

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, \$

Vol. XI.

LITTLE ROCK, ARKANSAS, THURSDAY, MAR. 23, 1893.

No. 44

DISTRICT CONFERENCES.

The District Conferences of our Church in this State will be held at the places and begin on the dates named below:

DISTRICT.	PLACE.	DATE.
Morrilton	Plumerville	April 27.
Eureka Springs	Goshen	May 11.
Fayetteville	Prairie Grove	" 18.
Clarksville	Mulberry	" 25.
Newport	Mammoth Springs	June 8.
Jonesboro	St. Francis	" 22.
Pine Bluff	Stuttgart	" 28.
Helena	Clarendon	July 19.
Batesville	Salem	" 26.
Searcy	Cato	" 26.

WASHINGTON LETTER.

From our Regular Correspondent.

Nothing in the future seems more certain than that Washington is to become a great educational center, many believe the greatest in America. Indications of this are seen on every side, in the increased interest displayed in educational and kindred subjects. In the near future three great Church Universities will be in operation, and from the tendency of the talk among Senators and Representatives it seems probable that the necessary steps towards the establishment of a National University under government auspices will soon be taken, if indeed, they have not already been, in the favorable report on the project which was made a few days ago by a Senate committee. This project was a hobby with ex-Senator Edmunds for many years, but while he was in the Senate the time was not ripe and he never could get his colleagues sufficiently interested in the matter to make any progress towards its accomplishment. The honor of having secured the favorable report referred to belongs to Senator Proctor, who succeeded Senator Edmunds.

Nothing could give a more forceful idea of the growth of the higher educational sentiment in Washington than the "Directory of the Scientific Societies of Washington," a book just issued. There are six of these societies, with the following names and membership: The Anthropological, which aims to encourage the study of the natural history of man, especially with reference to America, 222; The Biological, for the study of the biological sciences, 195; The Chemical, for the cultivation of chemical science, pure and applied, 97; The Entomological, for the promotion of the study of entomology in all possible bearings, 109; The Geographic, for the increase and diffusion of geographic knowledge, 682; The Philosophical, for the free interchange of views on scientific subjects and the promotion of scientific inquiry, 250. Among the 1,555 members of these societies are many with world-wide reputation, not only as scientists, but as Christians, men constantly laboring to sweep away the barriers that ignorant and ungodly men have raised between science and Christianity, and now they are well-nigh crowned with victory, as the number of those who consider science antagonistic to religion are few and constantly growing fewer, as education, the hand-maiden of religion, becomes more generally diffused.

President Cleveland, after consultation with his cabinet, has decided to send a commission to Hawaii to make a thorough investigation of the situation before deciding what disposition he will make of the annexation treaty, which he withdrew from the Senate last week.

The rapid accumulation of gold in the Treasury during the last week has been very gratifying to the new administration. There is now more than \$5,000,000 of gold in excess of the \$100,000,000 held as a reserve fund.

Secretary Carlisle has issued a set of rules governing immigration, in accordance with the new law, which went into effect on the 3rd instant. It is expected that the new law will be beneficial, inasmuch as it will have a tendency to improve the class of immigrants, morally as well as physically, who will come to our shores.

Senator Jones, of Arkansas, now chairman of the Senate committee on Indian Affairs, at a farewell dinner given this week to his predecessor in that position, ex-Senator Dawes who retired from the Senate March 4, spoke feelingly of the good and Christian work done in behalf of the Indians by Mr. Dawes during his long career in the Senate. It is no exaggeration to say that Mr. Dawes has been one of the best friends the Indians have ever had in Congress.

It almost necessarily follows that hurried legislation has defects, and the new liquor license law for the District of Columbia, enacted during the rush of the closing hours of the last session of Congress, is no exception to the rule. Already one of our local courts has decided that all prosecutions for violations of the

old law—there were a number of such—against the liquor dealers must be abandoned. The rum sellers are jubilant and they say there are others defects in the new law.

The Sabbath breakers, like the rum sellers, are always ready to take advantage of the absence of specific laws and of defects in laws. Since the Commissioners stated that there was no law under which they could prevent the opening of the theatres on Sunday several of the theatres have given Sunday performances, styled in the advertisements "sacred concerts," but none the less objectionable on that account to those who believe in a Christian observance of the Sabbath day. These performances are likely to grow more frequent until the Sabbath observing people of the country shall bring their influence to bear upon Congress, as they did in the closing of the World's Fair, to stop it by legislation. The good people of Washington are helpless without their aid. Washington, March 15.

THE B. FAY MILLS MEETING AT NASHVILLE.

MR. EDITOR:—Our brother S. M. Cherry gives a good report of the B. Fay Mills meeting in your paper. I have also seen several other very favorable reports of the meeting from brethren who were there to hear his sermons and witness the work done. I was busy in my own charge and didn't attend the meeting. So I am dependent on the reports of those who attend. I notice one report which is very unfavorable, and I do not know whether the author of this report attended the meeting or not, but judging from the spirit in which he writes, I should think he is entirely too pious to attend such a meeting. I refer to the report of my good brother F. D. Strygley, in the Gospel Advocate of March 9, 1893. His first objection to Mr. Mills is that he wants "preachers and Church members . . . to pledge themselves to co-operate heartily with evangelist Mills before" he will go to a city to hold a meeting; and his next objection is that while Mr. Mills commended "Philip for making a long journey . . . to preach to the lone eunuch in the desert way," yet "Mills himself did not come to Nashville to do gospel work on that sort of a retail plan." Well, truly, these are serious objections (?). And the more serious when we consider them as coming from a man who wants all men to believe alike, and do alike in all matters of religion. Because Jesus talked to the woman of Samaria at a well, it would be very wrong for him to preach to five thousand people in the wilderness (?). Or, because Philip walked 20 or 30 miles and preached to the eunuch in a chariot, therefore, it is very wrong for B. Fay Mills to ride on the cars a few hundred miles and preach to five or six thousand people in the gospel tabernacle in Nashville (?). Or, because Peter, Paul and the rest of the apostles, never did do just as Philip did in the eunuch's case, therefore Peter's sermon at Pentecost and Paul's at Mars Hill were out of order, especially if all of the "preachers and Church members" co-operated with them (?). For there was no preacher or Church member to co-operate with Philip when he preached to the eunuch. Serious matter indeed (?). Wonder if Bro. Strygley ever walked 20 miles to join a man in a chariot and preach to him.

But Bro. Strygley's next objection to Mr. Mills is "his splendid ability as an organizer." And his success being due in a great measure to his ability to organize his working forces, therefore, "in a desert way, where there was nothing to organize but the eunuch and the chariot, evangelist Mills would have had poor opportunities to exercise his gifts." So reasons Bro. Strygley. We will examine the logic (?). When the Lord brought Israel out of Egypt he organized them for marching, fighting and anything else he wanted them to do, and by reading the 2nd chapter of Numbers you will see that each of the twelve tribes had captains appointed over them, and each tribe was directed where to pitch their tents, and where to erect their standard, with special instruction from the Lord that "Every man of the children of Israel shall pitch by his own standard." (V. 2). "And Moses chose able men out of all Israel, and made them heads over the people, rulers over thousands, rulers over hundreds, rulers over fifties, and rulers over tens." (Ex. 18:25). These rulers are called captains in Deut. 1:15. Now if Bro. Strygley's logic is sound, after thus organizing the hosts of Israel so thoroughly, it seems that the Lord, who is such "splendid" organizer, "would have had poor opportunities to exercise his gifts" in

a "retail" way where there was "nothing to organize but" Uzzah, a yoke of oxen, and a new cart, yet the Lord smote Uzzah that he died for taking hold of the ark. It may puzzle Bro. Strygley to understand how it was that God would not send his great Israelitish army against great nations of sinners until he had thoroughly organized them and arranged for all the fighting men to "co-operate with their leaders," and at the same time be able to do "such retail" business as smiting Uzzah for his trespass, but this is very plain to common people, (2 Saml. 6:7).

Bro. Strygley's next objection is to the preachers who were "willing to be organized." After speaking of "influential people," "popular preachers," "large audiences," "advertising by circulars, posters, pulpit announcements and committee work," "newspaper reporters," etc., he says, "not a few prominent preachers really think that is the way to save souls." "To sit on the rostrum in the presence of a vast audience," "and read in the morning papers . . . long and glowing reports of the great work of grace in which they are engaged, gives a pleasing feeling," etc. These are some of the motives which Bro. Strygley thinks made the preachers willing to be organized by Mr. Mills, and co-operate with him. After this charitable (?) judgment of the preachers who engaged in the Mills meeting, Bro. Strygley says, "It is hard for such people to learn that 'the kingdom of God cometh not with observation.'" Yes, it would seem so, for Bro. Strygley is troubled greatly about the Mills meeting, because Mills did not take anyone down into the water like Philip did the eunuch, and of course the kingdom of God cannot come to any man without immersion in water, according to the doctrine preached by Bro. Strygley and his brethren. Sure enough Bro. Strygley, it does seem "hard for some people" to see that, and believe that Jesus actually told the truth when he said, "The kingdom of God cometh not with observation," . . . "the kingdom of God is within you," (Luke 17:20, 21). Again Bro. Strygley says, "Throughout his meeting he assumes that the whole process of conversion is completed without baptism." Will Bro. Strygley tell us about the thief on the cross. Was his conversion completed without immersion in water? Is immersion in water a work? Did Paul tell the truth when he said, "But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness," Rom. 4:5? Did Peter tell the truth when he said to a congregation of Gentiles, "To him give all the prophets witness, that through his name whoever believeth in him shall receive remission of sins," Acts. 10:43? "While Peter yet spake these words, the Holy Ghost fell on all them which heard the words," (V. 44). "They heard them speak with tongues, and magnify God. Then answered Peter, can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we," (V. 46:47? Now will Bro. Strygley tell us just what moral state these Gentiles were in, if they were not converted before Peter even suggested their baptism? Did Paul give the process of conversion correctly (after speaking of the worst class of sinners), when he said to the Corinthians, "And such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God, 1 Cor. 6:11. "According to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Savior, Tit. 3:5, 6.

The Gospel Advocate editorial staff seem to think they scared the preachers and helpers in the Mills meeting up a little, by a circular which they proposed to have circulated at the Gospel Tabernacle during the meeting. I may notice that circular through your paper soon, if you will allow.

J. H. H. NICHOLS.

Duck River, Tenn.

Mr. Webb, the American whose conversion to Mohammedanism we noticed lately, has returned to this country. He lectured to a small audience in New York last week. One thing in the report of this lecture is worthy of notice. He said he had addressed a company of Mohammedan women in Bombay, in a private house, they all being behind a curtain, and had described to them an American woman's ball dress, at which, he learned afterward, they were greatly horrified. At this we do not wonder. Mr. Webb struck our civilized life at a very

weak point. Ball dresses and dances are enough to shock modest heathen severely. Even the mention of such things is a shame to us.—Pittsburgh Advocate.

BLOW YE THE TRUMPET, BLOW.

When Joshua led the Israelites to the capture of Jericho the Lord commanded them to march around the city in silence once a day for six days, but on the seventh day to "blow early and encompass it seven times and when the priests blew the trumpets all the people were to give great shout, then would the wall fall down. During those six days the faith, courage and zeal of the Israelites grew strong, so that when the appointed signal was given they set up a great, triumphant shout and the victory was accomplished.

For many months the Church has been preparing, with prayer and self-denial, for a victory for Christ on Easter Sunday. The faith and zeal of the people have increased. Now all things are ready—the set time has come for the blessing for which we have prayed. Let there be none to linger indifferent, in their tents, none to cavil and question and none to give half-hearted service. With glad, free hearts let us go forward, as a Church, knowing it is the Captain of the Lord's host who goes before. Let the pastors, as priests of the living Christ, blow the gospel trumpet loud and long, that all may hear, and with the signal let the people give a great "Alleluia" of praise and thanksgiving unto Him "who was dead and is alive again." "With shouting and singing and jubilant ringing," let them bring their gifts to the altar, that "God's banner exalted may be," and all the world know he reigneth ever more as King of Kings. Ministers of God, the people wait for your signal, then

"Blow ye the trumpet, blow,
The gladly solemn sound;
Let all the nations know,
To earth's remotest bound,
The year of jubilee has come."

MISS MARY HELM,
MISS BELLE H. BENNETT,
MRS. S. C. TRUEBART.
Committee on Easter Services.

GALLOWAY COLLEGE.

The General Conference of 1886 adopted the following resolutions concerning Christian education and our educational institutions:

"Resolved, That Christian education is one of the greatest instrumentalities that can possibly be employed for the enlightenment, conversion and salvation of the world." "3. That as a Church we will do all within our power to rehabilitate, endow, and place upon a solid basis the institutions of learning within our bounds, so as to place the facilities for complete Christian education within the reach of our people."

"This action was taken by a unanimous vote. It records first a solemn conviction of the great value of Christian education, and in the second place it pledges to the public the faith of the Church to do all in its power to provide facilities, for such an education. Upon this profession of faith and pledge of support earnest and true men have undertaken the management of our educational institutions. Have we kept the faith with these men and with the general public, or has our action created expectations that have not been realized?"

The resolutions and above paragraph were taken from the Christian Advocate, March 9. These resolutions and the wise comments of the editor are timely and should be heeded by our Church. It has been in my mind for sometime to make an appeal to our ministry and membership of our Church in behalf of Galloway College. Its success under the administration of Rev. S. H. Babcock, its first President, was phenomenal, and now under the control of Dr. J. H. Dye, its prospects are all its friends could desire. But be it remembered, that Bro. Dye generously assumed a debt of no mean proportions, and to meet his liabilities, and make the College all it ought to be made, he must have help and encouragement.

