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."

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MRS. SUSIE M. KEY.

Mrs. Susie McIntosh Key, consort of Bishop J. S. Key, died at Eureka Springs, Ark., at 1 a. m., July 25, 1891. She was the daughter of Hon. Ben Snider of Savannah, Ga., and the niece of Mrs. Bishop Pierce. Her health has been very poor for three years past, the result of a protracted spell of typhoid. When she began to recover from this, heart trouble set in and she died of defective valvular action of the heart. Hers was a great fight of afflictions. Only those who saw her could have a just conception of her intense sufferings; but her patient endurance, her entire submission to the divine will, and her wondrous triumph over the last enemy, could come only from a holy life. The Bishop and her son Howard were with her.

J. A. WALDEN.

FROM DR. HUNTER.

DEAR METHODIST:—In my last I essayed to give some ideas on agriculture. It has always been a pleasing study, and if I was not conscience bound to the higher calling of the ministry, agriculture would be my first choice. My grandfather Rob't Dinsmore living in the North of Ireland in 1794 wrote to a relative in this country in which he boasted that they had sprung from a generation of farmers. "Farming," said he, "is the most ancient and the most honorable in civil life. The second man in creation was a farmer. Cain was a tiller of the ground. What are monarchs? What are kings, dukes, lords, earls? What was Alexander, or Philip of Macedon, but murdering vagabonds." "The character of a farmer is far above them all. Stop but the farmer in culture, and you sweep off the human race at a stroke. So you see that ther farmer's station is exalted above all others, therefore, our pedigree is higher than any other whatever." Some of that ancestral blood may have reached your humble scribe in the third generation from that Scotch-Irish farmer who had such exalted ideas of that occupation. A man that toils on a farm literally eats bread in the "sweat of his face," but he feels very independent while he eats it; for he knows where it came from. Some one has said, "man made the town, but God made the country." Men have made towns, beautiful for situation some of them are, and as you look at their merchant princes, and behold their magnificent residences furnished in the most approved style, and witness the smoke of the factories and furnaces and hear the whir and buss of machinery, many a one of the uninitiated have been captivated with town life and for that have been willing to abandon the country. We have reached a period in the history of our civilization, when there is a disposition to flock to the towns. There is much there that is attractive, but at the same time there is much that is any thing else than attractive. There is much of squalid poverty there. There is destitution in many instances that borders on the very verge of starvation. A family moving from the country to a town should count the cost; not many can afford it. It means buying every thing. Every thing you eat and wear, all household supplies such as fuel, &c. Then there is a constant temptation to extravagance in dress and family equipment, that is not felt half so much in the rural districts.

If men make towns, men make the country too. The farmer with his acres has something to begin on. His land may not be of the best quality, but he can make it what he desires it to be. By a change of crops and a judicious system of fertilizing even the poorest of soil can be made remunerative in a few years. Our Arkansas people are migratory; move, move is their watchword. The vast stretches of country West and South; Texas, Oklahoma and the Indian Territory have offered what has been considered great advantages, and if there was a market for our lands there are but few families that would not emigrate. Since I have seen the character of the lands here in Pa. and remember that in their virgin state they were not equal to our uplands in Arkansas, I feel like exhorting our citizens to stick to their homes in our goodly State, and by a regular system of manuring improve the soil until one acre will be made to yield what three do now. A farm that is "run down," can be restored and made productive much easier than a new farm can be made in a distant State. Stick to your homes and by honest industry and virtuous lives build up good communities, where Churches and schools and all that makes home happy shall bless you and your children. So says this scribe. He has lived in Arkansas more than half a century, has seen it in its development from the time she took on statehood until this day and now she offers more advantages to the honest, industrious immigrant than any other State of which he has any knowledge.

This is Central Pa. Conference, M. E. Church, and the Harrisburg District. I have not met any of the preachers of the Conference since I have been here except Bro. Lamberson, who is in charge of this circuit. I have been treated with great respect by him and his good wife, having on two occasions had the pleasure of lodging under his roof in the parsonage. The Districts here are large, very large. Think of it, forty appointments in the Harrisburg District. The time was when a Quarterly meeting was considered a great occasion. Such meetings were looked to for weeks before they came on, and the visit of the P. E. was made a subject of much prayer. I fear that time has passed. Quarterly meetings come now frequently when people are not looking for them, and the P. E. is being regarded by some as a sort of tax gatherer who comes round to gather his *pro rata* of what we call quarterage. If the Presiding Eldership in Methodism is abolished, the formers of these large Districts will be the persons at whose doors will lie that sin. Are we of the Church, South, not drifting in the same direction? No man can do what the Methodist membership expect from a P. E., who has more than twelve appointments. I know it is claimed that they must have this large number of appointments that the P. E. may get a support. It is fair to say that honest people will pay for what they get. Give a P. E. twelve appointments and let him give Saturday and Sunday to each Quarterly meeting and sometimes Monday and two or three days more and he will get his pay and there will be no complaint. The best year's work of my life was on the Camden District in 1851, when I had only six appointments. I had time to hold extra meetings of my own and frequently spent two Sundays with my preachers, and I got all my quarterage and the collections for missions and every thing else was full besides, and best of all over one thousand souls were added to the Church. Love to all.

ANDREW HUNTER.

Wellsville, Pa., July 20.

FORT SMITH DISTRICT HIGH SCHOOL.

At the late session of the District Conference it was determined to reorganize our District High School. The school has not for several years been commanding the patronage it ought to have. Still it has been demonstrated in the past that a fine school can be maintained at Booneville. Under Prof. M. P. Venable a very flourishing condition was attained. The loss of scope, influence abroad, has been the result of a defective organization of the Board of Trustees. The Board itself has been for several years almost entirely local, though composed of good men. We need not only good men on such a board, we need men who represent the entire constituency of the school. The Conference has provided for such a board. Another difficulty has been that the school property was secured to the Church by a deed containing a provision for reversion. The Conference asked that the title be made fee simple to the Church. Bro. H. G. Sadler was appointed a commissioner to bear to the present Board and to all other parties interested at Booneville the requests of the District Conference. He has reported to the Presiding Elder, who is *ex-officio* president of the new Board, that all requests will be fully complied with.

What we want now, first of all, is a principal for the school. I have written to a number of teachers on the subject. The trustees will be called to meet on the 12th day of August; and they are hereby called to meet on that day, at the school building in Booneville at 2 p. m. The names of the trustees are: W. D. Sadler, J. H, Evans, G. J. Murphy, D. B. Castleberry, Dr. A. E. Hardin, Jesse A. Bell, A. C. Brewster, Dr. J. W. Sorrells, H. C. Sadler, J. G. Terrell, Jacob Buttram and H. G. Sadler. I trust that every one of these brethren will be present. We want applications from first-class men, and from none other. Booneville is one of our very best communities, in one of our very best sections of country. There is a fine opportunity there for a live man. We want a school of high grade. We want a man who will take hold of the educational interests of the District, and put in twelve months in the year. We will rally to, and stand by such a man. For the present send applications to me at Greenwood, Ark. We appeal to all our people to give the school active support. We shall want your boys and girls who could not enter the college classes at Hendrix and Galloway. It is hoped that the Board will arrange to correlate with the work of our colleges.

JAS. A. ANDERSON.

WHO IS A PROPER PERSON TO ADMINISTER BAPTISM?

In the Gospel Advocate of July 15, a brother writes: "It seems to me that a sinner need not wait for a preacher to come and baptize him, if he can find some Christian man to do it." One of the editors comments on this remark thus: "This idea that it is necessary to have a preacher administer the ordinance of the Lord is a relic of that ignorant superstition of middle age popery, that the priest had power to forgive sin. I do not think that the validity of a man's obedience to Christ depends in the least, on the administrator, but wholly on the heart preparation of the sinner." Now, if the editor is correct, why be at the trouble to find even a Christian to do the baptizing; why not get a common sinner to "administer this ordinance of the Lord?" If the validity of the obedience depends "*not in the least* on the administrator," I cannot see why it would not do just as well for a horse thief to do the baptizing as it would for the editor of the Gospel Advocate to do it. If the editor had given us just a little Scripture to back his opinion on this subject, it would have given us some relief; but he only said, "I do not think," etc. The editor's *opinion* on the subject may be very satisfactory to himself and his brethren, but he has boasted so long and loud about having none of your "men made creeds," that I am quite surprised to see such a statement from him on such an important point as this, without one word of Scripture to support his "I do not think." I have a little suspicion that our brethren of the "Campbellite variety" are drifting away from their old land marks; for if my memory serves me correctly, they used to preach and write, "Give us thus saith the Lord; we don't care for your opinions; we take the Bible alone; it is the *sects* that are always giving their opinion."

Now I am afraid our brethren are getting very much like the *sects*; for I notice that a great deal they teach and do now-a-days is based on "I do not think;" "I do think;" "I do not believe;" "I do believe." Now when we remember that this editor thinks, "no immersion no salvation," and then hear him say "I do not think that that the validity of a man's obedience to Christ depends *in the least, on the administrator*," it kind-o-tangles us a little. But as the Bible is silent as to the validity of obedience to God's ordinance, if that ordinance was administered by a thief, I confess that I do not know how that would suit; but as Christ did say to his preachers, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (Matt. 28:19.), it occurs to me that it might be at least safe just to let God's preachers administer God's ordinances. I will say again that I do not know how it would turn out if a common sinner should go to baptizing people; but I remember a few instances where men seem to think as the editor does about the ordinances of God, and they acted on their thoughts, and it turned out badly. I believe I will relate a few of these cases, just for the editor's consideration. Korah, Dathan, and Abiram thought that Moses took too much on himself, and they did not think it mattered much who administered the ordinances of the Lord, and they tried it; but "the earth opened her mouth, and swallowed them up, and their houses, and all the men that appertained unto Korah, and all their goods" (Num. 16:32.) In that case it seemed to make some difference. King Uzziah thought it a matter of indifference as to who administered the ordinance of the Lord; so he "went into the temple of the Lord to burn incense upon the altar of incense," but "the leprosy even rose up in his forehead," "and Uzziah the king was a leper unto the day of his death, and dwelt in a several house" (2 Ch. 26:16-21.) In those days God did not allow even a king to usurp the prerogatives of a priest. Certain "vagabond Jews, exorcists," took about the same view of this matter as the editor takes, so they "took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, we adjure you by Jesus whom Paul preacheth." "And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded" (Acts 19:13-16.) From these cases it looks a little like it made some difference in those days as to who administered the ordinances of the Lord, and if there has been any change in this matter, the best authority we have for that change is the "I do not think" of the editor of the Gospel Advocate. But what about that "middle age" superstition of popery, "that the priest had power to forgive sin?" If sins cannot be forgiven without immersion, and immersion cannot be administered without an administrator, then we need not go back to the "middle age of popery" to find a priest who can forgive sins; for if the "validity of a man's obedience to Christ" does not depend "*in the least*, on the administrator" of immersion, then the thief or robber who immerses a penitent sinner, comes as near forgiving sins as did any priest in "the middle age of popery;" for those priests did not propose to forgive sins *directly*, but *indirectly*, through the "ordinances of the Lord." Now while our Campbellite brethren do not claim to have power to forgive sins, they do claim to do that for the sinner without which his sins cannot be forgiven; that is, they immerse him and to my mind, the difference between the "priests of the middle age of popery," and our Campbellite brethren, as to the relation they sustain to the forgiveness of sins, is about the same as the difference between six and a half dozen. The middle age priest claimed that he must do something for the poor sinner, or his sins could not be forgiven, and the editor charges that it was thought that the "priest had power to forgive sin;" then the editor claims that he (or some one else, it does not matter in the least who,) must do something for the sinner,—at least immerse him, or his sins cannot be forgiven, and yet he would get furious, if I were to charge that he had an "ignorant superstition" that he has "power to forgive sins." Roman Catholic ordinances are more numerous, and their ceremonies are more lengthy, than are the ordinances and ceremonies of Campbellism; but if all of the ordinances and ceremonies of Roman Catholicism are more essential to the forgiveness of sins in the estimation of the pope than immersion is in the estimation of the editor of the Gospel Advocate, then charge it to my ignorance for not knowing better.

JOHN H. NICHOLS.

Unionville, Tenn.

WOMAN'S SPHERE.

DEAR BRO. BENNETT:—On June 8, Rev. J. R. Moore delivered an address at Galloway College, subject, "Woman's Sphere," which was published in THE METHODIST, and in which he takes occasion to say, "that it would be a disgrace for women to vote; that they would come in contact with drunken men, and if they were permitted to vote there would be more bad than good votes." Then he talks of "women unsexing themselves," of "masculine women," &c. On July 8 Mrs. Hattie Copeland in an able, motherly article replied to the same. On July 15 Bro. Moore wrote an article of a column in reply.

As he says, now with your permission I propose to notice a few of the points made by him. First he says, "Mrs. Copeland does not approach the argument from the right standpoint." "In the address he took the position that suffrage is not a duty or privilege accorded to woman by the Bible." Would the reverend gentleman have us believe that he has "Thus saith the Lord," 1st, for his own suffrage at general elections; 2nd, for the thousands of ignorant corn-field Negroes; and 3rd for the thousands of ignorant, vicious, depraved anarchists and communists, the scum of Poland, Norway, Sweden, Russia, Italy and anywhere else they choose to come from, who cannot speak our language, know nothing of our laws and care less? I trow not. But our faithful loving mothers, wives and daughters born, reared and educated in this country, knowing and respecting our laws, can't vote—got no Bible for it.

Another reason he gives, that "they would come in contact with drunken men." Why bless you, my brother, some of them have been coming in contact with drunken fathers, husbands, brothers and sons for years and years, and that is the very thing they want to vote for—to get rid of coming in contact with them. Again he says, "there would be more bad than good votes." Surely he does not intend to insult our Christian women by saying they are worse than the men, many of whom can be bought anywhere from a pint of whisky to two dollars and a half in cash? Surely not. Again he says, "Sister Copeland views it from the standpoint of expediency; her standpoint is creditable to her mother's heart, but it pushes God aside." Would the reverend gentleman have us believe for a moment, that he worships a God who would feel that he was "pushed aside," by a heart-broken mother, wife or daughter, voting to save her boy, husband or father from ruin and degradation? To save them from a drunkard's grave and a drunkard's hell; to save them for home, country and heaven? I rejoice that I worship no such God, but a God of justice, mercy and right; one who pities, loves, and would elevate rather than degrade mankind; one who sympathizes and cares for the weak and helpless; one who abhors sin in all its forms, whether in nations, parties or individuals. Now in conclusion, permit me to say that I doubt not, but the idea conveyed by the brother's words was not intended, and the language used was much harder and harsher than his heart. I believe if he will but carefully review his article, he will himself conclude that it does not fully represent him.

B. W. SMITH.

San Marcos, Tex., Aug. 1.

HELENA DIST. CONFERENCE.

