldom is such patience and fortitude exhibited by one so young. Her cheerful resignation was indeed remarkable for one of her age. She was conscious of approaching death, was ready and willing to go, saying death would be so sweet and often sang: "And must I be to judgment brought" to that impressive chorus, "We are passing away" and that is the song Bro. Harris and her many friends sang over her remains as she was laid to rest at Mt. Pleasant cemetery to await the resurrection morn. Just a few hours before her death she told her friends gathered around her bed, that she wanted them all to meet her with Jesus. May God's grace and blessings be with the bereaved and may teey be an unbroken family above.

A FRIEND.

HARMON.

Martha Lois, infant daughter of Mr. and Mrs. Geo. Harmon, died Oct. 24, 1893, at 4 a. m., aged 2 years and 3 months. Bro. Harmon is an official member of the Dardanelle M. E. Church, South, and his wife a daughter of Judge H. A. Howell, of the same town and Church. This infant was dedicated to God in holy baptism during the special services conducted here in May last. Martha Lois was a bright child of great promise and tenderly loved by these parents who now realize their first loss and sorrow of this character. But they look with fond hope to the time when they may "know as also known," in a home which Christ prepares for the faithful. The burial services were conducted from the family residence and the "tender transient flower" was laid to rest in a most beautiful part of the Dardanelle cemetery, to await the resurrection. May grace abound unto the parents and remnant of the now broken family, and bring them all to a final reunion in heaven.

A. H. WILLIAMS.

Dardanelle, Ark.

FRAZIER.

Sarah Frazier (nee Stennett) was born in Jackson Co., Ala., Sept. 11, 1853; was married to W. A. Frazier Oct. 14, 1869. Soon afterwards moved to Conway Co., Ark., where they lived seven years, then moved to Madison Co., Ark., remained there near six years, from there they went to Cook Co., Texas, where they stopped a few months only, from there they came to Sevier Co., Ark., lived here eight years, then they moved to Eagletown, Indian Territory, where they lived till the day and date of her death, which was on the 26th day of Oct., 1893. Sister Frazier was converted and joined the M. E. Church, South, in the year 1872. She was a consistent Christian, a kind and patient companion, a tender loving mother. She leaves a heart-stricken husband and five children to mourn their loss. She died as she lived, peaceful. She has gone to live with God and the angels; may her example lead her husband and children to join the family above.

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REFERENCES:

J E Williams, Newport, Ark., mayor.
L Minor, Newport, Ark., attorney at law.
M M Stucky, Newport, Ark., ex-county judge.
J W Wallace Newport, Ark., merchant.
Dr R P Watson, Newport, Ark.
J J Underwood, Newport, Ark., liquor dealer.
Guy Smith, J. P., Newport, Ark.
Capt. Jno. T. Flynn, Newport, Ark., Supt. B. & B. Railway.
Geo W Decker, Newport, Ark., vice-pres. Newport Bank.
T S Stephens, Newport, Ark., ex-sheriff Jackson county.
R C Wallace, Newport, Ark., jeweler.
Harry L Moore, Newport, Ark., proprietor City Drug Store.
M Holland, Newport, Ark., manager Goodwin Pharmacy.
Joseph W Phillips, Newport, Ark., ex-county judge.
G W Hurley, Newport, Ark., vice-president J C S Bank.
Rev Herbert Edwards, Newport, Ark., rector Episcopal Church.
Rev Frank Ritter, Newport, Ark., pastor M. E. Church, South.
R M Johnson, Newport, Ark., cashier Bank of Newport.
Dr E B Marshall, Newport, Ark., dentist.
Prof. M Shelby Kennard, professor higher mathematics, Baptist College, Mountain Home, Ark.
Dr R L Boyce, Tuckerman, Ark.
Dr Crawford West, Tuckerman, Ark.
L B McDonald, Weldon, Ark.
L D Smith, Tuckerman, Ark, county judge Jackson county
Hon Charles Coffin, Walnut Ridge, Ark
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FROM PASTORAL CHARGES

BEEBE STATION.

