

GENERAL NEWS.

FOREIGN.

Russian Affairs.—Gen. Kaulbars, the special minister, sent to Bulgaria to see after the interests of the Czar in that distracted region. The removal of Prince Alexander indicated anarchy and confusion, and it is almost certain that Gen. Kaulbars was sent to create anarchy if it did not already exist, and make it imperative for Russia to interfere to restore order; but the Bulgarians have shown themselves capable of taking charge of their own affairs and managing their own government, and neither insinuation or Serbia's disturbance has occurred, but in spite of Serbia's continued provocations the people proved loyal to their government and refused to furnish Russia any cause to interfere in their affairs. As the last resort, and under the merest pretext of pretended wrong and insult, Gen. Kaulbars and all the Russian Consuls withdrew, and it now remains to be seen what will be the future policy of the Czar; but it is announced already that the movement has nothing in it that would for a moment indicate the surrender of Russia's interest in Bulgaria, or her foremost right to name her Prince and to shape the policy of the government for the future. It only implies a rupture of relations, and may or may not result in something serious, and much depends on other nations. Russia, emboldened by the position of England and Germany, is very defiant and is determined that Russia shall not get too strong a foothold in Bulgaria, as it would be the Key to Constantinople and the entrance of the Bosphorus, and thus would really give her the balance of power in all Europe. England is still embarrassed with her Irish problem, and every now and then a most ridiculous piece of scandal makes its appearance among the news-mongers. The latest is in connection with the Lord Chief Justice Coleridge and is a disgrace to all parties concerned. We blush for humanity. France is now charged with the protection of Russian subjects in Bulgaria, but gives out that there is no political significance in the very strange and strained relation to her old enemy. M. Renan, the great semi-infidel of France, as well as the great author of many books, has at last produced one so very vulgar that even the French press has had to rebuke him and express their dissatisfaction.—The relations between King Humbert, of Italy, and the Pope, are neither cordial nor satisfactory.

DOMESTIC.

The President has recalled his order suspending Mr. Benton, the prosecuting attorney of Missouri. It was under a civil service order which, it is said, Mr. Benton had violated in making political speeches and taking too great a part in a political campaign. Mr. Benton does not deny working for his party, but says no interest of the country was neglected, nor did he neglect his office. He was restored with a rebuke, and all parties reminded that the Civil Service regime will adhere to. Our President is certainly a man who wears his own hat and even his young bride cannot swerve him. He has grit and real bull dog pertinacity and he will be sure to win.—Chicago is reaping the harvest of her own sowing and now her press is uttering daily wails and crying out against Socialism, Communism and Anarchy. The hog market affair was the straw that broke the camels back. Chicago cultivated heterodoxy, infidelity and saloons and now she is reaping the results. The murderous Anarchists have to be guarded, and while all agree that the public interest and safety demand their execution, it is still doubtful whether it will be done, and every day the revolutionary element is becoming more strong and daring.—New York astounds the country and astonishes the nation by the bold, daring robberies of her aldermen and police. Crime has opened out every-

where, and looking at this side of the picture the Christian and Philanthropist would grow sick, but prohibition grows apace and all the active, aggressive agencies of our holy religion are alive and at work.

PERSONAL.

Rev. Shelly Deener, Bradford and Judge Laws, Beebe, called Tuesday.

Col. Geo. Thornburgh, Editor Walnut Ridge Telephone is here attending Grand Lodge, A. F. and A. Masons.

Rev. Mr. Cavett, a C. P. Minister at Holly Grove visited our sanctum this week. We were glad to see our old friend.

Rev. W. R. Robins, Supply, Rev. J. A. Spence, Middlebrook, J. J. Shively, Pittman, J. E. Plummer, Huntsville, called Tuesday. They are delegates to the Grand Lodge.

Rev. W. R. Gibbon sends us a note containing sad tidings. Our friend and brother, J. B. Gear, he tells us, has crossed the last river. A noble Christian and a good steward.

Bishop C. B. Galloway passed Little Rock en route to Ozark to hold the Arkansas conference, which is to meet in that city on Wednesday, Nov. 24th. He will spend Sunday, Dec. 5th, in Little Rock.

Rev. W. E. Rutledge, of Mineral circuit, raided our office again and deposited \$4.50. We like that sort of agents. We hope all will do as well as he in all our conferences. If so, the METHODIST will be on a boom. Thanks.

Rev. J. F. Carr is closing another prosperous year in Pine Bluff station, and will report full collections and a net increase of over fifty in his membership. He is very popular in Pine Bluff and everybody will welcome his return.

Rev. J. M. Talkington will preach the Thanksgiving sermon at Jacksonville on Thursday, November 25th, that being Thanksgiving day. We know it will be a good one and we wish we could be there to hear it, and then that good country turkey.

Rev. T. H. Ware is closing out his fourth year on Monticello district and there are regrets expressed all over the district. He has done faithful work and a great deal of it. We feel proud of our son in the gospel. May he live to fill many more fields of toil.

Our Brother Hinson writes us from Tennessee conference in relation to a change in a paper, and tells us of the compliment of our life. A little boy heard our sermon at Clarksville, Tenn. and said: "I do wish I could give the preacher his breakfast for that sermon." We love that boy.

Bishop W. W. Duncan will hold the North Mississippi conference on Dec. 1st, at West Point, on the M. & O. railroad. We hope to meet the ex-Virginian and see that face that is never without a smile. It always seems to be spring with this Bishop, and one full of flowers and sunshine.

Rev. Y. D. Vanvalkenburg, formerly of our conference, and now returning to us, tells us that his bereaved mother, his dear wife and his accomplished sister, Mrs. Carrie G. Barnett, have all passed away to the rich, bright home above. Surely our brother has sorrow on sorrow, but our God is very merciful.

Rev. J. H. Dye, the junior editor of the ARKANSAS METHODIST, has been selected by the trustees as superintendent of the Little Rock Blind Institute. Had the entire country have been picked over a better and more suitable person could not have been found. We congratulate the State and compliment the trustees on so good a selection.—Malvern News.

Prof. B. P. Baker, of Searcy, made us a pleasant visit last week. He has resigned his superintendency of the Indian schools in Idaho, and will take

charges of the public school at Newport. We are glad to have him back in Arkansas, and we congratulate Newport upon her good fortune in again securing his services. His letters to this paper were widely read and much enjoyed, and we hope he will continue them.

Rev. Wellborne Mooney, of the Tennessee conference, took a transfer to the St. Louis conference at Clarksville, and he is now stationed at Cape Girardeau. A real nice turn of Missouri. We wish our dear old friend success and we hope that elegant wife of his will soon send us a rich, racy, welcome letter such as Sue F. Mooney alone can write. We are willing to let Brother Mooney keep the Missourians, but his wife is a connexional woman.

PERSONAL PARAGRAPHS.

Rev. W. C. Dunlap, our School Commissioner, has resigned, and Rev. Sam W. Small has been appointed. Brother Dunlap has done a noble work, and the Southern church, as well as the colored people, owe him a lasting debt of gratitude. But this whole thing seems to hang fire, and neither the eloquence or songs of Brother Dunlap could free Paine Institute or put it on its feet. We fear that it was a premature movement, and that neither party was ready for it. We certainly can attach no blame for partial payment to our agent.

Hon. Jabez M. Smith, the hold over Senator from Saline, Hot Springs and Grant, will be at his place next winter and will no doubt introduce another bill to carry into execution the requirement of our constitution which makes it imperative upon the General Assembly to enact a law forbidding railroads from granting free passes to legislators and State officers. We hope such a law will be passed. It is a dishonor to our law-makers to sit in the Senate Chamber and House of Representatives and refuse to carry out the requirements of a constitution they have sworn to support.

The Gazette sneers and ridicules the whole free pass system and tries to be very funny and very funny over members being bribed by a free pass. That has nothing to do with the question. The motive that prompts the giving or receiving has nothing to do with it, but the simple question is, will the legislature obey the constitution till they repeal the obnoxious feature, or will they violate their oath and let the constitution remain a dead letter in the statute books. We hope Judge Smith will introduce his bill and force a square vote, and let every man vote to secure it.

Rev. Sam W. Small is now School Commissioner for our church and agent for Paine Institute, and will be around among the conferences. Our brethren will enjoy a treat, whether he gets a large amount of money, for he is one of the best speakers it has been our good fortune to hear. He is eloquent, rhetorical, logical and deeply spiritual. You would never dream, unless some one were to tell you, that you were listening to Old Si, of the Atlanta Constitution, and the man of national fame as a humorist. He is certainly a gifted man and a consecrated Christian minister. His aim, like that of Sam Jones, is results. He seeks to bring men to God and to build up pure morality. Now and then you will see a touch of the other Sam, his spiritual father. He used "rot-gut" whiskey, and some of the supercilious, as well as the dainty press thought it was terrible; but they never seem to think there is any wrong in the obscene pictures that are displayed everywhere, to the disgrace of our city and dishonor of our people. It provokes us to hear such people try to criticize such a man as Sam Small; but he is above such folly.

Rev. J. W. Berry and his wife are now closing out their labors at Arkan-

sas City, and having just enjoyed a pleasant visit with them and their people, it affords us much pleasure to write something of their work and to say something of its future. We believe in foreign missions, we are fully committed to domestic missions and of course to church extension, but we really think such places as Arkansas City should have the fostering care of the church, and instead of asking them to contribute to our general collections we ought to help build them up and furnish means to aid the preacher and his family, and not them be dependent on the people of the world. They have only about twenty or twenty-five members, and they have built a new church and now they are preparing to build a good parsonage. Brothers Withers, Vaughan, Few and Berry, with our ex-laborer Evans, now in Texas, have all had a hand in the work, and this scribe had the pleasure of dedicating the house last Sunday, and we had a good revival with the dedication. Hearts were stirred and souls were blessed. Brother and Sister B. have done a good work.

