The Arkansas Methodist.

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

BY BENNETT & THORNBURGH. "Speak Thou The Things That Become Sound Doctrine." TERMS, IN ADVANCE. One Year, $1.50. To Preachers, $1.

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VANDERBILT COMMENCEMENT.

It has been sometime since Commencement, but the event is of such interest to your readers, that a short account of it will not be altogether out of place. The meeting of the Board of Trust was earlier than usual this year and was looked to with much interest. The financial condition of the University presents an increasingly difficult problem for them. It speaks well for the plans of the University, that the income from tuition and nearly a million endowment will not meet the demands. Plans were adopted this year for the endowment of professorships in the University. If this can be done it will help the funds out considerably. These plans are not to be made known to the world. All the work of the Board was done with great deliberation this time and the results were quite satisfactory to them all. It is known by all by this time, that Chancellor Garland sent in his resignation and that it was accepted. It was referred to a special committee who recommended its acceptance, but suggested that it should not take effect till a new Chancellor is elected and installed, and that thereafter Dr. Garland is to be "*Emeritus* Chancellor for life with full salary." In their report on the Chancellor's resignation the committee expressed their love and reverence for him, in the highest terms at their command. His services at the University have been invaluable and have been justly appreciated. I understood that he was gratified at the action of the Board in his case. It is not likely that a new Chancellor will be chosen before the next regular meeting of the Board, unless Dr. Garland's health necessitates it. The only important change in the Faculty was the election of Rev. Collins Denny to the chair of Mental and Moral Philosophy. Prof. Denny is a member of the Baltimore Conf., an *alumnus* of Princeton, and has just closed his second year as chaplain of the University of Virginia. The chair to which he was elected was formerly occupied by Dr. J. J. Tigert and has been filled the past year by Dr. A. Coke Smith of the Theological Faculty. Dr. Smith will get to devote all his time to our Department next year, where it is all needed. For these facts as to the action of the Board, I am indebted to Dr. W. C. Johnson, of Memphis, the acting Secretary. He was very kind to me, saying, he knew how to treat a newspaper reporter. I heard also, though not from him, that Bishop McTyeire's family had been granted the privilege of living on the campus for another year.

The most notable feature of Commencement and the one which drew the largest crowd to the chapel, was the sermon on June 14, by Dr. J. M. Buckley. The sermon was characterized by great strength. One who paid close attention could not help feeling that he was in the presence of a masterly intellect while listening to Doctor B. His text was the last clause of Dan. 2:44, "and it shall stand forever." It was about as near a demonstration as moral subjects admit of. There were two main propositions in the sermon which were the major and minor premises, of which the text was the logical conclusion. The line of argument was this:

1. Man is a religious being, and must and *will* have a religion.

2. It is the peculiarity of the Christian religion that when a man once accepts it he will never fall away to any other religion. It is either Christianity or no religion. But as man *will have* some religion, therefore,

3. "It shall stand forever."

The first proposition does not need argument to prove it. The strength of the Doctor's treatment of that lay in the new use to which he put an old truth, showing by historical allusions how universal and inconquerable were the religious sentiments of the race. In the treatment of the second proposition the Doctor showed great ingenuity, using four of the fundamental doctrines of Christianity to show that men would have no other religion after they had once accepted it. When, for example, the Christian doctrines of God, the law of God, the Incarnation and the influence of the Spirit are accepted, they eradicate the roots of opposing doctrines in other sys-systems from the heart. Christianity, also, has a "propulsive force" which will cause it to leaven the earth. A Christian has a motive for trying to get everybody else to be one. The sermon was an hour and forty minutes long. The arguments were drawn from extra-Biblical sources. It was an inspiring sermon and made one feel that the bulwarks of Zion were unshakable and the weapons of her warfare "absolutely resistless," to use one of the Doctor's strong phrases. Doctor Buckley captured the people of Nashville. He is a very pleasant and approachable man—too great to be the least stuck up. Physically, he is quite small—weighs about 130 perhaps, stands about five feet six, has a small head with two keen bullet eyes piercing through every thing that comes within their range. He is not fatally dignified, wears a white crush hat and regulation Northern side-whiskers. I heard him say "crick" once; outside of that his pronunciation was Southern. He was much pleased with the hospitable reception he received and was especially glad to get to hear Bishop Keener preach.

The Literary address of James Lane Allen was quite a success. His theme was Southern Literature and his discussion of it was able and quite satisfactory to his audience, a highly cultured and intelligent one.

The outlook for the Theological Dep't is very fine for next session. There are now 23 free scholarships. There were fifty regular theological students this year, thirty-eight of whom were college graduates, representing our leading institutions all over the South. If any young preacher, in Arkansas can go to Vanderbilt they should do it by all means. The benefit of a theological course is very great—I can see that already. Send to Dr. Tillett for catalogue and information.

J. M. HAWLEY.

37 New Street, Natchez, Miss.

THAT FAILURE. A REMINISCENCE.

MR. EDITOR:—In the first year of my ministry, I was appointed, by my colleague, to preach in the afternoon on Sunday at a basket-dinner meeting. Not having had much experience in preaching, and knowing but little of the effects of a big dinner, I ate bountifully, and so did my congregation. Singing, the signal for re-assembling, began, and I, poorly prepared mentally and in a bad plight physically, entered the pulpit, took for my subject: The Parable of the Prodigal Son. After a few remarks on the impressiveness of the manner of teaching by parables, I suddenly became bewildered in mind, confused in thought, and to use a phrase much in vogue at that time, "I got in the brush". But thanks to prudence, I did not remain in "the thacket" (as a good brother from the Emerald Isle would say,) more than a half-hour; I stopped short and pronounced the benediction. The congregation, perhaps, soon forgot the failure that the young preacher made that afternoon. But the mortification and humiliation of that occasion haunted me like an evil spirit, and came near, very near, driving me from the ministry. Every time I thought of that afternoon service, for years, an involuntary shiver would pass over me, and I would try to shrink up. And even now, I shudder at the thought of that brilliant (?) effort. Until this day, I have been unable to sum up sufficient courage to attack that Prodigal Son again. For weeks, I could not get my consent to face any member of that congregation, notwithstanding they were my friends, and in deep sympathy with the inexperienced boy preacher. The P. C. (I was the Jr.) has long since been in another State, and for a number of years, I have lost sight of him. A large portion of that congregation have "crossed the last river." There remain yet in Arkansas, some who were present, however, on that occasion, memorable chiefly to myself and one other, Maj. J. W. Porter of DeWitt, and Joe I. Porter of Stuttgart, than whom no bigger-hearted men (and few bigger bodied than Joe) are to be found, were there. Years had passed, and I had been trying to overcome the mortification of that hour by consoling myself with the thought ("misery loves company") that, great preachers sometimes made signal failures. I had moved to another part of the State. One day as I was riding along the road, I chanced to meet a well dressed stranger, who, as he neared me, gave a glad smile of recognition, then a warm grasp of the hand, as if he had been an old friend, with the exclamation: "I am so glad to see you." I was so surprised and bewildered by his conduct, that I could not rally for some time, while he continued to hold me by the hand, and express joy at meeting me. Finally I said: "Pardon me, Sir, I do not remember to have ever met you." "No, we have never met," he replied; "but I have longed to meet you, for these years, and tell you of the joy of my happy heart, and thank you for the part you have had in this matter." As he spoke tears of joy came into his eyes, his face became radiant. He related to me the following bit of personal history: "In August 1869, one Sabbath afternoon, hot and tired, I took my seat in a church, not far from a large prairie, and listened to a young man, a mere boy, preach on the subject of the Prodigal Son. I was a total stranger to the entire congregation, traveling through the State from Tennessee to Texas, and only stopped to rest myself and cool my horse. As soon as the services closed, I rode away, I knew not your name or P. O. address, and therefore could not communicate to you, the debt of gratitude I owed you for that sermon. At that time I was an inebriate and an exile from home. I had so abused the wishes, yea mandates, of my father, and the tears and importunities of my mother, by recklessly indulging in strong drink, that father had sent me away from the paternal roof. I had started to the western part of Texas. The state of my mind, that afternoon, was indescribable. I was almost ready to commit suicide. As I rode away the words of the text rang in my ears, and the whole scene of that afternoon continued to haunt me for several days. I felt that I was a prodigal, an orphan, and worse than an orphan, a homeless, friendless wanderer. I could scarcely eat or sleep. In that state of mind I began to pray, and read again the story from a small Bible mother had carefully placed in my saddle-bags as I was leaving home. I resolved never to drink any more. But after several days of praying, I despaired, and came near abandoning myself to whiskey. O the agony of that dark hour! But to be brief, I was finally converted, and not a drop of the accursed stuff, have I tasted since that Sabbath. I am a sober, happy man, returning to the old home to cheer and gladden the hearts of my dear old Christian parents, after these eight years of separation."

That stranger still lives, and abides in the faith a sober, Christian gentleman. And now, dear boys, let me say: Many of the failures we make in preaching, judged by their effect, are the best sermons we ever preach.

THOS. H. WARE.

Washington, July 17.

FROM DR. ANDREW HUNTER.

DEAR METHODIST:—This is the 19th day since my arrival here. I have availed myself on several occasions of offers of kind friends, and have taken buggy rides of evenings. The country is beautiful, the harvest of grain and grass is most bountiful. Bad as we think the world is there is much of beauty in it, and much to be thankful for. Riding with my sister a few evenings ago, we visited the "Quaker meeting-house," an old stone building which stands in a grove about one mile from the village of Wellsville. There is the burying place for the neighborhood. Here at one time in the years gone by the neighborhood was composed mostly of persons of this faith. The "meeting house," as their houses for worship are always called, was one of their necessities. Forty acres of land were secured either by purchase or gift and the building erected, and for years they met weekly for their "sittings" on the fifth and first day of the week. In Summer and Winter they met. It mattered not what happened or what was occurring in farm life, these people made it a matter of conscience to be at the meetings rain or shine. But the old Quakers in the lapse of time died and others with their families moved west and some of the younger class joined the Methodists and other Christian bodies until now there is perhaps not more than one or two of the charter members left. The land on which the old stone house stands is now valuable as compared with what it once was; but it seems there is a clause in the original deed which required it to be used as a place of meeting perpetually for the people called "Friends" or Quakers, and if not so used the lands were to revert to the original owners or their heirs. To save the land to the "Friends" there are meetings held in the old stone house twice a year, Spring and Fall, and the Quakers come from distant parts of Pa. and Md., and the concourse is large. For the information of those who do not know, I may say they are the most industrious, quiet, inoffensive people in the world. They meditate much, commune with the Spirit and in their "sittings," as their meetings are called, they have been known to sit quietly for an hour without any one being moved by the Spirit to say a word. At other times there may be half a dozen who will speak, usually founding their remarks on some passage of Scripture. They are a very spiritual people. They are peculiar in some things. In conversation they do not address you as Mister, but call you by your given name, as John, James, etc. They always say thee, thou, thy, etc. In worship in meeting they do not sing, they sit. They never baptize; they do not commune by taking the bread and wine in the Lord's Supper, but they "commune in the Spirit." They train themselves to gentleness, never speak excitedly or loudly. Never get mad. A very wicked young man who always cursed and swore when anything went wrong, after living with a gentleman who was raised a Quaker, was so changed that he was the subject of remark in the community—was asked why he was so different from what he once was; said, "Mr. G—— never does anything or says anything that anybody can get mad at." Moral: Speak gently.

Since my last it has been my privilege to preach twice at Wellsville and last Sunday at Dittsburg, a little town of perhaps four or five hundred inhabitants. In that village there are three Churches, Presbyterians, Lutherans and Methdists. We had a full house, doubtless drawn together in part by curiosity—to "see if any good thing could come out of Arkansaw." I don't know what their conclusions were, but the Arkansas preacher had liberty and we had a melting time. The Sunday-school at this church is well managed by the superintendent, and a good and efficient force of teachers. Out of that school in the future will come those who will be pillars in the house of God. Methodism here, while it is respectable, is not strong, numerically or financially. The Presbyterians are the strongest and the Lutherans come next. But it seems to me that there is a mighty good chance for a live Methodist preacher with the blessings of God to sweep all this region with the old Methodist revival fire. Once start it and it would go as the flame leaps on our western prairies.

Since traveling over this country I have examined the character of the soil and the mode of culture practiced by these farmers. I have hope for Arkansas. The uplands of our State are considered poor, and in a general way they are so; but I have no hesitation in saying that our lands are as good or better than these were in the beginning. Some of as good farms as can be found—very productive, lie between here and Dittsburg, and yet the land is very rolling and was very rocky. I can see by examining the road-side, that it is such as no Arkansas man would select upon which to make a permanent home. They have made their land rich by fertilizing. They raise all the small grains. They get immense crops of hay, all of which is fed to the stock in Winter in the barn-yards. All the hay and straw is turned into manure which is put upon the fields at the proper time, and the result is that land that an Arkansas farmer would scarcely be willing to pay taxes on, has been so improved that it is this year producing the finest crops imaginable. From 20 to 30 bushels of wheat is the estimated yield this harvest time. Rye, oats and hay, sweet Timothy hay, as we sometimes say, literally "till you can't rest." Not much rest here for man, woman or beast in harvest time. But this scribe must stop for the present. I get no papers from home but THE METHODIST. Tell Mr. Kavanaugh to send me The Gazette. Send THE METHODIST while I am here. Love to all the brethren and sisters.

ANDREW HUNTER.

Wellsville, Pa., July 15.

CARD OF THANKS.

BRO. BENNETT:—Our brother Rev. H. M. Cryer and wife beg leave through THE METHODIST to present to the people of Cabot, Methodists, Baptists, Presbyterians, and those claming no Church affiliation, and to the physicians—those from abroad as well as the home ones—their sincere thanks for their unsparing attention and kindness, in their deep affliction and bereavement.

J. M. D. STURGIS.

Cabot, July 18.

The man who wants more money will find no royal road to the wealth he covets, no patent method for its acquisition. He must give something for it to make it honestly his own, and the man who sets himself earnestly to do this will find that all financial systems will bend to his conquering will. The gambler, whether he plays his game in the exchange, at a faro table, in a policy-shop, or with smaller stakes in private circles at baccarat and progressive euchre, will find the issue precarious and unrewarding. The way to get more money without any loss of peace or self-respect is to earn it by toil of brain or sinew, and the funds thus acquired have no gnawing teeth. All other wealth eats like a canker.—David M. Stone in July Forum.

A MEMPHIS CONFERENCE LETTER.

MY DEAR DOCTOR:—The Memphis Conference with its 48,000 members has no official organ. Your excellent paper circulates among us pretty freely, but your headquarters are so remote, neither our preachers or laymen send you items of church news or other articles as often as they should. I promised you a good while ago an occasional article, and you were polite and generous enough to ask it once a month, but my mind and heart and hands have been so full of other work that it has been quite a time since I have attempted anything for your columns. Perhaps others are like myself. Our preachers generally are hard working men, striving "to make full proof of their ministry," and are not much given to the indulgence of the writing propensity. Perhaps some of them are not enough so, and are burying a talent that properly cultivated would greatly enlarge the sphere of their usefulness. But many of them are modest, possibly sensitive, and knowing themselves deficient in the highest order of literary ability, when their unpretentious offerings are rejected, they feel chagrined and wounded, and allow their pens thereafter to lie idle for a great while. I heard one good brother some time ago, in whose circuit (mainly through his indefatigable efforts,) about eighty copies of the great official are taken, complaining modestly and mildly, that a comunication of his giving a few items he considered of interest received no attention, not even that of condensation for the column headed "Tidings from the field." But enough of this. I sat down to write of other things.

As far as I can ascertain the Church throughout our Conference is in a healthy, promising condition. No schisms, heresies, or other unusual disturbances mar her beauty or threaten her progress. A number of gracious revivals have already been granted us, notably in Union City, Brownsville, Paris and Milan, with smaller results in Jackson and elsewhere, while the hosts in the rural parts have been training for the campaign soon to begin in a united and general assault upon the stronghold of the enemy. We are anticipating victory everywhere.

Our schools are doing a grand and glorious work. That old and favorably known institution for the education of young women, the Memphis Conference Female Institute, located in the city of Jackson, never did better work than during the last scholastic year. It expects to open again in September with its usual large number of pupils. The Jackson District High School, at Henderson, McTyeire Institute at McKenzie, McFerrin College at Martin, and Marvin College at Clinton, Ky., have also enjoyed great prosperity. These and other church schools have been doing a great work among us, for the Church, for society, and for the State, contributing largely to the making of the very best citizens for this great commonwealth. Our most efficient church people, both men and women, have received their training in some one of these schools, and in well nigh every neighborhood there are noticeable improvements traceable to education under Christian influences.

