The Arkansas Methodist.

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

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THE OUTLOOK.

MR. EDITOR:—The last District Conference for the year in our State has been held. I have not been able to attend them all, but have visited as many as I could. Many tokens of regard and acts of personal kindness have been received by me, as the servant of the Church, for which I feel profoundly grateful and herein desire to return personal thanks. My love for Arkansas and her people—especially the Methodists—has been greatly increased by my visits to the various parts of the State. Truly we have a great State, with splendid possibilities and a bright future. Methodism has planted herself in all sections of the State and is now endeavoring to meet the growing demands upon her, as never before in the history of her splendid achievements, by building, equipping and endowing colleges of high grade, where our young men and young women may qualify themselves for future usefulness in Church and State. I have been honored among my brethren, in that I have been selected as the Financial Agent of Hendrix College. As such I have been pushing the interest of this "institution of the Church" to the extent of my ability.

The Presiding Elders have, with uniform kindness, extended to me a most cordial welcome and accorded to me great privileges before this District Conference. I was at once made to feel at home and assured, that I had their support. They are a noble set of self-sacrificing, godly men, in whose presence I feel like taking off my hat, and they impressed me as being capable of leadership in the great movements of the Church. The varied interests of the Church are safe in their hands.

Just now there seems to be a "ground swell" in the way of giving patronage to Hendrix College; and it is confidently believed, that the patronage next year will far exceed any previous year in its history. The Church in the State has its eyes upon Hendrix College as never before and are rallying to its support. Those who were sceptical at first have about lost their scepticism; and many who felt a degree of indifference have become enthusiastic in their praises of this splendid school. It has worn its way on the score of merit to the hearts of the people, and is justly entitled to the name Christian College. Every Methodist in Arkansas has a right to feel proud of the character it has made; and no parent need hesitate to place his son under the sanctified tutorage of that institution.

Now that we have just what we need in Hendrix College, let us do just what we are pledged to do, give it our support and see to it that its blessings are perpetuated on down the ages. "In union there is strength." And thank God, there seems to be great unanimity of purpose upon the part of the 75,000 Methodists in our State in regard to this College. I would not be understood to mean, that there is perfect union. There may be an isolated member here and there who is not in perfect accord and sympathy with his Church in this matter. If so I would commend to him the words of Bishop A. W. Wilson, a broad guaged Methodist, with extensive observation, possessing the wisdom, intelligence, piety—in a word, the qualification of head and heart for the highest position in our Church, influenced by no local prejudices, prompted by no self-interest, and moved by no motives but a desire to promote the present and future good of Methodism in our State. Hear him: "I have spent a week at Hendrix College, looked into its curriculum, studied the character of the work done, become acquainted with the President and Faculty, considered the superior moral and spiritual influence of the school. I am fairly well informed in regard to the schools of our Church, and without any hesitancy I say that no school in our Church promises greater good to the Church, and no school in Southern Methodism has a brighter future before it than does Hendrix College. It is the one institution of Methodism in the State that every Methodist can afford to put his money in; it is the one institution that no Methodist can afford not to put his money in"

There may yet exist a lurking prejudice in the minds of a few good men against this school. If so, I would commend to such the words of Rev. Horace Jewell, than whom no purer or truer man lives—the man does not live that questions the honesty of Jewell, and he has demonstrated his interest in the success of Methodism in Arkansas by devoting the energies of his life, from young manhood, to building it up in this State. Hear him: "I frankly confess, that I have had some prejudices against Hendrix College; but by my associations with some of the young men of Hendrix College and learning the method and character of work done, I am convinced that I was wrong; I was not justified in these prejudices. The school grows on me; I am for Hendrix College." And many have been the expressions from the honest and true men in the Church along this line. To an honest mind doubts and prejudices can and will be removed; to the captious very little importance will be attached.

I am meeting with a measure of success in my work and think that the day is not in the distant future when Hendrix College will be liberally endowed. Men with philanthropic purposes can find a worthy object through which to perpetuate their benevolent deeds in Hendrix College. In the meantime let all loyal Methodists in the State give us their support—especially their prayers. In this connection I want to mention the loyalty of the good people of Stuttgart. It is known that Stuttgart put in a bid for Hendrix College and made a gallant fight to have it located there. She failed in the contest, but she neither kicked out of the harness nor sulked in the traces. She gracefully acquiesced in the decision and with a loyalty bordering on heroism, at my first visit she made a splendid contribution for the endowment of the College. Such noble acts of unselfish devotion and loyalty to the Church deserve to be held in everlasting remembrance. Two good women of Cabot gave me each $50.00, one of whom will, and I shall not be surprised if both, increase it to $100.00. Thank God for the promises of the good people of Cabot to pray for Hendrix College. We are expecting a half dozen bright boys from that community next year. Brethren, pray for me. My heart is burdened with my work.

THOS. H. WARE.

Little Rock, Aug. 2.

THE BEST INVESTMENT IN HARD TIMES.

When only nineteen years old Leland Stanford, the California millionaire recently deceased, had by clearing land and selling the timber earned and saved nearly $3,000. He had a fair education and had tested its value by teaching school. Not satisfied with his attainments he resolved to invest his money, not in lands, not in merchandise, not in stocks, but in brains.

After three years of hard study his money was gone, but he had a strong, well trained mind. For ten years longer he was content to be unknown and made comparatively little money, but he was gaining experience in business, a knowledge of men, and a grasp upon great principles. He was broadening, deepening and seasoning. When the days of financial and political opportunity came he was ready and enterprised achievements and carried burdens, which men of equal native ability but less preparation could not touch.

Doubtless the thrifty neighbors of his youth predicted failure for the careless young man, who apparently squandered his money by spending it to increase his knowledge and his brain power. Perhaps the restless associates of his early manhood thought him stupid to pass ten years of life in the slow accumulation of business sense. Seldom have investments proved so profitable.

In this age of nervous haste to enter upon life's work, of feverish anxiety to become rich or famous, of intense desire for quick results, it requires nerve, self-reliance, faith in God and patience, to invest one's first hard earnings in such an intangible substance as mind; yet there is no expenditure which promises such grand results. No truly great and permanent success is possible without preparation. When it is realized that few men are really generous in their preparation, it is not strange that success and greatness are rarely achieved. Just as there is in many a mountain unpolished marble for countless palaces, so there are throughout our land thousands of untrained youth, whose possibilities of development are infinite. Great men at every turn are dwarfed for lack of true education. As genuine manhood is more to be desired than rubies and cannot be estimated in gold, parents should draw their money from failing banks, sell depreciated stocks and lands, and make deposits in their children, not on them. And young men of foresight will treasure up hard-earned wages by investments in brain fertilizers, which will grow in value an hundred fold and may be used after many days. When money is plentiful and times are easy men may be satisfied with small profits or hazardous ventures; but now, in days of scarcity and panic, every dollar should be planted in a sure place and be made to yield fair increase. Better than banks is a strong cultured head; richer than mines is a well rounded character. Our schools and colleges should be filled with young manhood and womanhood in training for better days.

A. C. MILLAR.

Hendrix College, Aug. 5.

NOTES FROM CHICAGO.

NO. 2.

Many visitors to the Fair have been prostrated by heat because they were thoughtless or reckless. Several hours may be spent pleasantly and profitably in any of these large buildings, and the one nearest it may be visited next thereby saving time and avoiding unnecessary exposure to the sun. In the midst of all this grandeur and magnificence of art and architecture every Southerner will long for trees. As I left the Art gallery one day I was delighted to find myself in the shady corner of the park. Men and children were lying under the trees, and ladies were sitting on the grass with open lunch baskets. I was hungry, and I thought of the little boy who had been told not to ask for anything to eat. He was unusually quiet, and his host said "why, Charlie, you look sleepy", and the little fellow quickly replied "I looks hungry". But these good ladies didn't notice my countenance at all, and I decided to peep into a few of the foreign buildings in that corner anyhow.

Germany's building is one of the most striking in architecture, and is ornamented on the exterior with figures in bright colors. The ceilings are beautifully frescoed, and one room is ceiled entirely with finely carved wood. The windows are of exquisite stained glass, and the walls are almost covered with maps, charts and pictures, and there are books without number. It seemed to me that education was written across every corner. As I approached Costa Rica I heard a charming sound. It was the clatter and clashing of dishes—they were serving "coffee and waffles" tho' the latter turned out to be a slice of jelly cake—after this unexpected treat I enjoyed looking through the building which is in the form of an old Aztec temple. Here were fine silken fabrics, native woods, palms, ferns and tropical plants. The structure from Ceylon has many richly carved columns of native woods, hideous idols, exquisite carvings in silver and ivory, immense elephant tusks and curious baskets. Cingalese men served tea "free for the advertise." They had long hair carried back with round combs, and tucked up on the neck, wore ear-rings and white robes, and had the keenest, blackest eyes I saw. Sweden's building is, also, very interesting with its machinery, musical instruments, fine china, dainty glass, elegant furniture and costly furs. There are life size figures in groups to represent styles of dress and occupations in different localities in Sweden.

One Sunday morning we went to the Immanuel Baptist Church to hear Rev. J. A. Gordon, D. D., of Boston. His theme was "The Resurrection of the Body", and he gave a fine discourse full of comforting assurance. He said "Thomas Arnold said Christ's resurrection is the most perfectly proven fact in the world's history, and it is strange how few grasp the full meaning of this wonderful truth. * * * * Farraday was jeered by his pupils because he believed in the resurrection of the body. One day he showed them a beautiful silver cup; asked them to weigh it, and a silversmith to take an exact mold of it. Then he dropped the cup into a vessel of acid solution and it melted away as a ball of snow in rain. Afterwards, he precipitated the silver, had it remolded and presented the cup to the class again. And shall not the Creator of *all* things restore the handful of dust? * * * * A body of religious men were once trying to establish a mission, when a prominent man arose and said those outcasts were of no more account than the dirty rags they wore. Instantly Thomas Guthrie picked up a sheet of white paper and waved it before the vast congregation. Not a word was said, but the people were reminded that dirty rags had been transmuted and transformed into that paper now almost as pure as an angel's wing—the mission was established. * * * Once there was a stream in which vessels were always lost, and it was called the Cape of Storms. But a strong man determined to risk the perilous sea, and by the help of God he came safely back, and it was the Cape of Good Hope. And so before Christ entered the tomb it was dreaded by all men; but He came back and we *know* that death is only a little rest. * * Some say Christ is not the "first fruits", because He raised Lazarus and others to life after they were dead; but they had to enter the valley of death again—Christ rose never more to die! * * * * This Hemisphere comes forth in the morning, and I rejoice in its resurrection as it hastens to greet the sun. We see the decaying seed in the ground as it bears the fragrant flower. In the springtime the earth is clothed in beauty and loveliness. and we say this is the resurrection of nature. But the earth will wear its shroud of snow again; that fragrant flower will wither and die; and this Hemisphere will sink into its grave of darkness again. Jesus Christ and they that are His shall live forever more!"

VIRGINIA.

WASHINGTON LETTER.

(From our Regular Correspondent.)

"Once a missionary always a missionary." I heard an aged minister who has devoted the greater portion of a long life to missionary work abroad use those words many years ago, and they were recalled to mind by the announcement that Rev. Theodore S. Wynkoop, who has been pastor of a Washington Church for something like fifteen years, had resigned to accept the secretaryship of the North India Bible Society, with headquarters at Allahabad, India. Mr. Wynkoop was a missionary in India for several years before he came to Washington. Other cases have at various times come under my observation, of the return to missionary work by individuals after long intervals spent in other branches of Christian work, and sometimes in secular work, and I am about convinced that "once a missionary always a missionary" is almost, if not quite absolutely true. Add "at heart" and it becomes, I believe, an absolute truth.

The opponents of the liquor saloon, among our Churches and temperance organizations, have adopted a new plan of battle which promises to produce better results than any of its numerous predecessors. Some time ago an anti-liquor league was organized, all opponents of the liquor traffic being invited to become members, and one of the principle objects of this league is to see that no liquor license shall be granted, except in compliance with the law, and in order to carry out that plan the league investigates through its own agents, one of whom is kept constantly on duty in the office where applications for license are filed, every application for a liquor license, particularly as to the location of the saloon and the identity and genuineness of the signatures on the application of the residents on the square upon which it is located. The result has already been astonishing, having made it plain that fraud has been used to obtain licences in numerous instances. It has been deemed best that the results of the work of the league shall be kept secret until the beginning of the new license year, Nov. 1, next, when the new liquor law, enacted by the last Congress, will in accordance with the decision of the lower court go into effect. There are excellent grounds for the belief that facts already in the possession of the league will be amply sufficient to prevent the renewal of the licenses of a large number of rumsellers now doing business, even with the officials disposed to always give the liquor men the benefit of any doubt that may arise. The league proposes to point out to the officials every application upon which there is a violation of law, and to demand that it be rejected, no matter what influence may be behind the man who makes it.

The largest Sunday-school in Washington has 35 Chinese among its scholars, and on Monday last they gave a complimentary excursion and picnic to their teachers. The party went to the shore of Chesapeake Bay and those who accompanied them say the amusements introduced by those Chinese for the enjoyment of their teachers were unique, and that the teachers were greatly pleased with everything except the music on Chinese instruments; they could not appreciate that.

While there is the widest possible divergence of opinion among Congressmen as to what financial legislation ought to be adopted by Congress, it is regarded as a hopeful sign that nearly all of them express the belief that an agreement will certainly be reached, that will be approved by a majority, and which will be satisfactory at large. What that agreement will be can only be guessed at just now, but the opinion appears to be gaining ground here that it will provide for the use of both gold and silver as money, slightly increasing the present ratio of 16 to 1, and many expect that authority for an issue of bonds, in the discretion of the President, will also be provided for. But the last is, in the opinion of your correspondent, very doubtful, because of the general prejudice, outside of strictly financial circles, against an increase in the public debt. The attempt will be made to confine the legislation of the extra session to finance, but the impression here is that it will not succeed.

Washington, Aug. 2.

REPLY TO REV. T. J. REYNOLDS.

Allow me to assure Bro. Reynolds that there was no poison in the paragraph of my Nashville letter which he criticised; that it was not intended as an apology for the principles of higher criticism, but simply meant that the questions raised by this method of inquiry are to be met in a spirit of manly courage, as Dr. Harper outlined. I am surprised that he should publish to the world his inability to conceive of two persons reaching different conclusions from the same premise, especially, as in the case referred to in my article, when only one premise is given and the other left to be determined by each party for himself. The "laws of logic" are, I suppose, "inexorable." It would appear, however, from the great contention between such men as Mill and Whateley, that there is some difficulty in determining just what those laws are. Be that as it may. Inexorable laws do not secure inevitably invariable application. There are "many men of many minds," it must be remembered. The principles of the higher criticism furnish only the major premise and a method of investigation. So far as I know, higher criticism claims no more than that the Bible is to be submitted to the same literary and historical tests, that are applied to other literature. It shows a lack of faith in the Word of God to be afraid to have it thus tried.

Bro. Reynolds says: "What is the difference between the 'principles and methods of the higher criticism?' This is J. M. Hawley and not Dr. Harper." If my critic had taken the trouble to read my sentence the second time he would have been deprived of this signel victory over his "man of straw;" for I never said any such thing as he charges. It seems to me that I said plainly enough, that the difference is "between the principles and methods of higher criticism and its conclusion or results." "Principles and methods" are grouped together and set over against "conclusions" drawn from these "principles" as premises, and "results" as reached by the application of this "method." That stricture, therefore, was neither on J. M. Hawley nor Dr. Harper, but T. J. Reynolds.

