

The Arkansas Methodist.

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

BY BENNETT & THORNBURG.

"Speak thou the things which become sound doctrine."

TERMS IN ADVANCE.
One Year, \$1.50. To Preachers, 75c.

VOL. IX.

LITTLE ROCK, ARKANSAS, WEDNESDAY, OCT. 8, 1890.

NO. 24

ADDRESS OF BISHOP E. R. HENDRIX.

At the Laying of the Corner Stone of Hendrix College.

A Christian College, such as the one whose corner stone we lay this day, is at once a fruit and a factor of the Christian civilization. A civilization that produces no colleges is not Christian. It is doubtless better than barbarism but unless it provides for man's intellectual life it cannot claim to be the product of the system of the great Teacher. And a religion—whatever else it may do for the race that produces no higher institutions of learning—is not the Christian religion. We have learned to look for the school house as the necessary adjunct of the Church, and we are not disappointed. A Church that is not the patron of learning, that does not encourage and urge its members to add to their faith knowledge, is lacking in some of the essential characteristics of the Church of the Lord Jesus Christ.

A safe test of the divinity of any religion is its relation to the human intellect. Does it seek to suppress inquiry? Is it alarmed at the development of the powers of the mind? Does it fear intellectual activity? Then it is lacking in that sublime confidence which only a consciousness of the truth can give. The Christian religion is not properly represented by any Church which would restrain the largest activities of the human mind. Only such as suppress important truth or misstate it, have reason to fear the freest spirit of inquiry. Said Christ, "Every one that is of the truth heareth my voice." The honest seeker after truth will surely hear, at length, that voice which says, "I am the Way, the Truth and the Life." No false system can survive the developed powers of the human mind. The young Samson cannot be bound with withers or cords of a false faith. He has felt the vigor of true intellectual life. The human intellect taught to think by Christianity is sure to throw off paganism and Mohammedanism even though it does not always at once embrace Christianity with her rigid code of morals. The habit of fearless inquiry, the steady search for the truth under whatever conditions, no superstition being capable of repressing the ardor of the search, this is what the Christian religion has done for the human mind. It aspires to know because it is now bidden to eat of the tree of knowledge. The secret of the Lord is with them that fear Him.

The Christian religion produces colleges because it seeks to develop the whole man. Education means not simply acquiring knowledge but the discipline of the intellect, the establishment of the principles and the regulation of the heart. Knowledge may come from simply reading or observation; but one may not be able to use wisely the knowledge thus acquired. It is essential to know how to read and how to observe. It is thus that some can see far more in a landscape or in a statement of facts than others. Already there is a training, a discipline of the mental powers which secures habits of observation, of perception, of memory, of comparison, of reflection. Even the imagination, the creative faculty, may be disciplined to trustworthy work. A disciplined intellect is one of those powers have been trained. It has learned to think because it has learned to observe, to compare, to analyze. Mere reading may make the full man but contact of mind with mind in discourse and argument, is needful to make the ready man; while the pulsing of one's thoughts in writing, to be weighed by others, makes the exact man. The best college furnishes those conditions which start the intellect in its proper course of training. The discipline thus begun develops habits of concentration of thought. If persisted in it makes thinkers. The power of continuous attention is closely allied to genius, it is not genius. The disciplined mind is one which can think systems and not mere fragments of thoughts. It gathers and studies facts until they are grouped into science. It weighs and makes arguments until they are articulate philosophies. Confucianism develops the memory; Christianity develops the mind. Hinduism produces sorbists, Christianity reasoners; Mohammedanism makes fanatics; Christianity makes thinkers.

Because the Christian religion does not fear the truth it fosters the most eager search for it, remembering that truth is always consistent with itself and that no proven truth can ever be found arrayed against the faith once delivered unto the saints. Such freedom of inquiry and such reverent and eager search for the truth has made the brain of the world today a Christian brain. This Chris-

tian religion has enfranchised the human intellect. All the great stimulating thoughts for these centuries have come from the enfranchised mind. So far from dreading any possible want of allegiance, our holy religion looks with joy upon its offerings of these trained minds as Bacon and Locke, or Milton and Shakespeare, or Tennyson and Bryant, or Herschel and Faraday, like the wise men of the East, turn reverently toward His Star and lay their treasures at His feet.

While the Christian religion seeks thus the discipline of the mind she seeks at the same time the establishment of the principles and the cultivation of the heart. She would overcome mental inertia by the profoundest motives taught by moral obligations. She would forbid intellectual indolence and mental self-indulgence by a constraining love that cries, "none of us liveth to himself." It is the rounded man with his affection all alive to "whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report," is whom Christianity points as her legitimate offspring. Such a man with disciplined mind, established principles and cultivated heart is the crowning glory of our holy faith. It is a fruit borne by no other religion in the history of the world. No other faith has given such stimulus and freedom to the human mind, has fearlessly provided such means for its development, or produced such results.

The college which is so notable a fruit of the Christian civilization becomes in turn a factor for the realization of its greatest possibilities. A Christian college is a fortress of the faith. It is an achievement. It is courageous and confident. Sallies are made from behind buttressed walls. Its guns are mounted on rocks that are immovable. The colleges of Christendom have always led in the great aggressive movements of the faith. The reformations have always found their leaders in the colleges. It was Huss of Prague, and Wickliffe of Oxford, who were the morning stars of the Reformation. Wittenberg University made possible such leaders as Luther and Melancthon. Calvin and Beza had the reinforcement which which Geneva could give. It was from the halls of Oxford that the Wesley and Whitefield sallied in championing the great religious movement of the eighteenth century. In all this they but followed in the footsteps of Moses, who was equipped in the most renowned university of his age for that wonderful achievement of which Bunsen said, "History began the night when Moses led Israel out of Egypt."

It is equally true that the arts of our civilization are the applied principles discovered in its physical or chemical laboratories of our colleges. We can mine under the earth because Sir Humphrey Davy put the safety lamp in our hand, and we can talk across the seas because Prof. Morse gave us the telegraph. Mathematics taught us how to tunnel the mountains and to bridge mighty rivers and the arms of seas. The stars in their course now fight for us because we have learned to study them in their movements and clusters, and have been able to scan them with telescope and spectrum. To the trained mind and devout heart, God is again giving the sceptre and bidding them subdue the earth and have dominion over every living thing.

But the College stands no less for conservatism than for progress. It is the weird love of its soundings that can venture into new waters. The College stands for what is historic. What is achieved is worthy of reverence. The new must be studied in the light of the old. Heresies are but half truths at best which find but temporary lodgment in minds familiar with the history of thought. Such minds recall now these half truths were advanced and answered centuries ago. An unfurnished mind is the home of heresy. The college is the fortress which helps to hold the country taken from the enemy. The college fortifies as it advances.

These principles find notable illustrations in our own national history. Within six years from the founding of the Massachusetts Bay Colony a college was projected as fruit of the spirit of religious liberty which the Reformation had kindled. Rev. John Harvard who had crossed the ocean but a year before left in his will, in 1638, the sum of £779 and his library of 300 volumes, to a college that now has a larger endowment and income than either Oxford or Cambridge universities of his native England, and has helped to mold the civilization of a continent.

Eliza Yale, a native, and for ten years a resident of New Haven, afterwards governor of the East India Company, was advised by Cotton Mather to give £500 to a new college just removed in 1717 to his native town. It had been started five years before in Saybrook, where one scholar attended for the first five months until he was joined by seven more. Removed to New Haven and sustained by the enlightened conscience of a Christian colony, Yale college has become a mighty factor in our American civilization. Read the names of the graduates of Harvard and Yale and Columbia and Princeton and William and Mary, which are signed to the Declaration of Independence and appear on the roll of the first American Congress, to see the influence of these Christian colleges in shaping our national destiny.

The location of Hendrix College in Conway was not an accident. It was the just reward of the spirit of enterprise and the appreciation of Christian education by the noble people of this community. They have shown themselves the foremost in this great commonwealth in their estimate of the work of a Christian college. These simple and commanding grounds seem to have waited for just such worthy buildings as are now beginning to crown them. This beautiful site with its group of stately buildings will advertise to every passer on this great thoroughfare what the Methodists of Arkansas are doing for the education of their sons. This college is the fruit of their faith. Only a great Church could give birth to an enterprise so commanding. In turn beginning with the town of Conway, the influence of this college will be felt in all the Mississippi valley. It will beautify your towns and homes; it will fill them with good books and periodicals; it will advance the cause of temperance and morality; it will help to bring more souls to Christ and fit more saints for heaven. Happy the State which has in its bosom a community so public-spirited and so in love with morality and Christian education as the town of Conway; and happy the community which has won the inestimable prize of a Christian college to which is pledged the undivided support of 70,000 Methodists.

Navies ride at anchor in the bosom of a single acre. The vitality of countless forests is there waiting for the favoring condition of growth. So you have made but the beginning in the work of this day and in the gift of \$72,000 to partially equip and endow this college. By the most solemn compact the whole Methodist Church in Arkansas stands pledged to build on this foundation. With all their efforts they can hope to have only one first-class college, to do first-class work. Our Church can never afford to lead her name or put her trade mark upon inferior work, and call it a collegiate education. Dishonesty in educational work is a crime, and when the Church becomes a party to it, it is an unpardonable sin. Let no endorsement be given any institution as a college that is not doing the work of a college. Let no local attachment and no confidence feeling seek to divert from the resources and legitimate patronage of these two Christian colleges for the entire Methodist Church in Arkansas—GALLOWAY COLLEGE that you have so wisely built among the beautiful groves of Searay, and HENDRIX COLLEGE, which with equal wisdom you have located on this elevation in the valley of the Arkansas overlooking the wide-awake city of Conway.

OUR NASHVILLE LETTER.

DEAR METHODIST:—Vanderbilt University opened Sept. 17th with the brightest prospects in its history. The tone of the University is getting better in every respect every year. There is an increase of attendance in all the departments. There is a higher grade of scholarship among those who entered this year than ever before. We have the highest requirements for entrance in the South. Entrance examinations are so rigid, that if a student can pass them he will be sure to pass through the whole course. A large number failed to pass last year and had to go to other institutions. I have not heard how that was this year.

The Medical and Dental departments open to-morrow. The number attending the preliminary lectures is the largest they have ever had. Dentistry will be taught in the new Law and Dental building this year, one of the finest in Nashville.

There is marked improvement in the Theological department. The new students who have come in are mostly college graduates and have come here to complete their educa-

tion. Usually those who come here were the "first honor" men in their home college, so we get the pick of all the country. One ought to come to Wesley Hall a year to learn that he's not the smartest man in the world. It is a wonderful leveler. Since the University opened, one young man who came here as a post-graduate fellow to pursue higher literary studies, has decided to preach and is now a member of our department. We give him a hearty welcome to our "fraternity."

We are all delighted with our new teacher, Dr. A. Coke Smith. He is an able and lovable man. Some one has said that instruction consists of one-fourth information and three-fourths inspiration. Dr. Smith supplements the information of the text book by the inspiration of a well rounded man ballasted with the experiences of an active and thoughtful life. No one is in the chair left vacant by Dr. Hoes. The studies which he taught are distributed among the other professors. Dr. Alexander has charge of my class in Church History, of which I am very glad. He is considered by competent judges the finest expository preacher in our Church, and will get much of Church history from the "sources."

Everybody is sorry to lose Dr. Tigert. He is a remarkably brainy man of almost incredible energy and application. May he be a great blessing to the Church in the pastorate. The studies of his department will be taught by Dr. Coke Smith this year.

Vanderbilt is here to stay. Its roots are reaching deeper every year. Its influence is extending further. Young men from every land seek instruction here. With the great body of students here, thirty of whom are college graduates, and sixty professors of high attainments and, above all, more than twenty young ladies who, though not regular matriculates, are allowed to enter and pursue higher courses of study than they can get in female institutions, we may truly say "the lines have fallen unto us in pleasant places." J. M. HAWLEY.

Vanderbilt University, Sept. 30.

REMINISCENTIAL.

A certain member and his family were slow to attend the ministrations of the word. A hint was given the preacher that if he would send an appointment to preach at the brother's house in his pastoral rounds, it would accommodate an invalid. No pastor could withstand that hint, and in due time he was at the pleasant home to fill an evening appointment. Arriving a few hours before hand, he found the invalid alone. He didn't become embarrassed because his presence occasioned an interruption of the household work, hardly a stitch was lost. The conversation took the bits and deflected any guidance toward religion. A recent trip to the store and some pleasing purchases constituted the topic on one side. Each item of the purchase was discussed with an ever growing interest. I listened with one question, how far was it to that store? Ten miles. They were going down to the store ten miles distant with the wagon. She just jumped in and went with them. She suffered so with the "rally." She couldn't go the tenth part of that distance to preaching, but she could ride in the wagon ten miles and return. No difficulty was in the way of that ride; at least none was mentioned. I drew my own conclusions and kept them.

In contrast with this case was the aged mother of Dr. R. A. Young, who lived near Bro. Parale's, and whose presence almost invariably cheered the preacher and blessed his audience. When there was no other way to go to preaching she rode behind Tackle Jerry Smith with whom she made her home. A week day appointment and an inexperienced preacher made no difference with her. Arkansas holds some precious souls, the mothers, if I mistake not, of Drs. Young and McFerrin.

Some delinquent members must be dealt with. One had moved several miles away. It was not convenient to get his address, but it was convenient to drop his name, and that suited the ideas of certain parties in the Church Conference, whether it was church law or not. It was not thought necessary to investigate those ideas as to the brother's delinquencies. Several thought he had deliberately and repeatedly incurred guilt. They were not slow to express their thoughts in his absence. By all means something had to be done. We could construe the law to suit our ideas and convenience. We did, and the obnoxious name disappeared from the church book. He saw the preacher afterwards, protested against the action of the Church Conference, denied any

guilt sufficient to turn him out of the Church, and rested his membership in that condition so far as that preacher and that year were concerned. Whether he sought a correction of this unjust act at the next preacher's hands, or went to another Church, or dropped out of sight is unknown to the writer; but no more such acts occur in this preacher's administration. Good people have wrong ideas sometimes, and those ideas control inexperience now and then in the ministry. Nathaniel obtained unsought a very high encomium from Christ, yet he came to him at that very time with an unworthy prejudice against Nazareth. Investigate is the word.

A young brother had been reported drunk. When questioned privately as to the truth of the report, he frankly confessed his guilt, but showed his temper and said we could turn him out, if that was what we were after. He manifested complete surprise when told the Church wanted to help him do right, that he ought to repent of his drunkenness, and confess his wrong to God and the Church. The matter was not pushed, and on my large circuit I lost sight of him, and never knew his life afterwards. Another brother was selling intoxicants. I asked him if he knew it was against the rules of the Methodist Church to sell whisky? He answered affirmatively. The Discipline was in his house, he had read it, and understood it to be against the traffic. But he had made up his mind that the Church and her Discipline were wrong, and now he was going out of such a Church. He confidently asserted it was no more harm to sell whisky than pepper or ginger, or any other stimulant. He demanded a church letter on the spot—and went out without it.

J. A. WALDEN.

Boonsboro, Ark.

SAYINGS FROM OUR EXCHANGES.

The great need of missionaries and money to support them is seen in the fact that in China there is one missionary to 733,000 of the population; in Siam, one to 600,000; in Korea, one to 500,000; in India, one to 350,000; in Africa, one to 300,000. Surely the Church has just begun missionary work!—N. O. Advocate.

If the value of Christian work is to be measured by immediate results, some of our mission fields have it. Some presiding elders' Districts in India will this year surpass any in the home church in the number of conversions. And yet some people do not believe in missions!—Pittsburgh Advocate.

The Methodist family is reported, with an aggregate of 54,711 churches, 31,765 ministers and 4,980,240 communicants. It will be observed that the Methodist family is considerably larger in number than the Baptists, having upward of 6,000 more churches and nearly 700,000 more communicants, though the Baptists have the advantage in the number of ministers.—N. Y. Advocate.

The largest salary paid to any Congregational minister is \$16,000 to Dr. W. M. Taylor of New York. Three ministers in Brooklyn have a salary of \$10,000 each—Drs. Storrs, Lyman Abbott and Behrends. Of Boston ministers, Rev. George A. Gordon, of the Old South, has \$8,000, and Dr. Gregg, of Park Street, has \$7,000. The average salary of the Congregational minister is, as far as is reported, \$1,047.—Zion's Herald.