The Jackson District Conference at Pinson, July 10-13, was both an interesting and profitable meeting. Every charge in the District (sixteen in all) but one, was represented by laymen, and only three of the pastors were absent, two on account of personal illness, and one from illness in his family. The reports in some instances were quite cheering, in others not so much so; but all indicated a good degree of spiritual vitality. Nine years ago last Fall I closed a term of four years in this District, and am happy to be with my old friends again. In these nine years quite a number of the charges have made considerable progress; but some of them I find about as I left them, numerically, financially, and as far as I can judge spiritually. In individuals here and there, I discover a deeper vein of piety and greater usefulness. They have been drawing near to God, and holding more intimate communion with him. In the city of Jackson we have five or six laymen who will conduct religious services any where and at any time when called upon to do so, and do it with profit. They have never asked for license to preach, but they preach often, in town and country, under the direction of some pastor, and always to the edification of the people. The West Jackson Church has been a mission until this year. It has now 85 members and pays the pastor $300 and boards him. It is remarkable in one respect. Every member in it, old and young, male and female, will lead in prayer when called on—the older males and some of the females, any where and at any time,—the younger in any of the meetings held specially for them.

Delegates to the Annual Conference: Rev. I. B. Day, Dr. W. B. Spencer, J. R. Deason, and W. H. Witt; alternates, T. C. Dismukes, and J. T. Beveridge.

My plan of having Sunday-school Conference held in each circuit, with the stations most convenient co-operating, has proven a decided success. The people every where are delighted with it, and think good results will issue from it. Some other day you and your readers may hear from me again.

J. H. EVANS.

Jackson, Tenn., July 15.

EUREKA SPRINGS DISTRICT CONFERENCE.

The first session of the Eureka Springs District Conference met in Huntsville, Ark., July 9, 1891.

The District was not as well represented as we hoped it would be, but we had a very pleasant session. The charges were all represented except St. Paul Miss. We did not learn why the pastor and delegates were not present. The work was done by committees, and they inquired into it very minutely, and all the interests of the Church seemed to be improving. Our Presiding Elder, though a new one, did his work well. He presided with as much ease as if he had been there before, and was careful to see that every interest of the Church was looked after. The reports show that the pastors have been faithfully at work. The following are the results of their labor: 50 professions, 85 accessions, 50 families hold prayer. 20 prayermeetings, 18 class meetings, 12 adults and 26 infants baptized. These figures are small, but remember that ours is a new District, and the most of the charges are missions. The Sunday-school interests are very good in our District, but we failed to get the numbers. We are sorry that it was so the Editor of THE ARKANSAS METHODIST could not be with us, but we are glad that we had Rev. F. A. Jeffett with us to represent the paper and Galloway Female College; also to have had the Rev. J. M. Cantrell, Agent of Quitman College with us. An educational mass-meeting was made the order of the day for 4 p. m., Saturday. These Agents were given a chance to represent their schools. We were glad to have with us Rev. W. S. Albright of the Los Angeles Conference, who has come to North Arkansas in search of health. Rev. Moses Dutton, John Hatfield, T. C. Rainey & A. C. Watson were elected delegates to the Annual Conference; B. C. McCurry and Chas. Pyron were elected reserve delegates.

The Presiding Elder called up the different charges and enquired specially after the interests of THE ARKANSAS METHODIST. Some good speeches were made in its favor, and the following resolution was adopted:

Resolved, That THE ARKANSAS METHODIST, as the special paper of our Church in this State, should have our warmest sympathy and most hearty support. 2. That we rejoice in its extended circulation and influence for good, and that we will canvass closely as opportunity offers, for its increased circulation in Eureka Springs District.

Carrolton was selected as the place for holding the next District Conference. I had forgotten to say that three or four new churches have been built, and others are in process of erection. The preaching was good. A. H. Williams, B. C. McCurry, O. M. Clark, R. W. Goudelock, Chas. Pyron were appointed a committee to decide upon the location and erection of a District parsonage.

B. MONK, Sec'y.

P. S. The services of to-day have been most delightful. The following was the order: At the Methodist Church, F. A. Jeffett, 11 a. m., A. H. Williams, 7:30 p. m., Sunday-school 9 a. m., Love feast, Bro. Dutton 10 a. m. Young People's Meeting at 4 p. m., addressed by J. A. Walden, J. M. Cantrell, A. H. Williams. C. P. Church, J. A. Walden 11 a. m., J. M. Cantrell 7:30 p. m. Bro. Jeffett gave us a short but interesting talk on Galloway College at the close of the service last night.

B. M.

CAMP-MEETING NOTICE.

The Magnesia Springs Camp-meeting will embrace the second Sunday in Aug. beginning on Friday night before. The meeting will be conducted on the self-supporting plan. All ministerial brethren are cordially invited.

J. A. SAGE,
W. P. WHALEY.

THE ARKANSAS METHODIST,

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To Correspondents: Write proper names with extra carefulness; do not write with pencil if ink can be had; write only on one side of the sheet; do not put matter intended for the Editor and *Business* items on the *same* sheet. In Obituaries leave out irrelevant matter, poetry and prayers, *and condense.*

Our Agents: 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.

LOUISVILLE CONFERENCE NOTES.

The annual camp-meeting season is now at hand, and they are being revived in many places. By the way, the first camp-meeting ever held, so far as has been ascertained, was held within less than ten miles from where I write (Russellville, Ky.). Within the bounds of the Louisville Conference there will be held four, and possibly five, camp-meetings during August. At Hurricane, on the Marion circuit, we begin August 4, running until the 18th. Kavanaugh, Aug. 6th to 16th, near Louisville. At Mineral Springs near Kuttawa, we begin the 18th and will continue at least two weeks; here we have a pavilion that will seat 1,200 people, the finest water, both fresh and mineral, to be found. The curative qualities of this water are said to be very fine, especially for kidney troubles. I have known more than one person who in coming here had to be taken to the train in a chair, and after being here a few days they could attend nearly every service, and then walk one hundred yards to the hotel to their meals. Every person with whom I talked last year had gained in flesh, during the two weeks of the meeting, from four to seven pounds. Our hotel man feeds the preachers and the workers for the privilege of running the hotel, while he charges 25 cents for a single meal with better rates for a few days or all the meeting. While from the pulpit a full gospel is preached, penitents are invited to seek the pardon of all their sins, and believers are invited to seek a clean heart, and heretofore our meetings have been crowned with success, many persons being converted while as many more have professed sanctification. We insist that every one may have the *witness of the Spirit* as clearly to the one experience as to the other. We teach what Mr. Wesley and the early Methodists taught.

I have before me a copy of the Methodist Discipline one hundred years old; on the title page are these words:

"A form of Discipline for the ministers, preachers and members (now comprehending the principles and doctrines) of the Methodist Episcopal Church in America, considered and approved at a Conference held at Baltimore in the State of Maryland on Monday, the 27th of December, 1784, in which Thomas Coke and Francis Asbury presided. (Seventh Edition) Philadelphia. Printed by Joseph Crukshanks, &c., &c. MDCCXCI."

On the 116th page, I read in the language of Mr. Wesley, and considered and approved at the organization of Methodism, "Pure love reigning alone in the heart and life; this is the whole of Scriptural perfection. Ques. When may a person judge himself to have attained this? Ans. When after having been fully convinced of inbred sin, by a far deeper and clearer conviction than that he experienced before justification, and after having experienced a gradual mortification of it, he experiences a total death of sin, and an entire renewal in the love and image of God.—None therefore ought to believe that the work is done till there is added the testimony of the Spirit, witnessing his entire santification, as clearly as his justification."

I have quoted the above from this old Discipline, not in the spirit of controversy, but to show your readers that we are in the regular line of succession from Mr. Wesley and the Church, which adopted and taught his view of the question of salvation; and as a faithful chronicler of events transpiring in our Conference, I cannot ignore the question.

Two months or more ago, Rev. James W. Bigham, stationed at Henderson began a revival meeting in his charge. Did you ever know of a Church where a large number of the members were worldly minded? Card playing, theater going, dancing set—such a state of case would be terrible, wouldn't it? Well Bro. Bingham's Church needed a revival. He was assisted by Rev. J. T. Rushing of Elkton charge, a strong gospel preacher, with the baptism of the Holy Ghost upon him. A number were converted, and the pastor entered into the experience of sanctification. Bigham is one of our strongest men.

The testimony of several of our Presiding Elders last year was, though themselves were not in the experience, that those preachers and members who professed the experience of perfect love were the most efficient in all the lines of church work. Can any harm come to the Church from these, while thus they live? It is not an infrequent thing to have a score or more at the altar at some points within our bounds, seeking this experience, and the change is so marked for the better, that it need not be mistaken.

D. S. CAMPBELL.

Russellville, Ky., July 10.

LOUISIANA LOTTERY.

We give our readers the following from Rev. Dr. Palmer's masterful speech in New Orleans against the La. Lottery:

What would you say if a syndicate should be formed in this State or any other State of the Union for the avowed purpose of propagating leprosy (laughter) throughout the land, sending their agents with the utmost activity in order to impregnate every woman and man and child in all the country with the virus of that dreadful disease? Is there a Legislature that is competent to induct such an association into existence? Or, would the people themselves, in the exercise of their high sovereignty in convention assembled, undertake to render lawful the existence of such a corporation as that? Or, to vary the illustration: Suppose that a university should be endowed with many millions in this State or elsewhere, in order to persuade the people throughout the land of the great advantages of lying and stealing (applause), sending out their agents in all the avenues of life in order to indoctrinate the people both as to the best methods and advantages of these practices. Is there a Legislature in the land, or the people themselves in convention assembled, who would not immediately recognize that in chartering such an institution they simply dissolved the State? For how can society hold together if confidence be destroyed in the veracity of man, or if there be no security whatever in our earthly possessions?

Permit me to vary the illustration still further. Suppose there should be an organization effected in this city in the interests of murdering; and, by the way, we have had some little experience of that of late. When all the machinery of human justice proved inadequate to defend the safety and life of the commonwealth, extra-legal measures were necessitated under the instinct of self-preservation to stamp out the existence of the Mafia in our midst. (Applause and cheers.) Now, sir, I put the Lottery upon the same moral plane with these cases which I have mentioned. (Cheering and applause.) In every view which you take of it, it is an institution that antagonizes the State and the people in all their interests, and there is but one issue before this people, and I announce it without hesitation upon this platform: Either the Lottery must go, or Louisiana is lost. (Cheers and applause.) And with the point of my finger I write upon the walls of every house in this city and throughout the State, "*Carthage est delenda.*" Carthage and Rome could not exist side by side on the same planet, and Rome must conquer and Carthage must fall. (Cheers.)

If I am asked to sustain by adequate proof the proposition which I have announced as to the inherent viciousness of the Lottery system, permit me to say that the first physical matter which forms a basis upon which human society rests is the law of labor. There are moral laws underlying society, as for example that law which demands truth and righteousness between man and man; but as the physical basis upon which all society and government must rest, we find that basis is the law of labor. It was ordained from the beginning by the great Creator when he placed man in his primal innocence in the garden to dress and to keep it, and when after the fall that light labor deepened into the curse, and it became under the decree of Heaven necessary that a man should earn his bread by the sweat of his brow. Divine grace coming after it ameliorated the curse, and from that day to this, under the providence of a kind Heaven, labor proves a blessing, hides within its folds and under its forbidden aspect the highest blessing which can be conferred upon the human race. (Applause.)

Now, it appears to me, Mr. Chairman and fellow-citizens, one of the plainest principles of ethics that what a man has no right to do, he has no right to bargain to do, and no contract between man and man to do a thing that is unlawful, can ever be made right in the sight of man or God simply by the fact that it is a contract between them. I go beyond this, and say that the deliberateness of the act when two or more men sit down together and combine to do a thing which in itself was not right to do, the deliberateness of the act makes it more criminal than if it sprung from the spontaneous and sudden act of an individual, and more than all, you have in the contract to do the wrong thing, not only this deliberateness, but you have the concurrence of two wills, doubling the crime on the part of both. The man who staked his property had no right to stake that property on a chance, and the man who won the property upon that stake had no original right to take it. It was neither a gift nor a purchase, and consequently the agreement between the parties to stand simply by the chance was an immoral agreement, and no legislation can possibly make it legitimate. (Applause.) Here, then, is my first position against the Lottery, when I say that it disorganizes society, and is incompatible with the safety of the State. It strikes at that fundamental law of labor. It has said to these 1,000 men: "There is no need for you to work. There is a shorter way by which you can enrich yourselves and your families." Those 1,000 men are called away from their proper duties, and they fail in meeting that fundamental obligation to live either by the toil of their hands or by the work of their understanding.

But more than this, sir. When I have said there is no equivalent given and no new value imparted, when there is transfer of money from one hand to the other through the Lottery and its agents, it is a lesson industriously taught the people not only to live by luck, but to live upon the misfortune of their neighbors. I beg the attention of the audience to the announcement of this principle. Sir, it is a solemn thing for any body of men to inculcate it as at all right and proper that we should live simply and alone upon the losses of those that are unlucky. If I win the $10,000 prize, those that entered into the chance with me have lost just that much, and I am enriched through their poverty. Now, sir, let the Lottery exist five and twenty years. If only twenty-five men out of the 500 succeed in gaining what the Lottery promises, how long will it take the fourth of a century to transfer the entire wealth of the State of Louisiana into the hands of one out of twenty of its citizens? What will be the condition of things when one-twentieth of the population own everything upon the soil, and let me ask, sir, how long is any community going to stand that sort of thing? (Applause.) When the country has been led straight up or driven up to the very verge of a precipice, do you suppose that, like a herd of buffaloes, all the people of this State are going to leap that precipice into the voiding and hiss-depths below? No, sir; they must and they will recoil, and if this Lottery can not be destroyed by forms of law, it must unquestionably be destroyed by actual revolution.

BE TRUE TO PRINCIPLE.

BRO. BENNETT: I enjoyed with a keen relish the plucky letter in THE METHODIST, July 8,—from our good sister of Rector, from the fact that it contained such sound moral sentiment as well as good sense. It certainly would initiate a grand moral revolution, if our people could be aroused in regard to the moral principle involved in voting, and led to recognize their allegiance to the King of heaven and earth, as being superior to their allegiance to any political party. But a few months ago, our good Christian brethren gave their support to, and elected a regular whiskey dealer to one of the most important positions in our county, claiming that allegiance to the party required it, while the faithful pastor was condemned and almost ostracised for not compromising his Christian principle for the party, and voting for the whiskey dealer and others of like principles. Shame, shame, that such sentiments can be held by enlightened Christians. Is it not high time for the watchmen on the walls of Zion to cry aloud and warn the people on this point?

Then there is another prevailing sin, that is cursing our land, and inviting the vengeance of heaven upon us, that we think should be denounced by every lover of our Lord Jesus Christ; that is our wholesale desecration of the Sabbath. The history of nations and individuals attest the fact, that the sorest visitations of God's judgments are upon those who disregard His Sabbath. And we doubt if, in the world's history, there ever was a more high-handed, heaven-daring system of Sabbath breaking than is practised among us. If some hard pressed farmer should hitch up his horse and plow his crop on the Sabbath, all our people would raise their voice in holy horror, that such a heathen could be found in this Christian land, and he would be indicted and punished according to law. But a wealthy railroad corporation can keep *thousands* of laborers employed every Sabbath, while their trains come thundering along, screaming out open defiance to the laws of a sin-avenging God, and have the hearty approval and patronage of a large proportion of our Christian people, and even ministers of the gospel. Why the difference? Strange inconsistency! If these men think they can purchase indulgence from the minister of Jesus Christ, and grant half-fare tickets as hush money, to silence the denunciation due their disregard for God, the Supreme Ruler of the universe, in the name of God and our native land, we say, let the messengers of God do with their half-fare tickets as Judas did with the price of the Son of God, throw it down, as they enter the temple of God, and from every pulpit in our land assert the supremacy of God's law, and like the Lord's prophets of old, denounce this great sin of the age without fear or favor. Already we have heard the muttering thunder of Jehovah, voiced in the uncontrollable mobs, that have demolished millions of the property of these law-licensed Sabbath breakers, and are growing more threatening every year. "Righteousness exalteth a nation, but sin is a reproach to any people."

W. M.

Washington, Ark.

THE RANK AND FILE.

If we draw back the curtains of the millenium and look in, we should see not a Hercules here and there, standing on the world-wasting monsters he had killed, but a world full of men, each with an arm of moderate muscle, but each triumphant over his own little piece of the obstinacy of earth or the ferocity of the brutes. It seems as if the heroes had done almost all for the world that they can do, and not much more can come till common men awake and take their common tasks. I do believe the common man's task is the hardest. The hero has the hero's aspiration that lifts him to his labors. All great duties are easier than little ones, though they cost far more blood and agony. That is a truth we all find out. And this is part of the reason why we make allowance for our poor friend in the parable. But if we look at it in a higher way, surely we may come to feel that the very certainty that the world must be saved by the faithfulness of commonplace people is what is needed to rescue such people from commonplaceness in their own eyes, and clothe their lives with the dignity which they seem so woefully to lack, and which, if any man does not see somewhere, shining through the rusty texture of his life, he cannot live it well.—Phillips Brooks.

