The Arkansas Methodist.

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

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

Vol. X. LITTLE ROCK, ARKANSAS, WEDNESDAY, SEPT. 2, 1891. No. 17

BLINDNESS OF THE SOUL.

In the Christian at Work, Rev. Dr. Joseph Parker, pastor of the City Temple, London, says:

Let us remember that there is other blindness than that of the body. Here is the larger field, here is scope for genius and sympathy and prayerfulness and love. "I was eyes to the blind"—the ignorant; I taught them their letters, gave them the key of knowledge, I showed them how to read a little for themselves, and then I gave them a book or two; and now they are reading and mentally growing; they are thinking deeply upon practical questions, and are themselves teaching other people to read. "I was eyes to the blind"—to those who were laboring in the darkness of superstition, thinking of omens, and being frightened by suggestions of spectral presences; not the great spirituality which fills the universe with the Holy Ghost, but afraid of witch and demon and imp and fairy; for them I purged the air, I made them feel that the air was a great wind of health from heaven, meant to rejuvenate men, to make men young and cheerful, glad with a solemn merriment; and now they are telling other people that God is light, God is love, and that they who fear the God and Father of our Lord Jesus Christ have nothing else to fear, for they stand in the light of love. "I was eyes to the blind"—to those who were priest-ridden, to the victims of priestcraft; I met these men not of God going to the houses of the poor and telling them lies, and I stopped them; I said in the name of God I arrest you; you know that you are going to increase the manacles upon the hands and the fetters upon the feet of these poor souls; you have no right to do it; I forbid you in the name of humanity, in the name of knowledge, in the name of civilization, in the name of progress; I will go in with you, and whilst you are reading your miserable lies I will howl upon you, and the poor shall not hear your voice. And the poor blessed me, and said there is no priest but Christ; there is no advocate with the Father but Jesus of the wounded hands and wounded and pierced side; that five-wound-bearing priest is the only medium between the soul and God. "I was eyes to the blind."

What would you say of this man? He is a man who boasts that he has very keen eyes; he can see the smallest print; he can detect things at a long distance; he has eyes that never pain him; he can read far into the night without being conscious of inconvenience so far as his vision is concerned; "never were there better eyes for seeing than mine," quoth he; and yet that man has no moral eyes; morally he is blinder than a mole. He has eyes of the body that can read and see anything, and yet he has no spiritual vision; he never cultivates spiritual eyesight or moral penetration; he never asks his conscience to look out for him and report upon the state of the moral environment. His only eyes are in his head: having eyes, he sees not—his the palpable irony, his the blasphemous self-contradiction!

Who is it that opens the eyes of men that are born blind? A man called Jesus. Who are these two people talking to one another?—the One so fair, so lovely, yet with a marred face, with a face as if a thousand ploughs had ripped it up; and that other who feels, gropes, puts out his hands inquiringly—the blind man, what is the blind man saying? He is saying "Lord, that I might receive my sight!" "I was eyes to the blind." The Lord has sent me to do this very work, to anoint the eyes of the blind, to set at liberty them that are bound, to bind up the broken-hearted, to proclaim the acceptable year of the Lord, to appoint unto them that mourn in Zion to give them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness. That is Thy subscription list, thou Son of God! He has all things we need—health and vision and joy, pardon and purity and heaven. Did the Christ of God ever encourage blindness? If ever blindness had an enemy it was the Son of God; the very last thing he did was to open their understandings that men might understand the Scriptures. When Paul was sent forth he said "The Lord hath sent me forth to open the eyes of the blind." God wants no blindness in His universe; otherwise His beauty would be wasted. He wants us all to see. The sinner is spiritually blind and cannot see afar off. Blessed are the pure in heart; for they shall see—shall see—shall see God. Let the prayer of every heart be addressed to the Saviour, saying "Lord that I might receive my sight!" To that petition He never said NO.

REPLY TO REV. J. R. MOORE.

DEAR BRO. BENNETT:—It is not my intention to enter into a controversy with Bro. Moore, but I desire to say in reply to his last, that he denies saying "that it would be a disgrace for women to vote." I have mislaid my papers and cannot tell whether I quoted from his address or Sister Copeland's reply. If I have misquoted him I beg pardon; it was not intended. Bro. Moore says, "but the general idea he emphasizes, namely, that woman is the chief sufferer from the whiskey traffic, I appreciate, and my voice and vote have been given to the suppression of the traffic." I am glad of it, especially as to his vote, for we have so many men that will talk prohibition but vote whiskey; they are pretty good prohibitionists through the Spring and Summer, but at the first crack of the party whip in the Fall elections their prohibition melts like snow in sunshine until Spring, when they fall into line again (the talking, not the battle line). I rejoice, therefore, that he votes as well as talks prohibition. Bro. Moore says, "he cannot undertake to meet the side issues I make," that is commendable—there are so many skeletons lying along that route now; but my dear Bro., I did not raise any side issues to meet. You said that, "suffrage was not a duty nor a privilege accorded to woman, that she would come in contact with drunken men, and if she voted there would be more bad than good votes; that it would unsex her, etc." I only returned your own language, and asked if we were to infer certain things from it? This you have failed either to affirm or deny, but proceeded to tell us how woman was made, "that she was bone and flesh of Adam, made *of* and *for* man, and her husband (not negroes and ignorant foreigners) shall rule over her." Now all of this I have firmly believed from my youth up; but it is immaterial whether she was made out of Adam's or some other bone; God said he made her and I believed him competent to, and that he did make her exactly right—a fit help-meet and partner for Adam—and she proved herself his equal in the very first contest of life; for while it took a good strong argument to get her to eat the forbidden fruit, Adam gobbled it down without a word of protest, and then blamed his wife for it. You assert that all the angels are male, well I confess that I never knew that before, for from the best information that I have been able to obtain upon the subject heretofore was from Math. 22: 29-30 "Jesus said ye do err, not knowing the Scriptures nor the power of God; for in the resurrection they neither marry nor are given in marriage, but are as the *angels* in Heaven." And now my dear Bro., I cannot afford to go into an argument of your Scriptural quotations until you answer the quotations made from your address, of "woman coming in contact with drunken men, more bad than good votes, unsexing herself, masculine women, etc." Until then I must be excused from showing that families, tribes and nations were governed by heads, and the heads were (not foreigners) but natives of the family, tribe or nation governed. God never ordained an inferior tribe or nation to govern a superior one, and the controlling of this government by ignorant Negroes, vicious foreigners and whisky, is an innovation not intended or tolerated by any other nation. You say "the right of suffrage carries with it authority—sovereignty." Just so, either for good or evil. Again you say "one of the gravest issues in this question is it breaks down the greatest bulwark of freedom, it destroys the Magna Charta of American liberty. Take the Bible from under this government and ruin must ensue." Exactly so, yet we have given suffrage to the Negro, Anarchist, Socialist, Communist, Mafia, with other slums from all nations to ruin our government, teach our schools, corrupt our boys and ignore our Bible—but it won't do to let our American women vote. Oh no; that would "break down the greatest bulwark of freedom and destroy the Magna Charta of American liberty."

B. W. SMITH.

San Marcos, Tex., August 24.

The London correspondent of The New York Times shows that during the six years from 1882 to 1888 the seven great powers of Europe expended for the support and maintenance of their armies and navies the enormous sum of £974,000,000, or $4,870,000,000. And all of this was wrung out of the labor of the people, who also lost the benefit of the labor of the men in the several armies and navies. "There can be no thought now," says this correspondent, "of the reductions of the huge garrisons of Europe save by that natural process to which each year has brought us nearer, but had the great nations agreed in 1882 to be content with one-half of their enormous outlays, and thus to reduce their insurance against war by 50 per cent., what would they have saved by the end of 1888? In round figures France would have been richer by £115,000,000, Germany by £70,000,000, Austra-Hungary by £41,000,000, England by £81,000,000, Russia by £114,000,000, Spain by £23,500,000, and Italy by £41,000,000. If the voice of those who advocated an internationally assured peace had then been listened to the result would have been a saving of £478,000,000. But this means in money saved only. The annual commercial gains must have been infinitely greater, since by a reduction of men by one-half 1,200,000 Frenchmen, 12,000,000 Germans, 572,500 Aust rians, and 840,000 Britains would have been restored to industrial pursuits, leaving the relative strength of the armies as fighting machines not in any way altered."—Memphis Commercial.

'NOTHING BUT A CHRISTIAN.'

For the benefit of the young people who read your paper I wish to call attention to one thing which might mislead them. In nearly every number of the Gospel Advocate for some months past, language similar to this occurs: "It is conceded by all that any man can be a Christian without being a Baptist, Methodist, Presbyterian, Campbellite or anything of the kind; therefore be simply a Christian, nothing more, nothing less." But can any one be simply a Christian and nothing else? I think you must be something else before you can possibly be a Christian, and when you become a Christian you may still be what you were before, with Christianity added. Take this text, "So God created man—male and female created he them." (Gen. 1:27.) Now was it not impossible for there to be a Christian before a man existed? And must not man continue to exist in order that there may still be Christians? God made *man*, but just see how soon trouble set in—he was *man*, and God called him "*Adam*"! (Gen. 5:2.) But why be *Adam*, why not be simply *man*; couldn't he be good and get to heaven without being *Adam*? But the confusion soon began to spread, two *sons* were born unto Adam and Eve, and they went and called one of them "Cain," and the other "Abel"! (Gen. 4:1, 2.) But why be *Cain* and *Abel*, why not simply *sons*? Such confusion! Is it any wonder that Cain killed Abel? But look again, the cloud gathers thick and fast. Read the 5th chapter of Genesis and mark the trouble and confusion—Seth, Enos, Mahalaleel, Jarded, Enoch, Methuselah, Lamech, Noah, Shem, Ham, Japheth—what names! Why not be simply *men*—why all these outlandish *denominations*! Is it any wonder that God wiped them from the face of the earth with a flood? But the flood failed to cure this great evil. Read the 10th chapter of Genesis and see; here we find Gomer, Magog, Madai, Javan, Tubal, Meshech, Tiras and a host of others, and absolutely they got so reckless they had such denominations as Jebusite, Amorite, Girzasite, Hivite, Arkite, Sinite, and many others, and is it not perfectly natural under such circumstances, "the people all being one," (Gen. 11:6.) that God should confuse their language at Babel? (Gen. 11:7.) It would be almost endless to go out and explore the field of the Hebrews, Israelites, and people of God generally, and count the various names by which they are called in the Bible, and is it any wonder that they had wars many. Surely things will improve along this line if we come down to the Christian era. Let us see. "And thou shalt call his name Jesus, for he shall save his people from their sins." (Matt. 1:21.) Simply *Jesus*, and what more is needed? I will ask our good brethren of the Gospel Advocate, could not Jesus have saved his people by being simply *Jesus* (Saviour) without being anything more or less? Indeed was he not simply *Jesus*? But you say by being a Baptist, Methodist, etc., that we try to be more than a Christian, and you think we are wrong. Well, Jesus is Christ, Son of God, Son of man, Seed of the woman, the Word, Way, Truth, Life, Vine, Beginning, Ending, and a great many other names and titles; now do these different names prove that Jesus was inconsistent? If it is so wrong for the followers of Jesus to be called by different names, I will ask our good brethren to tell us why Jesus, our Head, is called by so many names? "And the disciples were called Christians first in Antioch." (Acts 11:26.) This was about ten years after the day of Pentecost, and I would be glad if Bro. Sryzley, or some one on the editorial staff of the Gospel Advocate, would tell us what these disciples were before they went to Antioch? They were not called Christians before that time—were they *more* or *less* than Christians before? But what about getting to heaven without being a Methodist, I confess that I do not know where to find the passage, but I can find one passage which seems to favor the idea of being a Methodist. Look at this text. "Let all things be done decently and in order." (1 Cor. 14:40.) Now what is *order* but *method*? If we do all religious duties by *method*, then are we not Methodists? Mr. Webster says, "Methodist (4.) A person of strict piety; one who lives in exact observance of religious duties." Now it seems that Websters' definition of Methodist is in exact harmony with the apostle's words, "Let all things be done decently and in order." Now, honor bright, what do you think about getting to heaven without being a Methodist? I believe I will risk "doing all things decently and in *order*," and try to have "strict piety," and live "in exact observance of religious duties." But our good editors seem to agree that we should leave off all that is not necessary to make us Christians, and get us to heaven. I notice *D.* Lipscomb, *E. G.* Sewell, and *F. D.* Sryzley, put at the top of the first page of the Gospel Advocate as editors. Now couldn't they be editors without the *D.* the *E. G.* and the *F. D.*? Couldn't they even leave off the *Lipscomb*, the *Sewell*, the *Sryzley*, and be simply *men*, the good old Bible name, and yet be editors? In fact, could they not leave off all these, and then leave off even being editors, and be simply *Christians*, and go to heaven? Inasmuch as it is possible for them to go to heaven without hands, or feet, or eyes, shall we therefore urge them to cut off their hands and feet and pluck out their eyes? O no! But we will "of these things put them in remembrance, charging them before the Lord, that they strive not about words to no profit, but to the subverting of the hearers." (2 Tim. 2:14). We would exhort them to "consent to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness;" for he who fails to do this, "is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth." (1 Tim. 6:3,-5.)

JNO. H. NICHOLS.

Unionville, Tenn.

THE SECOND ECUMENICAL CONFERENCE.

I have been looking a little into the composition of the membership of the approaching Ecumenical Conference. In the Northern branch of Methodism the General Conference elected all their Bishops; other representatives were elected or recommended by the Annual Conferences. In our Church the Bishops appointed the delegates, clerical and lay. Our College of Bishops is represented in severalty and in totality making ten of the clerical representatives to which our Church was entitled. Next come the stationed pastors, ten of whom were selected (none from the circuits or home missions). Eight representatives of colleges come next; then come six editors and an equal number of Presiding Elders; three general secretaries and two foreign missionaries. Of the nine speeches and invited essays assigned to our Church, Bishops Hendrix and Galloway take one each, Editor Hoss has one, Lawyer Hill, of Georgia, one, and College Presidents and Professors, A. Coke Smith, J. H. Carlisle, J. D. Hammond and Edward Mayes, of Mississippi, the others.

Most of the themes discussed in the first Ecumenical Conference in London and in the Centennial Conference in Baltimore were distinctively Methodistic. Those proposed for the ensuing Conference, as far as given to the public, have no special reference to Methodist doctrines or usages.

Change of Sentiment.—In 1866 if the periodicals of the two great branches of American Methodism in America are to be believed, a considerable party in the North were for disintegration and absorption; while an equal number in the South were for differentiation and isolation. Now both parties are for fraternal co-operation in church work.—H. S. Thrall, in Texas Advocate.

VISIT TO MISSOURI.

DEAR METHODIST:—About six weeks ago the brethren gave me until Sept. 1 to rest in. I had not been able to do much since the first of June, and finding nothing but rest would do me any permanent good, I left home and work and spent more than a month on the beautiful prairies of Southwest Missouri. I met while there quite a number of that Conference; among them were Bros. Briggs of Nevada and Pierce of Moundville. These brethren showed me many courtesies. I like that country very much for its beauty and for its noble people; but I am more in love with Arkansas than ever before. I saw a large number of my relatives that I had never seen before.

Tuesday I reached home. Hurrying home from the train to open the house by the time wife and babies got there, I found quite a number of citizens there, with a most wholesome supper all prepared for us. Then there was a large supply to be used by us for weeks to come. It was a very great surprise, but how pleasant to find such a welcome home again. After prayers, they went home, wishing the preacher health and happiness the rest of the year. With our hearts full of gratitude and a great anxiety for the work, I hope to do the best three months' work of my life, and may the Lord pour out his richest blessings upon these people. I will write more soon.

R. W. MCKAY.

Rison, Aug. 27.

HORRIBLE DEATH TO PLEASURE SEEKERS HOMEWARD BOUND.

Statesville, N. C., Aug. 27. The most dreadful railroad disaster in the history of the State is to be recorded to-day in the story of the total destruction of an entire passenger train on the Western North Carolina Road, an accident in which engineer, fireman, all the brakemen and twenty passengers were dashed to instant death, a wreck, from the debribs of which only one man, the conductor, emerged able to walk back to the nearest station and give news of the disaster.

The train, which met with such a sudden and such a complete destruction was the fast passenger and mail train, which left Salisbury for Ashville, over the Western North Carolina Road, this morning at 1 o'clock. The train was composed of a baggage car, express car, mail car, first and second-class cars and sleeper.

It met its fearful doom at the high bridge suspended over Third Creek, two miles west of Statesville. The bridge was built years ago of solid masonry. It is ninety feet high and is arched for the passage of wagons on the roadway beneath, as well as for the waters of the creek. It is as safe as a bridge could be. In fact, a track on solid ground could be made no safer. Trains, therefore, do not slack up on approaching it.

The fated train was running at the rate of forty miles an hour when the pilot of the engine threw a shadow over its approach. In the center of the bridge there was a gap in the gleaming line of rails. A rail had been taken up. The engine struck the gap, gave a great bound and fell down into space. Along with it every car went down, one after the other, with their human loads crashing upon the hard ground ninety feet below.

The engine struck the ground first, and then upon it came car after another with horrible crashes. Every car was smashed to pieces, and the wreckage was heaped in a confused and disordered pile, and down under and among it were the torn and mangled bodies of the crew and prssengers. Between thirty and forty are killed and twenty wounded.

In addition to the foregoing from the associated press report we copy the following from The Memphis Commercial, Aug. 28:

The news of the fearful wreck was a sad message to the people of Memphis.

Telephones were kept ringing in the early part of the night, and those who had relatives or friends on the train were eager for the vaguest information. The first news that reached the city announced that B. Morgan Estes, son of Chancellor B. M. Estes, had been killed, but that his sister who happened to be in a different coach, was not hurt. The wife of Mr. Frank White, of the Gayoso Hotel, was also reported killed in the wreck. Mrs. Moore, a lady of Helena, Ark., and her mother seriously injured. Mrs. Moore has a sister-in-law, Mrs. W. B. Benton, living at 59 Poplar street, this city.

Numerous other Memphians were said to have been in the wreck. It is reported that out of the forty people killed fifteen of them were residents of this city.