Dr. Harper took the position that all questions concerning religious faith should be met in a cautious, candid, broad-minded way, and that no old system should be destroyed unless there was a better one to put in its place. His position is fearless and manly, and I repeat that his course is sound and conservative, and the one that must be followed with reference to this vexed question, and this does not necessitate that I or any one who thus believes should reach the same conclusions that Dr. Harper reaches.

JAMES M. HAWLEY.

Batesville, Aug. 5.

In the July—August number of the Methodist Review (for M. E. Church) the editor said: "The transfer system is absolutely essential to the connectional life of Methodism, and none the less to important local interests in all parts of the Church. Moreover, in many instances it is the making of a man when he has been transferred from the region in which his ministry began, and in which, perhaps, he was born and grew up, to a Conference where he was not known. Men have found a tonic in the change of climate and a stimulus in new environment which let loose life and power for large achievements and a nobler service, so that the result of transfer was for them like 'another morning risen on mid-noon.' In most of our Conferences are men of various ages, going the rounds of limited opportunity, and plodding monotonously over familiar ground, who could do nothing better for themselves and the Church than to discover some new world, and seek fresh fortunes and wider usefulness amid unaccustomed scenes."

ARKADELPHIA METHODIST COLLEGE.

In view of the fact, that I have received letters from a number of people in different parts of the State, asking information in regard to the Arkadelphia Methodist College, and feeling a great interest in all who are striving to obtain a thorough education, I ask enough space to give a few facts, which not only they but every lover of Methodism and her institutions should know. In the first place we would have the reader remember, that if we are Methodists, believers in co-education and live in the bounds of Little Rock Conference, it is our duty to aid this college in every way possible, both by attending and using our influence for it, as it is the only co-educational college of the Conference.

This school which has leaped almost at a single bound to the front, was founded in 1890, and hence is now only three years old. While it is but an infant, yet it is a stalwart institution with a faculty of twelve specialists and about two hundred students. The first and chief cause of the success of this college is the ability with which it has been managed. Rev. G. C. Jones, its President, seems born to achieve success. He has the name (and justly too) of being the best educated man in the South. He was born in a noted family of teachers. He completed his B. A. course in the Southwestern Baptist University of Tenn. in 1876; entered Vanderbilt University and graduated with the degree M.A. in 1879. After graduating at Comer's Commercial College, Boston, Mass, he finished his education by spending two years in the Royal University, Berlin, Germany. Prof. Jarman of Southwestern Baptist University says "I do not hesitate to say, that he is the equal in literary attainment to any man of his age and inferior to none as an enthusiastic teacher." His extensive travel in England, Scotland, Ireland, Germany, France, Switzerland and America makes him an excellent and pleasing instructor. Indeed not only Arkadelphia but all Arkansas should feel proud of this so great man. Another cause of the rapid strides of the Methodist College is the loyalty of the people of Arkadelphia. In some places it is the town against the school; here it is the town for the school. They remember that they went down to the very bottom of their pockets and erected a building equal to any in the State. They are justly proud of the school and feel that it is their duty to aid and protect the result of their united labors. With this feeling of loyalty they have banished the saloons, gambling hells and every thing that is calculated to lead astray the youths who attend the schools of this place. Indeed the moral atmosphere is very good and parents who send their sons and daughters to the A. M. C. may rest assured, that they will have as few temptations to vice and as many helps to virtue as can be found in any community in the land. Out of the large number of boarders in the College in the last session not one returned home unconverted. Surely this is the best guarantee, that the moral and spiritual welfare of pupils is a matter of deep solicitude both in the College and Church.

In regard to questions concerning rates of board and tuition we are sure, that expenses can be reduced as low here as in any of the Conference schools. While we have given but few of the facts concerning the College we hope that they will constitute the information desired and will be the means of arousing some one to the vast importance of obtaining an education and that too in a Christian school. May God's blessings rest on THE ARKANSAS METHODIST. Yours,

K. W. DODSON.

Arkadelphia, Aug. 7.

The least that a pastor should be content with is his Church paper in every family in his charge. Some member will not take a paper, possibly a very few cannot, but enough outsiders should be brought in to make up the lack. I have long been of the opinion, that we should bring the Church paper before our congregations. Why it is not as seemly to receive subscribers to the Church papers on Sunday as it is to receive contributions for missions is not clear to me. I have known some who were unwilling to receive subscriptions on Sunday who thought it all right to receive quarterage. Perhaps they did not think much about either case. We have hundreds of superficial opinions, that stay by us like a mole on one's face, but we think through very few subjects.—Bishop A. G. Haygood in Episcopal Methodist.

ARKANSAS METHODIST

THURSDAY, AUG. 10, 1893.

STRANGE THEOLOGY

There are those who teach, and would have us believe, that there are some sins and sinful appetites and habits that God cannot or will not save men from—at least while they live here in the flesh. Where they find authority for this strange doctrine, or where they get it from is a problem. Surely they do not derive it from the blessed word of God by any legitimate or correct method of interpretation.

The Bible is squarely and plainly against this theory. The mission of Christ into this world, as annunciated by the angel to Joseph and proclaimed by St. John the beloved, ought forever to refute and silence these false teachers. Matt. 1:21 "Thou shalt call his name Jesus—*i.e.* Saviour for he shall save his people *from*, not in, their sins." And John says "For this purpose the Son of God was manifested that he might destroy the works of the devil, and the blood of Jesus Christ his Son cleanseth",—now, in the present tense—"us from *all* sin." Now, if "all sin" doesn't mean *all* sin, then pray what does it mean? What sins are they that are excluded, or from which that blood does not, can not or will not cleanse us? Perhaps they reply, "Oh! they are sins of the flesh. The soul, by regeneration, is purified and made clean, and forever thereafter remains so, but the body, this old body, sin is so inherent and interwoven with it—the very fiber and texture—that it just will sin a little—can't help it." But friend, you forget that the Apostle Paul teaches us, that "Every sin that a man doeth is without the body." In the nature of things there can be no sin in and of the body independently of the soul. In fact the soul is the essential *ego*, the real selfhood, the intelligent, willing agent, and only such an agent can be held responsible for his conduct. The body is, as it were, but the house the man lives in, the urn or casket, or tenement of clay which serves as a habitation for the soul, and the instrument through which it operates and makes itself manifest in the world.

Every man is responsible for the purity of his own home. So is the real man—the soul—responsible for the purity of the house it lives in, the body; hence the apostle exhorts "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin, but yield yourselves unto God as those that are alive from the dead and your members as instruments of righteousness unto God." And again: "Having therefore these promises, dearly beloved, let us cleanse ourselves from *all* filthiness of the flesh and spirit perfecting holiness in the fear of God."

But, perhaps, we hear them again say "O yes, that is all true and essential to man's final salvation and ultimate and eternal happiness, but all this complete and perfect cleansing of the flesh and spirit will take place at death or beyond." But, brother, God wants us to glorify him while we live here among men. "Let your light so shine before men, that they may see your good works,"—(is sinning even in the flesh good works?)—and glorify your Father which is in heaven." And the Saviour says, "Herein is my father glorified that ye bear much fruit; so shall ye be my disciples." These Scriptures teach us the will of God concerning us—what God would have us to do, and the Apostle Paul tells how and when we are to do it. Hear him: "Ye are not your own, for ye are bought with a price; therefore glorify God in your body and in your spirit which are God's." Now, then, the man who sins in his flesh or body, whatever he may do in his spirit, does he fulfill this Divine injunction? Is God glorified by sin whether in the body or spirit? Hear the apostle again as to the when of this duty to glorify God: "For the grace of God that bringeth salvation hath appeared to all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world"—*now* and *here*.

Bless God for the doctrine of a full, complete, and present salvation, through the merit and by the all-cleansing blood of the Lamb! One chief glory of Methodism has ever been that she has believed, taught, experienced and rejoiced in this blessed, precious doctrine. May she never lose sight of its beauty and importance, nor depart from its blessed highway of peace and holiness.

But is there not danger of her doing so? Yea, has she not already done so to considerable extent? Let us be careful and look well to our foundations and "watch and pray that ye enter not into temptation."

There are many of our people, and I fear some of our preachers who are adopting the strange and dangerous theology against which this article and the word of God is directed. A wicked young man was regenerated and born of the Spirit of God. He joined the Church, and soon thereafter was granted license to preach the gospel. In due time joined Conference and was appointed to a circuit. His conscience began to trouble him over an appetite and a habit which had taken strong hold upon him while a sinner, and which hitherto had been regarded as innocent, but which his enlightened conscience now showed him was evil, and stood in the way of the most thorough consecration and best devotion to God of which he was capable. He became much exercised over the matter and went to his P. E. for counsel and advice. He told his superior in rank and office, that theoretically he believed if he would take the matter to the Lord in prayer as he went to him for the forgivness of his sins, at the first, he would destroy within him the appetite and liberate him from the evil habit. The encouragement he met with was "humph! you are foolish, boy. The Lord had nothing to do with the formation of that appetite and habit, and he will have nothing to do with breaking it up. If you get rid of it, you will do so like you contracted it, by determined persistent effort." But the young man had tried this and it was a failure and he felt discouraged. Strange theology this from a Methodist P.E. Has the Lord had any thing to do with the formation of any evil habit or appetite? And will he have nothing to do with the breaking up of no habit or appetite save such as he has helped to form? If this theory be true, then indeed is our case a hopeless one unless we can find a law whereby we can be justified. With this theory as the true basis of our theology, with what hope or encouragement, or inspiration could we go with the gospel message to the poor unfortunate inebriate, or blashphemer or libertine? Indeed would not the gospel be a failure, and man left alone to work out his own salvation or perish as he might?

But blessed be God the young man in question together with thousands of others have put their theoretical faith into practical exercise and have realized their most sanguine hope, and have rejoiced in a consciousness of complete liberation and entire cleansing by the blood of Christ. "Wherefore he is able, also, to save them to the uttermost that come unto God by him him." Let us come!

Fraternally,
C. M. KEITH.

Bearden, July 28.

JUSTIFICATION BY FAITH ONLY.

DEAR METHODIST:—In times of great religious awakening we need an intelligent discussion of the first principles of Christianity. Justification, what is it? Why is it? When is it? Justification is salvation only as, that may relate to the past, acquittal from sins already committed. Regeneration is present power over sin, living, active salvation to date. These and attendant blessings are bestowed and exist for the sole purpose of effecting obedience in us. Unless we be brought to, and die in a state of obedience to the will of God salvation from, through, out of, and above sin into heaven as a completed fact can never be ours. Salvation comes upon man's response to the call of God. It begins in the lowest deeps of sin and shame, and covers the whole length of the journey from the cradle to the throne in the skies.

Confronted with this state of things Campbellism asks "What must I do to obey?" and the whole matter turns upon that pivot; but the difference between an attempted service, without the power to perform it, and thorough preparation for service, is the difference between success and failure in a religious life. There must be being, before there can be action; right being, before right action; but Campbellism deals with adult sinners precisely as with Christians. We became Christians that we might obey. If obedience is possible without Christianity, it is not necessary to be a Christian, in order to do what may be done without it. But obedience is impossible without opportunity, we must be free, loosed from the past, justified; further, it is impossible without ability, the nature, the heart must be wrought upon, regenerated. If obedience cannot exist in the absence of these necessary conditions, pray think, how are they to be produced? Can nothing out of nothing create something that shall evolve from nothing the influences which brought itself into existence?

Campbellism would say to the man bound in prison, condemned for murder, and sentenced to execution with but a day of respite, "Obey the laws of the country, be a good citizen, do right." The Bible would say to him, the gift of the Governor is freedom, releasement from the past. Accept it, and go and sin no more. The pardon of the Governor can break the bonds of the law, and restore citizenship, but it cannot change the fixed habits of a criminal; from God only immediate and direct can come in the same movement both the forgiveness of sins outstanding, and the renewing of the heart, the center of action; and receptivity of soul, faith is the one condition upon which we are justified. Redemption is an existent fact. God offers, we accept. "The gift of God is eternal life."

Campbellism would be all right if we had an even start, but where men are under arrest and awaiting execution, they must have outside help or perish; they have no chance to act a man, and do right if they were so disposed. They never can have, death is the penalty, and it must be met, the one thing to be done, after which every other thing is impossible; however, if they could get away, and were not moral wrecks they could be good citizens.

Campbellism says, "No man can be saved in disobedience. Immersion in water is a command; therefore, none can be saved without it.

The Immersionary Baptist position stands thus: Immersion in water is not essential to salvation, but to obedience. One may be saved without immersion in water, but none can obey without it. God saves men not in immersion, but in disobedience; therefore the command to be immersed need not to be complied with, as we may be saved without it.

G. W. RICE.

Sheridan, July 22.

OUR OBLIGATIONS TO OUR CHURCH SCHOOLS.

I am afraid that many of our good Methodists in Arkansas have never thought seriously about their obligations to support with their prayers, influence, patronage and means our Church schools—the schools under our immediate supervision—and the property of our own Church.

We have in Arkansas as is known to all our people two colleges, Galloway for our girls and Hendrix for our boys, which every Methodist in Arkansas should feel duty bound to support as they have opportunity and ability. These institutions are comparatively in their infancy, and merit, demand, and should have the hearty support of every member of our Church in this grand growing State.

Galloway's success bespeaks for her continued prosperity. Fine work is done there—noble specimens of cultured young womanhood are the legitimate product of the efficient and faithful work done by Dr. Dye and his corps of worthy teachers. May it ever be so. And I hesitate not to say that it is the imperative duty of every Methodist in Arkansas whose girls are to be sent from home to school to send them to Galloway.

But having been a member of the Board of Trustees of Hendrix College since its location at Conway, and having attended several of its Commencements, and seen the thorough work done there, the devotion of the President and faculty to their work and the noble institution, together with their willingness to make personal sacrifice for the good of the college, I am made to wonder why our people who send their sons to college don't send to Hendrix. Then when I see the noble specimens of cultured and pious young manhood, eminently prepared to fill our pulpits, teach our schools, or take their places anywhere in Church or State their services may be needed, I am led to the conclusion, that if our people understood the superior advantages of the College, and had a proper appreciation of their obligations to their own Church, a goodly number of young men who have not been to college heretofore, or have been elsewhere would find their way to Hendrix next September. If our people called Methodists could fully understand the need of the College which they have founded, and which belongs to them, they would then realize their moral obligation to give it their hearty support, sending their own boys and securing the patronage of others also. I feel that the obligation to support our Church school is as binding upon us as is the obligation to support any other institution of the Church.

When a trustee attends a meeting of the Board to transact business for the College he ought to have the assurance that he is supported by every Methodist in Arkansas, especially those of the Conference which he represents. Brethren, after we, you, all of us have built up an institution of learning and made the very best arrangements possible for the education of our young men, will we then withhold our patronage and send our boys elsewhere?

The munificent gift of Conway making Hendrix College a possibility, and which seems to have been made unselfishly—should appeal loudly to the loyalty of every Methodist in Arkansas. True some may claim to be obligated to send elsewhere. Well then, your obligation to support some other institution is more binding than to support the institutions of your Church. Brother, is this loyalty to the Church? If there ever was a time when the Church should make loyalty her watchword that time is now, and a special application should be made to the ministry and membership of our Church in Arkansas in support of our Church schools.

A fine opportunity is now open to Methodism in this State to foster, sustain and build up two magnificent colleges, second to none, and the only thing necessary to do so is concert of action and loyalty to Church and moral obligation, and to call attention to this fact, this article is written. I would not discourage other schools, but call attention of our people to their obligation to their own schools.

The time is near when your sons and daughters will start or return to college. Where will they go? Will you send them to the college you have founded, and which is run under the auspices of your own Church, to which you belong, in which you live, and from which your father and mother went home to heaven, or will you send them elsewhere? Remember when you stood at the altar of the Church, as a candidate, the question was asked you, "Will you be subject to the discipline of the Church, attend upon its ordinances and support its institutions," to which you answered, "I will endeavor so to do by the help of God." Our Church schools are institutions of our Church; let's not forget our vows, but pray and sing

"For her my tears shall fall
For her my prayers ascend
To her my cares and toils be given
Till toils and cares shall end."