It disappears

—the worst forms of catarrh, with the use of Dr. Sage's Catarrh Remedy. It's mild, soothing, cleansing and healing properties effect a perfect and permanent cure, no matter how bad the case, or of how long standing. It's a remedy that succeeds where everything else has failed. Thousands of such cases can be pointed out. That's the reason its proprietors back their faith in it with money. They offer $500 reward for a case of catarrh which they cannot cure. It's a medicine that allows them to take such a risk. Doesn't common sense lead you to take such a medicine?

"An advertising fake," you say.

Funny, isn't it, how some people prefer sickness to health when the remedy is positive and the guarantee *absolute.*

Wise men don't put *money* back of "fakes."

And "faking" doesn't pay.

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FORTY-SECOND session begins Wednesday, September 2, 1891. Buildings greatly enlarged and improved. Healthy, well furnished, 20 Officers and Teachers. All departments of Female Education thoroughly taught, including Book-keeping, Stenography and Typewriting. A Christian home for pupils. For Catalogues &c., apply to REV. A. B. JONES, President.

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Students fitted for Junior Class in any good College. Send for circular. Fall Session begins Aug. 31, 1891. Tuition free to young ministers and preacher's children.

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For Girls and Young Women.

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187 Matriculates. Full courses in English Language and Literature; History and Rhetoric; Ancient and Modern Languages; Mathematics; Natural and Physical Sciences; Mental and Moral Philosophy and Pedagogics. Vocal and Instrumental Music. Art—Crayon, Water Colors and Oil. Faculty Specialists. Three Music Teachers educated in Europe.

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The Male College of the M. E. Church, South, in Arkansas.

The location is beautiful, healthful, moral, central, and accessible, being seven miles from the geographical centre of the State, and on the L. R. & Ft. S. R. R., thirty miles north of Little Rock. A large Dining Hall and two Dormitories were built and used last year. The main building, the handsomest and most convenient in the State, will be ready for occupancy Sept. 23rd.

ADVANTAGES:—A full Faculty of Competent Specialists; an Attractive Curriculum, leading to Classical, Scientific, Literary, and Philosophical Degrees; a Practical Normal Course for Teachers; Excellent Preparatory and Commercial Departments; Elocution; the largest College Library and Reading Room in the State; the best College Gymnasium in Arkansas; a Student's Journal; well conducted Literary Societies; a strong Y. M. C. A.; cheap board, $6.50 to $12.00 a month: Moderate Tuition, $10.00 to $15.00 a Term; Healthfulness; the Best Christian Influences. For Catalog, address

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$40,000 EXPENDED THIS YEAR In Buildings, Grounds and Apparatus. One of the most thoroughly equipped **Commercial Departments** in the South. One of the Bishops of the M. E. Church pronounces Searcy one of the finest locations in the South for Colleges. No whiskey sold within 80 miles of Searcy. Moral tone of the community unexcelled. School undenominational, but thoroughly Christian. For further information and catalogue, address

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ARKANSAS METHODIST.

WEDNESDAY, JULY 22, 1891.

BAILEY'S SALINE APERIENT
A SPARKLING, EFFERVESCENT LAXATIVE

A cure for Biliousness, Headache, Constipation, and all Liver Complaints, and as pleasant to take as a glass of soda water. Price, 50 cents, or sent by mail for 60 cents.

READ THIS TESTIMONIAL.

"For many years I was a sufferer from severe sick headache and experienced great relief from the use of Bailey's Saline Aperient, and recommend it with confidence to all affected with headache or indigestion.—ROBT. SEERS, Ass't Pastor First Christian Church, Louisville, Ky."

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J. P. DROMGOOLE & CO.,
LOUISVILLE, KY.

THE REVIVAL AT HUNTINGTON.

On the 3rd day of June Rev. W. H. Evans, of the Memphis Conference, came home with the pastor Rev. J. B. Winsett, who had been on a visit to his parents in Tennessee, and began a meeting, under Bro. Hamilton's large tabernacle, in the mining town of Huntington. We have recognized Huntington as one of the hard places. We planned for an extraordinary effort. Bro. Evans was the right man to help us. He has some peculiarities; but he is peculiarly strong on some points. Wherever he goes he will succeed, and Methodism will be toned up. He preaches no shilly-shally, catch-all stuff, that robs our gospel of all that is distinctive. He is a Methodist, and preaches the gospel strongly as Methodism believes it.

The meeting continued 18 days. It resulted in some 35 or 30 conversions, about 50 additions to our Church, and a general toning up.

We should be glad to see Bro. Evans in Arkansas again. His address is Saulisbury, Tenn. If you need him, write him. You need not be afraid of being "minified." No pastor that has any "get up" and sense need fear that. If a man will not magnify his own office; if he will just sit down and do nothing while a helping brother, be that brother an evangelist or a fellow-pastor like Evans, does all the work, such a pastor is already "minified." He needn't be uneasy.

JAS. A. ANDERSON.

STATE SUNDAY SCHOOL CONVENTION.

The next State Sunday-school Convention will be held in Batesville, Sept, 1, 2 and 3. The object of the Convention is as follows: To ascertain what is being done in the Sunday-schools throughout the State, and to give such information as will enable them to do more efficient work.

A number of prominent Sunday-school workers are expected to be present, among them Hon. Wm. Reynolds of Illinois, organizer for the United States.

All the schools in the State, organized or unorganized, denominational or otherwise, are requested to send names of delegates to the Secretary, so that arrangements can be made for their entertainment.

Pastors and Superintendents of Sunday-schools are urged to take an interest in the matter and do all they can to secure a large attendance of delegates and workers.—Progress.

The peculiar enervating effect of summer weather is driven off by Hood's Sarsparilla, which "makes the weak strong."

WHAT IS THE DIFFERENCE?

1st. Witness before the court.

The Clerk.—Hold up yonr hand and be sworn. You do solemnly swear that the evidence, that you shall give in the case, wherein the State of Ark. is the plaintiff, and A. B. is the defendant, shall be the truth, the whole truth, and nothing but the truth, so help you God.

2nd. Applicant before the Church for membership.

The Preacher.—Dearly beloved, you profess to have a desire to flee from the wrath to come, and to be saved from your sins; you seek the fellowship of the people of God, to assist you in working out your salvation. I therefore, demand of you: Do you solemnly, in the presence of God and this congregation, ratify and confirm the promise and vow of repentance, faith, and obedience, contained in the baptismal covenant? Ans. I do, God being my helper.

Preacher.—Will you be subject to the discipline of the Church, attend upon its ordinances, and support its institutions? Ans. I will endeavor so to do by the help of God.

Now Brother, Sister, you that absent yourselves from the house of God, and thus fail to attend upon its ordinances, are you not guilty before God and his Church of perjury, as much so, as the witness in court, that swears to tell the truth, the whole truth, and nothing but the truth, and then violates his solemn oath by swearing what he knows to be false. Dear reader, please turn to your Discipline of 1890, pages 268 to 274, and re-read the solemn obligations that you have assumed in becoming a member of the Church of Christ. A PASTOR.

It is said the Goatherd threw and struck the Goat on the horn and broke it. Becoming alarmed, he besought the Goat not to tell his master. "Oh! most foolish Goatherd," replied the Goat, "my broken horn will tell the story, though I should not utter a word." Facts speak louder than words, which accounts for the unprecedented popularity of ENGLISH FEMALE BITTERS for the quick and permanent cure of all troublesome female complaints and irregularities. It relieves monthly weakness or excesses, cures leuchorrhœa, pain in the back and falling of the womb; eradicates swimming and giddiness of the head, acts like a charm with girls just merging into womanhood and insures a safe journey through "the turn of life."

LOCAL PREACHERS' MEETING.

There will be a Local Preachers' Meeting, of the Morrillton District, M. E. Church, South, at Shady Grove, 10 miles north of Conway, July 31 and August 1 and 2. We desire this meeting for the special benefit of the Local Preachers. There will be three sermons a day. Come, brethren, prepared to preach or to listen. We expect to appoint brethren at this meeting to preach next year at a similar meeting on special subjects.

D. J. WEEMS, P. E.

FIELD NOTES.

WILEY'S COVE C'T.—The camp-meeting at McGuire's Chapel camp-ground, Wiley's Cove C't, will begin on Friday night Aug. 21, 1891. Our people are looking forward to and preparing for the occasion both spiritually and temporally. We have been moving along smoothly this year so far, not making any very rapid progress, yet we think the condition of the Church healthy. But there are a great many young ladies and gentlemen here who are not religious; we ask the prayers of the Church for them.

Yours, J. H. WATTS, P. C.

P. S. Our people love THE ARKANSAS METHODIST and wish it great success.

AUBURN C'T.—Congregations have been on the increase all the while, which is of course encouraging to us. We had a pleasant time at Auburn last Sunday. It was late in the season yet we called it Children's Day. A few minutes after 10 o'clock a. m. we had Sunday-school; at 11 the writer tried to preach to a house crowded full of attentive hearers. After the announcement was made from the stand, that there was dinner on the ground for all and every one invited to stay, the congregation was dismissed for refreshments. We don't want to undertake to tell you of all the nice things to eat which were there spread out, lest you think we are exaggerating. Suffice it to say that Arkansas can't furnish the same number of ladies in any other community who can set a nicer dinner, of meats, bread, pies, pickles, preserves, jams, cakes in great variety, etc. Etc. in this connection stands for ice cream and water melons, and many other things too numerous to mention. After all had eaten until they were filled and a great quantity of fragments were taken up, the congregation again gathered in the house and Bro. John Lee, the Sunday-school superintendent, conducted the children's service to the satisfaction of all present. It consisted in reciting some of the Psalms, the Apostle's Creed, a number of appropriate speeches by the children of the school and a speech by Miss Minnie Hardy of Varner. The children who took part in the exercises are too many to name them all, but we want to mention the name of little Charley Sollers who repeated the Ten Commandments, giving the numbers. The exercises were interspersed with singing and music on the organ, led by Mrs. Inez Banks and Miss Minnie Hardy. It was delightful. Bro. H. H. Hardy of Varner also made a stirring speech to children and parents. Then a little collection, which was followed by a few words from the P. C. and all went home feeling happy.

B. A. WHITE, P. C.

July 14.

A clear skin

Boils, pimples, blotches on the skin, eruptions, etc., evidence the fact that the blood is not in good condition. These symptoms result from the effort of nature to throw off the impurities, in which she should assisted by

Swift's Specific

This will remedy the disturbance, and bring speedy and permanent relief by forcing out the poison, and will build up the system from the first dose. Book on Blood and Skin Diseases free. Swift Specific Co., Atlanta, Ga.

A loaf of bread to a hungry man, is better than the promise of a brass band at his funeral.

Do not let other merchants palm off other preparations on you because they have not Plantation Chill Cure in stock. Apply to agents named below who guarantee it. For sale by C. J. Lincoln Co., Little Rock, Johns Schaap, Ft. Smith, J. H. Scull & Bro., Pine Bluff. tf.

If you aren't on a line with God, your neighbor will find it out sooner than you think.

Why pay other dealers 75 cts, and $1.00 for chill cure when you can get Plantation Chill Cure, a better one for 50 cts? For sale by C. J. Lincoln Co., Little Rock, Johns Schaap, Ft. Smith, J. H. Scull & Bro., Pine Bluff. tf.

Every time a Christian does right, the devil has less hope of getting his soul.

There need be no fear of Cholera, if, when attacked with Diarrhœa, Dysentery, Flux, or any relaxed condition of the bowels, Maguire's Benne Plant is resorted to at once. 75c. a bottle. We pay expressage if three bottles are ordered.

J. & C. MAGUIRE, St. Louis, Mo.
July 22-2t.

Only about one person in a thousand can undertake to write poetry without fooling his time away.

I have used Pond's Extract and find it particularly good for spains, wounds, and bruises. I have also used it successfully when the muscle of the arm became contracted from throwing the ball. I recommend it highly to all Athletics and Ball Players.

M. J. KELLEY,
Author of "Play Ball."

USE POND'S EXTRACT
FOR MOSQUITO BITES, SUN-BURN, SORE FEET, LAMENESS from OVER-EXERTION.
FOR PILES, CHAFING, To Bathe FACE and HANDS when heated etc.
DON'T FORGET, when starting on vacation to take with you. You are sure to need it, perhaps VERY MUCH indeed.
REFUSE SUBSTITUTES probably worthless. Accept POND'S EXTRACT only.
Pond's Extract Co. New York and London.

The richest man on earth is the one that has the most treasure laid up in heaven.

Cheatham's Tasteless Chill Tonic has gradually made its way into almost every Southern State; we might say, every Southern family. It could not have done this had it not been a medicine of rare merit. When you have chills give it an honest trial and it will surely cure you. Price 50 and 75 cents. Guaranteed.

Wealth is supposed to give ease, but what if the possessor happens to have chills? Why, he should simply exchange 50 or 75 cents of his wealth for a bottle of Cheatham's Tasteless Chill Tonic and his ease would be restored. It always cures chills. Guaranteed.

A lady was so reduced in flesh last summer by the chills that she actually had to wear suspenders to hold her corset up, Some friend advised her to take Cheatham's Tasteless Chill Tonic—she did so. That pair of suspenders for sale cheap. She now tips the beam at 140 lbs.

A long felt want supplied at last—a pleasant castor oil. It is known as Cheatham's Tasteless Castor Oil. Children take it with delight, anytime of day or night. Sweet as honey and just as effective as the plain sickening castor oil that we have been used to. Price 25 cents.

As a mild, pleasant and reliable cathartic Cheatham's Tasteless Castor Oil is without a parallel, No trouble to take it; no trouble to administer to children. It is simply great. Price 25 cents.

A chronic kicker is bad enough, but a continual scratcher is worse. Better imitate a mule than a hen. Hunt's Cure will do up the worst case of itch known. Price 50 cents.

July 22-1m.

FOR DYSPEPSIA,
Indigestion, and Stomach disorders, use
BROWN'S IRON BITTERS.
All dealers keep it, $1 per bottle. Genuine has trade-mark and crossed red lines on wrapper.

MASTER'S SALE.

Notice is hereby given, that in pursuance of the authority and directions contained in the decretal order of the Pulaski Chancery Court, rendered in the cause (No. 2511) pending in said court on the 30th day of June, 1891, wherein W. A. Counts et. al. as trustees, are plaintiffs, and the First Zion M. E. Church is defendant, the undersigned as Master of said court will offer for sale at public outcry to the highest bidder, at the east front door or entrance to the Pulaski county court house, in which said court is held, in the city of Little Rock, Arkansas, within the hours for judicial sales, on

WEDNESDAY, THE 5TH DAY OF AUGUST, 1891,

the following described real estate, to-wit: Seventy-five (75) feet off of the west end of lots one and two (1 and 2) in block one hundred and ninety-five (195) in the city of Little Rock, Arkansas.

Terms of Sale:—On a credit of three months, the purchaser being required to execute note with approved security and a lien to be retained on the premises sold to secure the payment of the purchase money.

Given under my hand this 10th day of July, 1891.

I. J. HICKS,
Master in Chancery.
RATCLIFFE & FLETCHER Solicitors for plaintiff.

COMMISSIONER'S SALE.

Notice is hereby given that in pursuance of the authority and directions contained in the decretal order of the Pulaski Chancery Court, rendered in the cause (No. 2468) pending in said court, on the 9th day of May, 1891, wherein Ferrer & Jones are plaintiffs and M. Cooper, et. al., are defendants, the undersigned as commissioner of said court will offer for sale at public outcry to the highest bidder, at the east front door of the court house in which said court is held, in the city of Little Rock, Arkansas, within the hours for judicial sales, on

WEDNESDAY, THE 5TH DAY OF AUGUST, 1891,

the following described real estate, to-wit: The East half of the North-west quarter of Section six (6), in township one North of range twelve West, (T. 1 N. R. 12 W.), containing eighty acres more or less, in Pulaski county, Arkansas.

Terms of sale:—On a credit of three months, the purchaser being required to execute note with approved security, and a lien to be retained on the premises sold to secure the payment of the purchase money.

Given under my hand this 10th day of July, 1891.

I. J. HICKS,
Commissioner in Chancery.
RATCLIFFE & FLETCHER, Solicitors for plaintiffs.

Fruit Raising at the South.