DR. BENNETT:—The twenty-third session of the Helena District Conference convened at Wynne July 22, 1891. The Rev. M. B. Umsted, P. E., took the chair and presided over the Conference with Christian dignity. He carefully enquired into the work of the Church and sought diligently the interests of her future welfare. And as this man of God went through Israel's camp viewing, interrogating, advising and encouraging his men, they seemed to look upon him with much admiration. Attendance of members was good. Two pastors were absent on account of sickness. Reports from the different charges exhibited advancement in church work. And while the spiritual tide of the Church was found to be somewhat low in places, it is not ebbing, but rising. In some places it was reported high, and still rising. Financial reports were generally quite favorable, and especially so from those places where the spiritual tide was flowing high. Church property is in good condition on the majority of the works. The committees made reports, some of which were adopted with little or no debating, while others provoked warm and enthusiastic discussion; all of which, we think, was profitable. A warm current of religious feeling ran through all the business transactions and harmony characterized the entire proceedings.

Bros. J. M. McKie, L. O. McDaniel, J. L. Howell and J. M. Kerr were elected delegates to the Annual Conference. Haynes was selected as the place for the next District Conference.

The Rev. R. G. Britain of Deview circuit preached the opening sermon Wednesday night. He is a veteran soldier in the army of God and the dexterity with which he wielded the "sword of the Spirit" against infidelity, paganism and idolatry, attracted profound attention. His text was, "The entrance of thy word giveth light." He is as brave a "Briton" as ever drew the "sword." At the close of his sermon a shout went up from the camp, for a victory had been won and the young soldiers were encouraged.

On Thursday morning the Rev. E. M. Pipkin appeared before the Conference in the interest of the "Bible cause." He made a rousing speech that will doubtless result in the diffusion of Christian light into places yet unpenetrated by the word of God. At the morning service Rev. S. F. Brown of Lagrange circuit, preached on the "Church"—the home of the children of God while they are laboring below. In the afternoon Rev. A. T. Ramsey, Agent of Hendrix College, addressed the Conference and made a good report of that most worthy institution. Having been connected with the school for several years, he assured the Conference that a Faculty more agreeable and efficient than the present one, could hardly be found. This is true, I sincerely believe, for I have been connected with the school myself. At the night service the Secretary of the Conference, Rev. M. B. Corrigan of Cotton Plant, held the fort against sin and wickedness. He is, as a brother said to me, "a solid piece of religion," not a small piece either. Friday morning Bro. Thornburgh, Business Manager of THE ARKANSAS METHODIST, was introduced to the Conference. The paper he represented was not the theme of his speech so much as was religion. He stirred the souls of men with his words of Christian love and fellowship. His paper was strongly endorsed and will get our support. At the morning service Rev. Thomas Whitaker preached a warm and soul-reviving sermon. In the afternoon Rev, S. L. Cochran was appointed representative agent for Galloway Female College. He spoke in high terms of that institution. Friday night Rev. W. D. Kelley of Forrest City preached, and his earnestness and persuasiveness won the confidence and good will of the people. Saturday morning Rev. N. E. Gardner of Haynes circuit, preached on the Holy Spirit. The congregation caught fire from the flames that came forth from the altars of his heart. At night service Rev. Cochran preached. His text was, "One sinner destroyeth much good." He made the matter plain—too plain, we expect, for the feelings of some.

The Conference closed Saturday, but there were four good sermons preached on Sunday and the meeting is continuing on. The congregation was large at every service and much interest was taken in all the exercises throughout the Conference. Through the power of the Spirit, the revival fire broke out early and spread rapidly through the community. In the resolution of thanks adopted by the Conference for the kind reception given the members by the people of Wynne, it was prayed that the blessings of the Lord Jesus Christ might be sent upon the people, in the salvation of souls; and as a result of this prayer and the goodness of God, more than twenty souls were converted and eight joined the Church. The revival is still spreading and penitents are pleading at the altar.

W. C. DAVIDSON,
Ass't Sec'y.

WEEK OF PRAYER.

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 general 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.

NOTICE.

The opportunity is now given for pastors to apply for the fall session of the West Kentucky, and West Tennessee Holiness Association. The time will be fixed as far as possible, to suit the convenience of Pastors and people who ask for it. All who want it will correspond with the undersigned at Macon, Fayette county, Tenn.

T. L. BOSWELL, President.

The statistics of American Baptist Churches in the American Baptist Year-Book for 1891 show a net gain of 89,475 members over last year. The present number of members is 3,164,227 and the number of ministers is 22,703, of whom 462 were ordained during the year. Six hundred and fourteen churches were organized during the year. The contributions for all purposes were $11,215,579. An increase of 859 Sunday-schools and 78,967 pupils is shown, the present numbers being 18,555 Sunday-schools, 131,899 officers and teachers, and 1,280,663 pupils.—Southern Advocate.

The Independent has gained valuable statistics of the Churches of the United States. There are 21,757,171 members of Christian denominations; 103,803 ministers, 151,261 churches, making a gain for the year of 1,089,853 members, 4,867 ministers and 8,494 churches. The Roman Catholics have gained 238,273 members, the Protestants, 668,108. The Methodists have gained 256,359, the Baptists, 213,701.—Texas Advocate.

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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.

REPORTS ON TEMPERANCE.

CAMDEN DISTRICT CONFERENCE.

Your committee on Temperance would respectfully submit the following report: We express heartfelt gratitude to Almighty God for what has been accomplished in this great reform, and to Him we look with the faith and hope for aid while we pray, work and vote for the complete suppression of the liquor traffic for all beverage purposes. In this we are in perfect accord with the deliverance of our Church at the last General Conference in opposing all forms of license, high or low. And we affirm that no government, State or municipal, has the right to license her citizens to do that which is morally wrong. All authority is of God; "for there is no power but of God; the powers that be are ordained of God." But we would not be understood as antagonizing our excellent local option laws; we believe that they are correct in principle, but while we rejoice in the great good accomplished under these laws, we cannot and will not stop short of the goal of State and National Prohibition.

We appeal to men of all parties to help us to this desirable and devoutly to be prayed for consumation. We arraign the liquor traffic at the bar of public opinion and charge that it is a standing menace to our peace and to our free institutions; a snare to our sons and a continual danger to our daughters. Its baneful influence permeates society at every pore; it is a clog and a hindrance to all real progress, material, intellectual and moral. It breeds crime, pauperism and death. It is at once the school and the home of criminals. It lays its mailed hand upon the noblest manhood and drags it down to shame and death; with rapacious greed of the pirate; it spoils our homes of their fairest flowers and rarest gems, and eats up our substance. It debauches the ballot and manipulates legislation, State and National, in its interest; suborns witnesses, bribes courts and juries. It is the sum of all selfishness. While it owes fealty to no party, worships at no shrine save the shrine of mammon, it lays tribute upon all parties and claims all men for its legitimate prey. The pretended friend and champion of personal liberty; it makes slaves of its votaries and binds them in a servitude worse than death.

How long will the State continue in partnership with this crime of the centuries? We solemnly charge that every one who by his vote, or influence, supports and upholds this crowning iniquity, is morally *particeps criminis* to all the crime and sorrow that flow from it. No man liveth to himself. You are your brother's keeper. It is a patent fact that this confessed enemy of God and man is the only business, so-called, that openly and defiantly violates every law, human and Divine, which would interfere with its wicked traffic, and have banded together for the avowed purpose of raising a special fund to be used in thwarting these laws, and in shielding their partners in crime from just punishment. This in itself is grave cause for alarm. Your committee believe that the time is upon us, when we must as a people rise up and throttle this serpent of the Still, else it will coil its slimy folds about the body politic and throttle the Government. Therefore,

Resolved, That as a Church, as preachers and members, we will use every righteous means at our command to suppress the liquor traffic in all its phases for beverage purposes.

2. That as ministers we will continue to preach to our people the gospel of Temperance, and by precept and example urge them to align themselves on the right side of this great question.

E. L. Beard,
Geo. H. Stinson,
A. D. Wren,
A. T. Thompson,
J. H. Baird,
Committee.

WASHINGTON DISTRICT CONFERENCE.

The cause of Temperance is before us to-day as full of vital interest as at any former period in our history, and it is just as nearly related to the future progress of church work as it has been in the past. The whiskey traffic remains the inveterate foe of social order, and of material, intellectual and moral progress. It has not a single redeeming feature. Its whole tendency is evil and evil only. It is evil to him who sells and to him who drinks. It takes the light out of the homes and excludes joy from the heart wherever it reigns. We rejoice that the cause of Prohibition lives in the hearts and works of so many of our people, and that each year witnesses its progress in our State. But we feel deeply mortified to know that there are a very few among our members in this District who favor the saloon, with even a limited patronage. It is passing strange that any who have taken the vows of membership in our Church can drink spirituous liquors in any quantity whatever except in cases of necessity. When they accepted the vows of membership they most solemnly promised they would be subject to the discipline of the Church. If such will not amend they ought to withdraw or be expelled. We trust this evil may soon be put away from us. Let pastors look diligently after such wayward members, and let our brethren of the laity give them their hearty cooperation in this work. We offer the following resolutions:

1. That we remain unalterably opposed to the liquor traffic wherever conducted for beverage purposes.

2. That we will be diligent on all suitable occasions in portraying to our people its evils, and in urging them to do what they can to put away this curse from our land.

3. That we recognize in Legal Prohibition the only effective means within our reach for banishing this curse from our country.

Robt. T. Atchley,
H. S. Palmer,
O. P. Graves, } Com.

HARRISON DISTRICT CONFERENCE.

Your committee on Temperance would respectfully submit the following report: Afetr an investigation we find that there is not a licensed saloon in the Harrison District; and we are very grateful for this improvement. We are also thankful for Local Option, but it is not a sufficient impediment; intemperance is still visible. Then, Brethren, let us marshal our forces and go hand in hand, and drive this monster from our land; then we will have quiet homes and the broken hearts of mothers, wives and sisters will be healed and filled with joy. Brethren, let us vote as we pray until this king of terrors is completely ousted from among us.

W. K. Biggs,
J. H. Cummins,
T. Q. Woodmore.

HOT SPRINGS DISTRICT CONFERENCE.

The first session of Hot Springs District Conference convened at Dallas, Ark., July 15, 1891. Called to order by Rev. A. D. Jenkins, P. E. James Thomas elected Secy. Bro. Jenkins had a very interesting and systematic program and order of procedure, and from the first to the last the presence of God was manifest—a deep spiritual feeling pervaded the whole Conference; sinners were moved to tears, and God's own strengthened. This was the first Conference ever presided over by Bro. Jenkins as P. E.—new District, &c. but the grandest and most enjoyable meeting of like character this writer ever attended. The attendance was full, or comparatively so, only one of the traveling brethren absent, on account of sick wife. Opening sermon was preached by Rev. J. Y. Christmas.

The order of business was a discussion upon the spiritual condition of the Church, Sunday-schools, Mission, Church Extension, what the pulpit expects of the pew and *vice versa*. Discussions upon all these questions was live and full of interest. Whenever anything lagged our own and inimitable Bro. C. C Godden pulled us out and set things right. Many of the brethren were heard to remark, that they would not enjoy a Conference now without the presence of Bro. Godden.

The following resolution was unanimously adopted, offered by C. C. Godden, J. L. McKinley and I. N. Runyan: It is with regret that we find the Gazette, a newspaper published in the capital of our State, and a paper here-to-fore has had a wide circulation and one that claims to be a leader of thought of our people, getting on the wrong side of all moral questions, whose whole influence seems to be against temperance, &c.; and a paper that gave garbled extracts of the sermons of Sam Jones, while preaching in the city of Little Rock, thereby subjecting him to ridicule; therefore be it resolved, by the Hot Springs Dist. Conference.

That we do hereby condemn the action of said paper as unjust to Sam Jones, and as detrimental to the best interests of our people.

The following preamble and resolution offered by James Thomas, J. Y. Christmas I. N. Runyan unanimously adopted: Whereas the evil of intemperance is abroad in our land. Domestic felicity and happiness being destroyed, wives and mothers' hearts being broken, the Church of God losing its influence over the world by the excessive use of strong drink, the very foundation of society being destroyed, and entailed misery being trrnsmitted from one generation to another by the use of whiskey; therefore be it resolved by the Hot Springs Dist. Conference,

That we recommend 1st total obstinence on the part of our own membership, and constant watchfulness and prayer over the rising generation, that they be not contaminatad by its fearful influences. 2. That the ministers of the gospel cry aloud and spare not against this monstar evil and call attention often to the language of our Discipline on this point. 3. That we use our influence individually as well as collectively, to create a sentiment against its manvfacture and sale, and to promote as far as consistent with right, all institutions and societies for its suppression.

The committee on missions composed of J. T. Miller, chairman and Geo. Rice Sec'ty made a report recommending taking in additional unoccupied territory by our Church in the Dist., which report was received and adopted. The following preamble and resolution offered by C. C. Godden and Jas. Thomas adopted:

It is with feelings of thankfulness, that the Methodist Episcopal Church South, is prepared to furnish such a variety of sound healthy literature in books and periodicals. We would especially commend the Nashville Christian Advocate. The Review and our Sunday-school literature. It is clean, ably edited and broaden all who will read them. We also commend to our people The Arkansas Methodist, a paper under the editorial control and management of Messrs. Bennett and Thornburg, the organ of our Conference, a paper that is doing great good for our Church in all our borders. We also commend to the favorable consideration of the Church, a sweet little paper published by Mrs. Lou Hotchkiss on missions; it is fresh and bright as a sunbeam and will do you good. Therefore be it resolved by the Hot Springs Dist. Conference, that we will sustain our Publishing House by purchasing our books from Barbee and Smith, Agents, or from our Calporteur. 2. That we will use our own literature in our Sunday-schools. 3. That we will sustain The Arkansas Methodist, and endeavor to place a copy of the same in the homes of all our people, and that we will also endeavor to extend the circulation of "Send Me."

A resolution was adopted recommending the organizing our Epworth Leagues wherever expedient and commending the course of reading to all our yonng people.

The committee on Education made a report which was adopted by the Conference reccommending to our people Vanderbilt University, and our own Galloway and Hendrix Colleges, Arkadelphia college, our training schools, and recommended to the people of Dallas the rebuilding of the Dallas Training School. Delegates to Annual Conference elected: J. L. McKinley, I. N. Runyan, J. G. Fair., B. M. Rowton, alternates, E. E. Hilliard and Louis Holmes. Amity was selected as the place to hold the next Conference. A committee on Dist. Parsonage with Bro. A. D. Jenkins, as chairman, was appointed. The preaching during the Conference was done by Brethren Jenkins, Godden, Colston, Williams, Rice and Thomas. Jas. Thomas, Sec'y.

To show some of the evils of the voluntary system of ministerial supply, the Nashville Christian Advocate quotes from the report on this subject to the late General Assembly of the Presbyterian Church, North, these two paragraphs:

"The Churchless minister must button-hole his friends; he must resort to correspondence; he must apply to vacant Churches, and solicit hearings, and begin a process of candidating, and sometimes, in the sheer and desperate strait for a living, submit himself to mortifications and personal humiliations that to some sensitive souls are tortures worse than the stake. The feeling has more or less come to prevail that a minister must keep his field by hook or crook until he find another. Hence the spectacle of a minister holding on to a charge of which he is in possession, after his usefulness is ended, and almost everybody in the parish is wishing for the termination of the pastorate."