Chancellor Estes, after hearing the melancholy news, at once left for the scene of the disaster. Other Memphians who had relatives in the wreck also left for the scene.

EUREKA SPRINGS.

Rev. Sam Jones, the great evangelist, has just this p. m. gone from Eureka Springs. He delivered three lectures for the "Summer Normal" at this place. From one to two thousand people attended each hour. Tickets were 50 cents each. What of the lectures? It was much like preaching, and exceedingly plain. His methods some would doubt, but his object is evidently to do good. He has the appearance of a clear, well balanced man—fully alive to enlightened convictions, and ready and willing to state facts as he sees them; a darker background may be drawn at times than some would like, but the truth flashes and cuts and the atmosphere is clearer and better after his lectures, charged with the electricity of wit and lightning of thunderous truth. Some may think his measures harsh—a sledge being used at times, when a tack hammer perchance would suffice—but he "gets there" all the same and bags his game withal, and his chief ammunition is the clean shot of the Decalogue. Sam Jones is a true man and an earnest worker, to a "dead certainty." The distinguished visitor roomed at the Crescent hotel, and Gen. Clayton, Col. Christian and Maj. Penn, Directors of the Summer Normal, were his right hand men at the Assembly hall. But true to Methodist instinct, the room of the lecturer became to be something of a preachers' resort on the morning after his arrival, during which time he talked of the things that hinder our work in the Church and of his own business—somewhat as it pertains to evangelizing and the care of matters for which he is personally responsible—felt that he was in "a rapid and deep current with steep banks on either side;" was growing weary somewhat, and needed someone to "throw him a rope." The Bishops have charge of Bro. Jones, do they not? Surely, if he needs a rest or a change of work, they could effect it. We hope much good may come of his work here.

Things on this District are doing tolerably. Bro. Villines is in a revival and others have just gotten out, and began again. Meanwhile, the Q. M's come every week, and the camp-meeting at Goshen is near at hand. Come to this part of the State some time early, Mr. Editor. You would look at home in these towns or valleys, and do good for your paper, etc.

A. H. WILLIAMS.

Eureka Springs, Aug. 27.

THE MAN THE PRINTER LOVES.

There is s man the printer loves, and he is wondrous wise; whenever he writes the printer man he dotteth all his i's. And when he's dotted all of them with carefulness and ease, he punctuates each paragraph, and crosses all his t's. Upon one side alone he writes, and never rolls his leaves; and from the man of ink a smile and mark "insert" receives. And when a question he doth ask—taught wisely he had been—he doth the goodly stamp, for postage back, put in. He gives the place from which he writes—his address the printer needs—and plainly writes his honored name, so he that runneth reads. He writes, *revises*, reads, *corrects* and *rewrites* all again, and keeps one copy safe, and sends one to the printer man. And thus by taking little pains, at trifling care and cost, assures himself his manuscript will not be burned or lost.

So let all those who long to write, take pattern by this man, with jet-black ink and paper white, do just the best they can; and then the printer man shall know, and bless them as his friends, all through life's journey as they go, until that journey ends.—Exchange.

The Cumberland Presbyterians have 2,844 congregations, 13 Synods, 121 Presbyteries, 1,639 ordained ministers, 236 licentiates, 256 candidates, 10,529 elders, 3,974 deacons, 17,904 additions (for the year), 165,472 communicants.—Nashville Advocate.

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

ARKANSAS METHODIST.

WEDNESDAY, SEPT. 2, 1891

RECOLLECTIONS OF MY ITINERANT LIFE

No. 36.

Our Gen'l Conf. met this year a month in advance of its usual time of meeting, this, I suppose, was owing to the southern extreme locality in which it was held —New Orleans. At the request of Bro. Ratcliff, who is stationed at 2nd St. Church in Little Rock, and who is also a delegate to the Gen'l Conf., my P. E. consents to my transfer to that charge during Bro. R's absence at N. O., Rev. Alpheus Mizell of the Tenn. Conf. occupying my pulpit at Arkadelphia. Upon reaching Little Rock April 1st I found that Bro. Cobb, editor of the Arkansas Christian Advocate, also a delegate to the Gen'l Conf., would depend on me to occupy his chair in his absence, so my hands were full, very full; but the cordial greeting of hosts of friends, beloved in the Lord, which I received, and the consciousness that I was trying to render service in a cause, to which, under God, I was indebted for all I was, looking to Him in whom alone needful help is found, and I trust with a single eye to His glory I try to meet the very heavy demands upon me. Our Church here has suffered, for a time cast down, and in the estimation of some destroyed, was claimed and used as the property of the M. E. C. (north) until the close of the war, when it was surrendered to the claims of justice and our people again worshiped around the altar they had loved so long and well. Dr. R. F. Colburn, who was stationed here during the war proved a most loyal devotion to our Church in this fiery ordeal, standing firmly by and pleading for her every claim of right and justice with a true heroism. It is fitting that his dust reposes there, and that his name and memory be honored, as it is, I believe, by a memorial window in our new and elegant house of worship.

During my stay here, I found most comfortable quarters in the then home of my good brother W. H. Feild, his beloved Mary and the three boys contributing in no small degree to my comfort and pleasure. We trust that, that trio of happy boys are now active, vigorous Christian gentlemen, lively members of the Church of God. O how often my heart goes out toward the young men!

May 4. Returning from a visit home, I preach at Lost Creek, and spend a delightful night with Sam'l N. Watson, father of Rev. E. N. Watson of our Conf., who was at that time on the Benton circuit. It was a blessed luxury to preach that night, those devout worshipers, their songs and shouts of praise are living memories with me to-day. If a perfectly exemplary life as a Christian man, an intelligent and prompt discharge of all duties private and official devolving upon him, irreproachable in all his business and social relations with his neighbors for more than forty years, entitles one to the distinction "great man," then Bishop Watson (for so he was familiarly known) merited that honor, and I believe as such is remembered all over this country.

Next morning I am off for L. R., but taking a wrong road, about 11 o'clock I ride up to Hopewell, one of Brother Watson's appointments; of course I must preach, and preach I did the "Glad Preacher," Acts xi 23. Bro. W. said, "The good Lord sent you here to-day to preach that sermon for me." These are some of the treasured recollections of my itinerant days that cheer me in my isolation from the work now.

May 6. Had a precious weeping time at both hours service, the power of the Lord was with us and many were melted to tears.

In reviewing these and similar services I held in this city charge at this and many times previous, and comparing them in point of spirituality with services I have witnessed of late years in many of our first stations, with painful solicitude I am made to ask, What is the matter? That many of these churches have since then, more than doubled their membership, improved vastly on all lines of material interest, and today are felt factors in the aggressive movements for the spread of the gospel in the regions beyond, is unquestioned; and yet, that a good gospel hymn, sung with the spirit and joined in by the whole congregation, that a good old fashioned rousing exhortation on the practical duties and pleasures of experimental religion, in a word that demonstrative evidences of devout, spiritual, Holy Ghost worship are of very seldom occurrence is in my humble opinion, equally unquestionable. O for great searching of heart on this subject, among both preachers and people. I tell you, my brethren, if we expect to succeed in reaching and saving the masses, we must have God with us, with us in our sermons, our songs, and our prayers. Here, blessed be God, is power to draw, grander and more effectual than ever so many pianos and cornet bands, or aught else that human skill and ingenuity can invent.

Brother Ratcliff is enroute for his post, and I leave for mine, but not without a pleasant surprise in the shape of a fine suit of clothes from the good brethren and sisters here. I could only assure them of my sincerest thanks and humble prayers.

Spending a sabbath at home, the 24th I report for duty at Arkadelphia; 25th I visit Bro. McDaniel, one of our oldest and best members here, physicians expressed but little hope of his recovery, he was ready for either life or death; I conducted religious services with the family, administering the sacrament, it was a most refreshing service indeed. Bro. McD. recovered and lived many years an exemplary Christian; but a few years since he finished his course with joy; his wife, a lovely Christian woman she was, having preceded him. May the dear family be one again in that happy by and by.

June 1. Commenced protracted services. My Journal says, "All glory to God the work has commenced in good earnest. Two local preachers, Dr. Hart and Peter E. Green, had their license renewed in the Holy Ghost; the whole Church I believe honestly resolved to do better; congregations large, attentive, serious, and best of all fourteen souls were happily converted. Station work is said to be monotonous; I did not find it so, my time was closely occupied between pulpit and pastoral work, and an occasional visit to my home made it sorter like traveling a station.

Sept. 24. Met brother W. T. Crouch, the leading steward of this charge for final settlement. He is a thorough going Christian gentleman, and I feel greatly indebted to him for valuable aid and comfort in many ways in my work here."

J. E. CALDWELL.

LOUISVILLE CONFERENCE NOTES.

The following action of the Wesleyan Conference, in London, England, on July 27th, taken from the Louisville Courier-Journal of the following day, indicates that our Wesleyan brethren have a true conception of moral obligations, and the relations growing out of them. I give the paragraph entire:

"The President of the Wesleyan Conference to-day made an authoritative statement of the views of the Church on recent social scandals. He condemned the doctrine that while cheating was wrong, gambling was right. The Wesleyans, he said, held that the wrong began with the gambling, adding, "whether the game of chance were practiced in aristocratic or stock exchange or commercial circles, it was a disgrace to any class of the community, leading to lamentable consequences. Churches ought to unite and obtain legislation to check the evil."

The President also suggested that among the means to be taken to prevent gambling is that of preventing the newspapers from printing advertisements directly tending to promote gambling.

In conclusion the President said that many thousands of Christian voters determined, at the coming general election, to put moral questions above party considerations and return men free from moral stain."

Such measures would be healthful on this side of the waters. Surely the Churches ought to be conservators of the peace. So many evils might be corrected, if the Church had the nerve and backbone to do what she ought. She would then be a messenger of peace to many a home and heart, and bring sunshine to those who are sitting in darkness and the region of death.

Speaking of the Church, is it not marvelous that Methodism had nearly closed her first century before some of the most important parts of her machinery were put into practical operation?

Take as a sample the "Board of Church Extension," which has accomplished so much in so short a time. How many hundreds and thousands of churches have been helped, which without its aid would have perished, and how many more have sprung into existence and furnish a place of worship for multiplied thousands who praise God that timely aid was sent them when they were unable to help themselves. I copy from the Discipline adopted when the Church was organized in 1784. Church Extension was provided for in such plain terms, that I am surprised that it was not utilized sooner. Under Section vii. page 2. "Of the collections that are to be made and how the money is to be expended.

Question 1. How many collections are to be made in a year?

Answer 2. A yearly collection from all our members that are of ability, for the building of convenient churches."

The first answer given makes provision that "A quarterly collection from the members of the society, to supply the preachers; and when that is deficient, a public quarterly collection; if there be an overplus, let one third of it be reserved for future deficiencies; one third given to the poor in general; and one third applied to the building or improving of our churches."

While writing about collections I will give the remainder of the answers to the above questions from this old Discipline, that your readers may see the number and character of these collections in early Methodism.

"Answer 3. A collection at love-feast and on sacramental occasions, for the poor of our own society.

Answer 4. An annual collection or subscription for the college. (This was Cokesbury College, "at Abingdon in Maryland, on a healthy spot, enjoying a fine air and very extensive prospects)."

Answer 5. An annual public collection for the contingencies of the Conference, which shall be applied, (1.) to discharge the deficiencies of those preachers, who shall not have received their full salary in their circuits, and (2.) to defray the expenses of our missions to distant parts of the continent."

The regular salary of a Bishop, Elder, Deacon and preacher was twenty-four pounds Pennsylvania currency, and preachers wives received the same, "if they were in want of it." They provided for the worn out, and superannuated preachers, and widows and orphans of preachers; for this, "let every preacher contribute two dollars yearly at the Conference. Let every one when first admitted as a traveling preacher, pay twenty shillings, Pennsylvania currency. None shall be entitled to anything from this fund till they have paid fifty shillings."

But I have written enough this time. Our Conference will convene in Cadiz, September 16. The revival fires are burning and our cavaliers are pushing the battle to the gates.

D. S. CAMPBELL.

Russellville, Ky., August 25.

A WOMAN ON INTEMPERANCE.

Whiskey drinking is a habit that I have had a dread of from my earliest recollection. I had seen drunken men and women, and their sick never brought any sympathy from me. To hear them talk and swear would chill me. I was accustomed to the decanter and the invitation to friends of families to walk up and take a drink. What hurt me most was to see my brothers stir sugar and honey with it in a glass and pour down the contents in their mouths, "a beverage" as they called it, as they drank toasts and staggered like a drunk man. I talked kindly to them and hoped that a sister's persuasion would be of influence for good. I tried never to touch it only to throw out and hide all I could to prevent their drinking.

When I was old enough to choose a companion, of all the horrors that loomed up before me was a drunken husband. I was raised with a large family of boys, and I being the only sister at home, the rude boys would scare me so much, I was always afraid, especially at night, and I had a dread of tying myself to a man that drank. I took notice of all the young men that visited my papa's house and a few refused the cup, and led me to believe they did not touch it any time, and some I believe told the truth. After I was joined in the holy bonds of wedlock, as I thought, to a temperate man, which he was in a measure, the first eve of our bright day, a day full of hope, to my astonishment I saw the wine cup had been tilted, the next day I learned that not only wine but whiskey had been drunk in our new home. Imagine my feelings! My prospects were blighted more than ever to see one of our most promising young groomsmen intoxicated, the other one was an abstainer.

I attribute much of this to not having experience to know the evil of giving toddy to invited guests; I having been accustomed to wine on the table, and brandy peaches my mother put up, and on Christmas day we had been used to egg-nogg, and ginger stews were common, given when any of the family had a "cold," and I never in that day opposed having whiskey in the house; I made camphor of whiskey or brandy, and have used it in giving our children for croup. I was not afraid of its being used to excess until after the boys were getting old enough to like it. I then knew that I would have to keep it entirely out of the house. As we seldom had any, the first time I discovered that it was kept in the house, a jug was brought in when my other half had failed in business. As soon as I noticed what the contents of that jug might lead to, I spoke kindly to him, and told him "that jug must be taken out of the house," and it was taken out, I never saw it again. All the time I used kind persuasions "that he would not drink with a friend or invite any one to take a drink with him." Every time he took a dram I could tell it and would invariably tell him he had taken a dram. I persuaded slowly but surely. After the jug was kept out of the house, a flask from a quart down to half pint was carried and finally they have all disappeared.

Our boys are grown up, if they ever touch the stuff I do not know it. I want to tell all I know about other families using it. One impression I set out to make and that is this, the wife and the mother will have to quit encouraging the use of it in their homes. A great many families that keep it for their children to go to any time they want it, are church members, and if they have a young man hired or any one in the house the treat must go round. I have tried to prevail on them that it was all wrong. I have been thinking for a long while that more ought to be said to mothers about having whiskey bought and giving it to their children. If the women don't fight the use of it at home, our people will continue making drunkards all over our land.

When approached on the subject, men will argue that a child will make a drunkard, if he is not permitted to drink at home when he likes it. I have never seen a child that did not like the taste of toddy or wine, and I think there is as much reason in encouraging a child in anything he wants to do, play cards, swear, break the Sabbath or any other evil. What use or what good will come of a father praying with and teaching his children to pray, if he is intoxicated with whiskey? I have been a close observer of these things, and what to instill in children, to follow the example of parents is their highest ambition. Then let us teach and train them in the way they should go and "they will not depart from it."

I write this in hope it will benefit some that have not the experience of older people.

MRS. W.

DEATH NOTICES.

HON. GEORGE PARKER SMOOTE.

The subject of the following memoir was born in Hickman county, Tenn., December 12, 1828.

He read law at Columbia, under Judge Edmond Dilahunty, a jurist of great local celebrity, and was admitted to the bar in 1848. He practiced law at Columbia two years, then removed in 1850 to Magnolia, Ark. Here he continued the practice of his profession until 1887, except the period spent in the Confederate service. In 1877 he removed to Prescott, Ark. and there continued to practice law till near the time of his death, and died at Prescott, April 22, 1891.

He represented Columbia county in the Constitutional Conventions both in 1861 and 1874.

As a citizen, Col. Smoote was all that could be reasonably expected, ever ready to lend the full weight of his influence to every good cause.

He was an original, independent and profound thinker. His literary attainments were comprehensive and varied. He often wrote poems for the press, some of which possessed great merit.

As a lawyer he stood in the front ranks, often serving as special judge in the higher courts.

For many years before his death he was a member of the Methodist Episcopal Church, South, in which at different times he occupied many official relations. He was rather pressed by the Quarterly Conference to accept authority to preach the gospel. For many years he held this position, L. P., in the Church. He preached a great deal and very acceptably, but some years before his death he refused to allow his license renewed and discontinued this office, but continued an acceptable member of the Church. Dying suddenly he left no special testimony.

W. R. WHITE,
H. B. SCRUGGS, } Com.
T. W. HAYES,

REV. GEORGE A. GARDNER.

The subject of the following memoir was born in Warren county, Ga., May 6, 1831 and died June 3, 1891.

At what age he professed religion and joined the Methodist Episcopal Church, South, is not known. Your committee learns from good authority the following facts: That he was a soldier in the late war between the States, was severely wounded, which circumstance made him a sufferer for life. In January 1890, he was attacked by la grippe, from which he never fully recovered, the attack was renewed about the middle of April following; but he was thought to be doing well until heart failure set in, which was the immediate cause of his death.

He was licensed to preach in 1868, and served the Church and people faithfully for twelve years. In 1872 he was ordained a deacon at Atlanta, Ga., by Bishop Marvin About 1884 failing health caused him to give up active work, after that time he preached only occasionally.

In 1887 he removed to Prescott, Ark. From this time the committee can speak from personal knowledge. He came into our midst in very feeble health and with his nervous system badly shattered. He preached occasionally in town and vicinity until about twelve months before his death. His preaching was scriptural and spiritual and very acceptable.

He seemed to live very near Heaven; and on his death bed seemed in its very vestibule. From Pisgah's top he viewed, shouted halleluiah and left the world.

W. R. WHITE,
H. B. SCRUGGS, } Com.
T. W. HAYES,

Kept up for years—the offer that's made by the proprietors of Dr. Sage's Catarrh Remedy. It's addressed to *you*, if you have Catarrh. It's a reward of $500, if they can't cure you, no matter how bad your case, or of how long standing—an offer that's made in good faith by responsible men.