A specialty of the South Western Nurseries is the propagation of trees, etc., of those varieties of fruits which have been fully tested and found to be suited to and profitable at the South. Grafting all done on *whole* (*never* on *pieces* of) seedling roots. None but first class trees sent out. Prices as low as those of any reputable Nursery. No traveling agents employed, so that their commissions (50 to 100 per cent on cost of trees at Nursery) is saved to purchasers. For catalogue, etc., address

S. J. MATTHEWS,
Monticello, Ark.

H. L. Hastings' pungent essay on the "Inspiration of the Bible" is now to be had in a neat fifty cent cloth volume, with illustrations, entitled *A Square Talk to Young Men*, and furnished by the Scriptural Tract Repository, 47 Cornhill, Boston, Mass.

A Mad Stone can be found at DeVall's Bluff, Ark., owned by

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Or you are all worn out, really good for nothing, it is general debility. Try
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Where Will we go for the Summer?

As the heated term approaches this question occupies the minds of the public, and to aid our readers in deciding it, we propose in a brief article to give a few pointers as to the resorts reached by the Picturesque Baltimore & Ohio R. R.

Leaving Cincinnatti via the Baltimore & Ohio Southwestern R. R., a journey of a day or a night, brings the traveler to the summit of the Alleghanies where Oakland, Mountain Lake Park and Deer Park are located. Deer Park is a favorite spot for statesmen and men noted in science and literature. It was there that Ex-President Cleveland took his bride, and President Harrison located his summer Capital. The nights are always cool, the surrounding scenery unsurpassed and the hotel appointments and cuisine of the best quality.

In the Valley of the Shenandoah, Virginia, were enacted some of the most thrilling incidents of the late war, and at its head stands Harper's Ferry and old John Brown's Fort. Aside from its historic interests, in this valley are located an innumerable chain of springs of variable medicinal and chemical qualities, which combined with the pure air of the mountains, the beautiful scenery, and the comforts of the hotels, leaves little for the invalid or the pleasure hunter to wish for. The principal of these springs are Berkeley, Capon, Orkney, Rawley, Stribling and Rockbridge Baths, also the wonderful Luray Caverns.

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The Picturesque B. & O. maintains a complete service of Pullman Buffet sleeping cars from St. Louis and Cincinnati to Washington, Baltimore, Philadelphia, New York and Boston; its trains are vestibule from end to end and no extra charge is made for fast time on limited trains. For rates of fare, time of trains or information about any of the summer resorts, address the General Passenger Agent B. & O. S. W. R. R., Cincinnati, Ohio.

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ARKANSAS METHODIST.

Rev. Z. T. BENNETT, Editor.

WEDNESDAY, JULY 22, 1891.

DEATH OF MISS NANNIE CRYER.

BROTHER BENNETT:—Thursday, the 16th inst, at 12 o'clock at night, Miss Nannie E. Cryer, daughter of Rev. H. M. Cryer, after a short illness sweetly fell asleep in Jesus. An obituary will be written in a few days. J. M. D. Sturgis.

Cabot, July 18.

We were inexpressibly sad to hear of the death of this devoted daughter, in the beauty and early period of Christian womanhood. To our sorely bereft brother and family we tender sincere condolence in their deep grief, but they sorrow not as those without hope.

FROM BISHOP KEY.

Our readers will sympathize tenderly with our dear brother, Bishop J. S. Key, from whom we received on Monday the following sad note, under date, Eureka Springs, Ark., July 18: Dear Bro.:—Thanks for your sympathy. We greatly need it now. My wife grows weaker daily. She cannot endure this suffering long. God only can help now. Pray for us.

Affectionately,

JOSEPH S. KEY.

PREACHERS' AID ASSOCIATION.

We desire to commend a thoughtful consideration of the appeal by Bro. A. L. Malone (on page 8 of our last issue) in behalf of the Preachers' Aid Association. We sincerely wish all our traveling preachers in this State were members of this Aid Association, and that at least 125 worthy laymen would become honary members of it. Then on the death of a traveling preacher his family would receive promptly about $1,000. It would be the cheapest of benevolent life insurance, and would generally prove timely relief for the widows and orphans of deceased traveling preachers. The collections for the Conference claimants are not large enough to support the dependent and deserving ones left to the care of our Church; and in some cases it is nearly two years, and always over one year, before such claimants become beneficiaries of the Conference collections, which as already stated are never adequate to supply fully the demands upon this fund. As an illustration, the motherless children of Rev. Z. W. Richardson, who died early in this year, will not be enrolled as claimants until the next session of the Little Rock Conferference, and then one year later they will become legal beneficiaries of the Conference fund. In this case, as with the motherless children of the late Rev. R. P. Harwood of the White River Conference, and in other instances where the deceased preacher leaves a widow and children, how timely would be the great and prompt relief coming from the Preachers' Aid Association increased in membership, as it should be!

Are there not many, 100 or more, laymen of our Church in this State willing to pay $2. each upon the death of a traveling preacher in either of our three Conferences for the immediate relief of his family? Yes—this is our quick and positive answer; for we can name more than 100 generous laymen, who would cheerfully respond with $2 or more to a personal appeal in behalf of any needy and dependent family of an itinerant preacher, who falls at his post of duty. Judging by the past, it is hardly probable, that these laymen would be called upon five times any year, if all the traveling preachers in our three Conferences should become members of the Preachers' Aid Association. If 100 or more laymen would become honary members of the Association, we think all our traveling preachers would certainly join it. The preachers pay $3 each upon the death of a beneficiary member (a traveling preacher); and the aggregate received from all the members is deposited in bank to be paid out immediately, after the death of any beneficiary member, to his family. Then another assessment is made at once and the money paid on the same is deposited in bank to be drawn out as before stated. All the work done by the Secretary is without pecuniary compensation, purely a labor of love; hence, the Association pays no expenses whatever, as the bank deposit draws interest enough to pay for postage and printed stationery used in the assessment notices.

We regret now, that we did not think of presenting this matter before the District Conferences we have attended. We commend its early and serious consideration to all our traveling preachers, believing each one willing to become a member can find also a generous brother or sister of the laity ready to pay the $2 assessment expected of honary members on the death of a traveling preacher. Remit to Bro. A. L. Malone, Jonesboro, Ark., and he will report in THE ARKANSAS METHODIST the names of all new members. Let us make the membership large enough to assure $1,000 for the family of every Methodist itinerant falling in the field of duty in Arkansas. To this may our traveling preachers and over 100 laymen say Amen!

GAMBLING IN LITTLE ROCK.

Last Friday night Mr. Ed. Lauher was arrested and imprisoned in jail on a warrant charging him with the embezzlement of funds collected for the Joe P. Quinn Dry Goods Co. of this city. The Arkansas Gazette thus tells of the "hard luck" bringing the once "most trustworthy" employe to grief and shame:

"The young man is about 30 years of age, and up to Friday was looked upon as one of the most trustworthy employes of the Joe P. Quinn Dry Goods Company. He is a married man, his family consisting of a wife and one child. About three months ago he became possessed with a mania for gambling, and there was no game, from the seductive poker to the carnivorous faro, that he did not patronize and beguile his time in trying to defeat. The entrancing game of craps caught him, and the merry sound of the roulette-wheel as it revolved its center, decorated with the eagle bird, promising at every turn to pay $35 on an investment of $1, was music in his ears. At times he would purchase $2 or $3 worth of checks from one of the gay and festive sports who presided at the game to which he took a fancy, and in a few minutes would leave the house with as much as $50, and sometimes $100 more than he possessed when he entered the gambling parlors. Whenever luck went against him he started on a collecting tour for his employers and the money he received, instead of turning it over to the firm so that the individuals who paid him might receive the proper credit, he used the funds as stakes to try his luck in order to make good, if successful, the amount of his previous losings. Nature never intended that he should be a successful bucker against the tiger, and like many thousands before him, he dropped his money and became a defaulter."

We have not copied the foregoing to advertise the sad downfall of this unfortunate young man, whom we pity, and for whose sorrowing wife in her mournful distress we feel tender sympathy; but to show our readers, especially in Little Rock, that gambling devices and establishments are *permitted* here contrary to positive and specific laws of our city and State. Read again the quotation from The Gazette and note the expressions, "seductive poker," "carnivorous faro," "entrancing game of craps," "merry sound of the roulette wheel," "*gambling parlors*," &c. Now in our candid opinion gambling devices and establishments are existing and operating here *by permission* of our city officers; that for several years no honest and determined efforts have been faithfully made, without partiality or favoritism, by this city's officers to destroy all the gambling devices and to suppress all the gambling establishments cursing this city by their presence and operation.

From The Gazette, Jan. 6, '89, and from the grand jury's report at that time, we quote the following, italicizing certain words: "The grand jury pays its respects to the city government in a somewhat vigorous manner for *permitting* the gambling houses to do business under a revenue system *that amounts practically to license*, and insists that either the sheriff or the police, *if disposed to do so, could rid* the city of them in ten days' time. Judge Martin's court has demonstrated that nothing can be done in this matter without the active support and co-operation of the city authorities, and *this has never been given.*" That part of the report referred to is as follows: "We have evidence that the city authorities *permit*, for a weekly consideration, the laws of the State *to be violated daily* in the keeping of gaming-houses, and *justify themselves* upon the ground that the revenue from this source is necessary to support the city government. * * * The city seems to have control of and in a sense *to license* this class of offenses and should be held morally, if not otherwise, responsible."

The late grand jury said in its report made June 26: "We learn from the officers of the city that the Sunday laws are observed and the saloons are closed. We also learn from tht Chief of Police, that all gambling is fined without exception. There are no gambling houses run that are not taken up and fined whenever they violate the law."

"Whenever they violate the law"! To show our readers how misleading this language is we refer them to the City Ordinances, Secs. 385, 386 and 387. In Sec. 385 it is provided, that 'any person or persons, who shall in this city exhibit the game of bunko, or who shall keep, exhibit or control any gift enterprise or *any other device* at which money is risked or wagered, shall on conviction be fined not less than $25, and the convicted person or persons shall be adjudged a vagrant or vagrants.' Sec. 386 declares, that "For *each day* any of the games, devices," &c., named in the preceding section, "shall be exhibited, continued, kept open or pursued, the person or persons offending shall be subject to the penalties prescribed in said preceding section." In Sec. 387, it is declared that "No person shall have, keep, set up, exhibit or permit to be used in any building or place within this city * * * any E O table, keno table, rondo table, faro bank * * * * or *any other* gaming table or gambling device, or bank of the like or similar kind, or of *any other* description, although not herein named, be the name or denomination what it may, * * * * whereon or with which money, liquor or other articles shall, in any manner, be played for, under a fine of not less than $25 nor more than $50, and that such gambling device *shall be seized and destroyed* by the proper city authorities."

Does any sensible man in Little Rock really believe the proprietors of the gambling devices and establishments in this city are fined, as provided, and "*for each day*" their gambling devices are exhibited and their places kept open; that such proprietors are adjudged vagrants, and that their gambling devices are seized and destroyed by the proper city authorities? We think not. Sometimes we hear of a *bold* raid upon ignorant Negro "crap shooter" in some low dive or secluded place, that the tables are destroyed, and the participants in the game fined and probably sent to the county convict farm to work out their fines. But who ever heard of our brave police officers making a daring rush in the "gambling parlors" of Little Rock, arresting their proprietors, having them adjudged "vagrants," fined according to law and "for *each* day" their damnable business is pursued, and then seizing and destroying every gambling device found? Echo answers Who? When have the owners of the "gambling parlors," the gilded hell-traps, been subjected to any such indignities? When? In the name of consistency and common honesty, why should ignorant Negroes be bravely (?) arrested and to pay the fines and costs be driven almost like dumb brutes to the convict farm, when educated white men, "gay and festive sports," professional gamblers, are *permitted* 'for a weekly consideration to violate daily the laws of the State and city in the keeping of gaming houses'? Why?

In our candid opinion the continued existence and operation of the gambling devices and establishments in this city, must be attributed to the reasons assigned by The Gazette and the grand jury in Jan. 1889, as already quoted; otherwise, it must be due to cowardice, inefficiency or corruption on the part of city officers, who have taken solemn oaths to perform faithfully the duties of their responsible and important offices. If the majesty of law is to be maintained by the just punishment of all criminals, if society is to be protected by all possible suppression of crime, our city officers have only one honorable course to pursue—they should either promptly resign, or honestly and faithfully make all reasonable efforts to suppress the gambling establishments in Little Rock.

In conclusion, we here record our high personal regard for Mayor Fletcher and Chief of Police Sanders; with the election of the former and his appointment of the latter we were truly gratified. So far as we have heard no stain has ever marred the fair escutcheon of the honorable family of Fletchers, and we esteem them all true gentlemen too noble to do or to approve any thing in violation of law; and, further, they are men of fearless courage and well-known executive ability. For these reasons and in behalf of the best people of our city and State, we appeal to our Honorable Mayor to use all the authority of his great office to enforce our city laws, without favor or fear, and to see that all lawful and reasonable efforts are honestly and faithfully made by his subordinates to suppress gambling, one of the most terrible curses to this or any city and State.

FACTS SHOULD NOT OFFEND.

Our brief remarks in this paper, July 8, about the Germans near Prairie View, Logan county, gave offense to Rev. J. M. Lucey, a Catholic priest of Pine Bluff. From his quiet retreat on the lofty and exhilarating heights of Mt. Nebo he contributed to the Arkansas Democrat, July 16, an article of two columns to show that our editorial does "an injustice" to the "good Catholic Germans" mentioned, and "by mere assumption" "places the people of the State in a false and repugnant position." Having been a reader of THE ARKANSAS METHODIST for several years, he states, that "it is but fair to say that its columns have been singularly free of intolerance towards dissident Churches. The instance cited is not a violation of the golden rule, but rather an honest conviction honorably presented. The going a little out of the way to find a peg on which to hang a thought does not lessen the honesty of the writer."

If our "honest conviction honorably presented" did injustice to those Catholic Germans, besides placing the people of Arkansas "in a false and repugnant position," it was natural to expect our reverend censor to show we had written incorrectly upon misinformation; but he did not designate a single error of statement in our remarks, closing with this expression of our "honest conviction": "In our candid opinion, it will be far better for the educational, moral and religious interests of any county in Arkansas to secure American immigrants from the older States than German citizens who will not identify themselves with the existing institutions of American society."

In reply to this he indicated what he supposes would be the conduct of 'Americans, English and French under similar circumstances, if transplanted to some foreign clime,' and said: "The first generation must necessarily pass away before much assimilation can begin, but begin it will and continue until all will be brought under the sway of American life." "A colony of Germans in every county in the State * * * * would be the very best industrial investment any county could make."

Let it be noted here, that we did not speak of those Germans as an "industrial investment," but as failing to contribute to "the educational, moral and religious interests," as unwilling to "identify themselves with the existing institutions of American society." We had said: "From a Baptist brother we learned these Germans, who are Catholics, do not patronize the pub schools, and it is very seldom that one of them ever attends any religious meeting held by Protestants, this being forbidden by their priests; that in their parochial schools the children study the German language probably two-thirds or more of the time; that after having been citizens of that county from ten to fifteen years, they have very little social intercourse with their American neighbors; that they are punctual in observing their religious holidays, and that their marriage occasions are celebrated a day or days of beer drinking."

In this mild statement of information learned we modified expressions, which in print would appear both unkind and harsh; but it provoked our reverend critic to reply: "The reference to attendance at the public schools and at Protestant places of divine worship is ungenerous and uncalled for. These German immigrants give their children a good education, but prefer their own schools. The Methodists, Baptists, Presbyterians and other denominations do all in their power to have their children attend schools of their own wherever they have any. The files of THE ARKANSAS METHODIST in years past, when Methodist schools were to be worked up, would furnish pertinent reading. The public and private instructions of Catholic pastors in respect to attendance of places of non-Catholic worship is nothing more than what is pronounced in all the Protestant pulpits of Little Rock and elsewhere."

Now we deny most emphatically, that all the Protestant pastors of this city publicly or privately forbid the occasional attendance of their members at other places of religious worship; for Protestant Christians would not submit to any such quasi priestly domination over their personal rights and privileges. The District Conference at Prairie View was an exceptional occasion for that community, but at no one of the five public religious services during our stay there did we see a single Catholic German in attendance—and we were told the absence of Catholic Germans was enforced by priestly authority.

Further, we repudiate the implication that in their efforts to maintain denominational schools for higher education, Baptists, Methodists and Presbyterians sustain the same relation to the public schools, as that persistently held by the Catholic Germans mentioned or by Catholics generally. As we have not space to do so now, in our next issue we propose to give our readers some facts bearing upon the opposition of Roman Catholics to our public schools and the character of instruction given in their parochial schools.

FT. SMITH DISTRICT CONFERENCE.

The — session of the Ft. Smith District Conference was held in the town of Paris, Logan Co., Ark., July 15-17, 1891.