STATE NEWS.

The Ouachita river is rising a little.

The Rogers New Era reports considerable improvement in the city.

There are 100 saw mills between Little Rock and Texarkana, on the Iron Mountain road.—Press-Eagle.

Our Masonic brethren have captured our city this week. We welcome them to the hospitalities of our city and sanctuary. Welcome brethren.

The Melrose cotton mill at Russellville ships its products to New York and San Francisco, and is several months behind with orders.—Press-Eagle.

Hon. Fell Brundige went down the road Monday on his way to Helena to attend court there. It is said that he convicted every other man in Lee county week before last.—Beebe Hub.

Russellville never had a visit from a body she appreciated more than the recent State Prohibition Alliance. Her latch string is always out to such a body of men and women.—Russellville Democrat.

The lumbermen of the southern part of the state are complaining because the Iron Mountain railroad does not furnish transportation rapidly enough to meet the demands of the lumber trade.—Ozark Democrat.

Quite a sensation was created in town last Saturday by a wagon passing through loaded with genuine full blood Comanche Indians, going East. They were dressed cool, in Indian regulation style, blankets and leggings.—Dallas Courier.

There is an old colored man, by the name of Dr. Simon Lennard, who claims to be the father of 65 children and says that he has about 250 grandchildren. He has been married five times and is now a widower.—Monticellonian.

We had one of the heaviest rains Tuesday evening, we have had in this section for many a day. This will seriously retard our farmers in getting out their cotton, as it has knocked most of it on the ground.—Columbia Banner.

The White River Telephone company have received and are putting up quite a number of new "hello" machines. There is no greater convenience than the telephone and we are glad to see that our people are taking hold of it.—Newport Herald.

To say we will run "blind tigers," and sell whiskey contrary to law, and all to prove the folly of voting for local option, looks indeed, as if there were those to be found who are deterred from crime by nothing, but fear. It is hard to tell what a moral coward would do if there were no law to fear.—Lynch-pin.

PARAGRAPHIANA.

THE WHISKEY QUESTION IN ARKANSAS.

The Chicago Tribune says that "the only State in the South where the prohibitionists have increased their strength as a separate party is in Arkansas, though even there prohibition is not a State but a local issue. The other southern States have localized the liquor question, submitting it to the counties and districts at special elections, instead of voting on it as a State issue at general elections, recognizing that prohibition cannot be enforced in any community where the public sentiment is opposed to it, and there is no way of enforcing it except by educating public sentiment in its favor."

Our Chicago Tribune must have printed the name of Arkansas by mistake. There is no separate prohibition party in this State. An abortive attempt was made to form one by confining membership of the State Temperance Alliance to voters, thus excluding those most earnest and unselfish of all workers in the temperance cause, the women. But at the recent annual meeting of the Alliance at Russellville this discrimination against women as members was removed.

At each general election license is voted up or down in the counties. Besides, the traffic can be driven out of a community so far as refusal to license is concerned, by a petition signed by a majority of the adults residing in a community. This is the operation of what is known as the three-mile law.

We have "high license" in Arkansas, which closes up the low, irresponsible doggeries, and has proved by far the most effective of all agencies in reducing the area reached by the liquor traffic. Its methods are practical, and being so are of course rejected by the visionaries, whose intemperate zeal and utter lack of capacity to deal with any question not yielding to froth, empty denunciation and gross misrepresentation of the motives of men who differ with them, increase the difficulties encountered by the genuine advocates of temperance.—Arkansas Gazette.

What editor in the State of Arkansas, except the editor of the Gazette, would have penned such an article as the above, and what other paper would have published it? First, the Gazette knows as well as it knows anything that in constituting the Alliance we were intending to form no separate party, and that declaration is untrue, and is a gratuitous insult to all who were engaged in forming our Alliance. Secondly, ladies were left in the same connection that they had with the N. C. T. U., and with an order of their own called the W. C. T. U. Thirdly, the repeal was effected by only a very small company, and will be undone at our regular annual meeting next January in Little Rock. Fourthly, the editor of the Gazette knows as well as any one that the last paragraph in the above is without any foundation in truth. He cannot mention a single town, county, village or township, even, where high license has ever driven out even "low, irresponsible doggeries." We challenge him to do this. It is our local option and three-mile law that have done the work, and both of these laws are prohibitory and mean no whiskey. Little Rock, Ft. Smith and Pine Bluff are high license cities, and where will you find more low down doggeries? Let the brave editor of the Gazette read over the last paragraph of the above, and then his liquor advertisements, then spend a week in blushing and a year in repenting. With all these ads, from your large bottle ad down to the small, modest one of "the oldest liquor house in the State" in your paper, you attempt to set yourself down as a temperance advocate, to slur other people. "Oh, Shame, where is thy blush?" Of course, with these facts before them, the people will still call your paper the whiskey organ of Arkansas. Local option has driven whiskey out of nearly thirty counties, and the three mile law has driven it out of many of our cities and towns; but if high license has any good record, it is found in the fact that it may here and there protect some county neighbor. In every county where they voted for license they have saloons. We challenge any denial, based on facts, of anything we

have written in this article. Our people are fast being educated to entire prohibition. It will be tedious to cure. God speed the day.

THE PRESS.

The new Andover theology will do mischief. It is a dangerous revolt from the rigors of Calvinism. The Calvinists drew the screw too tight and split the plank. The new theology will not allow the heathen to go to hell, because they have not had a chance to go to heaven. Hence it contends for a new probation. But this doctrine is not taught in the Bible; and it is unsafe to adjourn the question of salvation to future life. If heathen and infants are to have a future probation, why not all? and away goes the Gospel and the Church—Holston Methodist.

The straits of laboring men to-day are due, not so much to the reduction of wages, as to the increase of the laboring man's wants. Some of them are necessary demands. The change in the forms of business has led to the centralization of population, and of course to an increase in the expense of living. But not a few of them are not only useless, but absolutely deleterious. The economy which would cut off the latter would, in not a few instances, prove a short-cut out of the difficulties into which the revolution in the business world has brought men. In almost any village where labor has been driven into a corner, the show-man, the comic-singer, the dancing-master, the dram-seller will be found to flourish. The money thus thrown away by laboring men would make most of the distressed comfortable. This is a remedy the wage worker holds in his own hands.—Western Christian Advocate.

What is the reason the daily newspaper does not publish the virtues of men and women as well as their crimes? Why should it not be regarded as a matter of legitimate "news" that George Brown had decided to become a better man or that John Smith had joined the church? If Brown had gone off on a terrible spree, or if Smith had been sent up for thirty days, we should be told all about it. Why is it regarded as an evidence of journalistic enterprise to point in boldest type and under flaming headlines the mean and cowardly act of some unscrupulous villain, and record in the briefest possible manner and hide away in some obscure corner the noble word or deed of a christian and reputable citizen? We must supply what the public demands, say the editors. Yes but who created the thirst for this sensationalism and festering nastiness? The daily newspaper, of course, and it is simply supplying an illegitimate demand created by itself.—Michigan Adocate.

DR. J. R. HARVEY.

Dr. J. R. Harvey has opened a hardware store at Nashville, Ark., where he will be found in the future. His resignation of the superintendency of the Arkansas School for the Blind was made necessary by the failure of his wife's health. Dr. Harvey has made an excellent officer and has done a noble work, as the splendid condition of the institution well attests. He enjoyed and deserved the love and confidence of the school, and they part with him regretfully. His estimable Christian wife faithfully and successfully filled the position of matron. Indeed, in her determination and anxiety to magnify her office and to do her utmost, she overtaxed herself, and was utterly prostrated for weeks, and her life was despaired of by her physicians and friends. But we are glad to report her convalescence, and earnestly pray for her speedy and permanent recovery. Among their many friends none will remember Doctor and Sister Harvey more kindly than the Arkansas School for the Blind.

Jno. H. Dye.

SATURDAY, NOVEMBER 27, 1886.

BISHOP GRANBERY IN BRAZIL.

After the adjournment of our Conference, Brother Kennedy preached on Tuesday night, and interpreted for me on Wednesday night. We had a picnic Wednesday across the river. Piracicaba is Indian for "where the fishes stop," because the town is built on the bank of a river of the same name, where the falls stop the fishes. So we went to see the falls, and very beautiful are the tumbling, foaming waters.

The city has a population of 7,000, some guess 10,000. The houses are chiefly of one story and plain, though some are well finished and furnished within. A Baron has a large house here for holy days, and any other other times he may choose to visit the place; he lives usually in the country. Titles of nobility in this country are conferred by the Emperor, but have no great value; they are not hereditary. Social distinction depends chiefly on wealth. It is generally affirmed that no color-caste exists, although there is slavery. This is true, yet not without qualification. Negroes are excluded as a rule from fashionable society, not because they are blacks, but because they are poor and uncultured. Yet the higher classes do set a value on pure, white blood. There is an unfinished Jesuit college, on a commanding site, in the city; it is intended for girls only, and will be quite handsome and commodious. When it is occupied, it may draw off patronage, to some extent, from our college, but not very largely we trust, as the *Colégio Piracicabano* has established a reputation for solid and thorough training.

