# The Arkansas Methodist.

J. E. GODBEY, D. D., Editor.
GEO. THORNBURGH, Business Manager.

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THE ARKANSAS METHODIST,

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All correspondence intended for publication should be addressed to the Editor, but all letters on *business* with THE ARKANSAS METHODIST should be addressed to Godbey & Thornburg, and all checks and money orders should be made payable to GODBEY & THORNBURGH.


### A Protest.

During the summer months our State has been invaded by a Trans-Mississippi plughat delegation armed with showy catalogues and captivating smile. Their purpose is to secure our young men and women, even our boys and girls, for Eastern colleges, thereby impoverishing our own worthy institutions and perpetuating a precedent that is unwise, disloyal, and suicidal. The presence of these ubiquitous personages and the support they are receiving has provoked the writer's righteous indignation, and he begs leave to enter a protest on your valuable pages.

He objects to our people patronizing these institutions for the following reasons: First, Arkansas is amply prepared to give all our young men and women excellent college facilities. If we had no worthy institutions of our own we could excuse the ever-recurring visits of "the plug-hat delegation," but see what we have: Hendrix, Galloway, Arkadelphia Methodist, Quitman, Fordyce, Monticello, Searcy Male College, and several commercial schools. May not any young person in Arkansas find a school to suit him? Hendrix with her extensive curriculum will give him a hearty welcome. If he desires a mixed college, Arkadelphia Methodist College and Quitman are open to him. A young lady has Galloway, with her excellent faculty and superb advantages, or she can take a course at one of our co-educational colleges. Those who do not prefer denominational schools have access to Searcy Male College. Those who prefer an institution owned and controlled by the State may appropriate to themselves the advantages offered by our State University. A man who desires a commercial education may receive it at a half-dozen different places in our own State. What does any young person want in the line of a college education that Arkansas cannot afford? We grant that some of the institutions named above are not what they should be, but what shall we say of some of those east of the Mississippi where diplomas are granted in one, two or three years, according as the parents may desire and the young lady is sent heme with a sheep skin in her satchel and a sheep's head on her shoulders.

Arkansas is not well prepared to do post-graduate work. Hence, our graduates who attend Vanderbilt or some other University are to be commended. But those who patronize the third class colleges east of the Mississippi are inexcusable.

A second reason for patronizing our own institutions is, that an education may be had as cheaply in Arkansas as in the Eastern Colleges. It is true that the "cheap John" part of the "plug-hat delegation" under-bid all our first class institutions, but when we compare the value received at the cheap John school with the value one may receive in one of our first-class institutions at home, we find that the man sending east of the Mississippi really pays an exhorbitant price. Is is not uncommon for these wary agents to approach a man and propose a "special cut" in order to secure his daughter and his influence. He goes to another with some other "special cut" and each man feeling flattered by this compliment agrees to send his girl. After the agent is gone both are chagrinned at finding they have been duped by the slick-tongued agent. Many of our citizens are getting tired of such humbuggery and are finding out that the claim for cheapness made by these men is a falsehood.

Another potent reason for patronizing our own institutions is, that our schools need the patronage. None of our colleges are well endowed, and in most of them teachers are working for meager salaries. If our schools had the thousands of dollars that go East, our teachers could be properly remunerated, our laboratories increased and our institutions paid out of debt. What can a Methodist mean by sending his son or daughter East, while Hendrix and Galloway are handicapped for want of money? Our institutions need the undivided support of their respective constituencies, and have a right to expect it. The reasons for patronizing home institutions might be multiplied *ad infinitum*, but this article must close. Let loyal Methodists and patriotic citizens rally to our noble schools and make our great commonwealth an educational center of which every citizen may be proud. Let us unfurl a banner on our Eastern border that shall reach from Missouri to Louisiana on which shall be inscribed in flaming letters, "Arkansas Schools for Arkansas People. Plug-hat Delegation please keep out." Respectfully,

O. E. GODDARD,

Magnolia, Aug. 31.

### Business on a Bible Basis.

Granted a man who believes, not thinks he believes, but actually believes in the absolute truth and infinite wisdom of Christ's sayings about every day business life, "Seek first the kingdom of God and all these things (food, raiment and houses) shall be added unto you," "Take no thought for your life, what ye shall eat, or what ye shall drink. Is not the life more than meat?" "and if God gave you life the far greater blessing will he not provide for the smaller one of meat? "Consider the fowls of the air and the lilies of the field," how they are guided and provided for and so watched over that not one sparrow falls to the ground without God's notice and appointment. "Lay not up for yourselves (or your children either) treasures upon earth etc." "Take no thought (anxiety) for the morrow," "give and it shall be given unto you." "Thou shall love (not your money, but) the Lord thy God with thy whole heart". Granted a man who actually believes in the goodness, wisdom and truth of these and similar precepts and promises, and you have a business man as far above the ordinary business man as heaven is above hell. There is a chasm between the two as bridgeless and bottomless as that which separates the divine and the diabolic.

The man of faith, who lays up treasure in heaven, who does not seek to lay it up here, who does not allow himself to become the least uneasy about food, raiment, shelter, who seeks first the kingdom of God, who is perfectly confident that all necessary things will be added unto him; who gives knowing it shall be given to him, though he cannot tell in what way; who watereth knowing that he shall be watered; who spends his money for the cause of God (and the cause of the universe) as freely as he spends it for his wife and little ones—such a man has no fear or anxiety over the probability of a loss in a given investment. He is as easy, as if his bank account was millions and his need only thousands. In fact he actually has a bank account, exhaustless as the wisdom, power and love of God, subject to his draft for anything in the universe needful to his welfare. He loses no sleep over financial losses. He serves the Lord by being "diligent in spirit." He gives one-tenth, two-tenths, nine-tenths, or ninety-nine hundredths of his income to carry on the work of redeeming the world, and never lacks for a single thing. Hence, men—worldly-minded men from whose blinded eyes the infinite Father, God, is hidden—are utterly astounded at the marvelous ease with which he gets along, and constantly wonder why he does not break. Break! the man who has a Scriptural conception of God, and conducts his business upon the principles prescribed by God, will only break when God breaks! God is the senior partner in the firm; and if God succeeds, he succeeds.

George Stephenson, when he started his first railroad train, was asked, "Mr. Stephenson, what draws your cars?" Referring to the solar origin of the coal, the burning of which generated his steam, he replied "The sun." If Stephenson's train was harnessed to the sun, the business man who does business on God's plan is harnessed to the Maker of all the suns.

Now contrast with the experience of such a man—and I have told the literal and exact truth—the experience of a man without faith in God; a man moved by the worldly motives, pride, avarice, ambition, vanity, envy; a man regulating his life not by the commands of Christ, but by the maxims of that contemptible thing called worldly wisdom (phrased by Napoleon in the famous dictum, "Providence is on the side of the heaviest battallions"); a man who ignores all supernatural guidance and help as a factor in the product of his life; a man who relies on human and natural energies and counsels altogether; a man who lives, loves and believes, not as God dictates, but as the world commands. What is his experience? He is a State Treasurer; and, though he has an income of thousands annually, and everything to meet all the needs of his family, driven on by the fiery lash of avarice, pride, and vanity, he steals the public funds placed in his hands, blackens forever his fair fame, and dooms his heart to be perpetually haunted by the three damnable fiends, Fear, Anxiety, Remorse!

What is his experience? He is a millionaire in Paris. He becomes so completely possessed by avarice and kindred fiends that he starves to death rather than spend a dime for a lunch.

What is his experience? He is a business man in a certain Southern State, worth $100,000, reasonably prosperous in business. Tortured by anxious fear of losses, he cuts his throat to keep from dying in the poor-house, his haunting fear the legitimate child of his avaricious disregard of the commands of the infinitely wise and loving Christ.

What is his experience? He is a very respectable, genteel, cultivated, sensible, well-balanced, business man, somewhat removed—perhaps not so far removed as the world generally thinks—from the three already named. He spends a thousand upon his needs and $49,000 to gratify pride, vanity, worldly-mindedness, effeminacy—$49,000 to foster fiends whose scorpion lash drives him on till nerve and brain, body and soul, wear out, reason reels, and apoplexy hurls him to hell! Though he be a Gould in financial ability, and count his income by millions, he can't make enough! Pride, vanity, avarice, ambition are as greedy as the grave. They never cry "Enough!" but "Give! Give!" Their appetite, knowing no satiety, grows with gratification. How little is required to meet the actual needs of human nature, but the clamors of a soul wandering from God, all the gold of Ophir and the gems of Golconda multiplied a thousand-fold cannot still them!

Because men do not have faith in God, because they do not believe in the absolute literal truth and wisdom of Christ's commands regarding our business obligations, and because they as a consequence recklessly disobey them, they are not only the victims of worry, fear, envy and a score of other forms of disquietude; but they are spending millions for their own detriment where they are spending thousands for the happiness and elevation of man.

The whole world spends $14,537,000 a year for the cause of Foreign Missions, while the United States alone spends $100,000,000 a year for amusements—amusements three fourths of which enfeebles, emasculates, enervates, degrades and damns those who seek it. "What fools these mortals be!" Millions toiling, moiling, only to compass their own ruin. Simply because they will not believe in God.

Believe in God! Wisdom that can never err; Truth that can never deceive; Love that can never be unkind and must seek our highest good; Righteousness that can never do the least injustice; Sympathy ten thousand times greater than that of a mother toward her first born; and power whose lightest finger work keeps in play flying comets, blazing suns and rolling universes—is there not here a foundation broad enough, long enough, deep enough, firm enough to build our life upon it, absolutely sure of the noblest success?

GEO. W. HILL.

Greenwood, Sept. 5.

### Bro. Bolding's Charge.

DEAR BROTHER:— I seldom write anything for publication in any of our Church papers, but having just read a communication in the Arkansas Baptist, bearing date 29 August past, from the pen of T. E. Bolding, who recently connected himself with the Baptist Church, and knowing Bro. Bolding personally, you will please allow me space in your excellent paper to reply briefly to said communication. The friends of Bro. Bolding, in the community where he spent his childhood and in the section of country where he has operated the past few years, are of the opinion that he joined the Baptist Church, not from dissatisfaction with the doctrines and polity of the M. E. Church, South, but was either influenced into the Baptist communion by matrimonial considerations and prospects, or became sour and dissaffected at the action of the Little Rock Conference in locating him against his consent. It is difficult to understand how Bro. Bolding, claiming heart purity, can insinuate that the membership of the Methodist Church are sinners, knowing that his own dear father and mother are members of said Church and their piety and Christian consistency cannot be questioned. The truth is the M. E. Church, South, picked Bro. Bolding up out of the ashes and endeavored by persistent educational and ministerial training to qualify him for usefulness in her ministry, but the Church's generous efforts resulted in failure. If Bro B. prefers living in the Baptist communion no one has any objection but he should not be casting insinuations at the Methodists. I once heard of a fox that got his tail cut off in a steel trap and then tried to make the other foxes believe that it was popular to be bob-tailed. Bro. B. having been "buried in the liquid grace" and no doubt feeling peculiar physical sensations resulting therefrom tries now to make every one else believe that immersion is the only baptism. Immersion is not baptism neither is pouring or sprinkling, but simply modes of administering the ordinance. The Methodist Church is the greatest Church orginization in existence, both in doctrine and polity. She is the Apostolic Church, the grand Apocalyptic Church, the "flying angel" preaching the everlasting gospel. She will move on in her resistless march until the kingdoms of this world shall become the kingdom of our God and his Christ.

Fraternally,

R. T. NABORS.

New London, Sept. 2.

## Missions.

Let us commend for the very careful reading and consideration of the auxilairies of the Arkansas Conference, the leaflets included in the literature for the approaching quarter, marked September. The "Sixteenth Annual Report" of the Foreign Secretary, Mrs. D. H. McGavock, and "Proportionate and Systematic Giving." The latter leaflet was prepared by a committee, appointed by the Board, and has for its object the education of our people on the subject of giving the tenth to the Lord.

Shall we not have a long list of the names of those who consent to adopt this method of giving? Think what the result will be to us and to the work.

Let the auxiliaries be prompt in sending their quarterly remittance to the Conference Treasurer, and their reports to the District and Conference Secretaries.

My sisters, let us give much thoughtful preparation and a great deal of prayer to our work. We must do this if we would meet the approval of our heavenly Father. Please see definition of the "Ideal Missionary Society" in Chautaqua Missionary Conferences. W. Miss. Adv. Sept.

The following is taken from a recent letter from our Secretary of Home Affairs—Mrs. Trueheart.

Aug. 16, 1894.

Since I last wrote our missionaries appointed to their various fields, are on their way thereto or have arrived and have commenced work. Miss Lizzie Wilson and Miss Harper have taken charge of the Chihauhau mission, and Miss G. V. Wilson and Miss Dorsay have opened the work in Guadalaya. I trust that your prayers may go up that the redemption of Mexico may go forward with mighty impulse from this new center. As the Genl. Board has decided to open work in North China, my heart goes out with earnest longing that our Bd. may follow. This section has all the advantages of Japan, and in greater need. Does this station not recommend itself to you? Bro. C. F. Reid will be put in charge, and he has always been helpful to our Woman's work and will no doubt take the same interest here as in Shanghai, Suchow and Nayiang. Let us prepare ourselves for this extension. God will bless every effort we make in His name, to send out light and salvation. We should not be easily satisfied. We should put aside self as well as personal views as to plans and methods of work and with an eye single to God's glory and the success of the work we have in hand, go forward. The present only is ours—it is our work shop of the future and disaster follows unimproved opportunities. Failure in our home work is failure in our foreign work, and failure in the foreign, is not only fearful loss to heathen souls, but serious loss to our own. Heathens are coming to Christ. In Shanghai this year sixty have joined our Church, and one hundred and fifty have become probationers. A donation of $1,000 from Trinity Church, Balto., has recently come to our Bd. We are glad. Let this be the best year of our history.

MISSIONARY BULLETIN.

Miss Nannie B. Gaines, of Leesburg, Fla., accompanied by Miss Alice D. Bryan of Spring Hill, Tenn., sailed from Tacoma for Japan Aug. 21st. Miss Gaines, the first lady volunteer for our work in Japan, has had charge of a School for Girls, in Hireshima, and is returning to her field of labor after a year of rest and study in the home land. Miss Bryan goes out at her own expense. These brave hearted soldiers of the Cross were not deterred by wars and rumors of wars. We bespeak for them a hearty welcome.

Mrs. A. P. Parker in addition to her work among the women of Suchow, China, and the valuable assistance rendered Dr. Parker in Buffington College, has published a book on Zoology. The Chinese Recorder says: "A careful perusal of the book shows that no pains have been spared by Mrs. Parker to render it highly useful both for school and general purposes. The illustrations form a most attractive feature. Every mission school will welcome it as supplying a long felt want. It would be a very acceptable present to any Chinaman able to read. Mrs. Parker has in preparation her Botany, which will be equally acceptable and useful in educational work."

We rejoice to state that the erection of a much needed church in Ooaka, Japan, for which we have planned and prayed, is now made sure through the generous donations of two elect ladies. Their modesty being in proportion to their liberality they request that their names be withheld. Their gifts amounting to $800.00 will enable us to begin building without delay. Let those who propose contributing to this fund forward the amounts to Dr. David Morton, Louisville, Ky., that the church may be speedily completed.

Rev. O. E. Goddard, of Magnolia, Ark., has been accepted by the Board as a missionary to China and appointed by Bishop Galloway. In the absence of funds he and his wife may be detained until next year.

We congratulate the friends of the Cuban Mission upon the recent laying of the corner stone of the Methodist Church for Cubans in Key West. May the church soon be erected and the members also as living stones be built up a spiritual house.

### Things I Have Seen In Ministers.

After finding the hymn I have seen them turn down the leaves of the hymn-book to mark the place. I have seen them in the pulpit searching the Bible for appropriate Scripture readings, and the hymn-book for suitable hymns. I have seen them engaged in somewhat prolonged conversation, embellished by smiles which would have been more aypropriate under other conditions. I have seen them pass a child, who was looking up expecting recognition without the slightest notice. I have seen a preacher with his basket on his arm, smoking in the market place. These things all seem to myself unseemly. I have seen laymen dressing their finger-nails in the house of God. I have seen them open their watches while the preacher preached and close them with a click. I have seen them dispose themselves in a position as if to invite sleep. I have seen them immediately on the dismissal of the congregation engage in conversation which seemed to indicate that they had been wholly unimpressed by the divine message. I have seen a physician, who may have been unavoidably delayed, pass with creaking shoes to an uppermost seat, thereby disturbing the worshipers. Many other things I have seen which seemed reprehensible, as, for example, parents and little children sitting apart in the house of God. But I shall make no further mention at this time, except to say that I have often heard ministers of the gospel refer to the worship which precedes the sermon as the "preliminary exercises," as if the worship of God was a somewhat unimportant performance to introduce the great thing of the occasion—the sermon.—A. K. in Episcopal Methodist.

Send us your revival notices; the more the better, but send them on a postal card if you can. Then they will be long enough.

Obituary notices should be promptly sent and promptly published. Do not write memoirs but notices of a few lines and they will be published the sooner.

Postal card notices of church dedications, death of leading members, revivals or anything of interest as Church news solicited for THE METHODIST.

## Personal.

Bro. Stevenson writes: "Please change the address of my paper from Conway to Batesville. Have had a kind reception and am very much pleased with my new charge. Dope to do faithful work."

Mrs. Harris, of Milan, Ills., who had been visiting her daughter Mrs. McFarland at Greenwood, Ark., made us a pleasant call Thursday. She was accompanied by Mrs. T. E. Little of this city.

Rev. W. A. Freeman called Thursday evening and supplied himself with "Times of Refreshing" song books for the meeting he will hold beginning this week at Rocky Comfort.

Last Friday p. m. we received pleasant calls from Mrs. F. L. Chunn, of Cotton Plant, and Mrs. —— Taylor, of this city. They are both very zealous workers in the W. C. T. U., which has rendered valuable service in the cause of temperance. We regret its espousal of woman suffrage and the Prohibition party.