Rev. Jas. A. Anderson, P. E., presided during the session. He had his eyes open to all interests of the Church and carefully looked after its business. The attendance, lay and clerical, very small. Geo. Thornburgh, Business Manager of THE ARKANSAS METHODIST, and O. E. Goddard, representing Hendrix College, were the visitors. The preaching of the word was good, and the congregations usually large and attentive. Continued efforts will be made to stir up a greater religious interest among the people. The pastor, Rev. J. L. Hays, is very anxious for a great awakening among his people at Paris.

The following in reference to our church organ was read and unanimously adopted:

We welcome Bro. George Thornburgh, Business Manager of THE ARKANSAS METHODIST, among us. We rejoice to note the decided improvement in our church organ. Resolved by this District Conference, that we repledge ourselves to do our utmost to put this paper in every Methodist home possible.

W. H. METHENY,
L. F. A. HOLLOMAN.

The following brethren were elected delegates to the next session of the Annual Conference: Geo. S. Evans, L. F. A. Holloman, J. F. Saffell (L. P.), C. W. Bishop; alternates, B. F. Crews, J. C. Armstead.

The good people of Paris entertained the Conference and visitors with open hearted kindness and hospitality, and they were thanked. Next session of the Conference to be held at Booneville.

W. H. METHENY, Sec'y.

It was my pleasure to attend the Ft. Smith Dist. Conf. It was the smallest one I believe I was ever at. Seven pastors were absent and seven present and only 11 votes were cast for delegates to Annual Conference. The absence of the pastors was caused in nearly every instance by sickness. Rev. James A. Anderson, the Presiding Elder, is a good presiding officer, ruling wisely and kindly. I desired to hear him preach but was disappointed. Bro's Goddard, Bristow, Crews and Metheny preached the sermons I heard. Their efforts were very properly on the revival line and considerable interest was awakened. The address of Bro. Goddard in behalf of Hendrix College won high compliments for him and interest for the College.

Bro. Hays is a good entertainer, and Paris a good town to hold a Conference.

I was pleasantly homed at Bro. H. G. Saddler's with Bro. Anderson as room mate. Bro. and Sister Saddler are active, useful Christians and we enjoyed our stop in their happy home very much. Bro. Anderson is a splendid companion. I came home sick. On Saturday a well developed case of Erysipelas made its appearance in my face, and now (Tuesday) I am hardly able to be out. I would write more at length of my trip, if I was not sick.

GEO. THORNBURGH.

On page 2 we quote from the N. O. Advocate a few paragraphs from Rev. Dr. Palmer's speech against the Louisina Lottery, which will in the present exciting campaign be most bitterly opposed by the best citizens of La. In two counties or parishes recently large assemblies of citizens adopted and signed an address, which will be sent broadcast over the State, and in which they declared:

"We pledge ourselves to fight to the bitterest end the horde of gamblers and bribers who infest our beloved State; we pledge you even in revolution, bloody, stern, and terrible, rather than submit to the shame and degradation proposed by the lottery company—we pledge you the best blood of the land to maintain the honor of the State."

The Bishops' assessment for the next Conference year has been apportioned to our three Conferences as follows: Arkansas $580, Little Rock $960 and White River $686.

The order or programme for the Week of Prayer, appointed by our Bishops, is published on page 6 of this issue. We sincerely hope it may be generally observed and prove to our Church a season of Pentecostal refreshing and power.

We invite the special attention of our male readers of voting age to the article, "The Sin against the State," on page 6. We have known some devout men positively refuse to vote, when their ballots were much needed in the cause of righteousness and good government. As wicked men seldom fail to cast their ballots at every opportunity, every Christian citizen should faithfully and conscientiously discharge his solemn and imperative duty to the State by voting to promote its prosperity in all things essential to the material, moral, educational and religious welfare of the people. Meditate upon the facts in the article referred to.

THE M. E. CHURCH, SOUTH.

From a study of our General Minutes, the St. Louis Advocate makes the following statements on the present condition and comparative growth of our Church:

The Methodist Church, South, as at present constituted, comprises 43 home Conferences, or Conferences within the limits of the United States, and two foreign, the Brazil Mission and the China Mission Conferences. Connected with these Conferences there are 5,050 traveling preachers, 6,366 local preachers and 1,203,105 white members. Our Brother in Black is represented by 534 persons whose names stand on our rolls, and the Indians in our connection number 3,506. The total membership, including preachers and people is 1,218,561; the value of our 12,217 churches is estimated at $17,731,929; of our 2,738 parsonages at $3,172,521. The marked disproportion in number and value of parsonages, as compared with churches, shows that the importance of housing the preacher is even yet little understood or appreciated by our own people.

The number of Sunday-schools conducted in connection with our Church is 12,733; the number of teachers giving their labor is 90,736, and the number of scholars receiving instruction is 713,630. No mention is made of the number of volumes contained in the Sunday-school libraries, and it is probable, from this omission, that a considerable proportion of the schools are without a circulating library.

The results of the year's work, ending with December, 1890, are exceedingly encouraging. During the year 350 preachers were admitted on trial, an increase of 24 over the year preceding; 258 were admitted into full connection, an increase of 17; 34 were re-admitted, an increase of seven; while 124 transferred, a decrease of 33, showing that the tendency to change from Conference to Conference is on the wane. Only six withdrew or were expelled, a gratifying decrease of 13. There was also an increase in the total number of ordinations, being 601, as against 587 the preceding year. The total increase in the number of traveling preachers was 188; in local preachers, 97. In white members the increase was gratifying, reaching the enormous figure of 41,439, while the colored membership remained almost stationary, and the number of Indians showed a trifling decrease. There were 144 more Sunday-schools in 1890 than in 1889; 1,894 more teachers and 19,097 more pupils; the number of churches increased 450, and their valuation $853,012: the number of parsonages was greater by 177, and their value $295,946.

A similar flattering state of affairs is observable in the financial reports. The contributions of 1890 for church extension, were $62,047.23, an increafe of $5,485.86; for conference claimants $144,687.43, an increase of $11,734.53; for foreign missions, $235,509.31, increase $8,382.05; for domestic missions, $124,037.33, increase of $10,141.20, while the total sum raised for missionary purposes was $359,546.64, an increase of $18,523.25.

The societies established by the ladies under the name of "Woman's Missionary Society" did noble work, raising during the year, a total of $83,865.72, an increase over the preceding year of $8,019.28. This organization was begun in 1878-9, and the reports show that, in the intervening years, through this agency, the enormous sum of $583,451.59 has been collected.

☞ We will cheerfully send extra copies of THE ARKANSAS METHODIST to all preachers, who will notify us that they can use the same to advantage in canvassing for new subscribers.

PERSONAL AND OTHER NOTES.

Read on page 8 notice of Local Preachers' meeting for Morrilton District.

Rev. W. F. Wilson, P. C. of Helena station, has been elected President of Tennessee Female College at Franklin, Tenn.

Rev. J. S. Brooke, P. C. of Sulphur Rock C't, reports about 40 professions in a meeting at Sulphur Rock conducted by Rev. W. H. Hendricks of Texas.

Rev. J. D. Wassón of Marshall, Texas, formerly of Washington Co., gave us a friendly call last Saturday on his way to visit relatives at the "old home."

A World's Fair convention will be held in this city, Aug. 5, in compliance with the call of Gov. Eagle. Over nearly or probably all the railroads round trip tickets will be sold for one fare.

At their meeting last week the Trustees of the State Blind School elected Dr. R. M. Enders physician for that institution—a fact we note with pleasure, as Dr. Enders is both an excellent physician and an affableChristian gentleman.

Rev. Wm. Sherman, P. C. Rogers sta., writes: "Mrs. Cosper, wife of Rev. G. H. Cosper, pastor of the M. E. Church in Rogers, Ark., died in peace July 11, 1891. She leaves a husband and two little children to mourn her departure. May God bless and sustain them in their sad affliction."

☞In order to attend two District Conferences next week and especially to assist in the protracted meeting at El Paso, Rev. F. A. Jeffett, P. E. asks us to say the Quarterly meeting for El Paso C't will be held at El Paso instead of Vilonia, and embrace Sunday and Monday, July 26 and 27; and that he urgently requests the members at other appointments in that charge to attend and participate in the El Paso meeting, that it may be a grand rally, and prove a great blessing to the entire charge. Rev. W. A. Steel and the Editor of this paper expect to reach El Paso at 10 a. m. Wednesday, July 29, and Rev. E. C. Castlebery of Beebe will also assist in the meeting.

Last week Rev. J. R. Moore, P. E. of this District, showed us a letter just received from his father (at Timmon, S. C.), who is now 84 years old but still an active official member of our Church, as he has been for many long years. His smooth and very legible penmanship, coherent and vigorous thought, clear and terse expression do not indicate an octogenarian. He manifests a lively interest in the enterprises of of our Church, rejoices at its progress in the cause of Christian education in this State, and reads THE ARKANSAS METHODIST with pleasure and approval. We would be delighted to see and converse with this venerable Christian, whose opinions on modern evangelism and some other subjects we most heartily endorse.

Rev. E. M. Pipkin, D. S. of the A. B. Society, gave us a brief call Tuesday morning, and reported that the the Batesville District Conference was a delightful occasion, socially and spiritually.

On Monday we received a telegram from Rev. W. D. Kelley, P. C., that the meeting in Forrest City station closed after three weeks, with 30 conversions. We rejoice with our beloved brother and his charge in this gracious revival.

Rev. V. V. Harlan, P. C. of Conway station, favored us with a very cheerful visit Tuesday morning. He was delighted with Rev. Dr. W. R. Lambuth's visit to the Morrilton District Conference, which received a benediction from the presence and labors of this eminent consecrated missionary of our Church.

Early Tuesday morning we received a very cordial visit from Rev. H. D. McKinnon, P. E. of the Arkadelphia District, as he was returning via Redfield from the Quarterly meeting on Bryant C't. He is a lovable man of large heart as well as body, and his views upon the duties of aggressive Methodism are worthy of repeating. In a ministry of 35 years he has had a vacation of one month, in which he preached four or five times, has reared a large family and never owned a home—'not a foot of land, no cottage in this wilderness.'

Last Thursday morning Rev. F. A. Jeffett gave us a very enjoyable call as he returned from the Eureka Springs District Conference at Huntsville which he attended in the interest of Galloway College. He reported the Conference session a delightful and profitable one, both the business and religious exercises well attended; that the new P. E., Rev. A. H. Williams, presided with ease and dignity to the great satisfaction of preachers and laymen, by whom he is held in much esteem, and that the most cordial spirit of brotherly love prevailed among the preachers and people. Bro. Jeffett kindly presented the claims of THE ARKANSAS METHODIST, showing the importance of circulating not only religious papers, but especially of the official organ published in behalf of Methodism in Arkansas; that in both quality and quantity THE METHODIST is the cheapest and best paper for Methodists in Arkansas; and, further, that the time has come when our people cannot afford to withhold patronage from the enterprises of our own Church.

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WHO

is it, in this world, that would not like to do just a little bit better than he is doing? May be there may be some who do not, but we have failed to run against such an one yet. It

IS HOT

weather and the way we turn out goods, it makes us think of our boyhood days and the harvest field, but "what are we here for?" Answer—we want to increase our trade just $100,000.00 in the next twelve months, and think by the way we are increasing now, we will be able to do it. We give our personal attention to all mail orders; every letter answered by return mail. Prices and samples sent on application. Give us a trial.

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Arkadelphia District. Third round. H. D. McKinnon, P. E. Gurdon ct. July 8; Bryant ct, at Bethel, 18, 19: Tulip ct, at Rock Springs, 25, 26; Princeton ct, at Zion, Aug. 1, 2; Social Hill ct, at Midway, 8, 9; Arkadelphia sta, 15, 16: Clark ct, at Davidson's Camp-ground, 22, 23: Okalona ct, at Davidson's Camp-ground, 23, 24; Smithton ct, at Hart's Chapel, 29, 30; Lono ct, at Ebenezer, Sept. 5, 6: Malvern sta, 6,7: Murfreesboro ct, at Camp-ground, 12, 13; Benton sta. 18; Collegeville ct, at Salem Camp-ground, 19, 20.

We could not afford to argue an article without merit. We not only argue but guarantee Plantation Chill Cure. For sale by C. J. Lincoln Co., Little Rock, Johns Schaap, Ft. Smith, J. H. Scull & Bro., Pine Bluff. tf.

Work is being pushed rapidly with several hundred laborers preparing the street car tracks of this city for the use of cars propelled by electric power. In a few months it is expected 'the mules will be set free' for the more humane system of electric cars.

We invite the special attention of our readers interested in life insurance to the large advertisement (on page 8) of the New York Life Insurance Co. Read carefully its remarkable record and superior features, and write to the Agents, Gilbert D. Raine & Co., Memphis, Tenn., for any special information desired. Mention this paper.

Plantation Chill Cure is a phenominal seller with us. We find it has merit hence guarantee it. For sale by C. J. Lincoln Co., Little Rock, John Schaap, Ft. Smith, J. H. Scull & Bro. Pine Bluff. tf.

REVIVAL AT BATESVILLE.

DEAR DR. BENNETT:—Our meeting closed last night. Yesterday we had a grand day—16 accessions in the morning, 10 at night. We have had 50 conversions, 42 accessions to our Church and two more to join. These make 59 accessions for this year. We expect the revival to continue the balance of the year. Lowry grows all the time. God bless him.

Sincerely yours,
July 20. R. S. DEENER.

DEATH NOTICE.

Adam Weidemeyer was born in Hassen, Germany, Nov. 10, 1822; died July 15, 1891. He came to America when a child; joined the M. E. Church in his youth and lived a faithful member of that Church until he came south to this State and city in the year 1878, at which time he joined the M. E. Church, South. He has bean a devout and zealous follower of the Master. He died in the faith. He bade his family good-bye and gently fell asleep in Jesus. He was a great sufferer during the latter part of his life, yet he bore all with Christian patience, and was perfected through suffering. May God bless the bereaved ones.

His pastor,
R. R. MOORE.

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No matter what people say about the advantages of other schools, you send for the catalogue of Little Rock University before you make up your mind where to go to school. It will cost you nothing. You will be surprised at the advantages offered and the low expenses—lowest in the State. Try it, and send postal to

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Boarders	40	119
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WARNING ORDER.

GEO. H. VAN ETTEN; Plaintiff, vs. J. H. DEVEREUX as Executr., et. al., Defendants. } Pulaski Chancery Court.

The defendants, Albert H. Van Etten, Albert S Van Etten, and J. H. Devereux, are warned to appear in this court within thirty days, and answer the complaint of the plaintiff, Geo. H. Van Etten.

I. J. HICKS, Clk.,
By W. S. BOONE, D. C.

July 21, 1891.
A true copy from records.
Attest: I. J. HICKS, Clk.,
By W. S. BOONE, D. C.
Blackwood & Williams Sols. for plaintiff.

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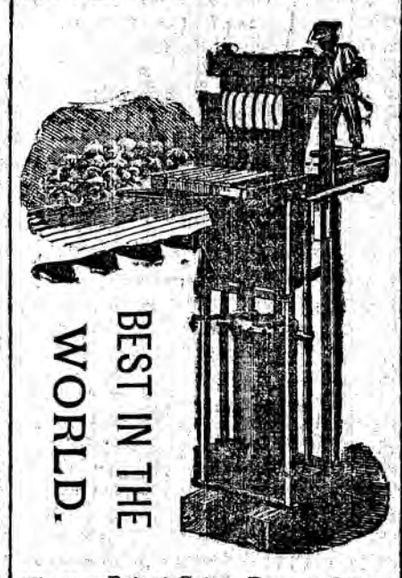

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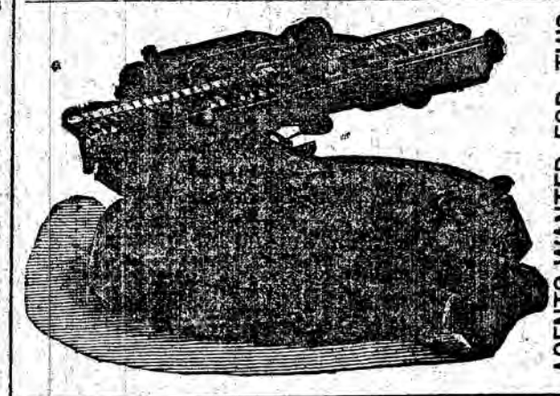

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ARKANSAS METHODIST

WEDNESDAY, JULY 22, 1891.

CHRISTIAN LIFE.

WEEK OF PRAYER--AUGUST 9--16.

The College of Bishops, at their annual meeting in May, determined to set apart the second week in August as a week of prayer, accompanied by suitable humiliation before God, for the baptism of the Holy Spirit upon our work, both at home and in missionary lands. The Church cannot too constantly claim the presence of the Holy Ghost as an enduement of power for her work. We therefore urge the gensral observance of the week of prayer by our pastors and people, and suggest the following programme:

Sunday, August 9.—Sermons on the baptism of the Holy Spirit as a preparation for service.