July 23, we traveled to visit the American Community—what we call Santa Barbara Circuit. The windows and doors were filled with spectators of our party of five as we started, Bro. Tarboux now taking the place of Bro. Tucker. Gazing out of the window is the favorite amusement of the fair sex in Brazilian towns. They have little liberty in walking abroad; so they look at the world through the window, some of them leaning on cushions. This time it was a sight to see—both they and we. Three of us were in a trolley, a low seated buckboard, double buggy, the invention of an American, well suited to the roads. Two ladies were mounted, one on a horse, the other on a mule. To describe the journey would require the pencil of a Hogarth or the pen of a Dickens. The riders did not understand the brutes, and these did not understand English. A trip has rarely cost more merriment, and the fatigue was scarcely less abundant than the fun. In five hours we reached the village of Santa Barbara, from which the trolley returned to Piracicaba. We were cordially welcomed, and hospitably dined, at Mr. Currie's, whose father gave the first press to the New Orleans Christian Advocate. He keeps a store, and prospers. I understand Portuguese enough to make out the notice, that after three months one per cent. interest would be added each month to all bills for goods purchased, a very important rule, I reckon, among the people whose favorite phrases are, "Espera um pouco" (the Americans shorten it to *sparmpoc*) "wait a little" and "Amanaha," "to-morrow" I was very glad to examine the choice, though not very large, circulating library which the Americans have established in Mr. Currie's house as the depository, and to which they intend to add yearly, standard histories and other solid literary and scientific works, besides the novels of Scott, Dickens and other masters in that line, magazines and reviews also. After a good rest and delightful social intercourse in this home, we renewed our journey in a trolley, and with horses furnished us by our friends, the horse and mule that had given so much spurs and discomfort going along also. My daughter and I stopped at Brother Newman's, the other three at the homes of neighbors. The heart-communion, the talk of old times and friends in the States, of the mission also, and of this neighborhood, which was in many respects like a little piece of our native land, and of the better country and more enduring substance which is just ahead—these great and sacred things were foremost. But shall I be censured for mention-

ing the open fire-place, where a few fagots blazed morning and evening, though we are having warmer weather now, and the creamy milk and fresh butter which Sister Newman set before us? I preached Saturday in the school house, one mile distant from Brother Newman's, and Sunday and Monday in the Union Church, five miles further on. The first is called the Retiro (Retreat), and the second the Campo (Prairie).

That meeting on Sunday reminded me of a quarterly meeting in Virginia or Tennessee. As we rode up, we saw the horses, mules, wagons, trolleys, (no carriages or buggies,) exchange of greetings among the people. I had time for a brief stroll in the cemetery before entering the church. I felt solemn, sad, reverent, as I looked on the graves, and read the inscriptions on tombstones of men and women who died in a foreign land, my fellow citizens. There, too, are buried children, natives of Brazil, yet Americans (American means everywhere person belonging to the United States). Death follows us wherever we go. But gratitude gilded to overflowing my heart, as I read the testimonies of the deceased to the preciousness and power of faith. For instance, the stone over Rev. Mr. Emerson, a Presbyterian from South Carolina, contained his dying words: "My soul is full of happiness, full of glory, full of hope of Heaven."

The house was well filled, the attention strict; there were faces bright with hold joy, there were eyes wet with contrite or thankful tears. Brother Tarboux called for an expression of a desire to be saved, and one young man stood up. I trust that the word was blessed to many. There was handshaking with Brothers McFaden and Miller, elders of the Presbyterian Church, and with Baptist and Methodist brethren and sisters. Rev. Mr. Soper, of the Baptists, held a Conference, and resigned his pastorate to go to Rio.

I went home with A. I. Smith. Do any Georgians and Texans know him? He is half dead now, having been badly paralyzed four years ago; he hobbles a few steps with the aid of a crutch and of the arm of his faithful wife; he works along in his rocking chair over the room with difficulty. But his mind is well stored with verses of the Bible and hymns, and his heart is full of trust and love and joy. He used to enjoy singing and playing on the flute; he blew the bugle well during the war; he can no longer lead the choir to the praise of God, nor draw music from any instrument; but his heart makes melody which the Lord is pleased to hear. Mrs. Smith (sister of our Bryces) has a burden on her, but is cheerful and strong in the Lord. We had a good time next day at their daughter's who is President of the Woman's Aid Society, an association whose object is to do Christian work and giving, and her worthy husband's, not less our Brother for being a Baptist, Mr. Fergusson.

There are about five hundred Americans in this settlement. They came out from the South soon after the downfall of the Confederacy. Some have made money; with very few exceptions all make a comfortable living. They raise cotton, sugar cane, sweet and Irish potatoes, rice, Indian corn, water melons and almost any other vegetable they please; of course they have orange and banana groves. "Is it profitable to raise cotton?" "My business is cotton-raising," replied Mr. Whittaker, "and I have quadrupled what I brought out." It was difficult to teach the negroes how to plow. Brazilians use only the hoe, but they begin to see the superiority of the plow. There is more than an average amount of intelligence in this colony, as it is often called, though not with strict propriety: ignorant and dull men do not come out these thousands of miles. Among them are persons of intellect and culture which would make them prominent anywhere. They retain their American citizenship, take many secular and religious journals of the United States, and have in each house a little well-prized stock of books. The moral tone is good, especially of late; there is skepticism and religious indifference, yet a considerable number are experimental Christians, and most of them are intellectual believers. The day school and Sunday school are kept up; they are hoping for a teacher to come out with Consul Armstrong; and Brother Newman longs, prays to

God, and begs our Church for a local preacher who will teach during the week, and help him to carry on the work of the gospel in Methodist style. Ye local preachers, hear and consider! There is a Masonic Lodge, also a temperance society. They do not have any social intercourse with the natives; not that there is any unkindness or prejudice; their relations of business and neighborly civility are pleasant, and there is some interchange of visits and friendly acts; a few marry Brazilians; but, as a rule, these exiles visit and marry among themselves only.

I have not time to tell of Dr. Crisp and Col. Norris, octogenarians, who are still bright in mind and spirits; of Robert Granbery Clark, whom I baptized, of the Halls, Pyles and Stegalls, from whom we received much kindness, and of many others who will live in our memories. Do I advise my readers to immigrate to this country? I advise neither the one way nor the other. Let every one be fully persuaded in his own mind. They say that there is no better climate anywhere; the writer requires only a little fire in the early noon and in the evening, and often that is superfluous; the summers are not hot; such clothing as we wear in the spring and autumn is worn the whole year round. They say that a poor man can live here on half the labor it costs in our country. This year has been the worst during the twenty years: a drouth last summer (our winter), and a frost in May injured the crops; but there was only a partial failure, and there is no suffering. That there are disadvantages is apparent. The United States is the best place in the world, so far as I know and believe. If my reader feels inclined to think of Brazil as a home, let what I have written influence him only to inquire into the matter of those who have fuller knowledge than a few days sojourn has given me.

Mr. Hall lends us a spring wagon; young Mr. Stegall kindly drives; Bro. Tarboux buys a horse for the mission; two of our girls mount the horse and mule; we come back to Piracicaba, and await with so much eagerness letters by the Finance, they are so highly pleased with their trip that the photographer takes our party, trolly, horses and mule. Good by.—J. C. Granbery in Nashville Advocate.

TRIBUTE OF RESPECT.

To the worshipful master, wardens and brethren of Social Hill Lodge, No. 302, F. and A. M.:

Your committee appointed to write a suitable memorial on the death of our late brother, Thomas M. Joyner, beg leave to report as follows:

Our deceased brother, Thomas M. Joyner, was a native of Tennessee. At what age he became a Mason is unknown to your committee, nor are we advised as to his exact age; but he was born early in the present century. In early life he espoused the Christian religion, and became a member of the M. E. Church, South, and was ever afterwards a devoted Christian, as well as a faithful Mason. No duty was ever shirked which involved the keeping of a church vow or a Masonic obligation. He was a Christian and a Mason from principle and a sense of duty and obligation to his God and fellow man, and was permitted to live to a ripe old age. He was twice married, and at his death he left a widow and four children.

Brother Joyner departed this life at Malvern, Arkansas, on the 9th day of October, 1886, and his remains were interred with Masonic honors at Social Hill on the 10th day of the same month. Therefore your committee recommend the adoption of the following resolutions:

Resolved, 1st, That while we bow in humble submission to the providence of an allwise God, in removing our brother from the walks of man, we recognize the full force of the truth of which the sprig of Acacia is emblematical, "That death shall be conquered by the strong lion of the tribe of Juda," and our brother shall rise again.

Resolved, 2nd, that we tender to the bereaved widow and children of the deceased our deepest and most sincere sympathy.

Resolved, 3rd, That the members of this Lodge wear the usual badge of mourning for thirty days.

Resolved, 4th, That the report be spread at length upon the records of

this Lodge, and a copy furnished to the widow of our deceased brother, and that the same be published in the Malvern papers and in the ARKANSAS METHODIST. Fraternally submitted.

J. A. WATSON,
J. L. HALL,
W. J. HOGUE, } Com.

MARION CIRCUIT.

DEAR EDS.—You have been very kind to me this year, but I want to trouble you a little for this kindness. Friends are to be used, you know. After this bit of trouble is ended I'll bother you no more until after the 15th of December, and about then I want to heap the bother on you in the way of new subscribers and old ones with a "re" before "newals" with the cash.

First, I want to record my inexpressible gratitude to God for my good health. He has not called upon me to suffer his will but a few times in my life, only to do His will; a vast difference in the two—vastly different things. Personally I can say on this subject as the gifted and lamented Pierce once said: "No climate nor change of water has ever seemed materially to effect me." But I forbear.

Bishop Granbery told me last December to go to Marion circuit. I went, and on my arrival was met by that prince of laymen, Col. J. F. Smith, who was at the depot waiting for me, and as soon as the ceremony could be gone through with, I was then and there made acquainted with the genial, social and warm-hearted Dr. T. C. S. Whillitt. These brethren made me feel at home, God bless them, and many others whom I subsequently met, made me feel at home, also. I can't say that my circuit was either run down or run up. It was rather on the up grade, and I got to a wheel as soon as I could, and begun to push and hello: "On, on, up higher and yet more high;" and when my members saw me right down at a wheel, tugging at the old gospel wagon, they welled right out and off of the wave, and we kept that cart going until 52 new ones came to our assistance. Thank God, there are now 52 less for the devil and 52 more for God. I have been better paid on this work and harder worked than any year of my ministerial life. This is a liberal people, both in and out of the church. My assessment was \$500, which is all paid, and more, too. The P. E.'s was \$100 and he was paid \$125 in spot cash. We all like Brother Cochran, and the above is our petition for his return to this district. Some poor, stingy circuits that will neither pay the P. E. or P. C., may want a change. All the claims against the circuit are in hand, and about \$500 for furnishing and finishing churches. Our Sunday schools have done good work and are making an effort to live through the winter. God bless them and their superintendents. Prayer meetings are being held on different parts of the circuit. My congregations are not large, as there are not many people of our faith in this country. My congregations will average about 30 or 35 the year round, rain or shine. With this consideration, I am going to take the best report to the White River conference—no boasting, just the truth, that's all. The figures over and above my salary now reach \$183 in spot cash. The \$700 will be written before conference.