Think what it means! Absolute confidence in their Remedy, or they couldn't afford to take the risk. A long record of perfect and permanent cures of the worst cases—or they couldn't have faith in it. It means no more catarrh—or $500. If you fail to be cured, you won't fail to be paid.

But perhaps you won't believe it. Then there's another reason for trying it. Show that you can't be cured, and you'll get $500. It's a plain business offer. The makers of Dr. Sage's Catarrh Remedy will pay you that amount if they can't cure you. They know that they can—*you think* that they can't. If they're wrong, you get the cash. If you're wrong, you're rid of catarrh.

Seven and One-half Gross Sold in One Year.

Dr. M. M. Croom, Dardanelle, Ark., says: "I sold during the year seven and one-half gross of your Hughes' Tonic for chills and fever and could have sold more had I not run out several times. It is the leading Tonic in this country and always will be."

Sold by Druggists.

PASTOR KOENIG'S NERVE TONIC

A NATURAL REMEDY FOR

Epileptic Fits, Falling Sickness, Hysterics, St. Vitus Dance, Nervousness, Hypochondria, Melancholia, Inebrity, Sleeplessness, Dizziness, Brain and Spinal Weakness.

This medicine has direct action upon the nerve centers, allaying all irritabilities, and increasing the flow and power of nerve fluid. It is perfectly harmless and leaves no unpleasant effects.

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

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

KOENIG MED. CO., Chicago, Ill.

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

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Highest award at World's Exposition. Book-keeping, Business, Short-hand, Type-Writing and Telegraphy taught. 1000 Students. 13 teachers. 10,000 Graduates in Business. Begin Now. Address WILBUR R. SMITH, Pres't, Lexington, Ky.

BRYANT & STRATTON Business College

BOOK-KEEPING, SHORTHAND, TELEGRAPHY, &C. WRITE FOR CATALOGUE AND FULL INFORMATION. LOUISVILLE, KY.

OWENSBORO FEMALE COLLEGE

Will open Sept. 7, with a full corps of carefully selected teachers. New buildings. New furniture. Bath rooms, gas and all the latest modern conveniences. A thorough education. For circulars, address W. H. STUART, Pres't, Owensboro, Ky.

WESLEYAN FEMALE INSTITUTE

Opens its 43d Annual Session, Sept. 17, 1891.

STAUNTON, VIRGINIA. One of the most thorough Schools for Young Ladies in the South, with twenty-five teachers and officers. Degrees of B. S., B. A., and M. A. conferred. Conservatory Course in Music. Superior Art School. Special advantages in Elocution, Calisthenics, Physical Culture, Stenography and Typewriting, etc. Situation beautiful, climate unsurpassed. During last Session every place was filled with pupils from twenty States. Terms low. Special inducements to persons at a distance. For the excellent advantages of this time-honored Virginia School, write for a Catalogue to the President,

WM. A. HARRIS, D. D., Staunton, Virginia.

Little Rock Conference Training School.

GRANVILLE GOODLOE, M. A., PRINCIPAL.

FORDYCE, DALLAS CO., ARK.

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

QUITMAN MALE AND FEMALE COLLEGE

With a Preparatory Department.

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.

Session opens August 31, 1891. The handsome three-story brick building is in process of erection. For Catalogue and information about the College, address

Rev. O. H. TUCKER, Pres't, QUITMAN, ARK. or Rev. J. M. CANTRELL, Ag't MOUNTAIN HOME, ARK.

Hendrix College,

Conway, - - Arkansas.

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

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

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

REV. A. C. MILLAR, A. M., Pres't, Conway, Ark

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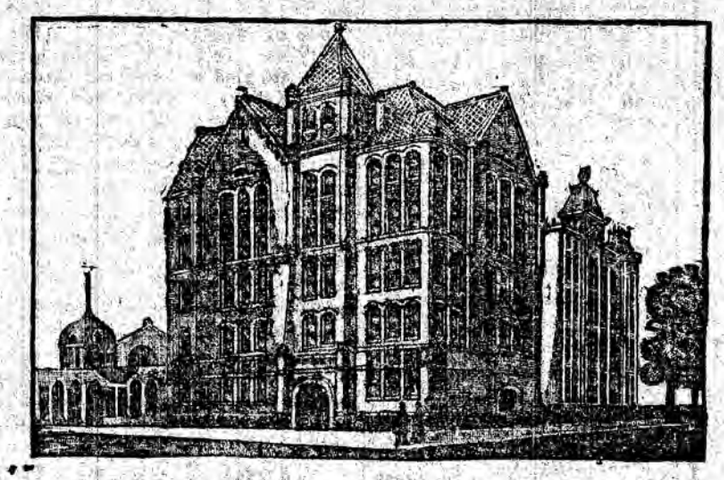

ENROLLMENT 1891, 413.

Session Begins September 2, 1891. Three Buildings, Rooms for 200 Boarders, 30 Officers, Teachers and Lecturers. Privileges in the Vanderbilt University. Eminent Lecturers every season.

IN MUSIC Two First-class Musicians are in charge of the instrumental and the vocal departments. With them are associated six other teachers of fine culture and great skill in the production of the best musical compositions. Pupils enjoy advantages in hearing highest style of music.

OUR ART DEPARTMENT is in the Finest Studio of the city, beautifully lighted, and amply supplied with models. Pupils enjoy from time to time advantages for seeing and studying best Art works, such as can be found only in a progressive and wide-awake city.

FOR SCIENTIFIC STUDIES our classes have the privilege of attending the lectures of Vanderbilt Professors in the Laboratories of Chemistry, of Physics, and of Natural History, thus giving us access to the splendid resources of the leading institution of the South.

OUR GYMNASIUM is fully equipped for its work. Every species of apparatus requisite for full development of the bodily organs is here provided for our flourishing classes. Our teacher of physical culture is a former pupil of Dr. Sargent.

OUR LITERARY SCHEDULE embraces a scheme of education extending over a period of four years, and a mode of training which is in advance of competition.

A KINDERGARTEN is in full operation in connection with the College; and a training class for teachers and mothers who desire to learn Froebel's principles of child culture.

THE BEST ELOCUTIONARY TRAINING is provided by the organization of classes under the care of Prof. Merrill, of Vanderbilt University who enjoys a national reputation in this field. Teachers desiring further instruction are invited to try this course.

PRACTICAL EDUCATION is provided for pupils who desire to learn Dress Cutting & Fitting, Stenography, Typewriting, and Book-keeping.

MAGNIFICENT NEW BUILDING now going up, 108x68 ft., facing on Broad and on Vauxhall Streets, five stories, grand rotunda, fine Elevator, Steam heat, ample parlors. This completes and crowns the work.

AN UNPARALLELED GROWTH. From obscurity to national fame, from fifty pupils to begin with to 413. Send for Catalogue and for *free* paper "Our College."

Rev. Geo. W. F. Price, D.D., Pres., 108 Vauxhall Place, Nashville, Tenn.

ARKANSAS METHODIST.

WEDNESDAY, SEPT. 2, 1891

BAILEY'S SALINE APERIENT

A SPARKLING EFFERVESCENT LAXATIVE

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

READ THIS TESTIMONIAL.

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

—PREPARED BY—

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

NOTICE.

The members of the Board of Trust of Galloway Female College will meet at the office of THE ARKANSAS METHODIST in the city of Little Rock, Wednesday, Oct. 14, 1891, in pursuance of the order of adjournment, to finish up important unfinished business.

C. C. GODDEN,
Pres. Board of Trust.

F. A. JEFFETT, Secretary.

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

HENDRIX COLLEGE.

DEAR BRO. BENNETT: Please announce that Rev. C. C. Godden, of Hot Springs, will preach our opening sermon, Sunday, Sept. 27. The Fall term begins Sept. 23. Our prospects are unusually good. Work on the main building is progressing rapidly. When completed it will be the most substantial and handsomest college building in the State.

Fraternally,
A. C. MILLAR.

Conway, Aug. 24.

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.

TO THE GIRLS COMING TO GALLOWAY COLLEGE.

Prof. W. C. Parham will be in Texarkana on the morning of Sept. 8 to meet and escort all girls coming from Texas and southern Arkansas to Galloway College to be present at the opening on Sept. 9. And Mrs. Florence Hearn, leaving Pine Bluff, Sept. 7, will accompany all girls desiring to come with her from southeastern and central Arkansas. The Searcy train will meet all passenger trains on the I. M. R'y except the one reaching Kensett at 4 o'clock in the morning. It is desired that all girls be at Galloway College Tuesday night, in readiness for enrollment and for the formal opening Wednesday evening. Purchase tickets and check baggage, if possible to Kensett station on Iron Mountain Railroad.

The foregoing announcement is made at the request of President Babcock.

You Take No Risk

In buying Hood's Sarsaparilla, for it is everywhere recognized as the standard building-up medicine and blood purifier. It has won its way to the front by its own intrinsic merit, and has the largest sale of any preparation of its kind. Any honest druggist will confirm this statement. If you decide to take Hood's Sarsaparilla, do not be induced to buy anything else instead. Be sure to get Hood's.

NOTICE.

The camp-meeting for the Hot Springs circuit will be held at the camp-ground near Morning Star Church, embracing the second Sunday in September. All are invited.

J. W. VANTREASE, P. C.

Burks, Aug. 14.

The camp-meeting for De Ann Ct. begins at Holly Grove on Friday night before the first Sunday in September. We have erected a good shed and are expecting a good meeting. All ministers and you, Mr. Editor, especially invited to be with us.

J. B. WESTROPE, P. C.

The Salem camp-meeting will begin on Friday night before the third Sunday in September, and will be self-supporting. Preachers are most cordially invited to attend and help in the meeting, and they will be well cared for.

E. GARRETT, P. C.
Collegeville C't.

Woman's primitive beauty and vigor, which have been lost, can be restored and retained by the action of certain constitutional agents. These agents necessarily regulate, build up, fortify and antagonize all existing female irregularities and excesses, or obstructions which produce the ill health. The remedy must unload the locked up secretions, add iron to the blood, strength to the system and vitality to the nerves. Such a remedy is found in the use of ENGLISH FEMALE BITTERS, a great triumph in the cure of sickly females.

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

FIELD NOTES.

WHEATLEY C'T.—We have just closed our third protracted meeting; grand success, the Lord was with us in great power, the Church was gloriously revived. Quite a number of the heads of families, both fathers and mothers resolved to take up family prayer. Backsliders were reclaimed, 11 professions and 14 accessions to the Church, and at the close of the meeting the writer took a collection for the cause of missions and there was rec'd in cash and good subscriptions double the amount of their assessment. Thank God this revival was such, that the people not only reconsecrated themselves and gave their hearts to God, but they brought their money and laid it upon the table for the Lord, that the heathen might be brought to a saving knoweledge of our Lord and Savior Jesus Christ. Thank God for a religion, that will make a man consecrate himself and all that he has to the Lord.

We had no preacher help, but it was on our third Quarterly Conference occasion and we had our good P. E. with us Saturday and Sunday, who preached for us two soul-stirring sermons in great power of the Spirit, and to the satisfaction and edification of all. Pray for us that we may have success next week.

W. W. HENDRIX, P. C.

Wheatly, Aug. 24.

HARRISBURG, C'T.—I have just closed (at Pleasant Valley) a most excellent meeting, the results of which are exceedingly gratifying. The meeting continued for 18 or 20 days, our congregations were very large and attentive, the interest good from the first to the last service. I do not know the exact number of conversions, but all agree that there were about 50—I received 36 into the Church as the results of the meeting and a number of them were persons of mature age—5 or 6 of them old gray-headed men and women. It was a revival in deed and in truth; many new family altars erected, old difficulties between neighbors forgiven and forgotten, many backslidden members reclaimed. Bros. J. I. Maynard assisted me some in the meeting; Bro. J. Anderson also gave me some good and acceptable service (to all). Wm. Gaston, L. D. rendered good service. I must close lest I get this in shape for the waste basket. In conclusion, Bro. Bennett, I want to say the Lord has done great things for us, whereof we are glad. Bless the Lord, O my soul, and all that is within me, bless his holy name.

Fraternally,
A. J. BLAKEMORE.

Harrisburg, Aug. 24.

HOLLY GROVE C'T.—I have held two protracted meetings on my work. The first one was at Indian Bay, this was a sweet, smooth running meeting. The Christians enjoyed it very much. There are but few non-professors at this place; a deep impression was made on those few. One conversion and one accession; I expect more.

I began my second meeting at Cypress Grove on the third Sunday night and closed the following Friday night. Baptized 22, received 37 into the Church. I never saw Christians work more faithfully in my life. God bless them all. We have had 42 additions to our Church since Conference. Glory be to God.

Yours truly,
THOS. WHITAKER.

Holly Grove, Aug. 22.

P. S. We have two more meetings hold. T. W.

CLINTON C'T.—We have had some good protracted meetings on this work. Several conversions, four protracted meetings to hold yet, collections behind, money scarce.

C. H. CULPEPPER.

Clinton, Aug. 21.

WHEATLEY C'T.—The Lord has given us a glorious revival at Palestine; 22 converts and about 25 accessions, divided between the C. Presbyterians and Methodists. The meeting was a union meeting held by Rev. Mason, pastor of the C. P. Church, and myself, and it was a union meeting indeed, for the Christians of different denominations all came together with one accord in one place, and thank God the house was filled with the Holy Ghost, and sinners were saved without respect to person or age—children, young men, young ladies, fathers, mothers, grandfathers and even great-grandfathers of 70 years of age came flocking home to Israel's God, and were born of the Spirit, and enabled to say by the grace of God, heaven is my home. To God be all the praise.

We are glad to tender our thanks to Revs. Kelley, Davidson and Wasson for their faithful and earnest work. God bless THE METHODIST, and may it be sent to all the homes of our people.

W. W. HENDRIX, P. C.

Wheatley, Aug. 22.

Ayer's Pills

May always be relied upon as a certain cure for liver troubles, constipation, sick headache, biliousness, dyspepsia, jaundice, and rheumatism. Unlike most cathartics, Ayer's Pills strengthen the stomach, liver, and bowels, and restore to these organs their normal and regular action. Taken in season, they check the progress of colds, fevers, and malaria. Being purely vegetable and sugar-coated, Ayer's Pills are

The Favorite

family medicine, while travelers, both by sea and land, find them to be indispensable.

"We sell more of Ayer's Pills than of all other kinds put together, and they give perfect satisfaction."—Christensen & Haarlow, Druggists, Baldwin, Wis.

"I have used Ayer's Pills for the past thirty years, and consider them an invaluable

Family Medicine

I know of no better remedy for liver troubles and dyspepsia."—James Quinn, Hartford, Ct.

Capt. Chas. Mueller, of the steamship "Felicia," says: "For several years I have relied more upon Ayer's Pills than anything else in the medicine chest, to regulate my bowels, and those of the ship's crew. These Pills are not severe in their action, but do their work thoroughly. I have used them, and with good effect, for the cure of rheumatism, kidney troubles, and dyspepsia."

Ayer's Pills

PREPARED BY

Dr. J. C. AYER & CO., Lowell, Mass.

Sold by all Druggists and Dealers in Medicine.

FOR MOSQUITO BITES. SUN-BURN, SORE FEET, LAMENESS from OVER-EXERTION.

USE POND'S EXTRACT

FOR PILES, CHAFING, To Bathe FACE and HANDS when heated etc.

DON'T FORGET when starting on vacation to take with you, You are sure to need it; perhaps VERY MUCH indeed.

REFUSE SUBSTITUTES probably worthless. Accept POND'S EXTRACT only.

Ponds Extract Co.,
New York and London.

SILOAM C'T.—Closed a meeting last night at Siloam church of 9 days' duration; resulted in 9 additions to the Church, 13 confessions, several backsliders reclaimed, the Church greatly revived. To God be all the glory. Bro. J. A. Spence, L. P., did good work in the meeting.

H. E. MAY, P. C.

Middlebrook, Aug. 25.

JONESBORO DIST.: Rock Springs:—I recently assisted Bro. Bickley, P. C. of Marmaduke mission, in a meeting at Rock Springs, and seeing so many things of a primitive nature, I feel like saying a few words about it. On the west side of Crowley Ridge, about five miles south of Boydsville, in the head of a hollow, is a fine spring of cool water, gushing out from between what seem to be two ledges of rock, pouring its limpid water down upon a smooth rock of a soapstone nature. About two feet from where this beverage of nature gushes out of the rock, some hand, how far back into the past none of the old citizens know—probably an Indian, has carved a basin, which holds about a half gallon, and you can stand and dip constantly all day and the little basin will be full at night. "Much" water—these people think, enough for all Methodist purposes. With the water from the spring it was my pleasure to baptize two persons, using a small gourd. For this spring the Church on the hill just above it is named. The people, feeling the financial pressure which has been upon us for a few years past, and there being no saw mills near, with ax and saw went into the pine forest near by, and cut and dressed logs and erected a "meeting house," as our fathers did in days of yore. This house is 24x36 and seven rounds high. In one end is a large double door, at the other a pulpit with a large window upon either side, with two windows in each side of the house, neatly sealed overhead, with the cracks well chinked and daubed, and nicely painted, making a church edifice of which any community should be proud. In this community live good and kind people, whose hospitality is measured by the full extent of their ability. These people make preparations for their "big meeting" just like some of our fathers did. They kill their mutton, pork and beef. The good sisters cook much, too much; somebody fills the altar and aisles chock full of straw, and when the time for service comes men, women and children go to church, in wagons, horse and oxen, and buggies, or on foot. After service everybody asks everybody to go home with them. You just can't crowd one of these homes, always room for one more. Methodism has a fast hold in this community and will stay and grow. This appointment pays its assessment. One thing they are behind in—they don't take THE METHODIST, but I think will soon. One man, that prince of laymen who has fed and lodged so many preachers, G. W. Horton, gave me his name, and I hope many others will follow his example. I wouldn't have written so much, but this is our only new log meeting house in the District.

M. M. SMITH.

Jonesboro, Aug. 25.

