

The Arkansas Methodist.

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

BY BENNETT & THORNBURGH.

"Speak Thou The Things That Become Sound Doctrine."

TERMS, IN ADVANCE.
One Year, \$1.50. To Preachers, 50c.

Vol. XII.

LITTLE ROCK, ARKANSAS, THURSDAY, AUGUST 17, 1893.

No. 13

SHAKING THE RED RAG.

"Baldest Pelagianism!" this term reminds me of the red rag that is flung in the face of a Spanish bull to enrage him and make him fight. The red rag really means nothing, but it serves the desired purpose. There are some minds so constituted that a term to which attaches opprobrium, whether justly or unjustly, arouses their prejudice and antagonism, without their ever pausing to ascertain whether there is or is not reasonable ground for said antagonism. The term "Methodist" kept many a moral coward and microscopic manikin out of our Church when that term was loaded with an opprobrium born of ignorance and sin in people who were not Methodists. "Baldest Pelagianism!" What an effect that will have on some minds who are unable to come in a million miles of its meaning! Bro. Anderson has proven Bro. Hill guilty of "baldest Pelagianism" by words from his own pen! What is that? Something "awfully" bad! Mormonism, murder, and I don't know what all! He'll certainly be mobbed! But there is a nobler class of minds who think, who investigate, who are ready to

"Seize on truth, wherever found, On Christian or on Pagan ground"—who are just as ready to appropriate and love the truth that masquerades for a time behind an opprobrious term as that which wears the livery of the most attractive language. These people are just as willing to accept a truth taught by Pelagius as one taught by his great opponent Augustine. (Wesley thinks that Augustine slandered P. enormously.) I am just as willing to acknowledge any part of my creed which I get from Pelagius as that which comes from Wesley. But is the prisoner at the bar, charged with the horrible crime of "Baldest Pelagianism", really guilty? McClintock and Strong say that the freedom of the will—the *possibilitas utriusque partis* characterizing its power of choosing—is the fundamental principle of Pelagianism. Is not Bro. A. the baldest Pelagianist this far? Jansen and Garnier, relying upon Augustine say that P.'s fundamental doctrine was that physical death was not an effect of sin but purely natural; hence, Adam would have died even had he not fallen. Worter summarizes P.'s teachings as follows:—

1. Adam was created mortal and would have died whether he had sinned or not.
2. Adam's sin injured himself alone, and not the human race.
3. New born infants are in the same condition that Adam was before the fall.
4. As the race does not die because of either the sin or death of Adam, its resurrection will not be due to Christ's resurrection.
5. The law guides into the kingdom of heaven as well as the gospel.
6. There were men who lived without sin before the birth of Christ.
7. The grace of God is not absolutely necessary to lead men to holiness.
8. Grace is given to men in proportion to their merit.

Now it is to be presumed that Worter is as good authority as Bro. Anderson. Compare, then, the proposition Bro. A. quotes from me with the above—potential depravity was in Adam before the fall, in the angels before they sinned, and in the sanctified. Where is there any coincidence? Bro. Anderson barked up the wrong tree.

Now, reader, put all the above in brackets. It is simply an incidental that has grown out of this discussion and does not bear on the question, whether a thievish grandfather may have a thievish grandson through an honest son—whether the immediate parents are a depository for all the meanness that may in some way be inherited—whether the fact, that a man is a born drunkard is a satisfactory and infallible proof that either his father or mother was a constitutional, though latent, drunkard.

The proposition denied by myself and postulated by Bro. Anderson—he says in one place, "If I have not made it good, I fail to understand the force of words." Farther down, of another proposition, virtually the same with his postulate, he says, "I confess myself at a loss when called upon to prove a proposition like that."

At any rate I thank Bro. Anderson for doing his best to prove his position. I do not shrink from his conclusion at all, but will heartily accept it, if it proceeds from sound premises. But, admitting for argument's sake Bro. A.'s distinction between latent and non-existent thievishness, how comes it that we will

see thievishness in the parents represented by 1 part (and that latent) and thievishness in the son represented by 10 parts? Whence comes the increment of 9 parts?