Remember Hendrix wants your boys, and Galloway yours girls.

M. M. SMITH.

Jonesboro, Aug. 1.

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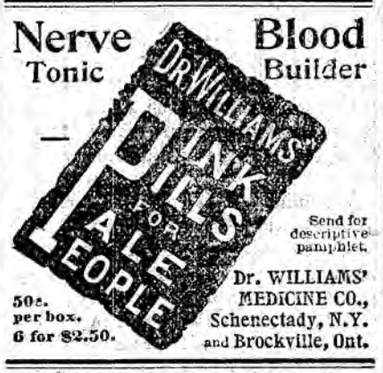

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All seasonable goods, such as refrigerators, ice cream freezers, water coolers, gasoline stoves, etc., will be sold at greatly reduced prices. Fones Bros. Hardware Co.

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and will take the time to send us the name and address of your Choir leader, or better still, of all your choir singers, we shall take pleasure in sending you and them something that will satisfactorily solve the question of how to obtain new and good music at an exceedingly moderate outlay. If you cannot attend to the matter personally, please ask some one in your congregation who can.

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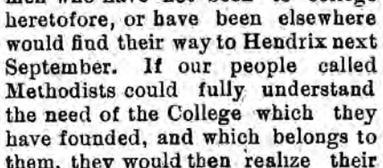

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Location, 30 miles north of Little Rock; central, healthful, accessible. Faculty of seven experienced college men. As this is the only college in the State with a Faculty of seven men who give all their time to the degree-course work, students have superior instruction and more time in class for each study. Much of our Preparatory work is done in college classes in other schools; hence, advanced students and graduates will find two or three years of higher work at Hendrix. Students who really want a thorough education will shun any college proposing to give it in one to three years.

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One teacher from each county may receive tuition free. 82 teachers were enrolled last year. Students average 21 years of age. Large library, well equipped laboratory, gymnasium, Y. M. C. A., Literary Societies. Expenses reasonable, $53 to $72 a term. Board $9 to $12 a month.

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Fall Session begins First Wednesday in September. Spring Sessions begin Fourth Wednesday in January. For handsome Catalogue address

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ARKANSAS METHODIST.

THURSDAY, AUG. 10, 1893.

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SEARCY DISTRICT CONFERENCE

Convened at Cabot July 26, '93, Rev. F. A. Jeffett, P. E., in the chair. Frank Barrett was elected Sec. with B. F. Sinex assistant. Committees were appointed: Spiritual State of the Church, Jas. A. Peebles, J. H. Clark and Smith Claiborne; Quarterly Conference Records, A. M. R. Branson, J. H. Jones and J. H. Grammar; Missions, W. A. Pendergrass, L. D. Webb and I. B. Manly; Public Worship, W. A. Pendergrass, G. E. Murrell and F. A. Jeffett; Education, F. Barrett, A. M. Burton and D. H. Clark.

Dr. Peebles preached the opening sermon Wednesday night to a large and attentive audience. Thursday morning session was devoted to the discussion of the Epworth League, in which discussion a number of lay members together with the preachers participated to the edification of all. Rev. J. H. Bradford of the Little Rock Conference was introduced to the Conference and added much to the interest of the work.

Thursday morning Rev. B. F. Sinex preached to a crowded house, and notwithstanding the extreme heat, it was pleasant and profitable to be there. The evening session opened with a large enrollment who arrived on the noon train, Rev. E. M. Pipkin representing the A. B. S. was present in the interest of his cause. The several charges were called and the pastors and delegates reported the work in the District prospering. Rev. Z. T. Bennett, Editor of THE ARKANSAS METHODIST, arrived and was enrolled. Rev. T. H. Ware, Agent Hendrix College, was introduced to the Conference and did some earnest work for that worthy institution. Rev. S. H. Babcock, President of Searcy Male College, was introduced to the Conference, and preached at 8:15 p.m. to the delight of all. Bro. Babcock has endeared himself to the people of Arkansas, not only as a preacher but as an educator. Rev. I. B. Manly preached at 4:30 p. m.; his sermon was strong and effective.

The Friday morning session was full of life and interest, Drs. Bennett and Peebles offering some wise suggestions on the administration of discipline. Rev. T. H. Ware preached at 11 a.m. in his usual forcible style, after which he took up a collection for the endowment fund of Hendrix College with good results.

The evening session was followed by a children's service, which was a time long to be remembered for the outpouring of the Holy Spirit. Rev. Frank Barrett preached at 8:15 p. m. Saturday morning session opened with a good enrollment. Rev. Horace Jewell of Little Rock Conference was introduced to the Conference and announced that he had with him several copies of the "History of Methodism in Arkansas," of which Bro. Jewell is the author. Reports of the several committees read and adopted. J. H. Clark, A. M. Burton, G. Murrell and L. D. Webb, L. P., were elected delegates to the Annual Conference, with J. H. Grammar and H. Folsom alternates. Augusta was fixed as place of meeting of next District Conference. Dr. Z. T. Bennett preached at 11 a. m. in great power; it was a season of holy joy, preacher and people were fired by a divine inspiration, and many rejoiced that their "lines had fallen to them" in the Methodist Church. (Many would be benefited to see that sermon in print). Conference adjourned after adopting the resolutions below.

The people of Cabot entertained the Conference by their presence in the Conference room and by a hospitality at their homes, that is born of Christian culture and social refinement. Bro. Pendergrass, the pastor, is in much favor with his people, and the work is prospering in his hands.

FRANK BARRETT, Sec.

RESOLUTIONS.

Resolved, That we as a District Conference express our confidence in the fidelity of the good people of Cato; that we fully appreciate their willingness and ability to entertain this District Conference; that the removal of said Conference to Cabot was on account of convenience and greater possibility of doing good, and we regret any dissatisfaction which may have arisen on account of said removal.

A. M. R. BRANSON.
F. B. SINEX.

Whereas, For a number of years the absence of the local preachers from District Conference has been so conspicuous, therefore, be it

Resolved, That this District Conference especially invite their attendance as it will prove a means of good both to Conference and said local preachers. And we request this resolution published in THE ARKANSAS METHODIST.

W. A. PENDERGRASS.
A. M. R. BRANSON.

Whereas, Bro. Jeffett has served the Searcy District the term of four years, and whereas he has faithfully discharged the duties of his office and borne with patience the shortcomings of the preachers in the District, therefore, be it

Resolved, That we the members of the Searcy District Conference regret much to lose the counsel and leadership of our P. E., F. A. Jeffett, who has for four years had the interest of the preachers and people of Searcy District at heart, and can assure him when he leaves our District he will leave with the blessings of the District upon him and the prayers of the people following him

H.

If out of order, use BEECHAM'S PILLS.

Hot Springs District Conference.

BRO. BENNETT--: Our District Conference met at Black Springs July 13, and was organized by the election of myself as Secretary. Bro. A. D. Jenkins presided with his usual tenderness and smoothness both over the District Conference and the Sunday-school Convention, which was held on Tuesday and Wednesday of the same week.

We had a good time from the opening of the Sunday-school Convention to the closing of the District Conference. It seemed that we had a fresh baptism of the Holy Ghost as each question on the program was reached and discussed. I'll tell you, Mr. Editor, you visiting brethren miss a spiritual feast in not attending our District meeting.

The usual committees were appointed and made strong reports on Sabbath Observance, Temperance, Quarterly Conference Records, Books and Periodicals, Education, etc. President Jones of Arkadelphia was with us, the only visiting representative of our Colleges. President Samson of the Amity High School was present, urging the accessibility, etc. of his school. W. P. Whaley and the writer represented our Hendrix and Galloway as best we could. Bro. Whaley took up a collection for Hendrix and raised $100.

I wish our college and school men could understand that hidden in these mountains are some of the grandest minds in this world, and a little cultivation, social intercourse, etc., would arouse latent ambitions, that would give our Church and country some of the best all round men and women this country has ever had.

The preaching was good all the time. Bro. Bloom opened the Sunday-school Convention with a fine sermon and the standard given was held up. Our preachers are poor so far as this world's goods are concerned, but thank God rich in His love. There is growing on me a disposition to love and reverence more these self-sacrificing holy men, who with their families are sowing the seed of the Gospel in this mountain country. They are not concerned about "High Steeple Churches, nor the fact that about three Churches in a Conference have reached the forks of the road," nor do the giraffes give them any uneasiness: for it will probably be a dozen years before we have many stations in the mountains. Bro. Jenkins is in great favor with these people—the preachers love him and we do have a good time.

JAS. THOMAS.

Hot Springs, Aug. 2.

The many truthful testimonials in behalf of Hood's Sarsaparilla prove that HOOD'S CURES, even when all others fail. Try it now.

FROM PASTORAL CHARGES

Revival at Knobel.

The meeting which closed here a few days ago was one of marked success; in fact, it was unprecedented in the history of this place. It was conducted by Rev. S. C. Stone of Searcy and J. D. Ellis, P. C. Bro. Stone presented the word of God so plainly and so clearly, that it was a continual feast to the soul to listen to the burning words of truth as they fell from his lips clothed as it were with the power of the Spirit. The results are, the Church is wonderfully revived, backsliders are reclaimed, and a number of souls were added to the Church militant and we truly trust also to the Church triumphant. There were several conversions, and nearly the whole class made a solemn vow to seek for higher attainments in divine life. The Bible service each morning conducted by Bro. Stone was greatly enjoyed by all that attended, and was a source of great spiritual profit as well as enjoyment. Bro. King, our P. E., was with us one night and preached one of his soul-stirring sermons, pointing to that perfection o Christian love that every Christian should enjoy; it never will be forgotten by some that heard it. When we consider that this place like Pergamos of old is the place where "Satan's seat is," we look upon the work done here as the grandest victory ever achieved over sin in this part of Ark. There are two saloons here running at full blast day and night, and are largely patronized by the public, while the children of God are few and weak; yet by the effective work of Bros. Stone, Ellis and King, the stronghold of Satan was shaken from center to circumference. Never in this place has the enemy had such a wonderful shaking up. But we trust the time is near at hand when the kingdom of God will come and over all prevail. We feel under lasting obligations to the brethren above named for their zeal in our interest, yet to God be all the glory.

J. I. BOND.

Knobel, July 30.

"WORTH A GUINEA A BOX"

Sleepy.

If a man is drowsy in the day time after a good night's sleep, there's indigestion and stomach disorder.

BEECHAM'S PILLS by removing the waste matter which is clogging the system, will cure all Bilious and Nervous Disorders, and will quickly relieve Sick Headache.

Covered with a Tasteless and Soluble Coating. Of all druggists. Price 25 cents a box. New York Depot, 365 Canal St.

LEAD HILL CIRCUIT.

On July 30 we closed our first protracted effort. It continued 10 days. The Lord was with us in great power and demonstration of his Spirit in conviction of sinners and conversion of penitents; 18 souls steped out on the promises of the Lord and were happily converted. Backsliders also renewed their allegiance to the Lord and rejoiced as of yore. The Church was wonderfully strengthened and encouraged. We are expecting a revival at each of our 6 appointments. To this end I would ask the prayers of all who may read this note. To God be all the glory. We are happy in the Lord.

J. W. GRIFFIN.

July 31.

HAMPTON CIRCUIT.

Bro. Johnston commenced a meeting at Chambersville July 22, and closed last night, 28. Results: the membership very much revived, 7 added to the Church, 6 by profession, 1 by certificate. Bro. Sanders from Fordyce preached eight sermons with convicting force. It was a grand time. We are now en route for the next place of attack upon the enemy. Bro. Johnston is in high favor with all the people on the circuit, and we are expecting grand times before the year closes. This is the first protracted service he has had and he is much encouraged. We expect to pay in full all demands.

W. F. BRANDON.

Hampton, July 29.

ALTUS CIRCUIT.

Our third Quarterly meeting convened at Bethesda Saturday and Sunday. Our much loved P. E. was with us in great power. The meeting had been going on a week when Bro. Key came, but he put, as it were, new life into all of us. We had six conversions, a number of backsliders reclaimed and three accessions to the Church. Sunday at 11 we raised the entire assessment on the work for Bishops' fund and eudcation. Of course most of it was in subscription, but it is good. We are at Fair View this week. May the Lord pour out his Spirit upon us.

JAS. H. O'BRYANT, P. C.

July 31.

I KEEP COOL
inside, outside, and all the way through, by drinking
HIRES' Root Beer
This great Temperance drink; is as healthful, as it is pleasant. Try it.

All seasonable goods, such as refrigerators, ice cream freezers, water coolers, gasoline stoves, etc., will be sold at greatly reduced prices. Fones Bros. Hardware Co.

Pastors can make something by selling organs to their people and do the people a kindness too; for we can sell through the preachers cheaper than the people can buy from others. Preacher, if you want to investigate the matter send to us for catalogue and particulars.

BENNETT & THORNBURGH.

During the dog-day season, the drain of nervous and vital energy may be counteracted by the use of Ayer's Sarsaparilla. In purifying the blood, it acts as a superb corrective and tonic, and enables the system to defy malarial and other climatic influences.

ALL SEASONABLE GOODS, SUCH AS refrigerators, ice cream freezers, water coolers, gasoline stoves, etc., will be sold at greatly reduced prices.
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Reduction in World's Fair Rates to Chicago.

Commencing June 24, 1893, the St. Louis, Iron Mountain and Southern Railway will sell excursion tickets from Little Rock to Chicago, Ills., and return at the rate of $25.80 (for the round trip). Same will be good for return passage until November 15, 1893, and will not require the signature of the purchaser. This line offers passengers choice of rates either via Memphis or St. Louis. For further information call at city ticket office, 118 West Markham street or Union Depot.

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Mrs. Winslow's Soothing Syrup has been used for over Fifty Years by Millions of Mothers for their Children while Teething, with Perfect Success. It soothes the child, softens the gums, allays all pain; cures wind colic, and is the best remedy for diarrhœa. Sold by druggists in every part of the world. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind. Twenty-five cents a bottle.

Our preachers will please take notice that the discount on the 70c. and $1 Testaments is the same as on other Publishing House books and not the same as on Character Sketches.

If you feel weak and all worn out take BROWN'S IRON BITTERS

World's Fair Philanthropists.

Messrs. Boddie Bros., wealthy Chicago gentlemen, having the interest of their city at heart, and desiring to disprove the falsity of the statement that only in boarding houses can be found moderate priced accommodations during the World's Fair, remodeled and furnished at great expense one of their famous absolutely fire-proof business structures, located corner of Franklin and Jackson streets, within short walking distance of the Union Depots, Theatres, Postoffice, Board of Trade, Steam, Elevated, Cable Roads and Steamboats to the World's Fair, furnished newly throughout 500 rooms, superb parlors, elevators, electric lights, exhaust fans to keep cool entire building, named this property The Great Western Hotel, and invite the public to take their choice of rooms for $1.00 per day, children 5 to 12 fifty cents. Elegant restaurant and dining rooms where fine meals are served at 50 cents, or a la carte at very moderate prices.

There would be less heard or known of extortion and imposition connected with the World's Fair were there more public spirited, fair-minded men in Chicago as are the owners and proprietors of The Great Western Hotel. Our readers should write as early as possible to secure rooms, for they are being taken up rapidly.—St. Paul Daily News.