There is an outstanding subscription of thousands unpaid. As one of the delinquents hear me for the cause and be not offended. We must pay it in the bounds of possibility. Subscriptions and notes ought not to die by statutes of limitation. Again, our daughters ought to be first in this great work of education. Pre-eminently the great need of all times is good wives and good mothers. This want is not duly considered. Female colleges not less than male colleges need the endowment funds, to provide for the wants of our girls as well as our boys and our Christian fathers and

mothers ought to see to this. Savage men ride and make their wives and daughters walk; they hunt, fish and lounge and let the wives and daughters rustle for a living. O ye wives and mothers of Arkansas, stir up the minds of your husbands and help our friend Dr. Dye to make Galloway Female College the pride and glory of the entire State. It merits all you can do for it.

JAS. A. PEEBLES.

West Point, March 15.

THE EPWORTH LEAGUE.

Its Objects.

The General Conference stated the objects of the Leagues in four forms.

1. To promote the piety of our young people.

It is a mere waste to indulge a sentimental feeling about the welfare of youth, unless the sentiment goes forth from brain and heart into some form of practical effort in their behalf. All talk is "as sounding brass" until the young people have a place assigned them where their piety can be promoted. Until this is fully done, it will be quite natural for them to think that piety is an old folks' occupation which will come to them later on in the turn of life. Religion is not piety. It is the spirit of piety, however, but it is a spirit that may be vexed and quenched. Unless we employ our young people in the work of the Church, we repeat the folly of the prince who said to the apostle: "Go thy way for this time, at a more convenient season I will call for thee." Our Lord, at the age of twelve said to His mother in the presence of the Temple doctors: "Do you not know that I must be about my Father's business?" I am sure that from the date of the saying He was an active member of the Church at Nazareth until He came to the epoch of His ministry.

2. To increase their loyalty to our Church.

There is no bigotry in the feeling that our Church is the best on earth for us and for our children. No one loves other Denominations less, because he loves his own more. True loyalty to Methodism includes a noble spirit of love for all Churches which are striving together to save the world. The stronger the Methodist fealty, the broader the Christian charity. No one need fear that to be faithfully loyal is to become ignobly narrow. Such loyalty deserves being made strong. Its spirit will make straight the highway on which all our great Church work is now anxious to move. It will put an immediate end to painful questions of discipline and duty that now trouble Israel. Loyalty will accept our doctrines with an intelligent insight into their conformity with the laws of God in the spiritual and natural world. Not being a mere dress in uniform for review or parade it will make conduct conform to creed. A supporter of the institutions of the Church, as participator in its ordinances, it stands faithfully by the pastor, the stewards and the superintendent. It is true to missions, to education, to Church extension, to the woman's noble work and to every other earnest work. Christ must demand this loyalty and He has demanded it in no uncertain or feeble terms. He who is not for Christ and His Church is against both. Therefore, the General Conference directs that the Epworth Leagues be formed in order to teach and increase this loyalty.

3. To encourage the study of Church history. Within the general history of the Church of Christ there lies a field of story which has incidents that attract and entrance the youthful mind. The noble figures moving into our view over a century ago and stirring all England and America into new and higher religious life are greater than Caesar and Wellington. The Wesleys did more to uplift mankind into enlightened customs than all the heroes from Nimrod to Napoleon. Since their times the men and women of Methodism have made a religious record which in its very truth is stranger than fiction. The story is told in history, biography and poetry. Why should not our young people be introduced into this great field of literature? Why should we and they continue our lamentable illiteracy, and remain culpably ignorant of the rise and progress of Methodism, of its doctrines and polity, of its past achievements, and its present most heroic endeavor to give to all the world the good and the glory of the Christian religion?

The General Conference has answered. It has ordered us to gather our young people together; collect a circulating library for each League, composed of our own books; give them a well ordered

plan of investigation; awaken their interest in the literature of their Church, and train a generation of Methodists who like their grandfathers, can give a reason for the faith which is in them.

4. To aid in works of grace and charity.

Our Lord knew what to say to the restless young spirit who eagerly asked, "What more can I do than keep commandments?" Keeping commandments was taking good care of himself. He had embalmed his religion and laid it away in a costly sarcophagus, as though the living thing should be treated like a corpse. The aroma of its wrappings pleased the young enthusiast, but Jesus saw with love and sorrow mixed that His religion was in a tomb. So He bade him go, do works of grace and charity and the commandments would survive without further care. There is no class readier than this young class for those acts of mercy which our Lord said would be accepted in the final day as having been done for Him. They will feed the hungry, clothe the naked, visit the prisoner, raise the fallen, comfort the sick, and do all with growing zeal and intelligence, if they are set to the work by authority. Without that authority they hesitate in fear of being thought presumptuous, and without concerted action their individual work would separate them from the general movement. Therefore the General Conference insists with timely emphasis that this great latent body in the Church, which lies throbbing with unemployed life, be belted to the machinery of Christian benevolent work in organized form.

We see the situation. What shall be done with our young men and maidens? We are answered by a law we are bound to respect, that says, "Organize a body of them for works of grace and charity, and send them forth to go about doing good as their Master did."

These are the stated objects of Epworth Leagues. It will be wisdom to conform to them and make work every part and plan of the League harmonize with these four great purposes.—Wesleyan Advocate.

A LESSON FROM AN ACTOR.

Jo Jefferson, the great actor, appeared on the platform the other evening in New York in the role of an orator. His discriminations as to the differences between the actor's functions and those of the orator were just and penetrating. One of his stories pertained to Macready, who once asked a friend why his, Macready's, impersonation of a certain great character in a play which he had rendered for years, had apparently lost its power to move the people. "Have the people lost interest in the play?" was Macready's question. "No," was the response of the friend; "the people have not lost interest in the piece, but you have. It is an old story to you. It no longer moves you, and hence you can no longer move your audience."

The application of the ministry is self-evident. Many a man has lost his wonted power to awaken sinners, to rouse the indifferent, to rally the depressed, and to touch the emotions of his hearers, because he himself has lost interest in his own sermons. They have become an old story to him. He utters them officially, with perfunctory formality, and not with the old-time, heart-felt power. It ought not to be necessary to proclaim the common-place truth that one essential element of power in the preacher is his faith in his own message, his interest in his own theme. A sermon that has had its birth amid the storm and stress of the preacher's own struggles; that has been to him a message from God that has awakened his conscience and quickened him into new activity, will prove also to others a rousing, vitalizing, inspiring message.

Let the preacher seek to be interested in his own sermon as a means of making it interesting to his hearers. If it first nips him tenaciously it will then get hold of his congregation.—Central Advocate.

It is quite time that the preachers who remain in voluntary ignorance of the simplest rules of Grammar and Rhetoric should cease to justify themselves by affirming that the gospel does not depend for its success on human learning. While the affirmation itself is quite true, it cannot be construed into an apology for needless stupidity and self-contented laziness.—Nashville Advocate.

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

ARKANSAS METHODIST.

THURSDAY, MARCH 23, 1893.

ROMANISM VS. PROTESTANTISM.

EDITOR METHODIST:—Romanism has always been a hater of Protestantism, and whenever she dared do it never hesitated to place her feet upon the necks of her subjects. She hates freedom, free and independent, republican institutions and has never hesitated when she could to overthrow them. She despises and hates everything that is antagonistic to her peculiar dogmas. We have noticed for years her stealthy encroachments upon our free American institutions. How like a viper gradually entwines itself around the innocent and unsuspecting until it's not only in its grasp but entirely at its mercy. Time and again in the past has the world been startled by the affrontery and boldness of the Jesuits, but probably nothing has occurred since the founding of this great American Republic that has given cause to startle Protestantism and at the same time hold up Catholicism to the supreme contempt of the Protestant world any more than the encyclical letter of Pope Leo XIII sent over to this country and read by Mgr. Satolli to the American Catholic Bishops at their recent meeting in New York. How that our government can take no note of the insult I am at a loss to understand. How can Protestants remain silent and refrain from denouncing that insulting letter? How any true American regardless of creed or color can stand to have such vile stuff thrown into his face without denouncing it in unmeasured tones? Hear him: "This pontiff alone hath been constituted head over all nations and kingdoms and invested with power to destroy, to separate, to scatter and . . . in the United States . . . may be absolved from said oath . . . and on or about the feast of Ignatius Loyola in the year of our Lord, 1893, it will be the duty of the faithful to exterminate all heretics found within the jurisdiction of the United States of America."

Are we still Americans? or has that free patriotic blood ceased to pulsate through our veins? Is it not the duty of every creed and nationality and of every profession to condemn such language, no matter by whom uttered. It is not only an insult to Protestants but to the whole United States as well. Think you not that if some prominent Protestant minister, say in London, England, should publish such a manifesto to the people of his own Denomination in this country, that it would go unchallenged by not only the entire secular and religious press, but from every pulpit, and every law making power in these United States with voices and resolutions of condemnation be heard on every hand. The question now is: Shall the Pope of Rome dictate to sixty-five millions of free and as law-abiding citizens as ever drew the breath of life, what and how to do? He tells them plainly that they are not competent to govern themselves after an hundred and seventeen years of good government and prosperity, and that he alone is the only person competent and capable of ruling these United States of America. Shall he with impunity order Catholics of America to disregard the constitution and laws of the United States, and on and after the 5th of September 1893, tell them plainly that it is their duty to exterminate, subvert, to plant, build up, link together by mutual charity, in order to preserve the faithful in the spirit of unity and surrender their whole and entire to their Savior? Think you he claims the power to "scatter and subvert" what? Protestants and all free American institutions on which our government is founded. Hear him further. "The United States have been filled with books containing the most flagrant heresies of which the Protestant version of the Bible is chief." "Naturalization laws have been demanded to subscribe to the United States Constitution with nefarious laws and its nefarious teachings to renounce the true authority of the Roman pontiff; to acknowledge him to be both the head of Church and State." Is there anything more plain and clear to the minds of all what his intention is? Such expressions are not only dangerous to liberty but seditious in the extreme, and if uttered by an American citizen would be held to a rigid accountability for the same. But here is a man whose word is law to thousands on our free soil, not only allowed to have read a seditious article and published the same, but has authorized that Catholic notaries acknowledge the same under seal of the Roman Catholic Church and their own official seal to be disseminated throughout the length and breadth of this country, without the slightest official condemnation from the United States Government. But worse yet: "Moreover we proclaim the people of the United States of America to have forfeited all right to rule said Republic."

Shall these things pass unnoticed until too late? Resolutions ought to be stopped in their incipency, so ought seditious manifesto. Convivance is the road to destruction and in this case it will only open avenues for a bolder step next time, and will sooner or later lead to the repetition

of the acts of the Catholics during the "dark ages" and ultimately to untold suffering and bloodshed.

J. D. STONE.

Comanche, Texas.

CAIN'S REMORSE.

Soliloquy.

"Where is Abel, thy brother?" Would that I could close my ears forever to that haunting question! Asleep or awake, as I wander to and fro in the earth, it is ever ringing in my ears. I seem to see him again, as he went back and forth, attending to his appointed tasks, and I remember the pangs of envy that wrung my soul, when I saw that he was more favored of the Lord than I. The fiend of darkness whispered to me, "Wherefore is thy brother's offering more acceptable than thine? Art not thou, also, a servant of the most High?"

Then came into my heart a troop of demons, Envy, Jealousy, and Hate, and I vowed that my brother should not be exalted above me. And I slew him! I did not warn him of the trouble that was between us, or challenge him to open combat, but when he came to bring his gifts to the altar, fearing naught, but wrapt in adoration of his Maker, I fell upon him, and his life-blood dyed the ground. O, that I could blot out the vision of his pale, suffering face, as he turned his dying gaze reproachfully upon me! How my soul writhes and recoils, as I recall every shudder and gasp of his prostrate form! And I might have saved my brother. Even after I felled him to the earth, I might have staunch his wound, but now, O, God! too late!

But no more of this! I should be weak enough to confess my sin and repent. I cannot bring myself to that. I'll carry myself proudly as ever, and when I am questioned, I'll fling back a defiant retort, "Am I my brother's keeper?"

Ab! but the consequences do not end here! As long as the human race walks the earth, the same demon that lured me to ruin, will be whispering in the ears of men, "Wherefore is thy brother preferred before thee?" Then Envy will fasten its poisonous fangs in their murderous hand, they will strike down the innocent, and trample upon the just. They will make souls their prey, and their foul hands against every man's, they will point to their prototype, the accursed Cain, and ask of their outraged and insulted Maker, "Am I my brother's keeper?"

In my bitter agony, I can but cry aloud O, God! my punishment is greater than I can bear!

M. L. H.

SABBATH DESECRATION TWADDLE.

A Washington correspondent of the Cleveland World, of March 9th, referring to the effort that was made in that city to detain the crowd, which attended the inauguration, over Sabbath, states that the Sunday band concerts in the pension building were suppressed, and fireworks postponed until Monday, and that the saloons and brothels gathered an immense harvest as the result of shutting this door of innocent recreation to the throng of strangers. As if, forsooth, men who would be detained and entertained by music and art, being denied these, and unwilling to seek the Churches, must needs leave their hotels, and go straight to Tophet by force of moral gravitation. Surely 't is a case where "gravitation shifting turns the other way."

If the "fool-killer had been round," that correspondent would never have lived to write: "With that avenue of enjoyment cut off by the supposedly good intentions of the preacher, they turned en masse to the saloons and brothels, and the Churches gained nothing by such action, and many a man got drunk and disgraced himself because the places where he could have gone, and been away from gross temptation, were closed in his face." Of course, if you head a hog off from a cornfield, he will plunge straight into the nearest mud-hole. John B. Gough used to tell of a woman whose house was burned, and who vindictively said: "Now, you see if I don't get even with the Lord by washing on Sunday."

Of course, this aesthetic crowd, which longed for innocent recreation, must spite the preachers by wallowing in the mire. It is the same kind of unprincipled logic by which some graceless young men justify their wickedness when they say: "I was compelled to go to Church and Sunday-school when a boy until I got enough of it, and now, the tension is off, the reaction comes, and I simply drop the rein of indulgence upon the neck of desire, and gallop to ruin."