Monday, August 10.—Prayer for greater spiritual power for all our preachers.

Tuesday, August 11.—Prayer for a higher estimate of spiritual things for all our people.

Wednesday, August 12.—Prayer for the increase of home religion, more family altars, and greater fidelity to the religious needs of our homes.

Thursday, August 13.—Prayer for the youth of the Church in our Sunday-schools, Epworth Leagues, and institutions of learning, and those who ought to be but are not.

Friday, August 14.—Prayer for our missionaries, native helpers, and members in foreign fields.

Saturday, August 15.—Prayer for our missionary workers among the unevangelized in our cities and on the frontiers.

THE BIBLE.

Let us have no fears about the Bible. If it is not God's word we do not need it, and if it is men can not destroy it. But who oppose and hate the Bible? None but bad men who oppose and hate every thing that is high and holy and pure and good. This is true. No good man thinks evil of the Bible. All good men love the Bible and will cleave to it even unto the end. Prof. Briggs in his very able article in the July number of the North American Review says, that the Higher Criticism will not touch a thing in the Bible that is *essential*. Not one doctrine will be shaken after all the errors are pointed out. Men had as well think of destroying the earth and the stars, or the ocean and the sun as the Bible.

The Bible is a Divine Book. The divine mind and heart are in it, and the impress of the divine hand is upon it. Bad men hate the Bible because it "finds them out," and it publishes to the world just what they are. It follows them into the darkness, and into their secret places, and it tells all that they think, and feel, and say, and do. No rascal can bear the Bible because it exposes him. It turns divine light upon him. Much of the Bible is prophecy—some is fulfilled, some is yet to be fulfilled. Much of the Bible is history and can be verified as other histories are. Much of the Bible is clear and simple axiomatic statement, which none but the veriest fool on the earth could ever have the hardihood to deny.

Many of the great statements and doctrines of the Bible may be tested to-day, and in the future, as they have been in the past, and thus men are being contiually raised up who can go beyond the realm of belief or faith in reference to the Bible and who can say "we know." They have personal experience. They have knowledge. They have knowledge which is internal and sure, and in reference to which they can not be mistaken. No sane mind can be deceived in regard to the testimony of consciousness. The Christian has a sure and a happy experience which is the result of obedience to Bible teaching. He knows that fire will burn, and that water will quench thirst, and that the Bible is the word of God. He has tested its divine utterances and he has been divinely impressed and taught in reference to them.

In the same great article referred to above Prof. Briggs says truly: "We determine the inspiration of the writer from the inspiration of the Book, and we determine the inspiration of the book from its internal character and the voice of the Holy Spirit speaking to the believer. The same Holy Spirit who guided holy men to produce the writings gives assurance to those who use them that they are the word of God." The Bible is a great light and a great fountain which just shines and flows on—giving light and life to all who accept it as Divine. It is not like any other work. And the Bible Christian is clearly and happily different from all other men. He is unique in his thought and in his feeling, in his utterance and in his life. While the world is attempting to live on the unreal, it imagines that it is only the Christian who is going on in this dark and delusive way. But the Christian is not in darkness. He "walks in the light as God is in the light." And this is so with him, because he believes and loves God's word and has it "hid in his heart." If we will take care of ourselves—"know what manner of spirit we are of"—and see that no stain of sin is upon our souls, or in our lives, you may depend upon it, that God will take care of his word.

L. PULLIAM.

St. Louis, Mo.

THE SIN AGAINST THE STATE.

There is surely need for sober thought as to the remissness of Christians in their duties toward the State; and if such thought shall bring shame to multitudes of church members, it may also send them into the political arena to reinforce the supporters of that which is highest and best, and thus make them a means of more usefulness to the State and more honor to the Church. Let the truth be emphasized that responsibility for the curse of bad government, more often than otherwise, rests upon recreant Christians; for there are enough church people in almost every community to secure the maintenance of righteous government, if they will take their religion into politics and justify its definition by making it in very truth "real piety in action." The actual strength of the elements which are professedly representative of the highest principles which can be applied to human affairs is clearly shown by comparative statistics.

In 1890 there were in the United States not less than 13,480,000 members of Christian Churches (exclusive of Roman Catholics, who enumerate in their fellowship all baptized persons, including infants). There was at the same time a total population of 62,622,000, with about 45,876,000 over the age of ten years, with 15,975,000 of voting age, of whom about 11,392,000 in the year 1888 exercised the right of suffrage. It is estimated that of the 13,480.000 church communicants, not more than five per cent., or 1,760,000, were under the age of twenty-one, and that of the remaining 12,374,000, sixty-five per cent., or 8,043,000 were women, leaving in round numbers 4,331,000 church members who were of voting age.

These statistics afford the following significant deductions: Number of church members in total population, not including Roman Catholics, more than twenty per cent.; church members over twenty-one years of age, in total population of same age, more than twenty-six per cent.; number of male church members, as compared with persons of voting age who exercised the right of suffrage in 1888, more than twenty-eight per cent.

The number of Roman Catholics over the age of twenty-one (estimated at one-fourth of the total Roman Catholic population of 8,277,000) was 2,069,750. Supposing sixty-five per cent. of this number to be women, the Roman Catholic voters numbered 724,413. These, added to other male church members of voting age, would make a total of more than 5,000,000, or a number equal to more than forty-four per cent. of the total number of voters at the presidential election in 1888.

The number of regular attendants upon church services, not communicants,, but whose lives are confessedly subject to religious influence, will add not less than fifty per cent. to all of these figures, making a total of 32,239,500 (including Roman Catholics) under church influence, of whom 18,561,000 were over the age of twenty-one, and of whom 6,446,500 were males of voting age. In other words, in the year 1890 the number of those who may be supposed to have been in full sympathy with the doctrines of duty to society, as set forth in the teachings of the Church, was in the whole population considerably more than fifty-one per cent.; in the male population over the age of twenty-one, nearly thirty-two per cent., and in the male population which exercised the right of suffrage in 1888, not less than seventy-five per cent.

It is plainly evident that if Christian citizens were unitedly and persistently devoted to the work of exemplifying in citizenship the principles of their faith—without the intrusion of ecclesiasticism in affairs of State, but by individual devotion to duty—they could at once exercise a power for the purification of politics which would be simply irresistible. In the light of these facts, religious men are not to be omitted in taking the census of political sinners, and the "reformation of the Christian as a citizen" becomes a pertinent question.—H. R. Waite, in Christian at Work.

HORSFORD'S ACID PHOSPHATE
Makes Delicious Lemonade.

A teaspoonful added to a glass of hot or cold water, and sweetened to the taste, will be found refreshing and invigorating.

If you aren't on a line with God, your neighbor will find it out sooner than you think.

LIVE OAK, ALA., Dec. 13, 1886.
Messrs. A. T. SHALLENBERGER, & Co. Rochester, Pa. *Gents:*—Last spring I received by mail a bottle of your Antidote for Malaria for my brother, who had chills for more than six months. He frequently broke them with Quinine, but they would soon return. I gave him the Antidote and he has not had a chill since. It has made a *permanent* cure.
Yours truly,
W. W. PERDUE.

OUR YOUNG FOLKS.

MOTHER, WHY DOES FATHER DRINK?

"Mother, pray tell me, why does father drink"
And treat us all so ill?
He once was kind and good, and then
Our home was bright—
To me, the dearest place on earth.
Your eyes were then so clear, and smiles!
There were none such as thine.
'Twas then I ran to meet him at the door,
And O what joy! when to his heart
He pressed me with such tender love!
But now—well things have changed;
For why, I can not tell.
O why does father drink?

"Mother, do tell me, why does father drink
And stay from home so late?
'Twas not so once, I've heard you say,
For then he loved us well.
You knew no sorrow then—knew naught but joy;
And then, dear mother, then you did not weep;
But now, alas! those days have gone,
And we—well, mother, do not weep;
Some day, perhaps, dear father will not drink.

"Mother—but hark! I hear a gentle step, and now
A tap upon the door.
Who can it be? Would 't were an angel pure,"
The door, so rough, swung open with a creak,
And there, before the wife and child,
Stood husband and the father dear;
No curse upon his lips, but with a smile
He pointed to the little badge of blue
That he had donned that day.
"This is my pledge to you, my wife, my child;
God helping me, I ne'er shall drink again."

—Echo.

THE MEANING OF A1.

The common, every-day expression of the English speaking race for supreme excellence is A1. Its origin is peculiar. In 1716 Edward Lloyd, of London, began to publish a weekly shipping paper known as Lloyd's List. In this, as at first published, the vessels were assigned to classes designated by the letters A. E. I. O. U. which referred to the vessels' hulls, while the letters G. M. B. meaning "good," "middling," and "bad," related to the vessels' equipment. Thus the class AG denote a first-class ship, with a good outfit, while UB was the designation given to a ship of the lowest class with a bad outfit. In the register printed in the year 1766 it is observed that the numerals 1. 2. 3. 4. were adopted for the first time in describing the condition of the vessels' equipment, the Roman capitals A. E. I. O. U remaining unchanged as representative of the classification of the hull. This is the earliest record extant of the term A1.—New York School Journal.

THE MISTAKE OF A SMALL BOY.

A boy would not be worth much if he never made mistakes and was never told of them. There is hope for a boy in proportion to the number of mistakes he makes and afterwards corrects.

One of the most common mistakes of a boy is in what he wants. He is apt to want most the things he hasn't, and one of the things a small boy hasn't and hankers after most of all is size. Oh, how he does pine for size! He waits and counts days and scratches the wall with pencil-marks, and stretches himself up trying to catch up with his big brother. And all the time he may be more of a man than his big brother, if only he would put the right kind of measure in place of the foot-rule.

You have heard of the Irishman who went to the market to buy the most of his money, and finding that turnips were so much cheaper than potatoes, bought four bushels of turnips instead of two of potatoes. But he was much surprised to learn that the turnips were 75 per cent water, and that he might have bought a package he could have carried in his vest-pocket that would have contained the same amount of nutriment as his four bushels of turnips.

That was a case where size was deceiving, and that is the way the small boy is often taken in. It's not the size of a man's fist, or the breadth of his shoulders, or the height of his stove-pipe hat that counts. I have seen a seven-foot bully do a thing so mean and unmanly that a seven-year-old boy ought to blush for it. And I have seen a boy pass along after him and pick the whining dog up that he had lamed by a kick, and treat it with such pity and tenderness that, if we still lived in the days of chivalry (and we do in more ways than one), that boy would have been knighted and spurred and received the applause and smiles of fair ladies and noble men and his king, and the hulking giant would have been given to some magician to be changed into a flea or a potato-bug or some petty, noxious insect. If a boy would only hanker after the things that ought to go with size and let size take care of itself, he would make no mistake.

Another thing the small boy is apt to overrate is physical strength. He is always bragging about what he can do, and the strongest boy in the crowd is sure to have things pretty much his own way. The whole world used to be boys in that respect. The man who could strike the hardest blow and ride the fastest horses and jump the farthest and use his arms and legs the best was the best man; now it is the man who can use his head the best. It is the man who has the best heart. The Indian said when he first heard a pistol fired and saw the deadly effects, "He heap little, heap loud, heap go quick and hit hard." A boy who is little need not be loud, but if he can "go quick" and hit the mark clean through in doing his duty, he is manlier than some who wear men's clothing. It is not the exhibition of strength, it is the just and kind use of strength, the intelligent and judicious use of strength, that makes great. The horse has more strength than the man, but the man with his less strength and his superior mind makes the horse go as he pleases, and subdues the wildest and most ferocious beast.

Don't ache for size; don't ache for strength. Don't lie awake nights thinking how to get either. Let those things take care of themselves and be just the kindest, most truthful, patient, industrious, merriest, happiest boy you can, and get all the love you can from others and give all the love you can to them, and men will one day say of you, "What a power he is;" and may be you couldn't lift a five-pound dumb-bell. But all I say will be true nevertheless.—Our Morning Guide.

KEEP LIFE PURE.

An Arabian princess was presented by her teacher with an ivory casket, exquisitely wrought, with the instruction not to open it until a year had rolled round. Many were the speculations as to what it contained, and the time impatiently waited for when the jeweled key should disclose the mysterious contents. It came at last, and the maiden went away alone and with trembling haste unlocked the treasure; and, lo! reposing on delicate satin linings, lay nothing but a shroud of rust: the form of something beautiful could be discerned, but the beauty had gone forever. Tearful with disappointment she did not at first see a slip of parchment containing these words: "Dear pupil: May you learn from this a lesson for your life. This trinket, when enclosed, had upon it a single spot of rust; by neglect it has become the useless thing you now behold; only a blot on its pure surroundings. So a little stain on your character will, by inattention and neglect, mar a bright and useful life, and in time will leave only the dark record of what might have been. If you now place within a jewel of gold, and after many years seek the result, you will find it as sparkling as ever. So with yourself; treasure up only the pure, the good, and you will ever be an ornament of society, and a source of true pleasure to yourself and your friends."—Chicago Juvenile.

Did More Good Than all Other Tonics or Quinine,

Mrs. Nora. A. Stephenson, Dresden, Texas, writes: "Your Hughes' Tonic did me more good than all the other Tonics or Quinine together. Quinine will not break the Chills, but Hughes' Tonic acts like a charm." Sold by Druggists.

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RADWAY'S READY RELIEF.
The Cheapest and Best Medicine For Family Use in the World.
NEVER FAILS TO RELIEVE PAIN.
It surpasses all other remedies in the wonderful power which it possesses of curing
Rheumatism and Neuralgia.
Thousand have been relieved and cured by simply rubbing with READY RELIEF, applied by the hand, the part affected and considerable of the adjoining surface; at the same time several brisk doses of RADWAY'S PILLS will do much to hasten the cure.
Cures the Worst Pains in from one to twenty minutes. Not one hour after reading this advertisement need any one Suffer with pain.
For Summer Complaints.
A half to a Teaspoonful of Ready Relief in a half tumbler of water, repeated as often as the discharges continue, and a flannel saturated with Ready Relief placed over the stomach and bowels will afford immediate relief and soon effect a cure.
From 30 to 60 drops in half a tumbler of water will, in a few moments, cure cramps, spasms, sour stomach, nausea, vomiting, heartburn, nervousness, sleeplessness, sick headache, diarrhœa, dysentery, cholera morbus, colic, flatulency and all internal pain.
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Chills and Fever, Fever and Ague *CONQUERED.*
There is not a remedial agent in the world that will cure Fever and Ague and all other Malarious, Bilious and other fevers, aided by Radway's Pills, so quickly as Radway's Ready Relief. Price 50 cts. per bottle. Sold by Druggists.

RADWAY'S PILLS.
AN EXCELLENT and MILD CATHARTIC
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For the cure of all disorders of the Stomach, Liver, Bowels, Kidney, Bladder, Nervous Diseases, Loss of Appetite, Headache, costiveness, Indigestion, Billousness, Fever, Inflammation of the Bowels, Piles and all derangements of the Internal Viscera, purely vegetable, containing no mercury, minerals or deleterious drugs.
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DR. RADWAY'S PILLS are a cure for this complaint. They restore strength to the stomach and enable it to perform its functions. The symptoms of Dyspepsia disappear, and with them the liability of the system to contract diseases.
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From Rev. H. P. Dudley, Pastor M. E. Church, Des Moines, Iowa: "The Piano is in every way satisfactory. A thing of beauty, and we expect it will be a joy to us for many years. It is pronounced by musicians "SPLENDID."
From Jas. S. Steele, Esq., Attorney-at-Law, Lockesburgh, Ark.: "I have just received my Parlor Organ 77; am highly pleased. It is all you claimed for it. Will take pleasure in commending it to my neighbors." April 26, 1888.
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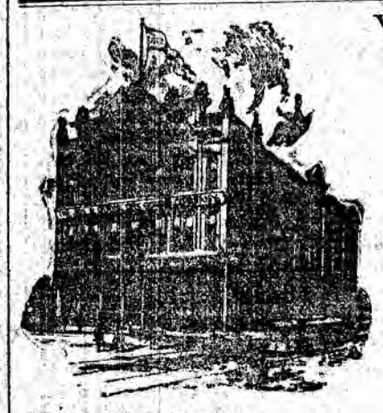

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WEDNESDAY, JULY 22, 1891.

HARTSHORN'S SELF-ACTING SHADE ROLLERS

Beware of Imitations.

NOTICE AUTOGRAPH OF Stewart Hartshorn ON LABEL AND GET THE GENUINE HARTSHORN

OBITUARIES.