Our 4th Quarterly Conference was a success. Reports good; general collections will be about all raised. Salaries of preachers may be a little short. We are on the mountain of spiritual life. Two revivals this year, both of wonderful power. We still receive new members as results of our great meeting.

Our P. E., Bro. Jeffett, gave us a strong sermon Sunday at 11 o'clock, as did Bro. Barrett at night. Am doing good work for THE METHODIST now, notwithstanding the finacial stringency. The people appreciate the paper, and I think I shall have a Benjamin's portion ready for you by or before Conference. I am saved to the uttermost and shall ever praise Him for it. Sincerely,

A. M. R. BRANSON.

Beebe, Nov. 20.

BRINKLEY STATION.

Our year's work is almost complete, at least the opportunities are almost gone. God has been very, very good to us. Our success has been wonderful on some lines and we hope yet to bring up all the other lines and close out with a well rounded report. Our new brick church is very handsome and commodious. We are furnished with one of the most elegant pulpits in the State. It is of oak, hand carved, adjustable book board, and very attractive, the handiwork of Mr. James Garrett of this place and with his compliments. The stove, fence and other necessary improvements are substantial and paid for. We have enough hymn books and enough Triumphant Songs to supply our congregation. Our Sunday-school is supplied with a library of 60 choice volumes and such other literature as we need and all paid for. The pull has been up hill and all the year, but we can now begin to see over the summit and feel the traces begin to loosen already. Rev. W. H. Evans—"Wild Bill"—of the St. Louis Conference, will be here the first Sunday in December to help us in a campaign against the devil and his hosts. Pray for us, brethren, for the foe is numerous, sullen and entrenched behind great walls. While we have had three meetings we yet need an awakening along spiritual lines. God has given us a few to turn in with us, but we want a gracious outpouring of the Spirit. We need it. Our little band of 78 poor members will report a grand total of more than $1,700, and I hope and pray that God will at least double their number before the close of the Conference year. God grant it.

J. B. McDONALD.

Nov. 20.

Sweet Charity.

The programme of the Youth's Companion for 1894 is brighter than ever. In addition to the literary part offered, the publishers present to all new and renewing subscribers an exquisite picture in colors, reproduced from one of the American Academy of Design paintings. It is called "Sweet Charity," a charming young woman of colonial times on an errand of mercy. Its beauty must be seen to be appreciated.

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CONFERENCE REPORTS.

(*Continued from page 1*)

SUNDAY-SCHOOLS.

Your Sunday-school Board had on hand at the beginning of the year $86.31; collected on Children's Day $23.84, making in all $110.15. We have appropriated to needy Sunday-schools the following: Oakland Mission, 75 cents; Yellville circuit $5; Altus circuit $5; Ozark circuit $5; Appleton mission $5; Fayetteville Dist. $18; Springfield $4.25; Kingston mission $5; Boonsboro circuit $4.50; Cauthron mission $5; Eureka Springs mission $1.85; J. M. Cantrell for Flat Rock, $1.75; for postage $1.50; to Barbee & Smith $2.40; leaving a balance on hand of $45.15. We are sorry to learn that so few of our congregations observed Children's Day. Believing as we do that the observance of this day will bring a double good to our Church, we most earnestly beg our pastors to see to it that the day is observed. It will in the first place encourage and be instructive to our children, and in the second place be a great help and blessing to many needy Sunday-schools. It is also to be regretted that so few of our congregations have as yet organized Epworth Leagues, and that where they have organized so few have taken the "Course of Reading" prepared by our General Sunday-school Committee. We believe with Bishop Hendrix that unless this literary department of the League is carried on, that we have but little use for the League. Our prayer and class meetings can do the other work; therefore, we urge every League to buy and read and study the course prepared by our Sunday-school Committee. A congregation with a live Sunday-school, League and prayer meeting is alive, thoughtful and thorough, while the Church that neglects these things is dead or dying. Then it is worth the pastor's best efforts to get these branches of Christian work under good headway.