The plea of this correspondent is simply another statement of the pretext for Sunday opening of the World's Fair. It is claimed that all the vile places are in favor of Sunday closing that the patronage may come to them. As if one who would naturally seek recreation and enjoyment in art halls and scenes of the triumph of human genius, when denied these, would as naturally drop down to and into places of pollution. This is indeed drawing sweet water and bitter from the same fountain. If it were practicable to open the art departments at the Fair, on Sunday for local patronage only for those

really desiring to go who could not visit them on any other day, something might reasonably be said in favor of it as a work of mercy; but such a concession, with such limitations, could not be.

And the opening of these departments would simply mean the wholesale desecration of the day on the part of railroads for a hundred miles around, and the vultures who loved carrion would certainly not seek to feed upon the lilies of the valley.

Keep the standard to the front—"Remember the Sabbath day to keep it holy"—and let the regiments fight up to it until the millennium comes, and we may be sure that it will not come by doing the thing which will meet the approval of dance and concert halls and saloons on the Lord's day.—Cincinnati Advocate.

BRAVE, TRUE MEN WANTED.

MR. EDITOR:—We noticed the article a few weeks ago in THE METHODIST written by a certain brother on the Support of the Ministry, in which he referred to a brilliant young man who quit the ministry and went into the practice of law, because of the meager salary paid to preachers. Well, he has been tended to by Bro. Cas-n, our wide-awake P. E., and others, but like W. R. Harrison, I want to say amen to their articles. I have been afraid that that brilliant young man was not converted or he may have backslid. I am sure of one thing; he had not enough religion to enable him to endure hardships as a good soldier. O how glad I am that there are professions and occupations in the world, so that all such can "step down and out," yes, "step down," for they are not needed in the ministry. We all say amen to a liberal support of the gospel; but we want men who are willing to sacrifice, and in the face of all opposition "go preach," who can turn away from a profitable profession of life, and notwithstanding the small salaries paid to the preachers, "go preach," believing "all these things will be added."

B. A. WHITE.

A WIFE'S LOGIC.

On hearing a good brother of the immemorial persuasion preach, my wife fell upon the following conclusions: Christian people either cannot sin, or they can. If they can and do sin, either it will do them no harm, and ought not to give them any concern, or there is no escape from death spiritual and hell eternal except through penitence and pardon; for "the soul that sinneth it shall die." The wicked shall be turned into hell. If they cannot sin, they need not to pray, "Forgive us our sins," because they have none to be forgiven. Very true, God does not forgive sins twice, but he may forgive the man a thousand times. If a converted man sins and is forgiven, it is on the new score, and not a second time for the first lot. If a Christian cannot fall without sinning, sin must be the cause of it; and if one never goes down except under the weight of sin, does he not rebound when that weight is by the grace of God removed? Finally, man's inability to commit sin while he is a Christian, is not due to a want of power over himself, but to a lack of disposition. We are controlled by forces, and render a willing service to such only, as we may put in authority. We change our principles; they change our lives. While God is enthroned in the heart it is impossible to offend, but when He is thrust aside, and the devil lifted to the seat of power, a reign of terror begins. As we are swayed to and fro by these contending hosts we leave footprints behind us that mark the course of life.

G. W. RICE.

Sheridan, March, 15.

IT'S A CURIOUS WOMAN who can't have confidence in Dr. Pierce's Favorite Remedy. Here is a tonic for tired-out womanhood, a remedy for all its peculiar ills and ailments—and if it doesn't help you, there's nothing to say. What more can you ask for, in a medicine? The "Prescription" will build up, strengthen, and invigorate the entire female system. It regulates and promotes all the proper functions, improves digestion, enriches the blood, dispelsaches, restores health and vigor. In "female complaints" of every kind and in all chronic weaknesses and derangements, it's the only guaranteed remedy. If it doesn't benefit or cure, in the case of every tired-out or suffering woman, she'll have her money back. Nothing urged in its place by a dealer, though it may be "better for him to sell, can be 'just as good' for you to buy."

THE EPWORTH PIANO.

In November last we sold an Epworth Piano to Bro. W. L. Sibley of Atkins, and now he writes of it as follows:

Atkins, Ark., Feb. 8, 1893. Messrs. Bennett & Thornburgh, Little Rock: Gentlemen, I delayed writing that I might test the qualities of the Epworth Piano I purchased of you. In the first place it is a very handsome instrument—handsomely designed and highly finished. The tone is all that we could desire. Many of our best performers on the piano pronounce it a splendid instrument. We are well pleased with it.

Yours Fraternally,

W. L. SIBLEY.

We are State agents for "Character Sketches," one of the best selling books ever printed. We desire agents in all parts of Arkansas to sell. We will give large commission on it.

R. R. R. RADWAY'S READY RELIEF. The Cheapest and Best Medicine For Family Use in the World. NEVER FAILS TO RELIEVE PAIN.

It is the best application for Bruises, Sprains, Cramps, Stiff Joints, Pain in the Chest, Back or Limbs.

It surpasses all other remedies in the wonderful power which it possesses of curing

Rheumatism and Neuralgia.

Thousands have been relieved and cured by simply rubbing with Ready Relief, applied by the hand to the parts affected. Several considerable doses of RADWAY'S PILLS will do much to hasten the cure.

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RADWAY'S READY RELIEF is the only remedial agent in use that will instantly stop pain. Instantly relieves and soon cures Sore Throat, Inflammation, Colds, Coughs, Lumbago, Neuralgia, Sciatica, Rheumatism, D. M. (Dysmenstruation), Headache, Stiffness, Influenza.

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There is not a remedial agent in the world that will cure Fever and Ague and all other Malarious, Bilious and other fevers, aided by RADWAY'S PILLS, so quickly as RADWAY'S READY RELIEF.

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From 30 to 60 drops in half a tumbler of water will, in a few minutes, cure cramps, spasms, sore stomach, nausea, vomiting, heartburn, nervousness, sleeplessness, sick headache, colic, flatulency and all internal pains.

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BE SURE TO GET RADWAY'S

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Perfect Purgatives, Soothing, Aperients. Act without pain. Always reliable, and natural in their operation. Perfectly tasteless, elegantly coated, with sweet gum, purge, regulate, purify, cleanse and strengthen.

Radway's Pills

The Great Liver and Stomach Remedy.

For the cure of all disorders of the Stomach, Liver, Bowels, Kidneys, Bladder, Nervous Diseases, Loss of Appetite, Headache, Constipation, 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.

Dyspepsia,

Sick headache, foul stomach, biliousness, will be avoided, as the food that is eaten contributes its nourishing properties for the support of the natural waste of the body. Price 25c.

Observe the following symptoms resulting from diseases of the digestive organs: Constipation, inward piles, fullness of blood in the head, acidity of the stomach, nausea, heartburn, distention of food, fullness or flatulence of the stomach, sour eructations, sinking or fluttering in the pit of the stomach, swimming of the head, hurried or difficult breathing, fluttering at the heart, choking, or suffocating sensations when in a lying posture, doctored webs before the sight, fever and dull pain in the head, dizziness, depression, yellowness of the skin and eyes, pain in the side, chest, limbs, and sudden flushes of heat, burning, of the face.

A few doses of RADWAY'S PILLS will free the system of all the above named disorders. Price 25 cents per box. Sold by all druggists.

RADWAY & CO., 32 Warren St., New York City.

To the Public—Be sure and ask for Radway's and see that the name "Radway" is on every box. Book of advice mailed on application.

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A PRACTICAL TREATISE ON MINISTERIAL SUPPORT. Price 10 cents a copy; \$1.00 a dozen, postage paid. An indispensable contribution to Methodist literature. Send order to Dr. F. H. REDWINE, Argo, Texas.

The St. Joe LATEST BEEHIVE. We keep all kinds of Bee Supplies. Send for free catalogue. Satisfaction guaranteed. ST. JOSEPH BEEHIVE CO., St. Joe, Mo. L. Box 146.

CASSON & CO.,

Machinists, Tin and Sheet Iron Workers and General Founders.

This company has but recently succeeded in building a large and complete machine shop and foundry at Second and Rock streets. Among the expert workmen employed in this concern are: Wm. Renek, late of Atlas Works, Indianapolis, pattern maker; Adam Schumuck, late foreman tin shop Thomas Mfg. Co.

Henry Hines, blacksmith, late of Blood's Locomotive Works, Manchester, N. H. Joe Wilcox, foreman of boiler repairs.

Har. Dabbs, late night superintendent and machinist Southern Cotton Oil Co. Lee Thompson, formerly with Thomas Mfg. Co., machinist.

Wm. Casson, late foreman Thomas Mfg. Co.

Special attention paid to models and new work for inventions of the most intricate designs.

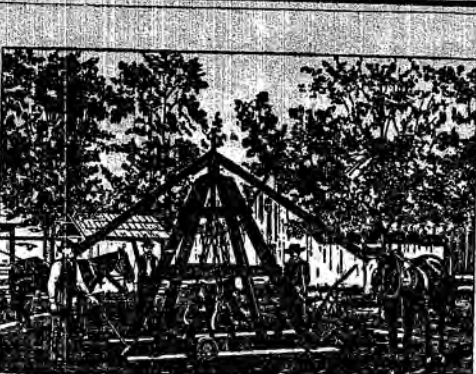
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WM. CASSON, Mgr. and Supt.

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We can sell you a large Family Bible for \$3. They used to sell for \$7 and \$8. BENNETT & THORNBURGH.



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Your sale by all first-class druggists, or sent by mail on receipt of \$1.00. Ask for HILL'S Tablets, and take no others. Particulars free. THE OHIO CHEMICAL CO., Cincinnati, O. Address: 51, 53, and 55 Opera Block, LIMA, O.

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A HARVEST FOR AGENTS.

CHARACTER SKETCHES

BY

GEO. A. LOFTON, A.M., D.D.

With an Introductory Chapter by

Bishop O. P. Fitzgerald.

The above is the title of a new book. It is a veritable Museum of Character. The good and the bad, the true and the false, the sublime and the ridiculous are contrasted, and standing side by side will make a lasting impression on the reader as he passes with alternating emotions from one to the next. It delineates with a truth that is wonderful: often amusing, always instructive; those peculiarities of character which contribute to the dignity and success, or to the ridicule and failure of mankind: the engravings are all new and original. You never saw one of them before. The pictures were all drawn by the author on a large blackboard in colored crayon, to illustrate his public lectures, and these drawings were photographed and engraved for this book, and are copyrighted with it. But after all, the 32 striking full-page illustrations which embellish the work are but introductory companions to the wonderful word-paintings which follow and enrich the volume.

What Agents are doing;

J. R. Florida of Tenn. took 100 orders in twenty days. H. R. Taylor of Texas reported: "I have worked three days this week and sold 37 copies of 'Character Sketches.'" Rev. U. W. Jarrell of Texas says: "I never saw such enthusiasm over any book before." Rev. Thos. Aaron of Texas says: "I have not lost a single subscriber in two weeks' delivering." J. M. Henderson of Alabama writes: "I am having splendid luck. Have made eight calls and sold seven books my first day." Prof. J. H. Boone of Georgia writes: "I have canvassed before and after school just eight hours and sold sixteen copies, ten of them morocco." Mr. G. W. Leachman of Kentucky writes: "I sold thirteen copies my first day." Rev. J. V. R. Waldrop of Louisiana writes: "I have canvassed one day and sold fifteen books, eleven of them being full morocco binding." Rev. J. A. Sage of Arkansas says: "It is a good thing. It sells." T. B. Elsey, Ozark, Ark., says Oct. 10, 1892, "I sold 10 copies in ten hours."

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Send us at once a photograph or tincture of yourself or any member of your family, living or dead, and we will make from same one of our enlarged life-like ABSOLUTELY FREE OF CHARGE. This offer is made in order to introduce our portraits and frames in your vicinity, for one of our portraits placed in your home will do more good than any other advertisement. This offer is made in good faith, and we will forfeit ONE HUNDRED dollars to anyone sending us a photograph and not securing his portrait and frame FREE as per this offer. We guarantee the return of your photos to have no fear of losing it. Address all your letters to Brooklyn Art Union, 67 Marcy Ave., Brooklyn, N. Y. References: all banks and Express Co's. in New York and Brooklyn. Put your name and address back of photo.

ARKANSAS METHODIST

THURSDAY, MARCH 23, 1893.

SYRUP OF FIGS



ONE ENJOYS

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

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

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

REBEL RELICS.

Bro. S. M. Cherry is pleased to mention in THE METHODIST of March 9, for which I thank him, that I have in press a book on the war, but he is evidently suspicious that it will not be in the interest of "peace everywhere, with everybody, all the time and in everything—Peace on earth, good will among men." This is a fine specimen of the sentimental fraternity gush, of which we are now enjoying a large benefit in some of these parts. Well, the full title of the book is "Some Rebel Relics From the Seat of War," and it is written from the standpoint of a Rebel soldier of the rank and file and distinctly pronounced Southerner. I am as much for peace as Bro. Cherry is, but I do not propose to sacrifice my convictions, nor sow dog-fennel on the grave of the Confederacy to induce people to believe so. I love the East, the West, the North, the South, but I am particularly fond of the South and Old Rebs. Bro. Cherry was with our army as chaplain and Bible agent, but he makes no claim to have ever been a Rebel at heart; and cannot, therefore, appreciate the attachments that Rebels formed for their government and for one another.