Now, I feel that this is due my people, and I want the public to know, hereafter, that when a man is sent to the bottoms he is not sent out of the world. The bottoms, in this sense, means the top. I have told the naked truth about my people, and if they don't like it, I can't help it; and if that new Bishop sends me back here next year, and they deal with me then as now, I'll just tell 'em again. I will, sure. God bless them, one and all.

JAS. F. JERNIGAN.
Marion, Ark., Nov. 12, 1886.

FROM CLARENDON.

EDITORS METHODIST:—A few weeks ago a friend handed me a pamphlet on "Infant Baptism and Identity of the Church," by S. L. Cochran, of the White River conference, M. E. Church, South. On page 23 Brother Cochran asks this question: "How does a little child receive the kingdom of God?" And next we have this as his answer: "We answer, by faith." I want some light, just here. I don't care from what source. It is very likely that Brother C. is clear upon this propo-

sition, at least to himself, and, it may be, to the satisfaction of some others; but I confess, now, that it is mixed with doubt to my mind; if the good brother can give us some light I, for one, will appreciate his efforts.

I understand that he does not designate any time or any age. Under the Mosaic economy of the church, children were brought into the church at the age of eight days. Were they entitled to membership because of their faith? Can a child eight days old believe in Christ now? Can a child one year old have faith in Christ? It is a fact that a little child received the kingdom of God then "by faith?" And is it a fact that they receive the kingdom of God now, "by faith?"

Luke xviii, 15, says there "little children" were "infants." Mark x, 13, says they were "young children;" so I think we are not far wrong when we say they were little infants.

Now, the point for us to know is this: Did they receive the "kingdom of God" as the result of faith upon their part, or did they receive it for some other reason? I shall await Bro. C.'s explanation. C. H. FORD.

P. S.—We have on hand a lot of old Sunday school literature, which we will give to those who may need it. Clarendon, Ark., Nov. 15, 1886.

QUADRENNIA EPISCOPOACY.

If Brisco will re-read a sentence of mine from which he quotes, he will perceive that I only said that, to my mind, there were no reasons for a permanent Episcopacy, once a Bishop always a Bishop. That there were reasons in the minds of others for believing differently. I took for granted, and the main object I had in writing was to draw out those reasons.

Brisco's arguments in favor of the life-long dogma, carry with them their own refutation, and remind me of R. Gin's advocacy of saloonery. I shall claim him as a splendid champion of Quadrennial Episcopacy. Hear his reasons for perpetuating the life feature of our Episcopacy.

Reason 1. Usage. The founders could not make that point, of course. And have we not other excellent Methodisms which are even without Bishops? And have not many "usages" been lopped off from time to time to our profit? And who does not know that it is the "genius of the Itinerancy," that gives us wings to fly in spite of the life-long Episcopacy?

Reason 2. Centralization. "On the principle that a monarchical or centralized government is stronger than a democratic one." Do tell! monarchical Methodism! Who wants it?

Reason 3. Dignity. An Ecclesiastical Aristocracy! Rabbis!

Reason 4. Efficiency. This is made to rest on five sub-reasons, of curious construction; and we are made to wonder if efficiency was not intended to be involved in what had gone before. This five-legged efficiency is imaginary.

Reason 5. Superlative importance of the life-long idea, tending to encourage ambition to excel and get into office. Hear! hear!

Reason 6. Economical. Problematical, to say the least of it. Are elections in the church costly commodities?

Reason 7. Obviates a Strain on the Connexional Character of the Church, "by diminishing the amount of temptations which repeated elections would involve, in the way of intriguing, scheming, electioneering, engendering party spirit, and division and strife." This is simply a dark and dismal suspicion, which is altogether incredible.

Brisco has not attempted to reconcile a permanent Episcopacy with a movable brotherhood. I would like for whoever writes next to show that it is not an anomaly in our Itinerant system.

Brisco has done such fine service in behalf of a Quadrennial Episcopacy that I am in no hurry to present my arguments in support of it.

A. T. GOODLOE.
West Harpeth, Tenn.

REGULATE THE BISHOPS' WORK.

Methodism has been called a "creature of circumstances," so far as her outward machinery is concerned, shaping her church government and readjusting her appliances for doing good, from time to time, as her leaders think best. She has been wisely adapted to the diversified and changing condition of life, civil and social affairs, customs

and necessities of the times. As a system of "Christianity in Earnest" her living Head has wisely directed matters so that she is one of the wonders of the modern moral world. The duties, powers and privileges of all our private members, officials and preachers are plainly defined in our excellent Book of Discipline. This is wise and safe; but most marvelous it is, indeed, that the most important, most difficult work of all Methodism, and the one involving the most tender interests, has never yet been clearly defined and laid down in our Discipline by the fathers. I refer to the appointing of the preachers each year to the thousands of charges.

It seems to many of our wise ones high time that Episcopal Methodism should inaugurate some definite rules for the doing of this very vital work. We have by common consent committed to a few chosen Elders, called by way of distinction, Bishops, the power to appoint all our pastors and change and transfer them at their will and pleasure, without requiring that they shall call any one to their counsel; also to regulate the boundaries of districts and charges. This often involves the success or failure for life of both preachers and churches, and surely should be done advisedly and with all due information gathered from them who best know all the facts and surroundings. We cannot surely dispense with the presiding eldership, for that is the middle wheel by which the ponderous power of the great Episcopacy is to be wisely directed and delivered upon the smaller wheels—the pastorate and the churches. How important that there should be harmony of action in all parts of our great combination.

But there is great diversity among our worthy and able Bishops in their manner of arranging the work and appointing the preachers. Some—very few, however—allow the the presiding elders to make the changes and appointments pretty much as they please, when they agree, while others take the whole business into their own hands, in many instances without the proper information in the premises. Too much weight is often given to the outside influences of officious laymen and women who can look at these great matters only through local eyes, not to say selfish. A light-pressure member of a worldly caste, holding the strings to the treasury of a local church, having been crossed in the auctioning of a cake or the distribution of the honors of a festival, has been known to bring to bear a pressure that made the cogs fly from many a quiet little wheel, who was intent only on doing the Master's will; and many a charge has suffered untold loss by the untimely removal of a pastor, good and true, only because he did not meet the demands of certain exacting busy-bodies.

In view of these facts, how refreshing it is to hear that great, wise father in Israel, our senior Bishop McTyeire tell his presiding elders at the opening of our annual conference to "go before coming into council with him and talk with all the preachers and see what each one has to say." And how like a true man of God who loves the church was Bishop Hendrix at the Tennessee conference recently when he said: "The presiding elders are my constitutional advisers, with whom I hope to confer with the greatest confidence, and all my appointments will be made after full consultation with them. I want all information to reach me through them, and while I am responsible to God and His church for these appointments, I shall make them after full consultation with the elders." How safe are the interests of our holy Zion and the welfare of our devoted itinerants and their self-denying families in such wise and consecrated hands.

But how very unlike this it is for a Methodist Bishop to pass from Conference to Conference in his district, and take little or no council with the presiding elders, in many instances, and after a brief interview or two with them, arise before scores of expectant preachers and a praying church, all parties having so much at stake, and announce that he is going to make many appointments that would surprise even the presiding elders, and then proceed to read out change after change, involving the greatest possible risks and bringing on great and unnecessary hardships which might have been avoided and the churches even better served, had he taken time

or been disposed to counsel with the presiding elders. How can he know where to send a raw recruit or how to make a judicious distribution of scores of men over a wide and varied field, about which men and field he knows so little? He has lived in a distant state all his life and surely needs the advice of our chosen leaders in this responsible business.

ARKANSAS METHODIST Temperance.

DEAR BRETHREN:—As you have a temperance department, I think it proper to give you the following information relative to what whiskey did for the widow's son.

Thirteen miles north of Jacksonport on the Jacksonport and Pocahontas road, lives a poor widow woman in a very humble cabin, by the name of Cain. She is a poor, honest, hard-working woman, with three little children to support.

Next morning his mother got up about daylight, and heard him getting his breath a little hard, but she thought nothing of it until the noise ceased. She then went to the bed and found that the young man had quit breathing.

These are the facts in the case, and I wonder how the church-members (I will not say Christians) who voted for the license under which this whiskey was sold, will meet that young man at the great judgement.

When will boys be safe away from their mothers? God speed the day. M. M. SMITH.

Hurrah For Prohibition!

ED. METHODIST:—You may set down Little River county as a prohibition county. There has not been a licensed grog shop in her territory for two years or more, and, still better, on the 6th inst. our people voted against license as follows: Total vote cast, 1379; for license, 289; against license, 417; silent vote, which counts against license, 678, which gives us a majority of 1095 against license, so I think you can safely put us down as a prohibition county.

We have good lands, fine range, thousands of acres of lands yet unsettled, and we want good people to come in and help settle up and improve our already improving country. The drought has cut off our cotton crop very much, but the corn is very good. There will be plenty to supply a largely increased population.

V. A. WALKER, Rocky Comfort, Ark., Sept. 12, '86.

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For some years I was a victim to Liver Complaint, in consequence of which I suffered from General Debility and Indigestion. A few boxes of Ayer's Pills restored me to perfect health.