Rev. R. N. Ross, M. D., and Mrs. L. J. Howell, of Lonoke, were married Sept. 6. As Dr. Ross has a very extensive acquaintance and is very highly and deservedly esteemed, many of our readers will join us in wishing him and his bride much happiness.

Bro. W. A. Counts of this city has moved to Colorado City, Colo.—We wish him prosperity and happiness in his far-west home.

Mr. J. A. Dowdy of Russellville was a pleasant caller Monday. He will make Clarksville his home henceforth.

Drs. Barbee and Morrison spent but one day at the Mo. Conference and hastend away to meet the West Virginia Conference.

J. W. Lawrance has been transferred from the Memphis to the Missouri Conference.

We assure J. A. Anderson of our appreciation of his words of welcome. We have received several private letters from the brethren in Arkansas in the same tone of cordial greeting.

Rev. W. B. Johnsey, writing from Rogers, Ark. Sept. 7th, says: "We have just closed an excellent meeting, five conversions."

Dr. Bennett spent three days last week in St. Louis. He is in Memphis and Eastern Arkansas this week and will go next week to Fayetteville District, and perhaps to Eurka Springs.

Miss Alvearn, daughter of Rev. H. H. Watson, P. E. of Little Rock District, left yesterday to enter Galloway College.

Miss Mamie Mills of this city has returned to Galloway College to take her accustomed place as one of the teachers in that splendid institution. This is Miss Mamie's fifth year in Galloway. So long a service in a school where so much is required is a high testimonial to her fidelity and competency as a teacher.

Mr. W. W. Field died at his home in this city last Monday after a long illness from consumption. He had lived here more than twenty years, and having served this county many years he was both well known and highly esteemed. He left a mother and three sisters, Mrs. J. P. Lowry, of this city, Mrs. T. H. Simms, of Hope, and Mrs. Grinstead, of Kitysville, Mo. The funeral services were conducted in our First Church at 4 p. m. Tuesday by Dr. R. D. Smart and Horace Jewell.

Col. Geo. H. Van Etten, for many years a prominent and influential citizen of Little Rock, died last Sunday at Asbury Park, N. J., where he was seeking restoration of health.

Going to his Quarterly meeting on the Hickory Plain C't last Saturday, Rev. H. H. Watson narrowly escaped death or serious injury, by being dragged under an overturned buggy behind a scared mule. His face was badly bruised, but we hope no scars will remain.

Congressman W. L. Terry has returned from Washington and is receiving congratulations from personal and party friends on the record he made in working for the interests of his constituents.

Tuesday p. m. we had a friendly call from Bro. J. B. Carter, of Ozark, on his way to St. Louis.

Chas. Cummings Collins, Esq., writes us that he has severed his connection with Washington University and has opened a law office in St. Louis. We wish him success.

Rev. J. B. McDonald is at Argenta this week assisting Rev. H. M. Cryer in a meeting.

Bro. Tankersly, of Pine Bluff, accompanied by his daughters Misses Ange and Johnie called yesterday on their way to Searcy where Miss Ange will enter Galloway College.

ARKANSAS METHODIST.

*THURSDAY, SEPT. 13, 1894.*

## Communications.

### Labeling Experience.

DEAR METHODIST:—I will say for Bro. Ware's comfort, that he will not likely be considered otherwise than innocent—harmless, so long as he remains in "the bad fix" in this controversy, which he is trying to persuade himself that he is not in.

Bro. W. speaks rhetorically of "a figment of my splendid imagination," and generously apologizes for the same—this is kind indeed. But is enough to provoke laughter outright, when it is so glaring plain, that more than two thirds of his reply to mine is purely imaginary. Troop after troop, of the most chimerical imagery is brought forward as a substitute for argument, and so ingeniously woven as to constitute the most dexterous dodging of the force of logic, possible to a mind of the most inventive imagination.

The boy who Bro. W. speaks of; imagining the black stump in the corner of the fence to be a bear, must have been the same whom he speaks of in the hilarious joys of his first breeches, and the wonderful prophesy, of the peerless imaginative genius, and author of the article in THE METHODIST of Aug. 23, titled: "Bro. Burns and Labeling Experience."

1. He imagines he sees me "animated by a spirit of chivalry, donning the costume of a gladiator and entering the arena to win laurels in the glorious fields of combat—armor clad with sword in hand, sallying forth a "redoubtable knight."

I beg to be excused. I desire laurels off of no man. I simply desire the maintenance of the truth as it is in Jesus, in the spirit and meekness of my Lord. And if at any time, I appear to violate this rule, by the vigorousness of my natural manner of expression, I desire to assure all, that I feel as humble as Bro. Ware seems to have felt, before he attained to his first breeches, and as sweet in spirit as an orange.

2. He imagines he hears me charging the "great bulk and body of my Church" with ignorance—"boastfully claiming superiority for the brethren of my school." Could anyone beside Bro. W. have dreamed of such a thing, from reading my article? If I were to say that my very intelligent Bro. Ware did not understand a certain thing; will he charge me with calling him a lunatic? He could just as reasonably make this charge, as the one he has made. He hears me boasting too—I beg his pardon, as no one else evidently heard it.

3 Bro. Ware imagines himself yet secure, and untouched, behind the bulwarks of an invulnerable fortification, which he calls his "stronghold." Lord Byron says on the delusiveness of the imagination: "Seems ever near the prize—wealthiest when most undone." Notwithstanding the great tranquility of Bro. W.—safe behind his "stronghold,"—he is afraid some one will think I have hit him. If not why cry out—"if he hit me I did not feel it." My dear Ware, I would not hit you for a mint. My gun is not aimed at you, but your mere notion. A man ought always keep enough space between himself and a mere notion, to have the notion demolished and life enough left in himself to be able to rejoice heartily in the truth. Bro. Ware insinuates that I have made the lines of battle irregular, "by wandering from the issue." This is a real shrewd turn, to divert attention from his own manifest roving disposition. True there has been much wandering—what I have done, has been in pursuit of my dear Bro. W. that I might induce him to take up the issue, and discuss it squarely and fairly. It may be Bro. Ware would like to change the issue. Any way he seems to be undergoing a process of modification: in his first article on labeling experience, in making his charges he used these very emphatic terms—"certain it is" and "it is certain;" in his last he says: "I could not see any good that the labels on Christian experience were doing." Here is a clear change from the indicative mode to the potential mode: this a considerable change of conviction. Of course I did not hit him, but evidently something has jostled him a little.

I am reminded here of what the Dutchman said of his friend, who showed signs of recovery from a state of unconsciousness: "I b'l'iv' he vash comin intwo."

Bro. Ware does not state clearly and fully the issue between us. It is not merely for and against labeling Christian experience; this is the issue:

1. Bro. Ware is against the labeling of Christian experience as unscriptural and harmful. I am for the labeling of Christian experience as scriptural—of Divine authority and needful.

2. I charged Bro. Ware (in substance) that if the practice of labeling of experience was wrong, and the people were as harmful as he made them out to be; that in the jumble of his sophistry he had equally criminated the Lord with them.

Now I refer the reader to my article of Aug. 16, on 2nd page ARKANSAS METHODIST, to show that I have clearly and fully beyond a reasonable doubt, sustained myself in the above charges. If not why did not Bro. Ware show first that the terms which I gave him were not expressive of Christian experience. And come out clearly and say that he did not believe the Lord every blessed any one, in seeking entire sanctification.

The way Bro. Ware avoids the force of my syllogism is really amusing. He says I put things into his "piece" and "words into his mouth." He says: "I don't think I said a word about seeking entire, or any other sanctification"—a word about. Will Bro. Ware please tell us what that was he wrote "about" in THE ARKANSAS METHODIST of Aug. 2 under the caption—"Labeling Experience?"

In trying to avoid this syllogism Bro. Ware falls into its meshes, full length, and is in a worse fix than ever:

1. Bro. Ware says the "Lord" has not seen fit to deliver himself on the subject of seeking entire sanctification.

2. Bro. Ware says it would be "impertinent to speak for the Lord in this matter."

3. Therefore if Bro. Ware has not been "speaking for the Lord" in this "matter" will he please tell us who he has been speaking for in this matter."

Bro. Ware insists that he is standing by his logic. Let us see. We will withdraw the character true Christian as Bro. Ware suggests that he did not use that term, and we will form the syllogism on the characters which he owns, and on the basis of his own words, putting it in the form of three questions, which will make it easy to see whether or not Bro. Ware is standing by his logic.

1. Question: Bro. Ware, was not your article on "Labeling Experience" in THE ARKANSAS METHODIST of Aug. 2, based upon the supposition, that men in the Church whose hearts had never been changed, and backsliders were being "induced" to seek entire sanctification?

2. Question: When you said: "that every one who placed himself upon the altar of consecration and lays hold by faith upon Jesus Christ receives a blessing I have no doubt," did you not refer to the man in the Church whose heart had not been changed, and the backslider; both being induced to seek entire sanctification, laying hold by faith on Jesus Christ and each receiving a blessing, from God. The backslider the blessing of restoration, and the sinner in the Church, the blessing of pardon in the very act of seeking entire sanctification as a second work of grace subsequent to regeneration?

3. Question: Did you not direct your letter on Labelling Experience against the practice of preaching, seeking, professing entire sanctification as a most harmful and reprehensible practice in the Church?

The readers of THE METHODIST will look forward with much anxiety for Bro. Ware's answers to the above question. If Bro. Ware answers in the affirmative it will prove that I have driven him to the wall, in my charge, that he had criminated the Lord in setting his approval upon a wrong thing in blessing people in the act of seeking entire sanctification. To answer in the negative is to say that his article of Aug. 2 was as aimless and meaningless as the flying of a mote. It will not satisfy the intelligent readers of THE METHODIST for him to try to shield himself behind the mere sense of saying, that he "said nothing about entire or any other kind of sanctification;" what was he writing about "about"? will he tell us? To take the turn Bro. Ware has taken at this point is in substance to disown his own article. But Bro. W. has forever tied his own hands, and closed his own mouth. He can never say anything more against preaching, seeking, and professing entire sanctification. If what he says is true, and he will abide his own rule, that is, that the Lord has never delivered himself on the subject of seeking entire sanctification; and that it "would be impertinent for him to speak on this subject for the Lord."

It is a pity for Bro. W. he did not find this out sooner. Bro. Ware strained himself a little, in trying to put me in the ridiculous light of advocating fifteen or more blessings. The reader will find that I did not use the terms "profess or blessings" in connection with the Bible terms or "labels" expressive of Christian experience produced against his weird fallacy. And that I did not attach to these terms numbers, as Bro. Ware affirms. He says: "this is the way he has it." If these terms were not expressive of Christian experience, why did not Bro. Ware show it? It was easier to dodge (by putting me in false light) than to undertake to set them aside. Then he calls on me to show wherein he differs from the Lord touching this point. I wonder if my Bro. W. thinks the readers of THE METHODIST are as blind as bats. Yes, I have read of the fanaticism of Maxfield and Bell in professing "a third blessing". But I have read more, recently of one Thos. H. Ware, who forever eclipses everything among the record of fanaticisms among the Methodists up to date. Yea, he does not believe in professing religion at all! Hear him for himself: "I do not see any good in professing Justification, professing regeneration, professing sanctification," etc. "Where does the Lord say I must, ought, or should make such professions." Such professions—such professions—as Justification. Well! Well! Well! this caps the climax: a Methodist preacher repudiating all profession of religion whatsoever. My dear Ware I did not mean to drive you to this fearfully dangerous extremity. But Bro. W. saw the terrible Charybdis, of allowing the profession of one work of grace, and in his desperation to avoid it, he has run squarely against the terribly fatal Scylla, of repudiating all profession of religion. I wonder again if Bro. W. will not try to claim that he said nothing about professing religion. Well he will have a right interesting job on hand to prove to the "great bulk and body of his Church" that justification by faith is not religion. I have this much confidence in, and respect for their intelligence left in me yet. Bro. Ware produces St. Paul's teaching on the perfection of the resurrection against entire sanctification. This was enough to have made the old Saint turn over in his grave. I wonder if Bro. Ware does not expect to be made perfect in love until he is resurrected. If the reader will read in the same connection Phil. 3:15 he will see that St. Paul speaks here of a perfection, which he claims with others to have. Hear St. Paul for himself: Let us therefore as many as be perfect be thus minded. And this is evidently the same perfection referred to in Heb. 6:1.1 Cor. 2:6, 7. 1 Thes. 4:4.5, 23:24. Let Bro. W. prove that it is not, and that in Phil. 3:15 Paul does not profess perfect love, and that the passages of Scripture that I have brought forward are not God's labels on Christians, and sets aside by argument, and not ridicule, Mr. Wesley's profession of entire sanctification, then and not until then can he consistently set back and deny, and call for more proof. The time has come when the people are not content to take one man's *ipse dixit*.

Yes, Bro. Ware, I have read Wesley's letters to Maxfield and Bell, one would think that you had not read them yourself from the great relish you manifest in quoting them against sanctification. I will give you a quotation from his letter to Bell which is about the same in his letter to Maxfield. Mr. Wesley says: "I like your doctrine of perfection: Love excluding sin. Your insisting that it is merely by faith: and that consequently it is instantaneous (though preceded and followed by a gradual work) and that it may be now at this instant." I should not be surprised, that if Mr. Wesley was alive now, and in reading Bro. W. article of Aug. 23 if he did not feel concerning him as he felt concerning Maxfield and Bell: that is that it was his duty to give him a sound currying. I do not question your motives Bro. W. But your words put your motives in a very unhappy light. Such words as this aplied to the people who profess perfect love: insubordinate, impatient, intolerant, disturbing element. And as you insinuate in your last that they are an "inglorious" set and that a true Christian never seeks entire sanctification. If there are factions and partisanism in the Church I stand ready to help you to heal them. But not that way. There is a more excellent way. But I deny that the preaching and work of entire sanctification is a source of class making in the Church. When classes are made it is done by those who in opposition to this doctrine as set forth in the standards of our Church indiscretely, bitterly and ruthlessly oppose it. If not let Bro. W. gather himself up and prove to the contrary. I have been forced to say much in this scribble that I am afraid will be misunderstood; but it has been to defend myself from being put in a wrong light, and I assure the reader that I love Bro. Ware and believe that he means well. I long to discuss this subject soberly, dispassionately, laying aside all sarcasm and ridicule and meeting the issue logically and squarely. But Bro. Ware has beguiled me. I plead for peace, for brotherly love charity.

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ARKANSAS METHODIST.

*THURSDAY, SEPT. 13, 1894.*

## Communications.

### The Little Man.

His one infallible sign is that he pretends to be somewhat. Great men, truly great, thoroughly great men, are never pretentious. We have known one or two men who certainly possessed great talents, who had risen to great popularity and great reputation, and yet, after all they revealed their plebian origin, their intrinsic weakness, by continually holding before their eyes and before the eyes of other people, their acheivements. They are like the "new rich," they know they are prominent. They really have some of the elements of greatness, they really could be great, but they allow clay to make the feet of a statue of brass and iron. Their talents in certain directions may dazzle the public mind, and this bedazzlement may last for years, if matters go favorably; it has been known to outlast the man himself, but sooner or later, the man must take his place. Posterity and eternity will fix a verdict from which is no appeal. A whole lifetime of concealment of what he would not have known and of boasting concerning what he would have blazed abroad will not in the least affect the form of this verdict. We have known one or two men, and more, who, conscious enough of their littleness, and sincerely desiring to become more than they are, have yet utterly misunderstood the process of becoming great. The most fatal thing about them is their desire to become somewhat. The most fatal blindness that ever falls upon men is just their inability to see that greatness is not to be had in the seeking of it. A man may educate himself, he may read, he may travel, he may write articles for papers, he may write books, and thereby become known; yet let him remember that to be known is not to be great. Greatness is quite another matter, though an insane eagerness to be known may be blind to the difference. That a man thinks much about himself, talks much about himself, even though it be to his own disparagement, is an infallible sign of his littleness. See how quickly you will come to this conclusion when you observe this habit in some other man than yourself. The most tiresome company a man ever entered is a family where you continually hear, "I do this" and "I do that," "my" this and "my" that. You feel like you had come into a desert without an oasis if you are alone with these people. The most uncompanionable man you ever spent a day with is the man who will not let you drift away from his belongings, his virtues or his failings. You are with a little man.

There are some men who have very good intentions, they want to be good, they want to do good. They have some virtues, they sincerely desire to glorify God, but they are much given to selecting such methods as will also glorify themselves. The Disciples were really attached to Christ, as he led them about Galilee; they believed in the kingdom of God, but in that kingdom there were thrones of power to which they would aspire, and for which they contended often among themselves. The most formidable task the Master ever undertook in their behalf was to subjugate their unholy ambition, to displace it by a self-abandoning love for him and for the souls of men. The most persistent dullness within them was their inability to understand His teaching on this point. Again and again he told them that the way to greatness is the way of unpretentiousness, like that of a child, the way of service, the way of the Cross. But they could not comprehend these things. The most of us have found it hard for human wisdom to believe that the best way to find life is to consent to lose it. We are slow to understand that the surest way and the only way to come to any permanent place of greatness in the kingdom of our Lord is to utterly cease trying to be great, consenting joyfully to be nothing for His sake and the gospel's. Nor is this a policy simply more far-sighted than some other course. It is no policy of any sort. If greatness ever comes to our souls at all, it must come because we abjured all claim upon it forever. The moment any man can do that, do it in Christ's name, his eye becomes single, and his energies become so fully his Lord's that anything may be hoped for him; indeed, that moment he signalizes the fact that greatness is inherent already within himself. Such a man must be too busy henceforth about the King's matters to trouble himself about his own place; it really makes but little difference if so be that He may be glorified. God becomes all in all. He has exemplified entire consecration. If he will fully trust his Lord, he will likewise realize entire sanctification. Whatever else he may be, he can never be a little man, unless he should descend from this pedestal.

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### Letter From Dr. Cottrell.