I do not grant, "that the entire stream of tendency from fallen Adam has been arrested by the power of the Holy Ghost" except as to each individual who for himself by faith in Christ is renewed in righteousness and true holiness—a renewal that still leaves men subject to physical and intellectual disability (or depravity). Hence, the sanctified man is not like unfallen Adam except in the purity of his moral affections. Original sin standeth in the composite corruption, sometimes wonderfully alleviated by sanctified ancestors, sometimes intensified by that class of ancestors of whom poor Robert Burns said, "My ancient but ignoble blood Has crept through scoundrels' ever since the flood!"—the composite corruption that comes not from any one ancestor but from the whole line.

If a sanctified parentage means a pure race of offspring, how criminal is unsanctity of nature and of life, when sanctity is possible! If holiness of nature and life be not possible till the resurrection—and this I suppose is Bro. A.'s position—who will draw the line and say, "Thus far and no farther the cleansing work of Christ reaches. Thus far and no farther man's transgressions of law and shortcomings are blameworthy."

Geo. W. Hill.
Greenwood, Aug. 8.

THINGS DEPRECATED.

It is possible that I may be a little extreme in my conservatism. I do not think so, but if I am, better that than the reckless radicalism which is becoming so apparent among us, threatening as I believe dire calamities upon the Church. I have seen in print in the last two years more unwise, unnecessary, and often unjust criticism of our appointed rulers, the chief pastors of our Church, than in all the preceding thirty-five years of my itinerant ministry. Why is this? Have our Bishops degenerated? Have they, any of them, become corrupt? Are they different either in spirit or administration from their honored predecessors, who so wisely guided the affairs of the Church, and so largely moulded and shaped her policy? No right thinking man will say so. What then is the matter? There is a restless, revolutionary spirit abroad throughout the land, and this spirit has found its way into the Church; so far, mainly among the ministry, where all schism, heresy and other disorders have their origin. Insurrection is more and more showing itself. Men are "heady," thinking "more highly of themselves than they ought to think," and are consequently quick to "bring railing accusations," and "to speak evil of dignities." These are things to be deprecated, discouraged, denounced; and a Church paper seeking its support from Methodist people, that encourages such a spirit by throwing open its columns to every man who has a grievance, real or imaginary, is undermining the foundations of our grand structure, and sowing seeds of discord and disintegration, however rhetorically and lucidly he may write about liberty and the right of free speech. It is like firing upon a flag, while claiming its protection. It is opening the gates of the fortress to the enemy in the rear, while firing from the port holes in front. Anarchists cry out for liberty of speech, while denouncing and seeking to destroy the government that protects them.

I have been a Presiding Elder first and last for seventeen years, and I here affirm that I have never seen any disposition on the part of any one of our Bishops, living or dead, to afflict or oppress any man; but on the contrary I have uniformly found them kind, considerate and anxious to do the best possible for every preacher adjudged worthy to receive an appointment at their hands, while taking care of the interest of the Church. Neither have I ever known one to remove a preacher for administering discipline, as it is now charged that they do. That is a grave charge, and the man who makes it ought to be prepared to support it with proof, and ought to make it elsewhere than in a newspaper. It is quite possible, however, for a pastor to administer discipline in such an unwise, injudicious, and bungling manner as to create a necessity for his removal. He is inconsiderate, self assertive, lordly, and thus produces irreconcilable differences between himself and his flock, which makes it imperative that the Bishop should separate them. He is removed, perhaps at the earnest solicitation of the Presiding