COLLEGE HILL C'T.—Our camp-meeting at Liberty closed last Monday night; only a few conversions and four accessions. Presiding Elder Ware was with us in his usual pleasant mood. Bros. Turrentine and Montgomery were present in good working trim. The meeting closed with announcement for another to commence on Friday night before the first Sunday in September, 1892, to continue till Wednesday morning following.

ROBT. C. ATCHLEY.

Aug. 22.

OUACHITA C'T.—The protracted meeting at Rocky Mound closed Thursday; 20 conversions, 17 accessions to the Church. The meeting was a success from the start. I don't think I ever saw such general rejoicing among the humble followers of Christ in my life. The Church is all aglow. Bro. Pipkin, our pastor, has greatly endeared himself to our people. Besides being an able, efficient, earnest preacher, he possesses the peculiar gift of reaching the affections and gaining the admiration of all. God bless our pastor.

Bro. Whaley, our local preacher, was also with us; our people all love Bro. Whaley, and it is right they should. If any man ever richly earned the love of any people, Bro. Whaley is the man, for he has labored long and faithfully for us. Father Pipkin was also here and made a decided impress upon the people; to hear his talk is a feast for the Church, and in prayer all feel that he has a wonderful influence with the Lord. All hearts go up in prayer for him, that he may be spared to come again. Bless the Lord.

D. J. NEILL.

Honeaville, Aug. 24.

Office of Hahn, Hoopes & Co.,
MUSCATINE, Io., Aug. 8, 1889.

Dr. A. T. SHALLENBERGER,
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Respectfully yours,
J. C. SHIPLEY.

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

There was a wonderful amount of consumption in Texas last year. We mean consumption of Cheatham's Tasteless Chill Tonic. The consumers waxed fat but didn't kick a single time. It cured chills and fever in every instance. Better consume some when you have the chills. Price 50 and 75 cents per bottle, and guaranteed.

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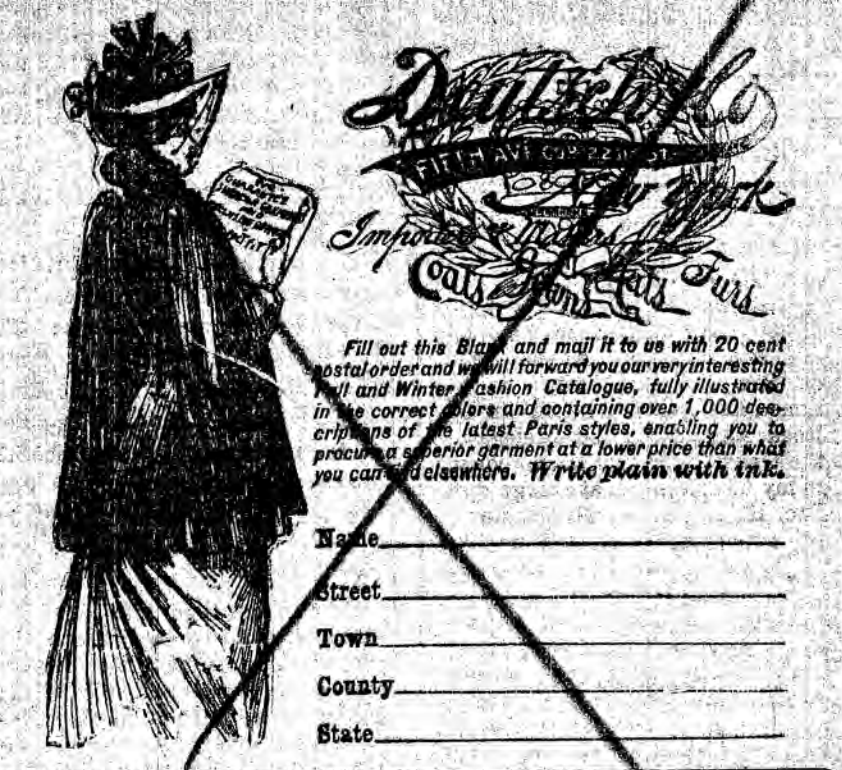

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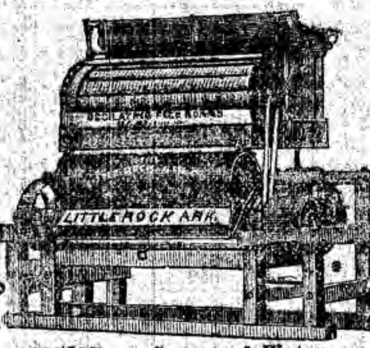

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ARKANSAS METHODIST.

WEDNESDAY, SEPT. 2, 1891

Rev. Z. T. BENNETT, D.D., Editor

GEORGE THORNBURGH, Business Manager.

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.

Rev. Dr. Welcher, pastor of the First Baptist Church in this city, has raised a flurry in the Baptist ranks by publishing, that to "be born of water and of the Spirit" does not mean water baptism. He declares that there is no reference to baptism in the text and supports his declaration by strong argument. T.

The Southern Methodist Publishing House has been awarded the contract to publish the Sunday-school paper for the Southern Baptist Church for 1892. This may seem strange to some but to others it is not surprising. I rejoice to believe that there is far less prejudice among Christians of different denominations to-day, than a few years ago. T.

"Send us no more doctrines, but send us Christ" was the message of the native Japanese preachers sent to Europe through Professor Drummond. Is it not too often true that we are more anxious to preach our doctrines than we are to preach Christ? Is it not, also, often true that a proselyte is made more of than a convert. Sincerity is a broad and safe foundation for Church and individual life alike.—Pacific Methodist.

The Knoxville District Conference at its recent session contributed one hundred and fifty-five dollars to send as many copies of the Holston Methodist, the Conference organ, to destitute families in the bounds of the District. Six men gave twenty dollars each of this amount. The Advocate ought to be put in every Methodist family in the state. Those that can should pay for it; those who are too poor to subscribe should have the paper sent to them by their more fortunate brethren. Every Church Conference should inquire into this matter, and if any families are found that are too poor to take the paper, provision should be made by the congregation to send it to them gratuitously.—Southern Advocate.

Slang is the next worse thing to profanity. The constant or even frequent use of it is the infallible sign of a coarse and vulgar nature. We occasionally meet with a well-dressed—we will not say well-bred—woman who is addicted to the habit. Some preachers have contracted it, either through carelessness or because they foolishly suppose that it is a smart thing to appropriate and use the language of the street Arab and the grog-shop loafer. Once in a while—rarely, we are glad to say—a religious editor so far forgets the proprieties as to spoil the columns of his paper with silly or unclean speech. Let us have done with it. Our noble mother tongue is a fit vehicle for the expression of all proper mental states.—Nashville Advocate.

The Southern Advocate, commenting on what we said about the Wesleyan's subscription list of nine thousand out of a constituency of one hundred and forty thousand says the Wesleyan has one subscriber to every fifteen Methodists in its conference. The Southern Advocate has one in every eleven in South Carolina. The Holston Methodist has one subscriber to every thirteen. These figures reveal the cause of much halting in mission figures and salary statistics. The reading Methodist has ambition to keep abreast with the times, and more, a holy desire to make the gospel a success. We plead for every church enterprise. Let every loyal Methodist add one to our list. —Holston Methodist. The ARKANSAS METHODIST has one subscriber to every seven Methodists in Arkansas. T.

We do not approve of profanity, either in or out of the pulpit. But if we must hear God's name profaned, we much prefer to hear it on the street, from the lips of the low and vicious. God save us from profanity *in the pulpit*, and from the lips of a *preacher*! We would no more allow a child of ours to listen to a preacher who denounces people from the pulpit as "infernal liars" than we would allow him to stand as an interested listener to the profanity of the lowest dens of iniquity. No man ought to be allowed a place in the Church, much less the Gospel ministry, who would dare to use such terms as the above from the pulpit, and while preaching the Gospel of Christ.—Southern Christian Advocate.

TESTS FOR ADMISSION INTO THE CHURCH.

Recently the St. Louis Christian Advocate invited from preachers brief replies to these questions: To what tests should we put applicants for admission into our Church? And should we admit any who do not exhibit clear signs of conversion?

As these questions point to one phase of ecclesiastical polity in which the theory and practice of our Church do not generally coincide, we quote two of the replies:

What tests for admission into the Church? The Methodists receive members upon profession of faith; the Baptists upon relation of experience. Let us adhere to the Methodist way. It is very ancient, apostolic. The other is an outgrowth of Calvinism. By profession of faith we mean: 1. Belief in the revealed doctrine of the gospel with special recognition of this great truth; Jesus Christ, the Son of God, is the only Lord and Savior of men. 2. An open renunciation of the devil, the world and the flesh. 3. Promise to keep God's holy will, and do his commandments. Add to this a pledge of fealty to the Church. No further condition. Nothing more should be required of any man. These are signs of conversion. None are less fallacious. Light, presumptuous people are quick to think themselves pardoned and sanctified. Truly awakened sinners are modest and hesitant. Lofty faith in Christ consists often with painful self-abasement and self-distrust. Any system that would have kept John Wesley alienated from the Church until he felt his heart "strangely warmed would have been bad for him and for his generation.

J. H. RIGGIN.

Pine Bluff, Ark.

The tests to which we should put applicants for admission into our Church are two: 1. The doctrinal, found in the "genuineness of their faith," of which the minister is to satisfy himself. Some have interpreted this to include a Christian experience, *i. e.*, conscious of pardon and regeneration, and the "witness of the Spirit." But taken in its proper meaning it cannot include that. "Genuineness" can stand opposed only to spuriousness—that which is false or heretical—and can only mean that the applicant must believe all that the Church requires, which is set forth in the Apostles' Creed. We would not receive an atheist nor an infidel, nor do we require any to believe more than that creed contains. He has a genuine faith who believes it.

The *second* condition is moral qualifications, found in "having a desire to flee from the wrath to come and to be saved from their sins." The "General Rules" are the rules of our Church, for they are to be read annually in each congregation, and our members are tried, suspended or expelled for violation of them. The one condition of admission into the original societies must therefore be the one condition of a moral kind, of admission into the Church. A genuine Christian faith expressed in the acceptance of the Apostles' Creed, and a "desire to flee," etc., declared by taking the vows required, are "the tests to which applicants should be put." J. A. EVANS.

Jackson, Tenn.

We commend to our preachers these two paragraphs from the Texas Christian Advocate:

"By the interchange of views through the church paper, the unity of faith, moral and spiritual sentiment in the Church is largely preserved. There is nothing which helps the family feeling in the Church so much as the circulation of the church paper, and the pastor who wants to keep his congregation in sympathy with the whole Church should see to it that his people are well supplied in that line."

"Considering the educative power of the church paper in all that pertains to the weal of the Church and the country, we do not see how any pastor can feel that he has discharged his duty to his Church, country and his God, until he has at least made an effort to put his church paper in every family in his charge."

In its last issue the Christian at Work says: Like many legends of the sacred relics, this Treves Coat is overburdened by tradition, and suffers when examination is had in the light of day. For like a lie, the legend requires another legend to bolster it up; and the legend is that Mary spun the garment out of wool, and that Jesus wore it uninterruptedly till the day of his death. Herod then gave it to a Jew who threw it into the sea. It was thrown upon the shore and picked up by a pilgrim, who cast it back again into the water. A whale swallowed it, but a pilgrim recovered it and sold it to King Orendel of Treves. Chronologically the Treves Coat is a very uncertain garment, for while it has been claimed that the Coat was mentioned as early as 327, it is now known the mention was interpolated and that nothing was ever said about the Coat till A. D. 1054—a long time to discover a coat in! It is noticeable also that twenty other seamless coats compete for the honor of having been worn by Christ. Luther referred to this matter of the Treves Coat as "a shameful and foolish travesty." In this he voices the opinion of Protestant Christendom and a scholarship outside of Protestanism,—"a shameful and foolish travesty" it undoubtedly is.

THE "HOLY COAT" AT TREVES.

For six weeks from Aug. 20 ult. we shall see reports of many thousands of deluded pilgrims journeying to Treves in Prussia to reverence and even worship what is proclaimed, upon Roman Catholic authority, to be the coat worn by the Lord Jesus Christ before his crucifixion. From the last issue of the American Catholic News we quote the following extracts from the pastoral letter of Bishop Michael Felix announcing the exposition of the "holy coat:"

"But in order to satisfy reasonable inquiries and to solve some doubts, I ordered a careful examination of the Holy Coat before it was solemnly exposed. In the presence of the chapter of the Cathedral and some competent judges, this examination took place last summer and lasted several days. The result was that there was nothing found that contradicted the old traditions of the Church of Treves.

"Toward the latter part of the summer of 1844 we beheld a wonderful spectacle in old Treves. More than one million of people of all professions and of all countries were journeying in vast crowds to the Cathedral that they might venerate Our Lord's Holy Coat. Neither distance nor the difficulties of the journey did they shrink from. They held themselves amply rewarded for their labors if for some moments only they might see the holy relic.

"My late predecessor, Bishop Arnoldi, proclaimed in the Cathedral to all people and trustworthy records ratify it, that the Almighty Himself, through many miraculous cures, notified to the world how acceptable the devotion to the Holy Coat was to Him. Hence I may confidently invite you, my dear brethren, to venerate this relic as our Lord's seamless coat, and it is a consolation to me to be allowed to inaugurate, after the example of my predecessors in the sea of St. Eucharius, a solemnity which in times past has brought forth so many blessings."

We have seen in several papers these three differing stories of the way the holy coat reached Treves:

1. "A maiden carried the garment into Treves, and as she approached the city all the bells began tolling at once.

2. "Herod took possession of it at the time of Christ's death; he gave it to a Jew, who threw it into the sea; it was thrown up on the shore, and picked up by a pilgrim who cast it back again into the water. A whale then swallowed it, [of course there can be no doubt in all these vicissitudes it is still the identical coat] but a fisherman recovered it and sold it to King Orendel of Treves. This king put it on, and as long as he wore it, was invincible. Then it was preserved at Treves.

3. "It was St. Helena who gave the coat to the city. She was born in Colchester, England, late in the third century. She did not accept Christianity until she was eighteen. Then her zeal was extraordinary. Her pilgrimage to Palestine in the fourth century in a famous event in the history of the Catholic Church. The object was to secure the cross upon which the Saviour was crucified. She found three crosses. The holy one was distinguished because it was said a mere touch healed a helpless invalid. While searching for the cross, St. Helena found the coat—the seamless coat. She secured what was considered positive proof that the Saviour had worn the garment just before the crucifixion. She presented the coat to the cathedral of Treves."

From the St. Louis Advocate's editorial on this monumental superstition we quote this paragraph:

"The 12th century was an age of darkness and superstition, of indulgence and relics, of priest-craft and ignorance. Every church and cathedral must have its relics and holy places to attract the crowd of ignorant devotees and bring in a large revenue to the priests. That church was poor, indeed, which did not have a piece of the wood of the true cross, or the bone of a saint, or a fragment of some consecrated relic. In the church of All Saints at Wittemberg was shown a fragment of Noah's Ark, some soot from the furnace of the Three Hebrew children, a piece of wood from the cradle of our Lord, some hair from the beard of St. Christopher and 19,000 other relics of greater or less value. At Schaffhausen was exhibited the breath of St. Joseph that Nicodemus had received in his glove. In Wurtemberg a seller of indulgences had his head adorned with a large feather plucked from the wing of St. Michael. But the most precious relic was that exhibited by the cathedral of Treves, a German town on the right bank of the Moselle, 57 miles southwest of Coblentz. Not to be outdone by the other cathedrals of Europe, this ultramontane old basilica brought forth the so-called "holy coat," which was claimed to be the seamless garment of the Saviour, and which, it was solemnly asserted, had been deposited in the church by the Empress Helena in the fourth century. Since that time, at intervals, with great pomp and ceremony this so-called "holy coat" has been exhibited, the last exhibition taking place in 1844, when it is said that more than a million pilgrims flocked from all parts of the world to see it, and vast sums were realized in the sale of indulgences and of objects which had become holy by contact with the relic. The coat was then in a golden box, and those who paid for it were permitted to pass their hand through an oval aperture in the box and touch the coat with whatever they had in their hands. Hundreds of thousands of dollars were thus realized, and "holy objects" which had touched the marvelous relic were peddled all over Europe. A writer says that the clergy monopolized all the old rags in the neighborhood of Treves and sold them for their weight in gold."

THAT DEBATE.

BROTHER BENNETT: — You will please find enclosed the correspondence which took place last week between Messrs. C. W. Baldridge and W. J. Lee as members of the M. E. Church at this place and Dr. T. W. Brents of Tennessee, as minister of the Christian (Campbellite) Church. In order that the public may know just what took place in this correspondence and just who failed to come up to the rack, we desire that you publish this entire correspondence in its regular order with such comments as you may see fit to make.

I received a letter from Dr. Ditzler, dated August 28th., in which he stated that he would arrive here on the 29th of September and preach over until Sunday October 4. I suppose the other side say that we could not get Dr. Ditzler to come and meet Dr. Brents. This correspondence will shed light on this matter. Respectfully,

S. A. DOWNS.

COPY FIRST NOTE.

NASHVILLE, ARK., Aug. 23, 1891.

Dr. T. W. Brents, City.

DEAR SIR AND BROTHER:—About one year ago Dr. Jacob Ditzler was preaching a series of sermons at this place as you are now doing, when he received a challenge from your brethren to discuss the points of difference between the "Christian" and "Methodist" Churches. They made an effort to secure you as their champion, but you being, as they informed us, unavoidably detained elsewhere the debate could not take place.

Encouraged by your presence among us, we hereby reaccept the challenge then given and request that you meet Dr. Ditzler at this place at your earliest convenience. Please name the date of meeting, giving us four days notice.

COPY OF REPLY TO ABOVE.

Nashville, Ark., Aug. 26, 1891.

MESSRS. LEE & BALDRIDGE:—In your note of the 23rd Inst., you speak of reaccepting a challenge given by my brethren at this place to debate with Dr. Ditzler a year ago. I do not suppose they intended it to be a standing challenge. Be that as it may, however, they are competent to attend to it, and to them I respectfully refer you. As you know, I am in no condition for debate, have no library with me, and have appointments ahead to which I am under obligations to attend. I cannot stop my work for debate until the protracted meeting season is over. Respectfully,

T. W. BRENTS.

REPLY TO ABOVE.