JOHNSTON.—Jesse L., son of J. L. and E. C. Johnston, and brother of F. S. H. Johnston, P. E. of the Fayetteville Dist., Ark. Conf., was born in Oglethrope Co., Ga., August 18, 1861 and died at his home in Franklin Co., Ark., May 14, 1891. He professed religion when 14 years old and joined the M. E. Church, South, in which he lived until his triumphant death. He moved with his parents to Arkansas, in 1881, and in 1887 he was married to Miss Sarah Presswood, with whom he lived until separated from her by death. Their marriage was blessed with two children; one preceded the father to the glory land, the other one is left behind. Bro. Johnston was a good citizen, a kind husband, a loving father and a good Christian. He had not enjoyed good health for some years, and in his last illness his suffering was very intense, but he bore it with Christian fortitude and patience. A short time before his death, at his own request we had a prayer meeting at his house. He got very happy and shouted the praises of God aloud. He expressed his readiness to go sometime before the summons came. He gave his wife instructions about what to do. "Told his sister to tell his father, who is now in Georgia, that he would love to have seen him once more, but would have to wait until they met in the world above." When the long expected messenger came and said it's enough, he quietly fell asleep in Jesus and went to his reward.

May the blessings of heaven rest upon his wife, little girl and relatives, and may they all meet again in the glory land. Y. A. GILMORE,
P. C. Ozark C't.

LEE.—Emily Lee, wife of T. K. Lee, Lake Village, Ark., died June 22, 1891. Sister Lee was born in Hinds Co., Miss., Sept. 21, 1837, the daughter of Robt. and S. Wells. The Wells family are Presbyterians, their Christianity being of such a type as to be largely hereditary, several preachers eminating from the family. Becoming separated from Presbyterianism, Sister Lee joined the M. E. Church, South, dying in its fold, a member of Lake Village Church. I had been her pastor two and a half years before her death. Ten months of this time she was confined to her bed. Patiently she suffered, waiting for her release, making her arrangements, and talking as calmly of her death as one would of a contemplated a journey. She was naturally modest and unassuming; not demonstrative, but firm; not conspicuous, but earnest and prayerful, the public can have no adequate conception of her influence for good. It was only in her home that her influence was recognized at its full value. The testimony of her husband is, "I never knew a purer Christian character." "Precious in the sight of the Lord is the death of his saints." Blessed, saintly woman, she has gone to rest. As a legacy to her family she has left the imprint of a Christ-like life that will follow her children and husband as a "persuasive voice."
T. D. SCOTT.

MALONE.—Mrs. Nannie Stephens Malone, departed this life in Clarendon, Ark., July 8, 1891.

She was born July 10, 1842, and professed faith in Christ when about nine years old and joined the M. E. Church, South, in which she lived a consistent member until God took her up higher.

She was happily married to Rev. B. H. Malone, Sept. 9, 1857. The Lord entrusted seven children to their care, six of them surviving her, and one of them (a son) having passed over in early life waited on the other shore.

Sister Malone was a true woman, and combined many virtues. She was a daughter and a mother of cultivation, and in her case cultivation means the development of the intellectual and moral life; and, therefore, she was a true wife, a model of loving confidence, and always ready to comfort and counsel with her husband.

As a mother she was gentle and loving, and yet firm. She so impressed her virtues upon her children that they accepted her example of early piety, and entered the Church to spend their lives in the service of the Master.

They have also followed her example of true intellectual development; and though her mind and heart can no longer render loving obedience and and willing service to God and her Church, she has left six children equipped and trained to carry forward the great work of intellectual and moral salvation (may God give them grace to fill their places), and to glorify God and bless the world.

She impressed her qualities upon her pupils. She has sown good seed well.

When God called for her to lay down her mortality she had nothing to do but obey. She told her pastor in her own good way, "I am trusting all with the Lord as I have done from the beginning." A little later she asked for her hymn book and that the hymn, "Jesus, Lover of my Soul" be read, and she emphasized "Hide me" and when the reading was concluded she said, "Now mark it." When asked what message she would leave absent loved ones, she said, "Tell them I have a heart full of love for all of them," and in a few minutes she fell on sleep without a struggle. Sweet sleep! She rests from her labors, but her works follow.

To the loving husband and children who so justly and fondly loved her, we offer our sympathizing condolence, and we beg that with the usual strength and fervency you continue to love her until your are gathered with her. Cherish her virtues. They are more brilliant and durable than diamonds. May God water the seed she has sown. FRANK RITTER.
Clarendon, Ark.

LOWERY.—Sister Martha C. Lowery, wife of Rev. I. G. Lowery, was born in Cobb county, Ga., July 25, 1830, and died at McAlester, I. T., May 28, 1891, after a short and severe illness. Her father, Rev. Daniel Groover was a life long Methodist preacher of Georgia. She was married to Rev. I. G. Lowery in 1848; moved to Arkansas in 1873 with her husband, with whom she lived a happy wedded life until claimed by him who holds all events in his own counsel. She leaves one daughter, two grand-children, one great-grand-child and husband to mourn their irreparable loss. She was one of twelve children; two sisters and a brother, father and mother went before her to the better land. She confessed Christ her Savior in early life, and joined the M. E. Church, South, in which she lived a happy, earnest, lovely Christian life. Her home was blessed and radiant with sunshine, because of the hallowed heavenly influences shed upon it by the light from heaven, and the Christian virtue that adorned and beautified her life. A meek and quiet spirit, which is of great price in the sight of God, shone beautifully in her home. She went in great peace to meet the two sisters and brother, father and mother gone before, and leaves her husband, eight brothers and sisters and a multitude of friends to mourn their loss. Wife, mother, sister, friend, we give you up and bury you in the holy calm of the city of the dead and wait the voice of the Son of God to call you and us where parting will be no more. G. W. DAMAN.
Hackett City, Ark.

ENGLAND.—Eugene Mitchell, the sweet little infant of R. D. and E. L. England, was born June 4, 1890 and died June 30, 1891, aged 1 year, 26 days. The funeral service was conducted by Rev. O. H. Tucker Wednesday morning, July 1. This is the first death in the family; a very sad day in the home; all hearts stricken with grief. Eugene was a bright, healthy, happy child, the delight and pride of the family. He shall never be forgotten; thoughts of him are sacred and dear. He has gone to live with Jesus and the angels. He stands at the beautiful gate waiting and watching for papa and mama, little sister and brother to enter. May God admit them entrance there. Jesus said, "Let the little children come unto me, and forbid them not; for of such is the kingdom of God." Little Eugene is now in the midst of the redeemed in heaven. His mission on earth is completed. He draws with him our affections to the city of God, "the home of the soul." May we all meet and dwell forever there. By his Uncle,
JOHN M. ENGLAND.

There is more Catarrh in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease, and prescribed local remedies, and by constantly failing to cure with local treatment, they pronounced it incurable. Science has proven catarrh to be a constitutional disease, and therefore requires constitutional treatment. Hall's Catarrh Cure manufactured by F. J. Cheney & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken internally in doses from ten drops to a teaspoonful. It acts directly upon the blood and mucous surfaces of the system. They offer one hundred dollars for any case it fails to cure. Send for circulars and testimonials. Address,
F. J. CHENEY & CO., Toledo, O.
☞Sold by Druggists, 75c.
July 15-1m.

The religion that does nothing but sing psalms will never bring the world to Christ.

The Fourteenth Century was the age of thought, but if there is one characteristic more than another which distinguishes the Nineteenth, it is that which makes it the remedial era.

The discovery of remedies and of means of allevia ing human suffering have gone on until it sometimes seems there is little left for the doctor to do. Undoubtedly kindly Nature contains somewhere an antidote for every physical ill if it only can be found.

What is the use in suffering when Mansfield's Magic Arnica Liniment will relieve any pain by acting immediately on the part afflicted, and the nerves in which the torture is located.

The ingredients that enter into its composition are fluid extracts of arnica, oil of camphor, chlorodine and magnetic fluid combined with rare essential oils. The properties of these separately are well known. Taken together they form a combination that is wonderful in its effects upon pain no matter what its origin, whether it be from a wound, bite or sting, an ulcer or sore; or nervous in character like sciatica, neuralgia, or even headache, or springing from a condition of the blood, like rheumatism, the action of the liniment is none the less immediate and powerful, and by absorption after quieting the pain, acts as a therapeutic, and cures outright a catalouge of ills that are exteriorly manifested. No farmer, no housewife, no one who appreciates a really valuable remedy should be without it. Mansfield Drug Co., Memphis, Tenn.

The richest man on earth is the one that has the most treasure laid up in heaven.

Why It Is Popular.

Because it has proven its absolute merit over and over again, because it has an unequaled record of cures, because its business is conducted in a thoroughly honest manner, and because it combines economy and strength, being the only medicine of which "100 Doses One Dollar" is true—these strong points have made Hood's Sarsaparilla the most successful medicine of the day.

CINCINNATI BELL FOUNDRY CO.
CINCINNATI, O., sole makers of the "Blymyer" Church, School and Fire Alarm Bells. Catalogue with over 2300 testimonials.

COBB.—Eliza Jane Cobb was born Oct. 12, 1856, and died April 10, 1891. She was married to her now sorrow-stricken husband Dec. 7, 1879, who with his four motherless children mourn for a wife and mother beloved. Sister Cobb was a good woman, and her end was peace. May the husband and children so live, that they may meet her in the "sweet bye and bye."
B. W. ASTON.

HEARD.—Ella Merrick Heard, daughter of J. B. and Alice Heard, was born April 24, 1890; died July 7, 1891, after several weeks' suffering. The great Physician of heaven declared that it was enough, and sent his reaping angel down to pluck the flower and gather it unto himself, that where He is she might be also. But while the flower is plucked, we feel there is one less on earth and know there is one more in heaven.

Such a little break in the sod,
So tiny to be a grave,
O how can we render so soon to God
The beautiful gift he gave.

Her funeral was preached by the writer. She is not one of the number that fills the streets of Jerusalem but of heaven. The bereaved parents have the sympathy of many friends in their loss, but their child can be found in heaven and may God help them to so live that they will meet her again.
W. D. ELLIS.

WARNING ORDER.

G. H. MEADE REAL ESTATE & COLLECTING AGENCY, vs. R. E. BURWELL. } Before T. W. Wilson, J. P., Big Rock Township, Pulaski County, Ark.

The defendant R. E. Burwell is warned to appear in this court within thirty days and answer the complaint of the plaintiff, G. H. Meade Real Estate & Collecting Agency.
T. W. WILSON, J. P.

DR. J. M. HILL,
RECTAL SPECIALIST.

Cures all diseases of the rectum, piles, rectal ulcers, fistula in ano, fissures, polypi, strictures and catarrh, without pain or hindrance from business. Office, S. E. corner Second and Main streets, Little Rock, Arkansas.

PASTOR KOENIG'S NERVE TONIC

The Best Remedy in this world, says J. Hofherr, of Syracuse, N. Y., is Pastor Koenig's Nerve Tonic, because my son, who was partially paralyzed three years ago and attacked by fits, has not had any symptoms of them since he took one bottle of the remedy. I most heartily thank for it.

Prejudiced, Yet Convinced.

So. Norwalk, Conn., May, 1890.
Although I took pastor Koenig's Nerve Tonic with a certain prejudice, it has done me so much good that I must thank him for it, because now I can sleep again. Since the terrible catastrophe of the Johnstown flood, where I lost five members of my family, terrible fictions occupied my mind, so that I was since quite despondent. But now I come to myself again, and attribute this to the good effect of the Tonic.
Box 557. B. CUNZ, Pastor.

FREE—A Valuable Book on Nervous Diseases sent free to any address and poor patients can also obtain this medicine free of charge.

This remedy has been prepared by the Reverend Pastor Koenig, of Fort Wayne, Ind., since 1876, and is now prepared under his direction by the

KOENIG MED. CO., Chicago, Ill.

Sold by Druggists at $1 per Bottle. 6 for $5. Large Size, $1.75. 6 Bottles for $9.

DONALD KENNEDY
Of Roxbury, Mass., says

Kennedy's Medical Discovery cures Horrid Old Sores, Deep Seated Ulcers of 40 years standing, Inward Tumors, and every disease of the skin, except Thunder Humor, and Cancer that has taken root. Price $1.50. Sold by every Druggist in the U. S. and Canada.

THE CELEBRATED COTTON BLOOM GIN
WITH LATEST IMPROVEMENTS
Free of Freight. Fully Guaranteed.
H. W. HUBBARD ATLANTA, GA., or DALLAS, TEX.
☞We carry stock at various Southern points for quick delivery upon receipt of orders.

"OSGOOD" U. S. Standard WAGON SCALES
Sent on trial. Freight paid. Fully warranted. 3 Ton $35. Other Sizes Proportionately Low. H. W. HUBBARD, Gen. Southern Manager, ATLANTA, GA. DALLAS, TEXAS.

SELLERS' LIVER PILLS
Over 100 gross sold by one druggist, which shows that they have no equal for curing Dizziness, Headache, Costiveness, Malaria, Liver Complaint, Fever and Ague, Indigestion, Backache, Sleeplessness, and all Liver and Stomach troubles. They Never Fail. Sold by all druggists and country store keepers. ☞Send for circulars. R. E. Sellers & Co., Prop's, Pittsburgh, Pa.

For Electric Light or Gas — BAILEY'S Compound light-spreading Silver-plated Corrugated Glass REFLECTORS — For Oil
A wonderful invention for lighting Halls, Churches, etc. Satisfaction guaranteed. Catalogue and price list free.
Handsome designs. BAILEY REFLECTOR CO. 708 Penn Ave. Pittsburgh, Pa.

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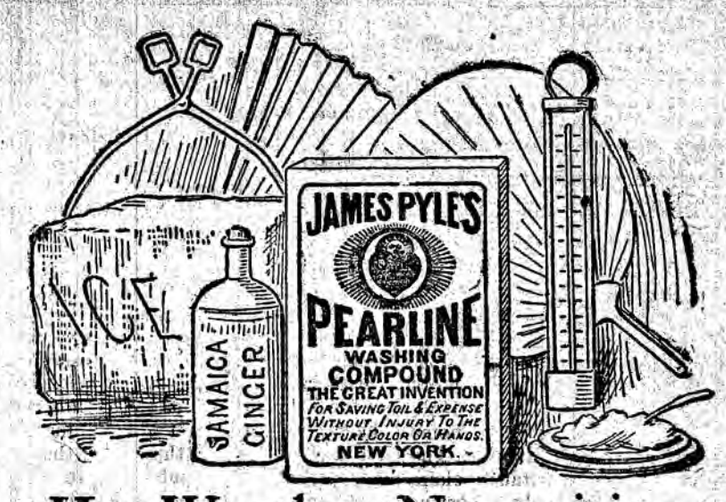
Scientifically treated and cured without the knife or loss of blood. Book sent free. Drs. McLEISH & WEBER, 123 John Street, Cincinnati, O.

BUCKEYE BELL FOUNDRY
Bells for Churches, Chimes, Schools, Fire Alarms of Pure Copper and Tin. Fully Warranted. Catalogue sent free. VANDUZEN & TIFT, Cincinnati, O.



Hot Weather Necessities.

Notice the large square package in the front rank. That's where it belongs—ask any woman who has used it. See what it does. It saves work, saves strength, saves health, time, and temper. It saves wear and tear, too—and that's money. Delicate summer clothes don't have to be rubbed and wrenched when they're washed with *Pearline*. Everything is washed easily—and safely. *Pearline* doesn't *do* any more in warm weather than in cold, but you seem to *need* it more then. It's a necessity. But it's a luxury, as well. Try it in the bath, and you'll think so.

Beware Peddlers and some unscrupulous grocers will tell you, "this is as good as" or "the same as Pearline." IT'S FALSE—Pearline is never peddled, and if your grocer sends you something in place of Pearline, do the honest thing—*send it back*. 193 JAMES PYLE, New York.

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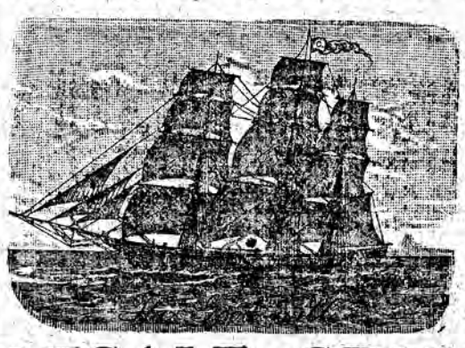
CARL & TOBEY CO.,



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SAW MILLS,	FENCING,
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BOILERS,	LIME.

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CHAS. T. ABELES & CO.,

Paints, Oils, Varnishes, Window Glass,

SASH, DOORS AND BLINDS,

WALL PAPER, WINDOW SHADES,

Picture Frames & Picture Moulding.

215 Main Street, Little Rock, Ark.

SMITH SONS GIN & MACHINE CO
COTTON GINS
BIRMINGHAM, ALA.
WRITE FOR CATALOGUE.