"On the one side, our Churches are open to all sorts of ecclesiastical prowlers scouring the country for a new field in which to exploit their vagaries and idiosyncrasies, appearing with no proper credentials, driven from one city and fleeing to another, with just enough external gifts to capture itching ears and to give promise of filling the pews, and so getting long enough lodgment to vex and fret, if not to divide and even destroy the little flock. Our Churches, too, in their strait of finding suitable men to minister to their need, and not knowing where to turn for authorized and intelligent counsel, have been frequently led to resort to the devices of the shop, and to advertise for a preacher, hawking through the religious press the peculiar wares by which they would attract candidates to their pulpit."

In the Christian Observer Rev. James Wood Pogue makes a long argument to show, that it is not right for a Christian minister to solemnize the rite in "a runaway marriage," which is a fruitful source of multiplied sorrows, and from which arises a vast deal of crime and hideous divorcement. As a preface to his argument he says:

The rate of divorce in the United States is on the rapid increase. The number of divorces in this country, in 1885, was 23,472, which was a greater number than the combined report from all other Christian lands. The average annual increase of divorce here is more than five per cent. whereas the average annual increase of population is only 2 1-2 per cent. The per cent. of divorce to marriage was in—

1870	3 1-2 per cent.
1880	4.8 " "
1890	6.2 " "

This is according to the most accurate statistics; and in connection with these facts it is well to note that the increase is not among the foreign population who come in, but among the native born Americans; and as among Americans it is not among the blacks, but the whites; and as among the whites it is those of not the lowest strata of existence. In view of this alarming increase of divorce all over the United States—yes, all over the civilized world—and in view of the increasingly lax opinions prevalent upon the subject of marriage and the family, it is deemed advisable by the writer that ministers of God, and in things pertaining to God's kingdom, should look carefully into the matter of their own relation to the marriage ceremony, particularly considering at this time their relation to what is known as "a runaway marriage."

The coming woman can be healthy. She will be, if she's wisely cared for. As she enters womanhood, Dr. Pierce's Favorite Prescription builds up and strengthens the system and regulates and promotes the functions. It's a supporting tonic, and a quieting, strengthening nervine. It corrects and cures all those delicate derangements and weaknesses peculiar to the sex. In every case for which it's recommended, the "Favorite Prescription" is *guaranteed* to give satisfaction. If there's no help, there's no pay. It does all that's claimed for it, or the money is refunded. It's a risky way to sell it—but it isn't *your* risk.

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HARDIN COLLEGE and **Conservatory of Music.** 19th year. Endowed by Gov. Hardin. 10 schools; 14 teachers; 7 professors. Complete literary and scientific courses; conservatories of Music and Art; chartered by the State; modeled after Leipzig; the Director a full graduate of that conservatory. Patrons in 15 States; hot and cold water on each floor; electric lights, steam heat, elegant new buildings. Best Ladies' College in the West. Patrons get benefit of endowment in low rates. Write for Catalogue.
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The oldest Methodist College in the State. None but competent, Christian teachers are employed. Has a full Collegiate course. Vocal and Instrumental Music; Art, Elocution, Book-keeping and Commercial Law. Money to lend to needy students. Fourteen tuition scholarships. The Home School for Preachers and Teachers. Location unsurpassed for health and morals. Board $10 to $12 a month, including washing, fuel and lights. Young ladies may board with the President.
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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. ☞ *Special Students Received in Any Department.* The new building completed, and the entire building heated by steam. New Furniture throughout the building. Water on every floor. Next session opens *Sept. 3, 1891.* For Catalogue and information about the College, address
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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.
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UNIVERSITY OF VIRGINIA. Session begins Oct. 1st. Extensive courses of instruction and ample equipment in Lectures and Science, Law, Medicine and Pharmacy, and Civil, Mining and Mechanical Engineering. Apply for catalogue to W. M. M. THORNTON, Chairman, University of Va., Charlottesville, Va.

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ARKANSAS METHODIST.

WEDNESDAY, AUG. 5, 1891.

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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. SKENE, Ass't Pastor First Christian Church, Louisville, Ky."

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LOUISVILLE, KY.

"YOU CAN'T AFFORD TO WAIT."

The evangelation of Africa has been upon my heart for the past five years. The blackness of that endless, rayless night which has settled down like a heavey pall around the heart of Ethiopia has has seemed ta grow hot and stifling, as I followed the last great expedition into the torturous recesses of Africa's chambers of horrors; and then watched for its emergence, after eighty days of crawling over damp morasses, creeping through rotten leaves and tangled vines, and crouching from the poisoned arrows swiftly shot by cruel dwarfs.

When Henry M. Stanley came recently to Nashville, I sought an interview with the last white man who gazed upon the face of David Livingstone, and who, catching the great explorer's mantle, has successfully solved the geographical problems of the centuries. Convinced that upon Africa soil the cross shall soon win some of its greatest triumphs, I turned for information to the man who among all living knows most about intertropcal and trans-continental Africa.

Many questions were asked concerning the possibilities for missionary occupation, health, and successful effort—especially in the vast valley of the Congo River—among them the following "Mr. Stanley, I have heard that there is a large tribe upon the shouth bank of the Congo, with more native intelligence, thrift, and enterdrise than we have found among the average negro who has been brought to the United States. Instead of sending colored people, with white men, from America, would it not be better to evangelize that Congo tribe, and in turn train and equip them upon their own soil, in their own tongue, and send them into the interior regions to preach the gospel?"

H paused a moment in deep thought, and then replied most emphatically: "Yes, there is such a tribe, and they are the most intelligent and aggressive in Africa; but *you can't afford to wait.*"

Henry Stanley may be an adventurer as well as an explorer. He may be open to scathing criticism concerning some of the blood-stained marches of that terrible journey. I neither condemn nor attempt to justify him at the present time. Those who can gather the facts upon the ground are in a better position to know of what they speak; but I will says that these are remarkable words, and coming from the lips of an adventurer they are more remarkable.

Livingstone gave his life for Africa. Leaning upon his couch of straw, worn and wasted with fever, upon his knees pleading for Africa—pleading on into the small hours of a tropical night—the noble spirit of that heroic man went up to God. Those prayers were not in vain. Stanley was sent to complete the work. The Victoria Nyanza was circumnavigated, King Mtesa taught the truth, the gospel of Luke translated, Lake Tanganika explored, the Congo decended to its mouth, the dark forest tracked, the lofty Ruwenzori scaled, the Albert Edward Nyanxa reached, and the true source of the Nile laid bare; and with it the last great chamber of mystery unlocked, the interior of the Dark Continent thrown open forever—and Livingstone's prayers are answered.

Darkness, the first chapter of African history; *Prayer*, the second; *Exploration*, the third; and now the fourth and last waits to be written; *Evangelization*. Who will go and write, if need be, with his own blood "The Acts of the Apostles in Africa?"

At Paine Institute, Augusta, Ga., some thirteen strong young men offered themselves for the work; and as we rose from our knees in a prayer of consecration, with cheeks bedewed with tears, Brother Walker, our noble brother and President of the college, said: "Doctor, if my wife and I are needed, we will go willingly and labor with these men in Africa." Glory be to to God for such missionary spirits in our Church! Two of the thirteen colored men will soon be ready. Several of our young preachers (white men—God bless them) since then have signified their willingness to go, if the Master and the Church need them.

Fathers and brethren of the Methodist Church, *you can't afford to wait.* Where would India have been to-day, if Carey had waited? Africa, if Livingstone had been unfaithful? and where might we have been, if Martin Luther, John Wesley, and our own Asbury had been untrue to themselves, to their brothers and to God? Brother Hayes, whom you have appointed a Commissioner and Agent for Education among the colored people, is all on fire with desire and hope for a speedy entrance into Africa. He calls for fasting and prayer. Let us all join him.

How else can we read the signs of the times? The negro brought among us, civilized, evangelized, emancipated; and now when he is being educated, across the Atlantic the whole continent of Africa opens up! Surely these two movements, advancing steadily through two centuries parallel, are as [illegible] ly related as a[illegible] along which that mighty engine of grogress, the locamotive, glides.

"Have faith in God," said the Master. Let us recognize not Livingstone's or Stanley's hand so much as the great hand of God pointing down the providential rails, and a voice commanding: "Go ye into all the world, and preach the gospel to every creature."

Ah, brothers, with ninety million souls dying in the dark tract of Africa before us, and that divine commission behind us, *we can't afford to wait.*

We will not wait longer. At an early day we will call together a few friends intererted in Africa's regeneration, and will prayfully consider what we can do to help in this great cause.

WALTER R. LUMBRUTH.

THE EPWORTH LEAGUE CALL FOR REPORTS.

Will every paster who has not reported the organization of an Epworth League in his congregation do so immediately? The Sunday-school Committee wishes to report to the approaching sessions of the Annual Conferences the number of Leagues organized, etc. Dr. Peterson, who has prepared a Southern Methodist Yearbook by order of the last General Conference, is anxious to have the statistics of the Epworth Leagues. We are certain many Leagues have been organized that have not reported to the central office at Nashville. Will our brethren, the pastors, see to it that reports are made at once? The Epworth League is as much an institution of the Church as our Sunday-schools, and reports will be called for by the Annual Conferences now soon to meet. Will the brethren kindly respond to this call?

W. G. E. CUNNYNGHAM,
Ch,m'n, Gen. S. S. Com,
Nashville, Tenn., July 21, 1891.

It's sometimes said patent medicines are for the ignorant. The doctors foster this idea. "The people," we're told, "are mostly ignorant when it comes to medical science." Suppose they are! What a sick man needs is not knowledge, but a cure, and the medicine that *cures* is the medicine for the sick. Dr. Pierce's Golden Medical Discovery cures the "do believes" and the "don't believes." There's no hesitance about it, no "if" nor "possibly." It says—"I can cure you, only do as I direct." Perhaps it fails occasionly. The makers here of it when it does, because they never keep the money when the medicne fails to do good. Suppose the doctors went on that principle. (We beg the doctors' pardon. It wouldn't do!)

Choking, sneezing and every other form of catarrh in the head, is radically cured by Dr. Sage's Catarrh Remedy. Fifty cents. Sold by druggists everywhere.

BATESVILLE DISTRICT.

To the Preachers and Members of the Batesville District: BELOVED:—We will soon enter upon our last round of Quarterly meetings, and let me remind you that the Annual Conference is approaching, and urge you to be ready with a good report. Brethren in charge of work will please make special and persistent and uncompromising effort to raise every collection ordered by the Annual Conference. I am relying on every pastor to see that the collections are full; a deficiency will be mortifying to you and painful to me.

To the Stewards let me say, Brethren, your pastors are dependent to a great extent upon the exertions of their stewards. A good steward can be a great benediction to his pastor and the Church. Please make extra and determined efforts to raise every cent of your pastor's salary. He expects it; it is justly due him. It there should be a deficiency in your charge, be sure that the responsibility does not rest on your shoulders. See every member of the Church, and those you cannot see, write to and urge them to send a contribution to the preacher. You cannot afford to do less.

Now let me urge our members and friends of the Church to come to the rescue. Stand by these Stewards, brethren and sisters. They are the Lord's agents; they represent the Lord's servants. Treat them kinly when they come to see you, and before you refuse to pay anything to support the gospel, remember the solemn vows you took before God and the congregation to support the institutions of the Church, and then ask yourself if you can afford to treat with levity this promise.

Let the local preachers and trustees have written reports as the Discipline directs, at the fourth Quarterly meeting. And let every official member be present. Preachers in charge will be ready to give me their statistical report up to date.

Praying God's blessing upon you, I am Fraternally yours,

HENRY T. GREGORY, P. E.
Batesville, July 27.

S. S. S.

A woman with a cancerous ulcer of years' standing and five inches in diameter has been entirely relieved by six bottles of Swift's Specific. I consider its effects wonderful, almost miraculous.
REV. J. H. CAMPBELL, Columbus, Ga.

Will Cure

A young man near this town had an eating cancer on his face, which had destroyed his nose and was eating towards his eyes. As a last resort I put him on Swift's Specific, and it has cured him entirely sound and well.
DR. M. F. CRUMLEY, Oglethorpe, Ga.

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OPIUM and Whiskey Habits cured at home with[illegible]. Book of particulars FREE. [illegible] M.D. [illegible] St.

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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 man who brought his sacrifice to the temple didn't have to bring one that weighed so much, but he did have to bring one without blemish.

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.

There was only one Judas who sold Christ for silver, but there are thousands who would like to, and who would do it too, if they could only find a safe market.

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.

TOBACCO CURE.

DO YOU WISH TO QUIT THE TOBACCO HABIT?

If so, send $1.00 to M. J. Clay, Little Rock, Ark., and get a Tablet of the "W. P. Rose Tobacco Cure." Three tablets warranted to cure, or money refunded.

No Christian is letting his light shine as Christ intended he should do, who is not doing something to lift somebody up toward heaven.

Merit wins, as the marvelous success of Hood's Sarsparilla shows. It possesses true medicinal merit. Sold by all druggists.

It is always a step upward to even think of giving the heart to God. It is the highest ground upon which the sinner has ever stood.

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.

Nothing will tell God any more about a man's religion than the amount of money he puts into the collection basket when he thinks he isn't watched.

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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 *Square Talk to Young Men*, and furnished by the Scriptural Tract Repository, 47 Cornhill, Boston, Mass.

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.

WARNING ORDER.

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

The defendants, Albert H. Van Etten, Albert S. Van Etten, and J. H. Devereux, as Executor of the estate of Mary E. Van Etten, deceased, 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.

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 8th 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,

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 Farrer & 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.

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.

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ARKANSAS METHODIST

Rev. Z. T. BENNETT, Editor.

WEDNESDAY, AUG. 5, 1891.

FACTS SHOULD NOT OFFEND.

As we had neither time nor space last week to continue our reply to the criticism of Rev. J. M. Lucey, the Catholic priest of Pine Bluff, we now give some facts bearing on the opposition to public schools by Roman Catholics and the character of instruction in their parochial schools. Our reply is based upon statements by writers, who are supposed to be both well-informed and reliable.