The book, which is now being printed at our Publishing House at Nashville, is the outgrowth more immediately, of my connection with the historical committee of the John L. McEwan Bivouac, Franklin, Tenn. Your readers generally may not know, that all the Bivouacs of ex-Confederate soldiers have historical committees, whose business it is to collect up war material for the future historian of the war from a Southern standpoint. These committees are more or less active, and there is no doubt but that there is much valuable material now in hand. And the indications are that the time is not far distant, when an elaborate history of the United States will be written by some Southern man from a Southern standpoint. The South has been misrepresented and maligned a long time by Northern historians, especially since the war, and we are weary of it to exhaustion. The Tennessee Division of the Association of Confederate Soldiers met in Franklin, Tenn., last September and unanimously adopted the following paper, presented by Rev. J. H. McNeilly, D. D., of Cheatham Bivouac:

"Inasmuch as one of the main objects of this Association is historical—that is, to collect carefully and record impartially the facts, and to state distinctly the principles involved in our late Civil War; and inasmuch as it is due to truth and to the great cause for which we contend, that this history should be taught to our children in the schools and should also be preserved in our literature in our libraries; and inasmuch as we believe that such a history, truly representing our point of view, principles and motives, and fully and fairly stating the deeds, sacrifices and achievements of our people can only be written by one who understands us and our cause, and who has a competent equipment of knowledge to show the relation of our struggle to the whole past of our common country, and who can put the history in a style clear, readable and attractive; and inasmuch as the time seems ripe for the writing of such a history, free from the mere partisanship which mistakes facts and misrepresents motives and fails to understand principles—the time to make from our point of view, a full, clear and authoritative record of the whole history of our country, and especially of our late Civil War, for the information of our children and of coming time; therefore,

"Resolved, That this Association appoint a committee of five of its members to present this matter to other Associations of Confederate Soldiers, and to co-operate with the committee appointed by the Association of United Confederate Veterans, with a view to securing their co-operation, so that we may find the proper person to write the history, and that we may give him all the aid and encouragement, and that when the history shall be written we may give it our indorsement, and secure its use, in its school form, into our schools, and in its distinctly literary form into our libraries."

A. T. GOODLOE,
Chapel Hill, Tenn., March 16.

FROM MISSISSIPPI.

Dr. BENNETT.—Please permit a few lines from Mississippi. THE METHODIST is a welcome visitor to myself and family. I like it first because it defends the doctrines of the Methodist Church and because I see an article frequently from some of my best friends, two of whom are members of the L. R. Conference—R. G. Roland and E. P. Doak. We call them our boys, because Doak is a Mississippian by birth; we claim Roland because we made him a preacher (licensed him). The people who they serve have preachers as true as steel. With these boys this scribe has labored, talked, prayed, sang and shouted the praise of God. This morning I saw a note by Ben Aston, as he was called 18 years ago about Water Valley. The first time I ever saw him was at the Water Valley camp-meeting one night when Dr. Shipp's son lingered at the altar. There and then I heard for the first time in life, that soul-stirring song "Pass me not O gentle Saviour." Brother, stick to the old camp-meeting songs. We live in the bounds of the banner circuit of North Mississippi Conference. Salem Church has suffered great loss in the last few years by transfers. About thirty members have left us and crossed the great father of waters. The cause has suffered if they haven't proved faithful. We have reason to believe they have.

This section has furnished Arkansas with some good material in that of Revs. Boyls, Tabor, Morehead, and then some as good laymen as the Methodist Church can afford. I mention one only, Dr. S. M. Doak. God bless the old man. When it was often my privilege to see him I said as did Christ of Nathanael, "Behold an Israelite indeed in whom is no guile."

Success to THE METHODIST.

W. A. BRUNER.

March 12.

JONESBORO DISTRICT.

DEAR METHODIST:—Did you ever hear of a Presiding Elder being panned? I mean with good things like other preachers and their families are panned (Presiding Elders are panned often otherwise). A number of friends gathered in our home Friday night last and gave us useful help in substantial and expressions of goodwill, for which one and all will accept our thanks. The good people of Paragould have long time had a kind of corner on our hearts. We can not help it. To me and mine they have ministered often in sickness and health, and my earnest prayer has ever been that I might live worthy their confidence and expressions of goodwill.

We have just finished the first round on the Jonesboro District. Missed some of my appointments on account of sickness of myself and family. Our preachers are all at their post doing well. The people have received their preachers in the true spirit of Methodism, and preachers and people are doing well and are hopeful of grand results during the year. The District is too large for me to enter into particulars by name and appointment, but all are satisfied and full of faith and good works. Their expressions of Christian love to me have been at every appointment and in every home, where duty or pleasure has called me. God bless the Jonesboro District is my daily prayer. JNO. C. RITTER.
Paragould, March 13.

FROM PASTORAL CHARGES

HINDSVILLE CIRCUIT.

At the last Conference I was sent to the Hindsville circuit. I got to the work in ten days and was very well received, found the people all very kind; also found there had not been a Methodist sermon preached at any of the preaching places except two since last spring—except at Hindsville the ex-P. E., Rev. A. H. Williams, passing through just before Conference, stopped and preached ones and asked if the people wanted a preacher sent to them? We have a prayer meeting at Hindsville well attended every Wednesday night, and an excellent Sunday-school as you see from the order for S. S. literature. There are large and very attentive congregations at the regular preaching services at most all of the 7 appointments, but especially at Hindsville. We have neither church nor parsonage here, but the people are furnishing me with a comfortable house desirably located, and we are looked after reasonably well, considering I am the first man our Church has had located here. Our beloved P. E. did not get here for our first Quarterly meeting; he was sick I suppose. We are working and praying for some glorious revivals this year. I pray night and morning regularly for the Lord to send us a revival. I am not personally interested anywhere outside those I am made a watchman over; yet my desire is to see a sweeping revival all over the District. This is my first year in the Eureka Springs District, but I am glad I was moved here, for I learned a lesson that will do me good all the days of my life. I very much loved the people of Chester mission, but I have learned to love the people here also. Humbly yours,

HENRY M. CONGER.

Hindsville, March 14.

CENTER POINT CIRCUIT.

We are not making much fuss, but we are alive and not as far behind as might be imagined. The people seem to be more cheerful and hopeful, though meat and in fact everything is scarcer than last year, they have not forgotten their preacher. The storm has been blowing gently on us ever since our return to this place, and burst into a gale the 10th inst., bringing with it many nice eatables, too numerous to mention, tableware, dry goods, and some money. We are on the increase some; have received several members. The outlook is more encouraging generally. I think the preachers in this part of Washington District are doing their best and doing good work. Our P. E., Rev. Geo. M. Hill, is growing in favor with the people. We are among a kind and generous people, and we want to do a good year's work for them.

H. B. SCRUGGS.

Center Point, March 15.

HAYNES CIRCUIT.

At the last Annual Conference we were read out for this work. I then promised God that by his help I would endeavor to do more for the cause of my Master than I had ever done in the past. So we came to the work Dec. 29 and were met by the former pastor, Bro. Whitaker, and conducted by him to the home of Bro. T. G. Phillips, where we were most kindly received and pleasantly entertained until we could be housed. And I want to say just here, that at this home the servant of God will always realize the fulfillment of the Master's promise, Luke 18:29, 30. We left homes on our last work that it seemed we would not find elsewhere, but I thank God, that we have found many such in the bounds of Haynes C't, and that we are serving good and noble people. We began the Master's work at once and finding the prayer meeting and Sabbath-school run down, we began to work along this line and during January we made nearly fifty pastoral visits, talking and praying with our people and working in the interest of our prayer meeting, Sabbath-school, and I shall not forget to say of THE ARKANSAS METHODIST, for I assure you my brother that we left no Methodist home without representing THE METHODIST. I thank God that he has blessed us along all these lines, for we have already taken more subscriptions for THE METHODIST than ever before in a year's work, and by the help of God we shall do still better in the future. Our prayer meeting is of great interest. It is not only attended by the young people, but the old come seemingly with deep concern. The Sabbath-school with Bro. Henry Hood as superintendent, is also doing a good work.

Our first Quarterly Conference convened at Millbrook Feb. 18, 19. Our much loved P. E., Rev. M. B. Umsted, was with us, and although indisposed, he looked well after the interest of the Church and preached with such power and demonstration of the Spirit that the Lord came down and blessed our souls and many of us felt like saying with David, "Bless the Lord O my soul, and all that is within me bless his holy name." The Churches were all represented and financial report reasonably good—in excess of last year. The stewards made a liberal assessment for the P. C. and said with steadfastness, "we are going to bring up a full report," and we believe this means something, for they are noble Christian gentlemen. They have adopted the assessment plan, and are going to collect as far as possible monthly.

We had a committee appointed at the Conference on parsonage work and we are glad to say that we have now arranged for (or bought) a parsonage, and the pastor will move in a few days and save the \$8 per month, which he has been having to pay for rent. In fact, Bro. Bennett, this people are doing all they can under present circumstances for their preacher.

W. W. HENDRIX.

Haynes, March 13.

CONSUMPTION CURED.

An old physician, retired from practice, had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints. Having tested its wonderful curative power in thousands of cases and desiring to relieve human suffering, I will send free of charge to all who wish it, this recipe in German, French or English, with full directions for preparing and using. Sent by mail, by addressing, with stamp, naming this paper, W. A. NORRIS, 820 Powers' Block, Rochester, N. Y.

KING'S
Royal Germetuer
CURES

The Highest of Testimony—What a Grand Old Man Writes Us.

Rev. R. H. Rivers, D. D., of Louisville, Ky., an old and eminent author, writes: "On last night I had a terrible attack in my left shoulder. It extended across my breast to my right shoulder. I tried different remedies, but got no relief. I began to fear angina-pectoris. At last, after an hour or two of most intense suffering, I tried the greatest of all remedies, Royal Germetuer. In less than ten minutes the pain was eased, and in less than half an hour I was sound asleep. I think it the best medicine for all diseases known to me."

Rev. Dr. Hawthorne's Experience With Germetuer.

I am free from catarrh. I believe that I could get a certificate to this effect from any competent physician. I have used no medicine within the last six months except King's Royal Germetuer. My health is better than it has been in 30 years.

LA GRIPPE.

Rev. W. G. E. Cunningham, editor Sunday-school literature M. E. Church, South, says: "The 'grippe' attacked me a second time last spring. One bottle of Germetuer relieved me as it did before. I feel entirely free from all symptoms of la grippe at present."

RHEUMATISM.

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GEORGE THORNBURG, Business Manager.

THURSDAY, MARCH 23, 1893.

NATIVE WINE TRAFFIC.

In many prohibition districts of our State the evils from the sale and use of so-called "native" wines are regarded almost as great as those usually expected from the presence of the whiskey saloon. Temperance and Christian people have, therefore, deeply regretted and deplored the operation of the law permitting the wine traffic and its increasing evils in communities, which have under our local option laws sought protection against the sale of all intoxicating liquors. In such communities the will of the majority is defeated and often outraged by drunkenness and disorderly conduct from the wine traffic under the law giving to the producers of native wines special privileges not accorded to the makers of other intoxicating beverages.

The law to which we refer is the Act, which was approved April 3, 1889, but later by the Supreme Court declared unconstitutional to the extent, that it made a discrimination against wine made of grapes grown in other States. As the Court held that the unconstitutional parts of the Act may be struck out and leave the remainder operative, the Act thus modified has been allowed to stand, and many prohibition communities have suffered greatly from the evils of the native wine traffic—the wine being sold by its producers and their "agents," not only on the premises where the grapes or berries were grown, but also in other localities not protected by a special act of the General Assembly.

Last Thursday in the rush of its business the Senate passed a bill making it lawful for the producers to sell native wine in any part of this State in quantities of one quart or more in sealed bottles, but unlawful to mix any drugs or alcohol in any manner in the manufacture of wine, and unlawful to sell any wine containing more than seven-tenths of alcohol—the penalty for violating any provision of the bill being not less than \$100 nor more than \$500. But on Saturday to the great surprise of many members the House passed a more objectionable bill, which permits sale of wine in any quantity on the premises where the wine is made. The House bill will be reconsidered, and certainly defeated in that body or in the Senate; and we hope the Senate bill will not pass the House without amendments to cure the defects in the Act of 1889, and to prohibit any sale of wine for beverage use in all localities, where the sale of other intoxicating liquors is prohibited by law.

As the attitude of our present General Assembly has been considered so favorable to the cause of temperance, we most respectfully and earnestly appeal to its honorable members against the enactment of any native wine law, which will inevitably defeat the will of the majority in districts where the sale of intoxicating liquors is prohibited by the wise and wholesome laws of our State. Any backward movement by special legislation in behalf of wine producers would be sincerely deplored by the best people of our State. In conclusion, we beg you, Gentlemen of the General Assembly, to protect your constituents in prohibition districts against the serious evils of the native wine traffic, and in the years to come you will be gratefully honored in the memory of all friends of temperance, justice and righteousness.

Testimonies accumulate that prohibition in Kansas was the supreme element in the prevention of bloodshed during the late season of political turbulence. Thousands of armed men were congregated in Topeka under circumstances of terrific excitement; uncertainty, alarm and suspense marking every hour of the day and night. If liquor had been on sale, as in other States, no human power could have averted scenes of bloody violence. Under the old saloon regime men already maddened with political excitement, would have been driven into acts of frenzied recklessness by whisky. One drunken man could have precipitated deeds of bloodshed which might have cost the lives of hundreds of people. In all the throngs that crowded Topeka there was no sign of drunkenness—scarcely a trace showing that any man had even tasted liquor. We commend this fact to the consideration of those

who have been declaring that "Prohibition does not prohibit."—Central Advocate.

AGAINST WINE SALOONS.

As a citizen I desire to submit for the consideration of our legislators, that to force the sale of wine upon a community against the majority wish of the people is both unjust and undemocratic. While grave and wise Senators and Representatives may look upon wine as a harmless beverage, yet many worthy and cultured citizens entertain a contrary view and earnestly desire to save their boys and neighborhood from the temptation and curse of the wine saloon with its attendant evils. Gentlemen of the Senate, kill the House wine bill and then gentlemen of the House, retaliate. We have much to thank you for. Give us not the proposed wine law to regret, and spoil much of the good done. Respectfully,

J. R. CASON.

Stephens, March 20.

MUST WE LOSE OUR CHILDREN?