J. B. STEVENSON, Chm'n.
W. E. RUTLEDGE, Sec.

To the General Conference of the M. E. Church, South, to be held at Memphis, Tenn., May, 1894:

We, the Sunday-school Board of the Arkansas Conference, M. E. Church, South, submit the following

MEMORIAL.

1. That a Parent Sunday-school Board be created, to take the place of the General Conference Sunday-school Committee.

2. That the Parent Sunday-school Board be directed to prepare a course of reading and study for Sunday-school teachers and older Sunday-school scholars.

3. That paragraph No. 245, page 142, of the Discipline, be so amended as to allow each Annual Conference, on recommendation of the Conference Sunday-school Board, to turn over to the Parent Sunday-school Board any money collected on Children's Day that cannot be used to advantage in the bounds of the said Conference; such money to be used by the Parent Board for the publication of Sunday-school literature for our foreign work.

J. B. STEVENSON, Ch'n,
W. E. RUTLEDGE, Sec.

JOINT BOARD OF FINANCE.

Arkansas Conference, M. E. Church, South.

Amounts collected:

District.	Conf. Cl.	Bishops.	Del. Exp
Ft. Smith,	$ 286 25	$108 25	$ 30 00
Clarksville,	201 95	78 75	24 40
Dardanelle,	200 85	88 25	21 50
Morrilton,	188 85	74 20	20 75
Fayetteville,	308 60	105 00	3 00
Eureka Springs,	56 90	19 95	1 05
Harrison,	48 70	22 00	5 00
	$1292 10	$496 40	$105 70
Calvin Fund,	9 00		
Publishing House,	240 00		
Total,	$1541 10		

Total amount from all sources, $1,541.10; disbursed as follows: (See Minute proceedings).

Assessments for next year: Conference Claimants, $2,400; Bishops, $594; Del. Exp., $240. Apportioned as follows:

District.	Conf. Cl.	Bishops.	Del. Exp.
Ft. Smith,	$480	$122	$35 00
Clarksville,	408	101	35 60
Dardanelle,	384	98	25 50
Fayetteville,	384	102	61 00
Morrilton,	410	98	43 25
Eureka Springs,	144	34	23 00
Harrison,	190	44	16 00

Assessment Paine Institute: Ft. Smith Dist, $60; Dardanelle Dist., $40; Morrilton Dist., $60; Clarksville Dist., $40; Fayetteville Dist., $60; Eureka Springs Dist., $20; Harrison Dist., $20; Total, $300.

R. M. TRAYLOR, Chn.
C. H. GREGORY, Sec.

DISTRICT CONFERENCE JOURNALS.

Your committee on District Conference Journals submit the following report:

The Journal of the Ft. Smith District was misplaced five or six years ago, and was not recovered until a few weeks ago. It is now in the hands of one of the ex-secretaries and efforts are being made to recover the Minutes of the unrecorded sessions, and when this is done they will be promptly recorded.

We have a note from S. S. Key, P. E. of the Clarksville District, informing us that the Journal of his District will not be here and that the Minutes of the last session have been recorded.

The Morrilton District Record is wanting in filling out the blank for date at the head of each page, except the first page. The session is not numbered anywhere. We failed to see any mention made where the Conference had received or adopted any reports of committees, though a record is made of the appointment of committees by the Conference.

The Fayetteville District Conference Journal is in a very fair condition.

The Eureka Springs District Record is a model of neatness and shows painstaking and care on the part of the Secretary. The record shows that Bishop A. W. Wilson was present at the first of the session and presided till the afternoon session of the third day. At this session the record says: "Pursuant to adjournment the Conference met Bishop Duncan presiding." We think perhaps this is a mistake; if so it ought to be corrected.

A satisfactory explanation by the P. E.s of Dardanelle and Harrison Districts has been made to the committee why these District Conference Journals were not before us.

Respectfully submitted,

W. H. METHENY,
J. W. POUND,
B. J. VANCE,
Committee.

DIED.

Saturday, Nov. 11, 1893, at 9 o'clock, a. m., at his home in Searcy, Mr. Thomas J. Rogers, in the 72nd year of his age.