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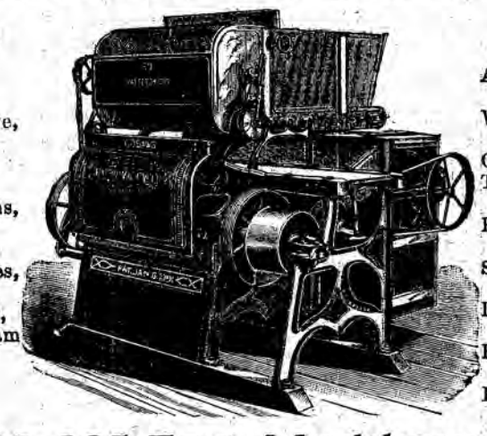

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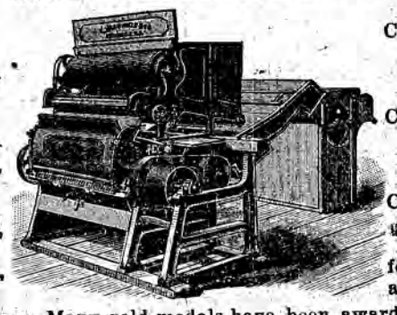

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ARKANSAS METHODIST

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

GEORGE THORNBURGH, Business Manager

THURSDAY, AUG. 10, 1893.

More than once Rev. Dr. E. E. Hoss, editor of the Nashville Advocate, has been unjustly criticised for declining to publish matter prepared by the assistant editor of that paper. For this reason we copy on page 5 a personal note, which fully explains itself.

In his article suggesting "the better way" for pastors to deal with offending Church members Rev. Geo. W. Hill has one sentence, which we emphasize by repeating it here with our hearty endorsement: "As soon as the pastor learns, that Miss Simple has got off the track, let him take such a course with her as he would desire taken with his own daughter or sister in such a case."

In the field notes reporting gracious revivals we observe with pleasure every statement, that family alters were erected, sometimes in homes where there was not previously a single religious person. That is one satisfactory evidence of genuine work, which will abide with increasing fruitfulness as the years go by. The Christian home is a bulwark against many evils afflicting the Church and threatening the perpetuity of the American Republic.

When a pastor holds a protracted meeting and receives many persons into the Church, but fails to get any new subscribers for his Conference paper or the Nashville Christian Advocate, we can not help feeling, that through his neglect or inability he has failed to render an important service for the religious experience and usefulness of his members. Every member of our Church should receive and read every week some paper published for our Church, and the Conference and Connectional organs should have precedence over all other papers, however excellent they may be.

During the month of August we hope all our preachers and friends generally will make special and earnest efforts to increase the circulation of THE ARKANSAS METHODIST. There are thousands of Methodist homes in Arkansas without any religious paper. Into most of these homes our paper can be introduced by timely and judicious recommendation from our preachers and other readers, who can during this month secure us an average of ten new subscribers from each pastoral charge in this State. Brethren, help and help earnestly during the season of protracted meetings.

As related by the Congregationalist, two friends recently went to hear two distinguished city preachers, and at the close of the Sabbath they related their experiences in a way to leave but little doubt as to which minister really preached the Gospel. "I cannot exactly define the flaw in the morning's discourse," remarked one friend. "It was able, brilliant, and, in a certain sense, spiritual; but it sent me home to speculate and philosophize over matter which heretofore I had accepted in simple faith. It unsettled old beliefs, and gave me nothing satisfying in return. But from the other sermon," he continued, "I came away with a great longing to get on my knees before the Lord, and implore him to make me the man he designed me to be, and then send me forth to wider service for the blessing of mankind.."

By a very large majority (24 to 4) the directors of the World's Fair decided to close its gates on Sunday, and accordingly kept them closed on Sunday, July 23. Since then the Fair has been practically closed on Sundays, but in compliance with an order from a State court of Illinois forbidding the Sunday closing of Jackson Park (a public park,) its gates are kept open on Sunday. Strange to say that court did not forbid charging for admittance on Sunday and other days also to that *public* park. As all the Fair attractions are now closed on Sunday, we think those who were staying away on account of the Sunday opening, may consistently attend the Fair without giving any sanction by their presence to its former desecration of the Sabbath. By a legal technicality the gates of Jackson Park are kept open, but the Fair is to all intents and purposes closed on Sunday, which is a signal victory won by the Christian people of this nation.

OUR CHURCH SCHOOLS.

The tenth annual catalogue of Hendrix College for the year 1893-4 contains besides a history of that institution (including change of name and location) all the information usually expected in the catalogue of a first-class college. The register of students for last year shows a total of 154, 21 local and 133 non-resident, representing nine States and 49 counties of Arkansas. Of the 154 students 29 were preparing for the ministry and 72 were beneficiaries; that is, nearly half of the whole number enrolled received tuition *free* of charge. The list of estimated expenses, including fees, tuition, books, board, lodging and laundry, puts the total cost for the scholastic year at $150 in the Preparatory, $163 in the Sub-Freshman, and $184 in the Collegiate departments—thus making Hendrix decidedly the cheapest first-class college of which we have any knowledge, while in its Faculty and other important respects it is fully equal to the best male college in the South. This we candidly believe and so we write, wishing the inducements offered at Hendrix College could be known to every Methodist youth or young man in Arkansas before he arranges to enter any school from home. Our readers may do their young friends a great kindness and our only male college a good service by writing cards asking catalogues to be mailed to boys and young men, who may be induced to enter Hendrix College for the next scholastic year.

The fifth annual register and announcement of Galloway Female College and Conservatory of Music for 1893-4 presents in elaborate and very attractive form the superior advantages offered by that institution, which has prospered beyond the expectation of its most sanguine friends, and is now one of the largest female colleges in the South. The recapitulation of the roll of students for last year gives the whole number enrolled 282, of whom 162 were boarding pupils; number studying pianoforte 121, voice cultivation 25, stringed instruments 24, harmony 4, total studying music 174; number studying art 21, special elocution 31, class elocution 11, and in commercial department 19. The charges for ten months are for board, washing, fuel, lights and tuition in English, Classical or Eclectic course, $200; for piano, guitar, violin, mandolin, cornet, clarinet, banjo, each $50; harp and vocal music each $60; art, crayon portrait and painting in oil, each $50, in water colors $40; special elocution $50 and class elocution $20. The daughters of pastors in any Denomination will receive tuition free and extras at half price; and any traveling preacher sending five students besides his own daughter will receive free board for his daughter except $2.50 per month for washing and incidental fees. This generous concession should enable some of our traveling preachers to educate their daughters in Galloway College at small expense. The President, Rev. Dr. J. H. Dye, will on application send his new catalogue, which should convince any young lady, that Galloway now stands in the front with the best female colleges in the South.

Hendrix and Galloway Colleges are owned jointly and equally by the three Conferences of our Church in this State.

Quitman College (male and female) belongs exclusively to the Arkansas Conference and is the oldest of our Church schools in this State. It has been in successful operation nearly a quarter of century, has steadily and deservedly grown in the estimation of its patrons and friends, and is now better equipped than ever before. A pioneer in the cause of Christian education it has made a noble record in its excellent work and in its generous favors to worthy young persons needing help to secure an education. Read the advertisement in this issue, and write to President O. H. Tucker for his new catalogue, giving all information needed about faculty, course of study, rates, &c.

Arkadelphia Methodist College (male and female), owned exclusively by the Little Rock Conference, is domiciled in a magnificent building handsomely furnished and equipped, and costing about $40,000. Under the wise management of President G. C. Jones, one of the most accomplished educators in the South, this College has already surpassed reasonable expectation in its large patronage, which has increased each year, and now promises to be larger next year than ever before. Its admirable management and excellent work have justly merited the hearty approval of its patrons, who are generally enthusiastic in their commendation of the Arkadelphia Methodist College to parents desiring to educate their sons or daughters in a co-educational institution. Read the attractive and comprehensive advertisement in this issue, and write to President Jones for his new catalogue, which we have not seen.

The Conference Training School (male and female), located at Fordyce and the property of the Little Rock Conference, is a high school of superior merit, steadily growing in great favor with its appreciative patrons. Its next session will open under the direction of its first Principal, Prof. J. D. Clary, who has made an enviable reputation as a Christian educator of high scholarship and unexcelled management. Send to him for announcement and testimonials.

Just now we cannot write advisedly of the District High Schools at Belleville, Prairie Grove, Booneville and Yellville, all belonging to the Arkansas Conference. At our last information arrangements had not been made to have the High Schools at Belleville and Prairie Grove in operation next year, but at Booneville and Yellville the prospects were encouraging for larger patronage and better schools.

OTHER SCHOOLS.

The fourth annual catalogue of Hiram and Lydia (Burrow) College at Altus shows that co educational institution enjoying gratifying prosperity under the popular management of its worthy President, Rev. I. L. Burrow, A. M. He has been long and favorably known as an honored pioneer in the cause of Christian education, and in that cause he is still zealously and successfully laboring in the conduct of Hiram and Lydia, which is meriting and receiving large patronage, non-resident as well as local. For new catalogue giving course of study, rates of tuition, board, &c., apply to the President as above.

In its announcement for 1893-4 the catalogue of Searcy Male College presents some specially attractive features in the large number of officers and teachers, its military and commercial departments, and in its boarding home where all students will be with and under the supervision of teachers. The new and well furnished building of this College having cost about $40,000, it offers very desirable advantages, and its friends are now quite sanguine in their expectation of increasing patronage under the safe management and diligent, efficient labors of President S. H. Babcock. He and his accomplished wife have deservedly gained an enviable reputation as Christian educators, and under their administration Searcy College will merit liberal patronage.

The Hinemon University School at Monticello is a training school of high grade for boys and girls, and in our candid judgment it is one of the very best educational institutions in Arkansas. Its Principals, Profs. J. H. Hinemon and J. E. Erwin, are Christian gentlemen of the best type and accomplished educators with successful experience. Read their adv. and send for their new catalogue.

Thompson's Classical Institute at Paragould is a meritorious school of high grade, giving classical, scientific and business courses and preparing students for college and university courses. Its Principal, Prof. R. S. Thompson, is a successful educator and a Christian gentleman eminently worthy the high esteem in which he is held. His new catalogue will be sent on application.

The first annual announcement of Central Baptist College (female) shows that institution will open Sept. 18 under the management of its new President, Prof. S. E. Thompson, A. M., L. L. B. The many testimonials to his great reputation as a successful educator should inspire confidence in his ability to build up a great female college for the Baptists of Arkansas, especially since the enterprising citizens of Conway have given a large and beautiful building, costing with the campus over $30,000. Under President Thompson we hope this college will merit and receive liberal patronage.

In the St. Louis Advocate last week Dr. J. W. Cunningham had an open letter to Dr. E. M. Bounds, replying to his recent open letter to Bishop Fitzgerald, and showing the practice of transferring preachers from one to another Conference to fill important stations began in the early history of the Methodist Church, and was not 'in its infancy seven years ago,' as Dr. Bounds had written. After citing many instances of such transfers, Dr. Cunningham said:

Similar methods were pursued by the earlier Bishops of the M. E. Church, South. I have not their printed Minutes at hand, but I know enough to be justified in saying that they were like those of the Bishops before the division of the Church. You say that the alleged evils of which you complain, were in their *infancy* "seven years ago." I will begin twelve years ago and run back to 1846, including a period of thirty-four years. In that time in the two oldest Churches of St. Louis—First Church and Centenary—there were more than twenty-five pastoral terms served by more than twenty different pastors, full four-fifths of whom were special transfers to the Churches named. One of the supplies to First Church more than "seven years ago" was yourself. You came as a transfer from the South, and found a lodgement at St. Paul's, while wistful eyes of "home talent" may have been upon it. You went next to First Church, and may have given longing "home talent" another backset. But if disappointed ones had a grievance they did not go with it into two papers at the same time and give Bishops and transfers an excoriation. Neither did they lash a "self-appointed Junto" for preferring a "new comer" to themselves. In that case the Junto was not responsible, but a Bishop was. You tell the Bishops to cultivate "home talent," and to "let all transfers be *bona fide* and abiding." They will appreciate that advice, coming as it does from one who has changed Conference relations four times by transfer, and who has been given the preference in the first city of Southern Methodism over "home talent." * *

I am only a local preacher and have more sympathy with "home talent" itinerants, doing hard work for small pay, than I have with the well-fed "vest pocket" transfers in the large city Churches. But I cannot allow my sympathies to close my eyes to the great injustice you have done our Bishops of the present time in your severe arraignment of them, and in justice to them and for the honor of the Church they represent, I have exposed the fallacies you have put in print.

THE BETTER WAY.

It is quite significant that all along the line—from the Bishops down—peals a cry of warning against slackness of discipline—significant on the one hand of evils to be deplored and on the other hand of the encouraging fact that the sick man has life enough to know that he is not altogether well. Disease becomes truly dangerous when its subject, fancying himself to be perfectly well, is unaware of its existence and, therefore, does nothing to counteract it. Hence, he who lustily cries, "Wolf! wolf! in the fold!" is not an enemy but a friend to the sheep. The shepherd himself, however, is in a very bad condition, if his perverted vision is unable to distinguish between sheep and wolves and leads him to kill some sorry looking sheep, when some wise doctoring would transform them into perfectly healthy ones.

If a sick sheep is communicating a deadly epizootic to the flock and you can neither save him nor many others contaminated by him the sooner he is separated from the fold, the better. But it shows far more wisdom to so manage the sheep as to keep down all disease and bar out all wolves; and if some sheep do get sick, to promptly apply that skillful medication which will restore perfect health.

It is my conviction that a large majority of cases will yield to wise medication. Miss Sallie Simple begins to get giddy, grows worldly-minded, becomes a ball-room belle, and the centre of that shallow-brained herd whose profoundly edifying conversation is almost wholly of "divine dancers!" "heavenly waltzing!" &c.,&c. Now what must be done with Sallie? Let the preacher realize that there is a *causus belli* between himself and his backslidden young lady. Let him get half mad at her and so stir her that she will be wholly mad at him. Let him so manage that her pride and everything else will intensify her defiance toward the authority of the Church. Let him estrange from himself all her kindred (some of whom are the salt of the earth) and prove to them that, though Miss Sallie has been foolish and wicked, he has been as much so as she. Let him organize the Church into two hostile batalions; one for the preacher, the other for Sallie; and, after everybody has got mad, turn Sallie out, leave a wrangle in the Church for ten years, force his own removal to some other work, feel like he has been a martyr to the good of the Church, and flatter himself with the idea, that he is one of the very, very few who have enough pluck, conscience and back-bone to be true to the discipline, although he leaves other sins as bad as Sallie's—avarice, dishonesty, etc., unnoticed.

Do this way? No, no, no! As soon as the pastor learns that Miss Simple has got off the track, let him take such a course with her as he would desire taken with his own daughter or sister in such a case. Make her a special subject of sincere and earnest prayer. Reason with her privately in a Christian spirit. Very probably, at first she will defend her conduct and, even, defiantly and proudly boast of her independence; but prayer, patience and love will have their effect. Surround her with Christian influences, and in three months you may have her praying in public and an efficient teacher in the Sunday-school.

If Miss Sallie is so unusually incorrigible as to finally necessitate her expulsion from the Church, the wise pastor, filled with the Holy Spirit, can bring this about without producing any wrangle in the Church, and without provoking even the disapprobation of her nearest relatives. This is being done by certain pastors every year.

There is such a thing as building up the piety of a Church so that the general tone of spirituality will preclude anything like marked violations of Church vows; and should violations occur (rarely) in that state, it will be easy to deal with them. But a pastor cannot bring his Church to that high spiritual plane, unless he is there himself. He cannot lead his people to consistent living, if he himself is guilty of inconsistency. It is hard for a preacher to throw a stone at an offender, when he is not without offense himself. When a preacher arraigns a man for trial for dishonesty and he himself is unfaithful to the Conference Claimant and the Missionary—when he expels a man for unlawful gains and he himself will not pay debts—when he turns a man out for drunkenness and is himself an ambitious place-seeker, "the kettle says to the pot, 'You are black' ". Let's get out of glass houses before we throw rocks.