One of the first things I remember about Church-going is the being asleep in Light Street Church, Baltimore, during a love-feast, with my head on my mother's lap. It was a nice place, and I doubt not a sweet sleep. It was a proper place; I was where I ought to have been, and my mother had brought me, along on the strength of her ticket. This was rather more than going to Church, because only members were admitted. All boys like to get in, where most are kept out. Dr. Bunting, when twelve years old, was refused by the old brother who kept the door, though he came with his mother. "Jabez," he said, "you have been coming in here for a long time on your mother's ticket, but you are now old enough to have one of your own." His mother said to him when she came home, "I do not know what you think of it, Jabez, but to me it seems an awful thing, that after having been carried there, you should now be excluded by your own fault." In long years after, the Doctor said, in giving in his experience, "Many attribute their conversion to their having attended a love-feast; I owe mine to having been shut out of one." The Discipline of the Church, as well as its doctrine, helped to mold that great man.

Certainly a boy asleep in a Church is a more hopeful sight than the same boy not in Church, but elsewhere on the Lord's day. Sleepy boys, oftentimes, hear more and remember more than sleepy, or even wide-awake men. Children are pre-eminently fitted for hearing the word. Their eyes are mature, so are their ears. They learn a language much sooner than grown persons; even babes of two or three years learn the Chinese. So they are mature in understanding spiritual things, they fear to die; they often have great sorrow of life; they are glad to hear of the "land far off, where the King sits in his beauty." They often repent, and are truly converted in a very few hours. Their religion is always old; they know its essence to be the love of Christ, who died in their stead, and who opens to them the gates of life. A large proportion of them never see manhood or womanhood; they die early. Therefore the Gospel is especially suited to the young. Many of the most effective ministers of Christ have been brought to him at seven or eight years of age.

The young constitute a large proportion of a Christian congregation; therefore it is that young men are so effective in bringing sinners to God. The young sympathize with the young; they, in fact, preach to more than by-and-by when they are older, and the number of sympathizing hearers has lessened. If by any misfortune this young element is eliminated from a congregation it greatly lessens the effectiveness of the preacher, and the chances for a revival. Often the work of the Spirit begins with the boys and the girls, then spread to the young people and, at length, to the mature and aged. The Lord often pleads with the old by the young. I have noticed that some of these itinerant revivalists are shrewd enough to go where there are schools and they can count on a large number of the young people being in the audience.

Some ministers think it no great thing to move the young, but try to move the Squire or the Doctor or the Judge; who by the by, sit up in a target-like way, as much as to say, "I give you leave if you can." The preacher fires away, but loads with buckshot all the time; wastes his powder and brings down nothing. What he needs he has—that is, plenty of bird shot, and there are birdies enough easily reached. There are few sights more chilling to a man of God than a congregation composed exclusively of mature persons; a most unnatural state of things; a dreary, dry, stiff mass of fixed prejudices, finished histories, and ruminating frames. The Savior seated, counted, and fed 5,000, "besides women and children." The growing people heard, saw, ate, and were filled, but believed not, though they had seen so many miracles. The Christian Church sprang from the young of those days. As with the throng that came out of Egypt, with Moses,

only their children survived the forty years of unbelief and desert. It is a strange, winnowing that sifts out of the Ecclesia all the children, and most of the youth. By the by a modern invention. Who could have thought in the days of Summerfield that the Sabbath-school would ever prove a serious hindrance to Church-going? They used to march us all several squares to the house of God, and seat us securely in the gallery. The ranks were not broken. Now, sixty years after, at the hour of Church, the entire body of children rise up, and leave the house. The school literally "breaks up." They may be seen wending their way back home from the Church, while parents and friends are wending their way toward it. Certainly a sad sight. But will parents be content to sit in Church while their young people are they know not where?

When do these young people hear the Gospel? Certainly the rosy atmosphere of the Sabbath-school is a poor substitute for the authority and reverent silence of the house of God. Of all things sacred, nothing is better calculated to impress a child than the services of a congregation on the Sabbath. It does more than all familiar home-work and school-lecturing to bring the young heart into line, and into accord with the faith of Christ. When the preacher stands up before a whole congregation to read the Word and to lift up his hands in prayer; when all sit motionless, and show their sense of the weighty things spoken by a man, who, for the whole, is the mouth-piece of Jehovah; the soft, impressive minds of the young are filled with the nearness of heaven and of God.

Parents can not do without this powerful aid in disciplining their children. The fear of God, the truth of God, the sacraments of God, the servants of God are alone impressively displayed in the house of God. The children there see that their parents reverence God, and they reverence him, too. God can hold your children when you can not. They fear death and seek life as well as you; if only they can have a chance, by being carried to his house and laid at his altar. A child should never be able to remember a time when it did not go Church. These children are God's and may not be deprived of all the pleasures and glories which attend upon his service. The promises are rich in blessings, and constitute the main wealth of the young. They have a goodly heritage for "the blessing of the Lord it maketh rich, and he addeth no sorrow with it." When the dear young people are left without guidance, by the death of precious parents, God has promised to shelter and feed them, and to guide them by his counsel. No poor man can afford to deprive his children of the knowledge of these mercies.

The habit of staying away from Church is easily acquired. We should learn early the value of the rest which the holy day brings to the mind and heart, as well as to the muscle of man. The observance of the Lord's day brings all within the most refining atmosphere one can possibly breathe; it is a school of the highest thought and speech; it both opens and fills the mind with elevating themes, which of all are best calculated to bring out the good there may be in us. The Sabbath-school does its work; but only its part. Both its work and that of the congregation are needed to properly impress the young with divine things. But who could believe it! Our Methodism, on the Sabbath, consists of one million of grown people going toward Church, and half a million of children going away from it. It will not require a soothsayer to interpret this flight of birds. A gentleman who had built out of his own means several large churches, asked me, "Why so few young people were found at preaching?" I answered, "Because for ten years we have been teaching them to stay away. It only requires ten years in this country to shape public sentiment."

What is the remedy? Well, anything—where nothing is worse than the evil itself—for destroying the life of a Church. Among many suggestions, there is probably none better than that of changing the schools to Sabbath afternoon. The parents can take their children to Church, and between the preaching and the afternoon there will come the dinner hour, an ample time for rest to both parents and children. This has been tried in Wilmington, N. C., and in Georgetown, Texas, with marked success. Our preachers, from Dan to Beersheba, should preach that our people must not farm out the religious training of their children to any school, that they must see that their children go to Church as regularly as they go themselves. The Discipline places children in the charge of the preacher. He must inquire into their attendance upon public worship, and see that they are taught in the Sunday-school, and not merely amused. He has the Sabbath-school teachers as aids in this great work, to whom he should teach the Bible in a weekly class, as well as by preaching. He should have an eye especially to the conversion of children, and ask the aid of the Holy Spirit in this great work—"Suffer the little children to come unto me." Methodism lassos the

and trains the young; has the refrain: "Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven."—Bishop J. C. Keener, in Nashville Advocate.

A GOOD EXAMPLE.

Bro. Jno. T. Graham, of Rancho, Texas, in a business letter says: Inclosed find \$5. This was handed to me by a benevolent man, whom we assured that the Texas Christian Advocate would be forwarded one year to five persons who are unable to subscribe for the paper.

Bro. Graham then furnishes the five names. The paper will go to each one year. That is one way to preach the Gospel. One brother with his money sends the Church paper to five families where it would not have gone. He feeds the hungry poor—the spiritually hungry with spiritual food. Who will say that this is not as noble, if not nobler, than to feed the starving body with bread and meat? We commend the example of this "benevolent man" to others who wish to do good.—Texas Advocate.

This good example and the remarks on it we commend to our readers, among whom there are many benevolent men and women able and we hope willing to send THE ARKANSAS METHODIST a year to one, two, three, four or five persons, who are unable to pay for it. And there is in this State a large number of devout Methodists, who would be glad to receive this paper, but really feel they are too poor to take it. If we had a Helping Fund of \$500 to be used in sending this paper one year into the homes of worthy but very poor members of our Church, we believe our pastors could and would soon help us to find that number of just such homes. Further, we believe many of our pastors can by judicious suggestion lead benevolent persons to contribute to our Helping Fund—certainly to pay for this paper at \$1 a year to the very poor members in their own charges.

STATE BLIND SCHOOL.

Last Thursday evening at 8 a large audience assembled in the chapel of the Arkansas School for Blind in this city, to witness an exhibition of the wonderful work—both handicraft and mental culture—accomplished by the pupils of that school.

The walls around the rostrum were almost covered by useful and ornamental articles made by the pupils. The samples of bead-work, crochet, sewing and knitting showed the careful accuracy with which the girls ply their arts.

The boys and young men made a most creditable exhibit of their work. Brooms, blacking-brushes, scrubbing brushes, harness and many other articles told of careful training and wise improvement of the opportunities afforded by this school, the gift of the State to her most unfortunate children. It seems almost impossible that a blind boy can make sets of harness; yet it is true. Those on exhibition were models of strength and neatness, replete with buckles and straps—and made by a blind boy who punched his own holes, waxed his own thread and piled his own stitches.

And then the work of the kindergarten pupils went straight to the hearts of everybody. Narrow strips of colored paper neatly plaited and intertwined forming little mats; bits of bright paper of different colors folded in the most exact geometric figures and then pasted on pieces of cardboard forming another larger figure, perhaps a triangle, pentagon or hexagon; chains made of paper links and chains of paper flowers; and many objects, such as chairs, pictures and beds, modeled in clay; and this was the work of little children, some of them under six years of age.

The exercises of the evening were opened with prayer by Dr. H. M. Welsh, followed by music by the orchestra composed of both boys and girls. Dr. Harvey, the superintendent, then addressed the audience, introducing his corps of teachers whom he very highly commended, and outlining the work of each. The kindergarten children sang two songs during the evening, the audience listening with evident appreciation, especially as they solemnly and pathetically chanted the Lord's Prayer. A little girl, Miss Belle Reynolds kept the people in an uproar while she recited "Aethusa's Torment," and retired amid rounds of applause.

The String Quartette rendered most pleasingly one of Behne's best compositions. The piccolo solo by Mr. W. B. Rockafellow was so pretty, that the audience first listened with intense silence and then laughed softly, not with amusement, but with great delight. The girls' dumb bell drill was very effective, the movements being entirely new and attractive. Lack of time, however, compelled them to leave out the marching which is always one of the prettiest features. The Quintette Club composed of the two music teachers, Profs. Trebing and Coleman and three of the best pupils, were gladly listened to and

heartily applauded. Mr. Rockafellow's appearance with his violin was hailed with applause and his music was highly appreciated. As he retired some one called him "The Blind Musician." And then, of course, the band played "Dixie," which brought forth a shout from the people as it always does.

Then in a very impressive manner Gov. W. M. Fishback said: Never before in my life have I been so profoundly impressed, as I have been tonight, with the fact and the significance of the fact, that we live in a Christian country and under a Christian civilization—a civilization, the fundamental tenet of which is: "Thou shalt love the Lord thy God with all thy heart and thy neighbor as thyself." Where else in this wide world than in such a country and under such a civilization, the inspiration of which is the doctrine taught by Him who was its founder, the universal brotherhood of man, could be witnessed scenes such as have been enacted here tonight? Where else on earth than under such a civilization and inspired by such a religion could society organized into the State, rise to the doctrine that every child born in its midst has an inalienable right to be educated at the expense of the State? That every child however humble or however unfortunate, is of so near akin to his Christian fellow-men, that they will feel it a pleasure to aid him or her in the great struggle for existence?

It was, young ladies and gentlemen, under such a civilization and under the teachings of the great Master, who said "do unto others as you would have others do unto you," that the people of this State have consented to tax themselves to erect these buildings and furnish this corps of teachers to prepare you for the duties and struggles of life.

Permit me as one of the Representatives of those people to congratulate you upon the admirable response you have given to their generosity by the proficiency you have exhibited here tonight. I congratulate the State, I congratulate your teachers, and I thank you."

CURRENT TOPICS.

Germany's exhibit for the World's Fair arrived at Baltimore, Md., on the 7th. An exhibit of Persian goods has been prepared under the direct authority of the shah and part of it is now en route.

An earthquake was felt throughout Long Island at 12:30 o'clock on the morning of the 8th. At Long Island City the shock was especially severe, in many instances shaking pictures from the walls and creating havoc among china-ware and bric-a-brac, while the citizens fled in terror from their houses.

Governor Fishback's call for a Southern Governors' Convention having in view the further progress and development of the South, is meeting with universal endorsement and hearty co-operation. Every chief Executive in the South has responded and the Mayor of Richmond, Va., has extended to them the hospitality of that grand old city, the Capital of the Confederacy. The convention will meet April 12.

At Chicago last week Montana's statue of Justice was successfully molded in 1,600 pounds sterling silver at a cost of \$75,000. It was pronounced a most perfect success, the features and proportions being exactly those of the chosen model. The statue will be placed in Jackson Park.

Last Saturday, Secretary Gresham and Mr. Grip, the Swedish minister, exchanged at the State Department ratified copies of the United States and Sweden, concluded on the 4th of January last. The treaty goes into effect thirty days from Saturday.

A recent dispatch from Washington stated a day's session of the sub-committee of the House Judiciary Committee, investigating the Whiskey Trust, was devoted to watching experiments by Mr. Veazey, in producing liquors by adulteration. By the use of essential oils, essences and coloring matter, he produced in a few minutes, whiskeys, rums and gins similar to those that are placed on the market and sold as pure goods. The basis of this product was an odorless and colorless liquid known to the trade as spirits. It was worth about \$1.30 per gallon. By the use of compounds worth 1-1-2 cents, he produced a gallon of liquor that would sell as high as \$4. The production of adulterated goods represents one-half the liquor business of the country.

A Washington correspondent in reviewing the post-official career of the Presidents of the United States, says: Washington, Jefferson, Madison, Jackson, Johnson and Hayes became planters or farmers upon retiring from public life; Van Buren, Fillmore, Tyler, Grant and Cleveland openly tried to get another term; Van Buren, Polk, Fillmore, Pierce and Grant traveled extensively at the close of their official career; and Adams, Pierce, Buchanan and Hayes sooner or later became recluses.

Ex-President Harrison, it is published, will receive a salary of \$15,000 a year as law lecturer in Leland Stanford Jr. University in California.

nia, but his lectures will be delivered in a term of three months. Surely the prestige of national reputation adds much to the supposed value of his services.