As Roman Catholics have so long and bitterly opposed the public schools of our country, it seems almost superfluous to quote from Roman Catholic authorities to show the source, reason and character of their opposition. In "Our Country," by Rev. Dr. Josiah Strong, General Secretary of the Evangelical Alliance for the United States, on the subject of 'perils which threaten the nation,' the author shows clearly the intolerant spirit of Roman Catholicism towards the free institutions of our country. On page 49 he quotes from a Papal Encyclical, as follows: "XLVII.—Public schools open to all children for the education of the young, should be under the control of the Romish Church, and should not be subject to the civil power, nor made to conform to the opinions of the age." The same deliverance is quoted by Rev. Dr. R. S. MacArthur in a printed discourse on the "Three Essentials to National Perpetuity and Power." Dr. M. also quotes the Pope's Syllabus as declaring, that "Education outside of the Roman Catholic Church is a damnable heresy;" Archbishop Elder of Cincinnati, as saying, that "Where Catholic schools can be established it is a sin to send Catholic children to other schools." Dr. MacArthur shows also the tremendous enginery of Rome to enforce the obedience of its subjects. He quotes Archbishop Gilmour of Cleveland in his Lenten pastoral of 1873, as saying: "If parents either through contempt for the priest or disregard for the laws of the Church, or for trifling reasons, refuse to send their children to a Catholic school, then in such cases * * * we authorize confessors to refuse the sacraments to such parents,' &c. In the same year Bishop Rosecrans is quoted: 'The faithful are required by conforming to the words of Christ's Vicegerent (the Pope) their head and the head of all the faithful, to break down these schools, by doing their bounden duty,' &c. Many other quotations of like character could be given.

Under a rather plausible objection Roman Catholic leaders protest furiously against the public schools as "godless schools;" but they oppose with equal bitterness the public schools taught by Christian teachers, who are *not* Roman Catholics, and have joined with atheists and infidels to have the Bible (accepted by Protestants) excluded from the public schools. We think this proves their real object is that of ecclesiastical propagandism, of making obedient Roman Catholics, rather than upright loyal American citizens. As Bishop Gilmour said in March, 1873, "we must learn that we are Catholics first and citizens next. God is above man, and the Church above the State." And Rev. Dr. Josiah Strong quotes from a Papal Encyclical these utterances: "The Romish Church has a right to exercise its authority without any limits set to it by the civil power." "The Pope and the priests ought to have dominion over the temporal affairs." "The Romish Church and her ecclesiastics have a right to immunity from civil law." "In case of conflict between ecclesiastical and civil powers, the ecclesiastical powers ought to prevail." Dr. Strong also quotes Cardinal McCloskey as saying: "They (the Catholics of the United States) are as strongly devoted to the sustenance and maintenance of the *temporal power* of the Holy Father as Catholics in any part of the world; and if it should be necessary to prove it by acts, they are ready to do so."

Such deliverances as these determine the character of instruction in the Roman Catholic parochial schools. In its decree on parochial schools the third plenary council of Baltimore (1885) said: 'Let priests love their schools. * * Let them teach the catechism and Bible history themselves.' The leading doctrine of that catechism is the supremacy of the Pope on earth—which means obedience to him before loyalty to civil government—Catholics first and Americans afterwards. Further, it can not be proved that the parochial schools contribute more than the public schools to the morality and general intelligence of the people educated in them respectively. In a recent address in Cincinnati a Catholic priest, Mackey, is reported to have said that 'intelligence and vice go together; that there are six times as many persons in prison, where the public school system prevails as where the parochial schools prevail.' To this the Herald and Presbyter (Cincinnati) replies, that "the Church of Rome, with only a fraction of the population of the State, furnishes more than one-half of the criminals." As to the correctness of this statement we are not prepared to speak; but what is the character of the population, for morality and intelligence, in those countries, where the Roman Catholic Church has been dominant for centuries? Dr. Josiah Strong says 73 per cent of the population in Italy are illiterate, 80 per cent in Spain and 93 per cent in Mexico. Will anyone show his audacity by claiming that the educated Roman Catholic Italian or Spaniard or Mexican is in morals a better citizen than the American educated in the public schools of our country? We think not. More on this subject at another time.

HELP THE YOUNG MEN.

In our opinion camparatively few young men of our State are seeking or expecting to go through the entire curriculum of any respectable college. If this be true, it means comparatively few of our young men are expecting to secure a thorough literary education under competent teachers. We think this condition, which threatens serious loss to both Church and State, is chiefly due to two leading causes: first, the inability of many young men to devote the time and to meet the expenses required; and, second, the popular craze for simply a commercial or business education, with a view to making money rather than the development of intellectual manhood. Now while we do not underestimate the importance nor disparage the value of special training for commercial life, we do sincerely deplore the neglect of high intellectual culture as alarming to Church and State, and appealing to Christian and patriotic citizens to avert the evil as far as possible.

We feel very great concern about the education of the young men of our State, especially of the Christian young men, who are really desirous to take a full course in college, but who feel they are too poor to give the time and money necessary. Such young men are generally found in the villages and rural districts, and to these both Church and State must look for its future leaders in the ministry, education, statesmanship and the learned professions. They will not come from commercial centers, where thought is dominated by the greed for money making and by the fascinations of worldly amusements.

As we think we have correctly stated facts worthy of due consideration, we appeal in the name of Christianity and patriotism to generous citizens of ample means to help, by loans, the deserving young men, who are truly desirous to secure a thorough college education. In perhaps nearly every case such loans with accumulated interest would be both faithfully and gratefully repaid by the students receiving the generous aid, which would also be of great service in sustaining our colleges. In the name of our holy Christianity and noble patriotism we ask that these loans be made to worthy students, both as investments and as gracious benefactions.

In conclusion we copy from the Wesleyan Advocate some facts given by President W. A. Candler concerning the workings of the Loan Fund of Emory College:

1. It has helped in all fifty-five young men to a college course, in whole or in part. It has graduated fifteen, seventeen have gone for a time and dropped out, one has died, and there are still in college twenty-two needing help next term.

2. Of the fifteen graduated, there have been two first honor men, one second honor man, eight medalists, and nine have received speakers' places. One is now a missionary in Japan, three are professors in Southern Methodist Colleges, and four are preachers. All the others are usefully employed.

3. No man who has graduated has failed to pay his money back with interest, except the graduates of 1891 whose notes are not yet due.

* * * * * * *

5. Some have been helped their first year in college who have not needed help afterwards. They made enough in vacations after their first year to carry them. Some who needed $200 the first year have been able to make enough in vacations to reduce their loans below $100 subsequent years.

6. Besides the twenty-two already on the fund for next year, I have more than twenty other applications for aid from boys well endorsed. I want not less than $3,000 to meet the necessities of all. Will not liberal men and women in Georgia give me this assistance that I may give these boys assurance of help, and let them get ready to enter college September 16, when our fall term opens? Here is a scheme whose success has established its claim to wisdom. It helps young men to help themselves. There can be no higher benevolence. Men and brethren, help these boys!

SUNDAY LAWS--DECISION IN A CELEBRATED CASE.

Last year B. M. King, a Seventh Day Adventist, and a citizen of Obion Co., Tenn., was fined several times for plowing on Sunday. Finally he was indicted by the grand jury, charging him with the commission of a criminal nuisance in continuing to break the laws. After he was tried, found guilty and fined $75 and costs in the Circuit court, his sect employed Judge A. D. Bright, of Brownsville, and Hon. Don M. Dickerson, of Detroit, Postmaster-General under Cleveland's administration, to sue for a writ of *habeas corpus* returnable before Judge E. S. Hammond of the U. S. District court, and King was accordingly bailed out of the work-house. Judge Hammond made a lengthy review of this celebrated case, denying the petition and deciding that King must be remanded to prison till the payment of the fine and costs assessed in the Circuit court of Obion county. The Memphis Commercial, August 2, devoted nearly five columns to Judge Hammond's opinion, in which it says Judge Howell E. Jackson, of the U. S. Circuit court, fully concurs. The case will probably be appealed to the U. S. Supreme court.

After citing numerous authorities and reviewing at length the legal aspects of the case, Judge Hammond said among other things: "The religion of Jesus Christ is so interwoven with the texture of our civilization, and every one of its institutions, that it is impossible for any man or set of men to live among us and find exemption from its influences and restraints. Sunday observance is so essentially a part of that religion that it is impossible to rid our laws of it, quite as impossible as to abolish the custom we have of using the English language, or clothing ourselves with the garments appropriate to our sex. The logic of personal liberty would allow, perhaps demand, a choice of garments, but the choice is denied. So civil or religious freedom may stop short of its logic in this matter of Sunday observance. It is idle to expect in the government perfect action or harmony of essential principles, and whoever administers, whoever makes, and whoever executes the laws must take into account the imperfections, the passions, the prejudices, religious or other, and the errings of men because of these. We cannot have in individual cases a perfect observance of Sunday, according to the rules of religion; and, indeed, the sects are at war with each other as to the modes of observance. And yet no wise man will say that there shall be, therefore, no observance at all."

"And here it may be noted that sometimes too little heed is given in the consideration of the question to this quality of associated rest from labor. It is not altogether an individual matter of benefit from the rest, for undoubtedly to each individual one day of the seven would answer as well as another, but it is the benefit to the population of a general and aggregate cessation from labor ot a given day which the law would secure, because for good reason, no doubt, found in our practice of it, in is beneficial to the population to do this thing and they have established the custom to do it. The fact that religious belief is one of the foundations of the custom is no objection to it as long as the individual is not compelled to observe the religious ceremonies others choose to observe in connection with their rest days. As we said in the outset, not one of our laws or institutions or customs is free from the influence of our religion, and that religion has put our race and people in the very front of all nations in everything that makes the human race comfortable and useful in the world. This very principle of religious freedom is the product of our religion, as all our good customs are, and if it be desirable to extend that principle to the ultimate condition that no man shall be in the least restrained, by law or public opinion, in hostility to religion itself, or in the exhibition of individual eccentricities or practices of sectarian peculiarities of religious observances of any kind, or be fretted with laws colored by any religion that is distasteful to anybody, those who desire that condition must, necessarily, await its growth into that enlarged application. But the courts cannot, in cases like this, ignore the existing customs and laws of the masses, nor their prejudices and passions even, to lift the individual out of the restraints surrounding him because of those customs and laws before the time has come when public opinion shall free all men in the manner desired."

FROM DR. W. R. LAMBUTH.

Dear Dr. Bennett: In reply to kind inquiries concerning the health of my family, I am thankful to say that upon my return to Leeville, Tennessee from the Morrilton District Conference, I found the children better. How precious the sympathy of Christian friends. The missionary returned from a foreign shore of all others ought to be able to appreciate this flow of kindly feeling so close akin to that love-kindness and those tender mercies so gently given by the Friend who sticketh closer than a brother. Ah, my dear brother, do we fully appreciate and live in the daily realization of the communion of saints? Let us have more of it, that as we grow into the likeness of our Lord and Master we shall grow more nearly one in sentiment, sympathy and aspiration.

And now what has been so generously proffered me and mine, may I not ask of the entire Church for the missionaries in the eighteen provinces of China who at this time are in sore need? A local riot across the river Yang tez from Hankow has grown into an aggressive and widespread movement against Europeans. At first directed against Roman Catholics it has involved other missions, and has already resulted in not only large loss of property but some loss of life, and there can be no estimate placed upon the hinderance to the work since women and children have had to be sent to Shanghai for safety from the nearest points, mission premises deserted and chapels closed if not destroyed. Our own mission, thus far, has sustained no loss of life or property, but some of our missionaries are still in the interior at their posts and exposed to the virulence and malignity of an excited populace.

Our greatest solicitude has been for the China Inland Mission, with some three hundred members, the majority of whom are scattered through the remote interior, many even being upon the western confines of the empire and, at least three months' journey from the coast. Last night's telegrams represent Canton as being beleaguered and the lives of all foreign residents in jeopardy. Fuchow between Shanghai and Canton has become disaffected, so says the paper. If this is true the infection has spread along the entire coast, and what the income may be, no one can predict. Permit me to urge upon all the readers of The Methodist to engage in prayer and supplication that the hand of God while covering his children shall so shape these events and guide these movements that the Chinese empire shall be still more open to the Gospel; and the Christians through His sustaining grace shall exhibit a faith and fortitude under persecution which shall utterly confound their enemies.

The Week of Prayer will soon be here. It will be a fit occasion upon which to continue our petitions, accompanying them by fasting and self-denial.

Pardon one word more. May I not ask all of my brethren, Methodist preachers, to join me upon the first day of that series in a rededication of self to God, seeking for entire consecration and an out-pouring of the Holy Spirit which shall give us the fulfillment of the promise of the Father—*Enduement of power from on High.* Granted this and the Gospel to every creature will soon be an accomplished fact, and the dawn of the millenium will draw nigh. May God help every man to do his duty, claim his privilege and then be filled with all the fulness of God which is Christ in you the hope of glory. Yours in the riches of His grace,

Walter R. Lambuth.

Leeville, Tenn., July 28.

Rev. Dr. I. G. John, Missionary Secretary, Nashville, Tenn., will cheerfully send for distribution during the Week of Prayer as many missionary leaflets as pastors may desire. Orders sent immediately can be filled in time for use before the close of next week. See program on first page.

It should not be difficult for good men to decide how to vote after reading and meditating upon facts like the following from the N. Y. Independent: "Justice Kilbreth says that every year the Tombs Police Court disposes of 15,000 to 20,000 cases of women and 40,000 to 45,000 cases of men arrested for drunkenness and disorderly conduct, drunkenness being the main cause. Let some statistician figure out the results in dollars and cents, and then put over against the sum the amounts received for the license of the saloons. That is the way to find out whether license is a cheap and effectual way of dealing with the liquor question."

TO OUR FRIENDS.

We fully recognize the fact, that money is very scarce; but among our numerous patrons we think there are many, who can now pay us for the renewal of their subscription, without inconvenience to themselves. Of all such we respectfully ask kind and prompt remittances for renewals, as we are *now really needing* their help, and hope they will quickly prove that "friends in need are friends indeed." If all our pastors will collect and send us an average of even $3 each in the next ten days, their timely aid will be wisely used and gratefully appreciated by their fellow laborers,

Bennett & Thornburgh.

REPLY TO EDITOR OF THE ARKANSAS BAPTIST.

Mr. Editor:—In the Arkansas Baptist of July 30, the editor in a very boastful, egotistical way, severely criticises my reply to him on the preservation of the saints, and in a very feeble way attempts to reply to one or two of my arguments in support of apostasy and conditional salvation. The weakness of his argument is really amusing. He says:

"This chivalrous knight of the quill says, 'I do not suppose that Dr. Clark will say that the regenerated soul cannot sin.' Well really, we did not think of saying it, but since this writer mentions it, we have read something of that kind in a very precious old book: "Whosoever is born of God doth not commit sin, for his seed remaineth in him, and he cannot sin, because he is born of God."—1st John: 3-9. It may be that this critic refers to Dr. Adam Clark, to whom he has sworn allegiance (positively false) as Adam says: 'How strangely warped and blinded by prejudice and system must men be, who in the face of such evidence as this, will dare to maintain that no man can be be saved from sin in this life.'"