Nashville, Ark. Aug. 26, 1891.

DR. T. W. BRENTS, city. Dear Sir & Brother:—Your note of this date received and contents noted. In which you say that you are not in a condition to debate now; that you have no library with you and have appointments to fill, hence you cannot very well meet Dr. Ditzler now. Dr. Ditzler is now in Texas preaching a series of sermons; but informs us that he will cancel his engagements in order to meet you here at once to discuss the points of difference between the "Christian" and "Methodist" Churches.

If at all practicable, we would like very much indeed for you to meet the Doctor while you are here with us. However, if it is too inconvenient for you to debate now, will you please mention some time in the future when you will meet him here and discuss these points of difference? Please let us hear from you at once. Yours for the truth,

W. J. LEE & C. W. BALDRIDGE

REPLY TO THE 2nd NOTE.

Nashville, Ark. Aug. 26, 1891.

MESSRS LEE & BALDRIDGE:—Your note of to-day received. I referred you this morning to my brethren at this place as competent to manage their side of the matter. I must be excused from making arrangements for them. Respectfully,

T. W. BRENTS.

Miss Ellen Thornburgh of West Plains, Mo., is visiting the family of her uncle, George Thornburgh.

A CATECHISM NEEDED.

I think we are in great need of an infant catechism proper, and I beg leave to suggest.

We have no catechism publicly known among us that attempts to go further back into infantile life than about the seventh or eighth year. Children under that age have no Sunday school book that I know of suited to their capacity. One of the best beginning books among us is "Infant's Catechism, by Rev. Geo. G. Smith." Barbee & Smith, Nashville, 1891. It teaches theology.

Dr. Smith has written a good deal about children, and, as is well said by the Sunday School Magazine, "He has given the best years of his ministerial life to the study of childhood, and to earnest labors for the conversion of children." But it seems to me a defect in all the child's catechisms I have seen to suppose that children begin life about eight years after they are born. I am not so well acquainted in Georgia as my highly honored brother and friend, Dr. Smith, whom I reverence so highly, but in Mississippi we have thousands of people everywhere, who have begun life and its great battles intelligently and in right good earnest, and are not as yet the half or even the quarter of eight years old. All these people are learning, learning constantly, every day, something, for good or bad, to fit them for later years; and unfortunately, generally, it is the bad and not the good they are preparing for. Some of these are in the Sunday school, but they have no catechism that they understand!

In a recent conversation with a lady of large experience in teaching young children in both literary and Sunday schools, I learned that none of the catechisms coming from our Nashville house or elsewhere are of any use, or but very little, to children under about eight years old. She superintends an interesting infant class—has tried all the first catechisms and has very little use for any of them. By long drilling, the child of three to five or six years can lisp the answer by note, but they understand little or nothing about it. She teaches her little ones personal responsibility in good behavior, particularly obedience, leaving all forms of mere theology, about God and Christ and such subjects for later years when they can understand them.

I examined a very intelligent girl of seven years on Smith's catechism. She was tolerably well acquainted with the book and remembered many of the words pretty well, but had little or no comprehension of their import. I have no objection to Smith's catechism and others of the sort I could easily name, but my judgment is that the infant class of a Sunday school is not the place for them. A Greek, or an English testament is a good book, but the infant class is not the place for it. To teach a child he must feel a personal interest in the subject, and to be interested in a subject—like the rest of us—he must understand it. We are all trying to put old heads on young shoulders. The Bible don't teach that way.

Now both nature and Revelation do clearly intimate a line of teaching most pre-eminently important, and well and easily adapted to the capacity of all children of all ages, and no better to older than younger ones. Strange that this great fundamental subject is so largely overlooked by most of us!

Obedience — obedience to law, obedience to command, obedience to authority—surrender of the self-will to superior will is the one sole pedestal upon which rests all morals, all right belief and right conduct, all true religion, and all public, private and social advantage the world has ever had! And this great law is as well understood, and, as a fact, as fully comprehended by the child in the cradle as by the Chief Justice on the bench, or the theologian in his study.

Now, the object of all right discipline, all useful teaching, young and old, is to subdue this self-will and keep it in proper bounds through life. The force of a feather is amply sufficient to break this self-will if applied in time, and the same amount of discipline will keep it in proper bounds; but if let alone until it grows a few months or years it becomes so potent that, as a matter of fact, it does engage the entire civil, judicial, legislation and ecclesiastical force of mankind to keep it from running wild riot and ruin!

Now why not make an infant catechism that will comprehend this subject, and so use it in the Sunday school as, measurably, to bridge over the chasm between the school and the nursery? The Sunday school can at least co-operate with the nursery in a somewhat early inculcation of this one great law of moral, religious and social life.

I respectfully suggest something like the enclosed catechism to begin with, to be enlarged and improved.

R. ABBEY.

Yazoo City, Miss.

FIRST CATECHISM.

Answers to the questions are not to be merely learned by the child and repeated; the questions and answers are intended rather to indicate to the teacher the line of instruction to be pursued. It is a great law of God, of nature and of common sense that children too young to understand theology are under no obligation whatever but to obey their parents. And of this all children are fully capable.

Question. What is family government? Answer. It is what the parents tell the children to do. Q. How do parents govern the family? A. By telling the children what they must do and what they must not do. Q. Must all children do all they are told to do? A. They must do everything they are bid. Q. When must children do what they are told? A. They must do it right straight. Q. May not children sometimes do some of their own things first if they want to and do what they are bid after? A. No, they must do what they are told first. Q. Why must children do everything they are told to do? A. Because the Bible says so and everybody says so. Q. What does the Bible say about it? A. It says children obey your parents in the Lord. Q. Does the Bible tell why children must obey? A. Yes, it says it is right. Q. Does it say anything else about it? A. Yes, it says children must honor their father and mother. Q. What does that mean? A. It means to do everything they say quickly and to be kind, and please them in everything. Q. What else does the Bible say about obedience? A. It says this is the first commandment with promise. Q. Where is this said? A. In the ten commandments. Q. What does it say about promise? A. It says honor thy father and thy mother that thy days may be long upon the land which the Lord thy God giveth thee. Q. What does that mean? A. It means that God takes care of all good children. Q. What is the difference between good and bad children? A. Good children obey quick, bad ones have to be told several times, and some bad ones don't obey at all. Q. Must children obey God too? A. O yes, everybody must obey God. Q. How do children obey God? A. They obey God by obeying their parents. Q. Is it the same thing to obey parents and God? A. Yes, because the Bible says children must obey their parents, and in doing so they obey both. Q. Did God make the Bible? A. No, but he told good men how to make it, and everything they put into it, so it is God's book. Q. Why did God tell these good men to make the Bible? A. So that everybody would know how to obey God. Q. Does God love children? A. Yes, He loves all children that obey their parents. Q. Does the Bible say anything else about obeying parents? A. Yes, it says train up a child in the way he ought to go and when older he will not depart from it. Q. What does that mean? A. It means that if children obey their parents when they are little they will always like to do so. Q. What did our Savior do about children? A. He took them up in his arms and blessed them. Q. What does blessing them mean? A. It means that he took them into the Church and said that all children must be good. Q. What makes children good? A. Obedience makes children good. Q. What makes children bad? A. Disobedience makes everybody bad. Q. Do all bad children disobey? A. Of course they do. That's what makes them bad. Q. Do all good children obey their parents? A. Of course they do. That's what makes them good. Q. Does anybody but children have to obey? A. O yes, everybody must obey. Q. Who must big children and old folks obey? A. The Bible says everybody must submit themselves and obey those that have the rule over them. Q. Don't grown people do as they please? A. O no. They must obey God as he tells them in the Bible, and they must obey the law too. Everybody has to obey somebody.

Think not to avoid conflict in your work as a Christian minister. You cannot do it and be faithful either to God or man. You cannot avoid it with either the worldling or with the worldly church member. You must not forget to be gentle, peaceable toward all men; but no amount of prayer, no amount of holy anointing will secure a faithful pastor against radical antagonism in certain directions. While there may be some unwise things done by a pastor, who deals with worldly church members, it is equally as certain that his very faithfulness, his very prayerfulness, his very anointing supplies a fundamental condition of conflict with such a member of the Church; for in such a case the spirit of the devil and the Spirit of God have met. A.

QUITMAN COLLEGE.

Bro. Barrett's sermon was to the point, instructive, encouraging "the value of religion." Bro. Cantrell did not get here and Rev. J. W. Harrison, one of our local preachers took his place. Our teachers are here ready for work. A number of students have arrived. We open in the old building. The new one is being completed as rapidly as circumstances will admit. The Board has begun the work of securing fifty thousand dollars on endowment. We want it this year; let everybody help. It is not for "brick and mortar," but to pay teacher's wages. Only the interest will be used. Let us have the $50,000 before Christmas. O. H. TUCKER.

ARKANSAS METHODIST.

WEDNESDAY, SEPT. 2, 1891

PERSONAL AND OTHER NOTES

We return thanks to Sec'y Friedheim for season tickets to Ouchita Valley Fair, to be held at Camden, Oct. 27 to 31. We hope to be able to attend. All South Arkansas should resolve to make this fair a grand success. It is worthy.

Bro. Rev. Leon Sonfield of Las Augustine, renews his subscription and says: "Your paper, I enjoy reading it. I have an interest in Arkansas, as Camden was the place of my spiritual birth."

We had a pleasant call Monday from Bro. C. A. Billingsly who has recently moved from Ft. Smith to this city.

Dr. Bennett is visiting St. Louis this week, partly on business and partly for recreation. His work this Summer has been hard, and he needs rest. I hope he will return refreshed.

T.

The first edition of Mrs. Thornburgh's Catechism is exhausted. From the hearty reception given it by Sunday-school workers, it would appear that it met a long felt want. She may order a second thousand before long.

We thank Bro. J. R. Cason for a printed copy of the proceedings of the Camden District Conference. It is a neat pamphlet printed at the "Enterprise" office in Fordyce.

Mrs. Thornburgh, our Business Manager's mother is now with him, and will remain indefinitely. She is 81 years old, and is spending her closing days with her children.

Prof. A. G. Murphey, President of Logan Female College, Russellville, Ky., dropped in Monday. He was on his way home from Texas. He will take about fifteen girls from west of the Mississippi this year.

The guardians of the Old Ladies Home are preparing a rich treat for our citizens. They have engaged the services of the celebrated "Jefferson Barracks Band" for a series of concerts. The railroads have given half-fare for the round trip, so citizens generally can be here. The 10th and 11th of September are the dates.

Dr. Hoss, editor of the Christian Advocate, Nashville, accompanied by his son, E. E., Jr., gave the Western a delightful call, returning from an outing in Canada. He reports our Canadian brethren alert, earnest, and successful. The Church South has a right to be proud of its official organ, It justly ranks among the very best religious journals, and was never better than under its present able management.—Western Advocate (Cincinnati).

Prof. J. H. Siedd, Professor of Ancient Languages in Arkadelphia Methodist College, reports good prospect for a fine opening of that popular institution.

Our highly esteemed brother, Judge F. P. Laws of Beebe, is very much interested in a day Bible school he is having taught in Beebe by Mrs. Julia Clark, a thoroughly competent and very efficient teacher. We here and now request Judge Laws to give our readers a report of the purpose, methods and progress of this day Bible school.

Sending his fourth round of Quarterly meetings, Rev. T. H. Ware, P. E. of the Washington District, said, Aug. 25: "We are having a splendid meeting here at Richmond. This is the third week of the meeting and the interest increasing. The old citizens say it is the best meeting ever held here. Quite a number of conversions and many penitents yet seeking pardon. Bro. Hill is working heroically and in great favor with his people."

DEATH NOTICE.

On last Thursday, August 26, James Gordon, son of Mr. and Mrs. G. W. Hatch, of this city, and one of the brightest and most faithful scholars of our Sunday school, accidentally fell in front of a heavy loaded wagon and was crushed under the moving wheels. He lived until the next morning, when he went home to Jesus to live forevermore with the angels. His death was a great affliction to his dear parents and is deeply felt by his Sunday school, of which he had been a member about five years, though he was not quite eleven years old. He had just written an article for the Sunday School Visitor which will appear in the October or November number. May God bless the afflicted parents and the dear children of his S. S. class is the prayer of his pastor. J. M. TALKINGTON.

Augusta, Ark, Aug. 30, 1891.

Eternal Vigilance

Is the price of good health. But with all the precaution we may take there are enemies always lurking about our systems, only waiting a favorable opportunity to assert themselves. Scrofula and other impurities in the blood may be hidden for years or even for generations, and suddenly break forth, undermining health and hastening death. For all diseases arising from impure blood

Hood's Sarsaparilla

Is the unequalled and unapproached remedy. It is King of them all, for it conquers disease. It builds up in a perfectly natural way all the weakened parts, vitalizes, enriches and

Purifies the Blood

And assists to healthy action those important organs, the kidneys and liver. If you need a good medicine you should certainly take

Hood's Sarsaparilla

Sold by all druggists. $1; six for $5. Prepared only by C. I. HOOD & CO., Apothecaries, Lowell, Mass.

100 Doses One Dollar

The only way to cure fever and ague is either to neutralize the poisons which cause the disease or to expel them from the system. Ayer's Ague Cure operates in both ways. It is a warrented specific for all forms of malarial disorders, and never fails to cure. Try it.

FIELD NOTES.

LOCKESBURGH C'T.—We are just home from a two weeks' trip to Brownstown and Benlomond, where we have been engaged in holding protracted meeting. The Holy Spirit was with us in great power at both places. At Brownstown there were 30 conversions and 22 accessions, and the spiritual state of the Church greatly revived. We have had an organization at this place for many years, but have never built a church. At the conclusion of this meeting the members and others went to work, and I understand that they have enough subscribed to build a church; and the building will soon go up. One man, not a member of any Church, gave half the lumber. After laboring six days and nights at Brownstown, we went to Benlomond. Some informed us that it would be impossible to put the devil to flight on that ridge. But we went to Him with whom all things are possible, and at the end of six days there were 60 conversions and 25 accessions, and more to follow; and also a subscription taken for the purpose of erecting a Methodist church. God's Spirit was present in great power. Baptists, Presbyterians and Methodists shouted and glorified God together. To God be all the praise. We leave tomorrow to begin a meeting at Belleville, just two miles from this place.

We have held up to date four protracted meetings, resulting in 155 conversions and 96 accessions, with others to join. God is with us and salvation is rolling on. Ten family altars erected at these two meetings. Bros. Gentry and Presson were with us awhile in these two meetings and did faithful work. We have three more protracted meetings to hold. We pray that God map be with us in convicting and converting power.

A. M. ROBERTSON.

Lockesburgh, Aug. 28.

AUBURN C'T.—We have just closed our third protracted meeting, and we have abundant reasons to praise God, for "he hath done wonderful things for us, whereof we are glad." We began our first meeting at Auburn church on Saturday before the second Sunday in August. We had to close on the following Wednesday night, in order to meet the next appointment. This was a glorious meeting and resulted in six accessions to the Church (most of whom were parents) and a general revival among the membership. Quite a number of the heads of families promised to take up the duty of family prayer. A weekly prayer meeting was appointed and some who never prayed in public before now lead in prayer. Rev. C. B. Brinkley of Pine Bluff, Lakeside Church, came to our assistance Monday evening and did all the preaching till the close of the meeting. His preaching was (as usual) with power, and won sinners to Christ. Praise God for such a preacher. Next we went to Pea Ridge in company with our beloved P. E., Dr. J. H. Riggin, who of course had his gospel "riggin" on, and preached six able sermons, which we greatly enjoyed. Our third Quarterly meeting convened on Saturday evening during the meeting, which was not as well attended by the official members as it should have been. The weather being so extremely warm and there being several cases of sickness in the community, we thought best to close with four days and nights' service and two accessions to the Church (by certificate). We expect to try it again there later on. Next we began at Grady on Saturday night before the fourth Sunday. Here we had with us from Sunday at 11 o'clock until Thursday night Rev. R. H. Poynter, pointing sinners to the Lamb of God that taketh away the sins of the world. His labors were not in vain, for the people here say they have never seen such a meeting at this place before. They were converted almost by whole families. Many of the new converts were members of the Church, who say they were never converted before. The Church was almost dead spiritually, but glory be to God, it is all life now. Bro. Poynter took leave of us Thursday night, with a grand old-fashioned Methodist hand shaking and many a "God bless you." The meeting continued until Sunday night, lasting more than a week. Yesterday we baptized five children and at the close of the service last night received five adults into the Church, making 11 new accessions this meeting, with 15 or 20 conversions. New converts pray in public and timid girls get up in class meeting and tell their religious experience. To God be all the glory. Finances considerably behind yet, but religion helps everything you know. We got a little pounding by a man whose wife joined the Church last night.

B. A. WHITE, P. C.

Grady, Aug. 31.

OKOLONA.—The camp-meeting is over; we had a good time. The best preaching I ever heard at a camp-meeting. Bro's Whaling, Harvey, Harrison, Hearon et. al. all did credit to themselves and their Master in the pulpit and out of it. We had from 30 to 35 conversions and about twenty accessions to the Church. Please say in this connection that I can not fill the many requests of my dear brethren to assist them in their meetings. All but two charges in the Arkadelphia District have pressed me for help; several of the charges in the Little Rock, Washington and Hot Springs Districts are calling on me for help. I can not do this, however much I desire to do so. I am in honor bound to work for my own charge. With all my heart I appreciate these expressions of love and confidence, and my greatest pleasure would be met in complying with these requests; and I hope no brother will think the less of me for not doing so. I make this public statement to save me, these appeals are coming from one to four per mail.

Yours cordially,

W. A. FREEMAN.

Okolona, Aug. 30.

BRADFORD C'T.—Our meeting at Bradford has just closed. Bro. J. M. Talkington preached the closing sermon. He urged the necessity of Bible religion. God give Southern Methodism more of this kind. Bros. Castlebery and Jewel were with me one day each, and did good preaching. I have not ascertained the full result of the meeting. There are some over thirty professions and twenty-six accessions to the Church. Pray for us dear Brethren that God may continue to revive his work among us. God speed the day when all shall cry out, "What must I do to be saved."

W. B. HAYS.

Bradford, Aug. 30.

