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. 30, 1891. No. 21

SUCCESSIONISM.
No. 2.

If I am debating the question whether I shall join the Second Baptis Church in Little Rock, or any other Baptist Church, and this theory of Baptist succession is true, I must find out whether this is a true Church or not by making further inquiry into every man's baptism. They tell me I must come into this Church, because it alone is composed of baptized believers. I must come in by their vote. They have no right to vote unless they have been baptized. The elder has no right to baptize me unless it is by the vote of these baptized people. If he does it is no baptism. That is the theory. No man has a right to vote unless he has been baptized. If, unknown to me, a sufficient number to make the majority vote for me, being themselves unbaptized, I will be imposed on and my baptism no baptism, and I will not be really a member of the Church at all. Now ye men and women and children, who are members of this Church and are going to vote, have you every one been baptized? I want to know this of every one of you. Have you been baptized? Who baptized you? Who baptized your baptizer? Who baptized the man who baptized him? Who baptized his baptizer? and on and on to the beginning. You are blooded stock, let me see your baptismal pedigree, the register of your baptismal lineage all the way back to John the Baptist, or whomsoever else you regard as competent to start the stream. You must show me this or else I can by no means know whether you are baptized or not.

And this elder who is to baptize me—is it Dr. Miller? I must have your baptismal pedigree. I must have it on this fashion: Dr. Miller was baptized by elder A., he by elder B., he by elder C., he by elder D., he by elder E., he by elder F., he by elder G., and so on to elder John the Baptist. I hope you have it duly attested in every item, engrossed on parchment, with no suspicion of doubt of flaw or bar sinister in the whole document. If one of the baptizers in this long line was baptized by a Methodist, or a Campbellite, or Presbyterian, or Baptist out of order, if one was baptized by pouring or sprinkling, or was baptized in infancy, or was baptized without authority from a valid Church, or was baptized while yet unconverted, either as a hypocrite or under a delusion; then the whole line is vitiated and you are unbaptized and unauthorized to baptize. Do you know about all this? If you do not know, and these members of your Church have been baptized by you, or by other elders who knew no more about it than you know, then nobody knows that a single member of your Church has been baptized. So far as the evidence goes, your Church is a body of unbaptized people without a baptized pastor.

If you ever tell any poor mortal that the Presbyterian, Lutheran, Episcopal and Methodist ministers of Little Rock have no authority to baptize, being themselves unbaptized, and proceed to exhort said poor mortal to come to you for baptism, you must be prepared to prove your own baptism by exhibiting this pedigree and presenting well authenticated history of every step. Can any member of your Church trace his baptismal lineage one hundred years? I doubt it, and I know you cannot trace it three hundred years. Why, this will never do. If it is important for me to be validly baptized by some one in the succession, it is important for me to know it. If one Church is in the succession and another not, and the one Church is better than the other on that account, I ought to know it. There ought to be some way for me know it. Otherwise God is unjust, if he requires me to know it. If it is important for me to find and belong to the Church in the succession, God ought to have provided some way of assuring me on this matter. "Shall not the Judge of all the earth do right?" God could have done this in one way, and in only one. He could have inspired men in every age to record and preserve these documents, attesting the history and pedigree of the true Church through the generations. But God has raised up no such men. Uninspired men, liable to err, could not write out these records. There is no inspired history of the Church. No, not ever have uninspired records been kept. If God has interfered at all even by his Providence, it has been to blot out or prevent the transmission of any history of baptismal succession.

God has made it impossible for me or any other man to know, that this or any other Church has had an uninterrupted continuity for even the last three hundred years, much less from the apostolic age. It is therefore no concern of mine, and it is brainless folly for me to inquire for "endless genealogies" as of any concern in enjoying the Divine favor. Evidently Christ does not care for it, and I need not and ought not to care.

J. H. Riggin.

INTOLERANCE AND SLANDER REBUKED.

Mr. Editor:—I desire space in your paper for a few words concerning one phase of the temperance question. Prohibitionists are all agreed on one point, viz.: that the saloon is an evil which ought to be suppressed by the strong arm of the law. As to the best method of reaching this end, however, there is a diversity of opinions. Some think that each local community should decide the matter for itself. Others think that the U. S. government should take the monster by the throat and throttle him at once. Others, believing strongly in the ancient and venerated doctrine of States' Rights, hold that this is not a matter for the general government to deal with. They think that each State for itself should outlaw the traffic, either in its constitution, or by statutory enactment. There is also a very radical difference of opinion as to the proper place of this question in the realm of politics, some favoring, others ardently opposing the organization of a separate political party. Now, each of these classes is respectable in numbers and in character. True, conscientious, God-fearing men are found advocating each of these views. This being the case, it is manifest that these several classes ought to have large toleration for each other. No class ought to assail the character or impugn the motives of another class. Until recently this was the case. The several classes of prohibitionists were at peace among themselves. They differed, but differed in friendship.

Now, however, this era of friendship and toleration seems about to pass away. Prohibitionists of a certion class have no longer any toleratain for their brethren who advocate a different method of reaching the desired end. A remarkable exhibition of this spirit of intolerance is given in an editorial in a recent number of The Issue, a third party sheet published in Nashville. This editorial was called forth by the action of the recent Miss. State Prohibition Convention. This Convention, of which Bishop Galloway was a member, adopted a declaration of principles, containing the following sentence: "The cause of prohibition should not be entangled with party politics." Now, this was a little too much for the aforesaid partisan editor. Hot with wrath, he forthwith pens an editorial more than a column in length, headed in large letters, "Bishop Galloway fooling himself and People." In it he uses the following language: "Bishop Galloway surely knows better, but as a recognized chief high priest in the Miss. Democratic synagogue, who is solicitous not to hurt my party, he is very consistently averse to entangling prohibition with party politics." Now, here are several things that demand rebuke. First, take the statement that Bishop Galloway is "a recognized chief high priest in the Miss. Democratic synagogue." This means, if it means anything at all, that the Bishop is an active partisan in the ranks of Democracy, a leader of its hosts, participating in its councils in shaping its polity. Such a statement is entirely at variance with the truth. The Bishop has never been an active participant in political partisan warfare. But, being a Democratic high priest is not the worst of the Bishop's offenses; he is also "fooling the people," and that too, intentionally, for it is said that "he knows better." So then, according to the editor of The Issue, Bishop Galloway is a traitor to the cause of truth, a deceiver of the people in the interest of a corrupt partisanism. In other words, he is a villain of the first water. A very grave charge to bring against a man in high place in the Church of God. And yet this charge is made without a scintilla of evidence to support it, except the fact that the Bishop is known everywhere as an uncompromising advocate of what he believes to be right. He has in him the stuff of which martyrs are made. Moreover, he was an ardent, active prohibitionist long before The Issue had an existence. His labors in the good cause have been abundant and self-sacrificing, and the fruits of his labors will abide when The Issue is forgotten. To bring such a charge against such a man is simply villainous. Papers that print such vile slanders ought not to be allowed to enter any decent home, especially any Methodist home.

But this is not the end of the chapter. Not content with thus maligning one of the very best of men, the aforesaid partisan editor delivers himself concerning others, as follows: "Bishop Galloway and his followers, as loyal Democratic partisans, have no moral or political right to claim to be prohibitionists, no more than a follower of the Devil has to claim to be for Christ." Now, the Bishop's followers in this case are the prohibitionists of Miss., for the above quoted declaration of principles was adopted by a unanimous vote. So not only is the Bishop a knave, but the tens of thousands of people in Miss., who claim to be prohibitionists, are not prohibitionists at all. Well, that is decidedly rich. Here are thousands of as good people as the world ever saw. They have been for years stern, uncompromising opponents of the liquor traffic. For the extipation of the saloon they have poured out their money like water. In this cause they have expended time and labor without stint and without hope of reward. In many cases even life itself has been imperiled. Through their labors more than half the area of this great commonwealth has been redeemed from the curse of the saloon. And yet they have no right to be called prohibitionists. Why? Simply because they do not look through The Issue's spectacles. In other words, because they honestly believe that the evils of intemperance can be more easily and more effectually remedied otherwise than through the method of partisan warfare. Such narrowness, bigotry, intolerance and slander in temperance organs are one of the mightiest hindrances to the progress of the temperance cause.

W. C. Black.

Jackson, Miss., Sept. 22.

GROSS LIBEL.

The readers of this paper will remember our rebuke of the slanderous editorial in the N. Y. Voice on "The Ungodly League of Church and Saloon." From The Voice, Sept. 17, we copy the following red-hot protest by Rev. R. E. King, a Methodist preacher and an advocate of the National Prohibition party:

Editor of The Voice:—As a reader of The Voice and a third party Prohibitionist who has brought upon himself some goodly degree of opposition by refusal to vote the old party tickets, I have read and noted your two editorials on "The Ungodly League of Church and Saloon," and "Touch Not the Unclean Thing." I desire to say to you and to the readers of these editorials a few brief words:

1. These editorials are gross libels. There is no league between the Church and the saloon, and the editor of The Voice knows there is not. The Church has been and is to-day the most effective and most dreaded opponent the whiskey power is obliged to meet. Without disparaging the efforts of The Voice at all, it is yet true that it is no more than a penny whistle as compared with the influence for total prohibition which goes forth from the general Church of God. The assertion that the Church is in league with the saloon is a falsehood which deserves the severest condemnation at the hands of every true Christian.

2. The greatest danger to which a true Prohibition party is exposed is found in such indiscriminate abuse of conscientious opponents as is found in the two editorials above referred to. The charges commonly made that we are cranks and fools and maligners, all find absolute justification when such editorials as these two are allowed to stand as the representative utterances of the party. As a straightout Prohibitionist I insist upon it that publicity be given to the protest hereby entered against the unjust and uncharitable charges made by The Voice. The great body of true temperance men are outside of the Prohibition party; such abuse will forever keep them outside. I believe they ought to rebel against the whiskey policy of the old parties; but I also believe that it is the worst kind of self-abuse for the Prohibition party to pummel, abuse and vilify them because they do not see their individual duty just as we see it.

3. Your advice to all Prohibitionists to withdraw from their respective Churches as soon as the Church or pastor refuses to do just as you think they should, is just such advice as is to be expected from one making the charges referred to above. The Churches can stand all of that kind of advice that you are disposed to give; but the Prohibition party cannot survive any general tirade of that nature. Of course, if Prohibitionists have a right to withdraw from the Church because the pastors do not vote the Prohibition ticket, Republicans have a right to withdraw from the Church when the pastor refuses to vote the Republican ticket; if the Republicans should follow the policy you advocate, what would the little remnant of Prohibitionists remaining do with the Church and its vast interests? Your policy, stated in other words, is, "Rule the Church or ruin it." We have had dealing with that class of reformers before; we managed to get along without them then, and can survive their withdrawal now.

4. When I look upon the scurrilous words you fling at the Church, and then look in the faces of Republicans and Democrats who are as sincere Prohibition workers as you or I, I am ashamed to let it be known that I belong to the same organization with you. I believe you owe an instant apology to the Church which you have so foully traduced.

I desire you to print this letter on the editorial page, where it will be read by those who have read your unjust words. Do not thrust it into an unread corner of an inside page. Let it be known that you do not represent the entire party, and that there are some who do not believe that we are the people, or that wisdom will die with us.

In the interests of the party,

R. E. King.

Ilion, N. Y., Sept. 10.

From The Voice, Sept. 24, we copy Rev. Dr. Herrick Johnson's condemnation of the same slanderous editorial:

Editor of The Voice:—You wish me to give you my opinion of the attitude taken in your recent editorial. Of course you desire frankness, and an "opinion," whether favorable or adverse. And if you publish the friendly opinions, I suppose you will give publicity also to those that are kind and respectful, but unfavorable.

My judgment, my heart and my conscience are in utter condemnation of your appeal. The tone of the article is harsh; the sweep of the article is extreme. The effect of the article, if followed up by action, would be mischievous, and to some extent disastrous. You charge the Church with being "the bulwark of the rum-power." Do you mean that? Well, take the Church away—sweep it out of existence. The "bulwark" of the rum-power is gone. Is the rum-power gone? Don't you know that the Church is all there is in this world to keep rum and the rum-power from plunging us into the blackness of darkness? You say, "if any Church refuses hereafter to free itself from complicity with this 'traffic in human blood,' every true Prohibitionist ought to repudiate such a Church." In other words, you make a method of getting rid of an evil, law and gospel to every Christian, and you call upon him to "repudiate" the Church that does not adopt it. My own Church, e. g., has never endorsed license in any form; has again and again refused to endorse it; has favored Prohibition; has declared in favor of the utter annihilation of the traffic in strong drink. But the great body of the membership vote with one or the other of the two leading parties. They are not convinced that a vote for a third party is the best method of reaching a result which I know they (as to thousands of them at least) are as conscientiously desirous of reaching as I am. You ask me as a prohibitionist, to repudiate these brethren of my Church, to brand them as in complicity with "traffic in human blood," and to turn my back on my beloved Zion. I am amazed at such an appeal. I beg of you to reconsider and if possible recall. If I thought it would meet with any general response I would despair of the success of Prohibition, in this generation at least.

Pardon me if I say you confound things that differ. You lift a method to the place of a principle. And in doing it you shut "four million professed followers of Christ" out of heaven. Do you really think you are really going to carry Prohibition by that road?

While I live I shall try to make my brethren see the iniquity of the license system. On all proper occasions I shall prove my faith by my vote. But to ask me to turn my back on the Church of Christ, that believes and advocates, and stands for everything that is dearest and best in this world and the next is preposterous. Yours, very sincerely, Herrick Johnson.

Chicago, Ill., Sept. 10.

DARDANELLE DIST. HIGH SCHOOL.

Dear Bro. Bennett:—The Dardanelle District High School opened on the 7th inst. with 40 scholars and has increased its number weekly since, but will not reach its normal standard before October.

You were at our District Conference and know our peculiar environments; so allow me to say that we are in no measure discouraged, although we know hard work and long patience will be essential to success.

We have a substantial building with ten acres of land, beautiful for situation. Our building is out of repair, and school furniture nearly exhausted; but we trust to remedy these defects at an early date. This school is a necessity, especially at this juncture, and should be maintained, even at considerable cost to the Church.

I consider this term in the light of an experiment. The Church has shown her disposition to foster this institution by providing for a portion of my living, but if this community will not heartily respond, why, other places are already bidding and "to him that hath shall be given."

Prof. O. L. Clement is my assistant; he is worthy and well qualified, and his heart is in the work. We intend to merit patronage, if we cannot command it. S. T. Lane.

Belleville, Sept. 19.

WOMAN'S SPHERE.

Mr. Editor: As there seems to be a free fight going on in your paper anent the question of female suffrage, and as Bro. Moore certainly cannot yet be termed the "under dog," I wish to offer one slight suggestion for his consideration; it is biblical, and he "rests his opinion solely on the Bible."

One of Bro. Moore's proof texts and one on which he lays great stress is Genesis 3:16. Particular stress is laid by the antis upon the phrase "he shall rule over thee." This, it is claimed, has never been repealed, and, while it is believed that the curse was largely an individual one, applying to that particular woman, as being part of the punishment she had to bear on account of the sin she had committed, that point will not be pressed now, but, I ask Bro. Moore to consider Genesis 4:7. Exactly the same idea and almost the identical words concerning the authority of the elder brother over the younger one is employed—"and thou shalt rule over him." Will Bro. Moore insist that this law is still in force? If it is not, let him show when it was repealed. Then he will have an opportunity to explain other seemingly plain and general "thus saith the Lord," which are likewise abrogated.

While I have the floor I wish to say further, that the whole argument against woman doing what God has fitted her for doing, and that *well* too, is based on *local* and *temporary* regulations, and those who interpret these temporary regulations as permanent edicts are guilty of grave inconsistency—of course, without intending it.

Bro. Moore's "male angels only" was amusing. The method of interpretation which leads to such a conclusion would cut females off from any participation in many of the blessings conferred upon them by the gospel.

Bro. Moore daily receives women into the Churches and our Ritual forces him to "welcome her to *all* the privileges of the Church of Christ." It might be considered *one* of said privileges to be elected a Bishop, if the duly qualified electors so express themselves officially! All this claim about the man "having dominion" over the woman, is farcical to us on the "inside." In ninety-nine cases out of a hundred the woman rules the house; the husband, children, servants and all, and *she ought to.*

Men are not in this age valued chiefly for their physical strength, but for their mental and moral worth. We don't educate muscles nowadays to the exclusion of the head and the heart, though women toil as much or more than men, and they make good soldiers too. In everything that goes to make man really valuable to his kind, woman is his equal or superior; and as vice and sin are growing rapidly under the supervisorship of the male element, I think it is high time to bring in the educated women to the rescue, and let us then see if truth, honesty and morality will not take a bound forward, notwithstanding Dr. Buckley and the Bishops.