For years I have relied more upon Ayer's Pills than anything else, to

Regulate my bowels. These Pills are mild in action, and do their work thoroughly. I have used them with good effect, in cases of Rheumatism, Kidney Trouble, and Dyspepsia.

Ayer's Pills cured me of Stomach and Liver troubles, from which I had suffered for years. I consider them the best pills made, and would not be without them.

I was attacked with Bilious Fever, which was followed by Jaundice, and was so dangerously ill that my friends despaired of my recovery. I commenced taking Ayer's Pills, and soon regained my customary strength and vigor.

Last spring I suffered greatly from a troublesome humor on my side. In spite of every effort to cure this eruption, it increased until the flesh became entirely raw. I was troubled, at the same time, with Indigestion, and distressing pains in

The Bowels. By the advice of a friend I began taking Ayer's Pills. In a short time I was free from pain, my food digested properly, the sores on my body commenced healing, and, in less than one month, I was cured.

I have long used Ayer's Pills, in my family, and believe them to be the best pills made.

My wife and little girl were taken with Dysentery a few days ago, and I at once began giving them small doses of Ayer's Pills, thinking I would call a doctor if the disease became any worse.

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SATURDAY, NOVEMBER 27, 1886.

ANOTHER FIRST CLASS FRAUD.—A man well-known in a city of the Empire State, who is ever talking of our old fashioned Methodism, and opposed to all improvements in modes of worship, and still he made a bargain with a widow woman in this wise: He agreed to pay her \$10 per month for his meals, which were to be three per day, and she agreed to deduct 25 cents for each meal he missed. So he lived on one meal per day, and at the end of the month brought her in his debt \$5. So he got one meal per day from her and claimed she owed him \$5. How will that do for one of the old guard?

PIOUS FRAUDS.—A man who will go to church every Sabbath in the year, never ask the preacher home with him and then at the end of the year, refuse to pay because the preacher did not visit him. Another; a man who pays his preacher in produce and charges him two prices for it, in order to make his full amount and a little over. A woman who goes to the circus and expends two dollars, and then pays her preacher in socks he don't want and she could not sell. How many poor preachers have suffered by being paid in socks?

WHAT would become of our preachers and their families, if it was not for a few generous souls that are to be found in every charge. People who are always devising liberal things, and who never fail to be considerate of the wants of their pastor and his family. These are the preacher's friends, and they make life pleasant to him. Watch the families of these people, and you will always find them prosperous and their children are growing up honored and respected. They will sooner or later take after their parents, and the pastor's faithfulness will be seen.

ANOTHER PIOUS FRAUD.—A man who got his money dishonestly and gives it with an unsparing hand, and then imagines that the church will indulge him in all sorts of worldliness and folly, and that he must never be required to submit to discipline, but thinks the Bishops should all consult him before making an appointment. He is a purse proud little tyrant, and presumes on his ill-gotten gains. He will find heaven's gate hard shut when he gets there, and no one to welcome him, but his stolen money and meanness will curse him.

ANOTHER FRAUD.—A man who makes his money in all sorts of ways, never pays a debt unless he is forced to, and then takes his seat in the amen corner, and attempts to make up for all this meanness by nods, winks and amens, and by long, and incohesive prayers. He talks religion. He works for religion. He will generally fight for religion, but he never lives it. He thinks any man or woman will be damned for a dance but he never seems to dream that his dishonesty will keep him out of heaven. Poor deluded soul.

ONE of the worst class of pious frauds is a man forever preaching against high assessments, and for economy in all church affairs, and then spend from thirty to fifty dollars a year on tobacco, and his wife twenty on snuff. These two believe it actually sinful for a preacher to live like a gentleman and his wife like a lady. It is a blessing to our church that this is a small class and if they were to multiply they would ruin us. We hope they will die out after awhile.

ANOTHER class of frauds are those who never have time to attend church, or any money to give to missions, miss all the collections, always have some excuse for not giving, and then find time and money to take the children to the circus to see the animals and declare they had no idea of going to a circus. Wonder if such people think they can deceive God? Such people complain of every thing and everybody and the church. They are simply cheats.

BISHOP KEY'S REPLY.

REV. DR. WINFIELD: My Dear Brother:—I have only a few moments in the midst of many engagements, to respond to your request of Oct. 30th. I appreciate very highly all the kindly personal allusions to myself appended to your letter of October 30th. For all these I shall love you more and more. I rejoice in the sweet and reverent spirit of this correspondence. Surely, He who is love, light and truth, is guiding us into all truth and to a good result. I did not propose writing again for several reasons. So much has been already written. The literature brought out in tracts, books, and current newspapers, touching the subject of heart purity seems decisive and weighty. Nothing more can be added and nothing more is needed. Every point raised has been examined and answered by Mr. Wesley and his co-workers, more than a hundred years ago, and since by believers and unbelievers, the doctrine has been tested and demonstrated by experience. For myself, I am simply trying to follow the glorious leading of these Godly men. You will discover, by reference to "Mr. Wesley's Plain Account," which I sent you, that every question you have asked and many, many more, are fully answered by him. Please accept that Doctor, as my reply, as it is fuller, clearer and stronger than anything I can possibly give. Besides, I do so much deplore wrangling, and entertain even this sacred matter, which is not so much a doctrine as a preacher's experience. Observation teaches me that men on both sides of this question are prone to warmth and excitement in discussion. These are never the more favorable conditions for investigation, and are specially out of place here. Now, to avoid the spectacle of a gladiatorial contest, I had not intended to write further.

But my dear Brother, let me say this: the matter of which we are writing, and variously spoken of as sanctification, perfect love, holiness, purity, is a definite experience, divinely bestowed and consciously received. The scriptures use all these terms in setting it forth, thus presenting it from various points of view, and to my mind, this gives one of the strongest proofs of its distinctiveness. Hear the word: "Blessed are the pure in heart." Here is a state described. "Let us go on to perfection." Here is a state of grace to be attained and to which converted believers are exhorted. "Having therefore these promises, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness." Another statement of the same truth. "This is the will of God, even your sanctification." "The God of peace sanctify you wholly."

Now, do not these scriptures set forth a special and definite attainment in christian experience, an attainment so marked that the Master called purity, and the apostles defined it, prayed for it, and exhorted the church to reach it. Verily, verily.

Now, my dear good friend, it is this experience that I am concerned about, no matter when received or how. I did not receive it when I was converted, and my brethren who talk with me say they did not. Indeed, as I study scripture and personal experience, it appears to me more and more clear that it must be an after attainment. Especially am I impressed with the fact that the Apostles urged the church up to this high experience. It seems they thought there was a department into which these brethren had not been introduced. But now Doctor, I judge no man. God forbid that I should depreciate any brother's experience and thus quench the smoking flax. If any child of God claim the cleansing work, and says God's spirit and his agree that he is "purified by faith," I thank God and give the right hand of fellowship.

If you ask me for the witness of this cleansing. I answer it is the double testimony of the Holy Spirit and our spirit. Surely if the Holy Spirit purify us he will attest the work done, and if as St. Peter says our hearts are "purified by faith," the faith which claims the cleansing will discern both the worker and his work.

Our Lord brings out all this very clearly to my mind in his prophecy to the coming and operations of the Holy Spirit. See John xiv, xv, xvi. Superadded to this is the testimony of thousands, who throughout the centuries have declared "the blood of Jesus Christ, his son cleanseth from all sin."

May you and I be included in this number. Affectionately.

JOSEPH S. KEY.

REPLY TO BISHOP KEY.

We feel sorry both for our readers as well as ourself, that our Bishop was too much hurried to answer our questions, or to discuss this great question on its merits. We beg leave to assure our dear Bishop that there need be no spirit of wrangling or contention in our discussion, but only a friendly interchange of views on what purports to be a doctrine of our church, and the method of its attainment. Of course, we are both agreed that Methodism has from the very beginning, taught and adhered to the doctrine of Christian Perfection, as well as the doctrine of Sanctification, but the doctrine of Holiness or Higher Life, as now taught by Holiness Associations, and the Guide to Holiness, has never been a doctrine of our church, and can neither be found in our Twenty-Five Articles or the body of our discipline, nor did Mr. Wesley ever teach it, for he expressly teaches that we will never reach a state in this life where we will not need to pray, "Forgive us our trespasses." See plain account of Christian Perfection page 16. Now many of the Perfectionists of the present day, declare that where we are fully cleansed no remaining there are seeds of sin, hence no disposition to sin, and the sanctified or cleansed soul has no need to be seeking forgiveness. You refer to Mr. Wesley's Plain Account of Christian Perfection. Well, my dear Bishop, you will see at once, the great impropriety of going to such a book for answer to my questions. Mr. Wesley is treating of Christian Perfection. Now, we know full well that it is illogical and unreasonable to profess perfection, for the very work intimates growth and maturity, and cannot be attained by a mere profession, nor is it likely to occur only by gradual growth. All the analogies of nature intimate this view and are consistent with it. Let us try to understand each other and the true question. Well, we will see how far we can agree. We lay down this proposition. The blood of Christ is the only remedial agency for the salvation of the world, and that there is salvation in no other name but his, never was and never will be. Faith, is the only way of approach to him. "He that cometh to God must believe that he is, and that he is a rewarder of those who diligently seek him." Justification is by faith and means pardon. It is the act of God, and what he does for us in forgiving our sins. Regeneration is that inward change which takes place in us, when we are born again or begotten by the Spirit. It is a new birth, John iii; a new creation, 2d Corinthians 5th chapter and 17th verse. "Old things have passed away and all things have become new." Same as above. "If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. 1st John, 1st chapter and 9th verse. Our forgiveness or justification is first promised and then our regeneration is cleansing. Being born again or begotten by the spirit, we become the spiritually begotten sons of God, and John says of such, there remaineth no sin in them, and they cannot sin, because they are born of God. In the first chapter the natural man is described as having sin. See 16th verse. So we see by these scriptures it is an entire change. A new birth. A new creation. Old things have all passed away and all things become new. A cleansing from all unrighteousness. Now, where is the sin in this new born child of God? Where is your inbred sin? A cleansed, purified child of God, full of inbred sin. That won't do. Again. Sanctification means to set apart, to cleanse, to purify. Of course all this is embraced in regeneration. No man was ever converted till he consecrated, or set himself apart to serve God. Now, we come to Christian Perfection, and by it we understand what the words purport, Christian Perfection, not Adamic Perfection, not Divine perfection, not absolute perfection, but christian perfection, i. e., the perfection of all the christian graces in a child of God, or a christian man or woman. We are taught by Christ to be perfect, and his apostle says, go on unto perfection. We find they were all striving for this, but none of them professed it, not a single case in the Bible. We are sorry Bishop, you did