Fishing I find a means of grace. "Let patience have its perfect work." Tangling your tackle just when you've begun to have bites, after waiting through the half-hours!—swing your line round, amply, in order to send your hook far-out into the river, and have it wrap round a bush or weed behind you; and in reaching to disengage it, find you have grasped a burr of some sort, with nettles all over it; and then in self-suppression, sit and pick out the little stingers before accomplishing the task of disengagement! Then, on getting as you suppose, all right again, find on throwing your line back into the water that your cork has been slid either up or down so as to be either too deep or two shallow. Then, when you've gotten underweigh (or underway, whichever way it is spelt) have some one to cry out to you from a wagon that rattles along over your nerves: "What luck?" Answer him, and have to repeat because of his not being able to hear, from noise of wheels. Then in a little while, have another, in a row-boat, to say to you: "You ought to go down below them rocks; you won't catch nothin' whar you're a fishing." Now, to be perfectly civil under all this, preserving your poise and dignity! An inch a minute growth in grace is about the average to one of us young preachers who resolves and holds to the line. Occasion for backsliding, if you are a Calvinist, or of falling from grace, if a Methodist, will come when, as I did last Friday evening just at twilight, you've hung a whopper and had him at the edge of your boat ready to lift him in, and he, with a mighty flirt and flutter break your line, and off! Sit serene, and meditate. World's of illustration will come through the incident for elucidating life; and conduct philosophy and policy. I've spent the past weeks in fishing in the Ohio. I love to go alone, down the bank, and fish from the edge, or out in a skiff, and anchor in the deep, and watch the reflection of the clouds in the clear water, and have my eyes ride the waves as these are the rise and fall of the surface of the river; yes! and to fish on 'till the night creeps upon flood and forest, with liberal hand shooting stars into the river as seeds for a harvest of glorious thinking. Two days, successively, then rain, after a manner that the word hilarity approximates description, came upon me, and it occurred to me that I'd just yield myself unregrettingly to the baptisms; and what a turn matters took. In the first case, I was sitting on a log at the border of the river, and it was as if the cloud out of which came the shower had been in search of me and on discovery, halted and poured out its full treasure in refreshing profusion and rapidity upon as willing a recipient as was ever soaked into complete sobbiness—Anon, there was a resistless burst of sunlight through the cloud, and the raindrops abroad upon the face of the waters put the Ohio into a dance, and the silvery gleam of the bejeweled sheen was enrapturing. A lightning flash and thunder peal called a halt and withdrawal of the dark cloud overhead, as if in expression of acknowledgement of recognition of my willing reception of the delivery; and when the sun came out upon me, and I sat drying off, how philosophising ensued as to the wise way one might take, in Conferences, Congresses or in other and else, when circumstances are after the similitude of a storm! The art of meeting things perpendicularly is a great attainment—"Be careful for nothing"—scorn patronage. Say it, if you think it, if it be occasion for such as ever desire occasion! Oh! for the chivalry of true life, which is co-incident, ever, with love that generates. Each one has by original possession what is transcendantly above and beyond aught that human authority or suffrage can confer. That that is enriching above possibility of estimate is immediate!—it is imminent, Paul had it!—and John, and James, and Peter, and the other brethren. There is an absolute pity that springs from the contemplation, by one so royal in himself, for such as have their honor in title or office. It is no affectation to say that the simple name Paul, or Peter, or John is more agreeable than were it followed by a surname; or were it Dr. Paul, or Dr. Wesley. The greater men become, the more inevitably and unconsciously do they come into boy-like measures and manners, being in touch and tone with nature! For the life of me I am more possessed by men and women who are characterised by worldly-mindedness than by such as are other-world-minded! I mean this in the full emphasis of what it signifies. I leave to such as are not fools to make qualifications, or to explain it to themselves. Save me from such as require explanation! The endeavoring to meet the demand of such is like milking your cow in a sifter. Qualification for enjoyment of any other world ahead of us is reached by our ripening through richest enjoyment in this. Watermelons, grapes, oranges, peaches! these, and oysters, raw! and conference with such as are glad to have you think out-loud in confidence of their truth and honor and naturalness! We are wonderfully organized, individually, in respect of all that is objective from us; and conversion is the tuning, properly of the being in order that the mystic fingers of nature may bring forth from us the melodies! the harmonies! We are the music, when seemingly to us, there come the strains from out the sky! from out the sea! from out the pathetic past! It is just a simple matter of living and loving! Paul tried his best to say it when he wrote: "the Lord is nigh us, in our mouths and in our hearts!" I've been purposing a single criticism from beginning of this writing, which may serve as an exegesis of a well known text of Scripture. We are told that God brings to nought the things that are with those that are not, and great things by small. Now in the make up of our physical, intellectual, moral and spiritual being, there is often the analogy of an instrument of countless cords—gossamer strands, and in order to so qualifying the graver tones from mammoth strings, there is need for teaching the very slenderest. The great is as dependent upon the smallest as is the small upon the greatest. To go a fishing then, and feel the jerk of a fish, or the determined pull upon your tackle of the braver ones, is to come under conditions favorable to "growth in grace." Just after a good bite, I've found all the cords of my being a quiver, and theological and philosophical difficulties at which I had tugged, have just cleared up of themselves—Oh! if I could but preach or write or talk as I can think—as I do think—just after a jerk! Let the matter rest here, for the present. For the poor souls that are troubling other souls about the question of the relative degrees of holiness, and the proper way to phrase it "so as to do no harm" I would suggest (not advise) that fishing and the like of it have not been properly considered in the category of religion. Life is religion! Keep it it clean! Keep it fresh. In accompanying a lady to hear an Episcopal preacher last night, "I toted" her basket of prayer books for her, to the upper room over the store where "service was to be held." Our talk was of Churches, and I was eloquent, under the stars—I spoke of the perch, cat, chub, skipkack and other varieties of the river; and of the turtles that take one's bait so fast. I told her that the religious varieties came after a like language, like nature, just has its unity in countless variety—she said I was always making fun of her Church. I told her I had no doubt the Lord liked good literature, and that He had certainly heard much of the prayer book; but it occurred to me that it would have been an inconvenience to Jonah to take out of his pocket a prayer book, to read to the Almighty, from the fish's belly! She shook to keep a big laugh quiet, as she was "going to service." When I saw the preacher get behind a little screen and squat down and slip on his white gown to "begin service" I could but think favorably of the robe, as covering the person. Some forms are an obstruction, in their ungainliness.

JOSEPH B. COTTRELL.

Cloverport, Ky., Aug. 27.

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of Galloway College is the Arkansas representative of the Business Practice Association of America, giving its patrons facilities not enjoyed by any other school in the South. This fact should be appreciated by young ladies contemplating taking a business course.

## Sixth Session Opens 2nd Thursday in September.

TESTIMONIALS.

Rev. Dr. Du Bose, the eloquent Californian: "It was one of the best all-round Female College Commencements I ever saw."

Rev. Dr. Smart, Little Rock: "I visited the school three years ago. Its development since then is wonderful. It is doing a grand work for Arkansas and the South. Every citizen of the State should rejoice in its prosperity. There is absolutely no use sending our daughters elsewhere to be educated."

Mrs. Judge Ratcliffe, Little Rock: "I was almost raised and was educated in the best boarding schools and colleges in the East, and after frequent visits to and patronizing Galloway College, I yield the palm most cheerfully to it."

Mrs. Col. Rector, Hot Springs: "The superior Faculty, the homelike air, the refining influences, the unusual and excellent attention given the young ladies, the unequaled healthfulness of the school, were some of the many reasons I found after visiting Galloway College and examining carefully every department, for committing my daughter to its care. Then it is a State institution, and should have preference over all others out of it."

Col. J. L. Wadley, Editor Hot Springs News: "My wife and myself spent several days at Galloway College, and although I had heard much of it, I have never been more greatly and agreeably surprised. It is an honor to Arkansas and reflects great credit upon Dr. Dye and his able Faculty. I shall patronize it hereafter and induce others to do so."

Col. Byron Price, Mt. Adams: "I am a patron and friend of Galloway College, and visit it every opportunity. It gets better and better. It has distanced all competitors in the South and ranks next to Vassar and Wellesley, and if Dr. Dye lives and keeps his health, he will give them a tip."

Col. J. T. W. Tillar, President Arkansas Building & Loan Association and Director German National Bank: "I was a patron of Galloway College last session, and my appreciation of that splendid college is best shown by the fact that I expect to send two pupils next session instead of one."

Col. M. G. Hall, Mayor Little Rock: "It gives me much pleasure to say that I had three daughters in Galloway College last year, and that I expect to send them there next, and if I had six to send I would send them all to Galloway College. Dr. Dye is doing a great work for Arkansas, and deserves the large patronage he is receiving."

For catalogue and further particulars, address

## REV. JOHN H. DYE, D. D., President.

Searcy, Ark.

ARKANSAS METHODIST.

J. E. GODBEY, D. D., Editor.

Z. T. BENNETT, D. D., Assis't Editor.

*THURSDAY, SEPT. 13, 1894.*

A REQUEST.

We desire our correspondents and all others having occasion to write to us for the paper or on business to address all letters, communications and notices for the paper to Dr. J. E. Godbey, Editor, and all other letters, &c., to George Thornburgh, Manager.

Among the developments which we observe in the Church none are more pernicious than the tendency to estimate the value of a preacher's service by the salary which he receives.

One is sent to preach to the rich and another to the poor. At the close of the year one reports a liberal salary paid, but no increase of members, the other reports a meager salary only two-thirds paid, but many souls converted to God. Is it not better to be the last than the first?

The gospel ministry is a calling not a profession. It is to be followed not for earthly gain but from a sense of duty before God; therefore its reward is the approval of conscience and the sheaves gathered unto life eternal.

The preacher must rejoice in his work and find in the love of that work his impulse to faithfulness, else his life will be burdened, and the high calling which God has given him will be a slavery.

Every place of true service for the Master is a place of honor—that honor which cometh from God only and he who seeks in the Church any other honor forfeits the ground of his faith in God.

As our country develops and its population increases the tendency of Church work is toward the breaking up of circuits, and the establishment of stations, but the strength of our Methodism is still in the circuits, and the circuit preachers with their meager salaries still constitute the great body of our ministry. And it is to their faith and consecration that the spiritual power and marvelous prosperity of the Church are due.

Recently the coal miners throughout the country struck for $3 a day, and the people at large were in sympathy with the strikers. Brother, your preacher is as good, at least, as a coal digger and might with all modesty claim as much for his service. How have you paid him?

A consecrated minister is willing to be poor, but a consecrated Church will provide all temporal needs for those who minister to her in spiritual things.

A union love-feast is to be held by the two Methodisms in Kansas City Sept. 12. The prayer meetings in all the Methodist Churches of the city will give place on that evening to this love-feast. Bishop Hendrix will preside and the meeting will be held in the Grand Avenue M. E. Church.

### What Are Blessings?

The answer which inspiration furnishes is "all things." The order of nature is such as God has ordained. It is, still, as in the beginning "very good." The great diversities in the conditions of our lives, riches and poverty, strength and weakness, wisdom and ignorance, are all for the better unfolding of those sympathies that make human beings great and godlike and happy. The pain and sickness and loss that belong to the common lot are appointed in wisdom and love as conditions of nourishing soul life.

How many have made of poverty a means to glorify God? How many have made sickness and pain the weapons of glorious victory? Who dares to say whether he should be sick or well tomorrow; whether he should have ease or pain? or who, in the light of divine truth and Christian experience will not say "It is no matter what vicissitudes come, if I only hold steadfastly to the good." The love of Christ in the heart is the power which conquers all states and conditions and experiences, causing all to work together for good.

"Blessed are the pure in heart for they shall see God"—shall see him here and now. It is God within that recognizes God without. He who has God in his heart finds God everywhere. Who then can deem his happiness or his real good to be the sport of circumstance or reason that blessings come to any save through harmony between the soul and God who ruleth over all?

### Missouri Conference Notes.

The Conference met at Carrolton, Mo., on the 5th inst., Bishop Hendrix in the chair. Dr. J. D. Vincill who has for years served the Church in that capacity, was re-elected secretary. The membership of the Conference is 165 representing — Church members. The Sacrament of the Lord's Supper was administered, and the regular business of the Conference promptly began. We sit in the Conference room and note such things as may be profitably written.

Sixteen brethren apply for admission on trial into the traveling connection. Seven of these are deemed well qualified, to others it is objected that sufficient basis has not been laid in general education to promise success in the regular ministry. The discussions in regard to these cases strongly emphasize the demand now upon the Church for a higher educational standard for preachers. All our Conferences are realizing this need. A young man who feels the call to preach must neglect no preparation which the Church requires, and he who deems himself wiser than the Church has not the first qualification for a place in her ministry.

Bishop Lane is before us, speaking in his happiest vein for the Lane Institute, at Jackson, Tenn. The roof is being put on the building. They pay as they build. The house is 90 feet front, 60 deep, three stories. $600 will pay all dues to completion of roof. Bishop Lane complimented the Conference on its former liberality and makes graceful apology for coming back and calling for help again, says the brethren are so cordial and give him such liberty that he forgets that he is a "nigger" whenever he comes among them. The brethren forget it too. God bless Bishop Lane and his work. The brethren responded to his appeal by laying on the table $114 cash.

Dr. Morrison follows, speaking for Foreign Missions. There has been no decline in the support of this work the past year, while decline and wreck have come to many enterprises, under the unprecedented financial stress of the two years past. No mission stations have been abandoned, no laborers called from the field. The devotion and self-denial of the missionaries themselves is an example to the Church at home. Each married missionary gives $130 from his own salary, each single missionary $82.50 in order that salaries may be made up. Let every reader of THE ARKANSAS METHODIST remember this.

Now the Bishop is calling the list of superannuates. Touching are the reports which come from these veterans. God has peculiarly blessed the man whom he has permitted to grow old in preaching the gospel, and to retire, at last, only because of the burden of years, loved and honored by the whole Church. "He that overcometh will I make a pillar in the temple of my God and he shall go no more out." The name of William Penn formerly of the Arkansas Conference is called. It is reported that he is near the gates of the beautiful city, rejoicing in the vision of the glory beyond. L. Rush is also reported near the end of his journey. Other veterans are present and their testimonies fall as benedictions upon the Conference as their names are called in order by the chair.

Dr. Barbee represents the Publising House on the first day of the Conference, goes at once to another Conference. Church Extension is presented on the second evening, without the secretary and without a collection. Dr. Briggs makes the principal speech. Half the pews are empty. The colored Bishop Lane has the congregation. But Dr. Briggs speaks with fervor and force. He is saying just now "The old conditions are past. There are no more frontiers as in former days. The frontiers are now in our great cities. There are our home mission fields. There among the poor, neglected, vicious, do we see the great duty and the great problem that confronts our Church today. The Church has recognized the nature of that problem and has invoked the aid of consecrated women for its solution." To the mind of this editor he is talking sense. Dr. Hammond, President of Central College, follows and severely arraigns that supersensuous piety that rises above natural things so completely that it disdains brick and mortar and the use of money. He thinks that the religion which does not materialize is not adapted to the needs of the world and to us who are yet in the body.

Seven brethren appear before the Conference for admission into full connection. Bishop Hendrix delivers an impressive charge, while the great audience that fills the church intently listen. One point it is the wont of most of our Bishops to guard well, "Going on unto perfection." In the estimation of the world and of our brethren we have not yet attained or been made perfect. If we deem ourselves to have attained, the result will be arrested development. Purity is not perfection. Purity is the gift of God to every soul in regeneration. Perfection is the goal of progress toward which the child of God sets his face. Just because he is pure he longs to be perfect. The pure in heart shall see God—shall see him here and now. But that vision unfolds, that glory allures more and more, and he who goes on toward God finds exhaustless resource of progress in the enlarging conception of God and the corresponding work of his grace. Perfect in knowledge we shall never be, but for perfect love we groan, and this perfect love we hold to be, not a final consummation of grace in the hour of death but a point to attain in this life. The Bishop closed his charge to the brethren by admonishing them earnestly of the peril of debt.

### The Scarritt Bible And Training School,

located at Kansas City, Mo., is fully equipped for the training of lady missionaries for the home and foreign fields. It was the privilege of the Editor to deliver the course of lectures on Christian Evidences in the institution the past year. Miss Stiger who goes this Fall to China and Miss Glenn who sailed on Aug. 4 for Brazil were both members of the class. They are admirable ladies well prepared in heart and mind for their great work.

The school is for all who wish to avail themselves of the culture which its course of study affords, whether they engage in missionary labor or not. When its advantages are known its halls will be crowded with young women from our Methodist homes seeking the intellectual and moral development and refinement which its studies and associations impart.

### In Hot Springs.

The assistant editor spent last Sunday and Monday in the phenomenal and growing city of Hot Springs. Heavy and continuous rainfall in the forenoon prevented us from filling the pulpit in the morning for Rev. L. B. Hawley at South Hot Springs Church, but at night we had the pleasure of preaching for Rev. James Thomas at Malvern Hill Church. The congregation seemed appreciative and was larger than we expected to see, the singing was excellent, led by the pastor's wife at the organ, and the beautiful new pews with new mattings and carpet gave a much improved appearance to the church. In that charge (his first) Bro. Thomas has labored most faithfully and efficiently nearly four years, and his departure will be deeply regretted by his members and friends generally. To him and Rev. E. N. Evans, pastor of Central Avenue Church, we are indebted for kind assistance in our work for this paper.

At 10 a. m. Monday we attended the regular meeting of our pastors in that city and heard encouraging reports from each of the four charges. Rev. J. F. Taylor had just commenced a meeting at Glenn Street; Rev. L. B. Hawley had held a meeting at South Hot Springs with 12 or more conversions—one at the regular service Sunday night; and Rev. E. N. Evans also reported one conversion Sunday night and his members preparing for their meeting to begin next Sunday under the special service of Rev. John P. Lowry.

While in Hot Springs we were the guest of our long-time and highly esteemed friend, Hon. John J. Sumpter, than whom a more loyal man to the Church can not be found. He is owner of the Sumpter House, very conveniently located for visitors, who will find there good rooms and board at moderate charges.

### The Vote On License.

Rev. A H. Williams reported the vote in Dardanelle was 15 majority "for license"—38 voting neither way.