Yours Respectfully,

John B. Bond.

Little Rock, Sept. 26.

The Philadelphia Times says that seventy-five million dollars is annually contributed in the United States for the support of the churches, and that thirty-one millions more are contributed for purely religious objects. Although this is far less than the people of this country spend for liquor, it is enough to show that interest in religion is on the increase. Twenty times more Bibles have been printed and put into circulation during the century now drawing to a close than had been produced altogether before the beginning of the century. This does not indicate a decline of interest in Christianity.—N. Y. Advocate.

NOTES FROM ST. LOUIS.

It is well to note the sayings and doings of great and good men and to follow their teachings and their examples, in so far as they are in perfect accord with the Divine testimonies. It is, however, much more important to know the word of our heavenly Master, and to keep it both in its spirit and its letter. Our Divine Savior was not only clear and positive in his utterances on the subject of secret prayer, but he was also very constant and earnest in his practice on this great subject. He began and continued in this way, even unto the end of his earthly career, thus giving us a perfect example, that we should follow his steps. "Cold mountains and the midnight air witnessed the fervor of his prayer."

On one occasion he "arose a great while before day and went out into a solitary place and there prayed." Again it is written: "And it came to pass in those days, that He went out into a mountain to pray, and continued all night in prayer to God." Much of our time in the past has run to waste, or has been misspent, or wickedly squandered and lost, because we have not spent more of our time in secret prayer. Our Savior said: "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy father which is in secret; and thy Father which seeth in secret shall reward thee openly." Some say they pray as they go, and pray all the time. This is well. Every Christian does this. But the Savior taught, and He requires more. He requires us to give ourselves exclusively to prayer, and to be alone with God in much of our praying. We are to enter into the secret and the silent place where not only the world but even our dearest earthly friends are shut out, and there we are to pray as we cannot in any other place or under any other circumstances. And hereby we are to know those who thus act. They will have the "open blessing" when in the public congregation, and in the public walks of life. The light and the life will be in their souls and in their words, in their spirit and in their life. God can do great and mighty things for us even in a moment of time, and I believe in my heart if we all would pray more in the secret place than we have, and keep it up, and continue to do so, that wonderful things would occur in our experiences, and in our lives, and in our land, and throughout the world. I do wish that all our editors would give constant and great emphasis to this subject.

I want a tract on this subject—the best that has ever been written, to print and send out by the thousand. L. Pulliam.

Sept. 25.

E. M. Winston in the October Forum, says: Perhaps the most influential newspaper in the northwest to-day, the one which has been the chief power in this fight against public schools, is one which circulates among a population one-third of whom cannot read the ballot he votes, because they are printed in English; who cannot testify in court without an interpreter; who cannot act as jurymen through inability to understand the language used; and who are absolutely insulated from the influence of American institutions. There are native-born American citizens of the third generation to whom English is an absolutely unknown tongue. Evidently he who is dependent upon another to read his ballot to him is not a safe citizen or voter; and evidently the State could not require less if it in any way endeavored to secure to its citizens knowledge of the public tongue. Therefore these States of Wisconsin and Illinois have shown moderation, in their exercise of an undoubted right and duty which grows more astonishing as it is more fully comprehended.

If you have occasion to write about any advertisement that appears in this paper, you will do us a favor by saying in your letter, that you saw the advertisement in The Arkansas Methodist.

ARKANSAS METHODIST.

WEDNESDAY, SEPT. 30, 1891

From The Youth's Companion.

HOW TO CHOOSE A COLLEGE.

By President Merrill E. Gates, LL. D., Of Amherst College.

What do you wish to secure by a course of study at college? If your object is merely to form social ties with the largest possible number of the college men of your decade, the choice of a college becomes comparatively simple.

"Go with the crowd," and devote yourself to the social life of some institution which numbers its students by the thousand. The agglomerative tendency is strong among the young; and the large colleges, like the huge snowball, will grow larger by reason of their bulk.

Yet few thoughtful young men consciously decide in favor of a particular institution merely because of its numbers, and every sound college welcomes the question, "What good reasons are there why young men who go to a given college prefer that college to any other?"

In the light of this question, two large classes of institutions must at once disappear from the list of possibilities. You cannot afford to spend four years at a small college which does not maintain high standard of scholarship, which lacks strong, scholarly teachers, and is not equipped with libraries, apparatus or laboratories.

On the other hand, among the institutions which have throngs of students in attendance, if you are wise you will not select a college where the standards of scholarship are notoriously low, however rich it may be in buildings and endowment. You cannot afford to subject yourself to the relaxing, debilitating influence of an atmosphere without intellectual tone.

You want to study at a college where there is felt "in the air" the stimulating demand upon every man for the best there is in him, intellectually and morally, during every term of the course.

No fancied social advantages can make good the lack of intellectual tone and moral vigor in college life. Where these are wanting, great numbers serve only to "level down" more inevitably, more hopelessly to destroy manly aspiration and scholarly ambition.

The percentage of "waste" in time and effort, during the years spent at such a college, is greater than any thoughtful young man should tolerate.

Choose no college, large or small, to be your alma mater, unless you are satisfied that it has proved itself possessed of the power to make of its students scholarly men and manly scholars!

Neither numbers nor costly equipment can be taken as evidence of this life-giving, stimulating power in a college. The mere massing of students does not create scholarship.

Among institutions which are thorough in their work and are well equipped with a strong teaching force and ample libraries, apparatus and laboratories, is there a presumption that a young man will do best for himself by taking his college course at an institution where his class will be numbered by hundreds, rather than at a college which recognizes the value of limitation in numbers?

The prestige of great numbers, with many thoughtless people, is decisive. But many others see clearly that the highest values in education cannot be estimated in numbers, nor measured by dollars. It is an essential characteristic of all that is noblest in literature, in philosophy, in art, and in a liberal education, to refuse to lend itself to the gauge of money values, to escape numerical computation.

While we gratefully acknowledge the noble work and the inspiring history of certain of the largest colleges, we believe that in the nature of young manhood, and in the essential scope of a college education, there are strong reasons for preferring the well-equipped, scholarly college of limited numbers.

"The true test of civilization," says Emerson, "is not the census, nor the size of cities, nor the crops—but the kind of men the country turns out."

By this test, try the colleges you are comparing. See to it that the college you choose is one whose requirements for admission, whose standards of scholarship, whose moral tone, whose traditions and atmosphere as exemplified in its alumni and its undergraduates, are such as give it the right to inscribe over its portals the legend of the Greek temple, and in character and in scholarly attainment to demand of every man who comes to its halls: "Enter good; go forth better!"

For the boy who at eighteen selects his college, for the parents who select with him or for him, of more importance than any other consideration is the answer to this question: What is the history, what are the traditions, the inherited associations of the college? Does it make scholars? Does it make men?

This scholarly and inspiring spirit has never been the exclusive possession of the richest colleges, nor has its awakening or its perpetuation at any centre of learning depended upon numbers.

Harvard ranked as a small training college and had no cabinets illustrative of science, when she trained Emerson and Holmes and Lowell, among all her gifted sons still her triple crown of glory. Bowdoin had no expensive buildings upon her modest campus when Hawthorne and Longfellow there drank at the celestial fount. Amhurst among her purple hills boasted no wealth of appliances or endowment when she printed the roll of undergraduates rendered forever illustrious by the names of Richard S. Storrs, Henry Ward Beecher and Roswell D. Hitchcock.

Presidents Woolsey and Wayland and Mark Hopkins and Martin B. Anderson were trained for their noble and ennobling work in colleges which lacked rich appliances and thronging numbers.

Success in college education is not a question of buildings and apparatus, nor of throngs of students; it is not a question of the number of facts implanted in the memory; it is a question of powers awakened and developed, of discipline imparted, of ennobling outlook and abiding impulse given.

What thought, what purpose dominates an institution? What men in its teaching corps embody and enforce these ideas?

Wealth of architecture, scientific collections and spacious laboratories and even books may utterly fail of their purpose. But right thinking, enforced by close contact with earnest, manly, scholarly men—this never fails to make a college a power!

When the tests of "numbers" and "popularity" are urged, is it not well to try the college you may have in mind by another test?

Do the young men who are graduated from it give evidence that they have heard the "still, small voice" which leads the loyal servants of Truth, each man for himself, to say, "I feel the thrill that comes from the touch of the great spirits who have reigned in literature, in science, in philosophy, and in life; I have seen something of what they saw; I have learned to work; I am ready to bow my neck lovingly to the yoke of willing service for others' good, which he must always wear who serves well his fellow-men?"

Does the college toward which you are looking train the intellect to clear, steady work, subject to the will? Does it train the desires and their master, the will, to subject themselves to the government of conscience? Does it subordinate body and intellect to moral law and order?

The higher education has not always done this. In place of the fermenting despair of nihilism, the reckless immoralities of atheism and the suicidal negations of agnosticism which have cursed liberally educated Europe, if we are to have here in America an influence strong, binding and beneficent in our social system, as the result of collegiate education, it must be, it can be, only by retaining in that system a clear faith in God, and by making prominent, as the highest aim of life, the service of God in serving the best interest of one's fellow-men.

The power to give this abiding impulse to students has never been limited to the larger colleges. On the contrary, the training at the smaller colleges often seems to develop more fully manhood and power. Our smaller colleges can show among their alumni disproportionate numbers of the ablest, the most successful and the most scholarly men of our land.

(To be continued.)

ENDORSES REV. J. R. MOORE.

DEAR BRO. BENNETT:—I have long thought I would write you a letter from our Social Hill circuit. We have a young pastor, but he is converted from head to foot; he preaches religion at home and abroad. He is doing a fine work, visiting everybody; has had some good meetings. Bro. Bennett, you ought to visit our District more. Your preaching is sure to bring a shout or tear from some one. I am glad that I can cry, if I can't preach. It helps me to cry, when I hear good preaching. Say, Bro. Bennett, tell your readers to distribute their papers to their neighbors. I was induced to subscribe for THE METHODIST by reading some copies given me by my friend, and I liked it so well I now read the Nashville Advocate every week.

We fellows down here would like to hear from Gilderoy every week or two. We like his way of telling things. Tell Bro. J. R. Moore not to get frightened at Smith or any other man; for God is always on the side of justice and right, and Moore's cause being a just one, he has Omnipotence on his side. It looks like two or three on one, and I don't like that much, but it will take that many more men and women together to keep in sight of J. R. Moore. Why, to tell the truth, our women never thought of voting till late and now they are disgusted at the idea. Gilderoy says, "she who rocks the cradle rules the world," and my wife is smart enough to believe it. She doesn't want to vote, nor any of the women that I know don't want a vote. I'll tell you I'm for what's right. There would be as many bad votes from bad women as good votes from good women, and then what's worse, Omnipotence would be against us. Sir, I know bad men who would force their wives to vote with them, and then there are women that would vote for license any way, in order to run their business. Bishop Haygood says the way out is law, education and religion, and we believe it will drive out the liquor sooner than anything else. When a man gets a good case of religion he won't vote for license. The women working more in Arkansas than Indiana, doesn't have anything to do with women voting; but my experience as a physician is, that those who work steadily have better health than those who do nothing. If voting takes labor away from men, I don't want to vote any more, for too many of our people don't work enough already. Now, Bro. Bennett, I'm for prohibition, but the way to get it is the right way, and the right way is the way God says; other ways are wrong.

J. F. RHODES, M. D.

Friendship, Sept. 18.

CAN WE AFFORD IT?

MR. EDITOR:—In looking over The Appeal-Avalanche, I saw this item: "One hundred thousand Texans protest against the closing of the World's Fair on Sunday." Doubtless these Texans know what they want and what they can afford. But I venture to ask the Christian people of Arkansas, can we afford it? Will any one, who admits the decalogue to be of binding force, become a party to this public and notorious desecration of the Sabbath?

Nothing, in my humble opinion, will tend so much to neutralize our statutes on this subject, as for the professed followers of the meek and lowly Nazarene to aid and abet by money, influence and presence, the consummation of this great sin. If it is done, the Church will be responsible; not as a Church, but as individuals. Let every church member close his purse and refuse to give a mill, until this question is settled against Sunday opening, and they will win the fight. The question resolves itself into this: Shall we have the American-Christian Sabbath, or shall we have the European Sabbath? And for what are the Christian people of this country asked to make this sacrifice? A little pomp and splendor; a little e'clat and worldly honor and worldly gain.

The best advertisement we can give Arkansas is to let the world know, that we "fear God and keep his commandments, for this is the whole duty of man." Thus we will attract the best class of emmigrants within our borders. We do not want Sabbath-breakers. We have enough of that sort now.

There is but one righteous thing for Christian men and women to do, if they would obey the exhortation, "be not conformed to this world, be ye separate from the world;" and that is, to set their faces against the whole thing; keep their money in their pockets, or, better still, send it to the Missionary Treasurer to pay the missionary debt. In that case the blessing of God would follow it, while in the other, his curse would be upon it.

I love Arkansas. I have given her the best years of my life; and during the remainder of my days I purpose to spend and be spent in promoting her material, educational and religious interests. In her soil I expect to be buried. But Arkansas' best interest can not be permanently served by trampling the Divine law in the dust, and thus alligning ourselves with a horde of gamblers and violators of God's law.

Germain to this subject is this fact: this same element, which boldly and unblushingly makes this demand, is fast getting possession of State and county fairs, which are ostensibly run in the interest of agriculture, but really in the interest of the sporting fraternity, and for the benefit of the stockholders, who, having an eye to the dividends, do not guard the gates very closely; hence, these county fairs are rapidly becoming places where the sharpers gather to fleece the unsuspecting of their hard earnings. It is patent to every candid observer, that these institutions plainly do not advance the highest interest of the farmer and the fruit grower. For to these great interests, that lie at the very basis of our wealth, we see doled out a mere pittance in the way of premiums, while the fat premiums are offered for the fastest horse—the very thing the farmer does not need.

The saloon man pays liberally to the sweep-stake purse. Why? Because he wants as many of that sort on hand as possible; hence, he pays his money. He is advertising for a crowd, and he gets it—it is his harvest day. Who ever heard of a saloon keeper offering a premium for the best-broken yoke of oxen?

It is high time that the press and the pulpit speak out on this subject, that our people be warned of the evils cloaked under the thin guise of "public enterprise." I am decidedly of opinion, that the harm resulting from these county fairs as they are *now conducted*, far outweigh the good. Mind you, I not not inveigh against county fairs *per se*, but my complaint is against the present conduct of them. Let the betting on horses be eliminated, and all gambling devices be abolished; until this is done, I shall advise my people to let them severely alone. It is high time the bread-winners were exalted above gamblers and men with fast horses.

E. L. BEARD.

Buena Vista, Sept. 18.

A NEW DEPARTURE.

A veritable new departure is indicated in the following, which recently appeared in our columns as an item of news:

A committee of seventeen clergymen of many denominations, with the Rev. Dr. J. H. Barrows at their head, have taken charge of the religious side of the Chicago Exposition. It is proposed to invite representatives of all faiths and countries to a general conference and discussion with reference to the relation of religion to education, the labor problems, temperance reform, the Sabbath question, and, in fact, to the whole life of man.

* * * * *

The plan is broad, liberal and Christian. We may best describe its intent by quoting from a personal letter written by Dr. Barrows. He says: "It is the purpose to hold a Parliament of Religions, something which has never yet been held, which will promote international fellowship. It is not the idea to compromise Christianity, or to offend 'heathenism,' but to ask representatives of all faiths to speak out frankly and positively what truths they have received from the Father of Lights. We are inviting men of the most diverse faiths to meet as brethren. It will be something new and strange for the Brahmin, the Buddhist and the Parsee to be *asked* to a parliament like this. We believe it will be a blessing to them to see our Christian civilization, and that it will be a blessing to us to see and hear them."

It has deeply moved us. It presupposes or involves certain things that are most significant. It brings home to us afresh the lesson we are ever learning with new emphasis, in these stirring days, that this planet we inhabit is not so big a thing after all; that the ends of the earth are not so utterly inaccessible. As Whittier sings:

For lo! the fall of ocean's wall,
Space-mocked, and time-outrun;
And round the world the thought of all
Is as the thought of one!

As Joseph Cook expresses it: "There are no foreign shores." The very idea of a *world's* exposition implies this, and it is an inspiring thought that the Church is laying her hand upon steam and electricity to carry out a world-wide programme. She would look heathenism in the face here with kindly spirit indeed, but yet to test its quality, measure its strength, and so the more effectually win it to the truth.

Again we are reminded here of the dawning of a new era of universal brotherhood. We have had the idea, the theory, all the while. It is clearly revealed in the Divine Word. But it has largely meant for us the brotherhood of the Aryan races, the brotherhood of Christendom. Here, however, we find a kindly interest in others, a tolerance of their ignorance and error that takes us back to the teachings of the Master Himself.