Now I have just read Dr. Clarkh's comment on the passage, and not one sentence of the above does he say. The editor says, "as we have never held that sin after regeneration is meritorious, we conclude this brother has gotten his Clark's mixed." O no, brother; I always knew that you were not Dr. Adam Clarke. But, brother, how about your logic? You have read in a precious old book, that "Whosoever is born of God doth not commit sin, &c., and never held that sin after regeneration is meritorious. Please explain yourself. Did you ever read in the same precious old book from which you quote, "If we say we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins (condition), he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say we have not sinned we make him a liar, and his word is not in us. 1 John: 1, 8, 9, 10. Please explain the above passages; reconcile them with your logic, that the regenerated soul cannot sin, and that *sin, after regeneration is not meritorious.* Again, why dodge the answers in Peter's case, and jump so readily at my mistake in quotation (I quoted from memory). Tell us, was Peter a saint in a saved state when he denied his Lord with bitter oaths? And what did Christ mean when he said, when thou art *converted* strengthen thy brethren?

Again, the editor says, "This champion of apostasy says, that the final salvation of the soul in heaven is conditioned in the word of God, on good works, or faithfulness unto death." Right, brother. Do you deny it? Be plain in this matter. No one can tell where you stand from your reply. Does not Jesus say, "Be thou faithful unto death, and I will give thee a crown of life?" And does not Paul say, "Work out your own salvation with fear and trembling?" Your only answer is a reference to Eph. 2: 8-9, and 1 Tim. 1:9. And the two passages in Eph. together with the 10th verse, absolutely prove the very position that I take, that salvation in heaven is conditional. Let us quote the passages in full, "For by grace are ye saved *through faith* (is faith a condition), and that not of yourselves, it is the gift of God; not of works, lest any man should boast." Now these two passages have direct reference to the conditions of regeneration; we are born again; by grace we are saved through faith, in regeneration and not by works. In verse 10, "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Now, brother, if God has ordained that we should walk in good works, are they not conditional? And does not our Lord declare the same truth, when He says, "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven; but he that *doeth* the will of my Father which is in heaven?" I may not have as much learning as this knight of the quill, but the little learning that I have has not made me mad. Neither has it made me a bigot. I try, as best I can, to speak forth the words of truth and soberness. The editor gets riled over my quotation from Ezekiel, "But when the righteous turneth away from his righteousness and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? (Dr. Clark says yes.) "We will not say he has apostatized, but we do say that he knows we never said such a thing, or anything that could be twisted into such a construction." Did you not say, "If apostasy be possible, Christ is not able to save unto the uttermost? And that the advocacy of apostasy exalts self-righteousness and debases the divine? Do you not believe and teach the final, unconditional preservation of the saints? If so, why this denial?" Does not God say, "All his righteousness that he hath done shall not be mentioned; in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die? Eze. 18: 24.

S. L. Cochran.

Marianna, Aug. 1.

MRS. A. M. HOSS.

Mention was made in our last issue of the death of Mrs. A. M. Hoss at the home of her daughter, Mrs. Judge P. H. Prince Conway, Ark. We have since learned that she died very suddenly of congestion. We hope that her gifted son, Dr. Hoss, the editor of our Christian Advocate, or some suitable person will prepare an obituary for The Methodist. How much Methodism and the Christian world is indebted to this Christian mother no one can estimate.

As we did not have the pleasure of a personal acquaintance with the deceased, we quote the following from a friend: She was a woman of rare intellectual gifts and sterling virtues. She was of good stock. Her father was the son of Gov. John Sevier of King's mountain reputation and her mother a daughter of Michael Garoutte, a native of France, who came to this country in the same ship with Lafayette and distinguished himself in the Revolutionary war. In the analysis of her character, her strong convictions of right, her steadfastness of purpose in serving God and her beautiful faith in all his promises stood out in bold relief. Hers, was a positive character. You knew exactly where she stood in all the relations of life. Few were ever more given to private prayer and were more thoroughly conversant with the Scriptures. Her soul feasted on the word of life. Her well-worn Bible attests this fact.

Joining the Methodist Church at the time she did—more than fifty years ago—when simplicity of attire was a marked characteristic of Methodists, she always adhered to her regulations, believing "The putting on of gold and costly apparel" to be contrary to God's word. Her married life was a most happy one. "Home was her kingdom and love her king." Her highest aim was to serve God and be a good wife and mother. She rests from her labors and her works follow. Her children rise up and call her blessed.

DEATH NOTICE.

Died July 27, 1891, Miss Leah, the youngest daughter of Maj. A. C. Jones of Warren, Ark. Miss Leah was in the prime and vigor of a beautiful young womanhood, the idol of her father, and the pride of the entire family. At the time of her death, she was on a visit to her sister, the wife of our Bro. J. D. Dunn of Fordyce, Ark. But a few days ago, she was the picture of health, and prominent in a large circle of friends; this morning, her remains, followed by a heart-broken father and relatives, passed to the "family burying ground" at Warren, Ark. She was a good Christian and a member of the Baptist Church. Her end was that of the righteous. To the sorrowing there is hope. Be faithful and thus be assured of a happy re-union. She is not dead, but sleepeth in the precious promises of God. "My grace is sufficient."

J. R. Cason.

Fordyce, July 29.

According to report in the Memphis Commercial, J. M. Cobb, a merchant and planter of Lonoke county, "was roped into a cold deck poker game" in this city last Thursday night and swindled out of $785. John Choney, W. A. Hubbard, Charles Webb and George Tooley were arrested on a charge of grand larceny, but as we learn were acquitted. The Arkansas Democrat of August 3 reports the arrest of "well known gambling characters," as follows: "Joe Woods, Joe Faust, Geo. Tooley, Wm. Ryan, M. Kelley and Jim Shanklin were arrested this morning by the police, charged with violating ordinance No. 61, in other words, charged with running a fake game at cards."

The people are looking to Mayor Fletcher to enforce the laws against gambling, regardless of results to the law breakers.

PERSONAL AND OTHER NOTES.

Miss Lizzie Thornburgh has gone on a month's visit to friends and relatives in Lawrence Co. and at West Plains, Mo.

Rev. and Mrs. V. V. Harlan of Conway station left this week on a visit to relatives in Georgia.

Rev. Dr. J. H. Dye returned last Friday night from an extended visit through the great Northwest.

Rev. J. M. D. Sturgis, P. C. of Austin C't, reportsd a good meeting at Mt. Zion, many penitents and three conversions, before the meeting closed on account of the continued rains.

Rev. Luther Craig, P. C. of Poplar Grove C't, was in this city a few days last week and favored our office with a friendly call. He is in poor health and will visit his father in Independence Co., before returning to his charge.

Our venerable brother, Rev. Dr. T. L. Boswell of Macon, Tenn., sent for publication a sweet spirited letter of sympathy and prayer for Bishop Key and for the restoration of his sainted wife, who had been released from suffering for a home with the pure and good, before Dr. Boswell's letter came.

In a business letter Rev. J. F. Troy of Mammoth Springs says he has been unable to work any this year—that he has preached only four sermons, but his health is improving some and he is now superintending a Sunday-school and teaching a class.

We have a note from Rev. E. A. Tabor, pastor of our First Church, in which he says: "I find since coming here (Eureka Springs) that I am worse worn out than I thought for, and I will remain a week longer than I expected. I will be at home in time to begin our week of prayer and self-denial ordered by the Bishops. I hope it will be the beginning of a gracious outpouring upon First Church. I am earnestly praying for it."

We are indebted to Rev. J. S. Clower of the Arkansas Conference for a copy (in pamphlet, 41 pages) of two sermons on "Christian Education" and "The Ideal Man"—both sermons having been carefully prepared for and delivered on special occasions. They will be read with interest and profit, and for the good they will do we hope the author may readily sell out the first edition—10cts per copy, 75cts per dozen copies. Address Rev. J. S. Clower, Quitman, Ark.

Rev. A. N. Sears of Wickliffe C't, Memphis Conference, is sick at the Robertson House, Paducah, Ky. His postoffice address will be Birmingham, Ky., for some time.

Rev. J. S. Clower, P. C. of Quitman C't, wrote July 29: "I had a good meeting at Bethesda last week. Received 4 by letter and 4 by ritual; there were 7 or 8 professions."

Rev. W. A. Freeman, P. C. of Okolona C't, wrote us to "copy his camp-meeting notice from The Messenger," which we failed to receive. We think, however, the Davidson Camp-meeting is to begin Thursday night, August 20.

The El Paso meeting was "rained out." Rev. W. A. Steel could not attend, and we returned after preaching twice. Bros. Jeffett, Anderson, and Maddox had preached six or seven times before our arrival. In the home of our pastor, Rev. W. R. Foster, we were very pleasantly entertained one day and night.

Rev. E. C. Castlebery, P. C. of Beebe station and Miss Annie C. Dement of Miss. were married in Beebe last Monday night, by Rev. F. A. Jeffett. We congratulate Bro. C. and his lovely bride upon their marriage and sincerely wish them great usefulness and happiness.

Our mother, Mrs. R. G. Bennett, will probably be able to walk about her room by to-morrow, Thursday. She has suffered intensely from the shock and burn by lightning, July 27, and has been attended daily by Dr. R. M. Enders of this city. The injury was really greater than we supposed a week ago.

We call attention to the financial report (on page 6) of the W. M. S. of L. R. Conference—delayed by reason of sickness in Sister McAlmont's family. Counting the Easter offerings for the Scarritt Training School, the aggregate will probably be larger than last year.

We call attention to the professional card of Dr. J. M. Hill. Dr. Hill has established a reputation for success in his time and for honorable business conduct.

We mail THE METHODIST to John M. Brodie at Andres, Ark. There is no such postoffice. Can any one tell us Bro. Brodie's P. O., address?

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And I have gained 10 pounds in 6 months, as the result of taking Hood's Sarsaparilla, says Mr. B. H. Rose of the firm of Rose & Eddy, Rochester, N. Y. "I had almost

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My digestion being very bad, and I was broken down from overwork so that I could not sleep nights. But my stomach is now in perfect condition, and for all the above benefit my gratitude is due Hood's Sarsaparilla."

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MARRIED.

At the Methodist Church at Pleasant Grove, Arkansas Co., Ark., July 26, 1891, Rev. Geo. E. Parsons officiating, John A. Almond and Ruth Hibbard.

At the bride's father, J. D. Evans, Benj. Keeton to Lillie Evans, July 25, 1891, Rev. Geo. E. Parsons officiating.

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,

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NOTICE.

Notice is hereby given, that in pursuance of an order of the Pulaski Chancery Court in the case of Matilda A. Dooley vs. Joseph L. Venable, we will offer for sale at the front entrance of the court house in the city of Little Rock, Arkansas, between the hours of judicial sale on the 31st day of August, 1891, all of the East half of Section twelve (12) south of Plum Bayou, and being only that part of the said East half of said Section twelve south of the said Bayou, in Township two South and Range ten West, in Pulaski County, Arkansas, being 215 acres more or less, on a credit of three months with approved security, and a lien reserved on the land for payment of the purchase money.

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W. C. TEMPLEMAN,
JOHN BUFORD,
Commissioners.

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Fayetteville Dist. 4th round. F. S. H. Johnston, P. E. Bentonville sta, Aug. 15, 16: Elm Springs ct, at Farmington 22, 23; Springdale sta. 29, 30; Bloomfield ct. at Bethel, Sept. 5, 6: Rogers sta, 12, 13; White River Mis. at Combs Chapel 19, 20: Center Point ct, at Center Pt. 26, 27: Robinson ct' at Pleasant Hill, Oct. 3, 4; Fayetteville sta, 10, 11: Prairie Grove ct, at ——— 17, 18: Weddington ct, at ——— 24, 25: Boonsboro ct, at Boonsboro, 31, Nov. 1; Bentonville ct. at Buttom's ch. Nov. 7, 8.

Batesville District Fourth round. Henry T. Gregory, P. E. Batesville sta. Sept. 12, 13; West Batesville mis. 15: Evening Shade ct, 19, 20: Bethesda ct, 26, 27: Calamine ct. Oct. 3, 4; Sulphur Rock ct. 10, 11; Oil Trough ct, 17, 18; Ash Flat ct, 24, 25; Newburg ct. 31, Nov. 1: Viola ct. 7, 8; Salem ct. 14, 15: Melbourne ct. 21, 22: Mountain View ct. 28, 29; Cedar Grove ct. Dec. 5, 6: Jamestown ct. 12, 13.

Morrilton District. Fourth round. D. J. Weems, P. E. Springfield and Hill Creek, at Hill Creek, Aug. 22, 23: Morrillton ct. at Sardis, 29, 30; Morrillton sta. Sept. 5, 6; Conway mis. at Salem, 12, 13; Conway sta. 13, 14: Perryville mis. at Oak Grove 19, 20; Bee Branch, at Parish Chapel 26, 27: Quitman sta. 27, 28; Clinton, at Mountain Home. Oct. 3, 4: Mt. Vernon, at Pleasant Valley, 10: 11; Quitman ct, 17-19; Perryville ct. at Perryville 24, 25: Oppelo, at Marvin's Chapel 31, Nov. 1; Cleveland, 7, 8: Martinville, at Shady Grove, 14, 15.

Eureka Springs District. 4th round. A. H. Williams P. E. Clifta Mis, Aug. 8, 9: Carrollton ct, 15, 16; Huntsville ct, 22, 23; St. Paul ct, 29, 30; Goshen (Camp-meeting), Sept. 5, 6; Kingston, 12, 13; Cassville, 19, 20: Berryville, 26, 27: Jasper, Oct. 3, 4; Eureka Springs sta. 10, 11: King's, River, 17, 18.

AN APOLOGY!

RENNETT & THORNBURGH, Dear Sirs:—When we contracted with you for advertising space, we intended to change our advertisement every week, but for the last two or three weeks, it has been impossible for us to do so; our business has been increasing so fast that we could hardly keep up with it, but by putting extra help, and extra wagons on, and working from 6:30 a. m. until 11 p. m., we have at last caught up. We will have room for a good salesman in our country department about Sept, 1st, and if you know of any experienced man, and one of large acquaintance with the trade tributary to Little Rock, would like to correspond with him.

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6. We are guided in the selection and sale of Pianos and Organs by thirty-eight years' experience in this State, and we guarantee satisfaction, which we insure to our patrons at all cost.
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HOLLENBERG MUSIC COMPANY,
F. B. T. Hollenberg, Mngr,
317 Main Street, Little Rock, Ark.

MERCHANTS WHO PAY

THEIR BILLS Are Reqnested to Correspond With BEAL & FLETCHER of Little Rock.

Their stock embraces the finer grades of Coffees, Teas, Spices and High Grade Groceries not found in any other jobbing house in this State.

Ask for samples and prices as often as you like. It pays to keep posted.

311, 313 and 315 E. Markham St., LITTLE ROCK, ARK.

N. B. No High Salaried and Expensive Traveling Men to Pay SEE?

JOHN L. COOK & CO.,

MANUFACTURERS AND DEALERS IN

Sash, Doors, Blinds, Lumber, Lath, Shingles, Etc., Etc

Plain and Ornamental Glass, Stained Glass for Churches,

Office and Store Fixtures, Pews, Pulpits, Etc,

MANTELS BOTH IN HARD AND SOFT WOOD A SPECIALTY.