Rev. R. M. Traylor: Johnson county has gone "dry" with increased majority; Clarksville 2 to 1 "against license."

Bro. Chas. H. Lyman: The victory is ours! Lincoln county has gone "dry," 220 to 179.

Judge M. B. Johnson, of White county: Thank God we downed it this time by 324 majority. [The vote was 1,400 for and 1,724 against license.]

Rev. R. R. Moore, Camden: Our county, Ouchita, went dry by 72 majority. Two years ago it voted 800 for and only 400 against license.

Rev. A. H. Williams, Dardanelle: Yell county went dry by two majority. This is a great surprise to everybody and cause of rejoicing by the temperance people.

Bro. Mehaffy, of Benton writes: This, Saline, county goes dry by vote of 795 to 384. Last election it went for license by over 200 majority.

Rev. Wm. Sherman, Russellville: The vote in Pope Co., on license question is as follows: For license, 1041, against license 1492; majority against license 451. Increase over last election 289. We rejoice in the success of the no license move.

O. L. Dodd, Mt. Home: By the inclosed official vote of Baxter Co., you see that the vote is 99 majority against license, two years ago it was 44 for selling whiskey. Glory enough for one election. Please let the people know that Baxter is on the right side now.

Rev. E. L. Beard, Ozan: Total vote in Hempstead Co., on the license question was 2567. 1670 for license, and 834 against license. Majority for license 836. The Negroes were thoroughly drilled, voting almost solid for license. The ticket was changed so as to confuse the voter. For license and against license was put at the top, while the State ticket was about midway, thus many were deceived. About 900 who paid poll tax did not vote. We will keep our powder dry, trust in God and whip 'em yet.

Rev. J. H. Riggin, Prescott: The vote of Nevada county on whisky license was: For license 914, against license 1131, majority against license 217. Two years ago majority for license 77, increase against license 294.

Rev. J. M. Hawley, Conway: The official returns of Faulkner county show that the vote against license was 1515 and 1072 for license. The majority against license is, therefore, 443. Two years ago the county went for license by a majority of 152. In Conway the vote stood 222 against license and only 33 for license. This remarkable change in the county came of itself. There was no work done by the temperance people.

Bro J. W. Dickenson, Arkansas City: Vote in Desha county, for license 483, against, 203. Bad as this vote may appear, it is an improvement on this subject—now we feel sure if a hard fight had been made against license this county might have voted dry. This is a wine county—this is a wine town—and all such generally vote for whisky. The improvement in sentiment is marked for the better. Formerly this town had 13 licensed saloons now only four—and they are doing but little. Much pleased to hear three fourths of the counties have voted whisky out. Wish it were done here. The sensible immigrant will always select a home in a county whose morals are good enough to protect their people against whisky.

Rev. J. D. Stone, Rison: Two years ago Cleveland county polled 1246 on the whisky question, of which 677 were against and 569 for license, giving the temperance side 108 majority. The Negro voted almost solidly for license which was about 300 votes.

At the election held here last Monday there was cast in the county 799 votes on the same question, of which 546 were cast against license and 253 for license, giving 293 majority against license. Very few Negroes voted in the recent election.

Rev. W. P. Whaley, Warren: The following is the official count of the license vote in Bradley county: For license 279; against license 535. Total number votes cast in the election 974.

Rev. W. P. Haynes, Sheridan: "The vote in this, Grant Co. is, for license 146, against 537, two years ago it was, for license 305, against 554.

J. R. Cason, Stephens: Every county in the Camden District gone "dry". Cason is gloriously happy and proud of the gallant fight made by his preachers. The right is mighty and will prevail. Praise the Lord. We want the law so amended as to make the county sustain the same relation to the State as township now sustains to county. It will only be a question of short time before every saloon will go from the State.

J. M. Pinnell, Dewitt: The official canvass of the vote was completed yesterday evening. Arkansas Co. gave 81 majority against license. Thank God.

THE METHODIST was a great factor in Arkansas in this campaign. Editorials and selections were most excellent, and were effective.

W. A. Steel, Stuttgart: Arkansas county goes dry by 81 majority. We had a hard pull but the Lord prevailed and we are safe. We are sadly cursed with the jug trade. Drummers of whisky houses taking orders for whisky and receiving money for the same. We were local option. The Co. went wet 2 years ago. Is there no way to reach these men by the law of the country? They claim they have a perfect right to receive orders and come into our towns soliciting orders. Give us some opinions.

Rev. W. P. Hamilton wrote of the victory in Logan county:—Rev. J. E. Godbey, D. D.:—I have never had the pleasure of meeting you, but hope to meet you at the next session of our Conference (Arkansas). For the present we extend our welcome. We are sorry to give up Dr. Bennett, but as Methodists we are glad to welcome you, and give you our hearty support.

I notice in the last issue a request to the pastors for the official vote on the license question. Our county (Logan) went wet 2 and 4 years ago, but this year I went into every township with the candidates and when they were through we gave them a lecture on the no-license question. I delivered in the county 37 lectures, Dr. J. S. Shibley about 4, and the Baptist preacher about 4, and every other preacher in the county I suppose preached against the saloon, except one Hardshell. So you see we all had a hand in the great work that has been accomplished in the name of Jesus. Two years ago our county went wet by 100 votes majority. This year we voted it dry by 636 majority. Praise the Lord for the victory.

A. E. Holloway, Osceola: Mississippi county went "dry" last Monday by 120 votes, or by 163, as some of our citizens count it—43 voters did not vote for or against license, and they count them against. It is the second time in the history of the county that it voted for the suppression of the open saloon. It was a fierce fight and a glorious victory. We had some untiring, zealous workers and many warm friends who constantly gave good cheer by saying, "Lay on McDuff!" The Osceola Times did most valiant service. Dr. Brewer, the chairman of our "No-License" Association, proved a most worthy "captain". He worked, planned, talked and lectured till the polls were closed and the good news of victory began to come in from every quarter. Our Executive committee, composed of members of the different Churches of the town, did most valuable service. We made speeches, "elbowed" voters, published and distributed No-License circulars, corrected as far as possible the campaign lies and failed not to call upon God to send us help from on high. We are happy. The war is over, the din of battle is hushed and now we will with great joy eat the fruit of the land.

### At Dardanelle.

Dardanelle, Ark., Sept. 3, '94.

The election today on license, for or against, has been very lively. A paper as follows was scattered promiscuously in the town at 9 a. m.:

VOTE AGAINST IT!

"With Malice Toward None, But Charity for All."

Vote Against License!

A man or town intoxicated is in poor condition for business, and the trade secured by the whiskey influence or traffic is purchased at the peril of the most sacred interests and at a price far too great. Do you love your home, your town and country?

Then Vote Against It!

Two hours later a red sheet as follows also was circulated:

TO THE VOTER.

Take Your Choice—
Blind Tigers
or
Open Saloons.

At two p. m. a second shower of the first paper "Vote against it! &c.," went through the main streets. Things have been quiet, but the saloon element evidently nervous. The attitude at least is defined. Take it with license, if we can get them, if not take it anyway. It is virtually to say, adjust the law to the whiskey and we will keep it. But adjust as you may and we will have whiskey. The temperance sentiment is very positive, and the county, it is thought by some, will go against license, but by no means certain. But it is only a question of time. "The saloon must go" if the millennium ever comes.

Yours, &c.,
A. H. WILLIAMS.

## WHISKEY OR NO WHISKEY.

### A COMPARISON.

### READ AND REJOICE.

The following counties voted against license at the election just held, towit: Arkansas,

| | |
|---|---|
| Ashley, | Baxter, |
| Baxter, | Benton, |
| Boone, | Calhoun, |
| Bradley, | Cleburne, |
| Clay, | Columbia, |
| Craighead, | Cleveland, |
| Drew, | Dallas, |
| Franklin, | Faulkner, |
| Fulton, | Grant, |
| Grant, | Green, |
| Howard, | Izard, |
| Independence, | Lafayette, |
| Johnson, | Lincoln, |
| Lawrence, | Lonoke, |
| Logan, | Miller, |
| Marion, | Ouchita, |
| Mississippi, | Pope, |
| Poinsett, | Scott, |
| Washington, | Saline, |
| Union, | Yell, |
| White, | |

Of the above the following voted *for* whiskey two years ago;

| | |
|---|---|
| Arkansas, | Baxter, |
| | Boone, |
| Benton, | Clay, |
| | Dallas, |
| Craighead, | Howard, |
| Cleburne, | Green, |
| Independence, | Faulkner, |
| Lafayette, | Lawrence, |
| Lincoln, | Logan, |
| Mississippi, | Miller, |
| Nevada, | Newton, |
| Ouchita, | Poinsett, |
| Scott, | White, |
| | Yell |

making 25 counties that changed from wet last election to dry this election.

The counties which voted for license at the election just held are:

| | |
|---|---|
| Chicot, | Clark, |
| Carroll, | Conway, |
| Crawford, | Cross, |
| Desha, | Garland, |
| Hempstead, | Jackson, |
| Hot Spring, | Jefferson, |
| Lee, | Monroe, |
| Phillips, | Perry, |
| Pike, | Pulaski, |
| Randolph, | Sebastian, |

total 20. Of the above only one, Hot Spring county, changed from dry to wet—two years ago it voted dry by 30 votes. This year it went wet by a few votes. We are sorry that county should stand out alone in its backwark march. But we believe it will redeem itself two years hence. We are also sorry that Clark county did not fall into line with the other school centers and vote liquor away from their splendid schools. Arkadelphia is protected but the county should express a sound sentiment on the question. We hope it will do so the next opportunity it gets.

Returns have not been received from:

| | |
|---|---|
| Crittenden, | Little River, |
| Montgomery, | Madison, |
| Polk, | Prairie, |
| Searcy, | Sevier, |
| St. Francis, | Sharp, |
| Van Buren, | Stone, |
| Woodruff, | |

13 counties.

As soon as the returns are in we will give the full vote of each county for and against license.

## Notes From the Press.

No sensible man, says an exchange, should get angry because a newspaper man duns him for money. A dun is not an impeachment of the subscriber's integrity, but is simply an out-cropping of the publisher's necessities. For instance, a thousand men owe a man from one to four dollars each. He has to dun them all in order to pay his expenses. Instead of getting angry and stopping the paper because the publisher asked him for what is honestly due, the subscriber should thank the publisher for waiting on him so patiently and pay up like a man.

The Rev J. E. Godbey, D. D., presiding elder of the Kansas City District, and for eight years editor of the Southwestern Methodist, has purchased a half interest in the ARKANSAS METHODIST, and has been elected by the Committee on Publication to the editorship of that paper, Dr. Z. T. Bennett, editor for the past seven years, having resigned. Dr. Godbey is too well-known in this State and throughout the connection to need any introduction. He is one of the most polished writers as well as one of the most scholarly men in our Methodism, and is a born editor. He will do good work for the Church in his new position, and the Advocate most heartily wishes for him the fullest measure of success. We are sorry to lose him from Missouri, but we are glad to know that he goes where he will have a wide field for the exercise of his abilities and influence. While we welcome Dr. Godbey back into the journalistic field, we are sorry to part with Dr. Bennett, who for nearly seven years has been editor of the ARKANSAS METHODIST, and has filled that position not only with honor and credit to himself, but also with great usefulness to the Church. The six sessions of the three Arkansas Conferences which have been held during his editorship, have given him their hearty and unqualified indorsement, without a sing

adverse or unkind criticism, and he leaves the paper on his own motion with the confidence and love of his brethren. He has made a good record and done faithful work for the Church. We trust that he may find great usefulness and happiness in returning, as we presume he will, to the pastorate.—St. Louis Christian Advocate.

We are indeed sorry to see, that Dr. Z. T. Bennett, Editor of "ARKANSAS METHODIST," at a called meeting of the Publishing Committee of that paper a few days ago, tendered his resignation which was accepted, and Dr. J. E. Godbey, former editor of the Southwestern Methodist, was elected to take his place. We part with Dr. Bennett with feelings of regret, and shall ever cherish pleasant memories of him as a brother editor. Long may he live to serve the Church he loves so well. To Dr. Godbey we extend a cordial welcome, feeling assured that his experience and known ability as an editor and writer, will go far to compensate for the loss to the tripod of Dr. Bennett.—Alabama Advocate.

Dr. Z. T. Bennett has resigned his place as editor of the ARKANSAS METHODIST, and the "Committee of Publication" has elected Dr. J. E. Godbey to fill his place. Dr. Godbey will mount the tripod about October 1. We are sorry to lose Dr. Bennett from our circle of Southern Methodist editors, but we are not sorry that Dr. Godbey has taken his place. Both are good men and good editors, and the old ARKANSAS METHODIST will move right on in her march of triumph, bearing the banner of Methodism proudly aloft and offering a bold and impregnable front to every enemy of the truth as it is in Jesus.—Texas Advocate.

### Transferred.

Rev. J. A. McIver has been appointed by Bishop Hendrix to Elk City station, Kansas. Rev. R. N. Davis will take his place until Conference.

Bro. McIver has been very faithful as a minister and a pastor. His people regret to give him up. He is studious, careful and successful. He will do faithfully any work assigned to him.

D. J. WEEMS, P. E.

### Jonesboro District, W. R. Conference. Special Notice.

We earnestly beg each recording steward to have his Quarterly Conference record at the 4th Quarterly Conference of his pastoral charge, and let each local preacher have his license with him and his report written. Please do not fail, my dear brethren, unless you want to make trouble. Let all be ready for business as I cannot stay long at one place. Yours very truly,

FRANK RITTER.

### Notice.

The Calamine camp-meeting begins Sept. 14 and runs to the 24th. Regeneration and entire sanctification will be lines of preaching. Please come.

T. H. SULLIVAN.

Grange, Sept. 4.

The Centre Point camp-meeting will begin on Friday the 7th of Sept., embracing the 2nd Sunday. The grounds have been arranged. New tents are going up and old ones are being repaired and so far as learned all will be occupied. A general invitation is given to all to attend. An invitation to all preachers and especially to former pastors of this charge. Would be glad to have you spend Sunday with us, Bro. Bennett, and longer if you could spare the time. Fraternally,

E. R. STEEL, P. C.

## Married,

At the residence of Prof. Gibson of Atkins, Ark., Mr. Felix A. Bayless of Paris and Miss Susie Johnson, by the father of the groom, Rev. C. A. Bayless, on Sept. 9, 1894.

At Lonoke, Ark., Sept. 6, Dr. R. N. Ross and Mrs. L. J. Howell, Rev. M. W. Manville officiating.

At the home of the bride's father in Malvern, Ark., by Rev. W. F. Evans, Sept. 6, 1894, Mr. Wm. A. Hughes and Miss Minnie L. McMillan, all of Malvern, Ark.

Aug. 12, 1894, at the residence of the bride's father near Wager, Ark., by Rev. P. B. Hopkins, Mr. W. W. Wager of Springtown, Ark. and Miss Ida McClure.

Sept. 5, 1894, at the residence of the bride, Lawrence Co., Ark., by Rev. J. S. Brooke, Mr. H. P. Austin and Mrs. Catherine Austin, both of Lawrence Co., Ark.

At the home of the bride's uncle in Malvern, Ark., by Rev. W. F. Evans, Sept. 10, 1894, Mr. Elijah B. Taylor and Miss Georgia Gammel, all of Malvern, Ark.

In the church at Cargile, Ark., Sept. 5, 1894, Mr. W. Z. Gibson and Miss Mary E. Ray, both of Cargile, Ark. Rev. B. A. White officiating. The young couple are members of our Church and begin married life as all true Methodists should, by taking THE ARKANSAS METHODIST.


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"How to Cure Skin and Blood Humors," free.


## Death Notices.

TYNER.—On returning from Sedgwick where I had been assisting in a camp-meeting on Bro. J. D. Sibert's work, I learned that the infant child of J. D. and Florence Tyner had been called for by the blessed Master. Little Daisy was the first and only child of that home, but now two hearts were made sad Aug. 18, 1894. Little Daisy was born on her mother's birthday and died on her father's birthday. It was rather a singular occurrence, but as God has called the little darling home may the parents prepare to meet her in heaven.

N. W. WOMACK.

Harrisburg, Aug. 30

STEEL AND COULTER.—Last Monday was a sad day to us. On Sunday eve I received a message from my Bro., Capt. A. C. Steel, to attend the burial service of his baby, "little Sue," who had died Sunday morning. Its mother died December last leaving it a month old, since then it has been under the care of my aged mother, the pride and inspiration of her declining years. It was indeed touching to see Mother bending over the cradle looking upon the form of the little one she had learned to love so dearly.

On returning to my home on the same day I stopped by the roadside to perform another burial service over the body of Miss Maggie Coulter, who died at 2 a. m. of that day and who was buried in the family graveyard in sight of the home in which she been reared. A beautiful young lady of 16 years, bright, sweet spirited and full of love and interest to all who knew her. She was sick some weeks but patiently bore her affliction. A Christian and during her last moments of consciousness was heard to sing, "There's a land that is fairer than day," "Home, sweet home" and when her voice grew too weak to carry the tune she recited the words of "Jesus, lover of my soul." She was the favorite of a large family who deeply mourn their loss.

E. R. STEEL.

Centre Point C't.

HUGHEY.—Our community has been saddened by the sudden death of Sister Henrietta Hughey, wife of Col. R. L. Hughey, of LaGrange. Sister Hughey died of heart failure at 10 a. m. Aug. 30, 1894. She was a noble good woman, an affectionate companion and mother. She leaves two children, one six years and the other 1 month old. She died in full hope of a glorious immortality, without a cloud in her sky or a doubt in her heart. May the Lord bless the grief-stricken husband and orphan children. Sister Hughey was 27 years old on the 6th day of July. An obituary will be furnished later.

W. W. ANDERSON.

LaGrange, Sept. 1.

ANDERSON.