Once more. We are impressed with the distinct recognition of the two important truths, that the "Father of Lights" has not confined his gracious influences to Christendom. He has not left himself without a witness even in heathen darkness. Over even this moral night and chaos the Holy Spirit has moved. There have been in the past, and are to-day, sincere seekers after God all over our green earth. They show the law written in their hearts; their consciences admonish them; they are led by some scattered rays of the One Effulgent Light, and, through the atonement for *all* men, are saved even as we. Such, by the way, has been all along the Scriptural view of our Church. And we feel pretty sure that it has been the need of just such a generous conception of the truth that has fostered the pestilent heresy of a "second probation." It is a rebound, not from our Arminian, but from the Calvinistic interpretation.

The programme does not indeed propose to "compromise Christianity." It has nothing to fear from the light. It invites the closest scrutiny. It is sure of its immeasureable superiority to every other faith, and will be glad of the comparison that will inevitably ensue. It can afford to be generous, to be conciliatory. And the hope is that as these picked men of all faiths shall assemble, men open to the truth, led as we pray by the Holy Spirit, that they may be won to this "more excellent way." At any rate, let us ask our heavenly Father to guide and overrule this new departure.—Southern Advocate.

CORLEY'S LIVES OF THE TWELVE APOSTLES.

All that is given in authentic history of these twelve men has been concentrated into a small book of 242 pages, with foot notes citing authorities. It is neatly bound in cloth with portrait. It takes up these men consecutively and gives in detail the lives of each, telling where he traveled after the crucifixion and where he died, together with the manner of death and burial. It is an interesting book, upon which neither money nor pains have been spared. Price by mail post paid, $1.00. Direct all communications to D. B. Corley, Abilene, Texas.

Can't be found—the equal of Dr. Pierce's Golden Medical Discovery. If other medicines of its class were like it, they'd be guaranteed. This is. If it doesn't benefit or cure, in every case for which it's recommended, you get your money back. It isn't a "cure-all," but it does cure all diseases arising from a torpid or deranged liver, or from impure blood. For all Scrofulous, Skin and Scalp Diseases, it's a positive remedy. Even Consumption, or Lung-scrofula, is cured by it, if taken in time and given a fair trial. That's all that's asked for it—a fair trial. Then, if it doesn't help you, there's no pay.

We claim it to be an unequaled remedy to purify the blood and invigorate the liver. We claim it to be lasting in its effects, creating an appetite, purifying the blood, and preventing Bilious, Typhoid and Malarial fevers, *if taken in time.* The time to take it is when you first feel the signs of *weariness* and *weakness.* By druggists.

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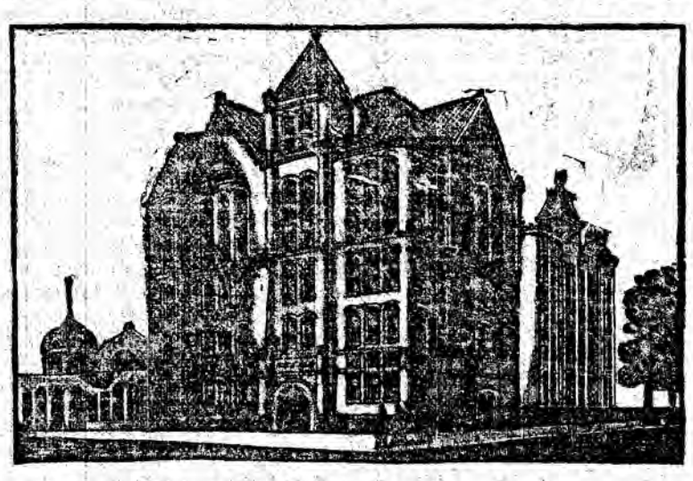

ENROLLMENT 1891, 413.

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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.

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ARKANSAS METHODIST.

WEDNESDAY, SEPT. 30, 1891

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

READ THIS TESTIMONIAL.

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

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WOMAN'S MISSIONARY SOCIETY.

Some time since I wrote to all the ministers where there are no auxiliary societies in the Little Rock District, for information and for their co-operation in my work as District Sec'y of the W. M. S. I am sorry to say, I have not had a single response. It is my duty to organize societies in churches that have none, and how can I do this without the aid of the pastors? Brethren, please inform me of the needs of your charges in the missionary work of woman for woman.

If you have no societies, can they be organized? When will it be convenient for me to meet the women and children of your churches? Any information you can give me, that will advance the work, will be cheerfully received. As one of the laborers in the field, I feel that we must be up and doing and that the needs of our work demand our earnest zeal, and we believe, with your assistance, our cause will not languish.

MRS. M. C. THORNBURGH,
Dist. Sec'y.

Little Rock, Sept. 21.

CONFIRMED.

The favorable impression produced on the first appearance of the agreeable liquid fruit remedy, Syrup of Figs, a few years ago has been more than confirmed by the pleasant experience of all who have used it, and the success of the proprietors and manufacturers, the California Fig Syrup Company. Sept. 16-1m.

FIELD NOTES.

CHESTER MISS.—I have had two precious meetings on the Chester mission. The first began with our 3rd Quarterly Conference, at Pleasant Grove, August 14, and closed 23rd. Bro. George W. Hill was with me from Friday night till Sunday night, and did some of his best preaching which laid the foundation for the good meeting which followed. We had several conversions, and four additions to our Church there, and the entire membership revived.

Our second meeting began at Chester on Friday night Sept. 4, and closed the 16. The good Lord was with us in power from the beginning. Bro. B. C. Matthews of Ozark station was with us from Monday night Sept. 7, to Friday night 11, and did some of the best work of his life, and by his sweet Christian spirit he so endeared himself to the people of Chester, that he will henceforth occupy a warm place in their affection. We had 25 conversions and 10 accessions to the Church there and more will join. Other Churches shared in the fruits of the meeting. Our people there are now determined to build them a church, and steps are being taken looking to that end. To God be all the praise.

Your brother in Christ,
A. H. LARK.

Chester, Sept. 22.

GREENWOOD C'T.—As you know, I was superannuated at our last Conference session. I had no idea of taking any pastoral work this year, but Bro. J. W. Head gave up this work the first of July to me, and in weakness I took charge, and have been doing my best. My eyes are very weak, but I am happy in the Lord. I have just closed one of the best meetings at Oak Grove, that I ever attended in this part of Arkansas. O sir, superlatively glorious. The Church just worked and praised the good Lord, left the church praising his blessed name, some went home shouting, and shouted aloud after they got home. One good sister got up at midnight and prayed and shouted aloud. Bro. Bennett, the scene was indescribable. I had just as good help in the pulpit from dear Bro. J. W. House, one of our boys, also Bro. Willie Basham. May the Lord reward them. The visible results were 40 conversions and 23 accessions with more to follow. Is it not glorious? Say to Bro. Jernigan, "Salvation is rolling on." W. R. GARDNER.

Sept. 22.

LACONIA C'T.—My long silence should justify me in my claims upon you for a short space in the columns of THE METHODIST. It is exceedingly gratifying to read the glowing accounts of the brethren, from other parts of the field. I have just been reading Dr. Hunter's letter in THE METHODIST, and am rejoiced to know that our veteran brother is enjoying himself so well in these his latter days. The fragrance of his early life still lingers to cheer others on the way. Truly may he say, "I once was young, but now am old, and I have never seen the righteous forsaken nor his seed begging bread." God bless Bro. and Sister H., and spare them to us many days.

I have also read with great interest the article by Bro. Julien C. Brown. Bro. B. sounds the key note to missionary success, and I for one am with him in his views. We have not, perhaps, sent too much money to foreign fields, but not enough to our home missions. The judicious farmer first cultivates his own crop, and then goes to help his neighbor. My experience for the last 13 years in the ministry, teaches me, that a great deal of good could be accomplished by more thoroughly cultivating our waste places at home. Perhaps I know a little more than the average brother of the itinerancy of the just claims of vast sections of territory within our own borders, upon the clemency of our grand old Methodism in her missionary appropriations. For 13 years I have been spending my time and life in a section of country, that may truly be claimed as missionary territory. I am now, and have been for nearly three years serving a noble people at Laconia, on the Mississippi River. These people are making an honorable effort to support the ministry among themselves, but owing to the sparse settlement of whites and ravages of a succession of overflows, it is impossible, or at least impracticable for them to give a sufficient support to a minister. These people appreciate the gospel; they are worthy of it, and need it much, and they are not situated so as to be conveniently reached from any other circuit or part of the country. What can be done in this case? They must be abandoned, or the minister must suffer, as I have done, or they must have some assistance for only a few years from the Domestic mission fund, when they will be self-sustaining. They are now having a good system of levees and the country bids fair to prosper. We preach there twice a month at Laconia and Beiths, where our congregations are good, and at almost every meeting we have the interesting performance of the baptism of both infants and adults. We have but a small organization, but taking all things in consideration, we think we are doing well. Thank God for his presence everywhere.

Your brother in Christ,
ROBT. H. POYNTER.

Red Fork, Sept. 15.

WHITE RIVER C'T.—I have just closed one of the most successful revival meetings of my life at Hunter's Chapel. I have had more conversions and accessions at meetings but not the spirituality and consecration; sinners were converted, backsliders reclaimed, the Church revived and enlarged, the windows of heaven were opened unto us, the Holy Ghost came in power. This closed the last of our revival meetings. Bro. Brewer from Kingsland came over and preached five of his best sermons to the delight and benefit of all who heard them. Bro. Brewer is a fine young preacher, full of the Holy Ghost and is destined to make a mark in the future. Bro. Dodson preached two excellent sermons for us. He is getting old, but the fire is still burning in his soul. All glory to God. We have had success at every appointment on the C't; have had over 200 conversions this year. God bless THE ARKANSAS METHODIST, for it is an important factor in our revivals. May God impress the duty on every Methodist to take THE ARKANSAS METHODIST.

GEO. E. PARSONS.

St. Charles, Sept. 21.

MURFREESBORO C'T.—Our campmeeting was the best that had ever been at this place; the congregation was larger and the best of order; 50 conversions, 26 accessions with more to follow; some will join other Churches. Eleven children were baptized. I have received into the Church 80; most of them have been converted in our revival meeting. Three churches have been built—all good houses and are now ready for use. I want to have a full report at Conference.

W. W. MILLS.

WELDON C'T.—Our beloved pastor, J. W. Patton, commenced his third protracted meeting at Weldon on the 5th of Sept. and closed on the 20th with glorious results; 7 conversions, 5 converts joined our Church, two joined by letter, and other converts to follow—and the church members were abundantly blessed. We had a glorious meeting; one infant baptized. Weldon C't has cause to rejoice in being so fortunate as to have such a pastor as Bro. Patton. A more zealous and devoted Christian I never saw—beloved by all on the circuit. He is now holding his fourth protracted meeting at Tupelo. May the good Lord bless his labors there, as he has done at Marvin and Weldon.

Yours in Christ,
J. T. GILLIAM.

Weldon, Sept. 22.

SOCIAL HILL C'T.—We have held four revival meetings up to date, resulting in the conversion of 25 precious souls, 9 accessions, and the Church gloriously revived. I wish that the readers of THE METHODIST could have heard the bright testimonies of the members during the revivals. One man, after our weeping overflow, said that he had but little in this world, but that he had a large treasure in heaven. I wish that you could have all heard the many resolutions also made for the amendment of their lives in the future. It was a spiritual feast to hear them. The Lord has heard our prayers. Bless his holy name. We have done but little in the way of meeting our collections, as yet, but the members say we must come out this year. THE ARKANSAS METHODIST is always gladly accepted. THOS. E. BOLDING.

Social Hill, Sept. 22.

Headache

Usually results from a deranged stomach or a sluggish liver. In either case, an aperient is needed. Ayer's Pills, the mildest and most reliable cathartic in use, correct all irregularities of the stomach, liver, and bowels, and, in a brief time, relieve the most distressing headache. These pills are highly recommended by the profession, and the demand for them is universal.

"I have been afflicted, for years, with headache and indigestion, and though I spent nearly a fortune in medicines, I never found any relief until I began to take Ayer's Pills. Six bottles of these Pills completely cured me."—Benjamin Harper, Plymouth, Montserrat, W. I.

"A long sufferer from headache, I was

CURED BY

two boxes of Ayer's Pills."—Emma Keyes, Hubbardston, Mass.

"For the cure of headache, Ayer's Cathartic Pills are the most efficient medicine I ever used."—Robert K. James, Dorchester, Mass.

"For years I was subject to constipation and nervous headache, caused by derangement of the liver. After taking various remedies, I have become convinced that Ayer's Pills are the best. They never fail to relieve my bilious attacks in a short time; and I am sure my system retains its tone longer after the use of these Pills, than has been the case with any other medicine I have tried."—H. S. Sledge, Weimar, Texas.

Ayer's Pills

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Quarterly Meetings.

Helena Dist. 4th round. M. B. Umsted, P. E. Howell and Cotton Plant, Sept. 5, 6; De View ct, 12, 13: La Grange ct, 20, 21: Holly Grove ct, 26. 27; Poplar Grove ct, Oct. 3, 4; Marianna sta, 10, 11: Forrest City sta, 17, 18; Spring Creek ct, 24, 25: Cypress Ridge ct, 31, Nov. 1; Colt ct, 7, 8; Wynne and McCrory 14, 15; Clarendon sta, 21, 22; Helena sta, 28, 29: Wheatley ct, Dec, 5. 6: Haynes, ct, 12, 13; Brinkley, 13, 14

Pine Bluff Dist. 4th Round. J. H. Riggin, P. E. Redfield, September, 26, 27: Toledo, at Mt. Carmel, 30; Old River, at Bethany, October 3, 4: De Witt, at De Witt, 8: Stuttgart, 10, 11: New Edinburg, at Hebron, 17, 18: Auburn, at Dumas, 20, 21: Kingsland, at Camp Springs, 24, 25; Lakeside, 31, Nov. 1. Sheridan, at Center, 7, 8: Pastoria, 10: Arkansas Post, at Haller ch, 12: White River, at Shiloh, 14, 15: Lehi, 21, 22: Pine Bluff, First Church 28, 29.

Clarksville District, Fourth round. Geo. W. Hill, P. E. Alma and Mulberry at Mulberry, Sept. 5, 6: Ozark ct at Oak Grove, 12, 13; Ozark sta, 19, 20 Altus ct at Altus, 26, 27: Dyer ct at Riverside, Oct. 3, 4; Ozone miss. at Lone Pine, 10, 11; Coal Hill ct at Hartman, 17, 18: Van Buren ct at Prairie Grove, 24, 25: Clarksville ct at Hays' Chapel, 31, Nov. 1: Clarksville sta, 1, 2: Chester miss. at Chester, 7. 8; Van Buren sta. 9, 10: Cove City miss. at White Water, 14, 15: Lamar ct. at Lamar 21, 22.

Arkadelphia District. Fourth round. H. D. McKinnon, P. E. Tulip ct at Friendship, Sept. 26, 27: Bryant ct at Hunter's Chapel, Oct. 3, 4: Princeton ct at Holly Springs, 10, 11: Smithton at Smithton, 17, 18; Gurdon ct at Gurdon, 18, 19: Social Hill c at Friendship, 24, 25; Murfreeboro ct, 31, Nov. 1; Okelono ct at Okolono, 1, 2; Lono ct, 7, 8: Malvern sta. 8, 9: Collegeville ct. 14, 15; Benton sta. 15, 16; Clark at Hollywood, 21, 22: Arkadelphia sta. 28, 29.

Newport District, F. E. Taylor, P. E. Fourth round. Corning, Sept. 26, 27; Walnut R. Powhaton, 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; Laplie at Rhodes Chap., 24, 25; Buckner at Buckner, 31. Nov. 1; Carolina at Holly Springs, 7, 8; Lewisville at Lewisville, 14, 15; Beardon 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: Peytonville 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 en G122: St. and Mal'n Hill 28, 29.

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. 7: 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 ct, 22, 23; St. Paul ct, 29, 30; Goshen (Camp-meeting), Sept. 5, 6; Kingston, 12, 13; Cassville, 19, 20: Berryville, 26, 27: Jasper, Oct. 3, 4; Eureka Springs sta. 10, 11: King's, River, 17, 18.

Little Rock Dist. 4th round. J. R. Moore, P. E. Winfield Memorial, Sept. 5, 6; Mabelvale, 12, 13; Asbury, 19, 20: Carlisle, 26, 27; Hazen and De Vall's Bluff, Oct. 3, 4; England, 10, 11; Lonoke, 17, 18; Austin, 24, 25; Wattensas, 31, Nov. 1; Des Arc and Hickory Plains, Nov. 7, 8: First Church, 14. 15; Maumelle, 21. 22: Liberty, 28, 29.

WARNING ORDER,

In Pulaski Chancery Court.