The tables of immigration show a falling off in the English, Welsh, Scandinavian, and German immigrants, and an alarming influx of Italians, Hungarians, and Poles of the lowest kind. They are incapable of appreciating our liberties, and are a sullen menace to our peace. Their effect upon American labor is degrading and deplorable. Despite all adverse sentiment and laws, they come week after week. They are allies of Rome, and by all odds the most dangerous class of our citizens.—Western Advocate.

The liquor dealers of Illinois, who held their annual convention at Joliet on last week, and adopted the customary resolutions in favor of "personal liberty" had evidently a fine sense of the fitness of things, for they visited in a body the penitentiary located in that city—an institution which bears the most intimate relation to their business. Whether they went there in search of light and were benefited by what they saw is not stated. But if there is one place above all others that the liquor men should visit on every possible occasion it is the penitentiary; for no where else can they

learn so well what personal liberty means when carried out to its full sequence.—Central Advocate.

Our brothers in black scorn the idea of electing one of their number Bishop if the chief reason be that the blacks should be represented.—Western Christian Advocate. It is not the "brothers in black" that "scorn the idea of electing one of their number Bishop." A ton of dynamite falling on the dry mushroom, "the Devil's snuff-box," would not smash things to dust like a sooty, sweating and scented Superintendent sitting in a Sanhedrin of starched and snowy saints in New England.—Richmond Advocate.

Generous giving to the Lord's cause does not depend upon one's ability. The poorer Christians often shame the richer. According to Bishop Warren, the members of the Methodist Church in Germany average in their contributions \$4.40 per member annually, while "the largest incomes among them do not exceed \$1.25 per day." This is a most creditable exhibit. How many comparatively wealthy churches are content if their benevolence during the year averages as well? If all Christians gave in proportion to their means as these German Methodists do, there would be no debts crippling the energies of our Boards, but adequate funds for new enterprises.—Presbyterian.

"Ten years ago a noted infidel congratulated agnostics with the prediction that ten years from that time two theatres would be built to one church. The time has expired and here is the Methodist Church alone building churches in the United States at the rate of three a day." The above is copied from a secular paper; and while the contrast is very striking, yet the facts make it more so. The truth is, the Methodists in the United States are building about four churches a day and increasing rapidly, at that. But theaters and infidel club rooms increase with the speed of a snail. Christianity is advancing today as never before in the world's history, Central Methodist.

Four times since 1816 the American Bible Society has made a systematic canvass of the whole country for the distribution of Bibles. One of these occasions was during five years at the time of the war when they distributed 6,834,807. Of these, 400,000 were sent through the lines as a donation to the Confederate soldiers. They are now entering upon another canvass for the purpose of putting into the hands of every child that can read a Bible, with special reference to their use in Sabbath-schools. The last International Sabbath-school Convention, which met in Pittsburgh, reported 8,643,255 children in the Sunday-schools of the United States. Many of these are without Bibles, and the Society proposes to reach as many as possible while their funds hold out.—Herald and Presbyterian.

From a private note from Rev. G. R. Loehr, dated Yokohama, Japan, August 19, we extract the following: "We arrived here safely on the afternoon of the 17th. The voyage was for the most part a smooth, pleasant one. The weather was cool. The officers kind, attentive and able. The passengers were sociable and agreeable; each one endeavored to make it pleasant for the others. Bishop Wilson arrived here Thursday, and leaves to-day for Kobe, by the same steamer which will take us to Japan. He called to see him yesterday, but he had gone out. We have been on the way four weeks. Have traveled about 9,000 miles. One week more and we reach Shanghai. All of us will be very glad to settle down again, and I will be glad to enter again the mission work."—Wesleyan Advocate.

VISIT THE SICK.

And do so, as a Christian duty or rather privilege, in the love of the Master, who has promised to honor us in the presence of his Father and the holy angels. Not a few good people, from thoughtlessness postpone this matter from day to day through all the week, and the consequence is on Sabbath afternoon, the sick room is crowded, by persons who have been too saving of their precious time to deny themselves a little during the week, and all come at once to attend to this neglected duty. Brethren, these things ought not to be. More than once have I heard the weary invalid with a burdened look and heavy sigh, remark as the last of the crowd left the room at dusk, Sunday evening, "I always dread Sunday evening, on account of the crowd, though I get lonesome during the week. If this is one of your failings, try to amend, brother." M. W.

ARKANSAS METHODIST.

WEDNESDAY, OCT. 8, 1890.

SPECIALLY TO OUR PASTORS

Read and Respond Promptly.

We are desiring and expecting all our pastors in Arkansas to secure all the new subscriptions and renewals they can for this paper, before the approaching sessions of our three Conferences in this State. That they may be fully advised who of their members are how getting this paper, and also what subscriptions should be renewed this Fall, we wish to send them at once duplicate lists of our subscribers at all the post-offices, where their members usually get mail matter. We, therefore, urgently request all our pastors who need the duplicate lists to write us immediately on postal card, giving plainly the names of the post-offices at which their members receive this paper, and we will promptly send them the desired lists. Brethren, please attend to this at once, as it is truly and mutually important, that you have the lists early in October, especially on circuits and missions.

RECOLLECTIONS OF MY ITINERANT LIFE

NO. 15.

Robert C. Atchley, at this date, was a young man going to school at P. and I believe boarding, at least part of the time at my house. I had an office and quite a choice library, and this young Timothy had both head and heart to turn that now comparatively meagre opportunity to good account; doubt if any theologian, from the halls of our great V. ever came with readier mind and more resolute purpose to the work of the ministry than this dear young brother; he was my ideal of a young man and minister, his study and reading he has utilized thoroughly, knows how to make a skeleton, clothe it and animate it, gives his hearers food for mind and soul; he has made one of our safest, strongest and most efficient preachers. Sorry to sigh so early on the superannate list. The good Lord heal that throat, and give those good lungs fair play to bless the world with lots more solid gospel preaching.

Under date of May 4, 1860, my journal says: "In company with Bro. Atchley attended Quarterly meeting at Double Springs, on the Princeton circuit, Sam'l. Morris, P. E. The people were more than pleased with Bro. A., a young preacher of great promise."

Bro. K. the P. C. must need be absent, and at his request I take his place for a few weeks. Saturday, May 9, I am at White Springs. What a congregation that was, and what behavior we did have! The congregation was first class, all the Church out, sat up close, filled the amen corners, said amen too, and often. No wonder my journal says, "never had more liberty in preaching, melting time."

"24th. Heard Bro Atchley at Princeton. Pure religion and undefiled. Noble young man and full of promise to the Church."

On my way to Pine Bluff to assist Bro. Morris in a meeting there June 15th, I am at White Sulphur Springs; mine host Maj. P. I found to be one of the old settlers; knew my father intimately, and like old uncle Ben. Clardy of Hot Springs county would charge me nothing, because I was a son of old Charley Caldwell.

Troublesome times at P. B.; found two strong parties in the Church there, sad state of feeling existing, occasioned by one Rev. Jesse W. A Sunday-school supper was given in the court house. I learned that it was in competition to the regular Sunday-school of the pastoral charge. Bro. M. was called on to address the audience. His first remark was, "I feel that I am in the wrong box," to which I gave a hearty amen. "The meeting continued several days, but with quite unsatisfactory results." I remember one of the "old stand" Methodists at P. B. at that time—David Mills. He was a man of most excellent spirit, firmness itself for the faith once delivered to the saints, and not shaky in the least in point of fidelity to his Church and pastor. His mantle rests I believe upon his surviving sons.—Called to see uncle Isaac Holmes this morning, faithful old soldier, armor on, he is fighting the good fight of faith; he sees the triumph from afar, by faith he brings it near. Never truer friend to the Church and preachers than Isaac Holmes.

July 21-22. Quarterly meeting at P. Bro. Morris' sermon on "Who then can be saved?" was too plain and searching for some; the P. C. I learned did not like it. The gospel is a two-edged sword; it cuts coming and going, when wielded by an honest hand. This preaching to please men, catering to the vitiated tastes and whims of a so-called refined and fashionable public is high treason against God and souls. Let the man of God be gentle, courteous, but when probing or pruning is necessary, do it with all authority, and be sure that it is done in the spirit of Christ. I do feel for some

young preachers I wot of, just at this point.

26th. Off for a Quarterly meeting at Moro on the Hampton circuit. Nathan Proctor an exhorter, is in his prime, and goes with me. Late in the evening of the 27th, we reach Maj. Dickerson's. My journal says, "The whole family turned out and gave us the heartiest welcome." The P. C. was sick, the P. E. left Monday morning, so with Bro. P. we were hitched in for regular work, and we did work, and the Lord of hosts worked with us; good results. Bro. Proctor did good services.

Aug. 15th. "At Camden, to join Bro. Winfield in a tour of two or three appointments in his District. Didn't like the signs of the times at C. It was prayer-meeting, and though the membership was 110 scarcely a dozen souls were present. I thought Bro. Winfield's sermon at Ten Springs, from the text, "One thing I have desired of the Lord, that will I seek after," would have been the very thing for the Church at C. to have heard, learned and inwardly digested." I love a prayer-meeting going religion.

27th. "Porter's camp-ground, only twenty-one preachers present. Bro. Hunter leads off with "What shall I render unto the Lord for all his benefits toward me?" J. M. B. I thought was not so happy in the selection of a subject for that vast crowd of precious souls Sabbath at 11—Baptism—but he never succeeded better with his subject than he did that day. Bro. Winfield, Sunday night "Not by might, nor by power, but by my Spirit, saith the Lord," drove the nail in a sure place. The work fairly began and it proved a time of great power. Ah me how the mourners' bench of that camp-meeting does contrast with some I see now-a-days! I shall never forget one special case there—Miss Fannie Oliver; for hours she was in the most intense agony, down in the depths of her soul she felt the exceeding sinfulness of sin, and begged for pardon. Bro. H. kneeling at her side said: "Fanny, ask God to forgive you now." It was a word spoken in due season, repeating the word now, she believed and readily found pardon, and a happier soul, a brighter conversion I never saw. God bless, you Fannie, though now in a different communion; hold on to the religion you got at Porter's camp-ground. Once a year I gravitate toward my first circuit to attend camp-meeting at Sardinia camp-ground, near Louisburg. Young Wm. Smith of Tulip goes with me this time.

J. E. CALDWELL.

NOT RIGHT.

In a Methodist paper we read the following editorial reference:

"We received, recently, a postal card from one whom we have loved since he was a child, and for whom our love was greatly intensified when we met him as a young preacher, just starting out into his chosen profession."

"But this postal surprised us greatly; and but for the fact that we recognized the hand writing, we should have set it down as a forgery. That a young man, hardly through the primer of theology, and with a limited experience, by reason of his youth, though possessed of a fair education, should write such a card, is, to us, beyond comprehension."

"Here is the card: 'Please discontinue my paper. I wish that you would get converted, and then seek and obtain sanctification. Saved and sanctified.'"

"There it is! Fanaticism could hardly go beyond this, even were the locks snowy white, and the form infirm by reason of age and disease. For decrepit fanaticism, we have nothing but sympathy; for young or middle-aged fanaticism, a mixture of pity and contempt."

A note like that to an editor of one of our Methodist papers ought never to have been written. Neither wisdom, nor zeal, nor perfect love, could dictate, nor even sanction, such an utterance. It is just such ill-advised attempts to pass judgment on the personal experiences of aged professors of religion that hedge up our way, hinder our work, and create needless prejudices.

We insist upon it, such letter writing as this is no part of perfect love. We insist that perfect love, if it has any sanctified common sense at all, has no disposition to write such a letter. Ordering a Church paper stopped, with such a caustic personality upon the editor's religious experience, can by no possibility do any good to him, to the writer, to anybody concerned, to the cause of holiness, but may do incalculable harm.

We have for a long time looked carefully over the successive issues of this paper whose editor is so attacked. A great deal has been published in it, *pro* and *con*, by different writers, on the subject of perfect love, of entire sanctification, of the "second blessing." We do not feel called upon, here and now, to say anything about the merits of this controversy, about the various explanations that have been advanced, about the different modes of treating the subject, about the editorial utterances while the

polemics were in progress; but we do feel like Saint Paul, who rejoiced that any way Christ was preached; we do feel rejoiced that Christ was, whether in a contentious or a Christ-like spirit, by some of these writers, set before the readers of that paper as an uttermost Savior.

Observe! We do not write this editorial with any reference to the parties concerned; for we have not mentioned either the name of the paper, or of the editor, or of the writer of the note. We have a cordial dislike to mere personalities. We are simply presenting a principle by which those who profess love should treat those who they think are not in the experience. Age is surely entitled to some respect. Long experience, wide observation, and close study, are not to be despised. Even if the religious experience of such a person is not exactly what we think it ought to be, yet we must be exceedingly careful how we pass judgment upon him and upon his experience, even if all the facts in the case are clearly and fully before us. Even if we feel pretty well assured that a person is not sanctified wholly, we are not therefore warranted in denying him any religious standing whatever. And, even if we are well persuaded that a person is neither converted nor entirely sanctified, we need not convince him that we are neither gentlemanly nor charitable.

We hope, if these lines should come under the eye of the writer of the note to this editor, that he will not allow himself to become offended at what we have here uttered. We hope he will accept this editorial, not as a criticism upon himself, but as a pointing out of a way intended, perhaps, to promote holiness, that is much more likely to hinder it. If he is indeed "saved and sanctified," he will so read this editorial. We have heard of so many indiscretions such as these, that we feel that it is "meet, right, and our bounden duty," to protest against them.—Christian Standard.

[Note.—The above refers to the Central Methodist, and is a very mild, gentle criticism of a species of fanaticism calculated to injure, rather than help, the cause of holiness. Men who make high professions ought not to be less discreet, gentle, and brotherly than those of less religious pretensions. We are a firm believer in the Bible doctrine of sanctification, but do not believe it either adds a man's brain, or destroys his judgment.—Editor.]—Central Methodist.

KEY'S ENGLISH.

A Year in English: A Grammar for Preparatory Classes. By W. H. Key, Professor of English and Modern Languages in Hendrix College. This is the modest title of a very meritorious text book on our mother tongue. Of course the literary aristocrats of the older States will shake their heads and doubt that any good book can be written in such an intellectual Nazareth as Arkansas. And even though they might be forced to concede to Arkansas the honor of producing a book, they would ring the chestnut bells on a man who would have the audacity to put forth an English Grammar so late as the midsommer of '89. But we are proud to know that an Arkansas professor (I wish I could say a native Arkansian) has written an English text book that experience, the true test of all school books, has pronounced a success.

The author possesses the requisites of a successful bookmaker. He loves his subject. Though personally I am an entire stranger to Mr. Key, and have never heard a description of his person and habits; yet a perusal of this work convinces me that he has a burning love for the English tongue. Again, he has read deeply of his subject; he filled himself so full of English that, to use a hygienic term, he became thoroughly saturated with it. It was, therefore a pleasure to him to write about it. But these two essentials, though absolutely necessary to the production of any valuable book, do not insure that it will meet the wants of the class room. One of the finest philologists of America wrote a book for beginners in Greek; but it was a failure, because he had never taught beginners in Greek and did not know what was suitable for them. His "primer" failed because it was the result of theory and not of experience.

Not so with Mr. Key. If I did not know from the title page, what chair he occupies in Hendrix College, a glance or two at the contents of his book would show me that he is the Professor of English. He understands from experience the needs of the class of pupils for whom he has written and has met these wants in a most admirable manner. The arrangement is clear, concise and effective. He has economized space and time, and in so doing has conferred a favor upon teacher and pupil. His book deserves a wider circulation; it ought to be in every free school, high school and academy in Arkansas. It would not hurt some of the "one-horse" colleges to have a dose of it. Let it spread beyond the boundaries of our grand State, cross the Mississippi, and in-

vade the classrooms of venerable seats of academic instruction until the boys and girls of the Boston Latin School acquire their knowledge of our mother tongue by getting the Arkansas Key to the English language. What more? GRANTVILLE GOODLOE, Stuttgart Training School.

FIELD NOTES.