One of our exchanges said "Gen. Beauregard's estate is estimated as worth \$2,000,000," and it is probable most of it was accumulated during the time his name was connected with the Louisiana Lottery. It is hardly to be expected, that either the victims or the opponents of that monumental fraud and curse will contribute any money to the proposed monument in memory of the once widely honored soldier. For fifty lucre he virtually sold the use of his name and fame to the most corrupting and fraudulent corporation of modern times. How unlike Gen. Robert E. Lee, who soon after the war promptly declined the offer of a salary of \$10,000 a year to permit his name to be used as the president of a Northern life insurance company.

Near the close of the last Congress the Hatch Anti-option bill was defeated in the House by the filibustering tactics of its opponents, with the aid of the Speaker, though there was a majority of more than 50 in favor of the bill. As his final effort Mr. Hatch moved to suspend the rules, which required a two-thirds vote, and that could not be had. The bill had previously passed the House by an overwhelming majority, and later by a large majority it passed the Senate with amendments, on which a square vote could not be gotten in the House. The bill was killed but the cause it represented still lives.

Among other great assemblies to convene during the World's Fair, a World's Temperance Congress composed of representatives of all temperance and religious bodies from all nations in sympathy with the cause, will be held in Chicago, Monday, June 5, and continue four days. A large number of papers have been requested from gifted writers in all countries. The meeting is for conference, not action. The committee invite from all national organizations at least seven; from State and Provincial organizations, five; and from local organizations, two representatives.

Under a recent act of Congress the Chicago Advocate says "nine American physicians have been appointed to reside in Rotterdam, Hamburg, Genoa, Naples, Havre, Marseilles, Antwerp, Southampton and Liverpool to inspect immigrants about to come to this country, with a view in particular to prevent the sailing of passengers, ships, or cargoes infected by cholera. This service begins April 1. The good effect of this legislation is already manifest in the rates of immigrant fares, which have gone up from \$20.50 to \$31.25. Steamer companies charge for increased risks of being compelled to return infected passengers, and it is said that the greater rate already shows in the manifestly better class of steerage passengers who are able to pay the money. Those who sail from Hamburg, where the cholera was so violent last summer, must be disinfected under supervision of our consuls and physicians."

On Wednesday of last week Bishops Hare, Paret, Potter and Whitaker of the P. E. Church called on President Cleveland to discuss with him the Chinese exclusion law, with relation to its bearing on American interests in China. They said that a strict enforcement of the law would be apt to endanger the property and lives of Americans. They told the President that they came to him, not as representatives of the Church, but as citizens, and they had no suggestions to make, but had simply come to confer with him, and Mr. Cleveland said in reply that he had to enforce this as well as other laws of the country. The Bishops admitted this, but suggested that it might possibly mitigate in some degree of severities of the law's operation. The President told them that he would do what he could, and the interview terminated.

About a year ago Congress gave to the Fair \$2,500,000, which sum was coined into 5,000,000 memorial half-dollars, Congress stipulating that the Fair shall be closed on Sunday. About two weeks ago Congress appropriated nearly \$600,000 to pay for Fair awards, declaring it is claimed, that the sum shall be taken from the gifts first named above. It is now urged by Fair Sunday-openers that this second appropriation violates a contract entered into at the time of the first appropriation and that therefore the Sunday closing condition is no longer in force. At the very best—or worst—that alleged violation of contract by Congress includes the loss of the first appropriation, and the second one also, since the latter is to be paid out of the former. Therefore, the broken contract means the return to Congress of the first \$2,500,000 and the second \$600,000. Meanwhile, the Fair people have realized a dollar each, if not more, for each souvenir half-dollar. It would seem that the surrender of the contract, and the Sunday-opening thus made theoretically possible, might "cost more than it amounts to" in dollars cents. The continued agitation will probably not open the Fair on Sunday, but it certainly will cost some of the agitators the respect of candid people.—Chicago Advocate.

ARKANSAS METHODIST.

THURSDAY, MARCH 23, 1893

PERSONAL AND OTHER NOTES

Next week we will give some notes on our pleasant and profitable trip to Hot Springs, where we spent last Sunday.

It is our very sad duty to announce the death of Rev. Alpheus Mizell, father of Mrs. T. E. Murrell and Mr. H. B. Mizell of this city. He was on a visit to Mammoth Springs, Ark., where he died Monday night after a short illness from pneumonia. The funeral services will be conducted in First Church at 3:30 p. m. today, Wednesday, by Rev. Dr. W. G. Miller, Dr. J. H. Dye and J. F. Follin. In our next issue we hope to give a suitable tribute in memory of our venerable brother, who has laid his armor by the palm of victory.

Dr. T. J. Wilson, one of the stewards in our Church at Walnut Ridge, speaking of the good meeting recently held there, in a private letter to Bro. Thornburgh says: "Bro. Lowry gained the confidence and love of all our people and they want him to come again."

Rev. Dr. H. C. Morrison, one of our Missionary Secretaries, spent a short while in this city last Friday, the guest of Rev. L. B. Leigh.

Rev. E. C. Castleberry, P. C. of Wynne and McCrory station, writes: "Congregations very good; several conversions this year; collections good; the revival fire continues to burn. Our P. E., Rev. M. B. Umsted, is loved and honored by all."

Sending four new subscribers, Rev. J. J. Menefee, P. C. of Saline C't, says: "I don't see how any Methodist can get along without the paper."

On the Mission debt Rev. H. H. Watson paid \$50.00 instead of \$30.00 as printed by mistake in his report last week.

We are requested to say "all monies raised from Easter offerings in the Arkansas Conference should be sent at once to Mrs. Frank J. Parke, Treas., Fort Smith, Ark."

Tuesday morning we had a brief call from Bro. W. A. Woodcock, the excellent organizer of Central Church, Hot Springs.

President Geo. C. Jones writes the Commencement sermon for Arkadelphia Methodist College will be preached by Rev. C. B. Brinkley and the Baccalaureate sermon by the Editor of this paper June 11, and the Literary address will be delivered by Rev. J. R. Moore, June 14.

Writing March 13, Rev. S. E. Brown, P. C., said of the great revival at Rector: "About 75 conversions to date and many penitents at the altar. I have never seen the equal. We have now one of the most religious towns in the State. We expect to begin a new church right off."

Rev. W. H. Hatfield, P. C. of Carrollton C't, writes: "I am getting along well with my work and endeavoring to put The Methodist in every family."

Last Thursday we had a cheerful visit from our former neighbor and highly esteemed friend, Bro. Jasper Hicks of Searcy. For just twenty-five years we have regarded him one of the true gentlemen of the land.

In a note with his article on page 1 Rev. Jas. A. Peebles speaks highly of the good people of West Point and the very cordial reception they extended him.

Having made a business trip to Alabama, Judge F. P. Laws of Beebe during a brief call last Thursday said hard times are not confined to Arkansas; that at least part of Mississippi is in worse condition.

Many of our readers will feel sad on learning of the bereavement of Rev. Dr. and Mrs. J. D. Barbee, Nashville, Tenn., by the death of their son, Osmond S., Monday night, March 13, after long suffering from pulmonary disease. We assure our dear brother and his family of our sincere sympathy.

Rev. Dr. M. B. Chapman, the accomplished editor of the St. Louis Advocate, spent Tuesday in this

city and honored our office with his genial presence and fraternal greeting. He was going to Helena, where he was engaged to lecture on the the Lands of the Orient.

Rev. Dr. E. E. Wiley, for many years President of Emory and Henry College, died March 13. His long life was one of faithful service and eminent usefulness, and in a good old age, honored of all, he ceased at once to labor and to live.

We were honored Tuesday with a short call from our highly esteemed friend, Judge M. T. Sanders of Helena, one of the ablest jurists of our State.

Bro. M. G. Wallace wrote March 19, that Rev. W. A. Pendergrass was again able to be on his work, Jacksonville C't, and that Shiloh church was burned on the night of March 11, probably fired by some unknown party.

Mrs. J. B. McCaughey, Camden, Ark., sending for more of Mrs. Thornburgh's Catechisms, says: "They are just the thing for the little ones."

We call attention to the advertisement of C. J. Kramer & Co., grocers. They are successors to T. J. Collier & Co., whose advertisement had a place in The Methodist columns. Mr. Kramer has been for the past eleven years a member of the firm of Kirst & Kramer, grocers of this city, and has built up a reputation of which any man might be proud. We ask our readers to remember the new firm and give it a trial.

EPWORTH LEAGUE.

Many of our readers will be pleased to learn, that about May 1 Bishop O. P. Fitzgerald of our Church will have out a new book on the Epworth League movement. In this State Bennett & Thornburgh will have the exclusive sale of it, which we hope may be very large. Below we copy a few sentences of a letter from the Publishers of the book:

It will contain a history of the Epworth movement in the M. E. Church and the M. E. Church South. Bishop Fitzgerald has of course written the body of the book. Rev. B. F. Dimmick of Cleveland, Ohio, has written the "Genesis of the League of the M. E. Church." The book also contains a chapter on How to form a League, the Duties of the League to the Church and the Duties of the Church to the League, Social Study, Prayer Meeting, Literary Study, in fact everything pertaining to the right work. There is a Symposium in which we have gathered the best thoughts of the best brains in the Denomination. It is indeed a feast as the word indicates. In it you will find articles written by such men as Bishop Vincent, Bishop Galloway, Dr. Candler, Dr. Du Bose, Alexander Messick, Horace Bishop, L. E. Mangum, J. B. Moore of the Little Rock Conference, Whaling and many others. These names are a power and strength in Methodism.

THE POULTRY INDUSTRY.

The Clarksville correspondent of the Arkansas Democrat said: "The poultry business is getting to be a recognized industry. Poultry wagons are going to and fro throughout the country, gathering up all surplus chickens and eggs. Farmers' wives could make half the living for the family raising chickens if they only had a little enterprise."

But it is probable the "farmers' wives" have not received from their husbands the encouragement and help necessary to success in the poultry business, which has already become an important and profitable industry in some parts of our State. Last August we heard, as we afterwards stated in this paper, that two years before Benton county had received over \$250,000 for apples and more than this large sum for hen fruit. We have been told, that almost any farmer could easily, and at small cost, market eggs and chickens enough to bring him more money than he can get for two or three bales of cotton.

Quintan College.

Rev. Jerome Haralson, D. D., will preach the Commencement sermon, June 4, 1893.

O. H. TUCKER, Pres.

Sunday-School Conference.

The Camden District Sunday-school Conference will meet at New Lewisville Tuesday May 2, at 9 a. m. Opening sermon by Rev. J. H. Gold. Program furnished later.

JOHN K. CASON.

Quintan College.

DEAR BRO. BENNETT:—I am happy to announce that Rev. Geo. W. Hill will deliver the annual Literary address before our College Societies, June 7. Respectfully,

O. H. TUCKER.

March 17.

Notice to Pastors.

We are sending out a number of lists of subscribers at the requests of the various pastors. For the information of those who have not received these lists before, we will say that the dates opposite each is the date to which the subscriber is paid. If the date says Jan. 1, '93, the subscriber is paid to that date, and should pay again and so on. If a preacher asks for the lists, and we fail to send lists to some of his offices, it means that we have no clubs at such offices.

MARRIED.

March 8, 1893, at the residence of the bride's father, Mr. Honnell, by Rev. A. M. Robertson, Mr. John Sharp and Miss Minnie Honnell, all of Sevier Co., Ark.

Sunday evening, March 19, 1893, at the residence of the bride's father in Stephens, Ark., Mr. Frank M. Dowdy and Miss Carrie Arnold, Rev. J. A. Sage officiating.

March 20, 1893, at the M. E. Church, South, in Wynne, Ark., Mr. Henry A. Armstrong and Miss Joe Williams. May heaven's richest blessings rest on this happy couple.

AN OAKVILLE MIRACLE.

THE REMARKABLE CASE OF MR. JOHN W. CONDOE.

A Helpless Cripple for Years—Treated by the Staff of the Toronto General Hospital and Discharged as Incurable—The Story of this Miraculous Recovery as Investigated by an Empire Reporter.

(Toronto Empire.)

For more than a year past the readers of The Empire have been given the particulars of some of the most remarkable cases of the 19th century, all or nearly all of them, in cases hitherto held by the most advanced medical scientists to be incurable. The particulars of these cases were vouched for by such leading newspapers as The Hamilton Spectator and Times, The Halifax Herald, Toronto Globe, Le Monde, Montreal, Detroit News, Albany, N. Y.; Journal, Albany Express and others, whose reputation placed beyond question the statements made.