LAURA A THOMPSON, plaintiff,
vs.
MACK THOMPSON, defendant.

The defendant, Mack Thompson, is warned to appear in this court within thirty days, and answer the complaint of the plaintiff, Laura A. Thompson. I. J. HICKS, Clerk.

Sept. 14, 1891.
W. F. Hill, Sol. for plff.

WARNING ORDER.

In Pulaski Chancery Court.

L. M. EDWARDS, plaintiff,
vs
F. M. EDWARDS, defendant.

The defendant, F. M. Edwards, is warned to appear in this court within thirty days and answer the complaint of the plaintiff, L. M. Edwards. I. J. HICKS, Clerk.

September 15, 1891.
W. F. Hill, Sol. for plff.

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Monticello, Ark.

WARNING ORDER.

In Pulaski Chancery Court.

ISABELLA GOODMAN, Plaintiff,
vs.
LEWIS GOODMAN, Defendant.

The defendant, Lewis Goodman, is warned to appear in this court within thirty days, and answer the complaint of the plaintiff, Isabella Goodman. I. J. HICKS, Clerk.

Aug. 31, 1891.
S. A. Jones, Sol. for plaintiff.

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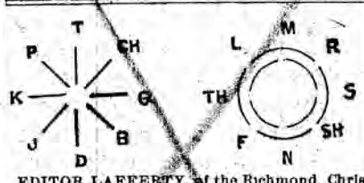

EDITOR LAFFERTY, of the Richmond Christian Advocate (who was for years the official Stenographer in the Senate of Virginia), will begin shortly to teach in his paper the system of Stenography (Pitman's) used in Congress by lessons, with engraved plates, so plain that the slumblest can learn. The instruction 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.

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

GEORGE THORNBURGH, Business Manager.

WEDNESDAY, SEPT. 30, 1891

HENDRIX COLLEGE OPENING.

We rejoice to learn of the auspicious opening and flattering prospects of Hendrix College for its second year in Conway, and we congratulate the members and friends of our church in this State upon the success indicated in the following brief and cheering report from President Millar:

DEAR BRO. BENNETT:—We opened with 99 students, of whom 78 are boarders. We now have 83 boarders, and know of many who will arrive within two weeks. This opening is better by 30 per cent. than any previous opening, and augurs well for the future. While our main building is not completed, still we are able to use it without much inconvenience.

A. C. MILLAR,
Pres. Hendrix College.

Conway, Sept. 27.

We were promised a suitable report of the reception to be given the students of Hendrix College, Tuesday evening, Sept. 22, but it failed to come; hence, we copy from the report of the Arkansas Gazette's correspondent:

Last evening at 7:30, in the preparatory room of the college building, the religious exercises of the Hendrix College Y. M. C. A. were conducted by President A. T. Ramsey, who is also Professor of the preparatory department of the college. These exercises lasted one hour and were interspersed by devotional songs, prayers and short but impressive speeches from different members of the college Y. M. C. A. Although their speeches were necessarily short, they left the impression with the young men who were for the first time attending Hendrix, that although they were away from home, and had not the protecting care of a mother and father, yet Hendrix College would supply all these wants, at least, spiritually.

At the close of these exercises all repaired to the capacious Tabor Dining Hall, about 100 yards distant. Just as the young men filed into the hall the American Brass Band struck up an appropriate piece of music. When they came within the spacious hall they found that Mesdames Bolton and Lincoln had prepared a feast that would satisfy the appetites of fully 300 people. Fully thirty beautiful young ladies of our city were decorated in every emblem which indicated Y. M. C. A., and when the bountiful feast was served, these young ladies came into requisition as waiters, but after the feast the boys took especial care to see that the ladies should be waited upon in return for their good services.

Within the hall the Conway string band furnished delightful music. The committee of the Y. M. C. A., assisted by the young ladies of our city, made it a point at this social feature of the entertainment to see that all young men who were for the first time attending Hendrix College should get acquainted with everybody.

AT CARLISLE.

Seated in a beautiful new coach on the "old reliable" L. R. & M. R'y, we departed last Thursday p. m. for Memphis on business for this paper, and returned Friday night at 12:15 to Carlisle, where we spent Saturday and Sunday. For years one of the most inviting towns on the L. R. & M. rail-road, Carlisle has recently and greatly suffered in a commercial way, notably by the suspension of the Emonson M. & M. Co., which has been helpfully identified with nearly all the enterprises and interests of the town.

At 11 Saturday morning Rev. J. R. Moore, P. E. of this District, preached to very few hearers an instructive and inspiring sermon, and Sunday night his sermon in matter and delivery would have been considered a splendid effort before any metropolitan congregation. At 3:30 p. m. Sunday he delivered an entertaining lecture on the Methodist Itinerancy, after which the pastor, Rev. S. N. Burns, read a carefully prepared history of the collections and work in building the new and elegant parsonage, which had been recently completed (except inside painting) at a cost of $657, and was then to be solemnly dedicated. The citizens of Carlisle, especially the Ladies League, led by Bro. Burns and his wife, deserve great commendation for their enterprise and liberality in providing such a comfortable and attractive parsonage, one of the best we ever saw in any charge.

With pleasure we mention the very excellent song service with Miss Johnie Turrentine at the organ in the Sunday-school and Mrs. A. A. Emonson in the other public services.

While in Carlisle we shared gracious hospitality in the homes of Bros. P. W. Echlin, C. W. Turrentine and S. N. Burns. In the parsonage Saturday evening a sumptuous feast, prepared and served with elegant taste, was enjoyed by the writer in company with Rev. J. R. Moore, Mr. and Mrs. A. Emonson, and that sweet-spirited Christian lady, Mrs. Lou A. Hotchkiss of Hot Springs.

NATIONAL PROHIBITION PARTY.

DEAR BRO. BENNETT:—With your permission, I would like to reply to your comments on the article of the N. Y. Voice in THE METHODIST, Sept. 9th, concerning the necessity of a National Prohibition party. The necessity of a Prohibition party has been brought about in my opinion, by the conduct of the old parties toward prohibition.

The policy of the government has been to license the liquor traffic, a principle which every Christ-like man and woman in this country knows is wrong. First, we will take the U. S. government. For a sum of money it will grant a man license to manufacture and sell (in not less than 10 gallon lots,) whisky in any of the prohibited districts of Arkansas, regardless of the vote of the district. No one can deny that such a course is wrong in principle, yet neither the Democratic or Republican party, when in power have attempted to reverse this policy. Now this being the case, how can people in the sunlight of the gospel vote for a party unto whom the Bible pronounces "Woe to him that buildeth a town with blood, and establisheth a city with iniquity." Again, they will grant a man for the sum of $25 a license to sell liquor in any of the local option towns of the State of Arkansas, or any other State (this does not give the holder of the license permission to run over the State and county license); it does say, as far as we are concerned, you may have our permission to run over those people with your liquors if you wish. How many men of the State of Arkansas have had men to procure U. S. license and open a blind tiger, or place of smuggling, and cost the Christian people large sums of money to get rid of them with their U. S. government backing? It is inconsistent to pray "Thy will be done on earth as it is done in heaven," and yet vote for a party who will perpetuate the iniquitous traffic for the sake of revenue.

Can we vote that ticket and be partakers of the crime? Under such circumstances, what shall we do?

As I see it there are only two things to do; Not to vote at all, or vote the Prohibition party ticket. I would not be so unjust as to ignore some of the good prohibition laws, the present government has given us. As one of them I will mention the Wilson original package bill, passed by Congress last Spring, but I fear it was not prohibition principles that caused the passage of said bill, from the fact that nearly all the Democrats voted against the bill, clearly showing which side they were on, and it was the large Republican vote that gave us the law. Is it possible that prohibition principles were the cause of the Republicans voting that way? I can not think so, or they would have passed the bill prohibiting the sale of liquors on the Exposition grounds at Chicago in 1892, and would have accepted the proposition of other governments to prohibit the exportation of liquors to Africa.

Such is the condition of both old parties today, and it appears reasonable if we are to get national prohibition, it will be by the National Prohibition party, or through their influence. Local option is good; State prohibition is better; national prohibition is better than all. To that end let us work and pray.

R. H. ETHRIDGE.

Oklona, Sept. 14.

In reply to the foregoing, which was intended for our last issue, we assure our esteemed correspondent, that we fully agree with him as to the desirability of suppressing the traffic in all intoxicating beverages, and that the legal prohibition of the traffic is the remedy, the goal to be earnestly, persistently and discreetly sought by all workers in this noble cause "for God, home and native land." But on the speediest and surest way to the desired end we differ materially, as will appear in our reply.

In order to raise revenue the Federal government imposed a two-fold tax on liquors and tobacco—a tax on the product to be paid by the manufacturer and a tax on the sale to be paid by the seller. These taxes were imposed by the national representatives of the people, who did not by political revolution or general protest seek the removal of these taxes in order to get *free* whiskey and tobacco. In the national legislature, when these taxes were imposed, *the* question was Shall these products, luxuries, be *free* in their manufacture and sale, or shall they by taxation help to raise the necessary revenue of the government? Bear in mind, there was then no wide-spread popular demand for the prohibition of the manufacture and sale of intoxicating beverages. Further, the Federal government did not propose to authorize any citizen to do what was or might be forbidden by his State government; but it did impose the two-fold tax on liquors and tobacco, and on payment of the same it gave a receipt, which is by custom called a government license. To remove possible misapprehension on this subject, Gen. Nettleton, Acting Sec'y of the U. S. Treasury, has sent out a letter announcing that the government does not grant a license to sell intoxicating liquors, under any circumstances, but only collects a tax of those who do sell. The revenue stamp is but a tax receipt and grants no permission to those who hold it to ignore State or local laws. In future across the face of the stamp in red ink will be printed these words: "This stamp is simply a receipt for tax due the government, and does not exempt the holder from any penalty or punishment provided for by the law of any State for carrying on the said business within such State, and does not authorize the commencement nor the continuance of such business contrary to the laws of such State or in places prohibited by municipal law. See Section 3243 Revised Statutes of the United States."

From this as well as from the notable passage of the original package bill, it may be clearly seen, as we contend, that the Federal government does not really authorize the sale of intoxicating liquors, where the same is prohibited by State law.

After the country was startled by the "original package" decision of the U. S. Supreme court, there was well-nigh universal demand for the immediate enactment of a special bill incidently suggested by that august tribunal. In our opinion there was no sufficiently valid reason for voting against the Wilson "original package" bill; but we do not think it can be proved or reasonably inferred, that all Democrats who voted against it, were in favor of perpetuating the liquor traffic. A constitutional question was involved, and some at least feared the passage of this bill might be made a precedent for ignoring the doctrine of States Rights, as was soon attempted in the infamous Force bill, which caused perhaps more alarm than any pending legislation since the days of reconstruction. On the other hand, we do not think it can be proved or reasonably inferred, that all Republicans, who voted against the bill to prohibit the sale of liquor on the Exposition grounds in Chicago, were in favor of perpetuating the liquor traffic; for at best there was room for serious doubt as to the value of such a bill in that great liquor-cursed city, with one saloon for every 270 of its inhabitants.

We now present our disagreement with Bro. Ethridge on the speediest and surest way to the legal prohibition of the liquor traffic. In the outset we assume, that legal prohibition, local or general, to be efficient and permanent, must have behind it the strong endorsement of predominating public sentiment, which is supposed to be expressed in the prohibitory laws. We favor, therefore, consolidating against the liquor traffic the combined strength (votes) of *all* citizens, regardless of political affiliation, who can and do agree upon the common principle and purpose of the legal prohibition of the liquor traffic. On such common ground, agreeing as they have done against lotteries, gambling, &c., partisan adherents of opposing political parties *have* united their votes against license and for prohibition, with such gratifying success, as to inspire cheering hope of grander achievements in the general suppression of the liquor traffic. Further, when legal prohibition has been secured by a decisive majority of all the votes cast on the subject by Democratic, Republican and Labor party voters, we may reasonably expect the law to be as honestly and efficiently enforced as any other new prohibitory law having the approval of predominating public sentiment. And as every wholesome law righteously administered becomes an educating factor in behalf of its own continuance, the advocates of legal prohibition gain incalculable aid in extending the area of its operation and in moulding public sentiment for its enforcement and perpetuity.

But Bro. Ethridge contends for a distinct and independent political organization—the National Prohibition party—with its platform of principles and its candidates for office. As he does not (and cannot) argue from any notable achievement or victory won by this party in the cause of prohibition, local or general, his contention must be more theoretical and hypothetical than practical. To this there may, perhaps, be the useless reply, that all friends of prohibition in the other political parties should at once sever their present affiliation and become partisan adherents of the National Prohibition party. But this they will not do, and for several cogent reasons: (1) They know the prohibition of the liquor traffic is ably advocated and with increasing success by conscientious and influential men in the other political parties. (2) In their respective parties they are contending as well for other measures, which they deem of great importance to their social welfare and material prosperity. (3) They will not and can not endorse the platform of the National Prohibition party on woman suffrage or some economic questions, which can not become alike acceptable to the adherents of present opposing parties—questions on which such parties are irreconcilably divided. (4) The contemptible intolerance of and slanderous misrepresentations by the notable leaders in the National Prohibition party are utterly repulsive to non-partisan prohibitionists of unimpeachable integrity and fidelity. Read on our first page the just criticisms of The Voice and The Issue, representing respectively, North and South, the intolerant spirit of the National Prohibition party, and then agree with us, that except in its name such a party can never become truly national.

In our candid opinion the progress and efficiency of prohibition in the future, as in the past, can be most successfully promoted on non-partisan lines of effort. In our sister State, Tennessee, we have had striking illustrations of the relative strength and possibilities of the non-partisan and the partisan prohibitionists. In 1888 the presidential vote cast in Tennessee was: for Cleveland 158,779, for Harrison 138,988 and for Fisk 5,969. In 1887 the non-partisan vote for the prohibition amendment to the State constitution was, we think, about 107,000; but in 1890 the gubernatorial vote was: for Buchanan (Dem.) 113,549, for Baxter (Rep.) 76,081 and for Kelley (Pro.) only 11,082. By reason of his great ability and popularity and the vigorous campaign by himself and numerous personal admirers, Rev. Dr. D. C. Kelley secured perhaps a larger vote than would have been cast for any other leader of the Prohibition party in that State; but the year before nearly ten times as many votes as he received were cast for the constitutional amendment. Comment is unnecessary, further than to express our deliberate opinion, that the cause of prohibition in Tennessee has suffered irreparably from the intolerance and slanderous utterances of The Issue, the organ of the Prohibition party in that State.

In provoking Christians to better living and nobler doing we must not depreciate what they are already doing. Some persons in their eagerness for forward movements speak as though religious interest was declining. It may be in some places, and among certain classes, but on the whole it is on the increase. It is far from what it should be, but it might be far worse, and it is sufficiently active to quicken hope and to incite to still greater zeal and effort. Take the matter of money-gifts to the cause of Christ. According to a recent estimate the contributions annually to the support of the Church in the United States amount to seventy-five million dollars, and to purely religious objects thirty-one millions more. This is a proof that the Church has a hold upon the pocket as well as upon the heart of its members, and that they have regard to others' moral and religious welfare as well as to the more immediate demands of their relative denominational organizations. As a still stronger indication of increasing interest in religion, it must not be forgotten that the century now approaching a close is pre-eminently a Bible-circulating century, the fact being that during this period twenty times more Bibles have been printed and circulated than during all the preceding eras. This, also, has been the age of missions. Never before did the gospel show such a world-encompassing power. While we acknowledge what is being, and what has been, accomplished, let us be incited to push with all the greater vigor the rapidly increasing facilities at our command for human elevation and for the world's salvation.—Phila. Presbyterian.

THE PAPAL SUPREMACY.