LONG C'T.—My meeting at Donalson embraced the third Sunday in August, lasting 8 days. Bro. W. A. Freeman came and gave us four days' good work. All were sorry that he had to leave us so soon. How plain it was made to our mind that God is willing to help those who help themselves. Just as Bro. Freeman had to leave, our dear Bro. Cadle came, and I tell you he made it rough and tough for the whisky devil. The Lord was with us in convicting and converting power. 8 or 10 were converted, 7 joined our Church. Others will join soon. Brethren, pray that the good work at Donalson may go on until all are converted and join the Church. Help us by your prayers, that we may drive the whisky devil out of the place.

JOHN W. WALKER, P. C.

Long, Aug. 25.

FORDYCE.—Our meeting closed last night, with over 50 conversions and 40 accessions to the Church; there are about a dozen more that will join. Our Training School opens to-day—the prospects are good. Several of the boarders arrived in time to get the benefit of the meeting, and were converted.

Fordyce, Aug. 31. G. G.

NEWBURG C'T.—God continues to revive his work on this circuit. We closed a meeting of wonderful power at Flat Rock last night; there was not so many conversions, but there was a wonderful upbuilding of the Church. Tell Bro. Brittain that Uncle Ab Langston says that he has more to stand by him now than he had when he was here. Last night Bro. L. made a proposition to know who would hold family prayer; quite a number came forward. He desired to know, in case the parents would not perform that duty, if there were any children who would take it up. Charlie Bryan and Nora Stroud stepped forward, signifying their willingness to perform the duty. Thea children are young in years, but strong in the faith. God is wonderfully blessing us, and our prayer is that his presence may constantly abide with this people.

F. M. SMITH.

Newburg, Aug. 28.

Dandruff is due to an enfeeble state of the skin. Hall's Hair Renewer quickens the nutritive functions of the skin, healing and preventing the formation of dandruff.

HARRISON DISTRICT.

The Harrison District is enjoying a season of revival power. From almost every charge in the District the cheering news comes to us that souls are converted, and the Church built up and strengthened for usefulness. Our District Conference was a time of great power, and a general awakening seems to have followed it. The preachers are battling manfully to establish the various interests of the Church. Our school is on a boom in the way of advancement in numbers and progress in instruction. We have a Faculty that will compare favorably with older institutions of learning. We are not content to be called merely a high school. Yellville Institue is more than this term expresses; it is now prepared to give a complete college or academic course. The M. E. Church, South, in this country is in the lead, as it should be.

Nature has done a great deal for this country; there are many rich valleys of fine productive land, high mountains containing rich deposits of zinc, manganeese and other valuable minerals. There is a great variety of timber in the bounds of this District; the White River valley together with its tributaries, has enough timber of the hard wood species to supply an empire for a hundred years to come. One encouraging feature of society is the strict, pious, zealous, unyielding fidelity of our editors. I mean the editors of our county papers. The editor of The Boone Banner is a Christian, and is always found on the side of temperance, justice and good morals. The editor of The Baxter County Citizen is an earnest Christian gentleman, ready to defend the right and to reprove the wrong in anything and everything. The editor of The Yellville Echo it also a Christian, as well as a bold and fearless defender of what is honorable and upright, a zealous advocate of everything which tends to advance and develop the country. The editor of The Harrison Times does not (I believe) profess to be a Christian, but he is a first-rate editor and what we are pleased to call a clever fellow. We are too apt to underrate good editors in this age of slang and vituperation. Many county papers are filled with matter unfit for our children to read, but we are glad to say that our county papers are, in a measure, free from any degrading matter. More anon.

PEREGRIMITE.

INFANTILE SKIN SCALP AND DISEASES CURED BY Cuticura

EVERY HUMOR OF THE SKIN AND SCALP of infancy and childhood, whether torturing, disfiguring, itching, burning, scaly, crusted, pimply, or blotchy, with loss of hair, and every impurity of blood, whether simple, scrofulous, or hereditary, is speedily, permanently, and economically cured by the Cuticura Remedies, consisting of Cuticura, the Great Skin Cure, Cuticura Soap, an Skin Purifier and Beautifier, and Cuticura Resolvent, the new Blood and Skin Purifier and greatest of Humor Remedies, when the best of physicians and all other remedies fail. Parents, save your children years of mental and physical suffering. Begin now. Delays are dangerous. Cures made in childhood are permanent.

Sold everywhere. Price, CUTICURA, 50c.; SOAP, 35c.; RESOLVENT, $1. Prepared by Potter Drug and Chemical Corporation, Boston, Mass.

Send for "How to cure Skin and Blood Diseases."

Baby's skin and scalp purified and beautified by CUTICURA SOAP.

Kidney pains, backache, and muscular rheumatism relieved in one minute by the celebrated Cuticura Anti-Pain Plaster. 25c.

Quarterly Meetings.

Newport District, F. E. Taylor, P. E. Fourth round Corning, Sept. 26, 27; Walnut R. Powhatan, Oct. 3, 4; Reyno ct, 10, 11; Siloam ct, 17, 18; Warm Springs mis, 21, 22; Pocahontas, ct, 24, 25; Black Rock, Pocahontas, 30, 31; Walnut Hill ct, Nov. 1, 2; Mammoth Springs 7, 8; Auvergne sta, 14, 15; Jacksonport, Tuckerman 21, 22; Swifton ct, 22, 23; Clove Bend mis, 25, 26; Imboden ct, 28, 29; Smithville ct, 29, 30; Portia ct, Dec, 5, 6; Newport sta. 12, 13.

Camden Dist. Fourth round. H. H. Watson, P. E. Ouchita at Chitister, Sept. 5, 6; Camden ct, and Union, 12, 13; Atlanta ct, Moss Chap, 19, 20; Magnolia ct, Christies, 26, 27; Magnolia, sta. 27, 28; Stephens and Waldo at Waldo, Oct. 3, 4; Hampton at New Hope, 10, 11; Fordyce sta, 11, 12; El Dorado at Pleasant Hill, 17, 18; Lapile at Rhodes Chap., 24, 25; Buckner at Buckner, 31, Nov. 1; Carolina at Holly Springs, 7, 8; Lewisville at Lewisville, 14, 15; Bearden at Harmony Grove, 21, 22; Camden, sta. 28, 29.

Dardanelle Dist Fourth round. S. S. Key P. E. Dover ct at Bowdens Chapel, August 29, 30; Danville ct at Bellville, Sept. 5, 6; Atkins ct at Bell Chapel, 12, 13; Appleton ct at Boiling Springs, 19, 20; Dardanelle ct at Oak Grove 26, 27; Prairie View ct at Elizabeth Hall Oct. 3, 4; Rover ct at ——, 17, 18; Gravelly Hill ct, 24, 25; Walnut Tree ct. 31, Nov. 1; Dardanelle sta, 14, 15; Russellville sta, 21, 22.

Washington Dist. 4th round. Thos. H. Ware, P. E. Center Point ct, Sept. 12, 13; Prescott sta, 19, 20; Lockesburg ct, 26, 27; Washington ct, 26, 27; Emmett ct, Oct. 3, 4; Nashville ct, 3, 4; De Ann ct. 10, 11; Fulton ct. 17, 18; College Hill ct, 24, 25; Texarkana ct, 31, Nov. 1; Little River mis, 7, 8; Richmond and Rocky Comfort, 11; Chapel Hill ct 14, 15; Keytonville ct, 21, 22; Hope sta, 28, 29.

Monticello Dist. 4th round. E. N. Evans, P. E. Ark. City sta. Sept. 5, 6; Warren sta, 12, 13; Hamburg 19, 20; Holly Grove ct, 26, 27; Mt. Pleasant ct, Oct. 3, 4; Bartholomew ct. 10, 11; Ft. Hill ct, 17, 18; Selma ct, 24, 25; Lake Village ct, 31, Nov. 1; Cariola ct, 7, 8; Hamburg ct, 14, 15; Palestine ct. 21, 22; Lacey ct 28, 29; Monticello sta, 28, 29.

Hot Springs District. A. D. Jenkins P. E. 4th round. South Hot Springs, Sept. 12, 13; Hot Springs ct, 19, 20; Central Avenue, 26, 27; Crystal Springs ct, Oct. 3, 4; Saline ct, 10 11; Amity Ct. 17, 18; Dallas ct, 24, 25; Mt. Ida ct, 31, Nov. 1. Mt. Valley, 7, 8; Potter ct, 14, 15; Cove ct. 21, 22; Glen St. and Mal'n Hill 28, 29.

N. B. Let the pastors give notice that on this round the Quarterly Conferences will meet at 9 a. m. Saturdays instead of the afternoons as the custom has been. We want plenty of time.

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; Morrilton ct at Sardis, 29, 30; Morrilton 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; Carrolton ct, 15, 16; Huntsville c, 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.

WARNING ORDER.

MRS. PAULINE MILLER,
vs.
J. P. MCGILL,

Before T. W. Wilson J. P. within and for the township of Big Rock, Pulaski Co., Ark.

The defendent J. P. McGill is warned to appear at this court within thirty days and answer the complaint of the plaintiff Mrs. Pauline Miller.

August 30, 1891. T. W. WILSON, J. P.

A Musical Treat in Store for our People.

The ladies in charge of the Old Ladies's Home have secured the famous Jefferson Barrack Military Band for a series of four concerts—September the 10 and 11. Everyone should attend these concerts, and help a good cause. But. aside from that, the opportunity will be afforded of hearing one of the finest bands in America—a treat that our people do not ofter enjoy. Reduced rates will be given by all the railroad lines.

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.

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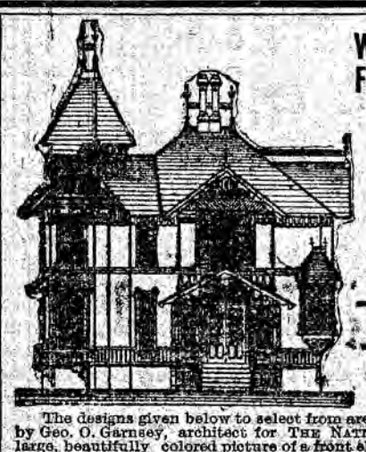

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No. 23. Clovernook Cottage. New in style. Cost, $750.
No. 25. Eastlake Cottage, 8 Rooms. Neat 2-story Frame. Cost, $1,875.
No. 26. Rustic Stone Cottage, Six Rooms. This design is handsome. Cost, $2,575.
No. 38. Cheap City House, Eight Rooms. Suited for inside lot; nicely laid out. Cost, $2,000.
No. 40. Charming Suburban Cottage of Five Rooms. Very roomy and convenient. Cost, $2,500.
No. 42. Beautiful 6-Room Cottage. Handsomely designed; all modern improvements. Cost, $3,100.
No. 49. Neat Village Church. Seating capacity about 300. Cost, $7,500.
No. 50. Store and Office Building. Brick; 2 stores and 8 offices; very handsome. Cost, $7,000.
No. 51. Modern Suburban Residence of Nine Rooms. Beautiful design. Cost, $2,100.
No. 57. Rosedale Cottage, 3 Rooms. With Bay Window. Frame. Cost, $1,000.

GALLOWAY OPENING.

School will open Sept. 9, at 9 a. m. Mariculations and classification will be the order of Wednesday. At 8 p. m., the same day Rev. Z. T. Bennett will address the girls of Galloway, the visitors and citizens. Music and Elocution by teachers and pupils after the address. Following these exercises there will be for a half hour a reception of the friends and patrons and Faculty of Searcy College by President and Faculty of Galloway College in Galloway parlors.

Sunday Sept. 13, there will be a special sermon to the students of both colleges.

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

TO THE PREACHERS OF THE SEARCY DISTRICT.

As our Annual Conference made no appropriations to defray the expenses of our delegates to the Ecumenical Conference, which meets in Washington City Oct. 7, you will please take collections as soon as possible and forward amount to Rev. Horace Jewell Searcy. F. A. JEFFETT, P. E.

LITTLE ROCK UNIVERSITY.

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

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WHEAT

surprised everybody, and gone out of sight and this too with the largest crop that we have had in this country for years; nobody can give any reason for it other than a failure of the crop in Europe, and prospective demand in the future. Several fortunes were made and lost in a day on Chicago exchange. This

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go up too, and we have advanced all grades 50cts barrel. We do not like to advise what to do in this matter, to buy or not to buy; every indication points to higher prices. Will give lowest prices on day of shipment for orders we receive by mail and guarantee them as low as any house in the city. Get our prices before you buy.

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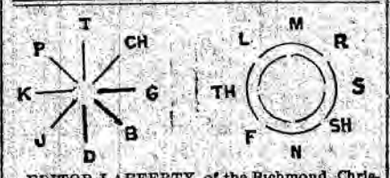

EDITOR LAFFERTY, of the Richmond Christian Advocate (who was for years the official Stenographer in the Senate of Virginia), will begin shortly to teach in his paper the system of Stenography (Pitman's) used in Congress by lessons, with engraved plates, so plain that the simplest can learn. The instruction will be thorough, but without charge, though a fee of $20 is usually demanded for such tuition. The boys and girls never had such a chance. Subscribe for the Advocate—$2 a year—Richmond, Virginia.

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ARKANSAS METHODIST.

WEDNESDAY, SEPT. 2, 1891

CHRISTIAN LIFE.

TELL IT TO GOD,

Hast thou a care whose pressure dread
Expels sweet slumber from thy bed?
To thy Redeemer take that care,
And change anxiety to prayer.

Hast thou a hope from which thy heart
Would feel it almost death to part?
Entreat thy Lord thy hope to crown,
Or give thee strength to lay it down.

Whatever care doth break thy rest,
Whate'er the wish that swells thy breast,
Spread before God that wish, that care,
And change anxiety to prayer.

RULES FOR CHRISTIAN LIVING.

I. Make a Definite Consecration of Yourselves to God. Dr. Doddridge has left in his diary a very beautiful form of self-consecration. But you need not wait for anything so elaborate or minute as that. With most it would be sufficient to write out Miss Havergal's hymn "Take my my life and let it be," etc., and to sign their names at the foot. But in any case it is well to write down some record of the act to keep for future reference. Of course when we have really given ourselves once, we cannot give ourselves a second time. We may renew the consecration vows, we may review the deed of gift, we may insert any new clause we like. And if we have gone astray we may ask the Lord to forgive the foul wrong and robbery which we have done Him, and to restore our souls into the position from which we have fallen. O how sweet the promise "He restoreth my soul!" Dear Christian reader, seek some quiet spot, some still hour, and yield yourself to God.

II. Tell God that you are Willing to be made Willing about All. A lady was once in great difficulties about certain things which she felt eager to keep under her own control. Her friend, wishful to press her into a better life of consecration, placed before her a blank sheet of paper, and pressed her to write her name at the foot, and then to lay it before God in prayer. She did so, and at once entered this blessed life. Are you prepared to sign your name to a blank sheet of paper and then hand it over to God for Him to fill it in as He please? If not, ask Him to make you willing and able to do this and all things else. You never will be happy until you let the Lord Jesus keep the house of your nature, closely scrutinizing every visitor and admitting only His friends. He must reign. He must have all or none. He must have the key of every closet, of every cupboard, and of every room. Do not try to make them fit for Him. Simply give Him the key. And He will cleanse and renovate and make beautiful.

III. Reckon on Christ to do His Part Perfectly. Directly you give, He takes. Directly you will open the door, He enters. Directly you roll back the floodgates, He pours in a glorious tide of fulness; fulness of wealth, of power, of joy. The clay has only to be plastic to the hand of a Palissy. The marble has only to be pliant to the chisel of a Michael Angelo. The organ has only to be responsive to the slightest touch of a Handel. The student has only to follow the least hint of a Faraday or a Whewell. And there will be no failure in results. O to be equally susceptible to the molding influences of Christ! We shall not fail in realizing the highest ideal of which we are capable, if we only let Him do His work unhindered.

IV. Confess Sin Instantly. If you allow acid to drop and remain on your steel fenders, it will corrode them; and if you allow sin to remain on your hearts unconfessed, it will eat out all peace and rest. Do not wait for the evening to come, or until you can get alone, but *there* in the midst of the crowd, in the very rush of life, with the footprints of sin still fresh, lift up your heart to your merciful and ever-present Savior, and say "Lord Jesus, wash me now from that sin, in Thy precious blood, and I shall be whiter than snow." The blood of Jesus is ever at work, cleansing us from unconscious sin; but it is our part to apply for it to cleanse from conscious and known sins so soon as we are aware of their presence in our lives.

V. Hand over to Christ every Temptation and Care. When you feel temptation approaching you, as a bird by some quick instinct is aware that the hawk is hovering near, then instantly lift your heart to Christ for deliverance. He can not rebuke or fail you. "He will gather you under His feathers, and under His wings will you trust." And when any petty annoyance or heavier worry threatens to mar your peace in the flesh of a moment, hand it over to Jesus, saying "Lord, I am oppressed, undertake this for me." Ah! you sigh, I wish indeed I could live like this, but in the moment of need I forget to look. Then do this. Trust in Christ to keep your trusting. Look to Him so to abide in you as to keep your abiding. In the early morning entrust to Him the keeping of your soul, and then as hour succeeds to hour, expect Him to keep that which you have committed unto Him.

VI. Keep in Touch with Christ. Avoid the spirit of faultfinding, criticism, uncharitableness, and anything inconsistent with His perfect love. Go where He is most likely to be found, either where two or three of His children are gathered, or where the lost sheep is straying. Ask Him to wake you morning by morning for communion and Bible study. Make other times in the day, especially in the still hour of evening twilight, between the work of the day and the avocations of the evening, when you shall get alone with Him, telling Him all things, and reviewing the past under the gentle light which streams from His eyes.

VII. Expect the Holy Ghost to work in, with, and for you. When a man is right with God, God will freely use him. There will rise up within him impulses, inspirations, strong strivings, strange resolves. These must be tested by Scripture and prayer, and if evidently of God, they must be obeyed. But there is this perennial source of comfort. God's commands are enablings. He will never give us a work to do without showing exactly how and when to do it, and giving us the precise strength and wisdom we need. Do not dread to enter into this life, because you fear that God will ask you to do something you cannot do. He will never do that. If He lays aught on your heart, He will do so irresistibly; and as you pray about it, the impression will continue to grow, so that presently, as you look up to know what He wills you to say or do, the way will suddenly open, and you will probably have said the word, or done the deed, almost unconsciously. Rely on the Holy Ghost to go before you, to make the crooked places straight, and the rough places smooth. Do not bring the legal spirit of "must" into God's free service. Consider the lilies of the field, how they *grow*." Let your life be as effortless as theirs, because your faith shall constantly hand over all difficulties and responsibilities to your ever-present Lord. —Rev. F. B. Meyer in Christian at Work.