Leonia, infant daughter of H. L. and Elizabeth Anderson, was born Jan. 9, 1892; died Aug. 25, 1894. Little Leonia was a sweet and intelligent child, the joy of her parents' hearts; but she is gone to Him who said "Suffer the little children to come unto me." He gathers the lambs unto himself. Then weep not, Father and Mother, but rejoice because you have an angel in heaven calling you to come up higher, and may your bereavement be an inducement to you to be faithful and make sure work for heaven.

JAS. W. MASON.

Violet Hill, Sept. 1.

CASON.

Little Joseph Clyde Cason, infant son of J. D. and Fannie Cason, was born Dec. 12, 1893, and died at his home near Lavaca, Ark., Aug. 24, 1894. In a note to the writer his Papa said: "We loved him. We miss him. He always had a bright smile for all. This world has not the attractions for Papa and Mamma it once had. We feel that God had some great purpose in taking him. He was too good and pure for this world." Yes, dear Father and Mother, God had a purpose in removing little Clyde from the home circle here to the sweet mansion home above. That purpose is a problem you should study well. A lesson in the great providence of our God. May the good Lord comfort your sorrowing hearts.

W. H. METHENY.

Lavaca, Ark.

We wish to open a department of Epworth League work in this paper. Will those pastors who have Leagues steablished send brief notes of their work?

### The Morocco Disciplines.

In answer to several inquiries we will say that the Morocco Disciplines have not been published yet. Our patrons will receive them just as soon as they are out as we have our orders all on file with the Publishing House. The books will go direct to patrons from Nashville without stopping at Little Rock.

### "Does God's Foreknowledge Embrace All Future Futuritions?"

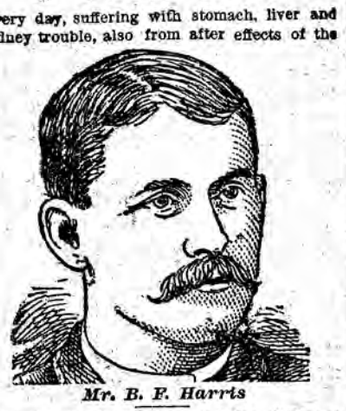
Dr. L. D. McCabe's article under the above heading, in the Western of a recent date, has called forth some criticism, as was probably expected. I do not propose to reply specifically to the arguments of the two able writers who have put on record their dissent from Dr. McCabe's views. The Doctor himself can do that much more effectually, if he chooses to do so. I shall only call attention to the fact that there are two sides to this question, and that the preponderance of sound reason and Bible teaching seems to me to be on the side of God's nescience of future contingencies. Every student of theology, at the very threshold of his studies, is confronted with the problem of God's foreknowledge and its relation to man's freedom and accountability. Some young men taking it for granted that God foreknows all future contingencies, reason in this way: If God foreknows every man's final destiny, he must have predetermined that destiny; for that which is not determined and certain can not be foreknown. And if God predetermines every man's final destiny, He, and not man, is responsible for that destiny. This is a startling conclusion, and to the most persons exceedingly embarrassing.

But if the young man's education and environments have been of a Calvinistic type, he will be likely to settle down in the belief that, "by the decree of God, for the manifestation of his glory, some men and angels are predestinated unto everlasting life, and others foreordained to everlasting death;" but, if his education has been in the line of Arminianism, he will revolt at such a conclusion, though he may not be able to detect the fallacy in his Calvinistic brother's reasoning. He has assented to the first premise in the argument, but objects to the conclusion. From his inner consciousness he is assured there must be some mistake somewhere, though he can not tell where. He knows from the Scriptures that man himself is held accountable for his character, conduct, and final destiny. This satisfies his conscience, and he goes on in his work, trusting in the Lord. As to the logical embarrassment in the case, he disposes of it by concluding that the relation of God's prescience to man's accountability is a problem too profound for this world, and must be carried over to the next. This is probably the attitude of all, or nearly all, non-Calvinistic Christians of the present day.

A few years ago Dr. L. D. McCabe, professor of Philosophy in the Ohio Wesleyan University, detected and exposed the fallacy in the stock argument of the advocates of predestination. That fallacy was, and is, the assumption that God absolutely foreknows all future contingencies, including every man's final destiny. In two remarkable volumes Dr. McCabe shows conclusively the groundlessness of that assumption. Of course, he does not deny the Divine omniscience, but rescues it from false glosses, and shows its true meaning and significance. That "God knows all things" he does not question in the least. But the future choice of a free being is not a "thing". It has no existence, and, therefore, can not be known. To know purposes some object of knowledge. Neither God nor man can know a nonentity. It may be said that the recognized facts of prophecy and its fulfillment disprove this theory. Not at all. What is prophecy? Simply this: God purposes, for his own glory, to bring about certain events in the future. He makes known his purpose to "holy men," who announce it to the world. But God's purpose, and his ability to execute that purpose, are existent facts, and therefore knowable. Whether, in order to accomplish his purpose, God ever coerces the human will, we know not. If such a case were to occur, it would be a suspension of the law of freedom in the realm of mind, as was the parting of the waters of Jordan a suspension of the law of gravitation in the realm of matter. For all that we know, there may be as valid a reason for this element of the miraculous in the fulfillment of prophecy as there was in the crossing of Jordan. But I will not pursue this thought further, as this paper is already longer than I intended.—Rev. Mighill Dustin, D. D., in Western Christian Advocate. Dayton, Ohio.


I Was Sick

Every day, suffering with stomach, liver and kidney trouble, also from after effects of the



Mr. B. F. Harris

grip, with pain in my back and limbs. Different medicines failed to benefit me. The first dose of Hood's Sarsaparilla relieved my stomach. I have continued and I am now permanently

Hood's Sarsaparilla Cures

cured. All pain has left me, my appetite is good, my sleep sound and refreshing, and I am strong and well. I never enjoyed better health. B. F. HARRIS, White Bluff, Tennessee.

Hood's Pills cure all liver ills. 25c.



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Thrives on good food and sunshine, with plenty of exercise in the open air. Her form glows with health and her face blooms with its beauty. If her system needs the cleansing action of a laxative remedy, she uses the gentle and pleasant liquid laxative Syrup of Figs.

### Washington Letter.

(From our Regular Correspondent.)

The Supreme Lodge Knights of Pythias is still in session here and will be for the rest of this week and probably longer. The question of shutting out those connected with the liquor traffic has not been decided, but it has been favorably reported, and at a meeting of the W. C. T. U., Chief Chaplain Sanderson said after commending highly the proposed reform: "The order is opposed to the liquor traffic, and I am thoroughly satisfied that the day of victory is coming." The few members of the Supreme Lodge who are opposed to the reform must be of the same opinion, as they are now trying to get action postponed until next year.

About the time Congress reassembles lovers of ethnology will find a rare treat arranged for them in a large hall of the National Museum, consisting of all the material pertaining to the history of the Pueblos and allied tribes of Indians which the Smithsonian Institution has been accumulating for years, so arranged as to give even the casual visitor a comprehensive idea of the manners and customs of the aborigines, their trades, sports, religion and pastimes, by a series of striking object lessons. No such historical lesson has ever been prepared as that which these plans propose and it is now merely a question of arranging the material, all of which is on hand. This is being done under the personal supervision of Mr. Frank Hamilton Cushing, whose remarkable experience during a six years residence with these Indians are too well known through Mr. Cushing's lectures and newspaper and magazine articles dealing therewith to need any detailed notice here. Suffice it to say that Mr. Cushing learned their language, was adopted into a tribe, and made a thorough study of their modes and methods, besides collecting a vast amount of oral information from the older Indians concerning the doings of their ancestors; all of which makes him peculiarly well fitted for the task that has been entrusted to him. Speaking of one portion of the exhibit, Mr. Cushing said: "Upon one side of the hall, above the rest of the collection, we shall arrange a cliff dweller's home, as large and complete as there is room for, with the ladders and brush awnings and other accessories reconstructed as nearly as possible from the remains, which give abundant material from which to work. From these remains I should say that we can carry the tribal history back 700 years before the invasion of the Spaniards." Of his life among the Indians Mr. Cushing says: "I look back on my life among the Pueblos as a thing that can never be repeated, and that I would not forego for all the misery that went with it, for it was life in a new atmosphere, in the dawn of humanity".

"This morning nine millions of children, under the instruction of a million teachers, gathered in the Sunday schools of America alone." I wonder if this extract from last Sunday's sermon of Rev. M. Ross will make every person who reads it think as I did—of the grandeur and magnitude of the work that is being done by Christianity.


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

FOR BEAUTY
For comfort, for improvement of the complexion, use only Pozzoni's Powder; there is nothing equal to it.


### Guardian's Sale.

Notice is hereby given, that I, E. S. Maloney, guardian of Thos. A. Costello and Chas. F. Costello, minor heirs of Mary A. Costello, deceased, will pursuant to an order of Pulaski Probate court offer for sale, for the use and benefit of said minors, their undivided two-fifths interest in Lot two (2) in Block thirty-three (33) in Argenta, Arkansas, at the east door of Pulaski courthouse, on October 10th, 1894, between the hours prescribed by law for judicial sales, to the highest bidder at public outcry on a credit of three months. No bid will be accepted for less than three-fourths of the appraised value.

E. S. MALONEY,
Guardian of Costello Heirs.


$525 Agents' profits per month. Will prove it or pay forfeit. New Articles just out. A $1.50 sample and terms free. Try us. Chidester & Son, 38 Bond street, New York.



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There are none so old, none so young, none so poor, none so rich, that they do not want, and cannot get, the REVISED ENCYCLOPEDIA BRITANNICA, for it will only cost you a DIME A DAY for only 90 days, and you will be presented with a Dime Savings Bank, which will enable you to save for this great reference library. On receipt of only One Dollar we will forward to you, charges prepaid, the entire set of 20 volumes, the remaining $8.00 to be paid at the rate of 10 Cents a Day (to be remitted monthly). A beautiful dime savings bank will be sent with the books, in which the dime may be deposited each day. This edition is printed from new, large type on a fine quality of paper, and is strongly bound in heavy manilla paper covers, which with proper care will last for years. Bear in mind that the entire 20 volumes are delivered to your address, with all charges paid to any part of the United States.

The price of the Encyclopedia, if paid in one cash payment, will be $9.00. Address

We have one set only of this Encyclopedia and we will sell it for five dollars cash. s 1 1 2
GODBEY & THORNBURGH Little Rock, Ark.


### To Boys and Girls.

The Rev. Dr. Smith, of Georgia, has just put in the press a story for young folks—"The Boy in Gray"—a story of the War. He wants a boy or girl in every county in Arkansas to get subscribers for it. He will give a good commission. Write to ARKANSAS METHODIST, Little Rock, Ark.

### To Public School Teachers.

We have 500 Public Schools to be supplied this fall and winter with teachers. Any teacher wanting a position in one of these schools should write at once to the "Arkansas State School Gazetteer," Quitman, Ark., inclosing stamp for reply.

### COTTON MARKET REPORT.

Furnished By Biscoe, King & Co.

Little Rock, Sept. 11, 1894.

Liverpool: Sales today, 10,000 bales. Price, middling 3 7-8. Market easy. New York, quiet, 6 7-8. New Orleans, quiet, 6 1-2c.

The above quotations are for old cotton. The new crop 7-8c lower.

Little Rock market: Dull, 6 1-4c for middling. Stock, 80 bales—quotations are for old cotton; new cotton 1-4c lower. On account of small stock there is no demand for the few new bales, but we expect a good demand next week.

B. T. Willis has moved his 2nd St. Barber Shop from opposite Gleason's Hotel to 219 Main, where he will consolidate it with the large shop of John Little. He is now better prepared than ever to accommodate his friends. The shop is supplied with first-class workmen and clear water baths. All old customers invited to call and as many new ones as wish to find a first-class shop.

BIBLE Stories. By Rev D Stevenson. 18mo, Illustrated, 35c.
BOATMAN'S Daughter, The. A narrative for the learned and unlearned. By Alfred Barrett. 18 mo., 35c; paper. 15c.


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### World's Carnival City

St. Louis offers a continuous list of Attractions—Her Unrivaled Fall Festivities Commence September 5th, and hold Full sway until October 20th, 1894.

The successful series of carnival seasons inaugurated by the citizens of St. Louis some fifteen years ago, continue as ever for the season of 1894, and from the morning of September 5th to the evening of October 20th the city will be one scene of gayety and splendor. Many new, novel and unique features have been added to the long list of standing attractions, and from every point of view this reign of high carnival will outshine all previous attempts.

The St. Louis Exposition, the only one of its kind in the United States that has lived year after year with flattering results, will throw open its doors to the public September 5th, and remain in a state of activity until the evening of October 20th. Sousa's Grand Concert Band has been re-engaged for the season and will give the usual number of concerts during the afternoons and evenings. The entire Missouri exhibit which appeared at the World's Fair will be transplanted here, and find space in the commodious building.

The exhibitors, both foreign and home, will present new ideas in displaying their goods, and, in addition to other features, a full complement of specialty artists will perform on the stage of the Music Hall.

The great St. Louis Fair, which will open Monday, Oct. 1, and continue during the week, promises to afford many pleasant surprises. The "Midway Plaisance" feature of the World's Fair will be reproduced in full, and the people of the West and Southwest given an opportunity to see in real life the inhabitants of every civilized and uncivilized country on the face of the globe. The "Streets of Cairo," "Old Vienna," "Moorish Palace," "Hagenbachs," "Ferris Wheel," etc., will be faithfully portrayed.

His Royal Highness, the Mighty Veiled Prophet and retinue, will enter the gates of the city on the evening of Oct. 2, and parade through the principal thoroughfares as of old. Visitors to the city will arrive at the handsome new Union Station, the largest railroad edifice in the world, and the most perfect in every appointment. Great inducements to visit the Carnival City are offered via the Missouri Pacific Railway and Iron Mountain Route, from all points on the System.

For a complete program, giving each week's attractions in detail, address any agent of the Company, or H. C. Townsend, General Passenger Agent, St. Louis, Mo.

Having bought a new Epworth piano (upright), I will sell on approval and at a bargain a good second-hand piano (square). Z. T. Bennett, Little Rock.

ARKANSAS METHODIST.

*THURSDAY, SEPT. 13, 1894.*

## Christian Life.

On Thee we cast our burdened woe,
Oh! love divine, forever dear.

Our happiness is not in the conditions that surround us but the conditions in our own hearts.

We dare not deem health and prosperity to be blessings more than sickness and loss, since both came alike in the order of nature which God has established.

We see many who have made their sufferings and losses the way to the highest good.

As the wholesome and poisonous plant grow together in the same soil, so under the same outward influence men grow into the image of God or of Satan.

One says "get religion;" another, "do religion." Let both be united. One will not *do* religion who has not *got* religion.

### Hatching Jail Birds.

In the course of his annual address, General R. Brinkerhoff, president of the National Prison Congress at St. Paul, Minn., called attention to the alarming increase of crime in this country and in the civilized world. It appears that in the United States there was in 1850, one prisoner to every 3,442 of the people; in 1860 one to 1,647: in 1890 one to 757. These figures are an awful commentary upon the forces in our civilization which work for death. What is the explanation of them?

We are sure the explanation is not found in vicious methods of punishment alone. This horrible increase of moral leprosy is seen under all sorts of prison systems. Doubtless a system of graded prisons, of separate prisons for women, of indeterminate sentences to encourge reformation and of cumulative sentences to discourage obstinate wickedness, would do much to improve our penal methods. But the difficulty lies deeper than any mere legislative or punitive device could reach.

The difficulty, as we believe, lies in a false education in the family and in the school.

In the family we find the government of sentimentality almost universally prevalent. Parents refuse to govern their children under an impulse of mistaken tenderness and blind care for the happiness of childhood as they call it. They would make their children happy as they suppose, and hence they enforce no self-denial, but give license to all manner of indulgence. Hereby a monstrous selfishness is engendered in their children while all the powers of self-restraint are rendered flabby and nerveless. This gives rise to the most favorable conditions for the production of crime. Given a boy whose selfishness is habitual and whose power of self-control has been paralyzed, and you have a sure guarantee of a criminal. And homes charged with a maudlin parental pity, and bent on endless gratification to the children, are sure to bring forth such boys.

And the evil wrought in the home is made far worse by a secularized education in the school room.

The education which leaves God out of the account breeds a practical atheism which by and by many of its pupils shamelessly avow. What can be expected but crime from a boy bred in a home of anarchic self-indulgence and educated at a school in which God is ignored if not defied? Let it be reaffirmed for the thousandth time, though the secularists sneer at the affirmation, that secular education is not an unmixed good, that education divorced from religion, especially higher education, is a pest-breeding process of enlightenment. It inflames the dispositions which lead to sin and weakens the forces which retain evil.

Generally speaking the children who are brought up in such homes as we have described are permitted to choose the schools which they attend as they are allowed to have their own way about everything else. And left to themselves they naturally select godless schools. And thus it comes to pass that with increasing education we multiply our prisoners. Our schools are often incubators of jail birds.

It is not education that does the mischief but it is godless education. Nevertheless this fall the children of some Methodist parents in Georgia will be allowed to go to Christless colleges. And their parents shall verily have their reward, for "whatsoever a man soweth that shall he also reap." And this happens whether the sowing is done through the folly of a fool who knows not the character of the seed he sows, or the perverseness of the sinner who wilfully and wickedly sows tares.—* in Wesleyan Advocate.

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

### Jesus in the Family.

When the child does wrong, kindly yet certainly tell him of it. His conscience will respond to your gentle, anxious words. Tell him that Jesus is grieved at the wrong, and waits to forgive. Put your hand on the little fluttering, angry heart, and say that it is wrong, and needs the Holy Spirit of God to calm it and fill it with love. Try to make Jesus one of your family. Try to speak of him so familiarly, yet always reverently in tone and expression, that the children will look upon him as one of you. He sits at the meals with you; always recognize the Heavenly Guest as being present. He mingles with you in the children's hour; If the play pass the bounds of good nature, be sure to ask if the Lord will not be grieved. Let evening prayer shut the door on frolic and fun, on romp, on shout, on mother's last note at the piano. Make the Guest of Cana's wedding a guest in the home of wedded happiness.