GEO. W. HILL.

Greenwood, Aug. 3.

THE PRESIDENT'S MESSAGE.

Believing most of our readers have been anxiously awaiting President Cleveland's recommendation to Congress of legislation for relief from the financial depression and distress in our nation, we copy here most of his message read to Congress August 8. After referring briefly to various features of the alarming business situation, the President said: "I believe these things are chargeable to congressional legislation touching the purchase and coinage of silver by the general government. This legislation is embodied in a statue passed on the 14th day of July, 1890, which was the culmination of much agitation on the subject involved, and which may be considered true after the long struggle between the advocates of free silver coinage and those intending to be more conservative. Undoubtedly the monthly purchases by the government of 4,500,000 ounces of silver, enforced under the statue, is regarded by those interested in silver production a certain guarantee of its increase in price. The result, however, has been entirely different, for immediately following a spasmodic and slight rise, the price of silver began to fall after its passage and has since reached the lowest point ever known. This disappointing result has led to a renewed and persistent effort in the directon of the free coinage of silver. Meanwhile not only are the evil effects of the operations of the present law constantly accumulating, but the result to which its execution must inevitably lead is becoming palpable to all who give the least heed to financial subjects. This law provides that in the payment for 4,500,000 ounces of silver bullion, which the secretary of the treasury is commanded to purchase monthly, there shall be issued treasury notes returnable on demand in gold or silver coin at the discretion of the treasury, and said notes may be reissued. It is, however, declared in the acts to be "the established policy of the United States to maintain the two metals on a parity with each other on the present legal ratio, or such ratio as may be provided by law." This declaration so controls the action of the secretary of the treasury as to prevent his exercising this discretion which is nominally vested in him. If by such action the parity between gold and silver may be disturbed, manifestly a refusal by the secretary to pay these treasury notes in gold if demanded would necessarily result in discredit and the deprecation of obligations payable only in silver and destroy the parity between the two metals by establishing a discrimination in favor of gold. Up to the fifteenth of July, 1893, these notes had been issued in payment of silver bullion purchases to the amount of more than $147,000,00. While all but a very small quantity of this bullion remains uncoined and without usefulness in the treasury many of the notes given in its purchase have been paid in gold. This is illustrated by a statement between the 1st day of May, 1892, and the 15th day of July, 1893, notes of this kind issued in payment for silver bullion amounted to a little more than fifty-four million dollars, and during the same period about forty-nine million dollars were paid by the treasury in gold for the redemption of such notes.

The policy necessarily adopted of paying these notes in gold has not spared the gold reserve of $100,000,000, long ago set aside by the government for the redemption of other notes, for this fund has already been subjected to the payment of new obligations amounting to about $150,000,000 on account of silver purchases, and has as a consequence for the first time since its creation been encroached upon. We thus made the depletion of our gold easy and tempted other and more appreciative nations to add it to their stock. That the opportunity we offered has not been neglected is shown by the large amounts of gold which has been recently drawn from the treasury and exported to increase the financial strength of foreign nations. The excess of exports of gold over its imports for the year ending June 30, 1893, amounted to more than $87,500,000. Between the 1st day of July 1890, and the 15th day of July, 1893, the gold coin and bullion in our treasury decreased more than $132,000,000, while, during the same period, silver coin and bullion in the treasury increased more than $147,000,000. Unless government bonds are to be constantly issued and sold to replenish our exhausted gold, only to be again exhausted, it is apparent the operation of the silver purchase law now in force leads in the direction of the entire substitution of silver or gold in the government's treasury, and this must be followed by the payment of all government obligations in depreciated silver. * * * *

The people of the United States are entitled to a sound and stable currency, and a money recognized as such on every exchange and in every market of the world. Their government has no right to injure by financial experiments opposed to the policy and practice of other civilized States, nor is it justified in permitting an exaggerated and unreasonable reliance on our national strength and ability to jeopardize the soundness of the people's money. This matter rises above the plane of party politics. It concerns every business and calling and enters every household in the land.

There is one important aspect of the subject which especially should never be overlooked at times like the present when the evils of unsound finances threaten us. The speculator may anticipate the harvest gathered from the misfortune of others, the capitalist may protect himself by hoarding or may even find profit in the fluctuations of values, but the wage earner is first to be injured by a depreciated currency and last to receive the benefit of its correction. He is practically defenseless. He relies for work upon the ventures of confident and contented capital. This failing him his condition is without alleviation, for he can neither prey on the fortunes of others nor hoard his labor. One of the greatest statesmen our country has known, speaking more than fifty years ago when the derangement of currency caused commercial distress, said: "The very man of all others who has the deepest interest in a sound currency and who suffers most by mischievous legislation in money matters is the man who earns his daily bread by daily toil." These words are as pertinent now as on the day they were uttered, and ought impressively remind us that a failure in the discharge of our duty at this time must especially injure those of our countrymen who are laborers, and their number and condition entitle them to the most watchful care of their government. It is of the utmost importance that such relief as Congress can afford in the existing situation be afforded at once. The maxim, "He gives twice who gives quickly," is directly applicable. It may be true the embarrassments for which the business of the country is suffering arise as much from the evils apprehended as those actually existing. We may hope that calm councils will prevail and that neither capitalists nor wage earners will give way to an unreasoning panic and sacrifice property or their interests under the influence of exaggerated fears. Nevertheless, every day's delay in removing one of the plain and principal causes of the present state of things enlarges the mischief already done and increases the responsibility of the government for its existence.

LACK OF CONFIDENCE.

From the N. Y. Voice, Aug. 3, we copy the following, which may be perused with interest by our readers at this time:

The frightful slump of prices continues to absorb public attention. The close of last week and the beginning of this saw wheat go down in Chicago to 54 3-4 cents, nearly 11 cents lower than a week before, and lower than at any time since the war. There were stocks selling at the Stock Exchange in this city last Monday for $61 which pay 12 per cent. dividends on the par value, or an equivalent of nearly 20 per cent. on the price at which they sold Monday. A class of reliable stocks in Chicago that commanded at one time last year the price of $400, were selling last week at 130 points less, or $270. The general decline of values which these facts indicate is something tremendous, and probably amounts to billions of dollars in the United States. This does not mean that the actual value of our railroads, our lands, our crops and our mills and factories has been permanently lessened. Our lands are just as fertile as ever, our crops are good, our railroads are doing a good business. In fact the actual destruction of values has been amazingly small. Out of 3,900 national banks, only 105, according to the Comptroller, have suspended, and of these only 33 have gone into the hands of receivers, most of the others being on a sound basis and able to resume soon. The truth is that financial panics in general and this one in particular are to a great extent psychological in their nature—that is, they exist in the minds of men. The run upon a savings bank is an illustration of what we mean. A bank may be perfectly solvent and have in good investments twice as much money as it owes; but start a ferment in the brains of its depositors and let them all come clamoring at once for their money in cash and it is impossible to meet the demand. The bank suspends not from loss of assets but from loss of confidence. Something very like that is the cause of the general trouble today. The report that starts a run on a bank may be a senseless one; it makes no difference, down goes the bank. The Sherman law may be an utterly inadequate reason for a general panic; it makes no difference, the panic comes. When the strain will be over it is impossible to tell. Whatever stops the molecular agitation in the brains of the public, including the foreigners who hold, perhaps, four billions of American securities, will stop the panic. The repeal of the silver-purchasing clause of the present law may do it. The return tide of gold (at this writing $4,500,000 are in passage for America) may do it. The harvesting may do it.

ARKANSAS METHODIST

THURSDAY, AUG. 10, 1893.

PERSONAL AND OTHER NOTES.

Rev. J. M. Talkington, P. C., reports fine revivals at Harmony and Center Hill Churches in West Searcy circuit.

We are sorry to hear, as Sister Thornburgh writes from Smithville, that her father, Dr. J. M. Self, is still very sick and without signs of improvement.

Ordering 24 copies of Bro. Thornburgh's Catechism, Rev. Frank Ritter, P. C. of Newport station, says: "We are having some delightful reading in our papers now. The reply to Dr. Bond is good. . . . Bro. Cunningham's reply [in St. Louis Advocate] to Dr. Bounds's open letter makes complete work of it."

Last week the Hindsville Democrat said: "Rev. H. M. Conger has been seriously ill the past week, but we are glad to state that under the skillful treatment of Dr. Ellis he is convalescing."

Rev. John P. Lowry returned Wednesday from Texas. He reported about 350 conversions in the meeting at Temple and about 150 in the meeting at Belton, Texas, and talked as one in love with the big-hearted Texans.

Rev. F. B. Sinex, P. C. of Argenta station, came in Friday from Cabot, and reported 12 conversions in the meeting protracted from the District Conference. We suppose Bro. Pendergrass will send a report after the meeting closes.

Rev. H. H. Watson, P. E., called last Saturday and reported gracious revivals in progress at Smyrna in Austin C't and at Lonoke. He had labored most of the week in the meeting at Lonoke, and had a telegram asking him to return, but he remained here for the Quarterly meeting at Winfield Memorial Church.

Rev. John F. Taylor, P. C. of Mt. Valley C't, writes he has held one tolerably good meeting, several applying for Church membership.

Last Friday we had a brotherly call from Rev. J. S. Clower, P. C. of Gurdon C't, on his way to Ashley county to assist in a meeting at Mt. Carmel Church, where he was recommended to the Quarterly Conference for license to preach.

Saturday morning we received a brief call from Rev. L. L. Pickett of Columbia, S. C., going to visit his sister, Mrs. Pryor, near Russelville, and then to Texas to engage in evangelistic work. He reports 800 professions of conversions in the meetings held by him this year.

On page 3 we give a late report of the Hot Springs District Conference, of which Rev. A. D. Jenkins, P. E., says: "The Lord was with us during the entire session of our Conference cheering and making glad the heart of the brethren. I am so thankful that the Lord has so graciously blessed us at each of the three sessions of our Conference. May his holy presence be with us throughout the work. There were three or four conversions which were part of the results of the meeting. The delegates to the Annual Conference are Rev. J. T. Miller, I. N. Runyan, J. T. Middleton, D. C. Evans."

Tuesday a. m. we had a friendly call from Prof. W. C. Parham late of Galloway College. He has been elected principal of the graded public school at Prescott.

In a business letter Bro. R. S. Thomas of Searcy says the meeting there continues with great interest, and that our Church has already received 60 or more accessions.

The Editor of this paper expects to preach next Sunday morning at Mt. Pisgah in White county, and Sunday night at Smyrna Church seven miles west of Searcy.

We received a number of field notes too late for insertion in this issue. All received Monday or earlier will be sure to appear in the next issue.

Brother, before closing your protracted meeting make an earnest effort to get some new subscribers for this paper.

Call for Missionary Money.

Brethren of the Little Rock Conference, please forward to me by the first of Sept. your Domestic Missionary money so that I may be able to pay our last drafts.

A. D. JENKINS, Treas.

Hot Springs, Ark. Aug. 2.

Thanks For Help.

BRO. BENNETT:—Please allow me space to return the thanks of pastor and people for the following amounts received by me on our parsonage: Wesley McGehee, Pine Bluff, $1.00; Judge B. B. Battle, Little Rock, $1.00; Rev. H. H. Watson, $1.00; J. M. Neely, Cabot, $1.00; Church at Cabot, $5.25; Winfield Memorial, $2.00; Asbury, $2.50; Little Rock, First Church, $25.00; Bev. Nien, Pine Bluff, $1.00; Fordyce, $14.50; Gurdon, $8.00; C. M. Keith, $5.00; Magnolia, $2.50; Goldman C't, $20.00; Stuttgart, $24.55; Mt. Tabor, Austin C't, $4.00; Cash, a friend, $7.50; Camden, $32.50; Lake Side, $2.25; Rev. J. W. Honea, $1.00; Collection at Waldo at District Conf., $9.70; Rison, $3.85.

Also the following sent help to me: White River C't, 50.00; S. M. McGehee, 5.00; by same, unknown, 5.00; W. A. Stanfield, 2.00; John McLauchlin, 5.00; W. M. Boyd, 5.00; Mrs. Rosa Perry, 1.00; Phil. Henry, 1.00; Fordyce, 7.00; Hopewell Sunday-school, 2.00.

Besides this there is some subscribed, that will be paid soon on the parsonage. Friends, you have caused me to build a good house when finished, and have very materially helped a poor preacher in distress. Yours in Christ,

R. W. MCKAY.

New Lewisville, Aug. 7.

A PERSONAL NOTE.

Mr. Editor:

When you published Dr. Bounds' "Open Letter to Bishop Fitzgerald," you accompanied it with an editorial note to the effect that it had been offered to the Christian Advocate and rejected. If the matter had stopped there, I should have been silent; but as it has since been alluded to more than once in your columns, I solicit the opportunity to say that the "Open Letter" was declined by me on the ground that *I had previously declined publishing Bishop Fitzgerald's article that called it out.* Whether Dr. Bounds gave you this specific information, I can not tell; but I shall be slow to believe that there has been any sinister intent in the matter. Dr. Bounds is not now, and has not, for once, been in the city. My only knowledge as to his whereabouts is a brief letter, advising me that he would spend the months of July and August in Missouri, Colorado and Montana. If he were here, I should speak to him in person. When he finds it convenient to return from his extended vacation, I suppose that he will have something to say. It is not in me to evade responsibility for any of my personal or official acts; but I prefer that the public should be acquainted with the exact facts in this particular case.

Very respectfully,

E. E. HOSS.

—Tenn. Methodist, Aug. 3.

THE EPWORTH LEAGUE BOOK.

[By Bishop O. P. Fitzgerald, Southwestern Publishing House, Nashville, Tenn. Sold only by subscription.]

This is an elegant book. The publishers have done their work well; it is neatly and substantially bound; is printed on fine paper and illustrated with many a familiar face, likenesses of men in the front ranks of Methodism. It is destined to do much good, for it touches a new and rising power in our Church.

It begins at the fountain head of Methodism, Epworth, and that remarkable family that has impressed itself so deeply on the civilization of the present and past century. This is as it should be. The sketch of Wesley enables us to look at the foundation of our Methodism, and thus the better to appreciate this new power that is beginning to work its wonders.

Part Second treats of Epworth prinples and methods. He discusses first "The Church and the League," defining the mission of the Church. "But one society was organized in Christ's name and by his authority, and that society is the Church." The Church has a great work to do, but "the Epworth League is an integral part of the Church." The author has been bewildered by the multiplication of societies in these days, but "the Epworth League belongs to the glorious Church of Christ, and all the members of it are loyal sons and daughters of the Church."

"The Pastor and the League," come next. The law of the League is, "The pastor shall have the general supervision of the League." It is a new help to be put in his hands. His help is especially needed to get its machinery in order, but let him "give the young people a good start, and then let them strike out for themselves." This theme is well and wisely presented. Then follow "Social Features of the League," "League Friendships," "League Prayer-meetings," "Literary Exercises of the League," "Criticism in the League," and "The League Library." All these themes are well discussed, and supply food for thought, and valuable suggestions for League workers.

Part Third gives a history of the League. The author has already shown that Susanna Wesley was "the original Epworth mother" and that "John Wesley was the father of the 'holy club' at Oxford, which was the precursor of the League as we now have it." The movement is traced to Trinity church, Los Angeles, Cal., in which Rev. H. M. DuBose had organized his young people into an Oxford League for church work. The history is then clearly traced to the present. An interesting sketch of Whitefield is given—reading that stirs the blood. The brief notice of the Conference that met at the Central M. E. Church of Cleveland, Ohio, May 14, 1889, is altogether appropriate. The Spirit is abroad, stirring and shaping.

Part Fourth gives the story of "The Ordeal of Tony Levecque," and a poem, "The Epworth Crusade," both sound and wholesome.