FAMILY PRAYER.

From one cause or another the custom of assembling the family for prayers every day, either in the morning or the evening, seems, unfortunately, to be on the wane. Very much in our restless, eager life, so full of competitions and of conflicts, militates against this excellent family habit. If the home is in the suburbs, some miles from the office or the shop, and the business man must rush from the breakfast table to catch a train, he often feels too hurried to be in the proper devotional frame; he has an instinctive perception that in his prayers and Bible reading he is running a race with the locomotive, and this does not commend itself to his mind as an appropriate or decent thing to do.

Children, obliged to be in school at a stated hour, often ask to be excused from morning prayers. They have a lesson to review, or an exercise to write, or some last toilet duty, as buttoning shoes, or mending gloves to perform, and if their presence is insisted upon they fume and fret over the delay thus involved. A strong pressure is thus brought to bear from the earth-side against this heaven-seeking at home in the morning.

At even-tide it is no better. Various meetings, some of them religious, some merely social, summon people as they rise from supper, or late dinner, which it is becoming the general fashion for families to take. Callers come in. The young people have numerous engagements. Before the family are aware of what has happened, the family prayers in the evening have been so often omitted that the blessed habit finally is lost by default.

Yet, what a pity to part lightly with so great an advantage, so precious a comfort!

At the family altar the family bond is strengthened as nowhere else. Hearts draw closely together there. The absent child is remembered. Perhaps that child, grown to manhood, is surrounded by temptations. Is there not for him a safeguard in the blessings sent to him daily, by way of the throne? Can he forget the little circle in the sitting-room, the heads bent low, the father's tender voice? Shall not that memory be as an amulet in many a day of trouble?

"Thy God, and thy father's God!" Happy are the homes which have so anchored here that the hopes allied to the promises never break faith's cable.

Self-consciousness, partly, and partly the lack of knowing how to conduct family worship simply, and, also, when necessary, briefly, keeps some from establishing the little service in the daily life. Let me tell you how easily it may be done.

In a household where I was the other day a guest, a daughter goes to the piano and plays the air of a familiar hymn. Everyone sings. I shall not soon forget the sweet pleading voices in "Let the Saviour in," nor the solemnity and beauty of "Abide with me, fast falls the even-tide," as I heard them sung in that home. After the hymn, every child, from the youngest upward, recites a verse of Scripture in turn, and the father then reads a short passage in a Psalm, and leads in prayer.

In another household, the custom is simpler still. The father or mother reads the text and stanza for the day from an every day text-book, and then the simple and brief petitions follow, commending the household to God's care, and acknowledging his constant mercies.

The reading of a Psalm and the repetition in concert of the Lord's Prayer by the whole family, would constitute family worship.

As a breakwater against the incursions of worldliness, as a protection to the family against unbelief, as the tribute justly due to our father's God, let us hold fast to family prayer.—Mrs. M. E. Sangster in Christian Intelligencer.

HORSFORD'S ACID PHOSPHATE
For the Tired Brain
from over-exertion. Try it.

OUR YOUNG FOLKS

DISCOVERIES IN THE MOON.

Photography is winning new victories in the field of astronomy. Things that cannot be seen through the telescope are brought to light by the wonder-working camera, because the camera catches minute details of the picture revealed by the telescope which the eye fails to detect, and the negative can be magnified indefinitely by means of lenses. By this process immense craters have been discovered on the surface of the moon which cannot be distinguished even with the aid of the powerful telescope in the Lick observatory. The Lick negatives also reveal the fact that some of the bright rays or streaks which jut out from the great extinct volcano called Tycho pass right through the dark rim twenty-five miles wide which surrounds its crater to the very walls of the crater, showing apparently that they are directly due to the present or comparatively recent activity of the internal fires. Looked at through the Lick telescope these bright streaks appear to stop at the margin of the dark belt. Having learned so much by this new method the star-gazers will be encouraged to push on and see what further revelations photography can make—N. Y. Witness.

"THERE IS NO PAST."

It was a favorite saying with Mother Henson, "There is no past." She was for along in years, with faculties undimmed by age, except that her eye had lost somewhat of its luster.

"Grandma," said Julia, her granddaughter, a rosy girl of twelve, "what do you mean by saying so often, 'There is no past?'"

Grandma Henson paused a moment, and then replied: "When I was a little older than you are now, I was overturned in a carriage and my left arm sprained. In a few weeks it got well, and for forty-five years I forgot all about it. Then the lameness began to come back again, and whenever I take hold of any weight in a certain way the whole panorama—the day, the landscape, the carriage, those who were with me at the time of the accident, everything connected with it, comes back to me and is as the present, and I say to myself, "There is no past; it is all present."

"Do you see how your little sister Mary is learning to read? how she is teaching herself? Your Aunt Carrie did just that way. She would take her reader and sit down and read till she came to a strange word, and then spell it out loud and ask what it was. When Mary does just as my little Carrie did, those days all come back again and I am in the midst of my little children, and I say to myself "There is no past; it is all present."

"When your father comes home from the office tired and worn, I see his father as he used to come home to me, and live over those days and forget for the time how long he has been gone from me. The past seems the present."

Julia grew more and more thoughtful as her grandmother went on, and at last she said: "You've had a great deal of trouble in life, grandma; does that come back to you also?

"Sometimes," replied Grandma Henson; "but I see how much good it has done me to have trouble, and so there is no sting in the remembrance of it. It hurts me most to see the consequences of the sins I have committed, and the mistakes I have made, but even those I hope may have some good come out of them to me or somebody else. I have wasted many an hour in vain regret over mistakes and errors and sins, but I hope He that has promised to restore the years that the caterpillar has eaten forgives and restores. He blots out our transgressions, and why should we remember them but only to forsake them? Yet their consequences remain with us through time and to all eternity. There is no past in one sense, it is all present."

Not long after this talk Mother Henson passed beyond the bounds of this life. Julia never forgot this conversation; and the inquiry kept rising to her lips as she engaged in her tasks or was tempted to do something of the propriety of which she was doubtful: "Do I wish to remember this when I am old? Can I carry the consequences of this act through all my life and beyond?"—N. Y. Advocate.

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, nausea, vomiting, heartburn, hervousness, 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."

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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."

HOW SOME QUEER FISH DINE

The carp carries his teeth back in his throat, so that when he has a sore throat he does not know whether to send for the doctor or the dentist. He resembles the cow in the respect that he chews his cud. It is a pity that some of the other virtues of the cow do not also pertain to the carp, for he would be a much more useful fish if this were so, although it would not be possible for him to give milk, as does our good bovine friend, owing to the certain destruction of every drop of it by the river in which he lives, and which, as many readers of this paper know, is full of water.

The horseshoe crab chews its food with its legs, which is a very curious thing even for a crab to do, while the oyster feeds with his beard. The oysters would starve to death if they had to wait as long as little boys and girls do for their beards to grow; but fortunately they have to do nothing of the sort, although, to tell the truth, the oyster's beard is hardly more perceptible than that of the smoothest-faced little boy or girl in the world.

The jelly-fish hasn't any teeth, but uses himself just as if he were a piece of paper, when he is hungry, getting his food, and then wrapping himself about it. The starfish, on the contrary, turns himself inside out, and wraps his food around him, and stays that way until he has had enough. The prongs of the starfish look like teeth, but in reality they are not, being nothing but ornaments to his person.

These are but a small proportion of the queer things about queer fish, but I think we have learned enough to make us all glad that we are what we are, and not fish—especially about dinner time.—J. K. Bangs, in Harper's Young People.

$100 REWARD $100.

The readers of THE ARKANSAS METHODIST will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is catarrh. Hall's Catarrh Cure is the only positive cure now known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials. Address,
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32000 SOLD IN PAST 59 YEARS.

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ARKANSAS METHODIST.

WEDNESDAY, SEPT. 2, 1891

OBITUARIES.

CLARK.—Gorman Haskel Clark was born Jan. 20, 1891, died Aug. 5, 1891. The cruel, smiting hand of death snatched from fond parent's arms this bright promising babe. He was the pride and joy of the household, an emblem of patience and meekness. We know full well the sorrow that wrings the heart at such a loss. It is grief indeed to part with our little darlings, but we know, though they are crushed to our mortal sight, they are blooming in a far brighter clime. It makes heaven seem nearer and dearer to have them there. Though our hearts are bowed in sadness—dear friends at this sunbeam gone from your home—never forget to pray, "Thy will be done." A FRIEND.

SHOOK.—John Clayton (named in honor of Rev. J. M. Clayton of the old Ark. Conference) was the youngest child of C. A. and I. E. Shook; was born Dec. 4, 1889, and died or went home to heaven to call his papa and mama, on Friday Aug. 14, 1891. Johnnie was a remarkably smart child of his age, being affectionate, quick of understanding. While sick he wanted to go home, and took his medicine like a man. He said he wanted to get well. He was taken with summer complaint and the disease went into what the Dr. called congestion of the stomach and brain. He was born in Washington Co., Ark., and died in Jasper Co., Mo. He was only sick 4 days and suffered much, from the way he would scream out mama. We laid his precious body to rest by the side of his grandma's grave in Fayetteville, Ark., so they could rise together in that day when God will call them from their graves. May God sanctify this deep affliction to the good of the parents and save us all in heaven, is the prayer of his papa.

HORTON.—Mattie A. Horton, (*nee* Roberts), wife of J. H. Horton was born March 31, 1860 in Ga; died July 25, 1891 of heart failure, near McNeil, Ark., age 31 years, 3 months 25 days. Sister Horton was a true Christian woman. She was a member of the M. E. Church, South. She was baptized by Rev. G. W. Logan in 1889, and she was ever after ready to wait upon the Lord. Sister Horton was a great sufferer. She lingered about 4 months, but when death came it found her ready and waiting. While she was so weak that she could not sit up she was often times heard singing the praises of God. Her favorite song was "Savior more than life to me," and when she would sing that she would seem to be so happy. Sister Horton was a model Christian woman; a better woman I never knew. She leaves a host of relatives and friends to mourn their loss, but their loss was her eternal gain, and they weep not as those that have no hope. So cheer up, friends and husband; we know where to find her. A FRIEND.
McNeil, Ark.

MAXWELL.—Our beloved daughter, Lizzie Gusley, was born in Hempstead Co., Ark. Jan. 28, 1872; joined the Church and was baptized Sept. 24, 1882, and was married to Mr. Samuel Maxwell Oct. 26, 1890, and lived in happy union with him until her death, which event occured Feb. 7, 1891. By her obedience and filial affection she had entwined herself around the hearts of her parents and friends, and though our hearts are sad yet we rejoice that she left evidence behind that she was gone to a home in the bright mansions above. Though gone, yet her gentle presence seems ever with us. Having spent her short life in her Master's service and giving in her last hours such bright manifestations of her acceptance with God, we feel sure that she is now at rest and we will cherish her bright example, and hold her life and departure in loving remembrance, thinking of her as associated with loved ones who have gone before her to that bright clime where sickness, sorrow, pain and death are felt and feared no more.
Her mother,
SARAH GUSLEY.
Saratoga, Ark.

CAVER.—Bro. Jacob F. Caver was born April 14, 1804 in Lincoln, Co., Ga.; was converted in young manhood, and has been a member of the M. E. Church for over sixty years. He came to Arkansas in the Fall of 1860, and died in Magnolia, Ark., August 10, 1891. That he was a good man, seems to be the universal sentiment of those who knew him best and loved him most. With nearly a century of years of earthly existence, and over half a century of religious church life, his influence has centainly been a great blessing to all with whom he has had to do, and "his works do follow him." For months he has been so feeble that he has not been able to fill his seat near the pulpit in our church here, but he murmured not, and said he was always present with his prayers and best wishes. He has been ready for years, he said, for the Lord to take him, his baggage all checked and a through ticket purchased; but, for some wise reason, the Lord let the train be quite late in coming, and, consequently, many wearisome days and nights were appointed unto him of great suffering. He certainly was like a ripe sheaf of wheat, gathered into the garner. He didn't die, but he went to sleep so easily that it seemed he "gathered the drapery of his couch about him and lay down to pleasant dreams." We followed his remains to the burying ground at Christia Chapel on Magnolia C't, where they were properly buried beside his wife's sleeping dust, who preceded him years ago to the spirit world. In the death of Grandpa Caver the M. E. Church, South, at Magnolia station, has lost its oldest member. His end was peace. The Lord bless his children and children's children, and may they all be saved with him in heaven.
J. R. SANDERS.
Magnolia, August 15.

The Cure For

Scrofula was once supposed to be the touch of royalty. To-day, many grateful people know that the "sovereign remedy" is Ayer's Sarsaparilla. This powerful alterative extirpates "the evil" by thoroughly eliminating all the strumous poison from the blood. Consumption, catarrh, and various other physical as well as mental maladies, have their origin in

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JACKSON.—Mrs. Ann E. Jackson was born in Sampson Co., N. C. in 1841; departed this life Aug. 5, 1891 near Swan Lake, Jefferson Co., Ark, of consumption. Sister Jackson had ben a member of the Missionary Baptist Church many years. There being no Church of that "faith and order" near she united with the M.E. Church, South, and lived a devoted Christian tilldeath released her from her sufferings. I visited her many times during her illness, which lasted many months; talked with her about her spiritual condition, prayed for and with her, found her always ready to give a reason for the hope she had. She was delighted to talk about her future prospects, and her final release from earth and suffering. Her resignation was simply grand, her faith triumphed, the end was peace. Husband, your wife; children, your mother has safely landed on that blissful shore, where there is no more suffering, but all is love, joy and peace. Let me exhort you to so live in this life that you may die the death of the righteous and your end be like hers. Yours pastor,
C. A. WILLIAMS.
Old River C't.

PARK.—As the year 1891 measures off to us time, we take a look back to its beginning, and find, that five of our faithful little band of the Methodist Sunday-school at Cabot have laid their armor by, and no longer take a part with us but are waiting and watching at the beautiful gate, ready to greet those of us, who hold out faithful to the end; therefore be it,

Resolved, That in the death of our beloved brother Mathew Park, our Sunday school has lost a faithful and true member.

2, That as a Sunday-school, we will ever hold in remembrance his sterling qualities, his patience in long suffering, and his firm principles for right and justice toward his fellowman.

3, That we sincerely feel the loss of our beloved brother, but feel confident that as he answered "perfect" at roll call in the Sunday-school, each Sunday morning, that at the great roll call above, "he will be there."

4, That we as a Sunday-school, tender to his bereaved wife and children, our heart-felt sympathies, and that a copy of these resolutions be spread upon our Sunday-school record, and a copy furnished THE ARKANSAS METHODIST for publication, and a copy furnished the family of the deceased.
GEO. P. MURRELL,
W. A. PIRTLE,
Committee.

LEE.—Charles Baxter Lee was born in Union Co., N. C., Jan. 7, 1871; came to Union Co., Ark., with his father when a child; embraced religion and joined the M. E. Church, South, in 1886 under the ministry of Bro. J. H. Gold. Charlie was not only a member of the Church but was truly pious and devoted to every interest of the Church, ready with his hands and liberal with his means to aid in advancing the cause of Christ. He was one of the most promising young men in the country and although young, yet by his energy had accumulated good property. His father died last year and although Charlie was the youngest of the brothers, he remained at home with his step-mother and was devoted to her and looked after her business as diligently as his own. He was admired and loved by every one, who knew him. His death was a snock to his friends. He and his brother, S. E. Lee, were visiting relatives in Louisiana; a party of them were in the woods hunting; a gun in the hands of one of the party was accidently discharged, the entire load entering the body of Charlie and lodged near her heart. He lived only four hours; his suffering was intense, but although dying away from his earthly home, he said to his brother he was going home to heaven. His death occurred July 18. He was brought home and buried at Bethel by the side of his father. No death in this country has been regretted more or cast such a gloom over the community as this. His funeral was preached last Sunday from Luke vii: 12-16; the large concourse of weeping friends testified he was beloved. Thank God we weep not as those who have no hope. shall see Charlie again. God bless broken-hearted widow and brother look up, your son, your brother is not dead but lives, and by his pious life and triumphant entrance into the city of God, bids you come up higher.
J. H. BRADFORD.

BRITTS.—Benjamin Franklin Britts was the son of Benjamin R. and Elizabeth Britts. He was born in Jackson, Tenn., May 31, 1865. He went to Texas at the age of seventeen, and there lived until four years ago, when he came to Ark., where he met and married Miss Lavonia J. Parnell, Feb. 3, 1890. In July following his health began to fail, and on March 11, 1891 he died of consumption.

Six days after the day he was buried his little daughter, Nanie Ben died. She was born Nov. 8, 1890, and died March 17, 1891, age four months and nine days. The widow is also left childless. May the grace of God soothe and strengthen the lonely, stricken heart.
SAMUEL N. BURNS.
Carlisle, Ark.

REYNOLDS.—Mrs. Louisa A. Reynolds, (*nee* White) was born in Miss. May 8, 1861, and came with her parents to Ark. in the year 1871. She professed religion at old Brownsville, Ark. in 1873 under the ministry of Rev. David T. Holmes, and joined M. E. Church, South. She was married to D. T. Reynolds Sept. 6, 1876, and became the mother of seven children, six of whom had preceded her to the "better land." She died with congestion after two days' sickness, near Lonoke, Ark., Aug. 13, 1891. She had lived a consistent member of the Church, and had often delared her readiness to go and be with Christ. When sick she expressed to her husband ardent desire to remain with him; "but" said she, "if I go I will be with my darling children." Her mother said, "If she had an enemy in the world, I don't know it." Everything was done for her that loving sympathy and devotion could do; but the time had come and she was ready. God bless the bereaved and console their sorrowing hearts.
SAMUEL N. BURNS.
Carlisle, Ark.