Elder, who is cognizant of all the facts, not because he enforced discipline, but because he did it so unwisely, that his return would only intensify the bad feeling existing, widen the breach made, and possibly disrupt the Church, or else force it into an attitude of rebellion. A case in point. I knew a pastor, a good and true man, who was under the necessity of proceeding against a number of his young people for dancing. At first they were stiff, stubborn and resentful of his right to interfere with their pleasure; but after awhile they saw their error and came forward and said: "We acknowledge we have done wrong in violating the rules of the Church; we will do so no more;" but this good man was stirred up, exasperated. His authority had been defied, and he answered "you must acknowledge that you have sinned; dancing is a sin, and you must confess that you have sinned." They replied we do not believe dancing to be a sin, and can not so confess it, but it is a violation of the rules of the Church and we will dance no more." A judicious pastor would have been satisfied with that, and had he accepted it, those young people would have been retained in the Church, and in two or three years might have come to see as the pastor did, that dancing is sinful as well as a violation of the law of the Church. But no, they must admit now that dancing is sinful, and because they would not, they were expelled, and the Church rent in pieces. I think that brother saw clearly, that he ought not to be returned to that place, and went elsewhere without a murmur. But suppose that had been one of the strongest financial charges in the Conference; it would have been just like human nature for him to have desired to go back, and if the Bishop had removed him how natural it would have been for him to have said he was removed for enforcing discipline.

Another thing complained of, and most unwisely I think, is the transferring of a preacher here and there, to fill some important appointment. Has not this been done always? Is not our system congregational? The Rev. J. W. Cunningham in his open letter to Dr. Bounds on this subject has done the Church great service, for which I most heartily thank him. That letter ought silence the voice of those complainers. But why the complaint? Clearly it is because some brethren think injustice is thereby done them; but that may possibly be further evidence that they "think more highly of themselves than they ought to think." Barnes's comment, "O wad some power the giftie gie us, To see ourselves as others see us," may have a varied application. A, B, or C may be entirely competent as preachers to fill the pulpit of "High Steeple" Church, but they are weighted down with serious defects of which they are unconscious, which will forever keep them out. They have crochets, angularities of character, idiosyncrasies, moods or hobbies, well known to the official board, or as Dr. Bounds would say, the "juntio," and they say to the Bishop don't give us either of those men; they will be of no value to our Church. Sometimes they may be mistaken, but generally they are right. And now what must the Bishop do? Must he ride rough-shod over the wishes of that important Church, thus expressed through its official board, and, to say the least of it, run the risk of serious damage to the Church, or should he bring a man from another Conference? Which course would wisdom and prudence suggest? And if he "happens to have a suitable man in his 'vest pocket,'" i. e. if some brother for good reasons desires to leave his old Conference, and has said to the Bishop if you want to use me in some other Conference where you think I can be useful you can do so, and he puts him down there; or, if the official board suggests a man who they think will be valuable to them and the Bishop's judgment concurs, and he is appointed, has any hurt been done to the itinerant wheel? Not one hundredth part as much as this complaint against Episcopal authority is doing; for the tendency of that is to destroy the confidence of the people in the wisdom, integrity or fairness of the episcopacy; and when that is done, then the itinerancy and episcopacy are both gone. I have not wisdom enough to edit a Church paper, but if I had charge of one, I would have enough not use it myself, nor suffer it used by others to break the spokes out of the itinerant wheel. That should be left to the enemies of Methodism, and not be done by her sons professing loyalty to her economy.

Another thing to be deprecated, is the constantly increasing number of

Methodist preachers playing the rôle of evangelists, some of them leaving the work to which they have been assigned, that they may do so. Unauthorized they go forth where they will, under the plea that they are called of God to such work, and regardless of the wishes of the regularly constituted pastors, and sometimes against their protest, set up their tents in the midst of our people and hold their meetings. Good Christian men and women in their anxiety to aid everything that claims to be religious, and ignorant of the evil tendencies of such irregular methods, fall into line, and if the pastor does not do the same, thus giving his endorsement to a system which the Church has refused to authorize, his influence is crippled, discord introduced, and the Church seriously damaged. Whatever places the pastor in such a position, where he is obliged to endorse what his judgment does not approve, or else lose the sympathy and co-operation of his Church, is disorderly, divisive, and disorganizing, and should be crushed. If these men would go into out-of-the-way places, where evangelistic work needs most to be done, and there organize Churches and turn them over to the pastors to be taken under their care, it would be quite a different thing; but who ever heard of one doing such work as that? If our General Conference next May does not do something either to stop it altogether, or to so regulate it, that only duly authorized men can evangelize, and they be compelled to put themselves under the direction of the pastors where they operate, it will only take a few more years to drive the wedge of disintegration so deep that Congregational Methodism will largely take the place of our present form, or some other *ism* will.