Then the family prayer itself should be vital. You may often with propriety call the children by name. The children will always start to listen when, in family prayer, we call anyone of them by name before God. They all listen when we tell the great Master what Mary and John have need of; what sort of a girl and boy we want them to be. But there is no end to vital prayers. The last word is as fresh as the first, if you talk to God of what you really want.

After all, it is the side-lights which parental behaviour throws on religion that tell. Hear a parent say, "I suppose I must go to prayer meeting," instead of a joyful expression of pleasure that the hour is at hand. Hear a parent dissect the sermon with caustic criticism at the Sunday dinner, or speak disparagingly of ministers or fellow-Christians. To jest on sacred themes, to complain of one's lot, to suffer unheroically, to doubt God's providence in the hearing of his children, are the things which nullify the gospel. To be mean and penurious with money; to put off the tradesman's bill unpaid; to complain of the expensiveness of the church: to be unkind to the servants in the house—the children who see such things can swallow large doses of catechism and not show the effect of the medicine.—Christian Household Magazine.

### Flies That Spoil the Ointment.

Sulkiness.
Stinginess.
Procrastination.
Half-heartedness.
Lack of perseverance.
A fault-finding habit.
Pre-eminence seeking.
Lack of consideration.
Neglect of little duties.
Doing things by halves.
One-sided view of things.
Jealousy of other's success.
Shirking one's responsibility.

Lack of sympathy for other's trials.

Lack of attention to personal habits.

Failure to improve one's spare moments.

Failure to keep one's promises to the full.

Making self a chief topic of conversation.

Failure to meet the engagement at the exact time.

Failure to carry the Christ-like spirit into every act of the life.—Exchange.

### The Best and the Cheapest.

Mr. E. H. Mitcham, Rosetta, Ky., writes: "Have been selling Hughes' Tonic for years. It is the best and cheapest remedy for chills and fever, curing several cases with one bottle. Hughes' Cough Syrup is a splendid remedy. They are honest and valuable remedies." Sold by Druggists.

John Ruskin accounts it strange, that of all the pieces of the Bible which his mother taught him, that which cost him most to learn and which his mother taught him, that which cost him most to learn and which was to his child mind chiefly repulsive (the one hundred and nineteenth Psalm) has now become of all the most precious, in its overflowing and glorious passion of love for the law of God, in opposition to the abuse of it by modern preachers of what they imagine to be his gospel. It is worthy of note again and again that the source of David's delight and the inspiration of the one hundred and nineteeth Psalm was not the Old and New Testaments as we have them today, with the melting tones and winning words of Christ, and all the golden counsels of the apostles and much else which goes to make up our Word of the Lord. It was of the rigid law of Deuteronomy, the book which Israel's kings were commanded to learn by heart that David wrote when he said: "How sweet are thy words unto my taste! Yea, sweeter than honey to my mouth." There were gleams of gospel light even in the rod of law, but the glory of the New Testament, like the second temple, is greater than that of the old. If Deuteronomy be sweet who shall describe Matthew, and if the words of the law were like honey with what word shall we characterize the gracious sayings of Christ? And yet the New Testament is the flower and fruition of the Old, and the gospel never pushes aside the law. We have little patience with the theory that Christians have got beyond the Old Testament, because under the dispensation of grace rather than of law.—N. Y. Observer.

## For the Young Folks.

### A Tale of a Possum.

Now that the colleges have reopened, and the boys and the girls have taken up their Latin once more, we publish for their entertainment this poem, "A" Tale of a Possum." It is the production of a school boy of the Washington and Lee University, published in the college paper many years ago, and recently re-published in the Episcopal Methodist. We know that it will be thoroughly enjoyed by the boys who study Latin and hunt possums. And when he visits the colleges of Arkansas, as he means to do soon, we will hear of this "Tale of a Possum."

The nox was lit by lux of luna,
And 'twas a nox most opportuna
To catch a 'possum or a cuna:
For nix was scattered o'er this mundus,
And shallow nix et non profundus.
On sic a nox, with canis unus
Two boys went out to hunt for coonus.
The corpus of this bonus canis
Was full as long as octo span is,
But brevior legs had canis never,
Quam had hic canis, bonus, clever.
Some used to say, in stultum jocum,
Ut a field was to small a locum,
For sic a dog to make a turnus
Circum self from stem to sternus.
Unus canis, duo puer,
Nunquam braver, nunquam truer,
Quam hoc trio unquam fuit;
If there was, I never knew it.
Hic bonus dog had one bad habit,
He loved to much to tree a rabbit,
Amabat plus to tree a rattus,
Amabat bene to chase a cattus.
But on this nixy moonlight night
This good old dog did just right;
Nunquam treed a starving rattus,
Nunquam chased a pauper cattus;
But cucurrit on, intentus
On the track, and on the scentus,
Till he treed a 'possum strongum,
In a hollow truncum longum.
Quickly ran the duo puer
More of 'possum to secure,
Quum venerunt, one began to
Chop away like any man, too.
Soon the axe went through the truncum,
Soon he struck it through ker chunkum.
Combat thickens! On ye bravus!
Canis, puer, bite et stavus!
As his powers non longius tarry,
'Possum potest not pugnare.
On the nix his corpus lieth,
Down to Hades spirit flieth.
Duo puer, canis bonus
Think him dead as any stonus
Ain't his corpus like a jelly?
What plus proof could hunter velle?
Now they seek their father's domo,
Feeling proud as any homo,
Knowing certe they will blossom
Into Heroes, quum with 'possum
They arrive, narrabant story,
Plenus blood, plenior glory.
Pompey! David! Cyrus! Cæsar!
Samson! Blackhawk! Shalmanezer!
Where is now your pomp and glory?
Where the honors of Victori(a)?
Quum ad domum narrant story,
Plenus sanguine, tragic, gory.
Pater praiseth, likewise mater,
Wonders greatly younger frater.
Requiescent now in slumber,
Do the hunters, two in number,
Dream of 'possums slain in battle,
Strong as bears and large as cattle.
When nox gives way to light of morning,
Albam terram much adorning,
Up they jump to see the varmin,
Of the which id est the carmen.
'Possum ille resurrectum,
Leaves the puers most dejectum.
Beasts relinquit tracks behind him,
But the puers never find him.
Cruel 'possum bestia vilest,
How the puers tu beguiles!
Puers think not plus of Cæsar,
Go to gramen Shalmanezer!
Take the laurels, cum the honor.
Since ista 'possum is a goner!

### Try Again Today.

Yesterday's service lacked fire and force. Try again today.

Yesterday's moments were trifled away. Try again today.

Yesterday's words were bitter, or flippant. Try again today.

Yesterday's temptations were met in weakness. Try again today.

Yesterday's burdens were carried impatiently. Try again today.

Yesterday's thoughts had too much of self. Try again today.

Yesterday's charity was narrow and cramped. Try again today.

Yesterday's prayers were aimless and faithless. Try again today.

Yesterday's victories made us haughty and proud. Try again today.

Yesterday's failures made you gloomy and fretful. Try again today.—*Epworth Herald.*

### Keep a Clean Mouth.

A distinguished author says: "I resolved when a child, never to use a word which I could not pronounce before my mother." He kept his resolution, and became a pure-minded, noble, honored gentleman. His rule and example are worthy of imitation.

Boys readily learn a class of low, vulgar words and expressions, which are never heard in respectable circles. Of course we cannot think of girls as being so much exposed to this peril. We cannot imagine a decent girl using words she would not utter before her father or mother.

Such vulgarity is thought by some boys to be "smart," "next thing to swearing" and yet, "not so wicked;" but it is a habit which leads to profanity, and fills the mind with evil thoughts. It vulgarizes and degrades the soul, and prepares the way for many of the gross and fearful sins which now corrupt society.

Young readers, keep your mouths free from all impurity, and your "tongue from evil;" but in order to do this, ask Jesus to cleanse your heart and keep it clean, for "out of the abundance of the heart the mouth speaketh."—Selected.

**RADWAY'S PILLS.**

**Always Reliable.**
**Purely Vegetable.**

Cause perfect digestion, complete absorbtion and healthful regularity. For the cure of al disorders of the Stomach, Liver, Bowels, Kidneys, Bladder, Nervous Diseases,

**Sick Headache**
**Female Complaints,**
**Indigestion,**
**Constipation,**
**Dyspepsia**
**And All Disorders of the Liver.**

☞Observe the following symptoms following from diseases of the digestive organs: Constipation, inward piles, fullness of blood in the head, acidity of the stomach, nausea, heartburn, disgust of food, fullness or weight in the stomach, sour eructations, sinking or fluttering of the heart, choking or suffocating sensations when in a lying posture, dimness of vision, dots or webs before the sight, fever and dull pain in the head, deficiency of perspiration, yellowness of the skin and eyes, pain in the side, chest limbs, and sudden flushes of heat, burning of the flesh.

A few doses of RADWAY'S PILLS will free the system of all the above named disorders.

Price 25cts. per box. Sold by all druggists, or sent by mail.

Send to DR. RADWAY & CO., P. O. Box 365 New York, for book of Advice.

### "From the Ball-Room to Hell."

This is the startling title of a book by an ex-dancing master, briefly reviewed in our issue of April 5. Since then Bennett & Thornburgh have been receiving orders for it—price, in paper cover, 25cts. by mail, with usual discount to preachers ordering 4 or more copies at one time. We believe the circulation of this book, where it is most needed, will do effective service against the craze for dancing parties. We feel sure the knowledge of this book being circulated in a community would deter many respectable young people, who have read it, from engaging in dancing for amusement. It presents a terrible view of the evils of dancing, from one who knows. Send for a copy and pass it around where needed.

### Commissioner's Sale.

Notice is hereby given, That in pursuance of the authority and directions contained in the decretal order of the Pulaski Chancery Court made and entered on the 26th day of May A. D. 1894, in a certain cause (No. 4573), then pending therein between Cheshire Provident Institution, complainant, and J. H. Estes, J. R. Walter and L. W. Coy, Treasurer of the Arkansas Loan and Trust Co., Trustee, defendants, the undersigned as Commissioner of said Court will offer for sale at public outcry to the highest bidder at the East door or entrance of the Pulaski County Court House, in which said court is held, in the city of Little Rock, within the hours prescribed by law for judicial sales, on

*Friday, the 28th day of September, A. D. 1894,*

the following described real estate, to-wit: South East quarter and Lot one (1) of South West quarter and North half lot two (2) South West quarter all in section nineteen (19); also North West quarter of South West quarter and South West quarter of South West quarter of section twenty (20) all in township one (1) South range ten (10) West, containing 383 64-100 acres, with the appurtenances in Pulaski county, Arkansas, or so much thereof as may be necessary to satisfy said decree, and costs.

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

Given under my hand this 3rd day of September, A. D. 1894.

I. J. HICKS,
Commissioner in Chancery.

FREE ONE WEEK'S trial treatment free of the famous Australian *Electro* Pill remedy, for *Kidney*, Liver and *Stomach* Trouble, *Nervous* Prostration, *Catarrh*, Dizziness and impure blood, or *50 days* treatment for only $1.00. The greatest discovery of the age, acting similar to electricity. Special Terms to Agents.
Address, **Dr. E. J. WORST, Ashland, J.**

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$5. CORDOVAN, FRENCH & ENAMELLED CALF.
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$2. $1.75 BOYS' SCHOOL SHOES.
LADIES
$3. $2.50 $2. $1.75 BEST DONGOLA.
SEND FOR CATALOGUE
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**You can save money by wearing the W. L. Douglas $3.00 Shoe.**

**Because**, we are the largest manufacturers of this grade of shoes in the world, and guarantee their value by stamping the name and price on the bottom, which protect you against high prices and the middleman's profits. Our shoes equal custom work in style, easy fitting and wearing qualities. We have them sold everywhere at lower prices for the value given than any other make. Take no substitute. If your dealer cannot supply you, we can.

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**The simplest and most perfect system for handling cotton from wagon to bale.**

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**The Magnolia Self-Packing Cotton Press.**

A battery of three gins, showing entire system in operation, can be seen at factory. Prices on complete outfits furnished on application. Address,

CHAS. E. STEPHENS, at D. R. WING & CO., AGENT, LITTLE ROCK, ARK.
THE GULLETT GIN CO., Amite City, La.

**In Turning Over a new leaf** In the book of life for the New Year, remember to have the corner down, to mind you that

**C. J. KRAMER & CO**

are still selling Reliable Groceries of every description at he old stand, 9 Main Street, and desire at least a portion of your patronage.

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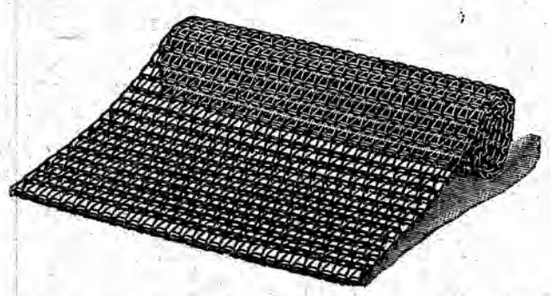

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**Honest Instruments at Honest Prices:**

DO YOU KNOW that we can ship a sweet toned Epworth Organ or Piano direct from factory to you at a much less price than you must pay to an agent or peddler for an instrument possibly not so good? Somebody must pay the dealer's profit, the agent's salary, and expense for horse feed, hotel bills, etc., besides the manufacturer's profit, which must be quite large to cover the great risks and loss in selling by irresponsible agents. The above items of expense add from $25 to $50 to each organ and from $50 to $100 on each piano, sold through the agency system.

**Be Not Deceived.**

Agents, peddlers and music dealers will not say any good thing of us. Our prices for thoroughly reliable instruments are so low that the introduction of the Epworth means death to their big profits. These people say hard things about us, and our instruments, but we care not for that. The manufacturers of the Epworth are Methodist men of high standing in the Church, and would not perpetrate a fraud on the people.

We publish below a few of the testimonials we have received from persons who have bought and used the Epworth instruments. If a traveling agent attempts to prejudice you against the Epworth, tell him you have read what the people of your own State who have used them say, and they know best what they are. Never before were good organs and pianos offered for the low price we ask for them, and that is what stirs up the wrath of the traveling Agent.

THE EPWORTH ORGAN.

Rev. E. C. Castleberry, P. C. at Wynne, writes us about their new Epworth organ for the church: "The organ came all right. We are well pleased with it." Some time after this Mr. Castleberry reported that his congregation was delighted with the organ.

HIGH DEGREE OF SATISFACTION.

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

HIGHLY PLEASED.

Having received and tested the Epworth Parlor Organ bought of Bennett & Thornburgh, Rev. J. M. Denison, Howell, Ark., wrote them February 27th, saying: "To say the organ gives satisfaction is entirely below the mark, insufficient to convey the idea. In fact, it is an agreeable surprise; it certainly is the finest organ we ever saw for the price paid. The case is excellent in workmanship and design; the instrument is unexcelled in tone and volume. In fact, I can't put it as strong as the case demands. Our preachers ought to be able to sell hundreds of these organs this year, when the prices fully meet all short crops and scarcity of money."

After using the organ several months Bro. Denison, who is a local preacher in the M. E. Church, South, wrote again, saying: "Am still well pleased with the organ. Our lady friends and visitors are frank and pronounced in praise of the organ. A lady friend from Newport tells me it is so much easier to operate than hers at her home. Another from Independence county, since returning home, writes us, saying, 'my organ does not sound right to me since performing on your Epworth.'"

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

Rev. J. W. House, who a few days ago bought an Epworth organ of us for the Church at Coal Hill, says: "The organ came all right, and in time for our Quarterly Conference. Everything all right; the people well pleased with it; no fault to find."

Rev. A. C. Graham, P. C. of Vandale station, White River Conference, writing of his work in general says:

Our grand Epworth organ which we bought from Bennett & Thornburgh a few weeks ago is perfect in beauty and tone. We feel that we got a great bargain in it. All the people who see and hear it are perfectly pleased. We raised all the money to pay for it in one week. That proves our people are liberal.

No Better Made.

Recently Rev. E. M. Davis, of White River Conference, sold one of our Epworth organs to a member of his charge. He now writes: "The organ gives entire satisfaction. I do not think there is a better instrument made for the money. It is sweet in tone and beautiful in style. Think I will sell several this year."

They Wear Well.

Some dishonest person, interested no doubt in the sale of other organs, reported at one town in Arkansas that the Epworth organs do not last well. Rev. Jno. Edison, pastor at Harrisburg, to whom we sold an organ, says: "The organ we bought of you over a year ago has held out splendidly. There are several makes in this town, but none of them is, to my mind, the equal of the one we bought of you."

Rev. W. D. Kelley, Forrest City, Ark., ordered an Epworth Parlor Organ for one of his members. He writes that it gives satisfaction. The quality high and the price low.

Rev. J. E. Caldwell of Tulip, Ark., a widely known superannuated preacher of the Little Rock Conference, writes thus of the Epworth Parlor Organ we sold him:

"The Organ received, in good order, perfectly satisfactory in every respect. It makes no music for me, but those who "have ears to hear" say, it is all that could be desired. My daughter is perfectly pleased, delighted. Heartily I commend the Epworth and its manufacturers."

Mr. Caldwell is totally deaf, hence he could not hear it.

Rev. W. A. Freeman, P. C., Hamburg, Little Rock Conference, writes Aug. 1: "The Epworth organ I ordered of you for Bro. W. H. Smith came in quick time and excellent shape. It is highly satisfactory; beyond doubt it is a marvel of cheapness."

Rev. J, H. Bradford, P. C. of Austin C't, Little Rock Conf., writes: "Organ received in good order. It is very handsome and fine toned. Shall take great pleasure in recommending it."

THE EPWORTH PIANO.

In November last we sold an Epworth piano to Bro. W. L. Sibley, of Atkins, Ark., and he writes of it as follows: "I delayed writing that I might test the qualities of the Epworth piano I purchased of you. In the first place, it is a very handsome instrument—handsomely designed and highly finished. The tone is all that we could desire. Many of our best performers on the piano pronounce it a splendid instrument. We are well pleased with it."

None of these endorsements were asked for. They came to us unsolicited. We give our personal guarantee that these instruments are just as represented in our catalogue. If they are not we will take them back.