HUNTSVILLE C'T.—We have had four gracious revivals on Huntsville circuit, at Huntsville, McCannel's Chapel, Presley's Chapel, and Pleasant Hill; results, 45 conversions and 40 accessions to our Church. One more meeting to hold yet. Collections so far good. We are hoping and praying for still greater results on Huntsville circuit before starting to Conference. Pray for us. Success to THE METHODIST. Z. W. LINDSEY, Huntsville, Sept. 30.

ARCHER MISS.—I commenced a protracted meeting at Wesleyan Chapel Sept. 18. Owing to inclement weather, sickness and death in the neighborhood and high water, we had but few out to church until the Thursday following. From then until we closed (the 22nd) we had a glorious time. There were 7 conversions and 9 accessions to the Church. Saturday and Sunday we really had a feast of fat things. Shouts and praises were heard in the camps of Israel. To test the genuineness of the revival I took a collection, which resulted in raising \$18.05 in cash and subscription. All glory to God.

It was \$18.55 that Bro. Harlan raised at our Quarterly meeting instead of \$10.55, a mistake of \$8.00. Please correct. JOHN H. SMITH, Dennard, Sept. 27.

ON TROUGH C'T.—As my health had improved, Bro. Hill prevailed on me to fill this charge, but on account of overflow I could not reach the work till April, when I found it in bad condition. I began my revival meetings on the 4th Sunday in July at Aydelott's Chapel, and continued ten days; 27 conversions and 14 accessions to the Church. Next at White Hall and worked there ten days, with 37 conversions, 15 accessions, more to follow, and several backsliders reclaimed. At McDaniel for 10 days but the rain day and night and chills hindered very much; 12 conversions and 7 accessions. Bros. Brady and Smotherland did good work. Bro. Brady has held a meeting near White Hall, with 18 to 20 conversions and 15 accessions, most of them to Aydelott Chapel. In all 107 professed faith in Christ and 57 joined our Church, with more to follow. All the glory to God. J. J. ALEXANDER, Barron Fork, Sept. 30.

CRYSTAL SPRINGS C'T.—I have just closed my protracted meeting at Friendship Church. The entire Church was revived, and I never saw people work as earnestly for the salvation of souls, as these did. And the results were 25 conversions and 21 accessions to the Church; nineteen of those who professed faith in Christ were Sunday-school students. Who can say anything against Sunday-schools? Most all of these young converts are working in the Church. I hope that some of these young men and women will be constrained by the Spirit of the Lord to go in the fields of labor, and "spend and be spent" for the Master. I think this circuit is on an upward movement. Our L. P. did some good earnest preaching for us during the meeting. Number of conversions to date, 63; accessions to the Church, 51; infants baptized, 11. Our assessment for Foreign missions paid in full, and I have in subscriptions enough to cover the other claims, and hope to be able to collect it. All the praise to God.

J. A. HENDERSON, P. C., Crystal Springs, Sept. 22.

LONO C'T.—Just closed my protracted meetings. First held at Donaldson, Bro. McMiller and W. B. Fisher were with me one day; had one convert, one added to the Church; second held at Lieu Fran, 7 converts, one added. Bro. J. A. Trickey was with me 3 days and did excellent preaching; fourth at Sandy Springs, Bro. J. J. Colson came in Monday and did faithful preaching—15 converts, 15 added; fifth at Ebenezer, 16 converts, 15 added; Bro. J. J. Colson assisted me in the close of this meeting; sixth at Mt. Zion, 9 converts, 9 additions, Bro. G. W. Matthews preached 8 times and baptized for me; seventh, at Clear Creek, 12 converts, 8 additions, Bro. J. W. Keith preached the closing sermon and baptized 7, he also baptized at Ebenezer; eighth at Lono, our 4th. Quarterly Conf., was held in our new church. Bro. Moore, our P. E. preached with power and will be remembered by the people here, 5 converts, 7 additions. Bro. G. W. Matthews came down from Malvern and preached an able sermon on Baptism, and baptized 5 by affusion. Glad to say out of about 30 that were baptized only 4 were put under the water. We give God the praise for reviving his work. J. W. VANTREASE, (Continued on third page.)

Quarterly Meetings.

DARDANELLE DIST.—G. W. Boyls, P. E. Fourth round, Russellville, Sept. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

ARKADELPHIA DIST. Fourth round. J. R. Moore, P. E.—Okolona, at Davidson's Camp-ground, Aug. 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310,

ARKANSAS METHODIST

WEDNESDAY, OCT. 8, 1890

TO STRENGTHEN THE WEAK AND DEBILITATED.



DR. DRONGOOLE'S ENGLISH FEMALE BITTERS

A POWERFUL TONIC & SURE CURE FOR ALL FEMALE WEAKNESSES & IRRREGULARITY. FOR SALE BY ALL DRUGGISTS. FAMILY MEDICAL ADVISER. HALLS ON APPLICATION. DR. DRONGOOLE, LOUISVILLE, KY.

NOTICE

To the Subscribers to Hendrix College. Dear Brethren—Those of you who can pay your subscription to Hendrix College now, are very earnestly requested to do so. Money is urgently needed. The citizens of Conway are paying their subscriptions to the College faster than they fall due. They have completed Tabor Hall and two dormitories with eight rooms each; and they are now at work on the main building which is to cost \$30,000. But we need other money, for additional buildings, for heating purposes, for apparatus, books, fencing grounds, and various improvements.

Let no one suppose that even with Conway's liberal subscription we have a surplus of money. We have made only a fair beginning in the great work which the College is to do for our Methodism in the State. Every dollar of our subscriptions and more too will be needed for the thorough equipment of the College.

Brethren, please send on the amount of your subscriptions at once. Send to me in bank drafts or P. O. money orders at Morrilton, Ark.

Yours very truly,

V. V. HARLAN.

Morrilton, Ark., Sept. 22.

"STRICTLY BUSINESS."

Many of our friends can easily and frequently render this paper kind and helpful service in a way some may not think of. When they are dealing with or writing to firms having their advertisements in this paper, if they will mention the fact of seeing the ad's in this paper and their appreciation of the patronage thus given, it will be of decided advantage to our advertising business. Our Methodist merchants and retail buyers can make THE ARKANSAS METHODIST more popular with the best advertisers, by occasional kind words in our behalf.

ONLY ONE MORE WEEK.

Before and during our late General Conference we received (under a special offer, at 50 cts.) many new subscriptions, which will expire Oct. 14, just one week from this date. We would be very glad to have all who became subscribers under that offer to continue taking this paper. If it is not convenient for them to renew before Oct. 14, we will continue sending them the paper—provided they notify us of once of their desire and purpose to renew later through their pastors or otherwise. They may have any advantages of any other renewing subscribers. But if we do not hear from them by or before Oct. 14, their names will be dropped from our list. We hope all of them will renew and thus get the proceedings of the Annual Conference usually published in this paper and other matter of special interest to appear later.

THE PERSEUS ATLAS.

Many of our readers will be glad to secure the Enlarged and Improved Perseus Atlas, on the terms we offer it to new and renewing subscribers—for only 50 cts. in addition to the price of this paper, making \$2 for the paper one year and the Perseus Atlas delivered by mail. To any who are not new or renewing subscribers, we will send the Atlas by mail for \$1.00, the Publisher's price. We prefer that orders for the Atlas and this paper (new or renewing) should come through our pastors. See your pastor early and give him \$2 to pay for this paper one year and to secure the Atlas by mail.

Plantation Chill Cure (regular and tasteless) is the only remedy prescribed by physicians. For sale by Wholesale Druggists, C. J. Lincoln Co., Little Rock; O. N. Hart Drug Co., J. H. Seull & Bro., Pine Bluff; John Schach, Ft. Smith; Van Vleet & Co., sole proprietors.

BARGAINS IN ORGANS!

We have one Parlor and two Chapel Organs for sale at low prices to cash. A short time ago we sold a Methodist preacher a Parlor Organ at \$20 less than the manufacturers asked him for the same organ. The organs we have are paid for in advertising. Write for particulars.

IN YOUR BACK ACHE.

Or you are all worn out, really good for nothing, it is because you lack BROWN'S IRON TONIC. It will cure you, cleanse your liver, and give you a good appetite.

GOING HOME.

To Mrs. Maggie E. Reynolds on the death of her mother:

Under the sod they've laid her away,
Never more on this earth to roam;
For her pure spirit has winged its way
To its bright eternal home.
Nighly summons had o'er her head
With joys and sorrows passed,
And when the summons came for her
She said, "My Mother has called at last
Grieve not for me, beloved ones,
For I am going home;
I've placed my faith in a Savior's love,
And I go, thank God, alone.
Pre children dear and grandchildren too,
My death shall bring with it with grief,
But in the depth of their woe
I'd have them in their hopes on Him
On whom the orphan and widow depend,
And let him bring them peace and comfort
Send.

Although these on earth are dear to me,
O'er there is on the other shore,
Who awaits my coming with open arms,
And I'm going to him for ever more.
Yes, my children dear, I'm going home,
Your father awaits me there
And happy I am, for in that bright world
There will be no parting or care."

MARIA REYNOLDS.

The duty of giving the gospel to the whole world during this generation or this very decade presses upon the attention of the Christian world. Seldom has there been a time of wider and profounder peace in the history of the world. Arbitration is the method of nations. War is becoming too terrible a thing to engage in. Christian nations are taking the commanding positions of the world. There are few nooks where Christian missionaries may not safely go today. It is a time of peace and opportunity and prosperity. We are waking up to the necessity of doing the work promptly. There seems to be prevalent the purpose to make this last ten years of the century a memorable decade in the work of God's kingdom.—Herald and Presbyter.

Peculiar

Peculiar in combination, proportion, and preparation of ingredients, Hood's Sarsaparilla possesses the creative value of the best known remedies of the vegetable kingdom. Peculiar in its strength and economy, Hood's Sarsaparilla is the only medicine of which can truly be said, "One Hundred Does One Dollar." Peculiar in its medicinal merits, Hood's Sarsaparilla accomplishes cures hitherto unknown, and has been the means of winning for Sarsaparilla itself the title of "The greatest blood purifier ever discovered." Peculiar in its "good name at home"—there is more of Hood's Sarsaparilla sold in Lowell than of all other blood purifiers. Peculiar in its phenomenal record of cures abroad.

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100 Doses One Dollar

FIELD NOTES.

(Continued from second page.)

WARM SPRINGS, C.T.—I began my third protracted meeting Aug. 3, and continued it for several days. God blessed us abundantly. There were many sinners converted of sin, and several conversions, all of the "sky-blue" kind; four conversions to the Church, and more to follow. Bro. Masters of the M. E. Church came over, and preached twice for us to the satisfaction of all, and helped us some in the altar service also. We had the influence of the election to contend with, which was very exciting in this part of the country, and on the wind-up an animal show. But after all much good was done. Some of the brethren say they were blessed beyond their expectation.

We went from there to Coldwater and labored hard for four days and nights without any apparent result. We were just on the eve of closing the meeting when the fire broke out; so we continued for several days longer. We had seven conversions, and many old Christians "strangely warmed" by the love of God. Several backsliders reclaimed. This was a grand success over the power of Satan. The whole community was stirred up; I never was so impressed with the power of God to save souls. One old gray-headed man was converted. We had but few workers in the Church to help us, and no ministerial help except Bro. Donie, a local preacher, who had just gone to the Baptist Church. He preached four times for us, which we all greatly appreciated. God bless the consecrated men and women who helped us so much in these meetings. God bless you and THE METHODIST. Your brother in Christ,

R. H. GRISSETT.

WARM SPRINGS, Sept. 25.

BATESVILLE, STA.—We have had two revivals and need another. Bro. Inge of Mississippi was with us in both and did such preaching as one whose fortunate hearts but once in a life time; various estimates as to the number of conversions, from 75 up to 150; some 50 odd accessions to the Methodist Church. Much of the good results, however, are due to our pastor, Bro. S. C. Stone. Bro. Stone came among us under very unfavorable circumstances, many of us wanting Bro. J.

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INVALUABLE FOR ALL PAINS AND INFLAMMATIONS.

Sore Throat, Diphtheria.

Sores, Sprains, Bruises.

Catarrh.

Rheumatism, Neuralgia.

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PILES OINTMENT.

Its remarkable specific action upon the affected parts gives it supreme control over Piles, however severe. Also for Burns, Scalds, Eruptions, Salt Rheum, etc. Testimonials from all classes prove its efficacy. Price 50c. Sold by all Druggists or sent by mail on receipt of price. Put up only by POND'S EXTRACT CO., 76 E. 4th St., N. Y.

C. Brown to be sent back, not knowing of the learning and preaching ability of Bro. Stone, who, taking a firm stand, has done us faithful service, both in the pulpit and out, and our Church spiritually is in a better condition than for years. The young people are at work as never before; Christian Endeavor, Service of Song, and the Juvenile Missionary workers all doing good work in their respective departments. Well, Conference is soon to be held and to keep up our rousing outcries, our faithful pastor to be removed to another field, and the good work so well begun to be left off unfinished. We have just heard that Marianna, from some cause, has declined to entertain our next Annual Conference; if that be true, we would be delighted for the Conference to be sent to Batesville. As this is my first to THE METHODIST I will quit for fear this will find the waste-basket. I remain yours in Christ, A. W. P. Batesville, Sept. 29.

HARRISBURG, C.T.—We are through with our protracted meetings. The Lord has graciously blessed us at every appointment. We can sing 'glory and praise to Jesus give, for his redeeming grace.' At Cherry Valley the devil has had his day we hope. The revival reached all classes. I don't think that I ever saw people more generally interested in a meeting. A leading physician said to me, "I have ridden about 20 miles this evening visiting the sick in order to get back to church." Come they would through rain and mud, day and night. One brother, a very prominent farmer and a man noted for his stability, explained when converted, "I am forty-three years old and I never felt this way before in my life." It is accessions with more to follow are the visible results of this meeting. All the good done is visible only to Him who knoweth all things. Let Jeremiah sing "Salvation's rolling on." His many friends in Cherry Valley, would be glad to see him and tell him what the Lord has done for them. If it will just quit raining for awhile, I expect to be able to point out to the brethren as we pass through Cherry Valley on our way to Conference the steeple of a Methodist church. We now look forward to the coming of our beloved P. E. M. M. Smith to hold our fourth Q. C. Yours in Christ, J. L. MATYARD.

What a Well Known Doctor Says About It.

Dr. J. S. Pemberton, of Atlanta, Ga., says: "I suffered for sixteen years with rheumatism, often being confined to bed for six months. I used all the remedies known to the medical profession and consulted the most eminent physicians, obtaining only temporary relief. I then used Hunsant's Rheumatic Cure and in 24 hours I was the happiest man in the world, being free from pain. Two bottles effected a complete cure after every thing else had failed. It is a God-send to suffering humanity. For sale by druggists at \$1 per bottle. Hunsant's Medicine Co., Atlanta, Ga., manufacturers. See 'adv.' Oct. 8-1m.

FARM HANDS.

The Little Rock and Memphis Railroad are now prepared to furnish farm hands and cotton pickers on short notice. These hands come from Georgia, North and South Carolina. The farmers deposit Railroad fare, we get the hands single or in families, and deliver them under contract. For further information, call on or address,

H. W. MORRISON,

Gen'l. Pass. Ag't.

Little Rock, Ark.

R. A. WILLIAMS,
Southeastern Pass. Ag't.
Atlanta, Ga. Sept. 24-1.



Eagle Cotton Gins.

THOMAS W. BAIRD

Manufacturers' General Agent for the State of Arkansas.

HEADQUARTERS FOR

Ames Engines and Boilers.

Eagle Cotton Gins with Eagle Feeders

and Condensers.

Rollins Clutch Pulley and Melchior Gin-Saw

Cleaner, Liddell's Boss and Other Leading Cotton Presses.

Brennan Saw Mills. Genuine Bradford Corn Mills.

Jones Scales. Dederick Hay Presses. Kelley Duplex

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Ohlen Saws, Log Wagons, Saws Hammered and Gummed, Gins Repaired.

Over 1,000 Eagle Gins are in Use in Arkansas. Some Have Been

Used 43 Years And Are Good Yet.

EVERYTHING FIRST-CLASS.

If long experience, large trade, good machinery, reliable agents and low prices count for anything, I can offer some advantages in my line. Correspondence solicited. Large stock on hand in two warehouses.

LITTLE ROCK, ARKANSAS

Established 1865.