Last week in Buffalo, N. Y. "German Catholics from all parts of the United States, assembled in the fifth Catholic Congress," adopted the following on the temporal power of the Pope:

With delight the German-American congress embraces also in this year the opportunity of pointing out publicly and distinctly its position on the so-called Roman question—namely, the temporal power of the Pope. Besides the extreme religious importance of the question itself, we, as faithful children of the Church, deem it our sacred duty to make this public declaration for the reason, that the Holy Father, himself, the most competent, and indeed the only competent judge in the matter, has never ceased both to proclaim solemnly and forcibly his inviolable rights to the territorial independence of the Holy See, and to encourage the Catholics to fearlessly defend these rights. As free American citizens we will not tolerate any interference with the free expression of our views on this extremely important church matter. The objection or false supposition that it is indeed inoportune to discuss openly the Roman question in our country, can only be explained by tracing it to a pitiable deception, or to the want of courage in showing fearlessly our truly Catholic convictions. No national or international principle in law, no sovereignty of a people, can ever indorse or sanction a usurpation conflicting with the freedom and independence guaranteed to the head of the Church by the Divine Founder, and injuring the sacred interests of 200,000,000 Catholics. Rome, as the natural seat of the Papacy, as the centre of the Church, as the metropolis of the Catholic world, belonging to the Pope (letter from Leo XIII to Cardinal Rampollo,) who, moreover, used the rights of sovereignty acquired in justice and sealed in solemn contracts for the welfare of Italy and Europe, and the whole world as true benefactors of mankind. Recent events, especially the selection of our glorious reigning Pontiff, Leo XIII, to settle by arbitration an international controversy, the Pope's recent excellent encyclicals on the most important and burning topics, especially on the condition of labor, have proved sufficiently the entire freedom of the Holy See would be of the greatest importance to society, suffering already from the many enactments of the present century. With confidence we leave it to Divine Providence by what means the restoration of Papal independence will be brought about by secular power. In the mean time we will never cease to courageously sustain the Holy Father, and in accordance with his intentions in admonition, every one in his own sphere and according to his ability, that right of the head of the Church should strive with all legal and legitimate means to regain the freedom due to the successor of St. Peter. In this respect we greet with the utmost pleasure the ideas suggested at the recent Catholic Congress held in Germany to call an International Catholic Congress for the purpose of urging the restoration of the temporal power of the Pope as an independent sovereign.

In its last issue, the North-western Advocate makes the following comprehensive statement of old world news: "European news is significant just now. One day last week it was reported that the English had pluckily seized an island about fifty miles from the entrance to the Dardanelles, and it was hinted that the Turks consented to the seizure. All Europe was thrilled and stocks were affected. The recent passage of a Russian military vessel through the Dardanelles by the consent of the Turks was said to be the cause of the English reprisal. Next came word that the English landed on the island of Mitylene simply as a bit of drill maneuvering, yet the newspapers hint that an English landing may presently come which will contain more of maneuvering than of drill. One of the latest rumors is to the effect that Russia has plainly told England, that she desired no special privileges in the Dardanelles, and that she is ready to make a treaty in which it shall be promised that Russia will forego all attempts to invade English possessions in India. Then followed a statement that the young Emperor William is trying to make his peace with Bismarck, because the threatening state of Europe demonstrates the need of Bismarckian support of the emperor. Meantime, it is asserted that the failure of crops in Europe cannot be overstated. It is said that starvation menaces whole communities in the very suburbs of Berlin. The most pitiful news comes from Spain, where floods have destroyed immense areas, and have caused the death of from three to four thousand people. Fourteen hundred bodies have been discovered in one locality. Our own recent calam in the Johnstown flood enables us realize the terrible news from Spa Riots in China continue. We ha stated that these violent assaul upon foreigners in China are intend ed by the rebels to embarrass the legitimate emperor, and embroil him with foreign nations, so that rebellion may thus be made more serious. It is now said that Germany, France, England and the United States will send a combined fleet to support a joint protest against injuries done to foreigners in China. All these rumors of mutual national distrust tend to increase one's solicitude concerning the peace of the old world."

On page 2 Rev. E. L. Beard propounds to Christian people an important question in relation to the demoralizing evils not only permitted but encouraged in the management of agricultural and industrial fairs. Such fairs in some places have become notorious for gambling in various forms, and no longer afford any considerable benefits to honest men engaged in agriculture and other industrial pursuits. If the gambling features can not be abolished by the earnest protest of moral and Christian people, they should then withhold their patronage from such hot beds of iniquity. In this connection we copy from the Wesleyan Advocate the following paper unanimously adopted by the McWhorter (Ga.) Sub-Alliance:

Whereas, the Piedmont Exposition claims to be an industrial exposition, and the sum of $80,000 as claimed by the Atlanta Journal, for this year is to be distributed as follows: Salary for King Solomon and ballets $30,000; races $9,000; trained horses, $10,000; industrial premiums, 30,000. Here it is, $49,000 in gambling and irreverence, and about $30,000 in industrial premiums; And

Whereas King Solomon with his Bible show and "five hundred neat-limbed young women in oriental tinsel and abbreviated skirts," all to meet the depraved tastes of an idle, gaping multitude, are to appear in ballet dance, as a part of this sacred performance;

Resolved, First, that we as Alliancemen believe in God and the Holy Bible as the guide to our faith and practice, and as our object is to do good to all and harm to none, therefore, we condemn the so-called King Solomon show as being a mock of all we hold good and sacred.

Resolved, Second, that we as Alliancemen and Christians will not attend the exposition this year nor never again until they go back to the original intention, viz; the advancement of the cause of industry and agriculture, and we ask all Alliancemen and women with all lovers of religion and its cause, to join us in this effort for the right. Further, we ask all newspapers friendly to the cause to copy.

In its last issue the Catholic News, which claims the largest circulation of the Catholic papers in the world, thus speaks of the public school system: "The American institution so dear to the popular heart was created as an anti-Catholic institution. It was planned by Protestants and enemies of Christianity; its object has been to weaken the faith of Catholics whom it can reach, and Protestant ministers and newspapers constantly boast that its influence tends certainly and directly to alienate Catholic children from the faith of their parents. Do not resort to the twaddle of no Protestant denomination controlling the system; so long as it is controlled by a combination of Protestant denominations against the well-being of Catholics it is un-American, it is treason to the principles underlying our Government, a hypocritic fraud, and Catholics would be unworthy of manhood, unworthy to be called Americans, if they do not oppose it. When Protestants can rise high enough to be honest, and let the State give Catholics schools to which they can send their children, as it gives Protestants now schools to which they can send their children, schools will be as dear to the Catholic heart as they are now a subject of dread and suspicion."

In the Sunday Magazine Archdeacon Farrar writes of Whitefield that "he came as a heaven-born orator, intensely in earnest, confining himself to a few great truths of tremendous import, and rediscovering the commonest truths of vital Christianity, which had been practically forgotten. He was often bathed in tears as he preached, and his hearers wept with him. He would extemporize some quaint saying with great effect, as when he suddenly thundered out, 'Works! works! A man get to heaven by works! I would as soon think of climbing to the moon by a rope of sand!' When he compared the sinner without religion to a blind man whose dog has escaped him on the edge of a precipice, and whose staff slips out of his hand and goes skimming down the abyss as his foot is just on the sheer descent, the cold-hearted Chesterfield started up from his seat with the cry, 'Good God, he's over!'"

ARKANSAS METHODIST.

WEDNESDAY, SEPT. 30, 1891

PERSONAL AND OTHER NOTES

We learn with sorrow of the death, at his home in Smithville, Ark., of Bro. James R. Burns. Bro. Burns was an old and worthy citizen of Smithville, and an official member of our Church. We expect an obituary from Bro. Register.

On Saturday morning our office was cheered by a visit from Prof. J. H. Sledd of Arkadelphia Methodist College. He spoke enthusiastically of the prospects of that excellent college.

Last Wednesday Bro. E. P. Harrison, editor of the Sheridan Headlight, honored our office with a friendly visit.

Rev. W. A. Steel of this city is assisting Rev. W. R. Harrison in a meeting in South Hot Springs, and reported profitable services last Sunday—four penitents and four accessions.

Rev. P. P. Hopkins writes Sept. 23: "Am now engaged in a good meeting at Center Point Church. Closed a fine revival at Oakley Chapel a week ago; several conversions and 10 accessions to the Church."

On Tuesday we had a cheerful visit from Rev. W. A. Freeman, P. C. of Okolona C't, and Mr. H. G. McHenry of Union county on his way to Hendrix College. After abundant and successful labors Bro. Freeman is in good health and spirit, but the sickness of his wife has prevented his assisting in other meetings.

Rev. J. M. Cantrell, Agent of Quitman College, spent several days in this city last week, making a most favorable impression on those with whom he became acquainted. We wish him the largest measure of success in his work for the excellent and worthy institution he represents.

In our last issue we failed inadvertently to insert a personal note (written) of a pleasant visit from Rev. E. L. Massey, who has been quite successful in his meetings on Atkins circuit.

Our dearly esteemed Conference class-mate, Rev. S. L. Cochran, is engaged in a protracted meeting in Marianna station. We regretted very much, that previous engagement prevented acceptance of his kind invitation to spend Sunday with his excellent charge.

Rev. Boone Keeton, P. C. of Monticello station, expects to attend the Ecumenical Conference beginning in Washington, D. C., Oct. 7.

In a business letter Rev. S. H. Babcock, President of Galloway College, says: "Girls continue to come. We are twenty-five per cent in advance of last year. Our capacity will be fully taxed."

Ordering this paper changed from Helena to Franklin, Tenn., Rev. W. F. Wilson writes Sept. 24: "Bishop Fitzgerald has transferred me to this work. I am sorry to leave Arkansas, but my wife's health and the necessity of educating my children forced me to the change. It is with deep regret I leave my Helena people. A nobler people no man ever served. I hope to be with you at Conference this Fall."

We are delighted to learn from Rev. J. B. McDonald, P. C. of Argenta station, of the continued interest in and great success of the meeting in that charge. Up to date (Sept. 29) there have been 42 accessions and "more to follow."

In a private note Rev. J. M. D. Sturgis, P. C. of Austin C't, writes: "I will do all I can for you, and pray God's blessings on the good earnest work you are doing. I am sure it would be a great help to to the P. C., if every member read THE METHODIST."

From the Nashville Daily American, Sept. 27, we clip the following personal notes: Bishop John C. Granbery, well known in this city, where he long resided as a professor in Vanderbilt University, is seriously ill with typhoid fever in West Virginia. Great interest is being manifested in the coming visit of the Rev. Hugh Price Hughes, the noted English Wesleyan divine, to Nashville. He will lecture in this city Oct. 23. On account of the burning of the Methodist Church at Mayfield, Ky., Bishop Key has changed the place of the meeting of the Memphis Conference from Mayfield to Covington, Tenn. The revival at Elm-street Methodist Church widens and deepens in its influence. Powerful sermons are being delivered by Rev. Claude L. Chilton, who is eminently successful in revival work. Bishop O. P. Fitzgerald, of the M. E. Church, South, now in San Francisco, will attend the Ecumenical Conference of Methodists of the world at Washington two weeks hence, and will stop at Nashville on his way from there to hold the Texas Conferences of his Church.

Our readers will join us in thanking Rev. Dr. W. C. Black for his just and timely article on page 1.

The meeting conducted by Rev. John P. Lowry at our First Church in this city continues with increasing interest—7 conversions to date, Tuesday p. m.

That Tired Feeling

Is a dangerous condition due directly to depleted or impure blood. It should not be allowed to continue, as in its debility the system is especially liable to serious attacks of illness. It is remarkable how beneficial Hood's Sarsaparilla is in this enervating state.

Hood's Sarsaparilla Possessing just those elements which the system needs and readily seizes, this medicine purifies the blood, and imparts a feeling of serene strength which is comforting and satisfying. Hood's Sarsaparilla is the best remedy for that weakness which prevails at change of season, climate or life.

Makes the Weak Strong "I have been convinced that Hood's Sarsaparilla is one of the greatest medicines in the world. I say this for the benefit of all other tired out, run down, hard-working women. Hood's Sarsaparilla is not only excellent as a blood purifier, but for all other female complaints, even if of long standing." MRS. M. A. SCARLETT, Northville P. O., Mich.

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

SPECIAL AND SUNDRY

We call attention to the advertisment, in this issue, of W. H. Schaeffer & Co. They succeed Beal & Fletcher. We bespeak for them a fair trial.

The "*Lives of the Apostles*" is one of the newest and most interesting books out. It is by a Texas layman and full of interesting matter not found in any other book we have yet read.

We cheerfully commend to our readers the Union M'f'g Co., which has an advertisement in this issue, as worthy of confidence and patronage.

We refer our readers to the advertisement of the J. S. Menken Company, Memphis, which appears in another column of THE METHODIST. We heartily endorse the Menken firm as one that can be thoroughly relied on. The firm is in the thirty-first year of its existence in Memphis. It started small, but now occupies the largest business house in the South—a structure 120x150 feet, with basement and 5 stories crowded with goods. You can furnish your home at Menken's and buy every article of wearing apparel for men, women and children. It is a great and growing firm.

CLARKSVILLE DISTRICT.

BRO. BENNETT: We have had 550 conversions in the Clarksville District up to the present, with a number of protracted meetings unreported yet.

Bro. J. H. Myers of Clarksville c't has had 198 conversions and a number of backsliders reclaimed. He has two protracted meetings yet to hold. Bros. Taylor and Burns are gladdened over great revivals in Clarksville and Van Buren, conducted by Bro. Lowry. Bros. Stone and Lark have had fine revivals in their charges. Bro. Burrow is now having a successful meeting at Altus. Most of the other charges have had meetings more or less successful in converting sinners, reclaiming backsliders, and building up the Church.

Fraternally,
GEO. W. HILL.

Altus, Sept. 24.

FIELD NOTES.

MT. IDA C'T.—I have just closed a gracious revival at Oden a nice little town in the bounds of my work, where we had no church. The Hard-shells have had full sway there in the past. The good Lord was with us from the first to the last service. We had 28 or 29 conversions, several back-sliders reclaimed, 20 accessions to the Church with others to follow. We organized a Church at that place with 33 members. Steps are being taken to build a nice church at that point. This makes in all about 85 conversions and 50 accessions to the Church with others to follow. Will begin to-morrow at Cadow Gap. May the good Lord be with us there. Remember me kindly at a throne of grace. Success to THE METHODIST.

C. W. DRAKE.

Black Springs, Sept. 25.

JASPER.—Brother Q. S. Simmons assisted by Bro. E. B. Webb of the M. E. Church, North, held a meeting at this place, which resulted in the conversion of 35 souls to Christ—most of them prominent citizens of our little town. The meeting was one of the best conducted of its kind we have witnessed in years. The deep interest felt on that occasion will long be remembered and the impression there made will not be eradicated for years to come. Bro. Simmons is one of the most zealous workers in the cause of the Master we have met for years; although young in the ministry he possesses the requirements that go to make up the true man of God. The Church has been greatly revived and 15 additions by baptism. I cannot close this communication without speaking a word of encouragement to the sisters, who so nobly performed their parts in this work, seeming never to become weary nor discouraged in their labors for the cause. May they be ever ready to act their parts for the building up of the cause of their Redeemer and reap the reward that is sure to follow.

P. H. RAMSEY.

Jasper, Sept. 21.

MARMADUKE MISS.—I have just closed a ten days meeting at Harvey's Chapel. Bro. A. S. Hilburn, L. P., well known in the White River Conference, formerly a member of the same, was with me from Monday until it closed, and preached some good sermons. Bro. Thompson was with me one night, preached and went home sick; also Bros. Wood and Womac L. P.s from the Gainesville and Paragould circuits, were with me some and did good and faithful work.

The attendance was uncommonly large until the last. Christians of all denominations that attended the meeting were made to rejoice and shout aloud the praise of the Lord. On Monday night the fire began to to burn, the Holy Spirit came down in wonderful power and continued to rest on the people until the close of the meeting. The full results of the revival will never be known. Some were converted on the way home, some at home. The attendance was so large, the small house would not hold the people. Sinners had to push their way through the congregation to the altar; some would kneel at their seats. The fire would break out in the altar and spread all over the house. I tried to keep up with the conversions but could not; 43 conversions that I know of, 18 accessions to our Church, 4 infants baptized and backsliders reclaimed. Other Churches will be beneficiaries of the revival. "Salvation is rolling on." I will begin my third meeting in our new church at Hurricane Sunday next. We are building a nice church at this place to be completed before Conference. The good work is still going on and I anticipate a glorious revival at my next protracted meeting. "Praise God from whom all blessings flow."

ED. A. BICKLEY, P. C.

Marmaduke, Sept, 25.

VANNDALE & HARRISBURG.—Our revival meeting at Harrisburgh, of which I wrote before, closed on Sept. 22, after continuing 18 days, and though some thought the sinners here were nearly all converted at our meeting held here in April, we had 15 or 16 as happy conversions I think as I ever saw, with several penitents at the altar when the meeting closed. We have had 11 to join the Church, and 4 others have given their names for membership that will be received soon. The people who attended the meeting with one accord (both Methodist and Baptist) say it was the grandest, best meeting they ever saw, and I am sure Harrisburg has never been more aroused on the subject of religion than now. Mr. Editor, we will have in a few days our new seats, pulpit and pulpit chairs, costing us more than $300 in our church, and then we would be glad to have you come down and see our neat little city and preach for this noble, appreciative people. We have received into the Church at Harrisburg alone, 60 members to date, and we are happy on the way. Allow me to say, Bro. A. J. Blakemore has endeared himself to these people very much for the noble work he did for us. Many thanks to all.

J. H. ANDERSON.

Vanndale, Sept. 28.

DEATH NOTICES.

REV. J. A. CLOWER.