Factory, 418, 420, W. Markham. Store and Office, 309, 311, W. Markham

AGENTS WANTED FOR THIS Typewriter.

All the characters of the high-priced machines—Double, $20; Single, $15. Address for terms, WILSON & WEBB STATIONERY CO., LITTLE ROCK, ARK.

CHILDREN CRY FOR IT

GROVE'S TASTELESS CHILL TONIC

BEST BLOOD PURIFIER

It is as pleasant to the taste as lemon syrup.
The smallest infant will take it.
Chills once broken will not return.
Cost you only half the price of other Chill Tonic.
No quinine needed. No purgative needed. Contains no poison.
It removes all malarial poison from the system.
Our bottle holds full 6 ounces—16 doses.
It is as large as any dollar tonic and
RETAILS FOR 50 CENTS.
THERE ARE MANY IMITATIONS. TO GET THE GENUINE ASK FOR GROVE'S.

LOCHLIEL, TEXAS, Oct. 15, 1889.
Messrs. Paris Medicine Co.,
DEAR SIRS—Ship us as soon as possible 2 gross Grove's TASTELESS CHILL TONIC. My customers want Grove's TASTELESS CHILL TONIC and will not have any other. In our experience of over 20 years in the drug business we have never sold any medicine which gave such universal satisfaction. Yours resp'y, J. S. ENGLISH & CO.

SOLD BY ALL DRUGGISTS.
NO CURE, NO PAY. Man'f'd by PARIS MEDICINE CO. St. Louis Mo.

CATARRH CURE! GIVEN AWAY. Send name and get a FREE PACKAGE. DR. J. W. BLOSSER & CO., DALTON, GA.

ARKANSAS METHODIST.

WEDNESDAY, AUG. 5, 1891.

CHRISTIAN LIFE.

TREASURER'S REPORT OF L. R. CONF. SOCIETY OF WOMAN'S MISSIONARY SOCIETY.

ARKADELPHIA DISTRICT.

Arkadelphia station:	
W. M. S. Aux. dues,	$12 70
Young Ladies Society,	17 00
From mite boxes,	9 00
Free-will offering,	7 00
Christmas offering,	5 00
Week of prayer and self-denial	4 20
Juv. Soc. Earnest Workers,	11 05
Total,	$65 95
Benton Auxiliary dues,	$ 7 20
Bethlehem Auxiliary dues,	35 97
Sale of quilt,	8 50
Mite boxes,	4 62
Scarritt B. and T. School,	4 30
Contingent fund,	1 25
Total	$54 64
Dalark, Auxiliary dues,	$21 25
S. B. and T. School,	5 00
Thank offering,	1 45
Memorial offering,	50
Contengent fund,	95
Juv. Soc., Autum Leaves dues	3 75
Juv. Soc. mite boxes,	1 70
Total	$34 60
Emmet, Auxiliary dues,	$14 95
Juv. Soc. dues,	8 52
Self-denial,	1 20
Total for this year,	$24 67
Malvern, Auxiliary dues,	$9 10
Thank-offering,	2 65
Memorial offering,	50
Contingent fund,	3 85
S. B. and Training School,	1 75
Juv. Society dues,	7 35
For Indian Mission to help buy an organ,	2 10
Total for the year,	$27 20
Macedonia, Auxiliary dues,	$12 20
S. B. and Training School,	5 80
Contingent fund,	2 00
Total	$20 00
Princeton, Auxiliary dues,	$10 00
Tulip, Auxiliary dues,	$2 05
Manchester, Auxiliary dues,	$5 85
Juvenile Society dues,	5 85
Total for the year,	$11 20
Okalona, Auxiliary dues,	$38 75
Juvenile Society dues,	13 15
Total	$51 90
Sardis, dues,	$2 60

CAMDEN DISTRICT.

Camden, Auxiliary dues,	$10 11
Self-denial,	1 05
Juvenile Society dues,	30 00
Life member, Nellie May Marshall,	10 00
Total	$51 16
Stephens, Auxiliary dues,	$10 00
Lewisville, Juv. Soc dues,	$11 90
Contingent fund,	5 00
Self-denial,	1 00
Total for the year,	$17 90
Fordyce, Auxiliary dues,	$32 30
For new Missionaries,	10 00
S. B. and T. School,	7 10
Juv. Soc. dues,	8 80
Total,	$58 20
Magnolia, Juv. Soc. dues,	$1 80

LITTLE ROCK DISTRICT.

First Church, Aux dues,	$27 60
Contingent fund,	10 65
S. B. and Training School,	66 03
Juv. Society dues,	9 80
Infant Class,	75
Young Ladies Society dues,	3 20
Sent by Y. L. Soc. to Miss. Holding for Isabella Hill,	15 00
Total for the year,	$133 03
Asbury Chapel, Aux. dues,	$5 50
S. B. and Training School,	5 00
Juv. Society dues,	7 20
Total,	$17 70
Winfield Memorial, dues,	$14 60
Festival,	22 00
Contingent fund,	11 50
For new Missionaries,	10 00
Juv. Soc., Busy Bees, duee,	6 55
Festival,	23 85
Festival,	14 15
Total,	$102 65
Lonoke, Auxiliary dues,	$14 85
S. B. and T. School, Dr. Ross,	10 00
Juv. Society dues,	16 30
Total,	$41 15

HOT SPRINGS DISTRICT.

Hot Springs, Aux. dues,	$19 60
Week of Prayer,	10 00
Contingent fund,	10 00
Hon, Life Member, Sister Mashall,	100 00
Juv. society, dues,	6 15
Total,	$145 75
Mountain Valley, Aux. dues,	$2 65
Quilt,	9 00
Other Items,	3 35
Holly Springs, Aux. dues,	$5 00
Hot Springs circuit, dues,	$2 80
Malvern Hill, Juv. Society at Hot Springs, dues,	$1 60

PINE BLUFF DISTRICT.

Pine Bluff, Aux. dues,	$28 75
Juv. Society dues,	9 40
Juv. Soc. special fund,	37 65
Total for the year,	$75 80
Sheridan, Auxiliary dues,	$8 75
Easter offering,	2 25
Total,	$11 00
Rison, Auxiliary dues,	$9 55
Contingent fund,	2 10
Easter offering,	2 50
Total for the year,	$14 15

MONTICELLO DISTRICT.

Monticello, Auxiliary dues,	$13 10
S. B. and Training School,	11 10
Juv. Society dues,	4 25
Total for the year,	$28 45
McGee Juv. Society, Harvey Jewels,	$2 60
Warren, Juv. Society, Rosebuds, dues,	$7 00
Total for District,	$38 05

WASHINGTON DITRICT.

Chapel Hill, Aux. dues,	$10 00
Jux. Society dues,	6 15
Self-denial,	1 30
Total,	$17 45
Columbus, Juv. Soc. dues,	$11 00
Contingent fund,	1 00
Total,	$12 00
College Hill, dues,	$12 00
Hope, Auxiliary dues,	$11 95
Juvenile Society,	7 42
Total,	$19 37
Mineral Springs, Juvenile Society dues,	$15 00
Wallaceburg circuit, Birthday gift,	$1 00
Nashville, Aux. dues,	$3 00
Self-denial,	3 15
Juv. Society dues,	5 75
Total,	$11 90
Ozan Aux. dues,	$ 8 75
Juv. Society,	$ 7 85
Total,	$16 20
Washington, Aux. dues,	$16 65
Contingent fund,	5 00
Prescott, Aux. dues,	$23 50
Conference quilt,	12 00
Quilt square,	2 25
Self-denial,	50
Juv. Society dues,	14 20
Quilt money,	8 60
Total,	$61 15
Richmond, Auxiliary dues,	$9 15
Juvenile Society dues,	9 60
Birth-day offering,	80
Week of Prayer,	2 80
Total,	$22 35
Lebanon, Auxiliary dues,	$1 75

Money Received from June 30, 1890, to July 14, 1891.

Arkadelphia District,	$304 91
Camden "	138 06
Hot Springs "	162 40
Little Rock "	294 28
Monticello "	38 05
Pine Bluff "	100 95
Washington "	265 34
Total,	$1303 99
In Treasury for Chinese Scholarship,	$58 80

Of the amount received during the year a good pro rato has come from the young people and juvenile Societies, in all, amounting to $337.87.

MRS. M. J. MCALMONT, Treas. of L. R. Con. Soc. of W. M. S.

Money paid out from June 30, 1890, to July 14, 1891.

To Mrs. H. N. McTyeire,	$995 74
To Miss B.H. Bennett, for S. B. and T. School,	267 50
For Mrs. R. A. Harvey's expenses to W. Board meeting,	35 80
Same for stationary, postage,	20 00
Mrs. Lottie Hotchkiss,	20 00
Mrs. M. J. McAlmont, for postage and stationary,	8 75
Sent Miss Holding for Young Ladies' Soc. of First Ch'ch for Isabella Hill,	15 00
Total paid out,	$1,362 79

MRS. M. J. MCALMONT,
800 Cumberland St.,
Con. Treasurer.

HORSFORD'S ACID PHOSPHATE
Relieves the Feeling of Lassitude so common in mid-summer, and imparts vitality.

There was only one Judas who sold Christ for silver, but there are thousands who would like to, and who would do it too, if they could only find a safe market.

"Just as Good,"

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

Nothing will tell God any more about a man's religion than the amount of money he puts into the collection basket when he thinks he isn't watched.

JIMES, N. C., July 30th, 1889.
Messrs. A. T. SHALLENBERGER & Co. Rochester, Pa. I enclose two dollars for two bottles of your Malaria Antidote. The bottle you sent me a year ago I gave to a nephew of mine who had chills for more than three months, and taking medicine from the doctor all the time without improvement. Before he had taken half the bottle of the Antidote he was entirely cured. Yours truly,
H. H. CONRAD.

OUR YOUNG FOLKS

A SHORT ADDRESS TO YOUNG MEN.

[From the Nashville Advocate we copy the following address by Rev. Dr. James Atkins, President of Emory and Henry College, and we hope it will be carefully read by all the boys and young men reached by THE ARKANSAS METHODISE. Editor]

The time has come when young men must be educated or fall into the rear rank. Every one must choose his own position in life. This he does whenever he settles the question as to whether he will be an educated or uneducated man. There is no avocation or calling, from the life of the farmer to that of the learned professions, in which a good education is not necessary to the highest success. The young man, no matter what his abilities are, who goes into business life without a well-trained and well-stored mind goes into it only half made up. You know men who have been successful and somewhat influential without being educated in the schools. True; but numbers of men of this class have said to me: "The greatest mistake of my life has been that I did not become thoroughly educated before entering upon business life. I have made money and won what men call success, but I am not mentally equipped for the circles and opportunities to which my money and labor have brought me. It is now too late, but I would give thousands if I could undo this fatal error."

You will also observe that these men are the most determined that their children shall be thoroughly educated. They do not want their sons to repeat their folly or inherit their misfortunes.

In the main, boys have much more to do in determining this matter than they think. Almost every father will be found willing to educate his son, even with great labor and sacrifice to himself, provided the boy shows a proper ambition to rise above the common level and exhibit a praiseworthy diligence in the use of the opportunities which his father provides for him. You may not have thought of it, but it is really a great affliction for parents to have sons who are without an ambition to be something in the world; who will not, when in school at home or abroad, study and strive to excel; who are content to be nothing, or next to nothing. Are you willing to be one of these? The world shall have your answer a little later in life.

There is in this day and in this land no excuse for one who fails to become educated. Any young man with a good mind and good health can educate himself, and thus become fitted for a grand and useful life, if he so make up his mind and heart.

At least two men in the history of our nation have, in the face of greater difficulties than those which confront you, arisen to the presidency of the United States. Thousands in othes spheres have done as well as these. They have overcome the same difficulties, and have arisen to places of great usefulness and honor in the less public places of life. You can do the same.

Many of our brightest and best boys and young men are being ruined by going too early into what is called business. They, and sometimes their parents, feel complimented that they are called at the age of 15 or 16 years to take places of responsibility in the store, the shop, the office; but when you reflect that he who is a bright office boy at 15 is more than likely to be only an office boy at 50, the compliment vanishes and the serious results begin to appear. This is true, because as a rule young men must be educated at from 15 to 21 years of age. Any engagement in business takes away a taste for the drill work necessary to a thorough education. The right time for this educating process having passed, it can never be recalled; and thus the young man, by one fatal mistake, has bound his life to this lower plane.

There are many young men who fail for lack of a higher standard. They seek only a little or fair academic training, and then go off for a few months to a so-called "business school," and get there a little technical training in type-writing, stenography, book-keeping, special engineering, and the like, and think that they are prepared for life. They seek a bread-and-butter edution, and they will probably find it; but they will also find, when it is too late, that they have prepared themselves for being only the servants and followers of other men, instead of their leaders.

These stores, farms, offices and business schools are grinding up our seed corn to satisfy the hunger of avarice. In this whole matter of securing an education you must beware of indifference and delay. Think upon the matter. Look at the advantages of the other. Do not delay. A failure to start at the right time often results in a failure to go at all. Putting off till next fall what you ought to begin this fall may prevent you, as it has thousands of others, from ever becoming educated.

In this regard, as in all others, aim high. Do not be content to be a half man Develop to their fullness the talents which God has conferred upon you. The day in which you live demands thoroughly educated men as none before it has ever done. It must have them; it will have them. Will you be one of them? or will you, from fear of the work it requires, slink into the rear, and ignobly yield the palm to others who are no more capable than yourself?

In conclusion, allow me to ask of the young man who reads this: Is it your fixed purpose to become an educated man? Of course you answer, Yes. From any other answer a noble and aspiring young man recoils in disgust. Then I would ask three other questions of great importance: (1) When? (2) Where? (3) To what extent? Let me suggest the answer to these questions:

1. Now. You cannot afford to wait. Many a man is now living in the chains of ignorance because when his parents wanted him to go to college he replied: "Wait a year; there is time enough yet."

2. Where you can have the best opportunities, where master minds will guide yours in its development, where the equipments are first-class, where the surroundings are healthful and helpful, and where the social and moral atmosphere is full of that which inspires and uplifts every honorable young man.

3. Thoroughly. Make up your mind to go through with the work you take in hand. Do not be content with smattering or cramming, but strive after thorough mental development, such as will prepare you for a life grand in its breadth of usefulness.

SYRUP OF FIGS,

Produced from the laxative and nutritious juice of California figs, combined with the medicinal virtues of plants known to be most beneficial to the human syntem, acts gently, on the kidneys, liver and bowels, effectually cleansing the system dispelling colds and headaches, and curing habitual constipation. July 15-1m.

The man who brought his sacrifice to the temple didn't have to bring one that weighed so much, but he did have to bring one without blemish.

ST. LOUIS, Nov. 20, 1862.
Messrs. J. & C. Magure: I have never known any remedy to have such excellent effect as Maguire's Benne Plant in complaints of the bowels, such as cholera, dysentary, diarrhœa, cholera morbus, etc.
FITZ HENRY WARREN.
Brig. Gen. U. S. Vols.
Aug. 5-2t

R. R. R.
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, nanseau, vomiting, heartburn, nervousness, sleeplessness, sick headache, diarrhœa, dyssentery, cholera morbus, colic, flatulency and all internal pain.