Recently rumors have been afloat of a remarkable case in the pretty little town of Oakville, of a young man recovering after years of helplessness and agony. The Empire determined to subject the case to the most rigid investigation, and accordingly detailed one of our best reporters to make a thorough and impartial investigation into the case. Acting upon these instructions our reporter went to Oakville, and called upon Mr. John W. Condoe (who it was had so miraculously recovered) and had not long been in conversation with him when he was convinced that the statements made were not only true, but that the half had not been told. The reporter found Mr. Condoe at work in one of the heaviest departments of the Oakville Basket Factory, and was surprised, in the face of what he knew of this case, to be confronted by a strapping young fellow of good physique, ruddy countenance and buoyant bearing. This now rugged young man was he who had spent a great part of his days upon a sick-bed, suffering almost untold agony. When the Empire representative announced the purpose of his visit Mr. Condoe cheerfully volunteered a statement of his case for the benefit of other sufferers. "I am," said Mr. Condoe, "an Englishman by birth, and came to this country with my parents when nine years of age, and at that time was as rugged and healthy as any boy of my age. I am now 29 years of age, and it was when about 14 years old that the first twinges of inflammatory rheumatism came upon me, and during the fifteen years that intervened between that time and my recovery a few months ago, my tongue can hardly tell how much I suffered. My trouble was brought on, I think, through too frequent bathing in the cold lake water. The joints of my body began to swell, the cords of my legs to tighten, and the muscles of my limbs to contract. I became a helpless cripple, confined to bed, and for three months did not leave my room. The doctor who was called in administered preparations of iodine without any material beneficial effect. After some months of suffering I became strong enough to leave the bed, but my limbs were stiffened and I was unfitted for any active vocation. I was then hampered more or less for the following nine years, when I was again forced to take to my bed. This attack was in 1886, and was a great deal more severe than the first. My feet, ankles, knees, legs, arms, shoulders, and in fact all parts of my frame were affected. My joints and muscles became badly swollen, and the disease even reached my head. My face swelled to a great size. I was unable to open my mouth, my jaws being fixed together. I, of course, could eat nothing. My teeth were pried apart and liquid food poured down my throat. I lost my voice and could speak only in husky whispers. Really, I am unable to describe the state I was in during those long weary months. With my swollen limbs drawn by the tightening cords up to my emaciated body, and my whole frame twisted and contorted into indescribable shapes, I was nothing more than a deformed skeleton. For three long weary months I was confined to bed, after which I was able to get up, but was a complete physical wreck, hobbling around on crutches as a helpless cripple. My sufferings were continually intense, and frequently when I would be hobbling along the street I would be seized with a paroxysm of pain and would fall unconscious to the ground. During all this time I had the constant attendance of medical men, but their remedies were unavailing. All they could do was to try to build up my system by the use of tonics. In the fall of 1889 and spring of 1890 I again suffered intensely severe attacks, and at last my medical attendant, as a last resort, ordered me to the Toronto General Hospital. I entered the Hospital on June 20th, 1890, and remained there until September 20th of the same year. But, notwithstanding all the care and attention bestowed upon me while in this institution, no improvement was noticeable in my condition. After using almost every available remedy the hospital doctors—of whom there was about a dozen—came to the conclusion that my case was incurable, and I was sent away, with the understanding that I might remain an outside patient. Accordingly from September 1890 to the end of January 1891, I went to the hospital once a week for examination and treatment. At this stage I became suddenly worse, and once more gained admission to the hospital, where I lay in a miserable suffering condition for two months or more. In the spring of 1891 I returned to Oakville, and made an attempt to do something toward my own support. I was given light work in the basket factory, but had to be conveyed to and from my place of labor in a buggy and carried from the rig to a table in the works on which I sat and performed my work. In August 1891, I was again stricken down, and remained in an utterly helpless condition until January 1892. At this time Mr. James, a local druggist, strongly urged me to try Dr. Williams' Pink

GUARANTEED CURE OR NO PAY.

Nothing Fairer Than This. When we say cure, we do not mean simply to stop it for the time being, but a PERMANENT AND POSITIVE CURE for Rheumatism, Neuralgia, Dyspepsia, Headache, Constipation, Biliousness, Nervousness, Sleeplessness, Impure Blood, and all diseases arising from a disordered Liver. Write for Treatise, Testimonials, and Free Sample Bottle of DR. ROLL'S LIVER, RHEUMATIC, and NEURALGIA CURE to CULLEN & NEWMAN, 190 GAY ST., Knoxville, Tenn.

Pills for Pale People. I was prejudiced against proprietary medicines as I had spent nearly all I possessed on numerous highly recommended so-called remedies. I had taken into my system large quantities of different family medicines. I had exhausted the list of liniments, but all in vain, and I was, therefore, reluctant to take Mr. James' advice. I, however, saw strong testimonials as to the value of Dr. Williams' Pink Pills as a blood builder and nerve tonic, and thinking that if I could only get my blood in better condition my general state of health might be improved, I resolved to give Pink Pills a trial. With the courage born of despair I bought a box, but there was no noticeable improvement, and I thought this was like the other remedies I had used. But urged on by friends I continued taking Pink Pills and after using seven boxes I was rewarded by noticing a decided change for the better. My appetite returned, my spirits began to rise and I had a little freer use of my muscles and limbs, the old troublesome swelling subsiding. I continued the remedy until I had used twenty-five boxes when I left off. By this time I had taken on considerable flesh, and weighed as much as 160 pounds. This was a gain of 60 pounds in a few weeks. My joints assumed their normal size, my muscles became firmer, and in fact I was a new man. By April I was able to go to work in the basket factory, and now I can work ten hours a day with any man. I often stay on duty overtime without feeling any bad effects. I play baseball in the evenings and can run bases with any of the boys. Why I feel like dancing for very joy at the relief from the abject misery I suffered so long. Many a time I prayed for death to release me from my sufferings, but now that it is all gone and I enjoy health as only he can who suffered agony for years. I have given you a brief outline of my sufferings, but from what I have told you can guess the depth of my gratitude for the great remedy which has restored me to health and strength.

Wishing to substantiate the truth of Mr. Condoe's remarkable story the Empire representative called upon Mr. F. W. James, the Oakville druggist referred to above. Mr. James fully corroborated the statements of Mr. Condoe. When the latter had first taken Dr. Williams' Pink Pills, he was a mere skeleton—a wreck of humanity. The people of the town had long given him up for as good as dead, and would hardly believe the man's recovery until they saw him themselves. The fame of this cure is now spread throughout the section and the result is an enormous sale of Pink Pills. "I sell a dozen-and-a-half boxes of Pink Pills every day," said Mr. James, "and this is remarkable in a town the size of Oakville. And better still they give perfect satisfaction. Mr. James recalled numerous instances of remarkable cures after other remedies had failed. Mr. John Robertson, who lives midway between Oakville and Milton, who had been troubled with asthma and bronchitis for about 15 years, has been cured by the use of Pink Pills, and this after physicians had told him there was no use doctoring further. Mr. Robertson says his appetite had failed completely, but after taking seven boxes of Pink Pills he was ready and waiting for each meal. He regards his case as a remarkable one. In fact Dr. Williams' Pink Pills are recognized as one of the greatest modern medicines—a perfect blood builder and nerve restorer—curing such diseases as rheumatism, neuralgia, partial paralysis, locomotor ataxia, St. Vitus' dance, nervous headache, nervous prostration and the tired feeling resulting therefrom, diseases depending on humors in the blood, such as scrofula, chronic erysipelas, etc. Pink Pills restore pale and sallow complexions to the glow of health, and are a specific for all the troubles peculiar to the female sex, while in the case of men they effect a radical cure in all cases arising from mental worry, overwork, or excesses of whatever nature.

The Empire reporter also called upon Mr. J. C. Ford, proprietor of the Oakville Basket Factory, in which Mr. Condoe is employed. Mr. Ford said he knew of the pitiable condition Condoe had been in for years, and he had thought he would never recover. The cure was evidently a thorough one, for Condoe worked steadily at heavy labor in the mills and apparently stood it as well as the rest of the employees. Mr. Ford said he thought a great deal of the young man and was pleased at his wondrous deliverance from the grave and his restoration to vigorous health.

In order to still further verify the statements made by Mr. Condoe in the above interview, the reporter on his return to Toronto examined the General Hospital records, and found therein the entries fully bearing out all Mr. Condoe had said, thus leaving no doubt that his case is one of the most remarkable on record, and all the more remarkable because it had baffled the best physicians in Toronto. These pills are manufactured by the Dr. Williams' Medicine Company, Schenectady, N. Y., and Brockville, Ont., and are sold in boxes (never in loose form by the dozen or hundred), and the public are cautioned against numerous imitations sold in this shape) at 50 cents a box, or six boxes for \$2.50, and may be had of all druggists or direct by mail from Dr. Williams' Medicine Company from either address. The price at which these pills are sold make a course of treat-

C. J. KRAMER & CO., GROCERS, DEALERS IN FRUITS AND FANCY SHELF GOODS. 319 MAIN STREET, LITTLE ROCK, ARK.

ment comparatively inexpensive as compared with other remedies or medical treatment.

We have on sale Triumphant Songs, Prayer and Praise, and our own Hymn and Tune Book.

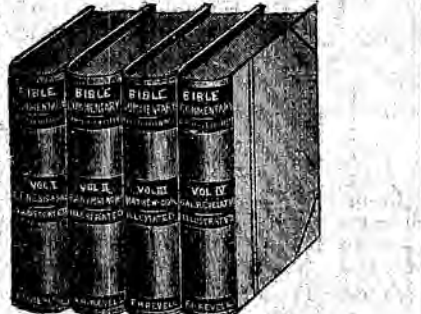
Cheerful Songs. BENNETT & THORNBURG:—Brethren: I am glad to have you keep my song books in stock. If my many friends in Ark. want the song book that can scarcely find an equal, let them try "Cheerful Songs." In its preparation I was fortunate enough to secure the assistance of two of the best living composers, Jno. R. Sweeney and Wm. J. Kirkpatrick. Their books have sold into millions and are so popular as to have been re-published in Europe. I trust all my old friends in Ark. will supply their homes and Sunday-schools with it. Any one of the following pieces have been said to be worth the price of the book, 50c., viz.: Nos. 31, 96, 104, 152, 167, 196, 216, 258, 266 and many others.

Yours for song, L. L. PICKETT. We sell this book at 50 cts. a copy. BENNETT & THORNBURG.

DISTRICT CONFERENCE. The Fayetteville District Conference will be held at Prairie Grove May 18-21, Bishop Wilson presiding. The Conference will convene at 9 o'clock Thursday, and the opening sermon will be preached by Bishop Wilson at 11 a. m. V. V. HARLAN. Springdale, March 6.

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Price by express:—In extra fine English cloth, sprinkled edges, the whole set \$8. In half Morocco, \$10. Usual discounts to preachers.

Send orders with the cash to BENNETT & THORNBURG, Little Rock, Ark.

STATEMENT OF THE MUTUAL LIFE INSURANCE COMPANY OF NEW YORK RICHARD A. MCCURDY, PRESIDENT.

For the year ending December 31, 1892

Assets -	\$175,084,156 61
Reserve for Policies (American Table 4 Per Cent.)	\$159,181,087 00
Unrealized Liabilities	724,555 61
Surplus	15,158,513 94
Income	
Premiums	\$82,077,765 34
Interest, Rents, &c.	\$3,191,099 90
	\$85,268,865 24
Disbursements	
To Policyholders	\$19,886,532 46
For Expenses and Taxes	7,419,611 08
	\$27,306,143 54
The Assets are Invested as follows:	
United States Bonds and other Securities	\$65,820,424 89
Loans on Bond and Mortgage	69,348,092 54
Real Estate	10,394,437 50
Cash in Banks and Trust Companies	15,635,854 26
Accrued Interest, Deferred Premiums, &c.	7,800,072 55
	\$175,084,156 61
Insurance Assumed and Received	\$654,909,586 00
Annuities in Force	\$52,936 01
Income in Annuities	\$82,732 98
Increases in Payments to Policyholders	\$50,820 60
Increases in Receipts	\$604,130 71
Increases in Surplus	\$327,266 78
Interest on Assets	15,477,917 93
Increases in Insurance Assumed and Renewed	47,384,765 00
Increases in Insurance in Force	\$6,208,025 00

NOTE:—In accordance with the intention of the management as expressed in September, 1891, to limit the amount of new business extensively issued and paid for in the account of the year 1892, to \$100,000,000, the amount of business issued in excess of this limit, and which was not voluntarily issued, but a slight increase unavoidable in closing the December accounts.

I have carefully examined the foregoing Statement and find the same to be correct.

From the Surplus a dividend will be apportioned as usual.

ROBERT A. GRANNISS, Vice-President.

For rates apply to GEORGE TILLES, State Gen'l Agent, Little Rock, Ark.

\$525 Agent's profits per month. Will prove it or pay forfeit. New articles just out. A \$1.50 sample and terms free. Try us. CHURCH & SON, 28 Bond Street, New York.

BELLS

Steel Alloy Church and School Bells. Send for Catalogue. C. S. BELL & CO., HILLSBORO, O.

FREE!!!

A Handsome Crayon Portrait Free.

For a short time we are going to boom and advertise our business by giving to every purchaser of \$10 WORTH OF GOODS A Fine Large 3-4 Life Size Crayon

Portrait (Cost).

Call at once and see specimens at our store. Our stocks are always fresh and complete. Our prices are as low as the lowest.

We do this to advertise our business. Many people wonder how we can afford to give away a work of art like this with so small a purchase of goods. We answer that it is done as a big advertisement.

FRAMES These Portraits are unframed, but in order to make them complete and ready to hang on your parlor wall, we have contracted with a large picture frame factory to frame the portraits for us, and we will charge you a very low price for them, only \$2.98, which is much less than you can buy them for at retail. We do not send our Portraits unframed, as a great many would lay them away and they would become destroyed, but by framing up such a large number, all alike, it will attract attention and advertise our business for years to come. When the Portrait is framed in this handsome 6-inch Steel and Gold Frame, you could not buy one anywhere for less than \$10 to \$15.

H. J. GEORGE & CO., GROCERS,

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WARNING ORDER.

In the Pulaski Chancery Court, Arkansas. Kansas National Bank of Wichita, Kansas, Plaintiff, vs. E. K. Chamberlain and Sarah T. Chamberlain, Defendants. The defendants, E. K. Chamberlain and Sarah T. Chamberlain, are warned to appear in this court within thirty days, and answer the complaint of the plaintiff, the Kansas National Bank of Wichita, Kansas. J. H. HICKS, Clerk. February 25, 1893. Martin & Murphy, Solicitors for plaintiff.

Notice of Confirmation of Tax Title.