DEAR BRO. BENNETT:—It is with deep sadness that I send you this brief notice of the death of Rev. J. A. Clower, which occurred on the 20th inst. Not only his community, but this entire pastoral charge feels the loss. He was the only remaining local preacher on the work, and a very efficient one he was. Will send a more lengthy sketch next week.

Yours, W. M. CROWSON.

Barkada, Sept. 22.

MRS. T. RAWLINGS.

BRO. BENNETT:—I write this letter, that my brethren of the White River Conf. and my friends may hear of my sad misfortune. My dear wife departed this life on the 10th inst. She, as many of our acquaintances know, had been in bad health for the last four years. I took her to Colorado more than two years ago, and we thought for awhile that the change would restore her. But it did not, so we brought her to the Coast last November, and for four months we thought she would get entirely well. But when the hot season came on, her disease (chronic diarrhœa) showed symptoms of return, and each relapse was worse. On August 31 she was taken with acute symptoms of the disease, and on Sept. 1 she had a stroke of paralysis which deprived her of her mind and speech; after ten days of unconsciousness, she breathed her last at 11 p. m., and so I am bereft. Sad, sad! Brethren, pray for me.

I shall start for Arkansas in a few days, and shall attend White River Conference, the good Lord blessing me. I regard that Conf. as my home, and hope to live to work a few years yet, if only as a supply. I have engaged Bro. F. A. Jeffett to write an obituary of my dear wife, which I suppose will appear soon.

Yours in affliction,
T. RAWLINGS.

Port Lavacca, Sept. 26.

J. E. CLARK.

John Evert Clark, son of J. B. and Lou Clark, was born Oct. 3, 1889, died Sept. 7, 1891. His death occurred one month and two days after that of his baby brother. For fifteen days his little form was tortured with fever and pain, but never have we seen among young or old a more patient sufferer. He was fully conscious up to the last moment of his life. Only a short time before his little soul took flight, he seemed to behold something bright, and calling his mama, said, "I see little chickies." Surely, he must have seen angels hovering near, to bear his spirit home. Little Johnnie we know is at rest; he has passed "the shining portals," where there is no more sickness, pain nor sorrow.

A FRIEND.

Lamar, Ark.

A Philosophical Family.

Amelia has pimples, and sores in the head,
From humors internal her nose has grown red:
She's a boil on her neck that is big as a bell,
But in other respects she is doing quite well.

And pa has dyspepsia, malaria and gout,
His hands with salt-rheum are all broken out;
He is prone to rheumatics that make his legs swell,
But in other respects he is doing quite well.

And ma has night-sweats and a troublesome cough,
That all of our doctors can't seem to drive off;
She wakes every night and coughs quite a spell,
But in other respects he is doing quite well.

There is nothing like philosopy to help one bear the ills of life, but in the case of this family what is most needed is a good supply of Dr. Pierce's Golden Medical Discovery. It would cleanse Amelia's bad blood, cure pa's ailments, and check ma's cough. The "Golden Medical Discovery," by its action on the liver, cleanses the system of impurities. It cures humors, ulcers, boils, scrofula, salt-rheum, erysipelas, and all kinds of sores and swellings. The only guaranteed blood purifier.

A press report from Washington City, Sept. 23, says: "Superintendent Porter, of the census bureau, has published additional statistics as to farms, homes and mortgages in the State of Kansas. A recorded real estate mortgage debt of $482,699,640, excluding State and railroad land contracts, was incurred in Kansas during the 10 years, 1880-90. The total number of mortgages recorded during the 10 years was 620,049, of which 415,622, or 67.03 per cent. of the total, were on acres, and 204,427, or 22.97 per cent., were on lots. The existing debt of the State of Kansas on January 1, 1890, secured by real estate mortgage, aside from State and railroad contracts, as shown by this investigation, aggregates $235,485,108. The debt in force per capita is $165, and per family of five $825."

Piso's Remedy for Catarrh is the Best, Easiest to Use, and Cheapest.

CATARRH

Sold by druggists or sent by mail, 50c. E. T. Hazeltine, Warren, Pa.

Nothing can be safely substituted for personal godliness. Knowledge and culture are good, but they are not religion. Nothing but personal faith and love can give the strength to vanquish our spiritual foes. What is true of the individual is true of the Church. There may be wealth, numbers, culture, fine churches, delightful music and eloquent preaching, and yet there may be a deplorable lack of spiritual power. The Church that is not the instrument of converting sinners from the error of their ways, and building up believers in holiness is not a living, Scriptural Church. Of Churches, as well as of persons, the test is, "By their fruits ye shall know them."—Christian Guardian.

The World's Fair commissioners will have to make up their minds very soon whether or not they will allow the Exposition to be open on Sundays, and whether or not they will give permission to sell liquor on the Exposition grounds. Unless they decide both questions according to the ideas of a very numerous element—the liberal minded citizens—they will have to get along without the aid of some prominent Germans, who, although having subscribed to the Exposition fund, positively refuse to pay their subscription as long as the commissioners are indifferent to public opinion—Brewers' Journal.

If the question is decided by public opinion, the Fair will be closed on the Sabbath, for the great mass of Americans believe in the Sabbath, and their voice is being heard. Of course some prominent Germans who own breweries wish it open. So do other prominent citizens who own saloons; and still others who hold infidel or anarchistic views.—Herald and Presbyter.

From a brief report in Zion's Herald of a great prohibition speech by Senator Frye in Lewiston, Me., Sept. 6, we quote as follows:

Senator Frye claimed that law was the only remedy for the evil of intemperance; denied that the habits of Europe tended to temperance, because of the prevalence of light wines and beers; asserted that France was deteriorating by absinthe drinking, Italy by cheap and strong liquors, Germany by brandy, and held that the German Emperor was alarmed by the increase of intemperance, and was issuing edicts tending toward a reduction in the growing consumption of spirits. He said:

"License is no remedy. Liquors sold under license intoxicate as quickly as when sold illegally under prohibition. Glasgow, in Scotland, licenses; but when in Scotland I was prevented from seeing the great iron ship-building plants in operation, because of a fair held for but one day in that city. For this fair the workmen saved so much and drank so hard that the great ship building plants, employing 5,000 men, had to shut down eight days until the men got sober. If you license rum-drinking to make men sober, then why not license thieving to make them honest, and prostitution to make them virtuous?"

He related a conversation he had with the late Hon. Alexander H. Stephens, in which the distinguished vice-president of the Southern Confederacy told of the county of Liberty, Ga., which had the first iron-clad temperance law ever passed in America, over seventy years ago. "This county," said Mr. Stephens, "was the happiest, richest, best educated, most orderly county of Georgia, and the year I lived there was the only year of my life I remember in which I was perfectly well."

Cuticura Soap For Bad Complexions Red Rough Hands and Baby Humors.

BAD COMLEXIONS, WITH PIMPLY, blotchy oily skin, Red, Rough Hands, with chaps, painful finger ends and shapeless nails, and simple Baby Humors prevented and cured by CUTICURA SOAP. A marvelous beautifier of world-wide celebrity, it is simply incomparable as a Skin Purifying Soap, unequaled for the Toilet and without a rival for the Nursery. Absolutely pure, delicately medicated, exquisitely perfumed, Cuticura Soap produces the whitest, clearest skin, and softest hands and prevents inflammation and clogging of the pores, the cause of pimples, blackheads, and most complexion disfigurations, while it admits of no comparison with the best of other skin soaps, and rivals in delicacy the most noted and expensive toilet and nursery soaps. Sale greater than the combined sales of all other skin soaps.

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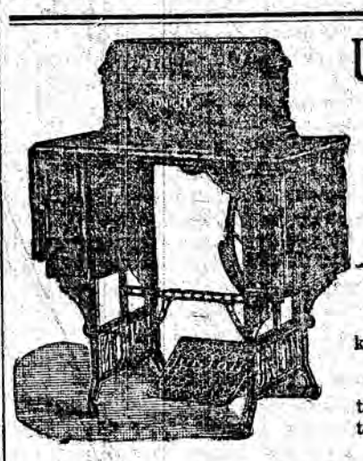

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We will cheerfully send extra copies of THE ARKANSAS METHODIST to all preachers, who will notify us that they can use the same to advantage in canvassing for new subscribers.

PASTOR KOENIG'S NERVE TONIC

Perfectly Well.

FILLMORE, Dubuque Co., Ia., Sept., 1889. Miss K. Finnigan writes: My mother and sister used Pastor Koenig's Nerve Tonic for neuralgia. They are both perfectly well now and never tired of praising the Tonic.

Twenty-one Years,

writes the Rev. M. J. Fallihee of Freeland, Pa., January 18, 1889, was CATH. BRISLIN suffering from fits and convulsions; she had three or four attacks every week, tried many remedies and doctors, without any relief, but since she began to use Pastor Koenig's Nerve Tonic she is able to work, and make her own living.—Another case is that of M. GALAGHER, of the same place. He is 16 years old, had fits since his 9th year so severe that we thought several times he would die, tried different doctors and medicines without relief; but since he used Koenig's Tonic he had only slight attacks, which were probably caused by violent exercise.

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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A child can buy with perfect safety in our house. All goods are marked in plain figures at lowest cash prices. The cash business is growing; it is safer, cheaper and better for both seller and buyer.

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THE J. S. MENKEN COMPANY.

371 to 379 Main St., Memphis, Tenn.

WARNING ORDER.

In Pulaski Chancery Court.
SALLIE COUGHLIN, Plaintiff
vs.
JAMES COUGHLIN, Defendant.

The Defendant James Coughlin is warned to appear in this Court within thirty days, and answer the complaint of the Plaintiff Sallie Coughlin.

Sept. 29, 1891. I. J. HICKS, Clerk.

Sanders & Watkins sol for plff.
Joe Loeb, Att'y ad litem.

MARRIED.

Sept. 10, 1891, at the residence of the bride's father, by the Rev. J. S. Brooke, Mr. D. W. Fallis to Miss V. E. Haddock, both of Independence Co., Ark.

Sept. 6, 1891, in the Methodist Church, in Thornton, Calhoun Co., Ark., by Rev. J. H. Baird, Rev. J. S. Nicholson assisting, Mr. L. Byrne and Miss Ora Sullivant, all of Thornton, Arkansas.

At Summerville, Ark., Sept. 23, 1891, by Rev. H. A. Mann, E. M. Northum of Stephens, Ark., and Miss Metta Dunn of Summerville, Ark.

At Union Ridge Sept. 20, 1891, by Rev. Y. A. Gilmore, Mr. L. K. Taylor and Miss Belle Moss—all of Franklin Co., Ark.

Sept. 20, 1891, at the bride's, residence in Seba, Ark., by the Rev. P. B. Hopkins, Mr. J. R. Dalton of Rogers, Ark., and Mrs. S. J. Chambers.

Sept. 20, 1891, at Center Point Church, by Rev. P. B. Hopkins, Mr. H. D. Kniseley of Checotah, I. T., and Miss Mary Fair of Seba, Ark.

Mr. J. T. Wilcox and Miss Maggie L. Phillips, Sept. 16, 1891, both of Reedville, Ark. Also Mr. Frank C. Heald and Miss Mattie Herrington, Sept. 23, 1891, both of Grady, Ark., Rev. B. A. White officiating.

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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

MAKES FLOUR

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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Plenty good ice water always on hand.

ARKANSAS METHODIST.

WEDNESDAY, SEPT. 30, 1891

CHRISTIAN LIFE.

LIFT ME UP.

Out of myself, dear Lord,
O, lift me up!
No more I trust myself in life's dim maze,
Sufficient to myself in all its devious ways,
I trust no more, but humbly at thy throne
Pray, "Lead me, for I can not go alone."

Out of my weary self,
O, lift me up!
I faint; the road winds upward all the way,
Each night but ends another weary day.
Give me thy strength, and I may be so blest
As "on the heights" I find the longed-for rest.

Out of my selfish self,
O, lift me up!
To live for others, and in living so,
To be a blessing wherese'er I go,
To give the sunshine, and the clouds conceal,
Or let them but the silver clouds reveal.

Out of my lonely self,
O, lift me up!
Tho' other hearts with love are running o'er,
Tho' dear ones fill my lonely home no more,
Tho' every day I miss the fond caress,
Help me to join in others' happiness.

Out of my doubting self,
O, lift me up!
Help me to feel that thou art always near;
That tho' 'tis night and all around seems drear,
Help me to know that tho' I can not see,
It is my Father's hand that leadeth me.

C. F. PARKER.

A CONSCIENCE NEEDED.

Few incidents in missionry life are more pathetic than the visit of Mrs. Ahok, the wife of the converted Chinese Mandarin, to England last year, and her appeal to the Christian women of that land to send the gospel to their sisters of the Eastern world. She thought that if some one who knew their condition would tell the women of Christian lands the story of the woes of women in heathen lands, messengers would be eager to go, and that others would be eager to send. Her greatest surprise, when she reached England, was to find that the Christians of that land were well informed as to the wants of China, and yet sadly indifferent respecting the salvation of the race. They had the gospel in their own homes, but had little care for the dark and miserable homes of the Eastern world. They had wealth in abundance, and were living in luxury, while nations were perishing without the gospel. An English missionary journal says the faith of this simple-hearted Chinese convert was sorely shaken by this apathy of the Christian Church. She could not reconcile their belief in the solemn verities of the Christian religion with a selfishness that could calmly see millions of human beings live in darkness and die in despair. In one of her appeals she said: "Suppose our Lord had said he loved this world, but had never left heaven to lay down his life for us, would his pity have done us any good? We should have been without hope. But Christ gave the greatest proof of his love by coming and laying down his life for us. So when we say by our lips that we know him, we should give proof by our lives that what we say is true." She told them that "she was sitting in her home in quietness and peace, and thought of the coming of her Lord. She felt she dare not meet him and look in his face, having herself known the Saviour's love and pity, without having done something for the salvation of her brothers and sisters in China."

The conscience of that converted Chinese woman, that sent her around the world with her appeal in behalf of her sisters in darkness, is the conscience that is the need of the Christian Church. How fearful is the contrast between her simple but Christlike zeal and the cold, perfunctory offerings that many members of the Church lay on the altar! "Our congregation will not be large to-day," said a pastor in apologetic tone to a Secretary whom he had invited to preach in his pulpit. "Many of my official members remain at home when it is announced that a sermon will be preached on missions." That is the way a multitude of professing Christians feel on this matter of sending the gospel to the heathen. Paul felt himself a debtor both to the "Greeks and barbarians." So is every man and woman who has felt the power of redeeming grace. On them Christ has laid the burden of sending the gospel to the nations. "As my Father hath sent me, so have I sent you," is the commission he has laid on his disciples. When men and women read those words in the light under which Christ uttered them, like this earnest Chinese woman, they will not dare to "look in his face" when they have done nothing for the salvation of their brothers and sisters in heathen lands.—Missionary Reporter.

GOING DOWN.

Recently I was on a street-car when it occurred to me that I was going in the wrong direction. Asking the conductor whether I was going up or down, he replied: "You are going down." As I wanted to go up-town instead of down-town, I left the car immediately, and took one that was going up.

The question seemed to echo itself, "Am I going up or down?" There is more than one kind of traveling. There is a thought travel. Are our thoughts taking us down or up? It strikes me these days that a good many people are on the wrong car. I was in a comfortable seat, only I was going down instead of up.

Spiritual travel is of the utmost importance. We first want to settle where we want to go. Surely we want to go on unto perfection. Then we ought to make sure we are on the right road. If our object is physical perfection, then take the right car; if mental improvement, we must get the right train; if spiritual perfection, there is only one way. The Master said: "*I am the way.*" To know him, to be like him, is going up. To be patient and loving and long-suffering is *going up*; to be harsh and intolerant and unforgiving is *going down*. Settle it that to believe in Christ, to obey Christ, is ever *going up*, ever ascending to that "city which hath foundations, the city of God."—Ladies' Home Journal.

THE SUNSHINE OF SMILES.

There is one kind of sunshine which it is needful to bring into every home, and that is the sunshine of smiles. Next to the sunlight and warmth of heaven is that of a cheerful face. No one can long withstand its influence; no one can mistake it. A bright eye, an unclouded brow, a sunny smile, a loving word—all tell of the peace and joy that dwell within. One glance at such a face has lifted the mists and shadows from many a heavy heart, and scattered the fogs from many a burdened spirit. A host of evil spirits may lurk around the door, but they will never enter and abide where a face of sunshine dwells. They will hasten away as ice melts when the sun rises; they will flee as mists before the light of day. A bright, warm, cheerful face inside the home will drive away gloom and render it impossible for it to exist. The germs of disease, which may lurk at times in the most elegantly furnished room if kept dark, will vanish away before the bright and cheery sunlight. Open, therefore, the windows of your heart and let the sunlight in. God sends it down to brighten, purify and bless the home and the world; but many, alas, bar it out with the blinds of bad temper and the curtains of a sour spirit. Let it be your study to avoid this mistake. One of the best investments you can make is to arrange to lay in a stock of sunshine; you are sure to need it, however large may be the quantity you can secure.