not answer our questions. We have examined Mr. Wesley, and find no direct or explicit answers. He teaches that it is perfect love. He says, That most but not all christians reach that by gradual steps. He treats of justification and perfection, but does not describe regeneration, or tell the difference between it and sanctification or higher life. We know full well the difference between it and perfection, but we are discussing sanctification or higher life. Please answer my questions, or tell me on what pages to find the answers in Mr. Wesley's Plain Account. We can not agree with you about Christian Perfection being more of a precious experience than a doctrine. It is certainly a doctrine of our church and the Bible; and all christians should believe and attain unto it, but we find no teaching of a second change, such as is claimed to be experienced when people profess sanctification or higher life. We beg of you to continue this friendly discussion and give us the information sought. Our people need instruction and light. If it be true that all our converts have inbred sin within them, or the inherited remains of depravity, and are likely to perish unless this second change takes place, then we ought to know it, and preach it, but if our position be correct, that God's work in conversion is a perfect work and produces a perfect child, then that perfect child is fit for a pure, perfect, heaven, and can grow there as well or better than here, but if they are still depraved and corrupt, what will become of them if they were to die in that state. Would they be saved? If so how? Nothing impure, we are taught, can enter into the kingdom of heaven. Will the Bishop explain. If you are now crowded with Conferences, we will gladly excuse you, if you will only promise to answer in full at an early day. Believe me, dear Bishop, your friend always, and one that is an earnest seeker after truth.

N. B.—For fear you have forgotten my questions, I will repeat them. Sixth. What is the evidence that we possess it? You speak of the double witness of the Spirit, but you failed to give the scripture teaching it. Seventh. If the spirit of God witnesses with our spirit when we are born of God, what is the evidence of the "second change"? Eighth. Please state plainly what the second is, and where in it differs from the change that takes place in regeneration, only as to quantity and quality. Ninth. Will you Bishop, give us a clear and well defined profession of this second blessing in the Old or New Testament Scriptures. We will not hurry you, but hope you will answer.

ITINERARY.—No. 5.

DEAR —: I think that I wrote to you last from Glasgow. Since then we have been to the Scotch lakes, Edinburgh, Melrose, Sterling, Appleby and on to this place. We started out on Monday morning on the train; and on reaching Loch Lomond, crossed it in a steamer. Seeing Ben Lomond (which, by the way is not much to brag of as a mountain). When we landed we got on the coach and rode across the mountains to Loch Katrine which is the prettiest lake I ever saw; would like to spend a summer there. We went through the Trossachs enjoying the scenery very much and seeing several smaller Lochs, Ben Venue and other mountains: the last named is much more respectable in an appearance than Ben Lomond. We passed Ellen's Isle in Loch Katrine, which I am sure is one of the most beautiful spots in the world. That night we spent in Sterling and the next day went on to Edinburgh; put up at another royal hotel on Prince's street, just across from the park where the Scott monument stands which is a "thing of beauty." While at Sterling we went to the old castle, passed over a real drawbridge and went into the Douglass Rooms; but Uncle Robert tells all about that and our visit to Edinburgh in his letter which you will read. In the evening we went to Holyrood Palace and saw Mary Queen of Scots' rooms with all the old furniture and hangings just as she had left them. I saw that celebrated blood stain on the floor and bought a picture of Queen Mary in her rooms at Edinburgh Castle where James VI. was born. Mary Green and I climbed to the top of the Scott monument up a winding stair of three hundred steps. From

the top of it you can look down on buildings seven and eight stories high. That was the hardest climbing I ever did, but felt fully repaid by the magnificent view. We went to Melrose and saw the old Abbey, a grand, old, dignified pile of ruins. A certain young lady wanted me to see it by moonlight, but I found the sunlight altogether satisfactory. From Melrose we went out to Abbotsford, Scott's "harming house." I am not surprised that he loved it so much. The view of the Tweed from the library is inspiring. The rooms are all just as he left them. It would be an endless task to give an account of all the curiosities that I saw there.

At Appleby we stayed at a regular English inn of the olden time. I felt like I was going clear to the bottom when I got into bed. We ate supper in a room to ourselves, and it tasted like a savory house supper. I had as much real, rich, thick cream as I wanted and Aunt Anna was delighted at getting some clear, pure honey.

We are now at the "Inns of Court Hotel" on Lincoln's Inn Square. We attended service at St. Paul's Cathedral this morning, passed by Westminster Abbey on our way back and saw the Thames, besides a thousand other interesting sights. I am very well pleased with London. That which surprises me most is the great silence in the hotel. You can almost hear the stillness if you stop and listen and see the quiet. Aunt A. says, "she would like to holler and wake them all up." Uncle R. has gone to church somewhere to night; he intended to hunt up a Wesleyan chapel. They (the party) have all been afraid that I would be taken with homesickness and so, to prevent said evil, have been extra good to me. Susie keeps so jolly. Mary Green's cheeks stand out with fatness nearly as far as mine. I am sure that you are enjoying very much Uncle Robert's letters to the Advocate.

I was immensely relieved to hear the Charleston earthquake slighted you all. I was miserable for a day or two until we got the full account.

I have not seen a street car in London: they are omnibuses altogether. We are usually gay and festive to-night, as we have much light—four candles. We retire early and hardly ever get up before eight o'clock. Have had beautiful weather for the last few days and no chance to see the notorious London fog. I understand the English money now pretty well—the crowns, florins, twopence and the rest—but I always have to stop and translate it into our money, so as to get the correct value. It seems really strange to be in a city where there are five millions of people and not to know a soul, but your own party. This is a magnificent hotel and we are very comfortably situated.

I send inclosed a life like picture of a young officer. We see more of them than any other class of men (especially in Ireland). We saw lots of London dudes on our way to church this morning. The women are not as nice looking as the men.

Uncle Robert has just returned—says he has been to a regular Methodist meeting. They sang all together like we do and called for mourners.

FROM TENNESSEE.

The election in Tennessee last week was very satisfactory to the friends of temperance. Both parties had a plank in their platforms in favor of submitting to the vote of the people a constitutional amendment on prohibition, but a county convention in this city to name candidates for the legislature endorsed that claim in the State democratic platform by a large majority. The minority was chiefly if not wholly from the city, and to mollify the vote of the majority, the minority put up a ticket which was supposed to have been under the influence of the whiskey dealers' association. Two on the ticket were noted saloon keepers. The city editors of the daily press assured the executive committee that the ticket could not be elected. One of the two was withdrawn but the other refused to withdraw. One of the two democratic dailies asserted that it would not sustain the saloonist for the State Senate. In a day or two it gave its readers a column of indictments against the candidate for violation of law, twenty-six of which were for selling liquor on Sunday.

The republicans wisely put one of their men in opposition to him, who defeated him two to one, and his might swamped the entire legislature ticket of seven, with one exception. The democrats of Davidson county have learned that whiskey has defeated their candidates, and in the future better men will be nominated. Nineteenth of the legislature just elected will, I think, vote to submit the question to the vote of the people. Much praise is due the leading ladies of the city for the signal triumph of temperance in the late election.

"The Sam Jones tent" was secured and erected in the northern part of the city, after a week removed to the eastern and finally to the southern part of Nashville. Leading temperance speakers from Georgia, Kentucky, Tennessee spoke nightly during the canvass, and sometimes the audience was estimated at 5000 persons. But the most powerful sign of the campaign was the courage of a city daily, championing the course of submission to the vote of the people. I voted early with six preachers and professors of the Vanderbilt, all of whom scratched three or four names from their tickets an substituted respectable men from the other ticket. But the great battle is yet to be fought. I presume the hot contest will be next summer. Come over and help us before the people vote "for" or "against" license. We enjoyed your visit and sermon at conference.

Our preachers are getting to their work in good time and in fine trim for efficient service. We never had more delightful autumn weather.

Bishop Hendrix won our hearts by his spirituality and affability. He preached on the Holy Ghost and in demonstration of the spirit and power. The Vanderbilt professors are doing very faithful work now, and the only complaint I hear from the students is the great amount of work and superior quality expected of them. I am greatly impressed with the new professors and their fitness for and fidelity in the work assigned them.

S. M. CHERRY.
Nashville, Tenn., Nov. 10, 1886.

IN MEMORIAM.

Little Hazel Woodcock, who died at her parents' home in H. S., on Oct. 23, 1886.

Sleep on Sweet Hazel, sleep on to-day,
As in the silent tomb you lay;
Angels robed in snowy white,
Will guard you, darling, day and night,

Your little bright eyes closed in sleep,
That used so seldom here to weep,
Seem now to look from door to door
For Papa and Mama, as of yore.

The pattering of your childish feet,
And prattle, that fell like music sweet,
Are echoing now in Mama's ear
And calling forth that silent tear.

The finger-prints upon the pane
Are there, but will not be again;
The little chair stands idly there,
Beside the doll with crumpled hair.