One thing more. Some of our so-called "holiness brethren" are getting on dangerous ground. They find the "second blessing" on almost every page of the Bible. One aged brother whom I venerate, who was once looked upon as the Adam Clarke of his Conference finds it in the parable of the talents, in that of the wise and foolish virgins, and in the restoration to sight of the blind man, by washing in the pool; while another of their great lights finds it in our Lord's miracle in Cana of Galilee, and in the mosaic law for reducing a slave to lifetime servitude, and well nigh everywhere else. Now a state of mind that leads intelligent and good men to such glaring perversion of the teachings of the holy Scriptures certainly borders closely on that which led the great and scholarly Swedenborg into his extravagant and fantastical interpretations, which resulted in his believing in special revelations made to him, and the establishment of the New Jerusalem Church. Whereunto such treatment of the holy Scriptures will lead no man can tell, but that great harm will result, if continued, I have not a doubt. There is danger ahead. Let us take warning in time.

J. H. EVANS.
Jackson, Tenn., Aug. 9.

DITZLER-HALL DEBATE.

MR. EDITOR:—I have read the Arkansas Baptist's account of the Ditzler-Hall debate at Marmaduke, also Dr. Crowe's account in THE ARKANSAS METHODIST, and each claims a great victory for their man and Church. Rev. J. F. Troy handed me a private letter this morning, that he had received from an intelligent old farmer, living in Greene county—who by the way was raised up in the old Hardshell Baptist faith, and who attended the debate from first to last. And I herewith give you a few extracts from his letter. Referring to the disputants, he says that it looked like a teacher and his scholar. There was no comparison between the two men. Ditzler with his masterly education, and Hall—though Hall is the finest and plainest speaker that I ever heard; but for argument and information he was lacking. Hall was called down several times by the Moderators for breach of courtesies, Hall's great fort was mud throwing, and when Ditzler returned, it was bad, Hall was glad to stop it. The meeting has done good, in that Ditzler showed their boasted claims to succession, all bosh; the Doctor literally tore it all to pieces, and showed it up in such a light, that they looked pitiful. The Doctor went through them like water. I heard him preach last night in Paragould, and he is the deepest man that I ever heard.

So much for the opinion of one who was raised up in the Baptist faith. In the language of Brownlow, think of a tom-tit putting to flight a hawk in mortal combat; of a monkey encountering an elephant, or of a miserable owl threatening to

demolish the soaring eagle, the "proud Bird of Liberty," and then think of the softness of a man's brains, who would think for a moment, that J. N. Hall, ever did, or could put to flight, such a man as Dr. Jacob Ditzler. I have heard the two men on doctrinal subjects, and Ditzler is as far above Hall, as a gentleman, scholar and debater, as the heavens are above the earth. An intelligent Baptist minister, a few weeks ago told me, that Dr. Graves was at a great disadvantage in his debate with Ditzler at Carrollton, Mo., on the account of Ditzler's superior scholarship, and expressed his surprise that Hall, who is nothing like the equal of Dr. Graves, would attempt to debate with Dr. Ditzler.

S. L. COCHRAN.
Mammoth Spring, Aug. 9.

THE VEXED QUESTION.

After waiting a whole month Rev. J. M. Hawley "writes me a few lines to let me know that he is still in the land of the living;" but for some reason he does not care to answer my questions. No harm done. 'Tis too late now to re-load for him. If I had found Christ or Paul wrestling with "the vexed question," of "the Higher Criticism," I might have more interest in it; but as both accepted the Scriptures in their entirety—neither suggesting defects—I accepted them too. A wiser than Briggs, Harper, et al., said: "Search the Scriptures."—"They have Moses and the Prophets." The author saw no defect. I take it that there is none. Adieu.

T. J. REYNOLDS.
Van Buren, Aug. 11.

FROM OUR EXCHANGES.