Make, therefore, your home bright and sunny, and the children will love it. If mother is cross and nervous, or out of spirits, the baby will be restless and fretful; but if mother is sunny and bright, the children will be sure to reflect it back, and prove how true it is that

"Mother's eyes are baby's skies."

—The Quiver.

HORSFORD'S ACID PHOSPHATE.
Beware of immitations.

OUR YOUNG FOLKS

THE FIELD MAY BE WON.

Boys and girls, the probabilities of life are so great it does seem to those who have the determination to conquer, and then strive steadily toward that end, there can be nothing impossible. In the conflict of warfare the successful commander may at times find the tide of battle going against him, but this is no reason why defeat should be certain.

When Napoleon came on to the field at Marengo, he saw his own troops fatigued and demoralized, and on the point of giving away before the enemy. Looking upward at the sun, which was approaching the western horizon, he camly remarked.

"There is yet just time to win the field!"

That was the determination. And when the sun set, its last beams fell on the plain on which the "Little Corporal" and his army were the victors.

Whether they are great or small, the obstacles and difficulties of life should be met with the determination to conquer them. Are you in school or college? How trying is that proposition in geometry and that translation from Cæsar and that all but incomprehensible Greek grammar! But the difficulty disappears before resolution and labor, and these things may be made as simple to the mind as the arithmetic and geography with which we labored in years gone by.

We meet with the problem in that greater school—the school-room of the world—and are preplexed to find the solution of it. It may be poverty that stares us in the face, or ill-health, or disappointment. At times the question will come up, Is life worth the living?—and we pause and earnestly ponder on the advisability of still striving to go forward. "There is yet time to win the field!" Keep that in mind. Whether in school, in the work-shop, in the store-room, or in the office, there is a chance for victory. Meet things as you met the difficult lessons years ago, and conquer them just as resolutely. Then will you smile that you ever thought of being discouraged. The field may be won, and there is always time for victory.—Selected.

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

SHE DID WHAT SHE COULD.

The following is a true story, and may interest some of our readers:

A Sunday-school teacher had been distributing some of the church missionary collecting cards among her class, trying to impress upon them that even children had the power to do something to send the Gospel tidings to the heathen, and that one way was by regularly collecting for the society. At the same time she told them they must not forget the needy in their own land. A few months after, one little girl of twelve was missing from her place on Sunday—a very unusual thing. So the teacher went to her home, and found her little pupil very ill with typhoid fever. Her mind was wandering, but one subject was uppermost—"something she had learned about at school." She died two days later, but not before she had been able to ask her mother to give her missionary money to her teacher, and to finish her quilt for her, a patchwork one she was making for an orphanage, and which now covers a cot there bearing her Christian name of Elizabeth. The last lesson she repeated at the Sunday-school was the twenty-second chapter of the Revelation, little thinking she had only one more Sunday to spend upon earth, and that she was even then "drawing nigh unto the gates of the Holy City, to enter into the joy of her Lord."

Short as her life was, she had done what she could.—Churchman.

CURIOUS OBJECTS FOR THE MICROSCOPE.

If in pond water you should find revolving slowly some round balls of the lovliest green color, and covered with a delicate network, you may read about them in any book on microscopy, under the heading *Volvox*. Inside may be seen smaller balls of the same kind. By and by the big ball will break open and free the little ones, each of which will then grow and grow, until in due time it will break open, too, and still newer balls begin their roving lives. Wherever two meshes of the confining net cross are two hairs, so small that they are altogether invisible except under a very powerful microscope. These hairs, like those on the vorticellæ, are used in securing food and in moving about. Volvox, however, is classiged as a plant, and not as an animal.

I must not forget my little friend, the water-bear. He is such a comical, clumsy fellow. He goes slowly about on his little feet, poking and plodding among the minute water-plants, always sure of finding something good to eat. He is a very embodiment of indolent content. Yet for all he seems so satisfied with his lot in life, his personal appearance is not always pleasing to himself; for at intervals he slips bodily out of his skin, and appears in an entirely new suit, though I must confess, the general style of the cast-off dress is retained. Instead of throwing the old suit aside, as certain bigger and clumsier creatures do, he gets out of it so deftly that it stands upright and complete, even to his four pairs of shoes.

When the mother bear slips out of her old dress, she leaves some eggs in it. In a few days these hatch, and some baby bears begin swimming around in the cast-off skin.—St. Nicholas.

"ALWAYS DO THE BEST YOU CAN."

"When I was a little boy," said a gentleman one day to a friend, "I paid a visit to my grandfather. When I was about to leave him, he took me between his knees, kissed me kindly, and then laying his hand on my head, he said, 'My dear boy, I have only one thing to say to you. Will you try and remember it?' I looked him in the face and said, 'I will, grandpa.' 'Well,' said he, 'it is this: Whatever you have to do, *always do the best you can.*' The gentleman goes on to say, 'This was my grandfather's legacy to me. It was worth more than thousands of gold and silver.' I never forgot his words, and have always tried to act upon them."

This were good counsel to every boy; and were he to lay it up in his mind and to act upon it in his life, it would prove of great value to him. It has been said that "what is worth doing at all is worth doing well." No young man should attempt anything that is not worthy of his time and labor. But when he has wisely decided on what is thus worthy, it should be his aim and endeavor to perform it to the best of his ability. There should be no sham work about it, for such work never pays. It is work that is well done that best rewards its doer. Whatever a person's business may be, let him perform its proper duties in the best way that he can. Is he a farmer, let him be a model farmer. Let all the work on his farm be excellently done. Is he a mechanic, let him strive to be one of the best of the kind. Is he a professional man—a teacher, a lawyer, a doctor, or a clergyman—let his standard be high, and his work such as to exalt and to adorn his profession. There are too many second and third rate men in all the callings of life. Most men might do much better in these callings than they do. Were a young man, on entering on any one of these callings, to set out with the determination to do his best, he would find himself well paid for the endeavor. He would be rewarded with greater success, and he would take greater satisfaction in his work. So was it in the case of the gentleman referred to at the beginning of this article, and so will it be in all like instances. The review of life, will be far more satisfactory than in the case of a person who has been actuated by no high and worthy aims.—Senex in Christian at Work.

THE STORY OF A TOMBSTONE

Above the south portico of St. Paul's cathedral is a figure of phœnix, a bird famed in fable, and the Latin motto "*Resurgam*" (I shall rise again). The story goes that after the size and position of the vast dome had been marked out, a laborer was told to bring a stone (to be used as a guide to the masons) from the rubbish of the old cathedral that had perished in the great fire of London. It happened that the stone the man fetched was a bit of a tombstone, with nothing of the inscription left but the word *Resurgam* in large letters. The incident being regarded as of happy omen, this word was adopted as a motto for Sir Christopher Wren's noble building. The phœnix was a bird that was said to live for five hundred years and then to burn itself to ashes, out of which it came with renewed life for another period of five centuries. In choosing this bird, allusion was intended to the new cathedral rising out of the ashes of the old.—Little Folks' Magazine.

The African savage considers an English or American woman hideous because her front teeth are white and not extracted, and her lips untorn by a copper ring. Similarly the average American or Englishman can see no beauty in the Nubian belle whose smile brings her lips on a level with her eyebrows, and draws her nose back of her ears.

Much depends upon the theory and the point of view, but there is one thing that all men, the most civilized as well as savage, admire in a woman, and that is the possession of a wealth of hair.

It is a duty that every woman owes to herself, as well as to those around her, to take the best possible care of what hair she has, and recover whatever she may have lost. That this is what has been done in hundreds of cases by the use of the Louisiana Creole Hair Restorer can be substantiated by letters from every part of the country.

Ladies have used it, and it at once stopped their hair from falling out; the scalp was refreshed so that in some cases headaches ceased; hair began to hold where it was thin, or where there was none at all; and finally they rejoiced in full and luxurious suits of hair. This is what the Louisiana Creole Hair Restorer does, and it needs but a single bottle to prove its virtues. Apply to your druggist, or send to the Mansfield Drug Co., Proprietors, Memphis, Tenn.

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

MALARIA

Chills and Fever, Fever and Ague CONQUERED.

There is notta remedial agent in the world that will cure Fever and Ague and all other Malarious, Bilious and other fevers, aided by Radway's Pills, so quickly as Radway's Ready Relief. Price 50 cts. per bottle. Sold by Druggists.

RADWAY'S PILLS.

AN EXCELLENT and MILD CATHARTIC

Mildly laxative, or strongly purgative, according to the dose.

For the cure of all disorders of the Stomach, Liver, Bowels, Kidney, Bladder, Nervous Diseases, Loss of Appetite, Headache, costiveness, Indigestion, Biliousness, Fever, Inflammation of the Bowels, Piles and all derangements of the Internal Viscera, purely vegetable, containing no mercury, minerals or deleterious drugs.

Perfect Digestion will be accomplished by taking Radway's Pills. By so doing sick headache, dyspepsia, foul stomach, biliousness will be avoided, and the food that is eaten contribute its nourishing properties for the support of the natural waste of the body.

DYSPEPSIA.

DR. RADWAY'S PILLS are a cure for this complaint. They restore strength to the stomach and enable it to perform its functions. The symptoms of Dyspepsia disappear, and with them the liability of the system to contract diseases.

Dr. A. C. Middlebrook, Doraville, Ga.: "I use them in my practice and family in preference to all other pills."

T. A. Peters, Lancaster, Pa.: "I would not be without them. They are something every family should have."

Mrs. Caroline Monteith, Deer Creek, Ind.: "I believe my life has been saved by your medicine. Have long been suffering with Dyspepsia and Liver complaint."

Sold by all Druggists. Price, 25c. per box, or, on receipt of price, will be sent by mail. 5 boxes for one dollar.

Send a letter stamp to DR. RADWAY & CO., No. 32 Warren St., New York, for "False and True."

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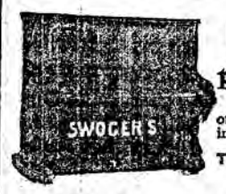

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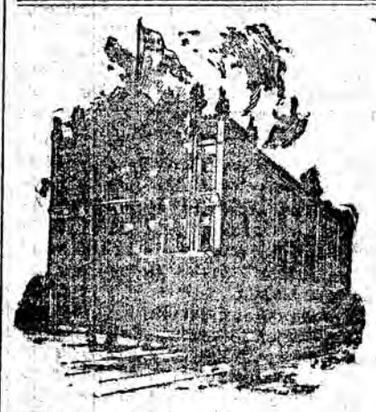

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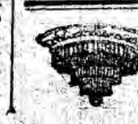

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Dear Sir: I took your Medical Discovery for one year for Scrofula on my knee. When I began I was told by the Doctors my limb would have to be amputated. but it cured me. Well, that was 13 years ago and no signs of it since. I thought you and the world ought to know it.

Yours very truly,
Mrs. M. D. DALTON.

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Kennedy's Medical Discovery sold everywhere. Price $1.50.

ARKANSAS METHODIST.

WEDNESDAY, SEPT. 30, 1891

HARTSHORN'S SELF-ACTING SHADE ROLLERS

Beware of Imitations.

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

OBITUARIES.

SCITZ.—Peter B. Scitz was born in Overton Co., Tenn., Nov. 16, 1832, and came to Ark. with his parents in 1836, where he remained until the Spring of 1853, at which time he went to California and stayed till 1865, when he returned to Ark., and was married to Margaret Bunch, daughter of J. C. Reaves, Jan. 11, 1872, and was a successful farmer on Dry Fork in Carrol county. Bro. Scitz professed religion Aug. 1889 at a meeting conducted by Rev. Pierce Merrell, P. C. of Kingston mission, joined the M. E. Church, South, and was elected steward in a short time afterward, which office he filled with credit to himself and the Church until God said it was enough, come up higher. Obedient to the command, Aug. 5, 1891, Bro. Scitz laid aside his armor and took his flight to regions on high to dwell with God and the heavenly host forever. He leaves a sorrowing wife and four sons and a great number of relatives and friends to mourn their loss. May God's Spirit comfort them in their bereaved condition and safely lead them through this world of trials and sorrows to that grand reunion, where they will be free from all those things that trouble, and be together forever. J. W. GRIFFIN.

HACKLER.—Rosa, little daughter of Brother and Sister Wm. Hackler, was born Jan. 21, 1889 and died Aug. 8, 1891 at her home in Faulkner Co., Ark. Death is most always an unwelcome visitor, but when its withering handis laid upon one so fair and innocent, we have not much cause to sorrow but for the separation. The little empty chair, the unoccupied lounge and the voice that once cheered the home, but now silent, causes the throbbing breast to heave a sigh; but to know that "safe in the arms of Jesus, safe on his gentle breast" rests the departed child, gives satisfaction and prompts the aching heart to respond: "Thy will be done," all is well. Rosa was a bright and lovable child, the fond care of parents and the pleasure of friends. May God support them in affliction and sorrow, keep them trusting in the promises of the Savior and at last bring them, with all their children, to the "saint's sweet rest in glory." In sympathy,
IRVIN MANLY.

Cato, Ark.

MANLY.—Clementine V., wife of Rev. James Manly and youngest daughter of G. G. and Elizabeth Durham, was born Oct. 29, 1839 in Fayette Co., Tenn., and died July 15, 1891 at Myrtle, Miss. While these lines chronicle her death the life of my dear aunt comes before me as the mingling of all that is calm, refined, faithful and true. As my thoughts retrace the years of her toilsome but quiet life, all that is conceivable of a perfect woman comes up before me. Coming years may present to the world Christian heroines to leave a name, but in her the past has found a type of ideal womanhood. Aunt Clem. was raised without a mother, but her sister "Mag" was left to care for her with almost motherly devotion, and now lives to rejoice in the fact, that her only sister has passed the waves of this life of toil, to enter upon her long sweet rest. She was converted when about 10 years old, and she was so consistent in childhood, that she hardly knew how to do wrong. Her girlhood days were so pure that she presented a heart to God unstained by the world. She was an amiable girl, kind to all and loved by many. Indeed, her life as a young woman was worthy of imitation, having in it all the characteristics of virtuous womanhood. Her early life was like the morning sun, sending brightness into gloom, cheering the lives of many. But her last days were none the less beautiful. She had reached middle age, and when the last days of autumnal life were kissing her pillow, she rejoiced that the Sun of Righteousness was lighting up her dying bed and would shine upon a blissful eternity for her. Aunt was married early in life to Rev. James Manly who lost his sight when young, thus making her like the more toilsome, though she never did weary in helping her blind companion along the rough paths of life. With a love for him akin to idolatry and a fervent devotion for the gospel he preached, she encouraged him to press his claims for the place where the sight never grows dim. Her devotion as a mother was very great. She taught her children from early childhood to love the Bible, to read it and to be firm believers in its truths. Her home was consecrated to God and to the service of mankind. The poor, the lonely, the suffering and off-cast found in her a friend and humanity a sister. Well did she know how to sympathize with those whose days were filled with labor and trials, for but few knew more of toils and cares than she. But no more sufferings, no more trials and sorrow now. Rest, poor body, from all care, while thou art adorned with a heavenly robe and thy pure spirit permitted to roam at large over the never fading fields of perpetual glory with thy Savior, Jesus Christ. May her prayers be answered in the conversion of her wicked boy. And may the grace of God keep those of us faithful who are battling for the Lord, and at last bring us safe together to live forever more.

Affectionately and in a life-long remembrance, her nephew,
Cato, Ark. IRVIN B. MANLY.

YOUNGBLOOD.—Lucy, daughter of T. H. and Sallie Youngblood, was born Sept. 11, 1888 and died Sept. 11, 1891. Little Lucy was a sweet, quiet and gentle child, loved by all who knew her. She was too pure for this world, so God took her to live with him. We would say, weep not, dear parents and brothers and sister, but live so as to meet your dear one in heaven. Her AUNT NELLIE.

HARVEY.—Little Bessie, infant daughter of James M. and Mary Willa Harvey, was born April 3, 1891 and died at her home in the town of Waldron Aug. 28, 1891. This sweet little babe brightened the home of Bro. and Sister Harvey just a little over four months. A call was made at that home as stated above, for a jewel for the brighter home in the sweet by and by. "It is well with the child." May the Lord bless these parents, and may they feel the attractions of heaven greater than ever before.
W. H. METHENY.

Waldron, Ark.

KING.—Waldo, son of Dr. J. H. and Alice King, was born May 1, 1888 and died Sept. 6, 1891. Waldo, though young, was intelligent. During his sickness he spoke of the Sunday-school which he attended so regularly and asked his mama about God and heaven, and if all good children would go to live with God when they died; said he would not get well. Little Waldo is gone to live with God. Weep not, parents, though our earthly homes are made sad, heaven is nearer and dearer by having these dear little ones there.
Burks, Ark. J. W. VANTREASE.