C. O. KIMBALL

MANUFACTURER AND DEALER IN

Harness and Saddles.

In the coming season I am offering unequalled bargains in Buggy and Wagon Harness, Ladies' and Men's Saddles, etc.

No. 0 sin. bug. harness, breast C	\$ 6.50
1 in. trace, 2 1/2 in. saddle	
No. 00 sin. bug. harness, hames	9.50
1 1/2 in. trace, 3 in. saddle	
No. 00 sin. bug. harness, hames	10.25
1 1/2 in. trace, 3 1/2 in. saddle	
No. 25 sin. bug. harness, hames	12.50
1 1/2 in. trace, 3 1/2 in. saddle	
Double bridle, bar, from \$15.00 to \$25.00	
Wagon harness, from \$18.00 to \$20.00	
Ladies' saddles, from \$7.50 to \$9.00	
Men's saddles, from \$8.50 to \$10.00	

Chairs, Blind Bridles, Collars, Whips, etc.

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THE MASONIC TROWEL

Is a paper devoted

exclusively to

MASONRY.

It is the official organ of the

Grand Lodge of Arkansas.

Only One Dollar a year.

Sample copies free.

GEO. THORNBURGH

Editor.

LITTLE ROCK, ARKANSAS.

A twelve-year-old boy in Chicago

robbed another boy of five cents, and was sent to the work house for his crime. He will come out of the workhouse a thoroughly educated criminal, while the man who sold him the beer will continue to pose as a respectable citizen. This is not justice. Constitution. No. It is horrible injustice; but what is to be done about it? If we stop the beer-seller we invade personal rights and 'personal liberty.' How a great civilization can endure the iniquity and injustice of the liquor business is amazing. How an age as material as ours can endure the financial drain this business makes is also amazing. We will wake up after awhile.—Wesleyan Advocate.

Why pay 75 cts. or \$1 when you can buy Plantation Chill Cure (regular and tasteless) for 50 cts., which is guaranteed to cure you. For sale by Wholesale Druggists, C. J. Lincoln Co., Little Rock, G. N. Hart Drug Co., J. H. Seull & Bro., Pine Bluff, John Schach, Ft. Smith, Van Vleet & Co., sole proprietors, Memphis, Tenn. 11.

Don't be rude to your inferiors in social position.

All are entitled to the best that their money will buy, so every family should have, at once, a bottle of the best family remedy, Syrup of figs, to cleanse the system when constive or bilious. For sale in 50c and \$1.00 bottles by all leading druggists. Sept. 10-1m.

BOATLE

With 1000

RIFLES \$2.00

PISTOLS 75c

ALL kinds of cheap guns

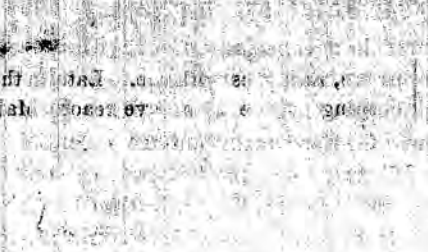
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120 N. 3rd St.,

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C. O. KIMBALL

ARKANSAS METHODIST.

WEDNESDAY, OCT. 8, 1890.

Official Organ of the Three Conferences of the M. E. Church, South, in Arkansas.

All traveling preachers of the M. E. Church, South, are invited and authorized to act as Agents for the ARKANSAS METHODIST, to solicit, collect and receipt for subscriptions to the paper.

Rev. E. T. BENNETT, Editor.

Brother Pastor, it is not yet too late for you to make for yourself in 1890 a praise-worthy record in behalf of this paper.

Our Church does not realize so large income from any other investment as from the money spent in the support of her denominational literature. And what is paid for such literature would seldom be given to the Church for any purpose. Brother, consider carefully these two sentences, and then draw the legitimate inference as to pastoral duty and possibility along the line of circulating our religious literature—including this paper, of course.

The Baptists of our country are to be congratulated upon the munificent bequests of Mr. John D. Rockefeller, who has recently added one million dollars to his former gift for the construction, equipment and endowment of a great Baptist university in Chicago. The cause of Christian education never had more friends, and never has the consecration of wealth of a nation been more cheerfully and liberally used to advance a cause so vital to the perpetuity of our government and the happiness of its citizens.

It is impossible for all good and even learned Methodists to agree fully about holiness, which they must believe essential to salvation; but it is possible for all to follow Wesley's advice in his Plain Account of Christian Perfection: "Beware of schism, of making a rent in the Church of Christ. That inward disunion, the members ceasing to have reciprocal love one for another, is the very root of all contention and every outward separation. Beware of everything touching thereto. Beware of a dividing spirit. Shun whatever has the least aspect that way."

The Methodists and their friends in every charge in Mississippi will be called upon next Sunday for donations for the endowment of Millsaps College. May the contributions be so numerous and liberal as to make that day memorable in the history of Christian education in our sister State. The ears of Southern Methodism are eager to hear the tidings of her unprecedented liberality and glorious achievement, and to catch with joy renewed inspiration in the cause so dear to the hearts of our best and greatest men.

We rise above any selfish motive in the sincere wish, that this paper was read by all the members of our Church in Arkansas. We think it would in some measure be instructive and helpful to them in their Christian life, besides impressing them from time to time with the wonderful possibilities of well directed effort and systematic beneficence in promoting the interests of our Church. Among other things it would tell them kindly and earnestly, that one of the chief needs of our beloved Methodism is a forward movement in ministerial support, coupled with the imperative requirement of our Church for pastors free from secular entanglement and wholly devoted to the Christian ministry. Brother Pastor, you can greatly help this paper in its mission.

Since the consolidation of the Southwestern Methodist with the St. Louis Advocate, giving the latter a larger constituency than for eight years, the Texas Advocate "assumes, that it is not the desire of the new publishers" "to invade the territory of other Advocates." "to pursue a policy without any foundation in fairness." In the territory contiguous to each of our church papers, there are some (possibly many) persons, who for reasons known to themselves desire other Methodist papers; but in our opinion their Conference organ and then the Nashville Advocate, the general organ of our Church, should have the precedence with all thoughtful and loyal Methodists. The policy of one paper invading the territory of another, with propositions not made to all subscribers or agents in its own territory, is "without any

foundation in fairness." Further, we think the laymen generally and preachers especially of our Church are becoming more awake to the importance of liberally sustaining their own Conference organs, as essential and valuable institutions of our Church; hence, they will regard with disfavor any policy of invasion, without regard to its seeming fairness or unfairness.

HENDRIX COLLEGE.
GREAT DAY FOR CHRISTIAN EDUCATION.

Wednesday, Oct. 1, 1890, became an epochal date in the history of Hendrix College. It was a joyous day to the Faculty and students of that institution, and a happy event to the enterprising and enthusiastic citizens of Conway. Auspicious weather contributed to the pleasures of the notable occasion, which was enjoyed with unusual delight by numerous visitors, clerical and lay, from different parts of the State.

According to previous announcement the corner-stone of the main building of Hendrix College was laid at 2 o'clock p. m. with appropriate exercises conducted in impressive manner by Bishop E. K. Hendrix of Kansas City, in the presence of a large concourse of citizens and visitors. After the Ritual ceremony including prayer, and depositing the box containing a Bible, Discipline and Hymn Book of the M. E. Church, South, catalogues of the College, Minutes of our three Annual Conferences for 1889, various newspapers and articles from several with a list of the donors for the present buildings, the corner-stone was adjusted and cemented, the final invocation was solemnly pronounced and many glad voices joined in singing, "All hail the power of Jesus, name!" Then led by two Cornet Bands in a short march to Tabor Hall, an audience of probably 400 heard with rapt attention and manifest pleasure the addresses of the day.

President Millar introduced Conway's popular pastor, Rev. E. A. Tabor, who in behalf of the citizens and friends of that town extended a hearty and grateful welcome to all present, with sincere assurance to all the people of Arkansas, that those he represented most earnestly desired to do all in their power for the uplifting of humanity by means of Christian education, and confidently made fraternal appeal for the helpful co-operation and necessary patronage by our Church throughout the entire State. Hon. A. S. McKennon, President of the Board of Trustees, was introduced to the audience, in whose behalf he made an appropriate response to the address of welcome—saying Conway people had by their generous and munificent subscription to Hendrix College given evidence of their love of God and their fellow-men, and that our Church in Arkansas will show proper appreciation of such commendable devotion by sending their sons there to be educated.

Bishop Hendrix was then introduced by President Millar, and for thirty minutes gave his hearers a feast of reason, with apt illustrations and forcible application. At our request he kindly wrote out his address, which we have the pleasure of giving our readers on the first page of this issue. Following Bishop Hendrix, Prof. J. H. Shinn, recently elected Sup't of Public Instruction, read and entertaining address on the relation of Public Schools and Christian Colleges. By the courtesy of the Arkansas Gazette we have the privilege and pleasure of transferring from its columns the ready-set matter of Prof. Shinn's address to our paper, 8th page. The speaking closed with a short, impromptu and impressive speech by Rev. Dr. W. H. Potter, one of the Missionary Secretaries of our Church. He congratulated the people of Arkansas and the students of Hendrix College upon the widespread revival of Christian education in its higher aspects, thus affording worthy young men the opportunity of qualifying themselves for the highest positions in the Church and State. His tender allusion to the enforced loss at this point by reason of the war, touched a responsive chord in many hearts. President Millar made brief remarks in behalf of the noble young men under his care, feeling that he could safely pledge them to meet the high expectation of the Church and State, after which the benediction was pronounced and the audience dispersed.

Our readers were recently given a description of the beautiful two-story

building, Tabor Hall, and the two new dormitories, each built of brick and finished in excellent style, the three costing over \$10,000. The main building will be 124 feet in front, 97 feet deep, with three stories and basement, and a tower 100 feet high. The basement will contain the gymnasium and laboratory; the first story, two offices, four lecture rooms, and the preparatory department; the second story, five lecture rooms and the library and reading room; and the third story, two lecture rooms, two society halls, a Y. M. C. A. room and chapel. The chapel is 40x60 feet, and is so connected with the Y. M. C. A. room, that both may be thrown together, making an auditorium 84 feet long. The Y. M. C. A. room is also connected with the society halls, so that the hall can be thrown into one large hall 116 feet long—to be used by the Societies and Association for social gatherings. The foundation of the building is to be stone and that part above ground to be of the splendid Cabin Creek stone, range work and pitch faced. The body of the building will be made of brick, faced with pressed brick, the roof of slate, the floor deadened, and the entire building as nearly fire-proof as possible—the whole costing between \$26,000 and \$30,000. The college, Tabor Hall, the dormitories, the President's house and other buildings to be erected in the campus of twenty-five acres will present an imposing appearance viewed from the rail-road or western part of the town.

That the work will be well done, that Conway citizens will do what they have promised, that Hendrix College will be liberally patronized (having now about 80 boarders), that its Faculty will render service fully equal to that in many older schools of high grade, and that our Church will in the years to come be greatly blessed by this Christian college—we fully and gladly believe. In conclusion we append two resolutions adopted by the Board of Trustees:

Resolved, 1st. That the Board of Trustees are highly gratified at the faithful work of the Building Committee, and that we commend them for their promptness, efficiency, thoroughness, and their manifest love of the cause with which we are charged; and we hereby express the belief that the work done has been of a character to command the respect of our constituents.

2nd. That the Board of Trustees urgently call upon all subscribers to pay up their subscriptions to Hendrix College. The money is greatly needed to carry out the broad and wise plans of the Board. Every dollar is being wisely used.

A. S. MCKENNON, PRES.

P. D. ENGLISH, SEC'Y.

MISSIONARY.

Rev. Dr. W. H. Potter of Georgia, recently elected one of the Missionary Secretaries of our Church, attended both of the Missionary mass meetings of the Morrilton Dist. At Conway on Wednesday last we had the pleasure of hearing him preach an eminently practical and truly edifying sermon—really the kind to "make his hearers glad they had given and sorry they had not given more" to send the Gospel of Christ to the lost, whom he described and the duty of going after them, in words of clearness, power and pathos which will be long remembered.

Our Board of Missions made appropriations for the outfit and support of sixteen new missionaries in foreign field, and also agreed to send out nine more, provided the salaries and outfit can be secured outside of the assessments made upon the Church. Of the sixteen new missionaries five have already been sent to China and two to Japan. By appointment of the Board Rev. C. B. McFarland has gone at his own expense to our Mission in Brazil. Unlike him others who are ready to go, can not pay their own expenses, which it is now believed will be met by voluntary subscriptions above the regular assessments. At several recent sessions of Annual Conferences liberal collections were raised for this purpose.

Dr. Potter thinks it will not be long before many Christians of ample means will each support a missionary in the foreign field; that there are 10,000 men in our Church fully able to do so, and that many of these will each assume the support of a missionary, when they have been clearly shown the duty to "Go, or Send," with the possibilities of Christian evangelization in heathen lands at the present time. He thinks, also, that many pastoral charges will ere long assume the entire support

of a missionary in the foreign field as they now do for their pastors at home. These beliefs he expressed with the hopefulness of inspiring prophecy nearly akin to certain promise. Who can now indicate the scope and magnitude of missionary effort by the year 1900?

At Conway our people promised \$250 and at Morrilton \$375 above their assessments towards the support of Rev. C. B. Mosely, already in Japan, and before this reaches all our readers, the entire support of a foreign missionary, outside of regular assessments, will probably be assumed by the Morrilton District. We congratulate its efficient P. E., Rev. V. V. Harlan, in setting the key-note for a forward movement in the cause of foreign missions. May his zeal and success provoke others to increased liberality in sending the glad tidings of salvation to earth's remotest bounds.

THE THEATRE.

We have very seldom read anything in the "amusement" department of daily papers; but after our attention was specially called to it, we read the Arkansas Gazette's report of the "show" at the Capital Theatre in this city last Wednesday night. Speaking of the disgraceful scene, the attraction being a company of female minstrels, the Gazette said: "The performance—and it does not deserve to be called such—was a disgrace to the profession. It was vile. And the audience, which was small shouldered the responsibility of manifesting their utter disgust by resorting to almost riotous proceedings. The members of the company twelve in number, ten of whom were, unfortunately, women, represented the dregs of the lowest variety performers, and for obscenity nothing has ever been witnessed on the Capital boards. * * * The audience was not, however, disposed to allow such a character to claim this as his home, and the speaker was granted time between yells to announce that: "D—your souls, we have your money, and you can go to h—." With this the curtain was rung down, after one of the most ridiculous spectacles Little Rock theatre-goers have ever witnessed."

We understand the theatrical season has but recently opened, yet the Gazette said: "This is the second show this season that has incurred the displeasure of local theatre-goers on account of vulgarity." How often in former seasons the local theatre-goers may have been displeased and how soon they may be again, for the same reason and at the same place, we do not know; nor do we know how numerous the local theatre-goers are, or how few of them are members of any one or more of the Protestant Churches of this city. While we learn the Capital Theatre is the amusement headquarters of this city for the respectable theatre-goers of fashionable society, we learn, also, that its patrons have been displeased twice this season by the vulgarity heard and seen. Last Wednesday night the "attraction" was a company of twelve minstrels, ten females, representing the dregs of the lowest variety performers, vile, obscene and profane—verily, a "disgusting spectacle" for ladies or gentlemen of respectability and refinement, even professing strict morality, without any pretension to personal piety!