MALARIA
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
Mildly laxative, or strongly purgative, according to the dose.
For the cure of all disorders of the Stomach, Liver, Bowels, Kidney, Bladder, Nervous Diseases, Loss of Appetite, Headache, costiveness, Indigestion, Biliousness, Fever, Inflammation of the Bowels, Piles and all derangements of the Internal Viscera, purely vegetable, containing no mercury, minerals or deleterious drugs.
Perfect Digestion will be accomplished by taking Radway's Pills. By so doing sick headache, dyspepsia, foul stomach, biliousness will be avoided, and the food that is eaten contribute its nourishing properties for the support of the natural waste of the body.
DYSPEPSIA.
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.
Dr. A. C. Middlebrook, Doraville, Ga.: "I use them in my practice and family in preference to all other pills."
T. A. Peters, Lancaster, Pa.: "I would not be without them. They are something every family should have."
Mrs. Caroline Monteith, Deer Creek, Ind.: "I believe my life has been saved by your medicine. Have long been suffering with Dyspepsia and Liver complaint."
Sold by all Druggists. Price, 25c. per box, or, on receipt of price, will be sent by mail. 5 boxes for one dollar.
Send a letter stamp to DR. RADWAY & CO., No. 32 Warren St., New York, for "False and True."

DANIEL PRATT GIN.
MORE THAN 32000 SOLD IN PAST 59 YEARS
ESTABLISHED 1832.

C. E. M'CORD, MANAGER.
J. W. KINGSBURY, GEN'L SALES AGENT.
You hear about other Gins as good as th but this is the Old Reliable Pratt Gin, as made for 59 years by the
PRATT GIN COMPANY.
BRANCH OFFICE: 211 West Markham Street, : LITTLE ROCK, ARK.

SMITH SONS GIN & MACHINE CO
COTTON GINS
BIRMINGHAM ALA.
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 Roo

OLDEST, LARGEST, SURE
ESTABLISHED 1885.
C. S. TROY PRODUCE CO
WHOLESALE
FRUIT, PRODUCE & GAM
COMMISSION MERCHANTS.
Consignments of Fruit, Game, Wool, Feathers, Chickens, Eggs, Peltry and Produce Generally Solicited.
BEST PRICES. QUICK RETURNS.
413 Main Street, LITTLE ROCK,

PRESTON'S HEDAKE
CURES ANY HEADACHE "While You Wait," BUT CURES NOTHING ELSE.

GREAT OFFER!
PIANOS! $35. ORGANS!
Direct from the Factory at Manufacturer's Prices. No such offer ever made before. Every man his own agent. Examine in your home before paying. Write for particulars. Address
THE T. Swoger & Son Pianos & Organs
BEAVER FALLS, PENNSYLVANIA.
From Rev. Jas. H. Potts, D. D., editor of the Michigan 'Christian Advocate,' Det Mich.: "To say that we are delighted with the Piano does not express the fa We are jubilant. If all your instruments are as fine in appearance, and as plea ing in tone as this one, your patrons will rise by the hundred."
From Hon. L. B. Cobb, Groesbeck, Texas: "The Organ bought of you for Method Sundsy-school has been tried and is all right."
From Rev. H. P. Dudley, Pastor M. E. Church, Des Moines, Iowa: "The Piano is every way satisfactory A thing of beauty, and we expect it will be a joy to for many years. It is pronounced by musicians "SPLENDID."
From Jas. S. Steele, Esq., Attorney-at-Law, Lockesburgh, Ark.: "I have just r ceived my Parlor Organ 77; am highly pleased. It is all you claimed for it. W take pleasure in commending it to my neighbors." April 26, 1888.
From Rev. J. M. Dennison, Barren Forks, Ark.: "We have organ in our church a are perfectly satisfied with it.
From Rev. J. C. Horn, President of McGee College, College Mound, Mo.; "Piano excellent. We have it in a Chapel that will hold 1,000 people, and the volume quite satisfactory Our music teacher thinks its touch and response perfect, a is especially delighted with the sweet, rich tones called forth by light touches."

Write the
Joe P. Quinn
D. G. CO
For First Class and Reliable
DRY GOODS,
Clothing, Millinery
AND SHOES,
At the lowest prices. Satisfaction Guaranteed in Every Instance. Will pay Express Charges to any Point in the State on Ten Dollars Worth of Goods and Over.
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Main & 3rd St., Little Rock. Ark

ONE ENJOYS

Both the method and results when Syrup of Figs is taken; it is pleasant and refreshing to the taste, and acts gently yet promptly on the Kidneys, Liver and Bowels, cleanses the system effectually, dispels colds, headaches and fevers and cures habitual constipation. Syrup of Figs is the only remedy of its kind ever produced, pleasing to the taste and acceptable to the stomach, prompt in its action and truly beneficial in its effects, prepared only from the most healthy and agreeable substances, its many excellent qualities commend it to all and have made it the most popular remedy known.

Syrup of Figs is for sale in 50c and $1 bottles by all leading druggists. Any reliable druggist who may not have it on hand will procure it promptly for any one who wishes to try it. Do not accept any substitute.

CALIFORNIA FIG SYRUP CO.
SAN FRANCISCO, CAL.
LOUISVILLE, KY. NEW YORK, N.Y.

GLEASON'S
HOTEL
FOR LADIES and GENTLEMEN
CORNER MARKHAM & LOUISIANA STS.,
LITTLE ROCK, ARK.

WHEN YOU WANT TO MAKE UP
Anything in the Dry Goods Line
—WRITE TO—
The Parlor Millinery Store,
504 Main Street,
LITTLE ROCK, ARK.,
For a McCall's Bazar Glove Fitting Pattern.

☞Special attention paid to mail orders from out of the city.

Established 1865.
C. O. KIMBALL
MANUFACTURER AND DEALER IN
Harness and Saddles.

In the coming season I am offering unequaled bargains in Buggy and Wagon Harness, Ladies' and Men's Saddles, etc.
No. 0 sin. bug. harness, breast 0 1 in. trace, 2 1-2 in. saddle. $6.50
No. 00 sin. bug. harness, hames 1 in. trace, 2 1-2 in. saddle 9.50
No. 00 sin. bug. harness hames 1 1-8 in. trace, 3 in. saddle, 10.25
No. 00 sin. bug. harness, hames 1 1-4 in. trace, 3 1-2 in saddle. 12.50
No. 25 sin. bug. harness, single trace, 1 1-2 in. 1 1-2 in saddle, 15.50
Double buggy har. from $15.00 to 25.00.
Wagon harness, from $15.00 to 30.00.
Ladies saddles, from $3.75 to 20.00.
Men's saddles from $3.50 to 20.00.
Chains, Blind Bridles Collars, Whips, etc
ORDERS BY MAIL PROMPLY ATTENDED TO AND SATISFACTION GUARANTEED.
324 MAIN ST.,
LITTLE ROCK, ARK.

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MUSICAL CURRICULUM. For Piano Instruction, issued both in American and Foreign Fingering. Price of either Fingering $3.75 by mail, postpaid. By GEO. F. ROOT.
ROOT'S NEW COURSE. For the Female Voice. The latest, most advanced and most practical book for Private or Class Vocal instruction. Paper, $1.50; Limp Cloth, $2.00 by mail postpaid. By F. W. ROOT.
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MUSICAL VISITOR. A monthly magazine for Choirs and Organists. Contains Anthems, Voluntaries and Interesting Reading Matter. Single copies 15cts., $1.50 per year. Special terms to clubs of five or more.
ARENA OF SONG. The latest and best book for Singing Schools and Conventions. Full of good things. Price, 60cts. postpaid. By G. F. Root & C. C. Case.
HOW TO PLAY CHORDS. A very practical set of instructions for learning to play chords. Price, 50cts. postpaid.
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THE CELEBRATED
COTTON BLOOM GIN
WITH LATEST IMPROVEMENTS
Free of Freight. Fully Guaranteed.
H. W. HUBBARD ATLANTA, GA. or DALLAS, TEX.
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"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

ARKANSAS METHODIST

WEDNESDAY, AUG. 5, 1891.

S. CHARTSHORN'S SELF-ACTING SHADE ROLLERS
Beware of Imitations.
NOTICE AUTOGRAPH OF Stewart Hartshorn ON LABEL AND GET THE GENUINE S. CHARTSHORN

OBITUARIES.

HAVNER.—Moses Earl Havner, infant son of Richard and Mary Havner, was born Nov. 25, 1888, and died July 5, 1891. The funeral services were conducted by the writer in the church at Walnut Tree at 4 p. m. Sunday, after which we laid little Moses away in the cemetery at this place to wait the resurrection morning. It is hard indeed to give these precious little ones up; but we must remember God is too wise to make a mistake and too good to do wrong. Weeping father, mother, brothers and sisters, little Moses is in heaven; look up unto Him who bids you live faithful, and he will take you where your child has gone and it will be yours in glory. God bless and save the bereaved ones.

J. C. WEAVER.

BARNES.—Myrtle Louelsie Barnes, daughter of A. D. and Mary O. Barnes was born June 19, 1884, and died July 8, 1891, having lived only seven years and twenty days. Myrtle was quite intelligent for one of her age, and most affectionate in her disposition towards all, especially her parents and exceptionally obedient to their wishes. Particularly was she the pet and pride of her grandfather, Judge W. N. Nichols, at whose house she was taken suddenly while on a visit on the 4th of July. So violent was the disease that within five days her body yielded to the enemy, although everything possible was done by friends and physicians to save her. This is another evidence of the truth of the often repeated declaration, that death aims its arrows most at the brightest marks. Although Brother and Sister Barnes have buried her precious little body out of sight, yet it was not without hope, for they fondly cherish the pleasing thought of meeting again to part never more, as Myrtle is surely with the Lord and they are journeying along that way. Heaven would certainly be less a heaven if happy, innocent little children did not constitute the largest number in that happy land, where sickness and sorrow, pain and death are felt and feared no more.

I. L. BURROW.

Altus, Ark.

BLACK.—As friend after friend is gathered home, it is well to pause in the whirl of life, and give a thought to memory, while hope brightens her wing and takes on one more joy for the home beyond. On Monday evening of the 13th of this month, Mr. W. G. Black of Hot Springs breathed his life peacefully out on the bosom of his God. He had long been ready and waiting for the Master's call, having lived a long life of devotion to his service. For seventy-seven years he had walked the ways of earth, and no purer, sweeter spirit dwelt among men. As husband, father and friend he was loving and true; full of those gentle courtesies that make life beautiful. Through years of suffering and extreme feebleness he always exhibited that patience which can only come of the Holy Spirit, while he trusted his Savior with the steady faith of a little child. His old friends at Searcy may now think of him as "among the blessed," while those surviving him at his older homes, Covington, Memphis and Somerville, may call back their friend of other days, and know that he is now in the city of everlasting joy. He selected his own funeral text—"I know that my Redeemer liveth," from which Rev. W. H. Harrison delivered a most comforting discourse. Our brother leaves a wife and six children, four of whom are married—the two younger with their mother. May they and all who, like him, love our Lord in sincerity and truth, meet again

"Where the saints of all ages in harmony meet,
Their Savior and brethren transported to greet;
While the anthems of rapture unceasingly roll,
And the smile of the Lord is the feast of the soul."

L. A. H.

CARGILE.—Sallie E. Cargile, (*nee* Williams,) was born in Tennessee Nov. 27, 1846, and with her parents removed to Mo., 1853; thence to Arkansas and settled in Van Buren county in 1859. She was converted and joined the Cumberland Presbyterian Church in 1865, and about 1874 joined the M. E. Church, South. She was happily married to Dennis S. Cargile in Feb. 1867. On June 21, 1891, she ceased to labor and suffer and began to live. Sister Cargile was a scriptural wife and mother, meeting all the inspired requirements. She was truly a "keeper at home,,, meek, devoted to the cause of Christ and loved her Church and its enterprises. While she sought retirement, shrank from publicity, yet she would by the grace of God, undertake any work which her Church imposed upon her. She was the consecrated, efficient president of the Woman's Missionary Society for Quitman circuit. She was able in prayer. She seemed so simple and trustful in her approaches to God that she appeared in direct communication with God. The many excellences of Sister Cargile shone more at home. She was kind and obliging to all, affectionate and obedient to her husband and tender and considerate to her children. It afforded her great pleasure to entertain her pastor, and he always found in her home a delightful place to rest. Her grief-stricken husband said to the writer that since her demise he had been thinking over her life from his earliest acquaintance with her, summing up her virtues, said; "She was without a blemish." Sister Cargile has been preceded to the better land" by three of her children which were taken in infancy. Seven are left to unite with the husband, aged mother and five brothers in grief over the loss of one of the best of women in all the relations so nobly filled by this "elect lady." It was fitting that this pure woman should be called from labor to the saints rest on Sunday, the day of rest. The sun rose in beauty and power, dispelling darkness and throwing over mountain and valley a sheet of glory. So the darkness of this world passed away and the glory of a better shone into her soul and she was free, she was gone, but the family, I trust, will overtake her when where there is no more death.

A large concourse of weeping relatives and friends attended the funeral sermon preached in the Quitman Chapel by the writer June 22. The mortal remains of one of my best members were laid to rest in the Quitman cemetery, after our impressive burial service had been read to await the resurrection of the last day, when, we doubt not, the husband, the children, the aged mother, the brothers and the redeemed hosts will join the sainted Sister Cargile in glory, where parting and death are no more.

J. S. CLOWER.

Resolutions passed by the Quitman circuit Woman's Missionary Socity on the death of Sister S. E. Cargile.

WHEREAS, It has pleased our heavenly Father to remove by death from our midst, Sister S. E. Cargile, our worthy and beloved President, therefore,

Resolved, That we bow with submission to this stroke of Divine Providence, believing that God is too wise to err, and too good to be unkind.

2, That in the death of Sister Cargile our society has lost a faithful member, and an efficient President, the missionary cause a true friend, and the Methodist Church an exemplary member.

3, That we tender our heart-felt sympathy to the deeply bereaved husband, mother, children and brothers.

4, That a copy of these resolutions be presented to the bereaved family, and to the Woman's Missionary Advocate, ARKANSAS METHODIST, and the Quitman Monitor for publication, also that they be spread upon the minutes of the Society.

[Signed] MRS. J. S. CLOWER,
" SARAH PLANT,
" M. E. JENKINS,
" IDA MCIVER.

EDWARDS.—Iola Guilletta, daughter of Frank and Anna Edwards, was born in Independenck county, Ark., May 14, 1881, and died in Quitman, Ark., June 18, 1891. Guilletta professed religion last Feb., but had not united with the visible Church. She was a good girl, kind to her brothers and sisters, and affectionate and obedient to her parents. She was punctual to her prayers and happy in her disposition. During her severe and painful illness, which lasted about one week, she was patient and resigned.