SMITH.—Mrs. Maggie Smith (*nee* Adair) departed this life Aug. 4, 1891; born April 8, 1870; professed religion and joined the M. E. Church, South, in 1883; was married to E. P. Smith April, 1891. Maggie was always an obedient child. It was hers to make home and those around her happy. The sick or bereaved neighbor in her vicinity was always sure of one sympathizing and helpful visitor. Maggie was a good girl; to know her was to love her. She was a good singer and loved to sing the songs of Zion. While her voice will be heard no more by us here below, she will be chanting hymns around the great white throne in glory. She leaves a husband, father, mother, three brothers and one sister, with a large connection and many friends to mourn our loss. Our loss is her gain. She may not be far away, and may yet be to us a ministering angel, sent to bear the spiritual gifts God designs to give. Lonely and bereaved, press on and meet Maggie where there will be no more sad parting.
J. T. MCALISTER.

JONES.—Alexander Cathel Jones was born Sept. 29, 1834 in Pitt Co., N. C. He moved with his father, the Rev. S. J. Jones, to Madison Co., Tenn. in 1837. At the age of 16 he professed religion at Brown's Chapel, Tenn. In 1852, in company with his parents, he came to Arkansas and settled near Pine Bluff in Jefferson Co. From the last named place he went to Clarksville, Ark. in 1854. The last year of his life was spent in Ozark, Ark., where he died in full assurance of faith on Sunday July 19, 1891.

Two years ago on the 25th of July he entered into a rich degree of soul rest; from that time to the day of his death, he was a strong advocate of the doctrine and experience of perfect love. The writer called to see him on Saturday prior to his death. After reading the old people's Psalm (Psa. 71) and singing "How firm a foundation," we bowed in prayer; now and then he would respond with an earnest Amen. On leaving him he assured us that he was prepared to meet God in peace, and then took us by the hand and said, "Meet me in heaven." He leaves a wife and nine children. May they all be loyal to the sayings of Jesus Christ and meet him in the happy beyond. His pastor,
B. C. MATTHEWS.

Mrs. Million's Ride.

When Mrs. Million goes to ride she travels forth in state,
Her horses, full of fire and pride, go prancing from the gate.
But all the beauties of the day she views with languid eye,
Her flesh in weakness wastes away, her voice is but a sigh.

For Mrs. Million is in an advanced stage of catarrh, and all the luxuries that wealth can buy fail to give her comfort. She envies her rosy waiting-maid, and would give all her riches for that young woman's pure breath and blooming health. Now, if some true and uninterested friend would advise Mrs. Million of the wonderful merits of Dr. Sage's Catarrh Remedy, she would learn that her case is not past help. $500 reward is offered by the manufacturers for a case of catarrh in the head which they cannot cure.

The greatest evils in life have had their rise from somewhat which was thought of too little importance to be attended to.

If you are traveling, be sure to have a bottle of Maguire's Benne Plant in your grip-sack. There need be no fear of Cholera, if, when attacked with Diarrhœa, Dysentery, Flux or any relaxed condition of the bowels, Maguire's Benne Plant is resorted to at once. Sept. 2-2t.

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Give two equally delicate handkerchiefs equal service for one year.

Wash one with soap—usual way—the other with *Pearline without rubbing*, as directed on each package—wash the one you value most with Pearline—it will be far the best at the end of the year.

The old-fashioned way of rub, rub, rub, is slow work, poor work, slow death to women—quick death to fine things, and renders coarse things useless long before their time. *Pearline* does away with all this. Costs but five cents to try it; directions for easy washing on every package; *easy for you, easy on things washed.* We *can't make* you try *Pearline*—you *would thank* us if we could. Millions are grateful for its help. Envious soap makers try to imitate it—borrowed brains are cheap—and so are their productions.

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

WEDNESDAY, SEPT. 2, 1891

THE ARKANSAS METHODIST

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

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vs.
J. W. MORRISON, Dft.

The defendant, J. W. Morrison is warned to appear in this court within thirty (30) days and answer the complaint of the plaintiff, Mrs. Jennie Boatner.

August 10, 1891. W. WILSON, J. P.

As long as a man can be kept busy for God the devil don't stand much of a chance with him.

Hood's Sarsaparilla has a steadily increasing popularity, which can only be won by an article of real merit. Give it a trial.

A gentleman of experience in planting in the Arkansas and Mississippi river bottoms, and who can furnish the best of references as to character, &c., desires a position as manager of some plantation from the 15th of Sept. to Jan. 1, 1892, with a view of leasing or renting the place after that date. For particulars address,

W. M. CURDER,
Red Fork, Ark.

FIELD NOTES.

OAKLAND MISSION.—I have just closed my third protracted meeting. Results; at Peel, 13 professions and 8 joined our Church. Assisted by Bro. Crory. At Rockdale, no professions; the Church greatly revived. At Oakland, 32 conversions, 15 joined our Church; assisted by Rev. J. C. Hooker, Rev. D. C. Ross and Rev. R. D. Moon. Since Conference, we have had 52 conversions and 35 accessions to our Church. To God be all the glory. Brethren, pray for me and the Oakland mission. At prayer meeting last night, all of the young converts that I called on prayed aloud. Praise God from whom all blessings flow.

G. B. GRIFFIN, P. C.

Aug. 27.

BEARDEN C'T.—Something new under the sun—a revival at Bearden. Our 3rd Quarterly meeting came off at Bearden on 15th and 16th of Aug. Our P. E. had to leave us on Sunday. Bro. Carr of Camden station came to our rescue. Stayed two days and nights, preaching for a revival in his own style (he is a car of considerble capacity). Bro. Ingram a Presbyterian minister fell in according to previous arrangements and we continued the meeting several days, with most happy results. 34 accessions to the Churches. 20 to the Methodist, 14 to the Presbyterians.

Bearden, Ark. J. H. BAIRD.

BUENA VISTA C'T.—I have just closed a meeting of great interest at Ten Springs. The interest increased from the beginning, and held steadily on for eleven days. Results: The Church greatly revived, seventeen accessions, two infants baptized. Doubtless some will go to other communions. Bro. Sage of Stephens was with me three days, "preaching in demonstration of the Spirit and of power," and to the edification and delight of the people. This scribe and the people here will ever hold him in grateful remembrance. Bro. Hickey of the P. M. Church, dropped in and preached twice very acceptably to all. A most excellent man. Best of all, the Lord was with us all the time. It has never been my good fortune to preach to more orderly and attentive congregations. The good behavior was marked from the beginning to the close. "Blessed be the name of the Lord." Perhaps, I have said all that ought to be said in a "field note," unless there was more of the same sort. But with your permission I will add a word or two, which I think is germain to what has gone before. During these revival meetings extraordinary efforts are put forth by the Church to awaken sinners, and bring them to repentance. And they are convinced, convicted, converted. As new born babes they are brought into the fold of Christ. As babes they must have the sincere milk of the word, else they will dwarf and die. Here is the opportunity for the Church to exert her conservative influence. I believe to her failure to do so, may be traced the cause of her greatest loss. The great Teacher said, "Ye are the salt of the earth;" now salt possess an aggressive and a conservative property. The aggressive force has been put forth in offensive warfare upon sin, and winning souls for Christ. Now duty calls in clarion notes to conserve the ground taken. This is to be done, by helping the young converts by prayer and council and sympathy. And above all by giving them something to do. Make them feel that they amount to something, that they are a part of us. Here is a splendid opportunity for Sup'ts. of Sunday-schools to work them in as teachers and pupils. A wise captain fortifies every foot of ground taken from the enemy—he looks well after his raw recruits. This was largely the secret of that marvelous success achieved by the early Methodist. Many a promising young convert has been lost to the Church, because, at the critical moment, the warning word was not spoken—no kindly hand was reached out to succor. I earnestly entreat the Church to hold the ground gained. If "eternal vigitence is the price of liberty," it is with tremendous emphasis, the price of safety to the young convert, and of success to the Church. The Master said, "watch, pray, be faithful.

E. L. BEARD.

Buena Vista, Aug. 27.

MOUNTAIN VALLEY MIS.—Bro. John Taylor, a young Bro. of Hot Springs, is helping me regularly in my meetings, and is doing noble work. A few weeks ago we closed a good meeting at Rockdale, which resulted in fifteen conversion and ten accessions. Good material was added to the Church. Young men were soundly converted and joined the Church. The Lord blessed us greatly. Praise his holy name! The Mount Holly Camp-meeting which closed last Sunday night, was a success. Bros. Godden, Jenkins, Harrison, James Thomas and Hotchkiss, were all with us, and did very effectual work. Those noble women, Sisters Shippey, Hillard and others of like spirit were with us. What a blessing such women are to this world eternity alone will tell. God bless them and may they live long to grace this world. Bro. T. and I are at Ceday Glades now. Our meeting began several days ago. Have already had a good meeting and the tide is still rising. The Spirit is with us. Bless the Lord.

J. Y. CHRISTMAS.

Hot Springs.

DEATH NOTICE.

DEAR BROTHER:—Prof. F. S. Wenget, Principal of Clinton Male and Female Academy, died to-day at 1:15 p. m., at his home in Clinton, Van Buren Co., Ark. He leaves a wife and one child in great distress. May God bless the bereft wife and mother. Many thanks to Dr. Hanscoot of Hot Springs, for his kindness to the Prof. during his illness.

Yours fraternally,
C. H. CULPEPPER.

Clinton, Aug. 21.

Olmstedville, Essex Co., N. Y. Oct. 10, 1889.

For forty years I have been an indescribable sufferer with that most detestable of all diseases, the Piles. Every known remedy I have tried. I was first attacked with blind piles which annoyed me for years—bleeding piles followed, which frequently confined me to the bed. Within a few days they have attacked me in full force and that most excruciating of the Hemorrhoid family, the itching Piles, superseded both. In my extremity I freely applied (undiluted) Pond's Extract. Had heaven and earth come together I could not have been more surprised. I never dreamed of a cure. Three times only have I resorted to the Extract, and the Itching Piles vanished as if by magic, and I am fully convinced that it is the only known remedy in the wide, wide, world for Itching Piles. My statement is unsolicited and I give it freely that other sufferers may benefit by my experience. THOS. S. MURPHY.

A GREAT JOURNAL.

The Review of Reviews, by W. T. Stead, is issued simultaneously in London and New York at $2 a year, 25cts per copy. We are autorized to say the Review of Reviews for September will equal any preceding issue of that lively periodical in the number and interest of its contemporary portraits. No other periodical in the world can compare with it in the range and the timeliness of its portait gallery. Thus, the September number will give fine portraits of the late James Russell Lowell; the late George Jonés of the New York Times; Mr. Clarkson, the new chief of the Republican party organization; Mr. Watterson, the Democratic Warwick: a series of portraits of the editors and great cartoonists who have been connected with London Punch, which has just celebrated its fiftieth anniversary; the President of the Swiss Republic which is this month celebrating its six hundredth anniversary; the Queen of the Sandwich Islands, together with the most prominent men of her kingdom; a large and fine portrait of Mr. Pillsbury of Minneapolis, the great miller; pictures of Professors Adler, Toy, and Adams, who conducted the recent Summer School of Ethics and Economics at Plymouth, Mass.; a fine full-length portrait of the young Crown Prince of Italy, now on his travels; the faces of Prince Albert and his bride, Princess Louise, and various other contemporary celebrities both men and women.

* * * * * * *

The Missionary Review of the World for September is full of Missionary literature of unusual interest. "The year 1890, in Japan," by Prof. George William Knox, D.D.; "Buddhism and Christianity," by the Rev. E. Snodgrass; "Buddhism and Romanism," by the Rev. G. L. Mason, "Education and Evangelism," by the Rev. Charles C. Starbuck; "A Plea for Medical Missions," by Clarence Thwing, M.D.; "The Free Church of Scotland's Twenty-seven Medical Missionaries," by George Smith, LL.D.; "Paul the Missionary," by the Rev. John Ross; "The Recent Audience With the Emperor of China," by Boudinot C. Atterbury, M.D., are among the valuable contributions to the department of "Literature of Missions." The "International Department," edited by the Kev. J. T. Gracey, D.D., covers, among others, the following timely topics: "Dr. Cyrus Hamlin on Restoring Palestine to the Jews," "The Need of Special Preparation for Foreign Service," "The Riot in China," etc. The "Monthly Concert of Missions" reviews the situation in Japan and Corea, and the subject of Medical Missionaries. The "Editorial Notes," by Dr. A. T. Pierson, and the department of "General Missionary Intelligence," are full of valuable information and suggestions.

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Following the wise example of the several Presbyterian bodies in China, the various branches of Methodism in that empire have formed what they call the China Methodist Union, the membership comprising "all the missionaries of the Methodist Episcopal Church (thirty-four), Methodist Episcopal Church, South (thirteen), Wesleyan Methodists (twenty-two), other English Methodists (eight), and two Methodist missionaries in connection with the China Inland Mission, and two in connection with the American Bible Society, making a total of eighty-one members. A common name for the Methodist Church in China is proposed, and will probably be agreed upon at an early date. Other objects which the Union hopes to carry out are the arrangement of one common course of study for native preachers and one common form of rules for Chinese Church members."

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Similarly there are Will o' the Wisps in Medicines and many an *Ignis fatuus* in theory and prejudice, and this, that or the other school is blindly followed and allowed to influence the too easily effected mind.

The fancy that nature does not provide adequate remedy for hair that has lost its color, is negatived by the success of the Louisiana Creole Hair Restorer in all such cases. It has been used by ladies in every city in the Union and has never failed to do all that has been claimed for it. The circulation of the scalp is at once stimulated and the powers of growth restored. It gives tone to the secretions of the scalp and aids nature to recover the arrested functions. It cost but one dollar a bottle and no woman or girl should be without it. Mansfield Drug Co., Proprietors, Memphis Tenn.

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INTERESTING FACTS.
Some Information on the Subject of Pianos and Organs.
Showing Points of Considerable Advantage to Those Who desire a Piano or an Organ.

It is the popular idea that the trade of the leading piano manufacturers has been greatly injured by the introduction of cheap grade pianos, and that cheap pianos will do for practicing. This is not the case, but on the other hand the makers of the better grades of pianos are to-day receiving a direct benefit from cheap competition. Of course the prices of the best pianos are considerably lower than they were ten years ago, but the sales are so much greater that it is more than made up for. Now, as everyone knows, the average cheap piano is short-lived. Even the most careful use is apt to convert it into what the trade calls a "tin pan" instrument, and a piano on which it is unpleasant to play under any circumstances. Then the owner's sole anxiety is to get rid of it as rapidly as possible. But he must have a piano, and his one experience with cheap pianos is sufficient, so in a large majority of cases the second piano purchased will be a high grade instrument. Therefore, buy a good one at first. It affords more satisfaction, is better for ALL purposes, lasts a lifetime and is the cheapest in the long run. When you want a good piano or organ address the

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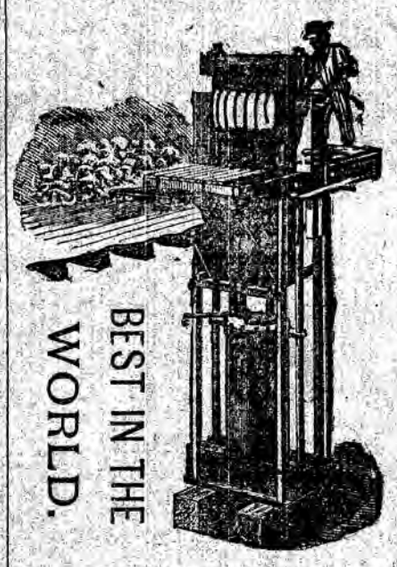

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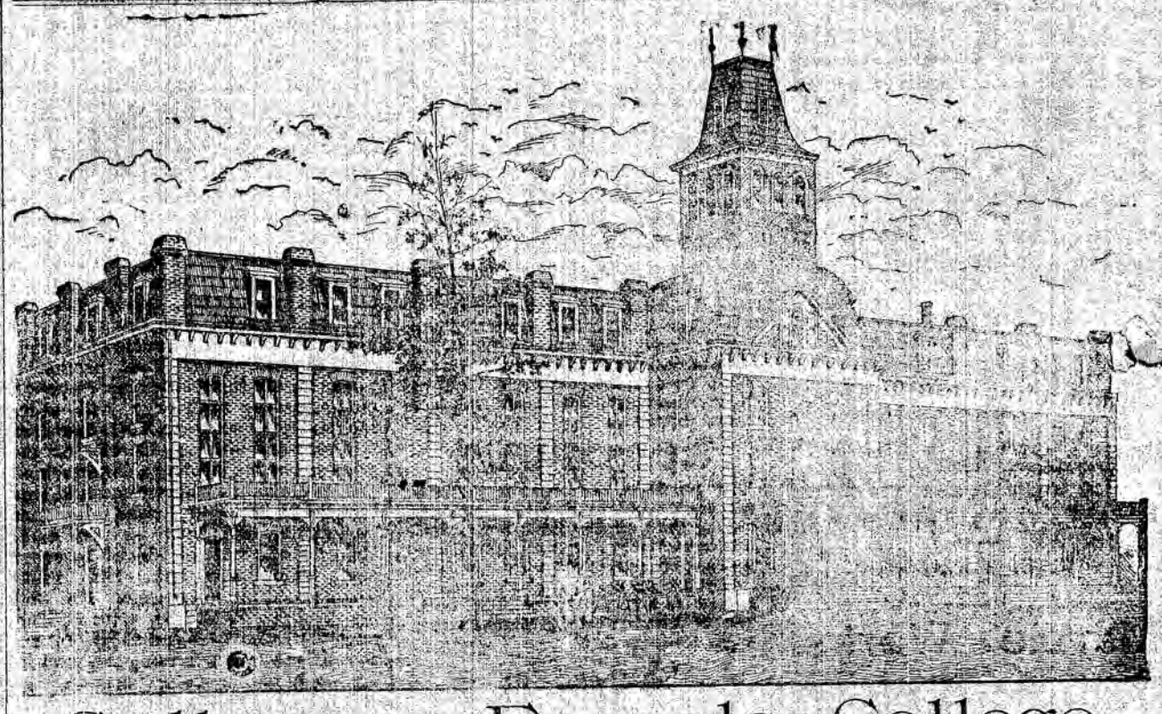

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