All persons who can set up any right to the heretofore described lands, which were purchased under sale for the non-payment of taxes, in consequence of any informality, irregularity or illegality connected with such sale, are notified to show cause on the first day of the October term of the Pulaski Chancery Court, 1893, to be held in Pulaski county, Ark., why the sales so made should not be confirmed; which said lands, the authority under which said sales took place, the nature of the title to which said lands are held and the amount paid for the same, and each tract thereof, are as follows: Lot three in block twelve East Argenta sold to the State in default of a bidder for the taxes and penalty and cost amounting to \$1.82, on the eleventh day of April 1887, by the collector of taxes for Pulaski county, Ark., for the year 1886. Also lot eight in block twelve East Argenta, sold to the State in default of a bidder for the taxes and penalty and cost amounting to \$6.67, on the eleventh day of April 1887, by the collector of taxes for Pulaski county, Ark., for the year 1886. Also lot two in block one East Argenta, sold to the State in default of a bidder for the taxes, penalty and cost, amounting to \$7.21, on the eleventh day of April 1887, by the collector of taxes for Pulaski county, Ark., for the year 1886. Also lot three in block one East Argenta, sold to the State in default of a bidder for the taxes, penalty and cost, amounting to \$7.21, on the eleventh day of April 1887, by the collector of taxes for Pulaski county, Ark., for the year 1886. Also lot three in block two hundred and twenty-eight in the city of Little Rock, sold to the State in default of a bidder for the taxes, penalty and cost, amounting to \$18.07, by the collector of taxes for Pulaski county, Ark., for the year 1887. No part of the above described lands were redeemed within the time required by law, and was by the County Clerk of Pulaski county certified to the State, and was by the State placed on sale, and on the 24th day of April 1889, W. B. W. purchased all of said lots above described as in "East Argenta" by paying the taxes on each of said parcels, and obtaining a deed therefor, and on the 2nd day of July 1890, T. J. Oliphant purchased from the State lot three in block 228 in the city of Little Rock, by paying the taxes on the same and obtaining a deed therefor. Said lands are held under the deeds as above set forth, and title claimed by reason of said tax sales.

T. J. OLIPHANT, Purchaser.

Consumptives will send their address to J. Stuart Ainsworth, Michigan City, Ind., will learn of the home treatment by which he was cured of consumption.

Our Publishing House has not issued any Easter Programs; hence, we can not supply the numerous demands we have for them. The Managers of the Seagriff Bible and Training School has published a Program for Easter which will be sent free on application to Miss Belle H. Bennett, Richmond, Ky.



Mrs. A. A. Williams, Lynn, Mass.

For the Good of Others

Rev. Mr. Williams heartily endorses Hood's Sarsaparilla.

We are pleased to present this from Rev. A. A. Williams, of the Silsbee street Christian Church, Lynn, Mass.: "I see no reason why a clergyman, more than a layman, who knows whereof he speaks should hesitate to approve an

Article of Merit

and worth, from which he or his family have been signally benefited, and whose commendation may serve to extend those benefits to others by increasing their confidence. My wife has for many years been a sufferer from severe

Nervous Headache

for which she found little help. She has tried many things that promised well but performed little. Last fall a friend gave her a bottle of Hood's Sarsaparilla. It seems surprising what simply one bottle could do for her. The attacks of headache decreased in number and were less violent in their intensity, while her general health has been improved. Her appetite has also been better. From our experience with

Hood's Sarsaparilla

I have no hesitation in endorsing its merits. A. A. WILLIAMS.

HOOD'S PILLS are the best family cathartic, gentle and effective. Try a box. Price 25c.

ARKANSAS METHODIST.

THURSDAY, MARCH 23, 1893.

BEECHAM'S PILLS

Dislodge Bile,
Stir up the Liver,
Cure Sick-Headache,
Female Ailments,
Remove Disease and
Promote Good Health.

Covered with a Tasteless & Soluble Coating.
Famous the world over.
Ask for Beecham's and take no others.
Of all druggists. Price 25 cents a box.
New York Depot, 466 Canal St.

OBITUARIES.

BOWEN.—Sister Amanda J. Bowen (nee Mobley) was born in Pike Co., Ark., March 21, 1855; was married to C. I. Bowen Nov. 6, 1873; was converted and joined the M. E. Church, South, in 1878, in which Church she continued a consistent member until her death, March 7, 1893. My acquaintance with Sister Bowen was short, yet of sufficient length and intimacy to impress me with the deep piety of her soul. She was not very demonstrative, but was quiet and unassuming in character, yet there was an under current of religious influence, flowing out from her life that was felt most by those who knew her best. The esteem with which she was held by the people was manifested by the very large congregation that attended her funeral which was held at the Church in South Hot Springs, where she held membership—service conducted by the writer. She leaves her husband, two daughters and a little son, and joins the two children that preceded her to the other shore. The bereaved family have our deepest sympathy, and our earnest prayers that God by his grace may sustain them.

W. M. CROWSON.

FERRILL.—Sister P. Catharine Ferrill (nee Marsh) was born Dec. 28, 1829; professed religion and joined the M. E. Church, South, in 1846; and lived a devoted Christian life until Feb. 17, 1893, when God saw best to take her from labor to reward. Sister Ferrill was a living witness for Christ in the community, where she lived. Everyone spoke in the highest terms of her Christian character. The deceased suffered for several weeks with slow fever, but bore her sufferings with patience. She had almost recovered from the fever, when she was taken very suddenly with a pain in the head and died in a few hours. The writer preached her funeral to a large congregation. May the blessing of God rest upon the sorrowing husband, whose race is nearly run, and may the Christian's hope encourage and strengthen him in his declining age.

F. P. DOAK.

Hickory Plain, Ark.

COTNER.—George W. Cotner died at his home near Rock Springs, Ark., Dec. 14, 1892. He was born June 1, 1861; was converted and joined the Church in Sept., 1881, under the ministry of the Rev. J. P. Holmes. He was happily married to Miss Anna L. Bird Dec. 20, 1888. It affords a sweet pleasure to recount the many virtues and noble traits of character, which distinguished him as a good and true man of God. Having been raised in a Christian home, it is not surprising that he was converted in his youth, from which time he never gave occasion for any one to doubt the genuineness of his piety. Being a man of strong courage he never surrendered the principles of right to numbers. He was conscientious without being morbid, discriminating without being hypocritical, enthusiastic but not fanatical. Was practical and methodical in the discharge of duty. His life was a constant illustration of the power of the gospel to shape and develop a human soul unto full salvation. In his social relations he was careful and tender of the feelings of others. As a neighbor he was always found with outstretched arm, and open hand to help the needy or accommodate his fellow-men. He was greatly beloved in the community where he lived, and is missed so much. His home life was all tenderness and love. Amiable in disposition, equable in temper, his home was free from a taint of disturbance. As a husband he was ardently affectionate and devoted to her who clung to him as her life. As a father he was tender, doting and indulgent to his little ones, who loved him with all the ardor of her childish nature. Truly as we look upon such a life, and follow it away to the realms of light resplendent beyond the reach of mortal maladies in the beautiful home of the soul, and behold the form of Geo. Cotner crowned with eternal victory, "It is well." We will meet him again. Heaven bless the bereaved wife and dear little girl, the aged mother and devoted sister and brother. Look up through your tears to the many-mentioned home, where he has gone, and follow on.

J. C. RHODES.
J. H. BLAKELY.

JUNKIN.—Wm. Junkin was born in North Carolina, Oct. 22, 1827; was married to Miss Susan A. Harrison, Sept. 18, 1852; moved to Union Co., Ark. soon after, where he died in great peace at his home near Mount Holly Oct. 15, 1892. He was converted and joined the Church at an early age. He was the father of one child who had preceded him to the better land. He was beginning to grow old, but gracefully, and he was ripening for his heavenly home. His final sickness, while he thought it might prove fatal, brought no terror to him. He had been getting ready for his Master's call. While on his death bed he would often exclaim, that he could often see his mother's angelic face, bending over him. He leaves

an aged companion with relatives and friends to mourn their loss, but they can be assured that their loss is his eternal gain.

Servant of God, well done.
Thy glorious warfare a past;
The battle's fought, the victory won,
And thou art crowned at last.

MAGGIE E. JUNKIN.

M'KEMIE.—Miss Elizabeth H. McKemie was born Sept. 23, 1872 in Ala.; was converted and joined the M. E. Church, South, at Hillabee Camp-ground at twelve years old. Being the only daughter and a delicate creature, she was especially beloved by her devoted parents and three brothers. The father and one brother having preceded Lizzie only a short while—the stricken wife and devoted mother, and two brothers mourn their departed, not as those who have no hope, and patiently await the call. For sometime Miss Lizzie had been an honored member of the College Hill M. E. Church, South, and being in bad health she left here in the fall of 1892 for a change of climate and to visit relatives at the old home in Ala. Too well had the fatal arrow been directed by the relentless hand of the "monster." She grew worse, sank and died of that insidious disease consumption, Jan. 26, 1893. Truly, "death loves a shining mark." But sorrowing, weeping loved ones, wipe all your tears away. Listen! I seem to hear the cry of a mighty footfall. The Conqueror comes. The awful silence of the grave is broken by the triumphant shout of waking myriads. Tears, sorrow and death are nowhere to be found. Oh, the unspeakable, unthinkable glory of that hour! May we follow on and swell those deathless praises as we clasp our loved and buried ones never more to hear a groan of pain or say good-by. Her pastor,

J. W. F. SCOTT.

Texarkana, Ark.

NORWOOD.—Sister Francis C. Norwood (nee Peters) was born Nov. 16, 1868; professed religion and joined the M. E. Church, South, at Harmony, in 1883, under the ministry of Rev. W. W. Graham; was married to Mr. F. M. Norwood Nov. 1891, died Feb. 12, 1893. Sister Norwood's stay on earth was comparatively short, yet the few years allotted were not unprofitable, for she redeemed the time and accomplished the grandest work that could be done in this life, and that was to arrange and get ready for death and the Judgment. All this doubtless she did, and when this world with all of its pleasures and charms were receding, and eternity with all of its realities was rushing in view, no doubt the ensign of the Cross waved before her eyes and she read the illustrious title of the Son of God as the resurrection and the life of the dead. It is said that she bore her afflictions with Christian patience and resignation. She died respected and beloved by those who knew her. The funeral services were performed by Rev. Mr. Armstrong of the Missionary Baptist Church, an old friend and one who knew her. The remains of the deceased were laid away in the cemetery at Harmony Church to wait the resurrection of the just. Sister Norwood leaves a husband, parents, brothers, sisters and a host of friends to mourn their loss, but they mourn not as those who have no hope. May God bless and comfort the bereaved ones.

J. M. G. DOUGLASS.

SMITH.—Charlie M. Smith, son of A. M. and Mary J. Smith, was born Sept. 27, 1883; died very suddenly on the morning of March 2, 1893, being 9 years, 5 months and 4 days old. He was able to go to school on the morning of his death, took a chill, went home, and died with some unknown disease before a doctor could reach him. He was followed to the Dardanelle cemetery by a large concourse of sorrowing friends, and laid beside his brother Rupert, who preceded him only about 6 or 7 months. Charlie was a good obedient boy, a member of the Sunday-school. It seems hard to give up our children, but Jesus said, "Suffer the children to come unto me." We sorrow not as those who have no hope. Weep not, father and mother, Charlie and Rupert await you in the sweet by and by. They are free from the temptations of this life and at the gates of the beautiful city are waiting and watching for you.

G. W. O. DAVIS.

Dardanelle, Ark.

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(Mention this Paper.)

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HIGHLY PLEASSED.

Having received and tested the Epworth Parlor Organ and Methodist Sewing Machine, bought of Bennett & Thornburgh, Rev. J. M. Denison, Howell, Ark., wrote them Feb. 27, saying:

To say the organ and machine give satisfaction is entirely below the mark, insufficient to convey the idea. In fact the organ is an agreeable surprise; it certainly is the finest organ we ever saw for the price paid. The case is excellent in workmanship and design; the instrument is unexcelled in tone and volume; in fact I can't put it as strong as the case demands. There are but few white families in this vicinity; if it was otherwise I believe I could sell the organ right along. Our preachers ought to be able to sell hundreds of these organs during this year when the prices fully meet all short crops and scarcity of money. I am very truly yours,

J. M. DENISON.

THE EPWORTH ORGAN.
We are truly gratified to know the Epworth Parlor and Chapel Organs sold by us have given uniformly great satisfaction. This we fully expected, because of the construction, design, finish, tone and low prices, making "honest instruments at honest prices." In all and for we think other organs of equal value in all respects will cost purchasers from 25 to 40 per cent more than we charge for the Epworth Organs, which are fully guaranteed for five years. Read these voluntary testimonials:

Writing from Dalark, Ark., June 14, Rev. R. C. Atchley says: "The Epworth Organ, style 600, recently purchased of Bennett & Thornburgh, gives a high degree of satisfaction to the music-loving members of my family. As represented we find the tone sweet and pure, and besides this it is a handsome piece of furniture. Make use of this if you like."

Rev. W. P. Whaley ordered of us an Epworth Chapel Organ for the Methodist Church at Plummerville. He writes that it is "well pleased with it; the tone is excellent."

Rev. W. D. Kelley, Forrest City, Ark., ordered an Epworth Parlor Organ for one of his members. He writes that it gives satisfaction. They never fail to satisfy the purchaser; for their quality is high and the price is low.

Rev. J. E. Caldwell of Tulp, Ark., a widely known superannuated preacher of the Little Rock Conference, writes thus of the Epworth Parlor Organ we sold him:

"The Organ received, in good order, perfectly satisfactory in every respect. It makes no music for me, but those who 'have ears to hear' say, it is all that could be desired. My daughter is perfectly pleased, delighted. Heartily I commend the Epworth and its manufacturers."

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WARNING ORDER.

In Pulaski Chancery Court.

Addis Lee, Plaintiff, vs. Charles Lee, Defendant.

The defendant, Charles Lee is warned to appear in this court within thirty days, and answer the complaint of the plaintiff, Addis Lee.

February 27, 1893. J. J. HICKS, Clerk.

W. F. Hill Sol. for Plf.

WARNING ORDER.

In Pulaski Chancery Court.

John J. Donahue et al., Plaintiffs, vs. Margaret Cuddy et al., Defendants.

The defendants, Mary Hurley and Dora Reagan are warned to appear in this court within thirty days, and answer the complaint of the plaintiff, John J. Donahue et al.

February 24, 1893. J. J. HICKS, Clerk.

Sam. W. Williams Sol. for Plaintiffs.

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Double buggy har. from \$15.00 to 25.00.

Wagon harness, from \$15.00 to 30.00.

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