The Methodist Episcopal Church, South, has 47 Annual Conferences, 10 Bishops, 5,368 traveling preachers, and 1,305,715 members. The net increase last year was 39,153, instead of the loss of 9,000 reported by the Baptist Year Book and papers, not yet corrected. Last year we received 343 preachers and baptized 60,394 adults and 33,740 infants. There are 13,426 officers and teachers; 179 schools and colleges are reported as having 16,620 pupils, \$4,485,042 in property, and endowments to the value of \$1,538,000.—Bishop O. P. Fitzgerald in Episcopal Methodist.

A silly report comes from Rome that "the American government's official recognition of Mgr. Satolli is expected soon." It will be remembered that that Archbishop is now in this country as the Pope's legate. When "the American government" officially recognizes the Bishop in question the skies will fall and we shall all catch larks. Secretary of State Gresham being asked whether there is any truth in the Roman dispatch, said that Italy already has a representative in this country, and that Baron Fava is ambassador from King Humbert. It is as impossible to expect the Pope to have an embassy at our Capital as that the Presbyterian Assembly or our General Conference may establish diplomatic relations with Washington. Secretary Gresham says that Rome does not ask for such relations. We have no doubt it would ask, were it not for the fact, that it knows such recognition is forever impossible.—Chicago Advocate.

We here record our conviction, it may pass for what it is worth, that our preachers of today are as devoted to the cause of God and Methodism, and as faithful in preaching the pure word, as ever were the fathers of the Church. We do not undertake to say that the preaching of the day in our pulpits is all of the character here described. No doubt some of a different sort is indulged in by a few of the progressives, but they have not yet tainted the whole body of preachers and people, nor do such preachers exist in number sufficient to justify any man, let alone a sensible editor, in intimating that all have departed from the faith. The letters going to Bro. Haynes [Tennessee Methodist] from "an hundred different directions" are having a damaging effect on him, though he says he feels much encouraged and strengthened. So doubtless did David feel when in the cave Adullam. (1 Sam. xxii, 1, 2.)—Memphis Advocate.

Institutions liable to be called on for large sums are compelled to hoard at the first signs of danger, as the captain makes everything fast. So it is with individuals; but in a panic banks, trusts, firms and individuals go too far.

One sort of hoarding is dishonesty, namely, declining to pay one's bills when the money is at hand to do so. The Church member who said: "I've got three thous-

and in my safe, but I won't pay a bill, not even the butcher's or the baker's till this scare is over; they'll all trust me till they drop," is not an honest man nor a good Christian.

This is the time to "read, mark, learn, inwardly digest," and act these words of Holy Scripture: "Say not unto thy neighbor, Go, and come again, and tomorrow I will give; when thou hast it by thee."—N. Y. Advocate.

The Anarchists, encouraged as they have been by the Governor of Illinois, seem to have taken a fresh start. In several large cities and towns they have been holding meetings and sending out their wild and wicked utterances. It is evident that they are again plotting mischief. One morning last week they placed in the hands of people of New York, on their way to their work, a large number of a pamphlet entitled "The Communists—Anarchists; to the Proletariat." The character of its contents was indicated by these words:

"We wage war against private property, against the State and against the Church to their utter annihilation. Down with private property! Down with the State! Down with the Church! Down with priest humbugs!"—Presbyterian Banner.

THE THANK OFFERING FUND.

Three thousand congregations in Southern Methodism have received aid from the Church Extension Boards, in sums ranging from \$15 to \$8,000, the average being about \$200. This aid, as the applications show, was in every instance sorely needed by those to whom it was given, and doubtless in every case provoked in the minds and hearts of the recipients devoutly thankful resolves to more than make it good to the Church in future liberality.

The time for the redemption of these promises has come. There are hundreds of other Churches as sorely in need of help as these were. At the recent meeting of the General Board of Church Extension one hundred and eight applicants were regrettably notified that the limited resources at command of the Board, and the seemingly more imperative demands of one hundred and two other applicants, made it impossible to respond to their necessities with aid. How many such disappointing replies were sent out by the Conference Boards we have no means of computing, but doubtless their name is legion.