The crib stands silent against the wall
With bed and pillow—that is all.
The little shoes that Hazel wore
Are laid away forevermore.

Her bed will be on Jesus' breast,
Here home in the midst of angels blest;
From there she'll call, as years roll on,
"Papa and Mama, please come home."

SUE L. JAMES.
Hot Springs, Ark.

PREMIUMS.

5 Subscribers, with the cash, will pay for your own paper.

7 Subscribers, with the cash, will pay for your paper, and we will send you either the Life of Paine or Summers.

12 Subscribers will pay for your paper, and we will send you McTyeire's History of Methodism.

15 Subscribers will pay for your paper, and we will send you either Ralston's Elements of Divinity, or Watson's Institutes.

20 Subscribers will pay for your paper, and entitle you to the Bible Dictionary—Watson.

30 Subscribers will pay for your paper, and you will get the Unabridged Webster's Dictionary.

60 Subscribers will pay for your paper, and bring you a fine set of Clarkes Commentaries.

ARKANSAS METHODIST

SATURDAY, NOVEMBER 20, 1886.

Missionary Department.

Another Response to the Judge Tucker Proposition.

Dr. R. A. Bethum of Snyder, Ashley county, Ark., sends the following contribution from the Bear House Sunday school, Bartholomew circuit. How easy it is to gather those dimes where some one will take hold of the matter and present the proposition!

I remember Bear House and some of its members, for there, in the years gone by, I used to expound the gospel of Jesus Christ when I was in charge of that work. Who will be next to respond to this call. What you do, do quickly, for our conference year will soon be at a close and must make my general report. Here is the list.

- J T Baggett 10
- Ellis Baggett 10
- Dr. R. A. Bethum 10
- Mrs. M. E. Bethum 10
- Miss Lizzie B. Bethum 10
- Miss Hennie Bethum 10
- Miss Ida Bethum 10
- Jno. P. Bethum 10
- Sam W. Bethum 10
- Geo. A. Carpenter 10
- R. A. Saltenbery 10
- Miss Maggie Cone 10
- Miss Cumi Cone 10
- Andrew E. Cone 10
- Alex R. Cone 10
- Mrs. Emma Cone 10
- E. F. Curtis Jr. 10
- Miss Lillie Curtis 10
- H. E. Wade 10
- Lavenia Herrin 10

Total \$2.00
A. D. JENKINS.
Little Rock, Ark. Nov. 16.

To the Auxiliaries of the Little Rock Conference.

BELOVED SISTERS:—As representatives of our Auxiliaries at Hot Springs, I cordially invite your delegates to the approaching annual meeting of the Conference society. The last delightful session at Arkadelphia seems but yesterday, so rapidly have the months bourn us and our appointments away. I trust this has been a good year to all. We shall endeavor to make our coming together cheering to you, while with sweet expectancy we hope to be encouraged and awakened to higher impulses, by your experience and faith. We ask that every society send a delegate. If you have but small collections to report, and have accomplished but little, come and let us strengthen each other, and take upon us afresh the armor of the Lord. I shall be greatly disappointed if Black Springs and Amity fail to be represented. My heart has gone out to these with extreme fondness. Dr. King and our good Professor must report the mining claim of Black Springs society. This may prove to be the great blessing that the Lord hath opened to these dear women who love his appearing.

We hope to have Sister Inharis Hayes with us and that all the officers of the Conference Society will be present in good working spirit. God grant us a meeting that shall make the heaven before us bright with prophecy, that by faith we may catch the rainbow of promise reaching from our feeble efforts to the great accomplishment of God's purposes. Come dear sisters with hearts of faith and words of hope.
Your Sister and co-worker,
Lou A. Hotchkiss.

A Strong Recommendation.

Mr. D. C. Hooks, Walnut Grove, Miss., writes: "I have been using Hughes' Tonic for some time past for chills and fever, and unhesitatingly say it is the best remedy I have ever used. I could name several others who have been benefitted by taking this Tonic."

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ARKANSAS METHODIST,
Nov. 6. 4w Little Rock, Ark.

The class of the first year, and brethren of the examining committee will please meet promptly at the Methodist church in Hot Springs, Ark., on Monday evening at 8 o'clock, Dec. 6 1886, to begin the work of examination.
L. M. KEITH,
Chairman of Committee.

Scrofula is one of the most fatal scourges which afflict mankind. Chronic sores cancerous humors, emaciation, are the result of scrofula. Ayer's Sarsaparilla eradicates this poison, and restores to the blood the elements of life and health.

The Woman's Missionary Society of the L. R. Conference will meet in Hot Springs December 8th. All members should be present.

Mrs. J. R. HARVEY,
Recording Secretary.

Mrs. A. T. Shallenberger & Co. Rochester, Pa., Gents.—I received a sample bottle of your Antidote for Malaria last spring, and have tested it fully in my own case. After failing utterly with quinine, it has cured me permanently, and I would take it before any remedy whatever. There is no unpleasant effect while using, and it leaves none. If you could sell at a lower price, if for introductory purposes only, it would be "bread up on the waters" later, when the world finds it must have it. Truly Yours,
S. S. WEBSTER.
Hope Villa, La., Nov. 1, 1886.

JONESBORO, ARK., Nov. 8th.
EDS. METHODIST:
Please insert this. Preachers of the White River Conference who expect to bring their wives with them will please notify us at once so that the Committee may provide homes for them.
W. W. ANDERSON.

To the Presidents of the Missionary Societies of Arkadelphia:

Will you please inform me immediately by letter if you will send delegates to the Annual Conference which meets here? I would be glad to know that I may secure homes for them.
Mrs. M. C. SHIPPY,
Vice President Missionary Society
Little Rock Conference.
Hot Springs, Nov. 15.

Applicants for admission on trial in the Little Rock Annual Conference will meet the committee of examination on Tuesday at 9 a. m. at the Methodist church in Hot Springs. Let every candidate be promptly on time.
HORACE JEWELL.

NOTICE.

To the Presiding Elders and Preachers of the Arkansas Conference.—Presiding Elders will please send me the names of all lay delegates, candidates for admission on trial, and local preachers for ordination, who will be present at the session of the Conference.
Preachers expecting to bring their wives will please notify me at once.
F. S. H. JOHNSON.

NOTICE.

To the Presiding Elders of the White River Conference: You will please send me the name of your lay delegates to the Annual Conference. Also the name of your local preachers coming up for ordination, and candidates for admission, or readmission on trial into the traveling connection at your earliest convenience.
S. L. COCHRAN.
Jonesboro, Ark.

White River Conference—Change of Time.

Mr. EDITOR.—Please announce that the White River Conference will meet Dec. 15th instead of Dec. 16th as heretofore published.
CHAS. B. GALLOWAY.
Brookhaven, Miss.

Conference Notices.

If the Presiding Elders of the Little Rock Conference will furnish me with the names of the lay delegates elected from their respective districts, it will aid me in arranging for the conference. Members of the conference who intend bringing their wives will also please notify me.
H. R. WITHERS.

A BIG OFFER. To introduce them, we will give away 100 Self-Operating Washing Machines. If you want one send us your name, P. O. and express office at once. The National Co., 211 St. N. W.

EDITORS METHODIST:—As many persons are writing me to provide homes during conference for "friends" who have no official connection with the conference, our committee, who are charged with this business, request me to say that they will not furnish board for any person who is not officially connected with the conference. There would be no end to such business.

This is not meant to exclude the wives and families of the members of the conference. They will be provided for.
H. R. WITHERS,
For the Committee.

Piso's Remedy for Catarrh is agreeable to use. It is not a liquid or a snuff. 50 cents.

BARING CROSS BRIDGE.

This bridge crosses the Arkansas river at Little Rock, near the Union Depot, where parties can take shipping for any part of the country. The wagon and foot way being entirely separate from and above the railroad track, delay and danger to stock, teams, vehicles, and pedestrians from passing trains are absolutely avoided. Parties crossing the river over this bridge, save time and money and avoid danger.

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All persons wanting a home would do well to correspond with either of the editors of this paper. [Aug 21 2m]

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I. L. BURROW, Pres.
J. P. COLEMAN, Sec'y.

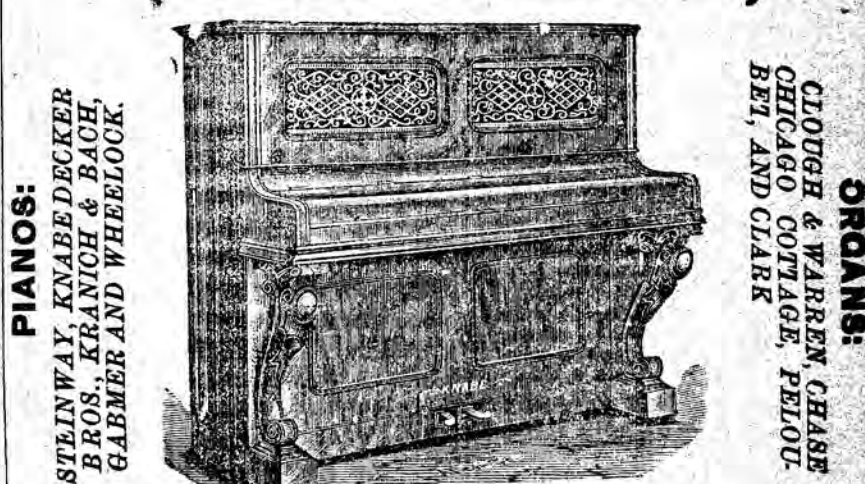
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Arkansas Methodist.

LITTLE HELPERS.

UNCLE HERVEY, EDITOR.

CABOT, ARK.

MAKING PROMISES.

For many years I have in talking to little children, both privately and publicly, had many of them to give me their promise to become christians just as soon as they could.