Part Fifth is "The Epworth Symposium." In his preface the author says: "The names of the writers in the Epworth Symposium show how hearty was the cooperation given me by representatives of the best thought and highest character in Methodism. This Symposium is a notable feature of the volume, and if I do not overrate the papers, they make a body of reading that will give the book a more than transient interest and value." Here, indeed, are the foremost names in Methodism, with their pictures.

Mr. J. A. Wheeler

"While Serving My Country

I was taken ill with spinal disease and rheumatism. When I returned home my trouble was still with me, and I was confined to my bed, unable to help myself for 22 months. After taking seven bottles of Hood's Sarsaparilla I was well and have not since been troubled with my old complaints. My wife was in ill health, suffering with headache, dizziness and dyspepsia. She took two bottles of

Hood's Sarsaparilla

and feels like a new woman." JAMES A. WHEELER, 1900 Division St., Baltimore, Md.

Hood's Pills are the best after-dinner Pills, assist digestion, cure headache. Try a box.

A LITTLE COMMON SENSE

About Malaria—What Old Cases of Ague Should Know.

You have had fever and ague; or perhaps, have had dumb ague, in which there are no distinct chills. At any rate, you have malaria in your system, which makes you miserable during the later summer months and fall. You have doctored much. Quinine you have taken till your ears ring, arsenic till your nerves quiver, and strychnia until your jaws are stiff. Still the malaria hangs about. You don't feel good a little bit. Miserable! that's the only word that describes it. Chilly feelings, hot flashes, cold feet and legs, coated tongue, bad taste, offensive breath, poor digestion and appetite—all these and more. Tonics fail, nervines are useless, and liver medicines a waste of time and money.

But Pe-ru-na will cure you—cure you completely—make you feel as good as new. And you will stay cured, too. Pe-ru-na contains no Quinine to injure the brain, no arsenic to destroy the stomach, no strychnia to impair the nerves. It is a natural, wholesome, never-failing nerve tonic, blood purifier and invigorator of the whole system.

Send for a free copy of "Aurora," a treatise on malarial diseases and other affections of summer. Sent postpaid by The Pe-ru-na Drug Manufacturing Company, Columbus, Ohio.

Here are thirty-six essays, carefully written, on chosen themes connected with League work. Dr. Cunnyngham is first, with "Object of the Epworth League," an excellent essay setting forth the organization of the League and the specific work of each department. Here is Dr. Carlisle with "The Epworth League Movement;" Bishop Galloway on "Building Levees" brings a fine picture from the Mississippi and its swollen waters. "The evangelizing work of the Church never ceases. We are ever building dikes against the world, its currents and false channels, its flood tides and resultant famines." And so these essays present to the reader a fine body of choice reading, edifying and stimulating.

This is a good book full of the spirit of the times, and urging to work as the very aim of all our endowments. The age is progressive, and the Epworth League is a development of this progress. These essays all breathe the spirit of activity. They differ much in style and treatment and from some positions we may dissent, but all are thoroughly readable. Dr. Alexander tells us how to study the Bible. He offers several methods. "The first method is to read a whole book at a single sitting." Recently I read the book of Joshua in this way, and never before did I understand the book so well or feel so deeply its cumulative power." This is undoubtedly an excellent plan. Try it on Galatians or Hebrews, and you will find it will throw much light on these books.

Another plan is to take "a limited passage, complete in itself, and investigate it closely and crucially." Again, "it is very instructive and helpful to study the Bible topically." As an instance, you might examine the whole Bible on the incarnation. And so of any other subject. A fourth method to study the Bible is by characters. Jacob studied thus will throw much light on a large part of Genesis.

This book is to do much among our young people as well as among the older. Bishop Fitzgerald is himself a very strong writer, and what he has done is exceedingly well done. A genuine Christian taste has been displayed in the entire arrangement, and it is a valuable addition to our literature.—J. M. Wright in Tennessee Methodist.

☞Bennett & Thornburgh are State Agents for the sale of the Epworth League Book, and they want canvassing agents in all our pastoral charges in Arkansas. Write them at once for terms and descriptive circulars.

We call attention to the fact that the Woolwine School of Nashville, Tenn. is to be removed to Tullahoma, Tenn. The address of the Principal, Prof. S. S. Woolwine, will be Nashville until Sept. 1.

Bennett & Thornburgh have just received a good supply of Epworth League books, for sale at the prices charged by the Publishing House at Nashville.

We invite attention to Mr. Jacob Wolfe's adv. of the "Lord's Prayer and Cross in 10 rich and beautiful colors." We have received a copy of this sacred picture, and pronounce it a production of rare beauty.

NOTICE.

The Center Point Camp-meeting will commence Friday before the 2nd Sunday in Sept. (8th of Sept.). Ministers are all invited and will be entertained while on the ground.

H. B. SCRUGGS, P. C.

Center Point, Aug. 5.

INTERNATIONAL SUNDAY-SCHOOL CONVENTION.

This great Sunday-school Convention will meet at St. Louis Aug. 31. Arkansas is entitled to thirty-two delegates. The Arkansas State Sunday-school Convention authorized me to appoint them. I am anxious to have a full delegation. Very few have been appointed as yet. I ask pastors and Sunday-school workers to call attention to the matter in their schools and induce suitable persons to consent to go and send me their names. Respectfully,

GEO. THORNBURGH,

President Ark. S. S. Association.

We have a lot of large-print Testaments and Psalms for old people, from 70 cents to $1 postpaid.

We have also large-print Testaments and Psalms in morocco binding at $1.45 to $2.15 postpaid.

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

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Sold by Druggists and Country Merchants. If your druggist doesn't handle it, on receipt of $1 will send 2 bottles by express prepaid.

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Expense $100 for Five Months. Perfect surroundings for successful school work. Session begins Sept. 6, 1893. Address till Sept. 1, S. S. WOOLWINE, Prin., Nashville, Tenn.

Are You Tired

of reading our advertisement that has been running in this paper for the last few months? We will make a change. Groceries have been on a standstill so to speak; hardly any change, except perhaps in hog products. From now on the indications are for high prices. Sugar has advanced nearly two cents, flour is sure to advance if the government report comes in as bad as expected regarding the wheat crop; we will know by the 10th of this month. If you are in the market for anything write us for prices. Every letter answered by return mail.

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Dr. Jeffery is a native of Arkansas, the discoverer of his own remedy (which is administered by himself alone); no quack or charlatan; no disciple of Keeley, but a regular graduate in medicine of the University of Louisville in 1879, and since that time engaged in regular practice. A cure guaranteed in all cases in from 15 to 40 days, according to patient's age and general health.

REFERENCES:

J E Williams, Newport, Ark., mayor.
L Minor, Newport, Ark., attorney at law.
M M Stucky, Newport, Ark., ex-county judge.
J W Wallace Newport, Ark., merchant.
Dr R P Watson, Newport, Ark.
J J Underwood, Newport, Ark., liquor dealer.
Guy Smith, J. P., Newport, Ark.
Capt. Jno. T. Flynn, Newport, Ark., Supt. B. & B. Railway.
Geo W Decker, Newport, Ark., vice-president Newport Bank.
T S Stephens, Newport, Ark., ex-sheriff Jackson county.
R C Wallace, Newport, Ark., jeweler.
Harry L Moore, Newport, Ark., proprietor City Drug Store.
M Holland, Newport, Ark., manager Goodwin Pharmacy.
Joseph W Phillips, Newport, Ark., ex-county judge
G W Hurley, Newport, Ark., vice-president J C S Bank.
Rev Herbert Edwards, Newport, Ark., rector Episcopal Church.
Rev Frank Ritter, Newport, Ark., pastor M. E. Church, South.
R M Johnson, Newport, Ark., cashier Bank of Newport.
Dr E B Marshall, Newport, Ark., dentist.
Prof. M Shelby Kennard, professor higher mathematics, Baptist College, Mountain Home, Ark.
Dr R L Boyce, Tuckerman, Ark.
Dr Crawford West, Tuckerman, Ark.
L B McDonald, Weldon, Ark.
L D Smith, Tuckerman, Ark., county judge Jackson county
Hon Charles Coffin, Walnut Ridge, Ark
Dr M C Weaver, Jamestown, Ark
Sig Wolff, Newport, Ark., president Jackson County Savings Bank.
J P Foster, Newport, Ark., ex-mayor
Jos M Stayton, Newport, Ark., prosecuting attorney Third district.

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Mrs. Winslow's Soothing Syrup has been used for over Fifty Years by Millions of Mothers for their Children while Teething, with Perfect Success. It soothes the child, softens the gums, allays all pain; cures wind colic, and is the best remedy for diarrhœa. Sold by druggists in every part of the world. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind. Twenty-five cents a bottle.

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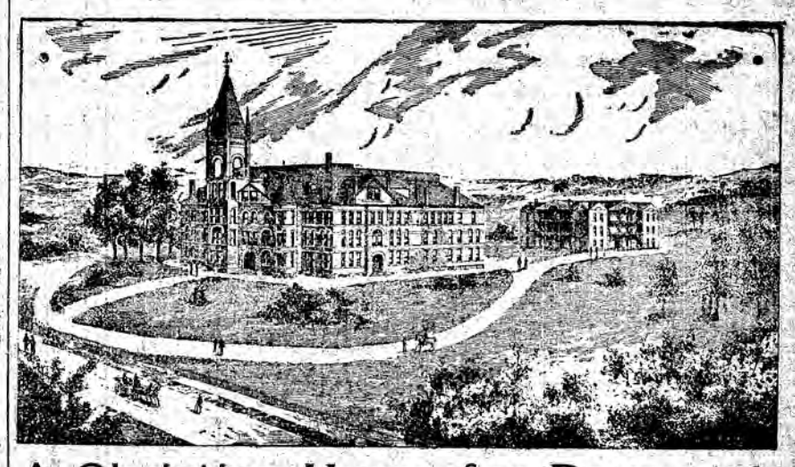

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Principal of Business Department

MRS. T. S. NETTLETON,
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J. W. JAMES,
(Louisville Business College)
Penmanship and, Assistant in Business Department.

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(To be elected)
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OUR Course of Study is complete. Our Faculty has been selected with great care. Our Commercial Department offers superior attractions. It is modeled after Brown's Business Colleges. Young men who can't take a college course will find it to their advantage to take our Commerial Course.

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and as thoroughly as any other school in the South. In the most healthful part of the State and amid a refined people. Do not let drummers of inferior schools toll you away from your State. Both duty and interest say educate at home.

Session Begins September 18th, 1893.

Send for Special 16-Page Announcement.

S. E. THOMPSON, Pres't.

Commissioner's Sale.

Notice is hereby given, that in pursuance of the authority and directions contained in the decretal order of the Pulaski Chancery Court made and entered on the 8th day of June, A. D. 1893, in a certain cause (No. 3860), then pending therein between T. A. Allen, complainant, and Gabriel Hays, Ellen Hays, Charles M. Simon and T. P. Johnson, defendants, the undersigned as commissioner of said court will offer for sale at public outcry to the highest bidder at the East door or entrance of the Pulaski County Court House, in which said court is held, in the city of Little Rock, within the hours prescribed by law for judicial sales, on

Thursday, the 24th day of August, A. D. 1893,

the following described real estate, to-wit: West half of lot nine (9) in block one hundred and thirteen (113) in the city of Little Rock, Pulaski county, Arkansas.

Terms of sale: On a credit of three months, the purchaser being required to execute note with approved security bearing interest at the rate of 10 per cent. per annum from date of sale until paid, and a lien being retained on the premises sold to secure the payment of the purchase money.

Given under my hand this 25th day of July, A. D. 1893.

I. J. HICKS,
Commissioner in Chancery.

Commissioner's Sale.

Notice is hereby given that in pursuance of the authority and directions contained in the decretal order of the Pulaski Chancery Court, made and entered on the 8th day of June, A. D. 1893, in a certain cause (No. 3821) then pending therein between Thomas Langston, complainant, and the unknown heirs of Hager Wells deceased, defendants, the undersigned as commissioner of said court will offer for sale at public outcry to the highest bidder at the East door or entrance of the Pulaski county court house, in which said court is held, in the city of Little Rock, within the hours prescribed by law for judicial sales, on

Thursday, the 24th day of August, A. D. 1893,

the following described real estate, to-wit: Lot one (1) in block three (3) in Worthen & Brown's addition to the city of Little Rock, Pulaski county, Arkansas.

Terms of sale: On a credit of three months, the purchaser being required to execute note with approved security bearing interest at the rate of 6 per cent per annum from date of sale until paid, and a lien being retained on the premises sold to secure the payment of the purchase money.

Given under my hand this 25th day of July, A. D. 1893.

I. J. HICKS,
Commissioner in Chancery.

ARKANSAS METHODIST.
THURSDAY, AUG. 10, 1893.

THE FAMILY.

HAPPY OLD PEOPLE.

There was a company of congenial women before an open fire over 5 o'clock tea, and one of them was saying how she hated to grow old and lose her zest in life and its belongings. Then a fresh-faced matron, with a pair of steady, true eyes, spoke out with her native vehemence.

"Nonsense! what do the years bring but treasures and greater capacity to enjoy them? Do you suppose I guessed anything about real happiness in what we called 'youth' happy days.' Why every year that I have been a wife and a mother I have known constantly-increasing joy; can better appreciate what life offers me.

"Every day I value and delight in my friends more and more; every day I take on a wisdom of experience that gives me a sense of power again; what may come as to the future and old age, why, I never think of it to dread it.

"I shall not be old to-morrow, I say to myself, and what is the future but always only to-morrow? By and by when I do sit in the chimney corner and knit and watch the children's children play around me, I am sure I shall think: How happy and safe am I, and what a beautiful thing life is, particularly the close of it!"—Christian Herald.

GIVING UP THE WORLD.

We often read in the secular papers that some young lady has taken the black veil and has given up the world, and become Sister Aloysius of Our lady of Good Counsel, or assumed some other name supposed to possess holy significance. The ceremonies by which this step is signalized are minutely described. Grand high mass is celebrated, the altar handsomely decorated, a sermon preached, and the ceremonies throughout are said to be deeply impressive. The young lady enters a convent amid all this elaborate religious performance, and separates herself from the world forever.

According to this view of the duty of separation from the world, only those who take the veil, or in some external way cut themselves off from the world, can be said to give it up. The members of the Roman Catholic Church whose duties call them to live among men, to transact business, to support their families, and bring up their children, cannot give up the world. This is certainly a peculiar hardship. It would seem that women who enter the holy estate of matrimony according to God's ordinances, and train their children according to the Scriptures, are in the way marked out by the Creator, and should not be cut off from the highest degree of sanctity and the most intimate fellowship with Christ. And they are not.

Convents and black veils are not necessary to those who would attain a high state of grace. One may enter a convent and not give up the world at all. The worst forms of worldliness, vice, and sin may flourish in cloisters and cells. Men and women busy with the business and burdened with the cares of the world may be separated from the world in the highest sense. When Christ and His apostles urged the duty of separation from the world they never thought of convents and black veils. Not one of them ever adopted perpetual seclusion from the world as a badge and means of superior holiness. Jesus prayed for His followers, not that they should be taken out of the world, but kept from the evil.

To give up one's earthly possessions and become a pauper and a beggar that Christ may have the whole heart, would indeed be a commendable course if it were necessary. Men and women who have abandoned worldly fortunes rather than abandon Christ, who have followed Him in his poverty and humiliation, having not where to lay their heads, deserve our highest respect. The young ruler to whom Jesus said: "Go and sell that thou hast and give to the poor, * * * and come, follow Me", would have lost nothing but gained everything by obeying. If such a command comes to any, let him not hesitate for one moment. But when one voluntarily abandons his worldly goods and earthly kindred, not to undertake an important mission for Christ to the world, but to shut himself up from the world and cut himself off from work that waits to be done, he is guilty of that "voluntary humility" unsparingly condemned by the apostle.