With the Christian Enquirer we think the theatre is now and always has been as bad as the morals of any community would allow it to be. It plays to the lower elements and along the lower lines of social life, and ministers to the most perverted phases of humanity. And that it is now and ever has been an agent of demoralization and corruption, we fully believe. But that our readers may have the opinions of others, worthy of considerate regard, we give the following from the Christian Enquirer already quoted:

"Some time ago the Brooklyn Times wrote to several prominent clergymen and asked them to give their opinion of the theatre. The replies were singular and significant. Cardinal Gibbons of the Romish Church, was constrained to admit his fear that 'the great majority of theatrical productions are highly pernicious and even demoralizing.' Bishop Foster, of the Methodist Church, was convinced that 'every true Christian will find that he or she obtains spiritual comfort and strength by abstaining from all such doubtful forms of so-called amusements.' Dr. Armitage wrote guardedly and thought the whole question of theatre-going must be thrown back upon the individual conscience. Dr. Theodore L. Cuyler, however, comes out in a ringing letter in denunciation of the theatre. His long experience, his wide obser-

vation, his sound judgment and pure heart give great weight to his words. He says the 'pictorial representations, some of them so disgustingly indecent' that 'the law should suppress them, are haunted on walls and in store windows with in full view of our church doors,' and asks with great force: 'What must be the character of performers and performances when their pictures are so shameless?' The danger that the appetite for theatricals will become an absorbing passion, that young men who attend will be led to drink, that vice will be promoted wherever a theatre is opened, are all points well made by the venerable clergyman, who winds up a stirring and effective letter by saying:

"We do not affirm that every popular play is immoral, or that every theatre-goer is on the scent for sensual excitements; but the stage is to be estimated as a totality and the whole trend of the average American stage is hostile to heart purity. The exceptions do not alter the rule. Nor have honest attempts to bring the stage up to a high standard of moral purity been successful. The experiment once made in Boston of so managing a theatre as to exclude every indecency from the stage ended in pecuniary failure. The stage must be taken as it is. It is an institution for which the Christians become morally responsible if he patronizes it, as much as if he were to patronize a public library or a public drinking saloon. As an institution it unsexes women by parading her in man's attire. Too often it exposes her in such scantiness of any attire at all that if you saw your own sister in such a plight you would turn away your eyes in horror. Will you, then, pay your money to have somebody else's sisters and daughters violate womanly delicacy for your entertainment? If the Christian becomes a patron of the theatre, he goes into moral partnership with the theatre. He cannot evade before God his accountability for the theatre if he habitually supports it."

LATEST FROM GALLOWAY.

Number of boarders, 112; total enrollment, 235; number of music pupils, 120; pupils in elocution, 31; pupils in art, 17.

Mrs. Summers of the New England Conservatory of Music, who comes to us with the very best endorsement from the Director of the Conservatory, has been added to the Faculty and will enter upon her duties at once.

New students come each week. I am providing for fifteen additional girls for the boarding department. All who wish to enter Galloway this session would do well to apply at once. Arrangements can be made in Searcy to board all who wish to come after the College is full.

The health of the young ladies is good, the teachers are proving themselves faithful and competent, and we look for a year of great prosperity. The two Literary Societies are doing well. Sunday a Missionary Society and a Young Ladies Christian Association were organized, each with a large membership.

It is gratifying to know that the Church in all parts of the State is taking such deep interest in Galloway. SIDNEY H. BABCOCK, President.

This is, indeed, very gratifying news. For the beginning of the second year Galloway College is surpassing the expectations of even its most sanguine friends. While not a few thought the college building was too large, and many feared it would not be filled for years, President Babcock already feels the need of more room, and soon there will be urgent demand for enlargement of that extensive and magnificent building. Send on the girls; they will be provided for, and our Methodism will be honored in the unprecedented success of this grand enterprise, for the education of Arkansas girls under Christian auspices.

When some of our preachers fail to raise their assessments for the various collections ordered by the Conference, it may be, they will then wish they had done more to circulate their Conference organ in their charges. Church members, who are patrons and readers of church papers, contribute more generally and liberally to all church enterprises than those members, who do not know the progress and possibilities of the Church, nor intelligently understand its claims upon them. The Conference paper is, beyond question, a valuable and constant helper of every pastor, who insures its general circulation in his charge. It is not yet too late for many of our pastors in Arkansas to do their members and this paper kind and helpful service by introducing it into many homes it has never visited. In this work there is mutuality of interest, the pastor, members and paper all being benefited.

On the woman question in the M. E. Church, we think Zion's Herald (Boston) says correctly: "With very few exceptions, the Methods

press looks with favor upon the admission of women to the General Conference. In the West, Middle States and the South, the subject is being earnestly agitated in the Church, with a trend very strongly in favor of making the women eligible." But we candidly fear, that their admission coupled with other innovations almost sure to follow, will be early and sadly regretted by even the more conservative of those now favoring it. To our mind the last two issues of the N. Y. Advocate show very clearly, that the present movement will not end with the simple admission of women to the General Conference; but will seek to secure their ordination in the ministry, to place them in any offices in the Church, and finally to use the Church for the promotion of female suffrage. In our opinion the M. E. Church must suffer from the movement mentioned, whether the proposition to admit the women to the General Conference is adopted or defeated; for in either case disaffection and possibly disruption may follow.

CURRENT NEWS AND NOTES.

The weather still continues very unfavorable for the cotton crop, and on that account farmers and all others directly depending on them are rather gloomy over the outlook. The reports of damage from the frequent rains are various, and hence not all correct, but they are nevertheless quite discouraging. The flattering prospects in August have vanished, yet the yield may be better and larger than the present estimates. Again we are reminded of the uncertain reward of all human labor and enterprises for worldly gain. Still the Christian's duty is clear—"Trust in the Lord and do good," and the annexed promise will be verified.

During the past week there were not many notable casualties—fewer great fires and destructive railroad wrecks than for several weeks previous.

In this State five Congressmen are to be elected Nov. 4, but the chief interest is manifested in the first and second districts. In the first Judge W. H. Cate and in the second Hon. C. R. Breckinridge are the Democratic standard bearers, and they are opposed by the Union-Labor nominees Hon. L. P. Featherstone and Rev. Isom P. Langley, who have each been endorsed by the Republican convention of his district. Senators J. K. Jones and J. H. Berry, also Hon. Roger Q. Mills of Texas, are making speeches in behalf of Messrs. Cate and Breckinridge, and ex-Gov. Powell Clayton will make a number of speeches for Mr. Langley.

The Mississippi Constitutional Convention is still in session, but at the present it is rather difficult to state from the press reports just what changes have been made in the organic law of our sister State. Later we may see a concise abstract of the changes made.

In this connection we mention the resignation of Rev. J. H. Gambrel, as Sec'y of the Mississippi Prohibition Ex. Committee. In a special letter to Rev. Dr. W. C. Black: "I resign all official connection with the prohibition movement mainly for three reasons: (1.) To enter the pastorate. (2.) Home considerations suggest the wisdom of it. (3.) A knowledge of the situation convinces me that the prohibition cause must be adjusted and projected on practical political lines to finally succeed. The saloon is the most powerful political factor in this State, and must be grappled with as such." But in the same letter he said, "Ten years since every county in the State had saloons; now forty [out of seventy-five] have none." This indicates very successful grappling with the most powerful political factor.

The stringency of the money market has relaxed, money is offered at fair rates, trade has increased considerably; and but for the slowness in moving the cotton crop there would be much greater activity in commercial circles. The general manager of the Alabama Alliance-Exchange announces, that he has made arrangements to advance to the farmers of Alabama \$35 per bale on 500,000 bales of cotton, which must be consigned direct to the Liverpool market, in lots of 100 to 1,000 bales.

Congress adjourned at 6 p. m. Oct. 1, having been in session 241 days, and having made appropriations to the amount of \$462,939,956. In the House and the Senate there were 17,000 bills introduced, more than ever before in the first session of any Congress.

Our Brother in Red says: Agent Bennett in his recent report sent to the Department of the Interior reports the Indian population of the Indian Territory at 65,000, divided as follows: Cherokees, 25,000; Creeks, 15,000; Seminoles, 2,600; Choctaws, 13,000; Chickasaws, 6,400. There are about 144,500 non-citizens.

ARKANSAS METHODIST.

WEDNESDAY, OCT. 8, 1890

PERSONALS.

Rev. Dr. J. E. Godbey, late editor of the Southwestern Methodist, was appointed P. E. of the Kansas City District.

Rev. J. A. Sage, P. C. of Mt. Pleasant C't, gave us a cheerful call Friday morning, returning from a pleasant visit to relatives in North Miss.

Hon. T. B. Gibbons of McCall's Bluff, gave us a pleasant visit last Saturday, and informed us he is selling out to remove to California. "Arkansas" will thus lose one of her best citizens.

Our highly esteemed brother Hon. J. T. Henderson of Jackson Co., gave us a cheerful and helpful visit last Saturday, and made good report of Auvergne station and its pastor, Rev. A. M. R. Branson.

Bishop Key captured the Southwest Missouri Conference. He demonstrated the presence and power of the Holy Ghost in his heart and life. He goes from Clinton to his home in Texas, at Waco.—St. Louis Advocate.

Rev. B. F. Scott, of Saline Co., gave us a pleasant visit Thursday. He has been teaching recently and now expects to re-enter the itinerant ministry at the next session of the L. E. Conference.

As they returned from the cornerstone laying for the main building of Hendrix College, Rev. J. H. Riggins, Rev. J. E. Carr and Dr. J. W. Brown honored our office with their presence, and at our home we had the pleasure of a short visit from Rev. J. R. Moore.

Of the Arkansas preachers now in the Southwest Mo. Conference, we see Rev. J. M. Clark as again P. E. of the Booneville District, Rev. J. S. Hunter, P. E. of the Clinton District, Rev. J. F. Pike, P. C. of Everett C't, and Rev. Frank Moore, P. C. of Montserrat C't.

Tuesday morning Rev. H. H. Watson gave us a happy and hopeful report concerning his brother, Rev. E. N. Watson, who in the opinion of his physician must have rest and quiet and possibly a course of baths at Hot Springs. Let fervent prayers be made for his early and complete recovery.

Rev. T. J. Reynolds was transferred from the Arkansas Conference and appointed P. C. of Neosho station, one of the important charges of the Southwest Mo. Conference, which thus gains another one of our best preachers. We trust Bro. Reynolds may be pleased with and very successful in his new field of labor.

We regret to learn that Rev. Dr. W. C. McCoy's continued ill health has led him to resign the editorship of the Arkansas Advocate. He has been one of our best editors—clear, earnest and safe in his utterances upon all current questions of great interest. Rev. Dr. J. M. Mason, already well and favorably known to the readers of the Advocate, has been elected to succeed Dr. McCoy.

Last Saturday Bishop E. R. Hendrix, accompanied by Rev. Dr. Chapman, honored our office with a cheerful visit. Sunday morning we had the pleasure of hearing him preach a learned and edifying sermon in Winfield Memorial Church, after which he raised a subscription of \$28 to aid that charge in paying the debt on its building. At night he preached in our our First Church, and we learn he had a very large congregation, from which a moderate collection was raised for the relief of Winfield Memorial.

Bishop J. S. Key transferred Rev. Dr. G. C. Rankin from the Holston to the Southwest Mo. Conference—the former losing and the latter gaining one of the ablest preachers of our Church. Dr. Rankin was stationed at Centenary Church, Kansas City. Of him the Holston Methodist says: "We publish the farewell card of Dr. G. C. Rankin with much regret. He has been a joy to the Holston Conference with her best gifts, and he has in turn reflected honor on the Conference that delighted to set him up in her high places."

It is announced that Rev. J. R. Culpepper of Georgia will be here next Sunday to assist in the protracted meeting at our First Church. We trust his preaching here may be blessed to the awakening and salvation of hundreds. At Fort Smith one year ago he was instrumental in leading many to Christ. The Holston Methodist of Oct. 1 says: "Over one hundred persons joined the M. E. Church, South, in Cleveland, Tenn., last Sunday morning. These persons were converts who came into our Church from the great revival conducted by Rev. J. R. Culpepper. He is an evangelist of only a little less note than Sam Jones."

Writing of the Louisville Conference, Rev. Dr. Rivers says in the Central Methodist: Dr. Hoss, modest, cultured, wise, and true, fully represents our great Connectional organ. In the editorial chair or in the pulpit, he is at home and makes all bright around him.

Dr. Tigert gave us his farewell sermon. It was a noble Gospel sermon, and was delivered with the vehemence of Peter and the holy faith of the great Apostle to the Gentiles. It moved the Conference greatly, and all joined in the beautiful song: "God be with you till we meet again." He is transferred to Kansas City. May the Lord bless him in his old and loved employ of the pastorate.

Give your pastor \$2 to pay for this paper one year and the Peerless Atlas.

I HAVE SOLD DR. BELL'S NERVE FOR several years, and for Pits, Epilepsy, Nervous Weakness, and a Nerve Tonic. I cheerfully recommend it. The medicine has given the very best satisfaction. Theo. H. Wurm, Eleventh and Salisbury sts., and 1928 E. Grand ave., St. Louis. For sale by druggists, and by Bell Medicine Co., 218 N. Eighth st., St. Louis.

SPECIAL AND SUNDY

In a private note Rev. J. S. Clower P. C. of the Quitman C't, reports having received 72 members.

Kind reader, see your pastor soon and give him the money to renew your subscription for this paper. It will help us besides make you feel better.

A preacher sent us a large remittance from a delinquent subscriber, who was greatly revived and "leveled up." Yes, Brother, that was a "good sign."

We request all our pastors to report briefly the results of their protracted meetings not already reported in this paper. We have had no report of many very successful meetings.

Is the subscription date correct printed next to your name on the top margin of this paper? If not correct, why not? This our Business Manager wants to know, and without delay.

Does your paid-up subscription expire Oct. 14? If so, please renew before that date, or write us to continue your paper till you can renew through your pastor. Don't forget this.

In a business letter from President Geo. C. Jones of Arkadelphia Methodist College, we learn the new building will be occupied about Oct. 15, with new furniture and apparatus, and every thing in the best style.

Brother Pastor, we are very desirous to send you without delay duplicate lists of our subscribers at the post-offices, where your members get their paper. Will you please send us at once the names of such post-offices?

In a business letter Rev. W. A. Freeman, P. C. of Okolona C't, says: "I baptized twenty children in two days. Does that look like infant baptism was dying out?" The reports at our approaching Conferences will show a large number of infant baptisms for the present year.

We declined a number of urgent invitations to visit and preach for other charges on the third Sunday in Sept. and the first in Oct. because of our engagement and special desire to attend the Salem and Sardis camp-meetings. We here express our sincere regret in missing the pleasure of attending either meeting, because of the violent cold taken the last week in August, and from which we have been unwell much of the time since.

FREE SCHOLARSHIPS.

A scholarship at Hendrix College, Free to each Presiding Elder's District. At the recent meeting of the Trustees an arrangement was made by which a worthy young man from each P. E.'s District in Arkansas may be admitted to Hendrix College without payment of tuition. The conditions are as follows:

1. The applicant must be one who is not already in Hendrix College.
2. He must be worthy but unable to enter college without this aid.
3. He must be prepared to enter the Sub-Freshman class or a higher class; that is, he must have finished the Third Arithmetic, U. S. History, one year in Latin, elementary Grammar, Geography, Reading, &c., and must be ready to begin the Complete Algebra, Caesar, and Higher English Grammar.
4. The appointment is to be made in each District by the Presiding Elder and two other persons selected by him.
5. Appointments may be made at any time during the present scholastic year, but are good only for the remainder of this year, which ends June 17, 1891.

These scholarships, of course, are not good for board, but for tuition only. Board and other expenses need not exceed \$10 a month; hence a young man receiving a scholarship can go the rest of the year, if he has \$90 or \$100. This is a fine opportunity for worthy, needy young men; and all who can comply with the conditions should apply at once to their Presiding Elders. Appointees must bring certificates of appointment from P. E.'s. For further information address

PRESIDENT A. C. MILLAR, Conway, Ark.

ARKANSAS WON THE HONORS.

On Monday of last week at the Inter-State Fair in Memphis, in the award of cattle premiums Arkansas received the honors through Hon. J. T. Henderson, proprietor of the Oak Lawn Herd, Auvergne, Jackson county. In looking over the long lists of awards for the best Jersey cattle we see he received every premium but one and several certificates besides. This fact we publish with pardonable pride, and we hope our enterprising brother may make another grand sweep of the shekels and the honors at both St. Louis and Dallas, showing truly that Arkansas has come to the front in blooded cattle as well as in other things indicative of enterprise and prosperity.

A CHRISTIAN GENTLEMAN.

Several months ago we aimed to send "statements" of subscription accounts to all subscribers then owing us for more than one year. Some of our patrons replied in unpleasant temper, while many others expressed regret that they could not pay what they owed till this Fall. We have just received the following letter from a brother, who may be entered as a true Christian gentleman:

"Bros. Bennett & Thornburgh:—I received a statement of my account on subscription with you some time ago. Have tried to get the whole amount, but have failed to raise it all. I enclose five dollars, the best I can do now. I will pay in full this Fall, and renew my subscription. I am very thankful that you have been so kind as to wait as long as you have. Hope you will continue to send me your paper. I will pay some time, if it is few and far between."