Guilletta was conscious to the last, urged her parents, specially her father, not to grieve, saying she was not going to die. She sang "Crowning Day" a few hours before her death, and just before her spirit passed to God who gave it she asked the watchers if they saw that bright light, and said she way going thither, that she wanted her brother, referring to one that died four weeks before. Bro. and Sister Edwards are very greatly bereaved, having burried three children in a little less than nine months, but Christ who said, "My grace is sufficient for thee," comforts their hearts in all their tribulations. The question, "Is it well with the child?" in their case, Is it well with the children? is abundantly answered by Divine Revelation when we read: "As by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God. Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven." So dear brother and sister your Guilletta is not dead nor lost, you know where to find her. She has passed on and overtaken her brothers in the land of the pure and undefiled, and through grace you will soon be taken to them, and your Savior above; where "the wicked cease from troubling, and the weary be at rest."

Quitman, Ark. J. S. CLOWER.

CRYER.—Miss Nannie E. Cryer daughter of Rev. H. M. and Mrs. Hellen E. Cryer, was born Nov. 24, 1872, and died July 16, 1891, at her father's home in Cabot, Ark., aged 18 years, 7 months and 22 days. Miss Nannie was really a favorite in the social as well as the family circle. During her illness, kind parents, loving brothers, and many friends were unremitting in their care and attention, and with skillful physicians did all that could be done to arrest the disease, and avert the stroke of death, but all without avail. On the 16th inst., the death angel tore her away from the embrace of loving parents, and devoted brothers and a large number of friends. The father and family sorrow, but not as those who have no hope, the Lord has shewn her, and will shew them, the path of life, in His presence is fullness of joy, at His right hand are pleasures forever more. One of the most abundant consolations furnished by religion, is the belief, that our departed friends are, at death, disposed of infinitly to their advantage. She is gone but not lost, gone to be with Christ which is far better, "as I live, ye shall live also," and "where I am there shall ye be also," is spoken by Jesus. Although not converted, when her father joined the Church, she promptly took her place at his side. And last year during a meeting conducted by Brother J. P. Lowry at Golloway College she gave herself wholy to God, and was made happy in her new found love, and from that time until the 16 inst., when the angels conveyed her freed spirit home to heaven, she has been decidedly a Christian girl. She was the light and joy of her home. The sunshine of her Christian life went with her to gladden many hearts. Her's was a beautiful Christian life and will be greatly missed at home, in the Church and in social life. As far as I have had an expression, all with one voice, accord her a place in the front, with the first young Christians of this day. She talked much of religion while sick, and triumphing herself through Jesus over death, and contemplating the final triumph of the Church, in the fulness of her trust, though in much pain, she sang,

Dear dying Lamb, thy precious blood
Shall never lose its power
Till all the ransomed Church of God,
Be saved to sin no more.

And thus triumphing her grateful heart moved her to endeavor to praise and worthily to magnify that name through which she ever came. She grasped the beautiful sentiment of Robert Robinson:

Come thou fount of every blessing,
Tune my heart to sing thy grace.
Streams of mercy never ceasing,
Call for songs of loudest praise.

She was ready when the summons came and sweetly fell asleep in Jesus. A few more days at most and the parents, family and friends will overtake her in the city of God. Her's was a life worthy of emulation. Be faithful until death, and like her, you shall receive the crown of life.

J. M. D. STURGIS.

BLEVENS.—John M. Blevens was born in Sulivin county, Tenn., 1817; professed religion in 1842. Soon after his conversion moved to Washington county, Ark,, and joined the M. E. Church, South, in 1846 under the ministry of Alexander Avery. This writer visited Brother Blevens once during his sicknes, found him calm and patient, waiting the will of the Master. His life was not a brilliant one (that is from a worldly standpoint), yet we have every reason to believe his end was peace. He leaves a wife and four children to mourn their loss. His death occurred July 9, 1891. W laid him down to rest in the Evansville grave yard underneath the tall oaks, where the winds murmur by, to await the resurrection of the just.

J. R. MAXWELL.

LEE.—Myrtie Lee, daughter of Bud and Lizzie Lee. was born May 11, 1889 and died June 28, 1890.

After four days of intense suffering she went to Him who said, "Suffer little children to come unto me," while father and mother and relatives and friends stood weeping by. Myrtie was a sweet loving child and a special pet of her aged grandpa and grandma. But she is no more in this world. She is gone to God in the home of the pure, where sorrow and sickness comes never more. Weep not, dear friends, for little Myrtie is not dead, but sleepeth. Let us be faithful for we shall see her where parting is no more.

In the bright eternal city
Death can never, never come;
In his own good time he'll call us
From our rest to home, sweet home.

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FIELD NOTES.

WALDRON C'T.—We have just closed a good meeting at Mt. Pleasant on this charge; 35 converted, 20 added, 12 children baptised. The local preachers and exhorters are true and faithful. All at their posts doing fine work. Yours in the Lord,

W. H. METHENY.

Waldron, July 31.

MAGNOLIA C'T.—I have just closed a glorious meeting at Christie's Chapel; 10 conversions, 7 accessions, 2 other applicants with more to follow. The Church is wonderfully revived. This is our second meeting, the first was almost as good as the second. The Lord is blessing us. Glory to God!

Yours, W. P. WHALEY.

Magnolia, July 31.

WEDINGTON C'T.—We have gained a most glorious victory for the Lord at Star Hill. Continued the meeting from third to fourth Sunday in July. The Church most wonderfully revived. Some 10 or 12 professed faith in Christ. Two aged men converted, one, who had been, in some respects a desperate sinner converted at the age of 65. Eighteen joined the Church, others say they intend to join. We think we'll send in some new subscribers to THE ARKANSAS METHODIST soon. To God be all the glory.

Your brother,

J. H. STURDY.

STEPHENS AND WALDO C'T.—We closed a very interesting and profitable meeting at Mt. Prospect, last Friday night, resulting in four or five professions of religion, and five accessions to our Church. On Tuesday I was taken sick and compelled to go home, but fortunately my faithful friend and helper, Bro Sanders, of Magnolia station came to my rescue just as I was compelled to leave, and with the exception of two sermons—one each by Bros. E. N. and H. H. Watson, he did the preaching and carried the meeting on to the close. As many of the brethren know this is not the first time I have been brought under special obligations to Bro. Sanders. I am thankful to state that I am now well and ready I trust for the remainder of the Summer's work.

J. A. SAGE.

WHITE RIVER C'T.—Our meeting at Shiloh closed last night. Bro. Z. T. McCann of the New Edingburgh C't, was with me from first to last and his earnest and powerful sermons did great good. He has certainly left good impressions upon the people here. He is a fine preacher and a revivalist. God bless Bro. McCann. Our congregations were large and attentive. The third day of our meeting it commenced raining and it rained almost day and night until last night we closed with 20 accession—more to follow. We have a revival all over the circuit—such an awakening among the dry bones I have never seen. Our Epworth League, Sunday-schools, prayer meeting, with THE ARKANSAS METHODIST will enable any preacher to have success. God bless the Editor, Manager and our paper.

Fraternally yours,

GEO. E. PARSONS.

Roe, Aug. 1.

WATTENSAS C'T.—We closed our first protracted meeting last Friday night July 24, at Walter's Chapel. We had a glorious meeting. There were several conversions, 10 joined the Church and the Church was greatly revived. All we heard express themselves said that it was the best meeting they have had there for years. On Thursday night of the meeting, our hearts were made glad as our beloved Bro. "Col." Booe who has been the leader and main stay of that community for years made a talk to the young folks. As he talked the electriot sympathies waved to and fro between him and the congregation, the fire rekindled and we had a penticostial shower and with face aglow as though he was almost ready to embark for the celestial city, the "Col." exclaimed they have saved the best of the wine for the last of the feast." Bro. S. N. Burns of the Carlisle C't came over and preached four excellent sermons for us. May the blessings of God rest on Bro. Burns and his family. Success to THE METHODIST. Praise God from whom all blessings flow.

K. W. DODSON, P. C.

Hickory Plains, July 28.

OKOLONA C'T.—For the last six weeks the good old fashioned Methodist fire has burned, and it makes everything hot that meddles with it. I like that. One more week and a half has been spent in "doing up" the enemy, and 35 souls have said "we are alive from the dead." This makes 70 in all for the present revival season and the battle not half over. Hallelujah! I am sure I will enjoy heaven—its rather stormy. Rev. xix: 1-15. Don't you like to see the old saint ascend? He climbs up the "Gospel Nebo" and peeps over the hill and catches a glimpse of Canaan that thrills his soul, and then looking back his face talks! That lifts me every time. Rev. C. M. Keith of Princeton helped me one week. He *helped* me. You know what that means? The world, the devil, and the flesh, all know who Keith is—a warrior of the Almighty, a friend of Christ, a servant of the Church. I like him, a faithful man of God, an unctious, pungent, powerful preacher of the gospel of salvation. Yours for Christ and souls,

Aug. 1. W. A. FREEMAN,

HARRISBURGH C'T.—I am now holding my second protracted meeeting. On July 25 and 26 was our third Q. C. and our much beloved P. E., M. M. Smith, was with us. We had a most excellent session in fact the best in every respect that we have had this year. Bro. Smith did some excellent preaching (as he always does). I have never seen greater interest manifested on the part of the irreligious. But it can be truly said of Claunch Chapel the harvest is great and the laborers are very few. I closed my first revival at Bay Village July 23, after having continued for 12 days with very good results as follows: About 15 conversions, 9 persons gave their names for membership and others are intending to do like wise at next appointment. Last but in no wise least the Church was most powerfully revived, backsliders reclaimed and the strong made stronger. Bro. J. I. Maynard, P. C., of Marion c't was with me a few days and did good and acceptable work. Bros. J. T. Haley and G. W. Stevenson, L. Ps., also rendered good service, as they always do. I am doing what I can for THE ARKANSAS METHODIST. Pray for us. In Christ,

A. J. BLAKEMORE.

EL DORADO C'T.—Our first protracted meeting was held at Pleasant Hill. We had large congregations at every service for eight days. The community was stirred. Christians rejoiced, sinners converted 14 accessions. The preacher is happy. God be praised.

J. H. BRADFORD.

JONESBORO MIS.—My third Quarterly meeting was held at Pleasant Grove July 11 and 12. Our beloved P. E., M. M. Smith, was in his place and just captured everybody with his first sermon Saturday morning, and at night Bros. Kilgore and Jernagin were with us preaching and singing to the delight of all present. It was good to be there. Sunday Brother Smith preached the dedicatory sermon and dedicated our new Church at this place. We protracted the meeting for 12 days and nights. Bro. Smith was with me the most of the time for a week preaching as no other man in Northeast Arkansas can do. His sermons were full of the gospel and delivered with power and in the Spirit. This was a glorious good meeting. We had 12 conversions and 18 accessions to the Church with the Church greatly revived. Several Baptists joined us at this meeting. Bros. Garrett and Clark, local preachers were with me part of the time doing good work. We are gaining ground all over the mission. I hope to make a good report at Conference. I will do what I can for THE METHODIST. Those that take THE METHODIST are free to support the Church.

July 25. JOHN EIDSON.

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EQUITABLE LIFE ASSURANCE - - SOCIETY OF THE United States!

"The best company is the one that does the most good," and the company that does the most good is that which issues and maintains in force the largest amount of assurance.

ASSURANCE ISSUED IN 1890.		ASSURANCE IN FORCE DEC. 31, 1890.	
Equitable	$203,826,107.	Equitable	$720,662,473.
Mutual	160,985,986.	Mutual	638,226,865.

Actual Results! - Not Estimates!

The following illustration of dividends declared on a policy in the MUTUAL Life taken out at the age of 62, has been extensively circulated by that company:

No. 107,776. ISSUED FEBRUARY 11, 1870. AMOUNT $10,000.

Total Cash Dividends for 19 years, 1871 to 1889 [inclusive]	$5,978.00
1890 Dividend	265.16
Total dividends in 20 years	$6,244.00

Had this person taken a Tontine Policy on the ordinary Life Plan in the EQUITABLE in 1871, and for the same amount ($10,000), and the same premium, he could have obtained in cash as *Profits or Dividends* this year from the society, *$33,213.70*, and continue his policy as before. Being a remarkable illustration of the results under a Tontine Policy taken out at a mature age in the EQUITABLE.

THE 20-YEAR TONTINE POLICIES

Of the EQUITABLE, maturing this year, show the following gratifying results:

ORDINARY LIFE Policies yield a cash return of all premiums paid during the 20 years, with interest varying from 2 1-4 to 2 1-2 per cent.

20-YEAR LIMITED PAYMENT Life policies yield a cash return of all premiums paid with interest varying from 4 3-8 to 5 5 8 per cent, and

ENDOWMENT Policies a cash return of all premiums paid, with interest at nearly 7 per cent.

NOTE:—These returns are in addition to the protection offered by assurance for 20 years.

CONTESTED CLAIMS.

"A straw thrown up, shows which way the wind blows."

Under the heading, "Death Losses and Other Claims Resisted," the following are found in the Report of the New York Insurance Department for 1890:

By the Mutual Life	$86,755
By the Connecticut Mutual	38,846
By the Ætna	30,500
By the Northwestern	29,775
By the New York Life	10,009
By the Mutual Benefit	7,000
By the EQUITABLE	*NONE*

Incontestable Clause Inserted in the Equitable's Latest Form of Policy:

After two years from date of issue, the only conditions which shall be binding upon the holder of the policy are that he shall duly pay the premiums and observe the regulations of the Society as to age and service in war. In all other respects, if the policy matures at the expiration of the said two years, the policy shall be INDISPUTABLE. W. ALEXANDER, Secretary.

FINANCIAL STRENGTH,

and the prospect of future dividends are the two main considerations which should determine intending assurers in the choice of a company.

ASSETS ALONE DO NOT CONSTITUTE FINANCIAL STRENGTH.

The true measure of financial strength, established by common consent and approved by common sense, is *excess of assets over liabilities.*

	EQUITABLE.	MUTUAL.
Assets	$119,243,744	$147,154,061
Liabilities	95,503,207	137,173,728
EXCESS	$23,740,447	$ 9,981,728

RATIO OF SURPLUS TO LIABILITIES.

EQUITABLE	*25 Per Cent.*
MUTUAL	*7 Per Cent.*

FUTURE DIVIDENDS.

Can only be declared from surplus earned. The surplus earned during the last seven years by the EQUITABLE amounted to $27,919,322, while that earned by the Mutual during the same period (on a larger amount of invested assets) was only $22,160,547, thus affording a decisive proof that the surplus earning power of the EQUITABLE is greater than that of the Mutual, while the surplus now held by the EQUITABLE is nearly 2 1-2 times greater than that of the Mutual. Together, these facts logically prove that the prospect for future dividends is greater in the EQUITABLE than in the Mutual. The surplus held by the Mutual can only be looked upon as a necessary margin to insure the integrity of its reserve, and cannot properly be considered a fund from which dividends can safely be declared.

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