But in a higher sense not only a part but all the true followers of Christ give up the world. There is no distinction. The rich and the poor, those who are diligent in business and those who have no secular pursuit to perplex them, those who have families and those who have none, ministers and laymen—all renounce "the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh," so as not to "follow or be led by them," or they are not the disciples of Christ.

The infidel Strauss, commenting on the parable of the rich man and Lazarus, maintains that Jesus teaches that it is a sin to be rich, and that poverty is the only merit whereby Lazarus attained Paradise. But he seems to forget that Abraham, in whose bosom Lazarus found his heavenly rest, was a rich man. Jesus spake this parable to rebuke the worldliness of the Pharisees, because he saw how their eyes were blinded by their covetousness. A very little worldly good seems larger and more important to worldly men than all spiritual riches. To give up the world is to put it out of the heart. To one who has in this sense abandoned the world character is everything and wealth is nothing. To his mind the chief distinction of a man is not to be rich or great or high in the esteem of others, but to be pure in heart and high in the favor of God.—N. Y. Advocate.

WORKING BY FAITH.

Look at the artist's chisel. The artist cannot carve without it. Yet imagine the chisel, conscious that it was made to carve, and that it is its function, trying to carve alone. It lays itself against the hard marble, but it has neither strength nor skill. Then we can imagine the chisel full of disappointment. "Why cannot I carve?" it cries. Then the artist comes, and siezes it. The chisel lays itself into his hand, and is obedient to him. That obedience is faith. It opens the channels between the sculptor's brain and the hard steel. Thought, feeling, imagination, skill, flow down from the deep chambers of the artist's soul to the chisel's edge. The sculptor and the chisel are not two, but one; it is the unit which they make that carves the stone. We are but the chisel to carve God's statues in this world. Unquestionably we must do the work. But the human worker is only the chisel of the great Artist. The artist needs his chisel: but the chisel can do nothing, produce no beauty of itself. The artist must seize it, and the chisel lay itself into his hand and be obedient to him. We must yield ourselves altogether to Christ, and let him use us. Then his power, his wisdom, his skill, his thought, his love, shall flow through our soul, our brain, our heart, our fingers—That is working by faith.—Phillips Brooks.

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Children's Corner.

Conducted by Mrs. Carrie Thornburgh. Letters rom the children for their CORNER should be addressed thus: "AUNT CARRIE, care of THE ARKANSAS METHODIST, Little Rock, Ark.

Fourche Dam, June. 27.

DEAR AUNT CARRIE:—I have never written to the corner, so I thought I would write. I am a little boy 9 years of age. I was 9 the 14 inst. My Papa takes THE METHODIST, and has been taking it for many years. We have a good Sunday-school. My papa is the Supt. Our pastor is Rev. J. R. Henderson. I have one sister and one brother; my sister will be 11 Aug. 24. She has written for the METODIST and The Constitution too, and delights in it. My brother is 6 years old. I have 2 brothers and one sister in heaven. They were infants when they died. I hope that this will not reach the dreadful waste-basket. I will close in asking a question in the Bible: Who was Job? And what is the shortest chapter in the Bible? Your loving nephew. GUY CHENAULT.

Greenwood, July 7.

DEAR AUNT CARRIE:—As I have not seen any letters from Greenwood, I will write to you. I am a very small girl only eleven years old, my father takes THE METHODIST and I enjoy reading the children's letters. I send 25cts.

THAD TATUM.

Sardis, Ark.

DEAR AUNT CARRIE:—I want to be one of your little nieces. As I have not seen anything from this part of Arkansas I thought I would send you a few lines. Bro Kelley is our pastor; we all like him very much. Papa takes THE METHODIST and I like to read letters from my little cousins. I have one brother and sister older than myself. I have no Sunday-school to go to now. I like to go to school. Aunt Carrie, pray that we may have a Sunday-school. I am 12 years old. Your little niece, MODENA WILLIAMS.

Austin, Ark.

DEAR AUNT CARRIE:—Enclosed you will find ten cents for the S. B. and T. School. Bro. Bradford is our pastor. We like him very much. I am helping him get up missionary money. He is going to give us a prize. If I see this in print I will write again. Your little nephew, CHARLIE MCNUTT.

Home.

DEAR AUNT CARRIE:—I am a little girl seven years old. I live on Red river, eight miles from Lewisville. Bro. McKay is our pastor. I send five cents for the children's room. Mamma takes THE METHODIST and sister reads me all the little letters. With best wishes for Aunt Carrie and the children's room, I am your little niece. MATTIE THATCHER.

New London, June 19.

DEAR AUNT CARRIE:—I am a little girl nearly six years old, and I enjoy the children's letters so much I do not go to school. Mamma and papa teach me at home. We have no Sunday-school. Bro. B. A. White is our preacher. I send 10 cts. for the S. B. and T. School. I will not write a long letter this time.

Your little niece,
FANNIE LULA NABORS.

I am sorry to hear that two of our little nieces, from whom we hear this week, have no Sunday-school to which they can go. We hope the pastors will soon fully realize the need of organizing and that we shall soon hear of flourishing schools at both places where these bright little girls live.

AUNT CARRIE.

DEAR AUNT CARRIE:—I have not seen the names of any of the children on my work in your column this year, but I would not have you think they have all been idle. We appointed a committee of children from each Sunday-school to raise money for the cause of missions and I give their report:

Minnie Boyd $4.10; Troy Robinson 2.85; Johnie Hicks 2.05; Christena Tanner 2.00; Jewell Ballard 4.20; Myrtle Lenox 3.55; Charlie McNutt 2.05; Thomas Denson .40; Bulah Peeler 3.07; Blanch Agnew 2.70; Floyd Farish 1.65; Hinton Perry 1.48; Jennie McKay 1.20; Della Yates 3.15; Alma Ralston 2.35; Ashia Hollis 1.95; Donna Eason 1.60; Jimmie Glover 1.35; Curtis Pheifer 1.00; Saddie Laster 1.00; Mollie Glover .80; Rena Davis 2.25; Susie White 1.35. Total $48.10. Now don't you think we have some smart little boys and girls on the Austin circuit? Only a few of these children are members of the Church, but I believe God will convert and save all of them this year. Yours in the work,

J. H. BRADFORD.

Like a ship without a rudder is a man or a woman without health and the necessary strength to perform the ordinary duties in life. When the appetite fails, when debility, and a disordered condition of stomach, liver, kidney, and bowels assail you, take Ayer's Sarsaparilla.

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Bishop Fitzgerald's last and perhaps greeatest book, "The Epworth League" is about ready for sale. We will have the State agency for Arkansas and desire agents to sell the book A liberal commission will be allowed to agents. Look out for the advertisement which will appear soon.

WARNING ORDER.

In Pulaski Chancery Court.
Martha E. Morris, Plaintiff, vs. William J. A. Morris, Defendant.

The defendant William J. A. Morris is warned to appear in this court within thirty days and answer the complaint of the plaintiff, Martha E. Morris.

I. J. HICKS, Clerk.
By Chas. M. Connor, D. C.

July 19, 1893.
Geo. L. Basham, Sol for Plff.

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ARKANSAS METHODIST.

THURSDAY, AUG. 10, 1893.

OBITUARIES.

TILMAN PATTERSON.

Tilman Patterson was born in Hempstead Co., Ark. Nov. 21. 1831; professed religion and joined the Methodist Church when a young man; was married to Miss Ravia A. Mulkey, who still survives him, in Sevier Co., Ark., Nov. 18, 1852; died in Waxahachie, Texas, May 25, 1893. Suddenly and unexpectedly the exemplary life of this Christian man was cut off. In the afternoon of one day he was kicked by the family buggy horse and the next morning he went to his reward on high. Conscious that he would never recover, he said to his broken-hearted wife that he was ready to die. Who can compute the value of the legacy he then transmitted to Sister Patterson, the six living children and fourteen grandchildren, and what is there in all the world like being ready to die? May the good Spirit burn the conviction into all our conscious natures, that we are never ready to live until we are ready to die. May the grace of God be sufficient for the sorrowing ones in this hour of their deep affliction.

B. R. BOLTON.

L. T. PALMER.

Bro. Lucius Tempster Palmer was born in Georgia April 19, 1840; was "born again" and united with the M. E. Church, South, in Ala., in 1858; removed with his parents to Ark. in 1860, and died at his home in Columbia Co., Ark., July 22, 1893. He was twice married; first to Miss Susan Cross March 10, 1867. Six children were born of this union, five of whom still live. He was next married to Miss Mattie Gilbert Sept. 16, 1877, who with three children by this second marriage still survive to mourn the loss of a devoted husband and father. Truly may it be said a good man has gone to his reward; a man of unsullied honor, strict integrity of character and unswerving devotion to the cause of Christ; he won the esteem and confidence of all who knew him, and left behind him the legacy of a good name and of a Christian character, whose influence for good eternity alone will reveal. "He being dead yet speaketh." For many years he had served as a steward in the Methodist Church. Possessing in a marked degree the disciplinary qualifications for this peculiar office, 'solid piety,' a 'knowledge of our doctrines and discipline,' together with 'good natural ability to transact the business of the Church,' he was almost a model steward. He contributed liberally of his own means to the support of all the institutions of the Church, and was always a true friend to his pastor and a faithful servant of the Church. His death was caused by consumption. For many months he had lain upon his bed, his life slowly ebbing away, and calmly, patiently waited for the end to come. He talked freely and often of his approaching dissolution and always expressed himself as having no fears and as being perfectly resigned to the Master's will, ready to go or stay. His death was peaceful and happy. Though unable to speak, he was conscious to the last moment, and showed by his manner that he felt no fear. Just a few moments before his death in answer to a question from his wife, he gave assurance that the divine Presence was with him. According to his own request, his funeral service was conducted by Rev. T. G. Couch assisted by the writer, and we laid him away in full hope of the resurrection of the dead. J. A. SAGE.

J. P. IRBY.

Bro. John Powel Irby was born in Dasota Co., Miss. May 5, 1867; moved to Desha Co., Ark., 1870, and to Arkansas Co., Ark. in 1893. He professed religion under the ministry of Bro. Robinson in 1890, and joined the M. E. Church, South, in which he lived a Christian life until July 4, when death ended his earthly career. He was not sick long, but suffered much. He bore his affliction as only a Christian can. He had no fears of death, but wanted to live to take care of his aged mother. He died in the faith. The day before he died he was shouting happy. A good boy gone. May God keep and sustain his mother, brother and sisters, and finally bring them all together in His house on high. The funeral was preached at the graveyard July 5 by the writer.

W. W. CHRISTIE.

Arkansas Post, Ark.

S. A. CROSS.

Susan Amanda Cross (nee Parr) was born Oct. 29, 1815; was married to Frank M. Cross in Giles Co., Tenn. in 1839 and in the summer of the same year professed religion and united with the M. E. Church under the ministry of Rev. Dr. Taylor. She has continued faithful through many years of great affliction to the day of her death, which occurred at her home in Ouachita Co., Ark., July 20, 1893. She was an invalid for more than fifty years, but said the grace of God sustained her through it all. She expressed complete resignation to God's will. She was willing to live and suffer, or depart and be with Christ, according as he willed. She leaves her aged husband and many children and grandchildren bereaved. After funeral services by the writer her remains were laid to rest in the cemetery at Buena Vista, Ark., in the presence of an unusually large crowd of sympathizing friends and relatives.

JOHN H. GOLD.

J. H. DORSEY.

John Hampton Dorsey was born in Macon Co., N. C., Dec. 3, 1823; professed religion and joined the M. E. Church, South, 1860 and lived a consistent Christian life to the day of his death, which occurred May 6, 1893. He was a dear lover of his Church and the cause of Christ. He was always ready to aid in every good cause as far as he was able. He was never happier than when his pastor visited him; his doors were open to preachers of all Denominations. He appreciated and loved THE ARKANSAS METHODIST, often saying he could not do without it. He was the most industrious man the writer ever met, always engaged in something; was honest and upright in all his dealings. He leaves a broken-hearted and true companion, two sons and four daughters, to mourn his death. But thank God they are all trying to imitate his good example. One of his daughters is the wife of Rev. J. A. Biggs, once a member of the Little Rock Conference. The writer was with him often during his illness: also when he died. He endured his afflictions patiently. May the Lord bless, comfort and keep the bereaved companion and weeping children, and bring them at last to the haven of eternal bliss.

We miss thee from our home, dear father,
We miss thee from thy place,
A shadow o'er our life is cast;
We miss the sunshine of thy face,
We miss thy kind and willing hands,
Thy fond and earnest care,
Our home is dark without thee,
We miss thee everywhere.

J. J. MENEFEE.

M. E. GRIFFIN.

Sister M. E. Griffin, daughter of W. Y. and Nancy B. Rice, was born Aug. 18, 1853, in Independence Co., Ark.; professed religion in 1868 and joined the M. E. Church, South; was married the same year to R. H. Griffin, and he being a member of the C. P. Church, she changed her membership to that Church and lived a consistent member of the same until her death, which occurred May 14, 1893 in same county and State. Her father died when she was in her third year, and she was reared by her widowed mother and an uncle, both of whom were devotedly pious. Her mother taught her to pray when she was quite small. She leaves a husband and brother, mother and four children to mourn their loss, and an infant 17 days old. Two of her children preceded her to the better land. Just before she passed away, in the presence of loved ones, she quoted John 14:6, "Jesus saith unto him, I am the way, the truth and the life, and no man cometh unto the Father but by me," and told her husband all was well, her way was clear, spoke of seeing the beauties of heaven and soon fell asleep in Christ and went home to glory and to God. She was an obedient child, an affectionate wife, a loving mother, a good neighbor, a devout Christian. Her pure spirit has gone to the beautiful city, where God has wiped away all tears. Bereaved ones, live close to God, and after awhile you will meet your loved one. Praise God for the hope of meeting our loved ones in heaven. God help us all to live right and after awhile we will meet in the better land.

S. W. REGISTER.

E. J. LOUGHMILLER.

Died at her residence in Evening Shade, Ark., July 10, 1893, of apoplexy Mrs. E. J. Loughmiller, wife of H. I. Loughmiller. She was born in McMinn Co., Tenn. Dec. 1830; professed religion at Wesleyanna campground when young and joined the M. E. Church, South, in which she spent a long life. She believed strongly in salvation by faith and often spoke of it as that without which no one could be saved. She was only sick four days. Her suffering was great, but she was not heard to murmur. She passed away as peacefully as the setting sun. She leaves no children of her own to mourn for her, but many that she aided in educating and raising. She leaves a husband to stay awhile here, as he is old: We hope and trust when he is called he will peacefully cross the great flood.

W. T. ATKINSON.

Holston Methodist please copy.