The Huller Gins for Rough River Cotton.
The Plain Breast Gins for Upland or Clean-Picked Cotton.
The Top and Front Feeders Interchangeable.
E. CRAIG, JR. & CO., General Agents, : : : Little Rock, Ark.

ARKANSAS METHODIST.

Office: Rooms 101-103 Allis Block

GEORGE THORNBURGH, Business Manager.

WEDNESDAY, JULY 22, 1891.

ROYAL

BAKING POWDER

Absolutely Pure.

A cream of tartar baking powder. Highest of all in leavening strength. —*Latest U. S. Government Food Report.*

T. E. MURRELL, M. D.

Practice Limited to Diseases of the Eye, Ear, Nose and Throat,

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PRESCRIPTION DRUGGISTS,

Corner 5th & Main (West Side), Little Rock, Ark.

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All Family Medicines and Medical Supplies

TO ADVERTISERS

The circulation of THE ARKANSA METHODIST is fifty per cent larger than that of any other paper, religious or political, published in Arkansas. Advertisers should make a note of this.

Our sales of Plantation Chill Cure exceeds all others together. Ask for a bottle—we do the rest. For sale by C. J. Lincoln Co., Little Rock, Johns Schaap, Ft. Smith, J. H. Scull & Bro., Pine Bluff. tf.

Only 165 papers in all these United States issue over 10,000 copies each per week. THE ARKANSAS METHODIST is one of them and the only one in Arkansas.

As we guarantee Plantation Chill Cure why not try it? If it does no. cure you it will not cost you anything For sale by C. J. Lincoln Co., Little Rock, Johns Schaap, Ft. Smith, J. H. Scull & Bro., Pine Bluff. tf.

The religion that does nothing but sing psalms will never bring the world to Christ.

DISEASES CURED WITHOUT MEDICINE.

I am State Agent for the sale of Dr. A. Wilord Hall's Health Pamphlet. A wonderful triumph over diseases without medicine. This pamphlet gives a knowledge of the remedy by which all future outlay for medicine can be avoided; and costs only four dollars. Thousands of testimonials of eminent divines and prominent men everywhere can be had. It was given to the public two years ago, and over three hundred thousand copies have been sold. Send 2 cents for 16-page extra free, giving the author's views and many strong testimonials. I want a few good agents in every county. Write at once for terms, which are very liberal. Address all letters and orders to F. A. HAMER,
Box 109, Dardanelle, Yell Co., Arkansas.

NOTICE OF CONFIRMATION OF TAX TITLE.

All persons who can set up any right to the hereinafter described tract of land which has been purchased under sale for non-payment of taxes, in consequence of any informality or any irregularity connected with such sale, are notified to show cause at the April term A. D. 1892, of the Pulaski Chancery Court of Pulaski county, Arkansas, which begins at the court room of said court in the city of Little Rock, Arkansas, on the first Monday in April, 1892, why the sale so made should not be confirmed, to-wit: The NW. 1-4 of SE. 1-4 Sec. 11, Township 1 N. Range, 13 W., 40 acres, in Pulaski county, Arkansas—which said land was forfeited for non-payment of taxes of 1888, not redeemed within time required by law and duly certified to the Commissioner of State Lands for the State of Arkansas, and sold and conveyed by him to the undersigned on the 6th day of July, 1891. Amount paid Fifty (50) Dollars. Title is held undersaid deed.

R. W. MARTIN, Purchaser.

RATCLIFFE & FLETCHER, Attorneys.

Students

From 18 States and Territories have attended

Jennings' Business College

NASHVILLE, TENN.,

Ninety per cent. of whom afterward secured good positions—some of them receiving salaries ranging from $900 to $1,800 per annum.

BISHOP FITZGERALD

Says: "My knowledge of Mr. R. W. Jennings as a business man of unblemished reputation and exceptionally full knowledge of business affairs, and my knowledge of his success at the head of his Business College, prompts me to commend him and his excellent school with emphasis and without reserve."

BISHOP McTYEIRE

Said to a mother whose son wanted a position: "Send him to Jennings' Business College; a certificate from R. W. Jennings to your son, recommending him for a position, will be of more benefit to him than any other influence he could have."

This school has no vacations. Students can enter at any time. For terms of tuition, board, etc., address R. W. JENNINGS, Principal.

HOW TO CURE PILES.

We will send our new, highly endorsed scientific treatise "How to Cure Piles" free to any one troubled with Piles or Constipation, if they mention this paper and enclose a 2-ct stamp for postage. Send quickly as the number of free books is limited.

THE GLOBE MEDICINE CO. [illegible]

FIELD NOTES.

KINGSLAND C'T.—I have just closed a most gracious revival at Camp Springs Church, as thorough a revival as I ever witnessed; strong men and women were made to tremble and cry "What must I do to be saved?" Many were happily converted and 16 were added to the Church. Among the many things that made us rejoice was the experience of a visiting brother who stated that God mightily convicted and happily converted him at that Church in 1860, and ever since he had found him "a present help in every time of trouble." Thank God for religion! I was assisted by Bro. Crowder, an exhorter from the Hampton C't, who I will say is a splendid "preacher" and a promising young man. He is brim full of the old time Methodist fire. Bro. McCann came to my rescue at the time I most needed him and preached us two able sermons, and baptized and received the applicants into the Church. His sermon to the applicants on being a "soldier" cannot be surpassed. God bless a preacher that has not forgotten the fact that he was once young and unordained. I will begin another meet-to-night. Pray for us.

F. N. BREWER, P. C.

Kingsland, July 18.

ADDENDA.

Last Monday I was so hurried to get an account of the District Conf., in the mail that I did not tell all that should be known. The collection for the College Saturday ran up to $540. There were placed in the corner-stone, one Bible, Hymn Book, Discipline, ARKANSAS METHODIST, Christian Advocate (Nashville), St. Louis Christian Advocate, Woman's Missionary Advocate, charter of the College, the two last catalogues, etc. The stone has two fronts, north and east. On the east is engraved: "Quitman Male and Female College. Founded 1870. Rebuilt 1891. Architects, Orlopp & Kessner, Little Rock, Ark." On the north: "*Veritas et virtus.*" "Go ye into all the world, and preach the gospel to every ceature," Mark xvi:15. The stone is white lime stone.

The reports of the pastors showed that THE ARKANSAS METHODIST is popular and very generally taken.

J. S. CLOWER.

CLEAR CREEK CAMP-MEETING.

The Camp-meeting for Quitman circuit is to be held at Clear Creek Camp-ground, which is also the Morrilton District Camp-ground, will begin at 8:30 p. m., Aug. 7. The third Quarterly Conference for the circuit will be held in connection with the camp-meeting. Bevs. Z. T. Bennett, D.D., H. Jewell, J. L. Massey and other ministers will be in attendance. I trust that as it has been adopted by the Dist. Conf., as the District camp-ground, that there will be tenters from all parts of the District. Let every body come in wagons, bringing tents and such things as are needed. The meeting will be held at a leisure time of the year. Let us make it a time for a grand rally and charge against sin and capture many souls for Christ. Minister, and other earnest workers for Christ will be cared for. Come, brethren, and praying and working. If you cannot come, pray earnestly for our success.

J. S. CLOWER, P. C.

PROGRESS.

The friends of prohibiton have obtained some signal victories from the Supreme Court of the United States, in a series of decisions of the utmost importance, by which the application of prohibitory laws to the manufacture and sale of liquors has been thoroughly established as a principle in no wise in conflict with the Constitution of the United States. It will be worth while at this time to recall these decisions.

1. License by the United States to carry on the wholesale liquor business in any State does not give power to carry on such business in violation of the laws of the State.

2. A State may pass laws prohibiting the retail of intoxicants without a license, and providing restrictions in the granting of such license.

3. Restrictive and prohibitory State legislation is not contrary to the Fourteenth Amendment.

4. Companies for the manufacture and sale of liquors have no greater rights than individuals possess, and are not exempt from restrictive or prohibitory State legislation.

5. State prohibitory laws as police regulations, are not repugnant to the Constitution of the United States.

6. Brewers or distillers may not claim compensation for property because it has diminished in value by reason of State prohibitory legislation.

7. States have the full right of prohibiting the manufacture of intoxicants, whether for home use or for exportation to other States.

8. In the descision of last week, States, under the Wilson Act, may deal with liquors imported from other States precisely as though they were not so imported but produced at home.

These decisions constitute a wall of strength to the cause of prohibition. They are principles enunciated by the highest court of the land, and will stand as long as the Constitution, of which they are the interpretation, shall stand.—The Independent.

The people at the World's Dispensary of Buffalo, N. Y., have a stock-taking time once a year and what do you think they do? Count the number of bottles that've been returned by the men and women who say that Dr. Pierce's Golden Medical Discovery or Dr. Pierce's Favorite Precription didn't do what they said it would do.

And how many do you think they have to count. One in ten? *Not one in five Hundred!*

Here are two remedies—one the "Golden Medical Discovery," for regulating and invigorating the liver and purifying the blood; the other, the hope of weakly womanhood; they've been sold for years, sold by the million bottles; sold under a *positive guarantee*, and not one in five hundred can say: "It was not the medicine for me!" And—is there any reason why you should be the one? And—supposing you are, what do you lose? *Absolutely nothing!*

Dr. Price's Cream Baking Powder.

Used in Millions of Homes—40 Years the Standard.

WANTED.

A Principal for the Preparatory Department of QUITMAN COLLEGE. He must be a married man and a Methodist. None but first-class teachers need apply. O. H. TUCKER, President.

It is hard to understand how anyone who always hides his money before he prays can expect to attract attention in heaven.

Intelligent Readers will notice that

Tutt's Pills

are not "*warranted to cure*" all classes of diseases, but only such as result from a disordered liver, viz:

Vertigo, Headache, Dyspepsia, Fevers, Costiveness, Bilious Colic, Flatulence, etc.

For these they are not warranted *infallible*, but are as nearly so as it is possible to make a remedy. Price, 25cts.

SOLD EVERYWHERE.

ORDER OF ÆGIS.

The Order of Aegis is a fraternal Order composed of both sexes, and was incorporated under the laws of Massachusetts Feb. 11, 1889. It now has a membership of over ten thousand (10,000) and has paid in sick and accident claims up to June 1, 1891, $133,291.29. Up to same date it has collected but one assessment per month in class No. 1, and but one assessment in class No. 2.

In class No. 1 Benefit Certifictes are issued for $200, $400, $600, $800 and $1,000. To carry a certificate for $1,000 costs 70 cents per week, and for a less one, in proportion. A member carrying a $1,000 certificate, when sick or disabled by accident, receives $25 per week, and at the end of seven years receives the face value of the certificate, less the amount he has received during the time in sick or accident benefits. On total disability at any time during the seven years, either from sickness or accident, one half of the certificate is paid.

In class No. 2 Benefit Certificates are issued from $500 to $5,000. Assessments are graded according to age, ranging from 32 cents to $1 per $1,000, on ages from 16 to 60 years respectively.

After two years certificates are incontestible, *except* by reason of failure to promptly pay assessments when due. The whole cost of becoming a member is $6.50 for one or both classes.

Both local and traveling agents wanted, to whom most liberal inducements are offered. Write *at once* for full particulars as to membership or agency. Address

REV. N. FUTRELL,
D. S. P. for Arkansas,
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One of the cheapest and best equipped High Schools in the South for *Boys and Young Men.* For Catalogue, address JOSEPH KING, A. M., Principal, Suffolk, Va.

VIRGINIA MILITARY INSTITUTE,

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53rd Year. State Military, Scientific and Technical School. Thorough courses in general and applied Chemistry, and in Engineering. Confers degree of graduate in Academic course; also degrees of Bachelor of Science and Civil Engineer in Technical courses. All expenses, including clothing and incidentals, provided at rate of $36.50 per month, as an AVERAGE for the four years, EXCLUSIVE OF OUTFIT.

Lt.-GEN. SCOTT SHIPP, Superintendent.

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A Training School of High Grade. Our pupils enter Vanderbilt, on certificate, without examination. Positive engagement necessary to secure entrance. Send for catalogue.

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Select School for Young Ladies,

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Beautiful and healthful location. A suburban home and school for a limited number of pupils. Superior advantages in Music, Art, Modern Languages. Native European teacher of German and French who prepares young ladies for foreign travel, and chaperons parties during vacation. School patronized and endorsed unequivocally by the best people. Judge Howell E. Jackson, Rev. M. B. DeWitt, D.D., Rev. E. M. Bounds, D.D., Rev. B. F. Haynes of Nashville, are patrons. References in Little Rock: Judge W. C. Ratcliffe, Dr. T. E. Murrell. For catalogue address, MISS B. A. JOHNSON, Prin.

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NEW YORK LIFE

ORGANIZED 1845.

ASSETS - - - $115,093,966.03
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The New York Life Has Paid Death Losses and Matured Policies in Tennessee and Arkansas for Over FORTY YEARS With Promptness and Liberality.

It Issues a Greater Variety of Policies Than Any Other Company. It is the Originator of Nearly Every Improved Plan of Life Insurance.

Its New Distribution Policy

Is the Most Popular Plan of Insurance in Existence.

It contains special advantages and guarantees which can not be given by its chief competitors by reason of unwise charter restrictions.

It guarantees a loan after ten (10) years, at option of policy-holder, to carry the policy to end of designated period.

It guarantees a mortuary dividend equal to all premiums paid after ten (10) years. This leaves the Full Face of the Policy Intact in event the premiums have been borrowed, and Increases the policy if premiums have been paid in cash.

It gives a grace of thirty days in payment of all premiums.

It gives a special rate covering the first two years of Insurance.

It gives desirable options of settlement if insured survives the distribution period.

"Why do you spit at me?" said the glow-worm.
"Why do you shine?" said the toad.

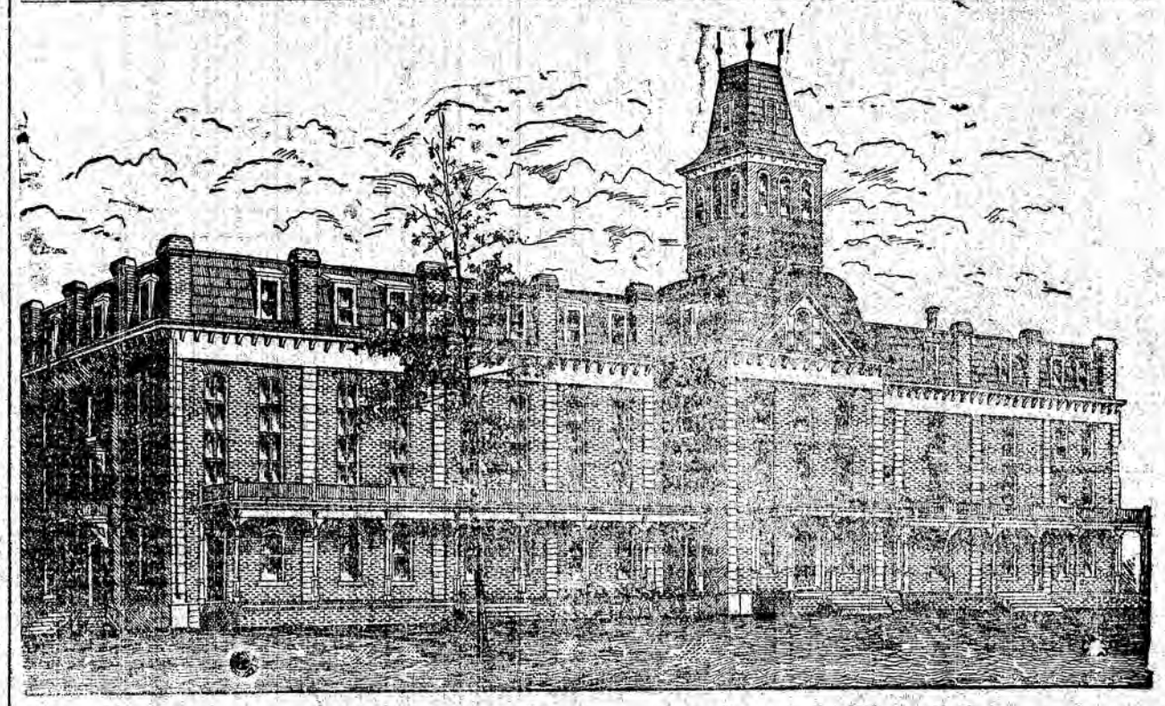
The people of Tennessee and Arkansas are invited to consider these matters carefully before insuring elsewhere.

Insurance men and those who contemplate engaging in the life insurance business will find it to their interest to call on or address

Gilbert D. Raine & Co.,

MEMPHIS, TENN.,

GENERAL AGENTS FOR ARKANSAS AND TENNESSEE.



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