GODBEY & THORNBURGH,

ARKANSAS METHODIST.

*THURSDAY, SEPT. 13, 1894.*

KNOWLEDGE

Brings comfort and improvement and tends to personal enjoyment when rightly used. The many, who live better than others and enjoy life more, with less expenditure, by more promptly adapting the world's best products to the needs of physical being, will attest the value to health of the pure liquid laxative principles embraced in the remedy, Syrup of Figs.

Its excellence is due to its presenting in the form most acceptable and pleasant to the taste, the refreshing and truly beneficial properties of a perfect laxative; effectually cleansing the system, dispelling colds, headaches and fevers and permanently curing constipation. It has given satisfaction to millions and met with the approval of the medical profession, because it acts on the Kidneys, Liver and Bowels without weakening them and it is perfectly free from every objectionable substance.

Syrup of Figs is for sale by all druggists in 50c and $1 bottles, but it is manufactured by the California Fig Syrup Co. only, whose name is printed on every package, also the name, Syrup of Figs, and being well informed, you will not accept any substitute if offered.

## Gathered Home.

SHOOK.

Mrs. Ida E. Shook (nee Holleman) was born in Sebastian county, Arkansas, September 15th, 1856; was converted in her 25th year, 1881, and was received into the membership of the Church at Fayetteville by Rev. Geo. W. Hill. She had married in January, 1880, Bro. C. A. Shook, son of Rev. Jacob Shook of blessed memory in our Arkansas Methodism. She died in great peace July 9th, 1894, leaving behind her husband and three children. The dominant thought in this good woman's life was religion. She has been in feeble health for a number of years. No more faithful attendant upon the services of the Lord's house was to be found among us. Christ and the Church were the great central fact of life to her. Her opportunities were not large, but she used them according as God gave them.

Before she passed away she called for her pastor, and gave minute instructions as to her funeral, with perfect composure and undisturbed resignation. In her long illness she had earnestly desired to depart and be with the Lord. We laid her away in the city cemetery at Fayetteville, to await the resurection of the last day. JAS. A ANDERSON.

Fayetteville, Ark.

DOWNAM.

Maud, daughter of Thos. J. and Mary C. Downam, died at her home at Logan, Benton Co., Ark., on May 12th 1894, at the tender age of 10 years, five months and eleven days. She was always frail and delicate, but possessed a bright, vigorous mind, and cheerful, lovable disposition. The Bible and her Sunday school lessons were her chief delight. At the request of her teacher, she was comitting the Ten Commandments to memory when she was taken sick. Her sickness lasted for a month, during which she was a great sufferer, but was patient and submissive through it all, and bore it without a murmur.

Shortly before her death, calling all the family by name, she said: "I love you all, but I love Jesus more than any of you." She sang, "Oh, how I love Jesus," and soon after the happy spirit took its flight to that happy home where sickness never enters. There she waits and watches to welcome father, mother, brothers and sisters, when their work on earth is done. May the grace of God sustain them in this sad bereavement, and help them all to follow the one who has gone on before. Thank God for the prospect of unbroken families in Heaven. "Then shall we know even as also we are known."

ARTHUR MARSTON.

Elm Springs, Ark.

WITHROW.

The subject of this sketch, Sister Sarah J. Withrow, nee Proctor, was born April 1, 1860, and fell asleep in Jesus July 22, 1894. Her sojourn upon earth was 34 years, 3 months and 21 days. In her 19th year she professed religion, and soon after joined the M. E. Church, South.

In early womanhood she was married to Bro. Jno. R. Witlrow. Three children were born to them, but not to tarry here, for the angels soon plucked them out of their hands, leaving the parents as withered trunks to stand and weep. Sister Withrow was one of the best of women. She was truly devoted to her husband, and all the interests of their home. With her neighbors she was kind, generous, and forbearing. None were truer to the Church and the solemn vows taken at its altar. Her Christian character was eminently worthy of emulation.

Many friends and relatives join the heart broken and lonely husband in his deep sorrow, and we could not find comfort for a moment, but for the fact that her noble life here has merged into a life with God in heaven. We realize truly that our loss is her gain.

D. C. ROSS.

Huntsville, Ark.

STRONG.

Resolutions on the death of Mrs. A. M. Strong, from the Malvern M. E. Sunday school.

Whereas, our highly esteemed and much loved sister and co-worker, Mrs. A. M. Strong, has been called from this world to received the "well done, thou good and faithful servant," and entered into the higher life, be it resolved,

1. That this Sunday school has lost a most estimable member, her class a kind and loving teacher and our Church one of its most zealous votaries and for whose long and faithful services this Sunday school will fondly cherish her memory, and will greatly miss the inspiration which her influence and example afforded. May we bow submissively to the Divine will of our heavenly Father and thank Him for the life and work of our departed sister.

2. That we deeply mourn our loss and extend our heartfelt sympathy to her relatives in this sad hour of parting, and commend them to Him who "doeth all things well," and whose grace is sufficient for every time and need.

3. That a copy of these resolutions be placed upon our minutes and a copy sent to the family, also copies sent to the Malvern papers and THE ARKANSAS METHODIST for publication.

MRS. S. B. DRAPER,
MRS. SARA VANCE,
MISS JENNIE BIRKHEAD,
Committee.

GENTRY.

Mrs. C. C. Gentry was born Oct. 2, 1816 and calmly passed away the 23rd day of May, 1894. She was converted when quite young and joined the Baptist Church at the age of 21 years, in which she remained until her death. She was first married to Ezekiel Goodson, to whom were born three children, one of whom (the wife of Rev. C. W. Drake) still survives; the other two having preceded her to the better world. Her first husband died in 1856, and in 1860 she was again married to E. W. Gentry, with whom she lived happily till he was called to his eternal home in Jan. 1891. She was confined to her room two months before her death; and bore her afflictions with patience awaiting the call to come up higher and receive the reward for which she had labored. Weep not, Sister Drake, for your dear mother, 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 heart with his love, restore unto you the joy of his salvation, that you may meet her in the sweet by and by, where there will be no more weeping and aching hearts, over dying ones; but all will be "Glory to God in the highest." You have many friends to sympathize with you in your bereavement. Heaven is nearer and dearer since your mother dwells there.

Lord help you by his grace
To keep in view the prize,
Till He doth come to take you home
To that blest paradise.

ROSA A. ROWTON.

Black Springs, Ark.

SELF.

Nancy Ella, wife of Bro. Elbert Self, was born at War Eagle, Benton Co., Ark. on Jan. 22, 1871 and died in Springdale, Ark. on July 3rd, 1894. She was converted and joined the Methodist Church at Springdale in Feb. 1891. Sister Self was a true, consecrated disciple of Christ, from her conversion until her death. For a year previous to her death, the dreaded disease consumption preyed upon her delicate frame, from the effect of which she steadily grew worse. A trip to Texas, in the hope that change of climate would be beneficial, proved of no avail, and after an absence of a few months, sad, and without hope of recovery, they turned homeward; the one, to nurse and care for a suffering, dying companion, and the other patiently, sweetly, with unwavering faith, and unflinching Christian courage, to suffer God's will without a murmur. Two sweet babes had preceded her to heaven. During her sickness, Sister Self said she now understood why they were taken from them in their infancy. She had been tempted to murmur against God, but it was all plain now. She could not live to raise them, and God in His Fatherly kindness, had taken them home. For some time before her death, when able to read, she read her Bible daily and talked of its precious truths and of death; thus she patiently waited the summons to go. On Sunday before her death, though sinking rapidly, she rallied, and sang in a clear voice, "I'm going home &c." Then as if catching a glimpse of the little ones gone before, she closed the last verse with, "I'm going home to see my babes." Soon after she bade farewell to earth, and went home to God. Her death leaves our dear Brother Self lonely and sad. May the strong arm of our God be underneath him as he passes "through the deep waters." Lord help him to say, "The Lord gave, and the Lord hath taken away, blessed be the name of the Lord."

ARTHUR MARSTON.

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| BISHOP GRANBERY. | |
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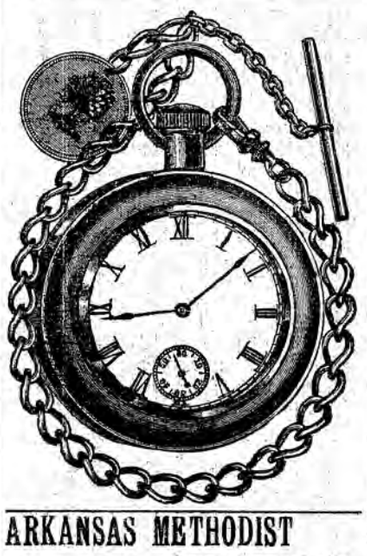

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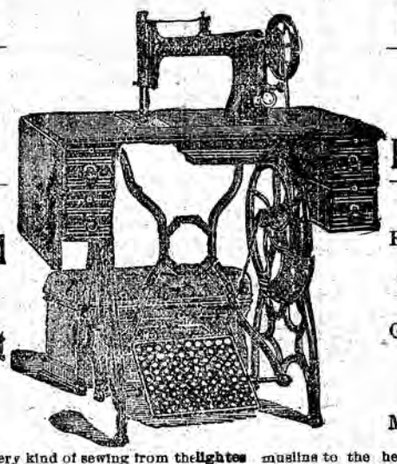

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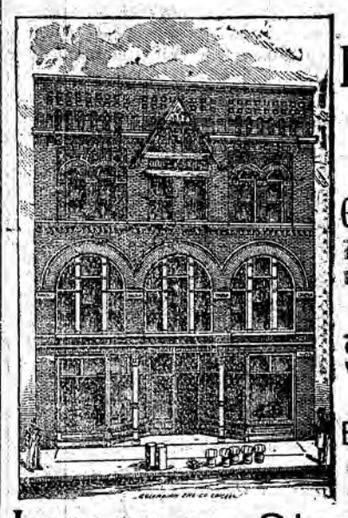

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GEO. THORNBURGH, Business Mgr.

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*To Advertisers:*—The circulation of *The Arkansas Methodist* is forty per cent larger than that of any other paper, religious or political, published in Arkansas.

*From Printers Ink:* "*Arkansas Methodist:* Published at Little Rock, has a much higher circulation rating than any other newspaper published in the State. . . . This organ of the Methodist Episcopal Church, South, is credited with a circulation that exceeds the sum total of the ratings accorded to the ten other religious periodicals issued in the State."

## Our Church at Home.

CLEVELAND MISSION.

We closed our meeting at Prairie Grove last Saturday morning; 20 conversions, 7 joined our Church and the Church wonderfully revived. For six weeks we had only one night rest, most of the time preaching twice a day. We are resting this week, after which we have a few more meetings on our own work and have promised to hold some at other places. Today is election day and we are praying that saloons may be abolished and that Sunday trains may cease to move. J. S. WILLIAMS.

Scotland, Sept. 3.

GRAVELLY HILL.

Our meeting at Gravelly Hill has closed. It continued 13 days and resulted in the conversion of 35 souls, most of them grown people; 18 joined our Church and several have joined the Baptist Church. There was a general awakening in the Church and many people, both old and young praised God aloud. We have built a new church at Gravelly Hill this year, and had just got into it a little before the meeting began. We had not had any Sunday school here this year on account of not having any house, but we organized a good Sunday school here yesterday. Bro. J. W. Richardson, a Baptist preacher, was with me most of the time and did good work in the meeting both in the pulpit and in the altar. There were two other Baptist preachers that attended a part of the time and preached one sermon each. Dr. Montgomery, a resident local preacher of our Church, did good work also. Some of the oldest people here say this was the best meeting they ever saw at Gravelly Hill. In the meetings held on this circuit this year there have been 85 conversions and 59 accessions to our Church. We give God all the glory. Your brother,

Sept. 3. J. E. DUNAWAY, P. C.

BERRYVILLE CIRCUIT.

On Saturday night before the fourth Sunday in July we planted our battery and opened fire in the Cove, laboring 10 days, which resulted in 14 conversions. We then moved to Pleasant Valley on Saturday night before the 1st in August and remained there 10 days, which resulted in 10 souls happily converted and a general revival in the Church. Thence to Piney on the 3rd in August, remaining there 18 days, which was one of the best meetings I ever attended, resulting in 22 professions, old grudges, prejudices, etc., buried, and shouts of Christians reverberated the hills and hollows and sinners quaked and trembled and among other things worthy of note in this meeting 17 accessions, 16 by profession of faith and baptism, and it was baptism and not immersion. To God be all the glory. "Salvation's rolling on." We begin in Berryville Sept. 15. Pray for us. Yours in the work.

W. H. HATFIELD.

Berryville, Sept. 5.

MAMMOTH SPRING STATION.

I have just closed my last meeting and while the results have not been as great as I desired, I feel thankful to God for the good that has been done. We have had 22 professions of faith in Christ and 33 additions to the Church by certificate and otherwise. Thanks to Bros. Lowry and Sibert for valuable assistance, and to God be all the glory. We made a hard temperance fight and God gave us the victory. This (Fulton) county went dry by 84 majority, and the town of Mammoth Spring went dry by 22 majority. Hardy (one of my appointments) in Sharp county also went dry by 11 majority. Tell Bro. Ware, that he is giving us some "mity good readin'" on labeling experience. Poor Bro. Gregory has my sympathy.

S. L. COCHRAN.

Sept. 10.

FORT SMITH CIRCUIT.

We have held three more successful meetings. At Steep Hill 27 conversions, 21 added, 7 backsliders reclaimed and 5 children baptized. At Eureka 23 conversions, 22 additions, 6 reclaimed, 3 children baptized. At Spring Hill 78 converted, 59 additions, 14 reclaimed, 21 children baptized. Don't like the phrase "more to follow" very well. Sometimes they follow and sometimes they do not. If they do happen to follow they can be put in the addenda. No, dear Bro. Nichols, infant baptism is not declining in some places away over here in Arkansas. I am well satisfied if every Methodist preacher would do his duty as the P. C. of Shady Grove C't has done, there would be a healthy advance of more than four hundred per cent. Thank God we are still in the Apostolic succession. The writer has baptized whole households within the last few days. Our Church and people are suffering for Bible truth on this vital subject. My experience for twenty years has been a happy one in this regard. When the light is turned on men and women hurry to have their children baptized. One more meeting to hold.

W. H. METHENY, P. C.

Lavaca, Sept. 6.

CLARKSVILLE CIRCUIT.

Bro. Boyles has just closed a 10 days good meeting at Breckenridge with good results. God bless Bro. Boyles. We had 25 or 30 conversions and reclamations. Twenty-three of that number joined our Church. Bro. Traylor was with us two nights and preached two excellent sermons. The Church was greatly revived. Brother Boyles took up his Conference collections and got $25 in cash and subscription. So you see the good work is going on. Praise the Lord. Your Bro. in Christ, JESSE T. HOWELL.

Clarksville, Sept. 3.

QUITMAN CIRCUIT.

Our camp-meeting closed last Thursday night. Bro. I. F. Harris of Springfield C't was kind enough as our camp shed was burned to come over and set up his gospel tent and stay with us and preach two sermons a day through the meeting. Bro. Harris is a great and good man, a fine preacher—everybody loves him over here. The meeting resulted in 28 conversions and 35 accessions to our Church. We raised during the meeting in subscription $325 to rebuild our camp-shed. Our people do not propose to let the Devil beat them.

We had three gracious revivals before the camp-meeting, which resulted in 25 conversions and 20 accessions to our Church. We have three meetings to hold yet. Pray for us. Success to THE METHODIST.

Z. W. LINDSEY.

Quitman, Sept. 3.

OLD RIVER CIRCUIT.

We began our meeting at Old River on Saturday night before the 4th Sunday in August and closed on the following Thursday night. Bro. J. R. Sanders of Fordyce was with us and did some of his best preaching. He will long be remembered by the people of Old River. It had been so long since there had been a revival here that some thought it almost impossible to have one. But we went to work in good earnest, and the Lord blessed us—we had 7 accessions to the Church, with more to follow soon. The people said it was the best meeting they had seen at Old River for ten or twelve years. Old men came forward and asked the prayers of the Christians. Some of the people said that if Bro. Sanders could have stayed a week longer he would have gotten nearly everybody into the Church.

We also had with us Miss Harvey Hawley, of Grady, to whom we feel indebted for faithful service rendered. She worked and prayed so faithfully with the sinners, that she had a great influence for good. The Lord willing, we will begin another meeting at Bethany (Swan Lake) next Saturday. We expect Bro. Nelson of Star City C't to help us there.

The membership is very small here, but it has almost doubled since we came in April. Old River township went nearly solid against license. We have had no whisky here for two years and will have none for the next two years. To God be all the praise.

JOHN T. SHAW.

Swan Lake, Sept. 4.

SPRINGFIELD CIRCUIT.

Our meeting at Greenbrier was a grand success. There were 10 or 12 conversions, 23 accessions to our Church and more to follow, 5 infants baptized.

I wish some one would answer the following questions; Is a backslider in a lost condition? If so, what is the difference between getting a sinner saved who had never been converted and a sinner saved who had been once converted? Why say sinners converted and backsliders reclaimed?

I am satisfied about it myself but I want some one to explain for his own benefit and for the benefit of others.

Your yokefellow,

IRVIN F. HARRIS.

Sept. 10.

JACKSONVILLE CIRCUIT.

On last night we closed our protracted meeting to which for weeks we have looked with much solicitude and prayerful interest. While conversions were fewer than we had hoped and prayed for, our meeting was a means of grace to us, our Church being revived as well as the good people of other Churches who labored with us. Bro. Dodson of the Austin C't was with us for three well delivered and well received sermons. Too much cannot be said in favor of our pastor, Rev. S. C. Stone. Though tired from incessant labors, his ministrations were scholarly and powerful, his zeal and faith never fagging. We moved forward in most perfect harmony along all lines of Christian work, Sabbath school, League and prayer meeting and regular worship, congregations from fair to good from first to last, notwithstanding the excessive heat. J. H. JONES.

Cabot, Sept. 8.

JONESBORO STATION.