Will not the three thousand fortunate recipients of bounty during the past ten years see to it, that the Board is furnished with the means to respond more liberally to these calls in the future? The amount asked of each is quite moderate, not under five dollars nor above one hundred dollars. This Board does not undertake to suggest what amount, within these limits, each beneficiary shall give. The divine measure of benevolence is "as God has prospered you," and the divine exhortation is, "Freely ye have received, freely give." If all who owe this tribute to thanksgiving will be guided by these inspired utterances we will have no fears as to the responses, that will be made to this modest reminder of the benefits they have derived from the liberality of their brethren.

The sum raised under this call will not be donated to Churches, but will constitute a permanent "Thank Offering Loan Fund," to be administered as the other loan funds, in making loans to Churches to be paid in easy installments at six per centum interest. We bight to receive for it at least \$25,000, after making ample allowance for those who will "forget all his benefits."

All contributions under this call should be sent direct to David Morton, Corresponding Secretary, 705 West Chestnut Street, Louisville, Ky.—Church Extension Bulletin.

Editors may be supposed to know much, but Rev. Dr. Zephaniah Meek after more than twenty-six years on the tripod relates "a mystery" in this: "Why any man should read a newspaper, the Centreal Methodist, for instance, two or three years, and then fly mad when presented with a bill, a polite request to pay, is a mystery too profound for our puny intellect. They do not all do this, by a long shot, but several have treated us just that way. And they are religious men, at least claim to be, some of them claiming the highest attainments in Christian experience. Away with such religion! The idea that a dishonest man can be religious! Such a thing is impossible. If we have any more of this class, let them show their cloven feet that we may dispose of them promptly."

ARKANSAS METHODIST.

THURSDAY, AUG. 17, 1893.

NOTES FROM CHICAGO.

NO. 3.

A great deal has been said and written about Chicago being the place to study the progress of Arts and Sciences. This is eminently true, and an observer may learn much in a short time.

We find, also, that provision has been made for the spiritual man, and wisdom may be added unto knowledge. Mr. Moody and his co-laborers are doing a great work in the city. Lectures are given in the Bible Institute, and Mr. Moody is assisted by Rev. J. A. Gordon of Boston. Rev. Mr. Pearson of N. C.; Rev. Pasteur Monod, of Paris; Rev. Jno. McNeil and other eminent theologians. Besides, they are preaching in the Empire Theatre, in five tents, and in various Churches every night. The working together of so many good and great men, "In His Name," must bring rich blessing. One week Mr. Moody preached three sermons on "The emblems of the Holy Spirit." I missed the first but was much edified by the others. He said Fire has three distinctive properties; it is searching, purifying and illuminating, and is typical of the Holy Spirit. Oil is comforting, healing and consecrating, and, in his plain and pointed way, he again showed the parallel to the workings of the Holy Spirit. Mr. Moody is "fervent in spirit," and he seems to have the strength and energy of two vigorous men. Before service he walked through the congregation and requested different ones to join the choir. One lady said her throat was weak, and he told her it needed exercise. Another pleaded fatigue (had been at the Fair all day,) and he said if she kept that comfortable seat she might go to sleep. So the weak and feeble had to sing with all their might. Mr. Moody announced a Temperance meeting, and said it was time to lay aside woman suffrage, Populists and every party and go to work to save drunkards. When we came out of Church he was on the steps distributing tickets, and urging Christians to work and pray for the meeting.