REV. S. C. MADDOX.

By some unaccountable oversight I failed to state the time of the death of our Brother Stewart C. Maddox. Bro. Tucker was incorrect in his note about Bro. M.'s death, and I deem it important to give it correctly; therefore, I write this note. His death occurred Sept. 10, 1890. In the obituary of Ann Elizabeth Maddox her maiden name is stated to be "Scott." It should be Wilson.

J. S. CLOWER.

That tired feeling so often heard of, is entirely overcome by Hood's Sarsaparilla, which gives mental and bodily strength.

Among the many institutions of learning of the State, there is none more noted for its elevating and refining influence than that of the Little Rock Commercial college. This college is doing a noble work for the young men and women of the State. It offers to them a complete business education at a cheaper rate than any other college of equal grade. In fact its rates are so low that it puts a moral obligation upon every young person to fit themselves for the sharp competition which they will be compelled to meet in after life. The "slightful servant" was condemned for hiding his talent. Here is a glorious opportunity to improve a talent and the question is can you afford to let this excellent opportunity to escape you unimproved.

Many a father is paying a clerk from seventy-five to one hundred dollars a month to keep his books for him, when one half that sum spent on his son or daughter, for a few months, in giving them a business education would enable them to do the same work that the employed book-keeper is doing and at the same time give them a money-making profession. No man is too poor to educate his children and no man can claim that his life's work is done until he has educated them.

MARRIED.

Married at the residence of the bride's brother, Mr. Burton Mainard in Little Rock, Mr. E. A. Kinkaid and Mrs. Jennie Duvall.—Rev. W. A. Steel of Asbury Church officiating.

Oct. 1, 1890 at the residence of the bride's uncle Judge Neal of Independence Co., Ark., by Rev. Thos. A. Craig, Rev. A. H. Woodard of Cross Co., Ark., to Mrs. Sarah E. McFarlen.



IF YOUR HOUSE

has the appearance of tumbling, you at once take steps to brace it up and mend the broken timbers and rebuild it so that it shall not be a complete wreck, but be tenable and safe to dwell in. Your body, blood and liver are much more valuable than your house. If it is in a weak condition your back aches or you feel sickly and uncomfortable, use Ramon's Tonic Liver Regulator.

It is a perfect remedy for all disorders of the Liver. Sample dose free at any store. For sale by druggists and dealers or by BROWN MFG. CO., Greenville, Tenn.

New Illustrated History Books.

U. S. Curious Facts in United States History. By Malcom Townsend. 12mo. Cloth. \$1.50 net; paper, 75 cents net. Five hundred closely printed pages and accessibly model index and appendices by an invaluable bibliography. "As a volume to be kept on the desk for quick reference, U. S. is admirably adapted, and the business man, editor, politician, citizen, student, will find it a most useful compendium."—N. B. Tribune.

"It should be in every private, public and school library in the country."—American Bookstore.

Great Cities of the World. Edited by Elbridge B. Brooks. Large quarto, cloth, full gilt extra, elegantly bound, \$1.50; cheaper edition, \$1.00. Fully illustrated. The origin, growth, peculiar characteristics and interesting features of every city of over 200,000 inhabitants on the globe, in a bright, present time, are here given in a crisp, story style of narrative, the romantic and picturesque have not been excluded, and find a place with the historic and statistical, and the book is one which will prove a value and an interest in every home.

Our Early Presidents. Their Wives and Children. From Washington to Jackson. By Mrs. Charles Taylor Upton. With 150 portraits, pictures and autograph letters. Quarto, cloth, \$4.00.

The only work of the kind in which any attempt has been made to trace the history of the descendants of the American Presidents or to give any picture of the inside life in the White House. The six Presidents in the present volume are known as the "his two Presidents," and were there concerned in the early making of the Republic; the book therefore covers most exciting and interesting period of our existence as a nation. It also forms into a great museum of historical portraits and nearly every instance may have been reproduced direct from the family albums and miniatures.

New England, as Made. By Francis A. Humphrey. Fully illustrated. 4to. Boards, \$1.25.

A child's history of New England up to the beginning of the Revolution, by one of the best of our story-tellers. Children who read this graphic story of the forefathers will have some lively pictures of those early homes, the privations and heroisms, and quaint customs of the times.

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MACHINERY & MILL SUPPLIES.

Engines, Boilers, Gins, Cotton Presses, Saw Mills, Corn Mills, Belting, Shafting, Pulleys, Guilett's Magnolia Gins, Elliot Douglas Gins, Ruder—Horse Power, Steam Power and Self-packing Cotton Presses, Bradford Corn Mills. Write us for Circulars and Prices.

Wareroom and Office, Markham St., Foot of Perry and Sherman.

LITTLE ROCK, ARK.

WARNING ORDER.

H. P. EDMONSON, In Justice Court of T. J. W. Wilson Justice of the Peace, Big Rock M. P. Venable, 1st. Plaintiff, vs. The defendant, M. P. Venable is warned to appear in this court within thirty days, and make answer to the complaint of the plaintiff, H. P. Edmonson. October 1st, 1890. T. W. Wilson, J. P.

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ARKANSAS METHODIST

WEDNESDAY, OCT. 8, 1890.

CHRISTIAN LIFE.

FORGETTING THE THINGS BEHIND.

There is a grace in forgetting as well as in remembering; there is a genius in knowing what to discard as well as what to keep; and both these are the invariable possessions of a successful and efficient life. No man of conscience can forget his sins; no man of judgment can forget his mistakes; but he does not carry them with him. What he does carry is the experience which has come to him through them—the strength, the wisdom, the grace of character, which have been developed by what they have brought or what they have taken away.

A man's real life is always before him; the past is always valuable for what he can learn from it. The days fade from all distinct recollection, because these artificial divisions of time are of no consequence except as character has grown or degenerated in them. A man's greatest achievement, once accomplished, begins immediately to recede, and becomes less and less in his eyes. No really great man has ever reposed on anything which he has done; there has always been the consciousness that he was greater than any expression he had given of himself, and that the real satisfaction and joy of his life lay, not in the work, but in the doing of it. One task succeeds another, one experience follows another, in endless succession; a man's work is never finally done, because his life is always expanding, and the time will never come when the law of progression will cease to operate. There can be no heaven which is not a heaven of development. It is a great waste of strength to make one's faults and blunders and sins, impediments in the onward march. There is no virtue in continually bemoaning the misdoings of the past. Real repentance is not lamentation, but girding up the loins for the work of expiation. Let the dead old year bury its dead; leave behind the depressing memories of failure and defeat, while you carry their lessons in your heart. Your real life is not behind but before you; it is the new year, and not the old, which is your opportunity. —Lyman Abbott.

START WELL.

Much depends upon a cheerful start for the day. The man who leaves his home with a scowl on his brow and a snap at his children, and a stern speech to his wife instead of a smile, is not likely to be pleasant company for anybody during the day; he will probably come home with the temper of a porcupine. Wise plans should be laid for every day, so that it be not an idle saunter, or an aimless bustling to and fro. Yet to make good speed on the right track we must not start overloaded; not too many things to be undertaken, lest they prove hasty botch-work. The journey is not made in a cushioned car, but on foot, and the most gallant lead is vexatious, worrying care. One step at a time is all that the most busy Christian can take, and steady walking ought not to be a healthy body or soul. It is the overstrained rush, whether in business or study, that breaks people down; especially the insane greed for wealth or the mad ambition, goading brain and nerves to a fury. The shattered nerves and sudden deaths in all our good business centers tell a sad story. A good rule is to take short views. Sufficient to the day is the toil thereof; no man is strong enough to bear to-day's load with the morrow piled on top of it. The only long look far ahead that you and I should take, should be the look towards the judgment-seat, and the offered crown at the end of the race. That is the way to get a taste of heaven in advance. —Rev. T. L. Cuyler.

SEVEN WAYS OF GIVING.

1. The careless way: To give something to every cause that is presented, without inquiring into its merits.
2. The impulsive giving: To give from impulse—as much and as often as love and pity and sensibility prompt.
3. The lazy way: To make a special offer to earn money for benevolent objects by fairs, festivals, etc.
4. The self-denying way: To save

the cost of luxuries and apply them to purposes of religion and charity. This may lead to asceticism and self-complacency.

5. The systematic way: To lay aside as an offering to God, a definite portion of our gains—one-tenth, one-fifth, one-third, or one-half. This is adapted to all, whether poor or rich, and gifts would be largely increased if it were generally practiced.

6. The equal way: To give to God and the needy just as much as we spend on ourselves, balancing our personal expenditures by our gifts.

7. The heroic way: To limit our own expenditures to a certain sum, and giving away all the rest of our income. This was John Wesley's way.—Dr. Pierson, in Homiletic Review.

FOR HEADACHE.

Use Horsford's Acid Phosphate.
Dr. I. E. SANFORD, Sheffield, Mass., says: "Most excellent in derangements of the nervous system, such as headache and sleeplessness."

OUR YOUNG FOLKS

DO YOUR BEST.

"When I was a little boy," said a gentleman one day to a friend with whom he was talking, "I paid a visit to my grandfather. He was an aged man, and wore a black velvet cap, and knee breeches with large silver buckles at the knees. When I went to say good-bye to him, he took me between his knees, kissed me kindly, and then laying his hand on my head he said: 'My dear boy, I have only one thing to say to you; will you try to remember it?' I looked him in the face, and said: 'I will, grandpa.' 'Well,' said he, 'it is this: Whatever you have to do, always do the best you can.' This was my grandfather's legacy to me. It was worth more than thousands of gold and silver. I never forget his words, and have always tried to act upon them."—Selected.

CONVERSATION.

Benjamin Franklin, in his Autobiography, lays down a canon of good breeding in conversation which is worth keeping in mind. He says that he formed the habit of expressing himself "in terms of modest diffidence," never using the words "certainly, undoubtedly, or any others that give an air of positiveness to an opinion," on subjects that may possibly be disputed; saying, rather: "It appears to me," or, "I should think it so," or, "If I am not mistaken." This habit he said, was of great advantage to him in persuading people to adopt his views, and also helped him to gather much valuable knowledge which otherwise would have been withheld; for, as a rule, people do not care to impart information to one who is firmly entrenched in his own opinions. Young people are very apt to have a positive, dogmatic way of expressing themselves, and should be trained to a moderate as well as graceful use of language. The use of slang has a tendency toward error, which Franklin tried to avoid.—Selected.

CROMWELL'S MOTHER.

Little of Cromwell's father is known; much of the mother is learned through the son. She is described as "a woman with the glorious faculty of self-help; ready for the demands of fortune in its extreme adverse time; of spirit and energy equal to her mildness and patience, and unchangingly simple in her tastes."

Left a widow with a number of small children dependent upon her, she carried on her husband's business successfully, educating her children, and exercising over them a discipline which judiciously combined restraint and liberty. From his mother the Lord Protector inherited the patience, candor and simplicity which so conspicuously distinguished him. From her teaching he acquired the courage, persistency, and decision which triumphed on the fields of Naseby and Dunbar, and gained him supremacy in every contest. Cromwell was proud to install his mother—the widow of the Huntingdon brewer—in Whitehall, the home of the English kings. But amid her magnificent surroundings she retained her natural simplicity, rejecting all personal pomp, and imploring a quiet burial in a humble country churchyard. A short time before her death, she blessed her son in these words: "May the Lord cause his face to shine upon thee, and comfort thee, and enable thee to do great things for his glory,

and to be a relief unto his people. My dear son, I leave my heart with thee. A good-night!"—The Home-maker.

WHAT ENERGY HAS DONE.

Twenty-five years ago a few young men in London resolved to meet every evening to exchange ideas. The number gradually increased till it was necessary to hire a room. Growing ambitious, they hired lecturers, and many people were brought together. Many of them now trace back their success to this effort at gaining knowledge.

Indefatigable industry coupled with the desire for knowledge produces great results. Walter Scott, when he was in a lawyer's office, spent his evenings in study. John Britton, the author of architectural works, said: "I studied my books in bed on winter evenings, because too poor to afford a fire." He used every opportunity to read; the books he picked up for a few moments at the bookstalls helped him, he says. Napoleon had indomitable perseverance and energy. Dr. Livingston, at the age of ten years, working in a factory, bought with his first wages a Latin grammar, and studied it until 12 at night. He studied Virgil and Horace the same way, finally entered college and graduated.

Many will ask how they can advance themselves in knowledge. The first thing is determination; the next, perseverance. Walter Scott gave this advice to a young man: "Do instantly whatever is to be done, and take the hours of recreation after business; never before it." Business men often say, "Time is money." But it is more than that to the young man. If used rightly, it is self-improvement, culture, strength and growth of character. The habit of idleness is a hard one to get rid of. The habit of reading anything and everything is weakening to the mind. Books chosen and read with care cultivate the mind and character. The books you read should raise your thoughts and aspirations, strengthen your energy and help you in your work. Thackeray says: "Try to frequent the company of your betters. In books and in life frequent that which is the most wholesome society; learn to admire rightly. Note what great men have admired; they admire great things; narrow spirits admire basely and worship meanly."—Christian at Work.

STATE OF OHIO, CITY OF } ss.

To all whom these presents shall come, I, FRANK J. CHENEY, make oath that I am the senior partner of the firm of F. J. CHENEY & CO., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of CATARRH that cannot be cured by the use of HALL'S CATARRH CURE.

FRANK J. CHENEY.
Sworn to before me and subscribed in my presence this 6th day of December, A. D. 1888.

A. W. GLEASON,
Notary Public.

Hall's Catarrh Cure is taken internally and acts directly on the blood and mucous surfaces of the system. Send for testimonials, free.

F. J. CHENEY & CO., Toledo, O.
Sold by Druggists, 76cts.

Don't go untidy on the plea that everybody knows you.

"Just as Good."

Say some dealers who try to sell a substitute preparation when a customer calls for Hood's Sarsaparilla. "Do not allow any such false statements as this induce you to buy what you do not want. Remember that the only reason for making it is that a few cents more profit will be made on the substitute. Insist upon having the best medicine—Hood's Sarsaparilla. It is peculiar to itself."

Don't repeat gossip, even if it does interest a crowd.

A PLEASING SET-LE

Of health and strength renewed and of ease and comfort follows the use of Syrup of Figs, as it acts in harmony with nature to effectually cleanse the system when constive or bilious. For sale in 50c and \$1.00 bottles by all leading druggists. Oct. 8-1m.

Don't be rude to your inferiors in social position.

ENGLISH FEMALE BITTERS is an iron and vegetable tonic, prepared by physicians, specially for the cure of all that afflict the female sex. It builds up and strengthens feeble, broken down and worn out constitutions; it repairs damages inflicted by years of suffering, regulates the whole system, adds iron to the impoverished blood and makes permanent cures of long standing cases. It cleanses and tones the stomach, imparts a keen appetite, aids digestion, relieves sick-headache, acts gently upon the liver, cures giddiness of the head, pain in the side, palpitations of the heart, and tinges the pale cheek with the bloom of health and beauty. Can be used at all times by married and single for recent or chronic complaints.



No. 300.—A Famous Battle.
I am composed of fifteen letters.
7, 9, 14, 15, 11 is a river in Africa.
1, 13, 7, 15 is an excavation.
9, 8, 14, 15 is violent anger.
1, 15, 3, 7, 4 is a woman.
15, 5, 7 is a noise.
5, 6, 11, 9, 10 is grieved.
My whole is a battle in the late war.

No. 301.—Word Squares.
1. Bolden. 2. To withdraw. 3. Irregularly. 4. Turbulent, quarrelsome women. 5. The popular name of the sea holly. 6. To exercise the faculty of speech.
1. A leaf bud, as distinguished from a flower bud. 2. A man's name. 3. Hillary. 4. Crude black copper reduced, but not refined from sulphur. 5. Pale.

No. 302.—Easy Rhubs for Little People.

No. 303.—A Helpful Friend.
On pleasant days I have a friend
Who comes to see me at my house;
The things he does are without end,
Though he is not as great as I.
When I am sick he makes me well;
If I am dull he makes me bright;
When he is there there is no spell
Of darkness, for his never night!
He makes me warm if I am cold;
If I labor then he soothes;
If it is damp he makes it dry—
He drives away the sudden mist!
In my garden he does his best;
For there it is his work to grand;
For this alone I cannot rest
Until I praise his goodness hand.
He gives me flowers and the fruit,
He paints the colors of the rose;
But, alas! my friend is mute!
He silent comes and silent goes.