I am glad to be able to inform you that our county (Craighead) voted against liquor license by 413 majority. This is a great victory and we are all rejoicing over it. The temperance people made almost no effort to carry the county. There has been a saloon for the past 2 years near Nettleton and since the first of July three men have been killed in and near it. To this cause is attributed largely the large majority against license. Only one township in the county went for license and that by only 17 majority.

Our meeting was a grand success. Over 100 conversions and nearly 60 accessions to our Church.

Bro. Ricks is greatly beloved by our people. We would like to keep him in the White River Conference and at Jonesboro four years. We very much enjoyed the visit and preaching of that "grand old man," Dr. Hunter. He is still a power in the pulpit. May he yet be spared many years to tell the "old, old story." Come and see us.

Yours fraternally,

A. L. MALONE.

WALNUT TREE CIRCUIT.

Last Thursday night we closed a meeting of one week at Egypt, which resulted in 10 professions and 14 accessions. Several family altars erected and most of the converts promised to keep up daily private devotion. Converts nearly all Sunday school scholars of from 11 to 20 years of age—quite an argument in favor of the Sunday school. The general election came and went while the meeting was in progress and considering the partisan bitterness rife at that time we have had a victory for Christ.

Sept 8. WM. S. BRISTOW.

DANVILLE CIRCUIT.

At your request I write you. Our county (Yell) has gone dry. The vote stands: For License 858, Against License 860—a gain of about 550 since last election. I feel that I did something in causing the whiskey traffic to be defeated in our county. I am moving along nicely with my work; having some gracious meetings; will write more at length in a few days. I shall look after the interest of THE METHODIST. Pray for us. Fraternally yours,

JOHN C. SHIPP.

Chickalah, Sept. 10.

BARTHOLOMEW CIRCUIT.

That meeting at Portland instead of Totten as THE METHODIST announced in last issue was a decided success. Being in a mixed congregation it is impossible to know the number of conversions. There were 12 accessions to our Church and others we think will join in the near future. To God be all the glory. One more protracted meeting to hold at which time Bro. W. A. Freeman and others will be with us. Yours truly, JOHN B. THOMAS.

Sept. 10.

LANNUS, TEXAS.

DEAR BRETHREN:—THE ARKANSAS METHODIST continues to make its weekly visits to our humble home, bringing glad tidings of joy and gladness from loved ones of our old Conference. These notes of triumph are read by us eagerly. Perhaps our Arkansas friends would be glad to know that the mercy of the Lord is with us also. This has been a good year with us in some respects. We have had on this (Lannus circuit) about 60 or 70 conversions, received up to date by all methods into the Church 60. Paid two old church debts and parsonage debt. Times are very close here, finances behind, but we are hopeful of clearing the decks.

Your Bro.,

L. W. HARRISON.

Sept. 1.

DEVIEW CIRCUIT.

We are in a "big meeting." About 50 professions in one week.

I. B. MANLY.

SHERIDAN CIRCUIT.

Was assisted in camp-meeting at Center camp ground by Rev. J. R. Moore. Had a glorious meeting. Some 25 or 26 conversions. Have had four glorious revivals and the whole Church stirred.

W. P. HAYNES.

PLUMMERVILLE CIRCUIT.

Since my last field note to THE METHODIST the Death Angel has visited our home and our darling Charley has gone to his heavenly home. It is so hard to give him up; but the grace of God comforts us and our grief is softened by hope.

Our meeting at Sardis was a success. There were twenty seven conversions and about twenty or twenty—additions to our Church. We are now in a meeting here in Plummerville, Bro. Weems has been with me a part of the time doing faithful work. Bro. Hawley of Conway preached one night for us. The Church is revived—souls are being saved and the work is deepening. Bro. Bagwell of Morrilton will preach for us tomorrow.

J. M. CANTRELL,

Sept. 8.

WHITE RIVER CIRCUIT.

We have just closed a gracious meeting at Shiloh Church. The Lord gave us a great victory. The Church revived, backsliders reclaimed, about 20 mourners converted and eleven accessions to the Church. The Lord sent Bro. Steel of Stuttgart to my rescue, who remained with us three days working with his old time zeal, energy and earnestness and the Lord greatly honored his labor. Fraternally,

F. N. BREWER, P. C.

St. Chas. Sept. 9.

DE VIEW CIRCUIT.

Our third Quarterly Conference held the first inst. Bro. Henry T. Gregory, our godly P. E. remained till Tuesday at noon. His preaching was good and stirring. He is fatherly to his young preacher, gentle and kind to all; never in a hurry to leave and always glad to come back. To such a man all hearts and homes are open. The meeting continued ten days resulting in near 60 professions. Near 90 up to date. Four prayer meetings, three Sunday schools, a "Ladies Aid," and Classmeetings, "League" to organize soon. Ours are a Bible-reading praying people; kind, liberal, and true. Many of the ladies pray in public, and some as good workers as can be found in the earthly Kingdom.

I. B. MANLY.

De View, Sept. 11.

MOUNTAIN FORK CIRCUIT.

I have just closed my fifth protracted meeting. We are having some good meetings. The best at some places that have been for years, so say the people. There has been on the work and connected with it 40 or 45 conversions and several additions to the Church. Three meetings yet to hold. May the good Lord give us a gracious revival all round the work. The local preachers have been assisting me and doing excellent work. God bless the local preachers. Old Mountain Fork circuit is looking up spiritually. Glory to God. Finance low, but we hope to come out all right at Conference. To God be all the praise. Brethren, pray for us.

J. A. PARKER, P. C.

Cove, Sept. 7.

HAYNES CIRCUIT.

We have just closed our last meeting. We held four on the work. The first at Madison continued seven days. Church revived, 5 converts, and four accessions. The second at Millbrook, continued two weeks, resulted in a great revival in the Church, 18 converts, 10 accessions and about ten family altars erected. The third at Widener continued seven days. Church revived, seven conversions, five accessions, and a number of family altars. The last at Haynes continued eleven days. Church revived; 25 conversions, 17 accessions and a number of family altars.

The four meetings resulted in 55 converts, 36 accessions (and more to follow), the organization of two prayer meetings and about 22 family altars. Praise God for a family religion.

Revs. Maynard, Castleberry, Mathews and Sterling were with us and did earnest and zealous work, preaching with the power of the Holy Spirit and sowing the good seed which will be gathered up many days hence. We will give THE METHODIST some time now, hope to put it in many of our homes.

Fraternally,

W. W. HENDRIX.

Haynes, Sept. 10.

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Always accompanies good health, and an absence of appetite is an indication of something wrong. The universal testimony given by those who have used Hood's Sarsaparilla, as to its merits in restoring the appetite, and as a purifier of the blood, constitutes the strongest recommendation that can be urged for any medicine.

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## Quarterly Meetings.

**Morrilton District, 4th round, D. J. Weems, P. E. Plummerville ct at Plummerville Sept. 1, 2; Morrilton Sta., 9, 10; Springfield ct at Springfield 15, 16; Mt. Vernon ct at Bethlehem 22, 23; Martinville ct at Batesville Creek 29, 30; Morganton miss at Bethel Oct. 6, 7; Quitman Sta., 7, 8; Gold Creek Miss at Salem 13, 14; Conway Sta. 14, 15; Clinton ct at Mountain Home 20, 21; Cleveland miss at Center Point 27, 28; Hattieville miss at Happy Bend Nov. 3, 4; Perryville miss at Sweet Home 10, 11; Perryville c't, at Perryville 11, 12; Quitman ct 24, 25. Annual Conference at Quitman Dec. 6.**

**Newport Dist., 4th round. N. E. Skinner P. E. Swifton ct Sept. 15, 16; Clover Bend miss. Sept. 22, 23; Portia ct Sept. 29, 30; Reyno. ct Oct. 6, 7; Cache mission Oct. 13, 14; Tuckerman and Jacksonport Oct. 20, 21; Walnut Ridge and Corning, Oct. 27, 28; Newport station Nov. 3, 4; Smithville ct Nov. 10, 11; Black Rock ct Nov. 17, 18; Mammoth Spring ct 24, 25; Walnut Hill ct Nov. 27; Pocahontas ct Dec. 1, 2; Siloam ct Dec. 8, 9.**

**Will the official brethren of each charge please attend these Quarterly meeting occasions. Do so beloved, one and all. We cannot be able to represent you intelligently at our annual Conference unless you come to these meetings and report your wants for another year. Come, even though it cost you the sacrifice of a little time. C. H. GREGORY, P. E.**

**Eureka Springs Dist. 4th round. Y. A. Gilmore, P. E. Kings River miss at Pleasant Ridge Sept 1, 2; Eureka Springs station 8, 9; Berryville ct at Berryville 15, 16; Green Forrest ct at Zion Hill, 22, 23; Carrollton ct at Carrollton 29, 30; Jasper miss at Hachler's Grove Oct. 6, 7; Kingston ct at Shiloh 13, 14; Huntsville ct at Pressley's Ch. 20, 21; Hindsville ct. at Hindsville 27, 28; St. Paul miss. at Walnut Grove, Nov, 3, 4; Goshen ct at Zion 10, 11; War Eagle ct at Walnut Hill 17, 18.**

**Searcy District, 4th round, Henry T. Gregory, P. E. Searcy station, Sept. 16, 17; Beebe ct. Sept, 22, 23; Beebe station Sept. 29, 30; West Searcy ct Oct. 6, 7; Jacksonville ct Oct. 13, 14; Bradford ct Oct. 20, 21; Mt Pisgah ct Oct, 27, 28; West Point miss Oct. 31; Mineral ct Nov 3, 4; El Paso ct Nov. 7; Stony Point ct Nov. 10, 11; Argenta station Nov. 17, 18; Augusta station, Nov. 22; Union ct. Nov. 24, 25; Deview miss Dec. 1, 2; Auvergne and Weldon Dec. 5; Howell and McCrory Dec. 8, 9.**

**Arkadelphia Dist., 4th round H. D. McKinnon P. E. Daleville ct at Hart's Chapel Sept 22, 23; Dalark ct at Dalark 29, 30; Social Hill ct at Fushaluke Oct. 6, 7; Gurdon ct at Gurdon 13, 14; Holly Springs ct at Holly Springs 20, 21; Lono ct at Clear Creek 27, 28; Bryant ct Nov. 3, 4; Murfreesboro ct 10, 11; Okolona and Smithton at Okalona 11, 12; Princeton ct at Zion 17, 18; Collegeville ct at Salem 24, 25; Benton sta 25, 26; Malvern sta Dec 1, 2; Clark ct at Pisgah 5; Arkadelphia sta 8, 9.**

**Batesville Dist., 4th round, Jas. F. Jernigan P. E. Batesville and Central Avenue Sept. 15, 16; Barren Fork Sept 22, 23; Oil Trough, Sept. 29, 30; Melbourne, Oct. 2, 3; Newburg, Oct. 6, 7; Viola Oct. 13, 14; Salem, 20, 21; Ash Flat Oct. 27, 28; Evening Shade, Nov. 3, 4; Calamine, Nov. 10, 11; Sulphur Rock. Nov 17, 18; Jamestown, Nov. 24, 25; Cedar Grove, Dec. 1, 2; Mountain View, Dec. 8, 9.**

**Dear Brethren:—One and all do your utmost to meet all the interests connected with this 4th round of Quarterly Conferences, and make a full report on each item. One Quarterly Conference will have to hold in the week days. I can do no better. Put it down when you see it, that is the best I can do with you my brother P. Cs. Please do your duty, on all the lines touching your work. We want to know at the Q. Cs. how many conversions on your work. God bless you all. I am well, bless the Lord.**

**Monticello Dist. 4th round. A. O. Evans, P. E. Warren station, Sept. 8, 9; Ark. City, at Ark. City, Sept. 15, 16; Lake Village at Concord. Sept. 22, 23; Lacy ct. at Prairie Hall, Sept. 29, 30; Star City ct. at Varner. Oct. 6, 7; Palestine ct at New Carmel. Oct. 13, 14; Hamburg ct. at Macedonia, Oct. 20, 21; Monticello station, Oct. 27, 28; Berea ct. at Berea, Nov. 3, 4; Tillar ct. at Tillar, Nov. 10, 11; Hamburg station, Nov. 17, 18; Bartholomew ct. at Portland, Nov. 24, 25; Mt. Pleasant ct. Dec. 1, 2.**

**Harrison Dist. 4th r. C H Gregory, P. E. Powell Ct. Sept. 22, 23; Omaha miss T&F, 27, 28; Harrison station 29, 30; Bellefonte ct Oct. 6, 7; Lead Hill ct Oct. 13, 14; Valley Springs ct Oct. 20, 21; Yellville ct Oct. 27, 28; Oakland miss. Wednesday and Thursday, Oct. 31, Nov. 1; Mountain Home ct 3, 4 Yellville sta 6, 7; Big Flat ct 10, 11; Wiley's Cove ct 17, 18; Archie miss 24, 25.**

**Dardanelle Dist, 4th r. P B Summers, P E. Danville ct, at Spring Creek, Sept. 15, 16; Dardanelle ct, at Field's Chapel 22, 23; Prairie View ct, at Prairie View 29, 30; London ct, at London Oct. 6, 7; Atkins ct New Hope 13, 14; Russellville station 20, 21; Dover ct at Davis Chapel, 27, 28; Rover c't, at Liberty Grove, Nov. 3, 4; Gravelly Hill ct at Gravelly Hill 10, 11; Walnut Tree c't, at Walnut Tree 17, 18; Dardanelle station 24, 25.**

**Little Rock District, 4rd round. H. H. Watson, P. E England ct at England, Sept. 22, 23; Mabelvale ct at Olive Hill 29, 30; Lonoke sta Oct. 6, 7; Austin ct at Mt. Tabor 13, 14; Oak Hill ct at Paron 20, 21; Carlisle and Hazen at Carlisle 27, 28; Winfield Memorial Nov. 3, 4; Maumelle ct at Martendale 10, 11; Hickory Plain at Hickory Plain 17, 18; Wattensas ct at Rogers Chap. Nov. 24, 25; Des Arc and Devalls Bluff Dec. 1, 2; Asbury 8, 9; 1st Church 9, 10.**

**Fayetteville District Fourth round. V. V. Harlan, P. E. Bentonville Sept. 1, 2; White River mis. at Combs 8, 9; Fayetteville 8, 9; Elm Springs ct. at Thornsberry 15, 16; Bentonville ct. at Brightwater 22, 23; Springdale and Farmington at Springdale 29, 30; Prarie Grove ct. at Viney Grove Oct. 6, 7; Rogers 13, 14; Center Point ct. at Center Point 20, 21; Cincinnati ct. at Amity 27, 28; Boonsboro ct. at Boonesboro Nov. 3, 4; Siloam Springs and Gentry at Siloam Springs 10, 11; Sulpher Springs mis. at Bethel 17, 18; Springtown ct. at Springtown 24, 25.**

**Pine Bluff Dist. 4th round, Thos H. Ware, P E. Riverside Sept 1, 2; Stuttgart & De Witt 15, 16; White River 22, 23; Lehi 29, 30; New Edinburg Oct 6, 7; Kingsland 13, 14; Pastoria 20, 21; Old River 27, 28; Goldman Nov 3, 4; Little Prairie 7; De Witt ct 10, 11; Toledo 17, 18; Redfield 24, 25; 1st Ch Dec 1, 2; Sheridan 4; Lakeside 8, 9.**

**Hot Springs District, 4th round, A. D. Jenkins, P. E. South Hot Springs Sept. 1-2; Glenn St Sept. 8-9; Mt Ida ct Sept. 15-16; Crystal Springs Ct. Sept. 22-23; New Liberty Ct. Sept. 29-30; Mt Valley Miss. Oct. 6-7; Saline ct Oct. 13-14; Silver Hill Miss. Oct. 20, 21; Central Ave. Oct. 27, 28; Dallas ct. Nov. 3, 4; Mt Fork ct, Nov. 10, 11; Amity ct. Nov. 17, 18; New Hope, Miss. Nov. 24, 25; Malvern Hill Dec. 1, 2.**

**Clarksville District, 4th round, S. S. Key, P. E. Alma ct. at Neal's Prairie Sept. 1, 2; Altus and Coal Hill at Altus Sept 8, 9; Lamar and Knoxville at Knoxville Sept. 15, 16; Ozark station Sept. 22, 23; Hartman ct at Granade Chapel Sept. 27, 28; Dyer ct at Shiloh Oct. 6, 7; Clarksville station Oct. 13, 14; Ozone miss at Ozone Oct. 20, 21; Clarksville ct at Hays Chapel Oct. 27, 28; Chester Miss at Chester Nov. 3, 4; Van Buren station Nov. 10, 11; Ozark ct at Pleasant Grove, Nov. 17, 18, Van Buren City miss Nov. 24, 25.**

**Commissioner's Sale.**

Notice is hereby given, that in pursuance of the authority and directions contained in the decretal order of the Pulaski Chancery court, made and entered on the 18th day of June A. D. 1894, in a certain cause (No. 3822), then pending therein between Bennie H. Couch and T. G. Couch, complainants, and Amelia Fulton, E. A. Fulton, the Tennessee Brewing Company and the heirs of B. Levinson, deceased, defendants, the undersigned as Commissioner of said Court will offer for sale at public outcry to the highest bidder at the east door or entrance of the Pulaski county court house, in which said court is held, in the city of Little Rock, within the hours prescribed by law for judicial sales, on

*Friday, the 21st day of September, A. D. 1894,*

the following described real estate, to-wit: Lots five and six in block 18 of Jones & Worthen's addition to the city of Little Rock, otherwise described as follows: A piece of land commencing on the West line of the North West quarter of the North West quarter of the North East quarter of section eight (8) in T. 1 N. R. 12 W. at a point 218 feet south of the North West corner of said ten acre tract and running thence east 190 8-10 feet, thence south 92 feet thence West 190 8-10 feet, thence north along the west line of said tract to place of beginning in Pulaski county, Arkansas.

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

Given under my hand this day of August, A. D. 1894. I. J. HICKS, Commissioner in Chancery.

John Barrow, Solicitor for plaintiffs.

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