Only the other day I received a loving letter from a dear orphan girl which said: "I have not forgotten the promise I made to you two years ago that I would be a christian, though I never told anybody."

How happy is that girl now, and how I do rejoice with her in her newfound joy. Thank God, it is my privilege to help his little ones to the green hills of everlasting life.

Dear Uncle Hervey—I am eight years old. I am going to school two miles from home. I go by myself and ride a little pony.

Dear Uncle Hervey—Hope it is not too late for me to join the band of Little Helpers.

Dear Uncle Hervey—We are three little cousins. We all go to Sabbath School every Sunday, and try to learn our lessons because they teach us about Jesus!

Dear Uncle Hervey—We take the ARKANSAS METHODIST, and enjoy the Little Helper's page, and only wish that our editors would give us a little more space.

Glad to get so good a list from you. Surely you make a good Foreman, so I appoint you to that place for next Conference year.

Dear Uncle Hervey—Find enclosed one dime, to pay the Missionary Board out of debt. I am late in sending it but it may not be too late yet.

ing it but it may not be too late yet. Please tell me how many suicides are mentioned in the Bible, and who are they.

Dear Uncle Hervey—As we could not be first we have tried to be last, that we may be first after a while.

Dear Uncle Hervey—Enclosed find four dimes, one for myself and one for each of my two little sisters and little brother.

Dear Uncle Hervey—I send a dime to help pay the Missionary debt. I go to Sunday School when I can, and try to be a good boy.

Dear Uncle Hervey—I enclose you forty cents for Little Helpers. Ten cents each for papa, mama, little brother Jamie and myself.

Dear Uncle Hervey—I love the Methodists and all christians every where. I send my dime. I am a little girl living on Fulton circuit.

Dear Uncle Hervey—Here comes another boy and another dime. I hope my little mite and my poor little letter will be kindly received.

Dear Uncle Hervey—We are three little cousins. We all go to Sabbath School every Sunday, and try to learn our lessons because they teach us about Jesus!

Dear Uncle Hervey—I did not know until to-day how good you were. My aunt told me you were making up money for caritative purposes, and in honor to God's work.

My niece is a Baptist, but not like the Baptist who passed the grapes among the Baptists and slighted the Methodists. I am a Methodist-Baptist. She drops a grape among the Methodists now and then.

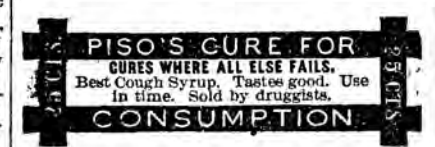
MITE BOXES.

Our Savior said, 'gather up the fragments that nothing be lost.' Our Little Helpers are gathering many a little coin for his service.



Absolutely Pure.

This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, shoddy imitations.



Gold for You. Cut this out and send with 10 CENTS, Silver, and you'll get by mail a box of elegant NEW GOODS that will bring you MORE MONEY in 1 Month than anything else in America.

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THROUGH PALACE PULMAN SLEEPING CARS. Making Direct Connections in those cities for all Northern and Eastern cities.

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Man and Beast. Mustang Liniment is older than most men, and used more and more every year.

I CURE FITS! When I say cure I do not mean merely to stop them for a time and then have them return again, but to cure them for good.

Arkansas Methodist

OBITUARIES.

MARTAN—Jennie Martan, the daughter of S. C. and M. L. Martan, was born in Little Rock, Ark., Sept. 28th, 1885, and died August 4th, 1886.

A. D. JENKINS. Little Rock, Ark.

BROWN—Miss R. M. Brown, the daughter of J. R. and R. J. Brown, was born in Louisville, Ky., Oct. 5th, 1867, and died in Little Rock, Ark., Oct. 5th, 1886.

A. D. JENKINS. Little Rock, Ark.

NORTHWANG—Miss Agnes Northwang was born in Little Rock, Ark. Jan. 10th, 1870, and died in Little Rock, Sept. 16th, 1886.

A. D. JENKINS. Little Rock, Ark.

JOHNSON.—Maudiean Johnson, daughter of James and Carry Nelson, was born August 19th, 1866. She professed faith in Christ in 1884, and was married to Rev. A. Johnson, August 6th, 1885, and died October 5th, at 5 o'clock p. m. 1886.

faithful, thank God, we will meet again, where there is no more sorrow nor parting. Pray for me.

HER HUSBAND. Tyronza, Cross county, Ark.

STONER.—Charlotte Ida Stoner, daughter of James and Charlotte Hunttable, was born in Upper Canada, Feb. 26th, 1856. She moved to Cross county, Ark., about 1870, professed faith in Christ and joined the M. E. Church, South, in 1876, of which she was a consistent member until her death.

W. H. JONES. Tyronza, Cross county, Ark.

STACY.—Sister Marion S. Stacy, the subject of this notice, wife of Rev. Jesse L. Stacy, and daughter of Geo. and Elizabeth Whittingham, was born in North Wales, on the bank of the river Dee. In 1854 she came to the United States, with her parents, when she was a mere child.

JESSE WILLIAMS. Beall, Fulton county, Ark.

McMULLIN—Mrs. McMullin, wife of C. T. McMullin, and daughter of Nathaniel and Jane Smotherman, was born November 13, 1850, in Marshall county, Miss.

Nashville Christian Advocate please copy. J. T. SMOTHERMAN.

WILLIAMS.—Miss Iola Williams, the subject of this notice, was born Oct. 15th, 1870. She died August 31st, 1886. She was the daughter of Judge John H. and Fannie Williams.

hood, and was a special favorite, a girl of strong mind and firm decision of purpose. My pastorate began with this people on the 3d Sunday in Dec. 1885. I met Miss Olie soon after the above date.

JAMES F. JERNIGAN. Marion, Ark.

BRADSHAW.—Willie Patterson Bradshaw, infant son of Thos. and Bradshaw, was born July 15th, 1885, and died Sept. 24th, 1886.

Alexander, Ark.

DR. HUL-CEE'S BOWEL AND LIVER REGULATOR.

Cleanses the stomach, liver, and bowels. Its action is mild, safe and certain, even for a baby. It is the greatest discovery on earth, one dose will make you feel better.

I will deposit in Bank \$1,000 and sign a contract with any one, guaranteeing Dr. Hul-Cee's Bowel and Liver regulator to cure more speedily, safely, and better than any other medicine in the world.

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German Asthma Cure never fails to give permanent relief in the worst cases. It is a safe, reliable, and effective remedy.

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Finest Grade of Bells. Casts for Churches, Schools, and all other purposes.

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SURE AND SAFE REMEDY FOR CHILLS AND FEVER. INVALUABLE IN THE SOUTH.

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Illustrative Sample Free

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HEAL THYSELF! Do not expend hundreds of dollars for advertised patent medicines.

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DR. TOBIN'S GREAT LIVER MEDICINE. Cures Diseases of the Liver in all its Various Forms, such as Dyspepsia, Headache, Neuralgia, Water Brash, Constipation, or Any Irregularity of the Bowels.

This is a combination of saline and vegetable materials, and contains no mercury or any drastic vegetable cathartic, such as mandrake and aloes, and is far superior in its action, as it never debilitates or produces any unpleasant effects.

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PUBLISHERS DEPARTMENT

SATURDAY, NOVEMBER 27, 1886.

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Six Months " " 75

WASHINGTON LETTER.

From our Regular Correspondent.]

The Congressional population of Washington is increasing daily, and up at the capitol there are many indications that the opening of the session is an event in the near future.

It is a wonder that Mr. Randall, with his Appropriation extinguisher watching for somebody trying to reduce the tariff, has not served for a cartoon.

Mr. Randall's Washington residence is on Capitol Hill, only a few squares from the capitol. This he occupies during the sessions of Congress, but when they close he goes with his large family to his country home near Paoli.

The President is in close retirement now. He sees no unimportant callers and is busy at work on his message to Congress.

The ups and downs of life find many illustrations in the Government Department here. In the past few days a grandson of President Tyler entered on duty as a watchman at the Interior Department.

The question of absorbing interest just now to the Republican Senators who are here, is whether Mr. Van Wyck is to be re-elected.

be extremely uncomfortable. Senate is now composed of thirty-seven straight out Republicans, and these two above mentioned Senators, who vote with either party, as it suits them.

A Timely Rescue From a Most Fearful Death.

The Wilmington (Del.) Morning News, of Sept. 8th, 1886, gives the following history of a prominent business man's plucky fight and terrible experience with that much-dreaded and always-to-be-feared disease, Cancer:

Some years ago a barber accidentally cut my lower lip while shaving me. The pain was very slight, and for some time gave me hardly a passing thought.

I continued to take the Swift's Specific medicine regularly for several months, and before I could realize how it came about, I was a new man again. In fact I was cured—never felt better in my life, and from that time up to the present I have never felt the least evidence of a return of my old trouble.

Treatise on Blood and Skin Disease mailed f. ee. The Swift Specific Co., Drawer 3, Atlanta, Ga.

THIEF ARRESTED

By the Protective and Detective Association. The Association was chartered by the State of Texas in 1881. Trade-mark secured "C on left jaw."

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Offer a Fine Stock of Apple, Peach, Pear, Plum, Cherry, Nectarine, Apricot and Mulberry trees, Grape vines, Raspberry and Strawberry plants, Flowering Shrubs and many other articles to make home happy.

DEAD FOR A DUCAT! A CHANCE IN 5000.

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For the balance of this year to all who send us One Dollar for the year of 1887. It will contain

All the proceedings of the legislature. As well as all of the latest—

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FOR THE CURE OF FEVER and AGUE Or CHILLS and FEVER, AND ALL MALARIAL DISEASES.

The proprietor of this celebrated medicine justly claims for it a superiority over all remedies ever offered to the public for the SAFE, CERTAIN, SPEEDY and PERMANENT cure of Ague and Fever, or Chills and Fever, whether of short or long standing.

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