R. HORTON.

"Bobby", son of J. P. and Sarah Horton, was called home on July 27, at 12:30 p. m. For eleven days he was called upon to suffer the burning pains of fever, when at last God said, it is enough, and took him up higher. He was conscious until the last and just before he died said, "Pa, I am dying," and then "It's getting so dark," but as the darkness settled on his young eyes a smile lit up his countenance, as though he saw the blessed light of the glory land, and so his spirit took its flight. "Bobby" was a bright boy and leaves a mother, father, two brothers and two sisters to weep for him. We rejoice, however, that the consolations of the Christian religion are theirs, and that while the son and brother cannot come back to them, they may go to him. We know that "whom the Lord loveth he chasteneth"; so, dear bereaved ones, lean on the everlasting arm and know, that if we trust Him who is the 'resurrection and the life,' we shall meet on the golden shores of sweet deliverance and will all come to Zion with songs, and sorrow and sighing shall flee away. His pastor,

R. L. WOZENCRAFT.

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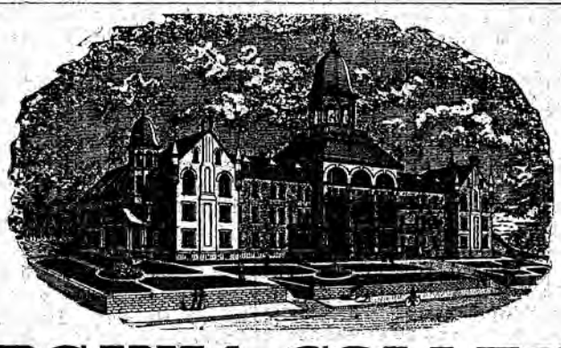

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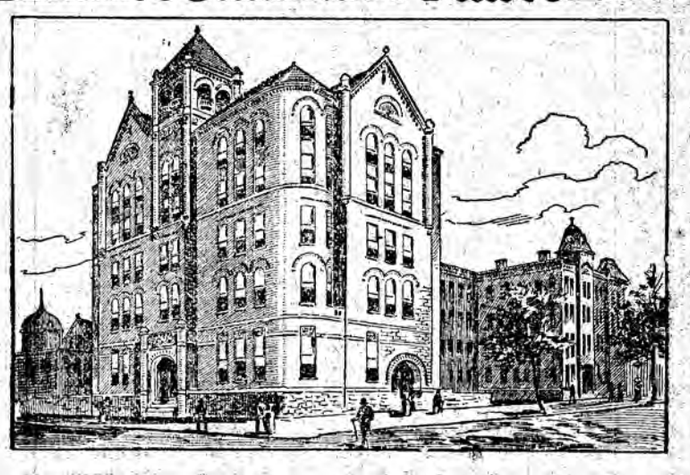

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FROM PASTORAL CHARGES

Revivals in Ft. Smith District.

The meeting at Cauthron was protracted 9 days after the Dist. Conf. 150 conversions and reclamations, 76 accessions to our Church with other names handed in.

About 400 conversions in the District up to date. God is wonderfully blessing the labors of J. M. C. Hamilton and others. G. W. HILL.

Aug. 2.

Tabernacle Meetings.

There has been some report of our meeting at Cauthron. We were there two weeks; 150 were converted, about 80 joined our Church. We have been here one week tomorrow; 30 conversions and 21 have joined our Church to date, and that many more in the altar. Quite a number of whole families have been brought in. Family altars where there was not a religious member of the family before. The whole valley is stirred. To God be all the glory. Pray for us.

J. M. C. HAMILTON.

Gibson, Aug. 3.

QUITMAN CIRCUIT.

We commenced our protracted meeting at Mt. Pleasant Church the 4th Sunday in July at 11 a.m. and closed last Sunday. Results, 14 conversions and 17 accessions to our Church. This is my first protracted meeting this year for Quitman C't, owing to the serious illness of my wife and babe. Pray for us. Yours,

Z. W. LINDSEY.

Quitman, Aug. 4.

EMMET CIRCUIT.

I opened service at Wire Road school house Sunday July 30, 11 a.m., and continued until Friday night, Aug. 4. The meeting resulted in 2 conversions, 4 accessions and an organization of a Church with six members. To God be all the praise.

GEO. W. LOGAN.

Emmet, Aug. 5.

HAYNES CIRCUIT.

We have just closed our first protracted meeting. Bros. Sterling and Hudson were with us and rendered efficient service for the Master. The meeting continued eight days. The Word was with us in great power. The Church was revived, 23 sinners converted to God and 20 accessions to the Church, and more to follow. To God be all the praise.

W. W. HENDRIX.

Haynes, Aug. 1.

VIOLA MISSION.

Our revival closed yesterday with 5 accessions. The Church was greatly revived and the entire community was under the influence of the meeting. Bro. T. J. Franks, our efficient pastor, did some good preaching, and the Lord in his infinite goodness blessed his efforts. Bro. Franks begins another meeting at Mt. Calm Saturday night. Readers, pray for the Viola work. Your Bro.,

C. H. NEWMAN.

Viola, Aug. 5.

AUSTIN CIRCUIT.

Our 3rd Quarterly meeting was held at Smyrna last Saturday and Sunday. Bro. W. F. Evans preached a good sermon on Sunday. The Quarterly Conference was well attended. Bro. Watson preached two good sermons Saturday night and Sunday, administered the Sacrament and dedicated our new house of worship. We protracted until yesterday; had a good time; 10 conversions, 8 accessions. The Church is in good working order, a family altar in nearly every house. At the close of the meeting we raised in ten minutes in subscription their pro rata of the Conference collections. God bless such a noble people.

J. H. BRADFORD.

Cabot, Aug. 5.

VANNDALE CIRCUIT.

Our meeting closed here at Vanndale last night, having run two weeks. Most assuredly we had the witness of the Spirit and the "times of refreshing from the presence of the Lord." The meeting was good from beginning to end. We had 15 conversions and 13 accessions to our Church. I can truly say the spiritual condition of the Church here is now good. We all are very grateful for the valuable help given by Bros. Dye, Williamson, Castleberry and Babcock. The people say it is the best meeting they ever have had. To God be all the glory. Amen. The promise is with us. Fraternally,

A. C. GRAHAM.

Vanndale, Aug. 4.

HINDSVILLE CIRCUIT.

I am sitting up some this morning, the first for a week. While we were confined to our bed our much loved and highly esteemed P. E., Rev. E. L. Massey, drove away some of the gloom that naturally hangs over the sick pastor, by his cheerful presence, kind words and earnest, sympathetic prayers. He spent Monday night with us. We are moving about on an average. We have not commenced work on a church house yet, hope to soon. There is a clog in the wheel that must be removed first. We have in good subscription something over $300. Hoping to be able to make a better report in the future, I am your brother,

H. M. CONGER.

Hindsville, Aug. 5.

ASH FLAT CIRCUIT.

Our 2nd protracted meeting for this circuit closed last night at Mill Creek Church. The preaching was attended with the power and energy of the Holy Spirit. God's power demonstrated in the conviction of sinners and conversion of mourners. There were three souls converted to God, Christians shouted aloud the praises of God. We had large congregations. We believe that good was done, that perhaps eternity alone will reveal. Our pastor, Rev. Geo. Rogers, together with his local preachers, visited the people from house to house, singing the sweet songs of Zion, praying with parents and children and talking with them about God and the salvation of the people. We closed the meeting last night, 9 penitents at the altar crying for mercy. We are happy on the way. Salvation's rolling on.

D. V. ROGERS, L. P.

Kings Mill, Aug. 5.

MURFREESBORO CIRCUIT.

We have just closed a very interesting meeting at Murfreesboro. The Church was greatly revived and no doubt many resolved to live a better life. We had about 20 conversions and 18 accessions to the Church. There seemed to be good interest throughout the meeting, which continued five days.

We have a very interesting League at this place, and the fruits of the League work could be seen in the revival. We hope to increae our numbers and be prepared for more extensive usefulness in this department of Church work. The work that has been done in the Sunday-school, under the leadership of Bro. J. C. Hughes, was a very important factor in the revival; and we hope that a more general interest will be taken in the S. S. work. Bros. Webb and Kizzia, L. P.s, rendered very effectual service during the meeting.

We have held two other meetings on the circuit resulting in a gracious revival in the Church, 6 or 8 conversions and 4 accessions. The local preachers on the work have given us a valuable assistance, and the Lord has been with us doing the work, to whom we give the glory. We begin another meeting next Sunday and hope and pray the Lord will continue with us until the entire circuit shall be under the revival influence. We have been and expect to continue making an effort to give THE METHODIST a wider circulation on this work.

E. F. WILSON.

Murfreesboro, Aug. 4.

LOCKSBURGH CIRCUIT.

I have held two protracted meetings, at Gravelly Point and Wright Chapel, resulting in 20 conversions and 20 accessions to the Church. These meetings were great seasons of grace to many hearts. The members of both Churches were greatly revived. One dear young man consecrated his life to the ministry during the last meeting, and another feels that God has called him to labor in His vineyard, but has not yet taken up the cross. Let all God's people pray that he may be willing to yield to the voice of God. We think we can safely say, that at least three more young men will go out from Locksburg C't to enter the itinerant ranks. May God's richest blessings rest upon these dear boys. Six family altars erected and several re-established. Will begin a meeting at Bellville this morning. Pray for us.

A. M. ROBERTSON.

Locksburg, Aug. 5.

P. S. Bro. J. W. Cline was with us in our meeting at Wright's Chapel and did some good preaching for us. Some of my local preachers assisted us very much. To God be all the praise.

A. M. R.

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Ditzler-Hall Debate.

BRO. BENNETT:—The debate has come and gone with its bustle and excitement, and as the smoke clears away visible marks of good can be seen to have been accomplished by the worthy and learned Dr. Ditzler, who won us such a victory by his wonderful arguments during his too short stay with us. We thank God for such a man of piety and knowledge to stand up in defense of Methodism. The debate was a great source of information to all and afforded splendid opportunity for learning the cardinal differences between the Methodists and Baptists and would have been more interesting if Eld. Hall would have waded out in the depths of history and language, instead of clinging so near the shore. We deny the charge brought against Dr. Ditzler in The Arkansas Baptist of Aug. 2, accusing him of dealing in false assertions, blowing sophistry and boasting of learning; and as to his being offered the Greek professorship by the trustees of Vanderbilt University, he never intimated such a thing in the entire debate; but he did tell me in the presence of another preacher after the debate, that he was offered the Greek professorship of Vanderbilt University. There was something indulged in during the debate, that was unpleasant, such as outside criticisms, discussions during intermissions, on the doctrines of the Churches and boasts of victory; but as a whole the occasion was a pleasant one, and at the close of Dr. Ditzler's last speech in which there was so much Scripture, logic and eloquence just after the benediction, the Methodist centennial was sung and the people of both Denominations came forward to the rostrum, shook hands with Eld. Hall and Dr. Ditzler and bade them goodbye.

W. C. TOOMBS.

Marmaduke, Aug. 4.

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Effectually yet gently, when costive or billious, or when the blood is impure or sluggish, to permanently cure habitual constipation, to awaken the kidneys to a healthy activity, without without irritating or weakening them, to dispel headaches, colds or fevers use Syrup of Figs.

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The immense sale of Mrs. Thornburgh's Catechism has created a demand for another catechism, a grade higher than hers. We have been asked so often for such a catechism that our brother Thornburgh has prepared one and will have it ready for sale in a few days. The price will be 5 cts. each, 50c. per dozen. Send on your orders.

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Dr. R. L. Hinton's Bowel Mixture is harmless, pleasant to take, soothing in its effects, and will give almost instant relief in all the complaints for which it is recommended, such as colic, cholera morbus, cramps, sick stomach, diarrhœa, flux, etc. Children cry for it. If your druggist does not keep it, send 25c. to Hinton Drug Co., Prescott, Ark., and they will send you, prepaid by mail, a trial bottle.

"Love beckons." Stick a bottle of Cheatham's Chill Tonic in your pocket and push ahead; success will attend you. Cure guaranteed. Put up in both tasteless and bitter styles.

A friend to the farmer, the merchant, the mechanic, the banker, the millionaire and the pauper is Cheatham's Chill Tonic. Never fails to cure. "No cure no pay." Put up in both Tasteless and Bitter Styles.

"Quinine impairs the hearing, destroys the nerves and injures digestion." Cheatham's Chill Tonic assists digestion, and does not effect the hearing or nerves, and guaranted to cure. Put up in both tasteless and bitter styles.

Cheatham's Chill Tonic is now on the market. Try it and be convinced that it is the only real pleasant and effective medicine known that will in every case cure the chills and fever. It contains no quinine or poisons and is sold under our family motto, "No cure no pay." Put up in both tasteless and bitter Styles.

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When afflicted with any of the miserable skin diseases which make life a burden, try Hunt's Cure. It is guaranteed. If it does you no good it will cost you nothing.

Commissioner's Sale.

Notice is hereby given, that in pursuance of the authority and directions contained in the decretal order of the Pulaski Chancery Court made and entered on the 1st day of July, A. D. 1893, in a certain cause (No 3517) then pending therein between C H Kumpe, complainant, and James Kumpe and other heirs of John Kumpe, deceased, defendants, the undersigned as commissioner of said court will offer for sale at public outcry to the highest bidder at the East door or entrance of the Pulaski county court house, in which said court is held, in the city of Little Rock, within the hours prescribed by law for judicial sales, on

Tuesday, the 5th day of September, A. D. 1893,

all the right, title and interest of C. H. Kumpe and M. L. Kumpe in and to lot twelve (12) in block seventy-three (73) city of Little Rock, in Pulaski county, Arkansas.

Terms of sale: On a credit of three months, the purchaser being required to execute note with approved security bearing interest at the rate of 6 per cent per annum from date of sale until paid, and a lien being retained on the premises sold to secure the payment of the purchase money.

Given under my hand this 5th day of August, A. D. 1893.

I. J. HICKS,
Commissioner in Chancery.

Commissioner's Sale.

Notice is hereby given, that in pursuance of the authority and directions contained in the decretal order of the Pulaski Chancery Court made and entered on the 30th day of June A D 1893, in a certain cause (No 3892) then pending therein between J M Rose as trustee, and Ben C Brown and Ida J Brown, complainants, and P K Knowles and Emily Knowles defendants the undersigned as commissioner of said court will offer for sale at public outcry to the highest bidder at the East door or entrance of the Pulaski county court house, in which said court is held, in the city of Little Rock, within the hours prescribed by law for judicial sales, on

Tuesday, the 5th day of September, A. D, 1893,

the following described real estate, to-wit: Lots ten (10), eleven (11) and twelve (12) in block four hundred and eleven (411) in DuVal's addition to the city of Little Rock, in Pulaski county Arkansas.

Terms of sale; On a credit of three months, the purchaser being required to execute note with approved security bearing interest at the rate of 10 per cent per annum from date of sale until paid, and a lien being retained on the premises sold to secure the payment of the purchase money.

Given under my hand this 5th day of August, A. D. 1893.

I. J. HICKS.
Commissioner in Chancery.

Commissioner's Sale.

Notice is hereby given, That in pursuance of the authority and directions contained in the decretal orders of the Pulaski Chancery Court made and entered on the 10th and 20th days of June, A. D. 1893, in a certain cause (No. 3685) then pending therein between Jacob Block and Simon Block doing business as Standard Distilling Company, complainants, and A. Gershner and Annie Gershner his wife and Herman Kahn Company defendants, the undersigned as Commissioner of said Court will offer for sale at public outcry to the highest bidder at the East door or entrance of the Pulaski County Court House, in which said court is held, in the city of Little Rock, within the hours prescribed by law for judicial sales, on

Tuesday, the 5th day of September, A. D 1893,

the following described real estate, to-wit: Lots numbered nineteen (19), twenty (20), twenty-one (21) and twenty-two (22) in block two [2], Adams addition to the city of Little Rock. and lot numbered seven [7] in block seven [7] in the town of Argenta; also lots four (4), five [5] and six [6] being the southwest quarter of block four hundred and five [405] in Lincoln's addition to the city of Little Rock, Pulaski county, Arkansas. The property in Argenta or North Little Rock will first be offered and only if said property is inadequate to satisfy complainants' claim shall the other lots in the decree and above notice mentioned, be sold for the satisfaction of their claim.

Terms of sale: On a credit of three months, the purchaser being required to execute note with approved security bearing interest at the rate of 8 per cent. per annum from date of sale until paid, and a lien being retained on the premises sold to secure the payment of the purchase money.

Given under my hand this 10th day of August, A.D. 1893.

I. J. HICKS,
Commissioner in Chancery.

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