DELOZIER.—Susan Ada, infant daughter of Jesse and Sallie Delozier, was born March 4, 1890 and departed this life July 28, 1891. Little Susie suffered for a long time. All was done that could be done to keep her with us, but God claimed her as his own. How hard it is to yield to the relentless hand of death; but when we recognize that it is the hand of God, we are able to say, "Thy will be done." Dear father and mother, your little babe is resting sweetly in the bosom of Him who said, "Suffer little children to come unto me, and forbid them not; for of such is the kingdom of heaven." Christ brings heaven nearer and makes it dearer to us, by taking our little ones to himself. Look up, dear parents; God alone can bind up the broken heart, and make us rejoice amid the darkest trials of this life. He has taken another tie to bind you closer to him. Remember, that your loss is her eternal gain.
J. P. HUMPHREYS.

GILBRETH.—Jesse Caswell Gilbreth, daughter of J. C. and Jennie Gilbreth, was born in Waldron, Ark., Sept. 21, 1877. She professed religion at a protracted meeting, held by the writer in this town last May, and was baptized and received into the Church by him May 9, 1891. She died of slow fever at her home in Waldron Aug 28, 1891. She was sick 17 days, and during this whole period of her suffering not a murmur escaped her lips. She was patient, and seemed at times to have a presentiment of her approaching dissolution. Sister Jesse was a quiet, sweet-tempered Christian. After she joined the Church she seemed to take a greater delight in reading the Scriptures and studying her Sunday-school lessons and applying herself for usefulness. May God bless the sorrowing mother and other relations, and may all be prepared to meet this sainted one in the Christian's home of ineffable joy.
W. H. METHENY.

Waldron, Ark.

FILES.—Mary M. Files was born at Cypress Creek, Desha Co., Aug. 26, 1874; was baptized by Rev. J. H. Riggin at Tyndall's Chapel, Desha Co., 1884, and died near Howell station, Woodruff Co., Sept. 18, 1891. Her mother was Miss Allie E., daughter of John T. and Mary C. McAlexander. She was left motherless at the age of three months, and was then taken by her maternal grandmother, who cared for her until her death, March 1879; she was then taken by her paternal great-aunt, Mrs. Mattie Gatewood, with whom she lived until the death of that estimable woman, which occurred at Spring Creek, Lee Co., last Fall. She then came to reside with her father at or near Howell, where she died.

Mary was an exemplary girl; converted young, she had walked with God and held sweet communion with him every day. She was the last link that bound her father to the past. She was his last child by his first marriage, and he, as well as her mother, were only children of their respective parents. But she forms another link of that family circle in heaven, which we hope will one day be complete. Her death was such as might be expected from her life. A few minutes before she died, her stepmother asked her if she should raise her up, or if she could do anything for her. Mary answered, no, and clapping her hands above her head, shouted "I am in full triumph"—last words on earth and first thought in heaven. Bless God for religion. It is good in life, and better in death.
M. B. CORRIGAN, P. C.

Arkansas Gazette please copy.

HENLEY.—Little Arthur Rupert, son of John R. and Lula C. Henley, was born in Searcy Valley, White Co., Ark., Dec. 9, 1882 and died in Fort Smith, Ark., Sept. 10, 1891. Arthur was a good Christian child. He joined the Church when he was seven years old. He loved the Sunday-school and was fond of his Bible. One of the last acts of his life was to copy the 67th Psalm, which was read from his own little manuscript as the Scripture lesson at his funeral services. He had been sick for two weeks, but the fever had left him and he was not thought to be dangerously ill, but suddenly and painlessly he passed away.

"His sufferings ended with the day,
Yet lived he at its close;
Then suddenly he went away.
To heaven his spirit rose.
And when the moon, in all her state,
Illumed the eastern skies,
He passed through glory's evening gate
And walked in Paradise."

B. H. GREATHOUSE.

Ft. Smith, Ark.

LOOCKE.—In the Midway neighborhood, Phillips Co., Ark., Aug. 23, 1891 with the dreaded disease congestion, Ozzia Loocke, age 13 years, 3 months and some days. Ozzia was intelligent far beyond his age. He was of a gentle, manly disposition and loved by all who knew him. He was perfectly resigned to death. His life was a moral of Christianity, no one ever heard him complain of his lot, let it be what it would. His chief delight was to make others happy. He put self off till last in all things. He was a general favorite with his teacher and schoolmates. He was a regular attendant at Sunday-school, having never missed a Sunday since the S. S. was organized; always had perfect lesson and was particularly attentive to the reading of the Bible lessons, trying to learn more about the blessed Savior whom he was trying to serve. Ozzia was raised an orphan, his parents having preceded him to the glory land while he was quite small; but it was no trouble for him to get a good home. Being of a cheerful disposition, he was a pleasant companion for the little ones. When they were fretful and their mama was weary his pleasant face soon had them happy and playful. His place will be hard to fill in the family circle. He leaves four brothers and a host of friends to mourn their loss. The Sunday-school has sustained quite a loss in their dear little classmate. May his influence ever live, is the wish of his TEACHER.

MASE.—Miss Edith Amelia, daughter of John and Lucy Mase, was born in Stark Co., Ohio, Nov. 21, 1872, and died in Gurdon, Ark. Aug. 23, 1891. age 18 years, 9 months and 2 days. Her parents moved to Arkansas and settled in Clark Co., in 1883.

While attending the Baptist College in Arkadelphia in 1888 she was happily converted, and joined the Baptist Church in that place, and lived a devoted Christian life till God saw fit to call her from our midst. Though a member of the Baptist Church, she was Methodist in belief and practice. She was elected a teacher of the Methodist Sunday-school at Gurdon. Even during her delirium she was instructing her Sunday-school class, and said "sing hymn No. 42." Her sole desire was to teach her class not only to recite their lessons but good behavior and manners as well.

WHEREAS, God in his infinite wisdom and goodness has taken from our Sunday-school one of our most pious, devout and efficient teachers, and who by precept as well as example, was a model by which we may be guided in the discharge of duty as Christians; therefore,

Resolved, That we, in behalf of our Sunday-school, sincerely mourn the loss of our dear and beloved teacher, and in doing so we humbly submit to "Him who doeth all things well."

2, That we as teachers and pupils will strive to imitate her noble-spirited example and live more devoted to our Master, and tender our heart-felt sympathies to her mother and brothers in this their hour of bereavement.

3, That a copy of these resolutions be placed upon our Sunday-school Record, and a copy be furnished THE ARKANSAS METHODIST and the Widow's Mite for publication.

MRS. MARY GAGE,
A. W. NEWTON,
A. J. WIDENER,
Committee.

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

SCROFULA

When hereditary, this disease manifests itself in childhood by glandular swellings, running sores, swollen joints, and general feebleness of body. Administer Ayer's Sarsaparilla on appearance of the first symptoms.

"My little girl was troubled with a painful scrofulous swelling under one of her arms. The physician being unable to effect a cure, I gave her one bottle of

Ayer's

Sarsaparilla, and the swelling disappeared."—W. F. Kennedy, McFarland's, Va.

"I was cured of scrofula by the use of Ayer's Sarsaparilla."—J. C. Berry, Deerfield, Mo.

"I was troubled with a sore hand for over two years. Being assured the case was scrofula, I took six bottles of Ayer's

Sarsaparilla

and was cured."—H. Hinkins, Riverton, Neb.

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There must be some reason for it

We never have compelled anyone to use Pearline. We'd like to, but it isn't feasible. Besides, it isn't necessary. Millions use Pearline, and have tested and proved it. It's too old to be unknown, if it were a fraud, but where is the thing as popular and yet so young? If you know Pearline, you know the reason. In all washing and cleaning, there's nothing that saves as much labor and does as much work. It hurts nothing, saves wear on everything, costs no more than common soap and is more economical. Reasons enough for most women; think, are they not good enough for you?

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BEST BLOOD PURIFIER

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The smallest infant will take it.
Chills once broken will not return.
Cost you only half the price of other Chill Tonic.
No quinine needed, No purgative needed. Contains no poison.
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Our bottle holds full 6 ounces—48 doses.
It is as large as any dollar tonic and
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THERE ARE MANY IMITATIONS. TO GET THE GENUINE ASK FOR GROVE'S.

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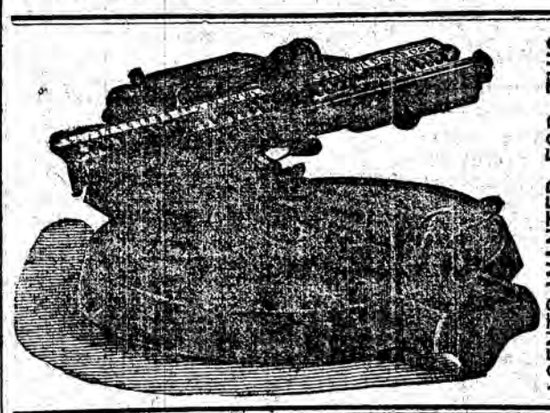

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WEST BROOK, N. C., Sept. 6, 1886.

Dr. A. T. SHALLENBERGER, Rochester, Pa. *Dear Sir:*—The two boxes of Pills you sent me did everything you said they would. My son was the victim of Malaria, deep-set, by living in Florida two years, and the Antidote has done more than five hundred dollars worth of other medicines could have done for him. I have had one of my neighbors try the medicine, and it cured him immediately. I now recommend it to every one suffering from Malaria.

Respectfully yours, W. W. MONROE.

Persevering unbelief is the only sin that will prove the ruin of a soul.

From Father De Smet, the Great Indian Missionary.

ST. LOUIS, Jan. 9, 1872.—Messrs. J. & C. Maguire: No remedy can be more effectual for complaints of the bowels, such as Cholera, Diarrhœa, Dysentery, etc., than Maguire's Benne Plant. I have always found it such. Sept. 30-2t.

FIELD NOTES.

MOUNTAIN HOME C'T.—I am holding my third protracted meeting. There is a great awakening among sinners. Old men are coming to the mourners' bench, pleading for mercy. I have two other meetings to hold yet. Will organize two churches and add them to the plan of the circuit. I have been on the circuit three months, have ridden over 400 miles and preached, on an average, one sermon every two days. Have had, in my own meetings, 32 conversions up to date; received into the Church 20. There are 8 candidates for membership now. May the Lord bless us more abundantly and save others. J. C. HOOKER.

Mt. Home, Sept. 22.

WYNNE AND MCCRORY STATION.—Through the press of work we have never written up the results of the District Conference, held at Wynne July 22. The brethren came filled with the Holy Ghost and preached with power, which resulted in the conviction of sinners—26 were born to God during the meeting, 20 of whom joined our Church. On Sept. 13, Rev. M. B. Corrigan dedicated our church. Bro. Corrigan preached an excellent sermon to a large and attentive audience. The people dedicated their hearts to God along with their beautiful edifice, and God blessed them with a revival, at the close of which 15 were received into the Church. During the present year we have had 41 conversions and 43 accessions. I am under many obligations to the preachers of Helena and Searcy Districts for their help, and pray that God may bless them in return for their kindness. We have had a splendid year, for which we are thankful to the Author of all good. F. C. STERLING.

AUBURN C'T.—Since our last field note, we have had some things to occur which thrilled our hearts with joy, and again we have been made to feel sad. We have held two more protracted meetings, one at Dumas, the other at Newton's Chapel. We were thrilled with joy under the preaching of Bro. A. T. Galloway of Arkansas City, who assisted us in the meeting at Dumas. Owing to sickness in the community, the meeting did not result in the visible good that we hoped to see; yet we think permanent good was done. One accession by certificate, two restored, one infant baptized, and some shouts of praise to the Giver of all blessings were the results. Bro. Galloway came home with me and preached once for my people at Grady, and of course they too fell in love with him, for who that hath a heart in him would not? We closed a meeting at Newton's Chapel Tuesday night, with some good results; 2 accessions to the Church, the organization of a Sunday-school, the erection of six or seven family altars, and a better religious feeling throughout the community. This church has been without a preacher for some years, but it should be built up.

We are sad to announce the death of Sister May of Dumas. She died on the 17th inst. We trust she only leaves the Church below to join the Church above. On our arrival home yesterday we came in contact with a pounding, superintended by Sister E. A. Hawley, which consisted of such things as a family needs, from a child's dress to a bolt of domestic. Bro. S. J. Loudermilk and Mr. 'Julie' Hellums, who are in the mercantile business here, have our thanks for kind favors. We serve a kind-hearted people, who want to see after the welfare of their preacher. B. A. WHITE.

Grady, Sept. 24.

NEWBERG C'T.—The revival on this circuit still continues. We commenced at Elm Springs on Saturday before the 2nd Sabbath in Sept.; continued until Wednesday. It was a hard struggle, but success crowned our efforts at last; 3 conversions, 4 joined the Church. There is more interest manifested on the subject of family prayer than has been since we were on the circuit. We trust the good work will go on increasing in volume and power. F. M. SMITH.

Wideman, Sept. 18.

MAUMELLE C'T.—This is a large field too much for any one man to cultivate. There are 13 preaching places on this charge. These 13 appointments ought to be condensed into 8. If this was done, the work would be thrown in shape, so it could be cultivated; and it would soon become a first-class circuit. We are having revivals at a number of points on the work. At Oak Hill we had a good meeting, resulting in 3 conversions and 3 accessions, and the Church greatly revived. At Pearon we had the best meeting I have ever seen. The interest was good from the beginning. The congregations were very large; even Monday at the morning service the house was packed. The interest grew all the time; every service seemed to be a success. The meeting closed with about 35 conversions and 18 accessions. Those who joined were all adults but two, and all married but seven. Rev. E. Garrett rendered us valuable service during that meeting; also Rev. Palmer of the Baptist Church. We had a good meeting at Ezra, with several conversions and 7 accessions. Our camp-meeting was a success; had a number of conversions and 17 accessions. Our P. E. congratulated the members of the 3rd Q. C., by saying that the Stewards' report showed the charge to be in a healthy condition spiritually. He said that a man who had religion would pay his pastor. Space will not allow me to tell of all my meetings. So I will just say, the Lord has been with us and many have been converted, and 60 have united with our Church since Conference.

F. P. DOAK, P. C.

Tottens, Sept. 18.

LEHI C'T.—Our 3rd Quarterly Conference for the current year has passed. The visible results of our labors so far do not compare well with many of the more fortunate brethren. 17 have been received on profession of faith and there is one applicant yet to be received. We have baptized 18 infants. The interest in Sunday-schools has increased some this year. We are sadly behind on all the collections, but we hope to make a better showing the coming quarter.

J. D. WHITESIDE.

AUSTIN C'T.—We closed our meeting at Mt. Tabor on Thursday the 17th inst. It was a precious season to all, and for five days the Church enjoyed the felt presence of our Lord, and many found Him precious to their souls. Bro. C. L. Adams came in Monday night and preached for us Tuesday and Wednesday nights, with good effect, and the Church did good work from the beginning, and the results are very gratifying. There were about 40 conversions and 30 accessions to the Church, and 4 children baptized. Two brothers, just received into the Church, entered into covenant to erect, at once, an altar in their homes. Much good was done, for which we do praise and glorify our God. Four other meetings just held, and everywhere the Lord has been present with his people, strengthening them and winning souls to himself. All praise to God.

J. M. D. STURGIS.

Cabot, Sept. 20.

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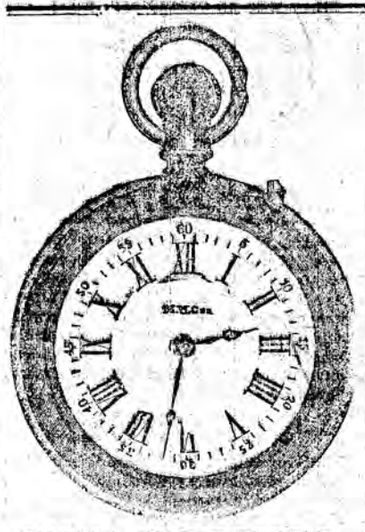

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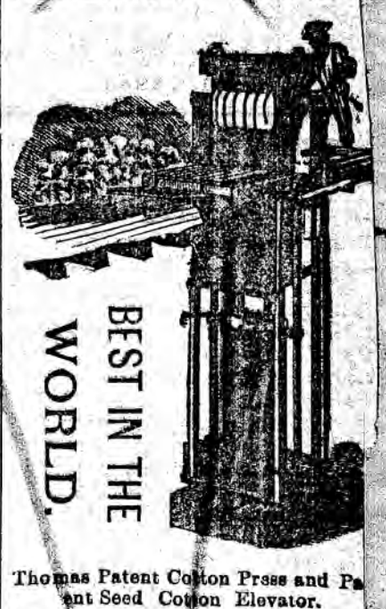

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