No. 304.—Charade.
My first a maiden is, lovely and coy,
Whose greatest desire is to be loved by a boy.
When speaking of self she uses my third;
In conjunction with others my second's the word.
My whole is a river and is mighty and strong,
As through parts of ocean it occurs in song.
Like most of our wishes it occurs in crowd,
And though mighty at times, at the end it is lost.

No. 305.—Transpositions.
1. Those old in sin, the broken hearted,
Are mourning for a friend departed.
2. Folks out up these and think they're jolly;
I shall them boys' kind of folly.
3. This brings about remorse and worry;
Keep out of it or you'll be sorry.

No. 306.—A Cube.
1.
2.
3.
4.
5.
6.
7.
8.

From 1 to 3, a joker; from 3 to 4, a river famous in olden times; from 1 to 3, a noble lady; from 3 to 4, endeavored; from 3 to 6, tireless; from 3 to 8, certain Dutch ships; from 5 to 7, dances; from 7 to 8, allows; from 1 to 5, part of a ship; from 3 to 6, a circle; from 4 to 8, sleep; from 3 to 7, transgressions.

No. 307.—Good Anagrams.
1. Moon stares. 4. Sly wate.
2. I hire persons. 5. There we sat.
3. Go nurse. 6. Nice red hat.

No. 308.—Hidden Mountains.
1. I shall stop hitting such men unless I am soon suited.
2. When I found the seats all taken I asked to be refunded my money.
3. The severe storm prevented our starting on the day stated.
4. Clara rated the roses at a shilling each.
5. We shall not disagree now that we have discussed the subject so length.

Original Observations.
If an Irishman were violently oscillating a cradle, what Greek name would his wife use to make him do it more slowly? Pat-rook-lee.
What did the old boot say to the boot-maker? "Sole again."
What did the rook say when he sat on the weathercock? "How vain are all things here below!"
What did the onion say when he was peeled? "I ain't not so strong as I used to be."

A Conundrum.
Some one mentioning that "Columba" was the Latin for a "dove," it gave rise to the following:
What is the difference between the Old World and the New? The former was discovered by Columbus, who started from Noah; the latter by Columbus, who started from Ge-noa.

Key to the Puzzler.

No. 298.—Cross Word Enigma: Opuscula.
No. 294.—A Triple Acrostic: From 1 to 27, Dr. Livingston; 3 to 33, Dark Continent; 3 to 39, Henry M. Stanley. From 1 to 2, Druid; 3 to 8, Dutch; 4 to 8, Rhode; 5 to 8, Agave; 7 to 8, Lemur; 8 to 9, Rotten; 10 to 11, Isak; 11 to 13, Kodak; 13 to 14, Yoda; 14 to 15, Candy; 15 to 17, Idaho; 17 to 18, Optima; 18 to 30, Nizam; 20 to 21, Nests; 22 to 23, Grant; 23 to 24, Trench; 25 to 26, Sinal; 26 to 27, India; 28 to 29, Turin; 30 to 30, Noyon; 31 to 32, Olive; 33 to 33, Essex; 34 to 35, Nicot; 35 to 35, Nices; 37 to 38, Eilat; 38 to 39, Testy.

No. 295.—A Part of Uncle Sam's Army: Light Infantry.

No. 296.—Numerical Enigma: The sleeping for batches no poultry.

No. 297.—Charade: Priam's.

No. 298.—Decapitations: H-an-ker. M-angle. T-hames. H-an-ger. T-wain. T-wine.

No. 299.—Riddle: 1. Window pane. 2. Because it is hampered. 3. A crowbar. 4. Because there is always a Turkey in it. 5. The former, because it is split with more s's.

STOP AND THINK! Plantation Oil Cure (regular and tasteless) cures 99 cases out of every hundred, and price only 50 cents. For sale by Wholesale Druggists, C. J. Lincoln Co., Little Rock; G. N. Hart Drug Co., Pine Bluff; J. H. Scott & Bro., Pine Bluff; John Schaaf, Ft. Smith. Van Vleet & Co., sole proprietors, Memphis, Tenn.

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If you do, be sure to consult us. We guarantee to sell better Pianos and Organs for less money than any house in the Southwest. Examine and write for prices on the following Pianos and Organs:
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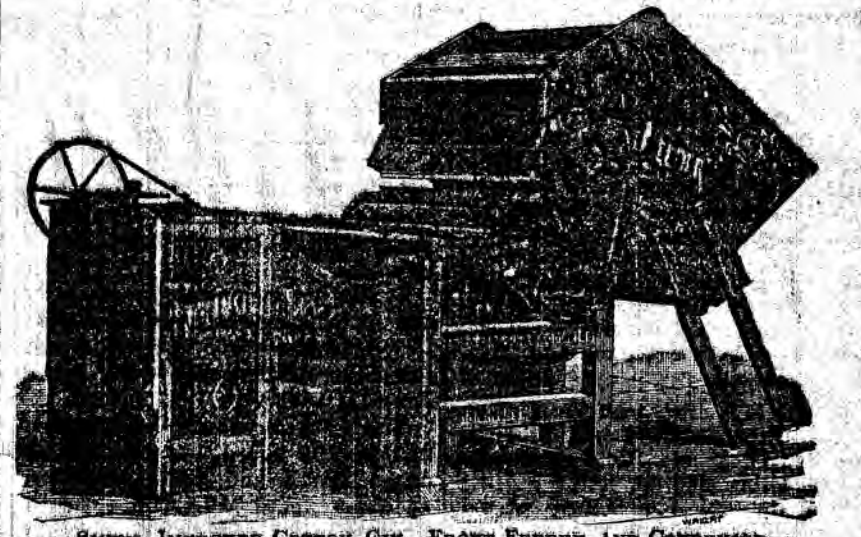
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Agents wanted in unoccupied territory for Jefferson Davis, Ex-President of the Confederate States: a Memoir by his wife.

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Headed by Turigo 1508, son of the great Tornado 6688, six of his daughters in the 14th list. In my herd will be found descendants of this celebrated bull, also Diana's Stakes Fries 1868, LeBrocq's Fries 1864, Coonaroo and other noted Jersey Cows and Heifers, for sale of the best butter families. All vaccinated.

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Avon, Ark.

ARKANSAS METHODIST.

WEDNESDAY, OCT. 8, 1890.

OBITUARIES.

LOCKE.—Hiram Watson Locke, son of G. W. and Emma Locke, was born Dec. 24, 1889, and died Aug. 15, 1890. Weep not, he is not dead but sleepeth.

"A precious one from us has gone,
A voice we loved is stilled;
A place is vacant in our home,
Which never can be filled.
God in His wisdom has recalled
The boon his love had given,
And though the body moulders here,
The soul is safe in heaven."
A. J. LOCKE.

WOODS.—Bro. R. C. Woods was born in Green Co., Alabama, Dec. 27, 1880; was formerly a citizen of Dallas Co., Ark., where he professed religion in Aug. 1879; joined the M. E. Church, South, lived a consistent member until June 20, 1890, when summoned to the spirit land by death. Bro. Woods fell calmly at his post, just as he lived. He leaves a mother, one sister weeping in their quiet home in Faulkner Co., Ark. But they sorrow not as those who have no hope.
CHAS. H. CULPEPPER.

MANCHESTER.—The home of C. I. and C. E. Manchester is in deep sorrow. Death has taken from them their only little daughter and left their hearts very sad. Little Beckie was born June 26, 1887 and died July 16, 1890. "No more will we hear her prattling talk 'I want to go to aunt's' (who loved her dearly). But God knows best. Dear children, be faithful unto death and you will meet your loved one. And little brother, remember that your sister is in heaven; love Jesus and do His will and you shall see little Beckie again."

"Was not in cruelty, not in wrath
That the reaper came that day,
'Twas an angel that visited the earth,
And took the flower away."
OSCEOLA. GRANDMA.

THOMASON.—Mrs. Polly Thomason was born in Calhoun county, Miss., Dec. 18, 1848. She professed religion when a girl about 14 years of age, and joined the Methodist Church, South. She was married to James Thomason a Methodist preacher, Jan. 26, 1864; died at her home in Arkansas, Aug. 6, 1890. Sister Thomason left a devoted husband and eight children to mourn her loss. She reflected the image of her blessed Lord by her consistent living. She was one of the meekest women I ever met in life. Sister Thomason loved her Church, and did all she could to advance the cause of Christ. Her home was the preacher's home, and she knew just how to make poor illiterates happy when at her home. She took great pleasure in helping her husband to preach the gospel. Sister Thomason made friends wherever she went, and was beloved by all that knew her. Husband and children, weep not, she is not dead, but asleep in Jesus.
J. A. HENDERSON,
Nashville Advocate please copy.

WISE.—James Jacob, son of V. and S. M. Wise, was born near Washington, Washington Co., Ark., April 23, 1885, departed this life Aug. 28, 1890. Again has the golden chain been severed and another bright link has been taken. Again have the hearts of fond parents been broken over the loss of their precious boy. Death comes alike to both young and old, therefore we should submit to Him who knows best and doeth all things well. We cannot understand why God takes our children from us so early in life. When we look upon them with hope of a long and happy life, He comes and calls them to his arms and takes them to his rest. May God give the parents his abundant grace on earth and an abundant admission to their home in heaven, where little Jamie is waiting and watching for them. May He help them to train the rest of the children for heaven and immortal glory, and may you all at last make one unbroken family in the kingdom of God.
WM. SHERMAN.

BREATHWAIT.

"Out of a land in whose bowers,
Perish and fade all the flowers,
Out of the land of decay
Into the Eden where fairest
Of flowers and sweetest and rarest,
Never shall wither away."

The spirit of our dear and long cherished friend, Mrs. Cora Niven Breathwait, winged its flight on the 25th of July 1890, after several weeks' suffering with typhoid fever. Yes, she is gone—pure, gentle, Cora, who from childhood had ever been a favorite with all who knew her, and almost idolized by her family. She was a member of the Methodist Church, and from childhood had been a consecrated Christian and an earnest worker in her Master's vineyard. On the 18th of last December she was happily married to Mr. John Breathwait, and life was so full of happiness for her, for them and the future so bright before them. They had established a pleasant happy little home with every comfort around them, but before the summer roses had faded, the angel reaper came and carried our dear Cora to a brighter, happier home in heaven, and that earthly home that was so happy is now shrouded in gloom and the devoted husband left so lonely and desolate. How sad to think of his great loss, but God doeth all things well, and knows what is best. She was conscious to the last and made every arrangement for her funeral and sent loving good-byes to members of her family who were absent, then sweetly fell "asleep in Jesus." She was my intimate friend from early girlhood, and I never knew a sweeter, more loving woman in life. My heart aches for the loss of such a faithful friend. Yet we know all is well. Her life on earth was brief but full of good and noble deeds. It seemed ever the desire of her heart to do good to others.

ers. May the bereaved husband and devoted brother be comforted by God's promises, and live so as to meet him in heaven and form an unbroken circle there. Let the prayer be not my will but Thine O God be done.

"She was a flower—fresh, fair and frail;
A lily in life's morning; God is sweet;
He reached His hand, there rose a wall;
The lily drooped; now 'tis blooming at His feet."
LEILA HAMMOCK.

WALKER.—Erastus Walker was born July 14, 1856 in Yell Co., Ark., where he was raised and spent his life; was converted and joined the M. E. Church, South, at Centerville, Ark., in Sept. 1886, under the ministry of Rev. G. W. Daman. Brother Walker was a worthy and consistent member of the Church from the time he became a member until his death, which occurred Sept. 13, 1890. The circumstances connected with his death were very sad indeed. He was running a cotton gin, and by accident got his hand caught in the gin saw which drew his arm in the breast of the gin to his shoulder sawing his arm to pieces and cutting the arteries and veins from which he bled to death before the necessary medical assistance could be given. Brother Walker was a good man, always promptly filling his place in the Church in what ever station his brethren placed him. The membership of the Church at Centerville realizes that they have lost a leader. I hear it frequently said that we will miss him. He was kind and attentive to his pastor, and believed in supporting the ministry which he did by promptly paying his quarterly in the beginning of the year. He leaves a wife and several children and kind relatives and a host of friends to mourn their loss. I would say to the widow and children and friends, weep not as those who have no hope, but look to God for sustaining grace, and live faithful, ever serving God as did your husband and father and friend, and there shall be a reunion in the sweet bye-and-bye where parting will be no more.
J. E. DUNAWAY, P. C.

NELSON.—Rev. James H. Nelson was born in Lee Co., Miss., Oct. 22, 1860, where he lived until August, 1886, when he removed to Pulaski Co., Ark., where he remained until his death, which occurred April 6, 1890. He was married to Miss Fannie J. Barnett, in Lee Co., Miss., on the 23d day of December, 1879. She was born in said county in 1861, and died the next day after her husband's death, and both were buried in the same grave, at Jacksonville cemetery, Pulaski county, Ark. Brother Nelson thought he was converted at the age of 8 years, and doubtless he was. He joined the Church when 9 years of age, but being of tender years he did not withstand the temptations by which he was surrounded, but went back to the world. But in 1883 he renewed his vows of consecration to God and the Church, and feeling called to preach he made application to the Q. Conf. of Jacksonville C't, Seary District, White River C't, for license as a local preacher of the M. E. Church, South. His request was granted and he continued to be a faithful and efficient preacher as long as he lived. He was recommended by his Q. Conf. as a suitable person to join the traveling connection, and applied for admission on trial to the White River Annual Conference which convened at Seary in 1889, but was rejected by the committee of examination. He came home and with the same degree of earnest consecration that he had begun to preach, he went to work and organized a prayer meeting in his neighborhood and did good work for the Lord. The writer was on Jacksonville circuit for more than two years preceding the death of Bro. Nelson, as P. C. of the circuit, and became much attached to Bro. Nelson and family. Sister Nelson was a faithful helpmate and a good Christian wife and mother. They left five children, all of whom have been sent to relatives in Mississippi. The departure of these two servants of the Lord in the full tri- of a living faith was witnessed by many true and tried neighbors and friends. May our last days be as theirs.
Their pastor, H. M. CRYER.

YOUNG.—I would like to say a word or so of one faithful, good man that went home for his reward from the Princeton circuit Apr. 9, 1890—Wm. Young, aged 76. He came to Ark. many years ago, and his home was one of my stopping places when I preached at old Mt. Olivet during the war. He was from Giles Co., Tenn., and related I believe to eminent preachers of that name in the distant past. He himself was not religious until late in life; professed religion at the last protracted meeting this writer ever held, the last year I was on the effective list. It was Monday morning of the meeting at Mt. Olivet Sept. 1889, Bro. Geo. Harrison was leading in prayer, and the very deepest religious feeling was pervading the whole house. When Wm. Young, who had for several days been a deeply penitent sinner of religion, then and there found it, and was not slow to tell what great things Jesus had done for his soul. I have never seen a brighter or happier conversion. And the dear old man and brother went right to work, though at the eleventh hour; he made a good and useful laborer in the vineyard; his life proved the sincerity of his faith and commanded the respect and confidence of all who knew him; he was always ready to talk about religion, and as long as health and strength permitted he was punctual to every claim of duty, public and private. I believe the words, "he hath done what he could" are perfectly applicable to him, and doubt not he has received the plaudit "Well done, good and faithful servant."