For several weeks he had been quite ill, and a few days before the end came hope of his recovery was despaired of. He had abscess of the liver, and though he suffered much, bore his sufferings with great patience and fortitude. He realized his condition, and only a short while before his death he stated that he would soon be with his darling Susie, who had gone before. Mr. Rogers was one of the pioneers of Searcy—coming here, from West Tennessee, in 1848. By energy and industry and close attention to business he accumulated a competency, for this country, and used his means freely for the advancement of the best interests of town and country. In 1860 he married Miss Susan Lewis, with whom he lived happily, until her death, in 1877. In 1862 he united with the Methodist Church, and for the remainder of his life was an active, consistent and zealous member—ever at the front, in Church and Sunday-school work, with his time, talents and money. But at last the grim messenger came, and summoned him to the bar of his Creator, whither all must go sooner or later. After funeral services at his late residence, on Sunday afternoon, by Revs. Morehead, Babcock and Dannelly, his remains were laid to rest in the family burying ground, in the presence of a large concourse of sorrowful and sympathizing friends. The two sons and three daughters, who survive him, have our sincere condolence in their sad bereavement.—Searcy Beacon.

From our school days in 1868 we knew Bro. Rogers intimately and esteemed him highly for his noble traits of character. In some respects he was unique, if not eccentric, and on that account may have been misjudged by many. We do not always agree with him about methods of Church and temperance work, but we never questioned the purity of his motives. Peace to his memory!

A CHILD ENJOYS

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Quarterly Meetings.

Eureka Springs Dist. 1st round. Y. A. Gilmore, P. E. Eureka Springs sta. Dec. 9, 10; Kings River 16, 17; Berryville ct 23, 24; Green Forrest 30, 31; Carrollton Jan. 6, 7; Jasper 13, 14; Kingston 20, 21; Huntsville 27, 28; Hindsville Feb. 3, 4; St. Paul 10, 11; Goshen 17, 18; War Eagle 24, 25.

Fayetteville Dist 1st. round, V. V. Harlan, P. E. Elm Springs ct at Elm Springs Dec. 9, 10; Springdale and Farmington at Springdale 10, 11; White River Miss. at Dowell's 16, 17; Fayetteville sta 17, 18; Bentonville ct at Butram's 23. 24; Bentonville sta 24, 25; Prairie Grove ct at Prairie Grove 30. 31; Centre Point at Oakley's Chapel Jan 6 7; Rogers sta 7, 8; Cincinnati ct at Cincinnati 13, 14; Sulphur Springs Mis. at Honey Creek 20, 21; Boonsboro ct at Clyde 27, 28; Siloam Springs and Gentry at Siloam Springs Feb 3, 4; Springtown ct at Decatur 10, 11.

Morrilton Dist 1st round, D. J. Weems, P. E. Springfield ct at Springfield Dec. 9, 10; Gold Creek miss at Fair View 16, 17; Conway sta 17, 18; Plummerville ct Hill Creek 23 24; Atkins ct at Oppelo 30, 31; Morrilton sta Dec 31, Jan 1; Mt Vernon ct Oakland 6, 7; Quitman ct Mt Pleasant 13, 14; Quitman sta 14, 15; Morganton miss Harrison's Chapel 17, Martinville ct Old Hickory 19; Clinton ct at Clinton 20, 21; Cleveland miss at Cleveland 27, 28; Hattieville miss a. Hattieville 29; Perryville miss. at Dixie Feb 3. 4; Perryville ct at Perryville 4. 5.

District Stewards will please meet in Conway, Wednesday Dec 6, at 1 o'clock. They are: Lewis Greer, E. M Hawkins, W. M. Clifton, J. F. Fisher, J. S. Massey, R. T. Williamson, J. A. McIver. M. B. Lefler, R. W. Brody, F. M. Bizzell, Dr. Frank Thomas, John E. Little, J. T. Hall, E. L. Smith, D. O. Harton, H. H. Bearden.

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