To his sorrowing children we would say, follow him as he followed Christ, and you shall see your father again. We love the memory of Uncle Willie Young, and with a large circle of kindred and friends we rejoice in the



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SCHISLER.—J. T. H. Schisler was born in Craighead Co., Ark., July 26, 1859, and died Aug. 30, 1890. He professed religion and joined the M. E. Church, South, in 1874. He was married to Miss Johnnie L. Porter, daughter of the Rev. J. H. Porter, June 10, 1886, and they lived happily together until separated by death. He was a kind hearted and loving husband, always ready and willing to do all that he could to make home happy. He was a good man and every one that knew him thought well of him. He was a steward in the Church and one of the best I ever saw. He will be sadly missed by his Church at Trinity and by the community at large. He leaves a weeping companion, one sweet little girl and three brothers, besides a host of friends to mourn their loss. Be of good cheer, brothers, and live religious and you will meet him again in the beyond, where parting will be no more. And to his loving companion who has lost her best and dearest friend she had on earth, I would say, live prayerful and this separation will be bound up after awhile, and you will meet your loving husband where parting will be a thing of the past and with him and in the presence of God, you will live together forever more, and God shall wipe all tears from your eyes.
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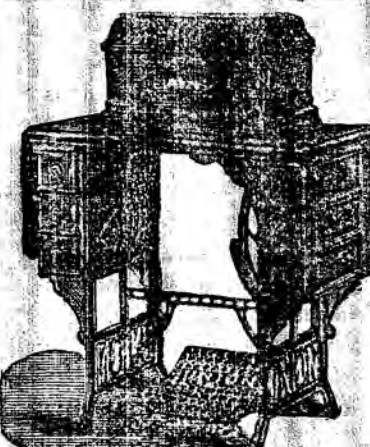
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PUBLIC SCHOOL AND COLLEGE.

An Able Argument in Behalf of Education.

The Public School Stands Upon Many Bases, and Stands Well—A College Gives Enough Gold, the University Turns It Into Minted Gold.

[Address delivered by Prof. J. H. Shinn, of Little Rock, at the corner-stone ceremony of Hendrix College, at Conway, Ark., Wednesday, October 1, 1890.]

Ignorance is alike the foe to society, to the church and to political government. And in America, since colonial days, it has required the united efforts of the church, the government and private benevolence to keep knowledge from being buried in the grave prepared for it by an ever-prevailing ignorance. And every State of the Union, by both constitutional clause and statutory enactment, has committed itself to the full development of two separate educational agencies, viz:

1. Primary, or mass education.
2. Secondary, or higher.

Nor is it for me to draw invidious distinctions between these, nor to attempt to create an antagonism where antagonism should not, nay, cannot, really exist. The masses must be educated and the colleges, by a liberal supply of culture, breadth, and purpose make the universal demand for education possible.

The colleges must stand if liberty and free government are to stand, and the thorough education of the masses provides for strength in the colleges. The public school and the college are, and ought to be, true, firm and everlasting friends.

The public school stands upon many bases, and stands well.

1. The fact that every State in the Union has provided in perpetuity for their existence, I argue, is reason and proof for such schools.
2. I argue again, that the annual payment throughout the Union of more than \$120,000,000 in voluntary taxes for an institution that contributes nothing to the gratification of the appetites or desires of the taxpayers, is a reason and proof of and for the wisdom of public schools.

3. I argue that as thought and wisdom are necessary to the continuance of government, that government in self-defense must make possible by public schools, the attainment of these things.

4. I argue that as dissemination of true scientific and moral principles among the people, are in the aggregate, destructive of crime, that the government does right in creating these schools.

5. I argue that the proper inculcation of physiologic, hygienic, and economic truths among all the people, for the wise purpose of strengthening the self-control and self-governing power of the masses, is reason for the schools.

6. I argue, again, that the stimulated activity given to the millions of heads, the bright and entirely new hopes given to millions of hearts is proof for the great wisdom of public schools.

7. I argue, again, that the stimulated activities and hopes thus brought into existence, are new products, and that by so much the world is made wiser, richer and better.

8. I argue that out of the new thoughts and new hopes thus begotten in the masses, has come all over this broad country of ours hundreds of thousands of colleges owned in fee by men and women whose ancestry 300 years ago had but few thoughts above the clouds.

9. I argue that while public schools have not interfered in the least with "born poets," "born scholars," "born mathematicians," or any of the winged breed of men, who come into the world with aptitudes higher and grander than other men, that they have played sad havoc with that other view that the mass of men cannot learn, and that for this reason it is useless to try, and that they forever must remain "hewers of wood and drawers of water."

10. I argue that the public schools have simply given to the heretofore dull a millions limited chances to learn, and the result has been the knocking down of the crutches upon which the millions of crumples heretofore leaned. The chance has been given and the masses have improved it well. Winged horses may reach perfection at a single bound, but it is no less true every boy and girl not a fool, may at least walk at a moderate gait toward perfection, and if persistent, triumph in its attainment.

11. I argue that the public schools have proved that half the bad work of the world comes more from want of hope than from want of vigor. "Cleverness" in school, or "genius" in more sapient regions, has tricked more into the filthy manted pools of concealed ignorance, or hopeless despair, and stopped more work than any other cause, besides being at the bottom of much false teaching, and luring nations to their destruction by false glitter. When we consider the deleterious fumes that have been let loose about genius, and the wind bags that conceal is forever unifying amongst the children of men, it is a disenchantment, but a pleasurable one, to find that whatever genius may be, it is not anything supernatural; it is not being born with wings whilst ordinary people have only legs; but it begins at all events not by soaring above other men, but by coming down and kneeling and supplicating, and winning a way in and nestling at last in the utmost heart of spirit power, and learning all its tenderest perfection by devotion to its service, patient, watchful, long-suffering devotion. In other words genius is an infinite capacity for work growing out of an infinite capacity for love. Mass education has proved that there is a path which all must tread. Some move quicker than others; some move slowly; but

all can move. The schools have proved that there is no more stupidity in the common acceptance of the term, no more incapacity to do well, no contempt on the one side and despair on the other. The crumples are all gone and the vacuum is supplanted by this other thought, "that the highest form of human existence is the power of working unweariedly, and provokingly wooling and wining power by love."

Finally, I argue, that the primary conception of government itself demands, and requires the public schools, even if no other cause or reason existed for their existence.

Government exists to maintain justice between men. This is its ultimate right to exist.

Government acts through three departments—the legislative, the executive and the judicial, and it must act through all of these or abdicate.

The first duty of government is to define the just; or, in other words, to legislate.

Its second duty is to apply these definitions of justice to the particular case; or, in short, to judge.

And, lastly, the government must execute what it has legislated or judged. To leave undone any one of these things, is as if the whole matter had been ignored. Every function of the power must be properly used or the whole power goes wrong.

But the legislative power divides itself into two parts:

1. Legislation.
2. Promulgation.

In some ages of the world a law-giver gave the whole law to the people in assembly; in others, courts carried it from place to place.

However the method, the truth is established by it that the legislative function is not performed "until the enactment has been promulgated"—or in other words until it has been made possible for each one affected by the law to become familiar with its terms. Tyrants may execute laws which have never been promulgated, but all Christendom abhors the idea. Civilized governments have, without exception, recognized the imperative duty of promulgation of law and have met it by printing the enactment and depositing copies in every neighborhood. Of what avail is this unless by some universal method the government has made it possible for every man to know this technique so adopted by it for the promulgation of law? The perpetual existence of these schools springs logically from these principles and will forever stand unscathed. But in addition to this, government requires every man to hold himself in readiness to become a lawmaker. What madness to suppose right ideas of justice to flow from lawmakers as signposts at best? The culture of the age should be reflected in the laws of the land, and every government that defines right and duty through its subjects must at the beginning make it at least possible for the subject to enter into that culture, which is the common product of the moral and intellectual manhood of the age. Government must provide these schools or give up the very first right it claims to govern.

Now, I have no time to re-enforce these arguments by an appeal to the everlasting principles of justice that underlie them; suffice it to say that the millions make great wealth possible for the hundreds and it is but fair and just that the hundreds provide in return something for the enlightenment, elevation and happiness of the millions. The work of the world is done by the masses in order that the acute minds of the few may gather and hoard immense treasures of wealth. But for the masses great wealth would be absolutely impossible. It is but the rudest equity to give back to the masses some of the pleasures of intellect. Public schools, and public schools alone, can execute the problem of mass education.

On the other hand, there can be no well developed system of public education which does not comprehend a further academic, college and university courses.

Public schools leave the children at home under the daily supervision and care of the parents. The academy, college, or university, takes our children at the most critical period of their lives and retain entire control of them for a period long enough to form their characters, and to give their minds the training they need in order to prepare them for the work of life. An added responsibility is thus placed upon the higher system of education which did not attach in the same degree in the lower school. It may be assumed that so long as the child remains within the arms of home, as he does throughout the public school life, that the greater moral and religious power will be exercised by the home; but when the home is completely severed, as in the higher steps of education, it becomes obligatory upon the school to take up and fully perform what the parent is precluded from doing.

Now, the public schools are designed to furnish the masses such a compendious stock of useful information and such a training of his mental faculties as every man ought to possess in order to successfully master the ordinary duties of life and of citizenship. But colleges exist not so much for the acquisition of positive knowledge as for the full training of the mind, the heart and soul—that is for the full making of well-rounded men and women. The public school proposes to give such applications as are useful and helpful. But below the applications of science lies the great deposit of primary principles. Over all practical life hang the dense clouds of glorious hypothesis. It is for the college to perpetuate the study of primary principles and hypothesis so that the needed applications may always be on hand for mass education.

A college gives rough gold; the university turns it into minted gold, in order that there may be such a volume of currency as shall forever meet the demands of the public and high school. Profound culture comes alone from the college and university, and civilization is but the radiance which diffuses itself from this culture.

There can be no mass education and no high school education without the culture which comes from the higher schools.

As Edward Everett exclaimed: "Every yard of cotton cloth comes from the last results of chemical research. Every turbine wheel is the product of the highest mathematics. It is a mistake, therefore to suppose that that only is useful knowledge of which an immediate use can be made. Very little of our knowledge is directly applied; most of it is an unseen force behind, to make effective the little we do use. A college course should consult utility in its highest and broadest sense—a far-sighted utility which flows deep that the world and the ages may reap." From these premises I argue:

First. That it is as obligatory upon society at large to provide high schools, colleges and universities as to provide the public school.

Second. That the tendency of past history and the present condition of education unite in suggesting that the future of higher education will be the product of combined public civil action, and of private enterprise under religious guidance.

Third. I maintain that higher education cannot be predicated upon the perpetual and ever recurring payment of fees; that the religious idea will lead to the endowment by private enterprise and that this endowment will be fostered and supplemented by civil law in order that the civic demands of life in primary education may be met and the dignity of citizenship maintained.

Fourth. I argue that this civil aid to all colleges is not only an obligation of Statehood, but that it is the true stimulus to private donation.

Fifth. The taxed property of the State for public schools leads logically to the endowment of schools for advanced learning—and the State is under obligation to go to logical ends; and wherever private enterprise has endowed a college, the State should foster that endowment by annual and perpetual public grants.

Sixth. Lastly, in the language of President White: "I insist that it is a duty of society to itself, a duty in the highest sense, a duty which it cannot throw off, to see that the stock of genius and talent of each generation shall have opportunity for development, that it may increase the world's stock and aid in the world's work."

And now, my Arkansas friends, all this has a practical application, which is within your grasp, and of easy performance.

This college which we now start, in common with the many others that we have started in the last few years, demands a help from the State, which it is possible and competent for the State to give.

This college and others are all necessary. This one, nor any of the other ones can succeed as it should succeed from tuition fees and the partiality of friends. The State has a direct interest in the maintenance and support of this and of every other college in Arkansas. To the extent of the direct interest at least the State should contribute to meet these ends.

Nor is it hard to do. There is a permanent school fund in Arkansas which political wisdom has been gathering for about sixteen years. It is not my purpose to show how this fund might be made larger and still larger by wise, prudent and economic action by our Legislature. Suffice it to say that Missouri has so nursed her permanent school fund as that today it amounts to more than \$3,000,000 and it is productive. Each year it earns the handsome sum of about \$180,000.

In Arkansas our permanent school and sixteenth section fund amounts to more than \$300,000. This fund, under our law, has been invested in Arkansas 8 per cent bonds.

These bonds are interest-bearing and if the State was as careful of its promises as she should be there would be a fund of \$18,000 each year which could be used for the fostering of our colleges and academies. This could be divided so that the academies would receive about \$5,000 and the colleges the remainder. With this aid what a stock of books and apparatus they could gather! \$10,000 per year to the colleges would educate fifty boys every four years at the different colleges allowing \$200 per annum to each boy.

And what an added power this would become, my fellow-citizens, if this permanent school fund were swelled to its legitimate limits by prudent measures.

Why not increase it by the proceeds of our saline lands, or of the swamp lands? Each year these proceeds pass into general revenue and are absolutely absorbed. Is it not wiser and more prudent to invest them perpetually, so that their proceeds may become perennial springs of revenue for the fostering of our colleges, our academies and our public schools?

With the wish that this college may in the highest degree reflect the broadest culture, and that the generous gifts of the citizens of Conway and vicinity to its erection may be revealed and exalted by the public gifts of society and individuals, I invoke God's blessing upon its start, and ask that it may forever hold its proud head in the invigorating presence of God's eternal verities, unchanged and unchangeable, even as they are.

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PREACHERS' MEETING—NEW-PORT DISTRICT.

Our Preachers' meeting last week at Smithville was a good one—not largely attended but enjoyed by all. Every one seemed to try to make it a success. The people attended well all the time. I left the preacher in a fine revival. I will let him report as I have now finished round. All the preachers are at their post. I think we will have a good report. THE METHODIST grows in favor. I will do all I can for our paper on the fourth round. Pray for us. Fraternally yours, F. E. TAYLOR.

TO THE DEAF.

A PERSON cured of Deafness and noises in the head of 23 years' standing by a simple remedy, will send a description of it FREE to any person who applies to NICHOLSON, 177 McDougal Street, New York. July 30/91.

1. The season is now at hand that produces chills and fever galore. This may not interest you to-day but tomorrow you may be crying lustily, Oh! what will cure chills? Cheatham's Tasteless Chill Tonic never fails. Remember this. Price 75c.

2. Don't shake and shake and shake but the king of tonics take. It's name is Cheatham's Tasteless Chill Tonic and you can rely on its curing chills and fever every time. That's what it's here for. Guaranteed. 75c.

3. You swallow the medicine—we do the rest. The medicine referred to is Cheatham's Tasteless Chill Tonic and the "rest" that we propose doing is to cure the chills if you have them, to prevent their coming if not.

4. It is strange that people persist in doing when there are about forty thousand patent medicines ready to yank them from the grave. The truth is most of these medicines fail to yank when put to the test. Cheatham's Tasteless Chill Tonic has never yet failed. 75c.

5. It is always well to remember valuable facts though at the time they may seem unimportant. Therefore, remember that Cheatham's Tasteless Chill Tonic is built for the express purpose of curing chills and fever and has never yet failed to do so when taken as directed. 75c.

6. While in the bloom of health you will perhaps pass lightly by this friendly local advising you that Cheatham's Tasteless Chill Tonic is the best medicine on earth. But later in the season when old malaria begins to work on you it will perhaps recur to your mind. Then, and not till then will you fully appreciate what we are saying. 75c.

Look upon the success and sweetness of thy duties as very much depending upon the keeping of thy heart closely with God in them.

We refund money in every instance when Plantation Chill Cure (regular and tasteless) fails—but it never fails. For sale by Wholesale Druggists C. J. Lincoln Co., Little Rock; G. N. Hart Drug Co., J. H. Seull & Bro., Pine Bluff; John Schach, Et. Smith; Van Vleet & Co., Sole proprietors, Memphis, Tenn.

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ST. LOUIS FAIR.

Oct. 6th to 15th, 1890.

To its patrons desirous of attending the unrivaled exposition and participating in the joyous Fall Festivities, the St. L. M. & S. Ry. and associated lines will sell from all stations in the State excursion tickets to St. Louis and return at one lowest first-class fare for the round trip, with 50cts added for admission coupon to this greatest of all State fairs. Tickets will be on sale Oct. 10th to 15th, good until Oct. 18th returning. For full particulars call or address Company's nearest agent or

H. C. TOWNSEND,

G. P. & T. A., St. Louis, Mo.

Oct. 1-2t.

Christ built no church, wrote no book, left no money, erected no monuments; yet show me ten square miles anywhere on earth without Christianity where the life of man and the purity of women are respected and I will give up Christianity.

A well known physician of New York says. "Boils indicate that one is run down, and usually that iron is deficient in the blood. To prevent them continuing iron should be usually taken, and special care observed to keep the skin thoroughly clean. It is also advisable to frequently rub the skin wherever boils are apt to appear with Pogg's Extract; also apply Pogg's Extract heated to the boil itself, and it will be found very useful as an anodyne."

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