One morning when Lake Michigan was serene and beautiful we took a steamer for Jackson Park. A few days before I had watched this lake when she had a dark frown on her brow; and as she tossed vessels in her anger, and heeded not the cry of helpless mariner I felt afraid of her. But now she seemed only kind in her majestic beauty, and we were exhilarated by friendly breezes. As we approached the "White City" it seemed to rise out of the blue waters as though some indulgent magician had called it forth for our delight. We soon stood on solid land, but there was a sidewalk running away from us—wonders never cease! This mechanical contrivance has a continuous double platform, one moving three and the other six miles an hour. We were told that it is quite exciting to step from the first to a seat on the second platform, and that a sprained ankle is a very occasional consequence. Nevertheless, we didn't try to catch it but walked towards Agricultural Hall. This magnificent structure contains food products from many lands. The grains from the West are beautifully displayed—some pavilions being made entirely of wheat, corn and oats. Of all the Southern States North Carolina exhibits the greatest variety, and her products are arranged with fine taste. Louisiana has a pretty pavilion made of sugar cane, and barrels of sugar and molasses; and one, still prettier, of rice from which little packages of the grain, and receipts for cooking it are distributed. We wished for some real rice gumbo. New Hampshire has the plow made and used by Daniel Webster. The Transportation Building is brightly colored, and contrasts well with the white ones around it. Here we noticed many styles of conveyance. The gorgeous Pullman cars attracted as much attention as the graceful steamships. Then there were carriages of every description; and it was rather tantalizing to see all these splendid vehicles and not a horse even if we had a kingdom to give for one. True the electrical carriages needed no horse, but that was not even at our disposal. The first American engine, made by Peter Cooper sixty-three years ago, and the old boat of the brave Grace Darling interested us. An old State carriage from Brazil made of gilt with red velvet hangings is picturesque enough for a grand Dame. The coach of the Lord Mayor of London, in blue and gold, is fine enough and large enough for a dozen simple men. An old Sedan chair, an elephant's saddle, or howdah, of exquisitely carved ivory from Siam, and a Turkish carriage with its patient oxen decorated with bells and many bright tassels are among the curiosities. VIRGINIA.

The Christian Instructor tells a good story of Dr. Gill, the commentator, which will bear repetition frequently and point a moral in many quarters. It seems the good Doctor wore a gown, and one of the sisters complained of the excessive length of the white bands. The Doctor said: "Clip them to suit yourself." This the lady did with

the scissors she had brought with her. "Now," said the Doctor, "you have something about you which is a deal too long also. It causes me no end of trouble." "Well," said she, thinking one good turn deserves another, "here are the scissors; use them as you please." "Come then," said he, "put out your tongue." The result is not known, but an abbreviation of this sort would save many a "Church squabble," and the surgical operation wouldn't be confined altogether to the sisters.—Herald and Presbyterian.

TRUE GREATNESS.

[Read by Mrs. O. E. Goddard before the Epworth League of Magnolia station.]

The disciples, like a great many people in the world now, had incorrect ideas as to what it takes to make true greatness. They were expecting a temporal kingdom and each was anxious about the place he should occupy. They were ambitious about the things of this world—fame, power and rank. Christ rebukes them for the dispute among themselves and reveals to them the true standard of greatness.

In different ages of the world different things have been considered the mark of greatness. For centuries, only men who had great strength or military genius, only men who could lead troops to the field, and win battles, only men who were famous were great, but advancement in civilization and moral teaches us that there is a higher, nobler purpose in this life.

By some intellectuality is considered the standard of greatness, but one might systematize the suns that are scattered through space and study out the laws that control them, study the earth, sea and air, and put the elements under his control, study the laws that govern the human mind, and with all these faculties fail to possess true greatness. The standard does not include the development of one faculty only.

Christ showed the disciples that reputation is not greatness, but the character of the individual makes him great. We must cultivate all the talents God has given us, but be as little children in kindness, obedience and love. We must be kind to one another. He who receives one of the little ones receives Christ. We must not live for ourselves alone but for others, that we may accomplish the purpose for which we were sent into the world. We have certain talents which we must cultivate. We have duties resting upon us, which we must discharge. If we fail in these we have fallen short of our privileges, we have failed in being great. The standard ever remains the same. Conditions of the world may change, new methods and ideas may take the place of the old, but true greatness is the same in all ages. Jesus' standard is one for us all to follow.

A PREACHER AND DEBT.

When a preacher leaves the odor of a bad name on every charge he serves on account of unpaid debts, it is often said of him that he has no money sense. The truth is, however, that his trouble is not above his eyes—he has no money conscience. When his conscience is sufficiently sensitive to make him to rather endure suffering than to be dishonest, he will not make debts that he will not pay.—Texas Advocate.

It is a very unfortunate thing for a preacher to go in debt beyond his ability to pay. But the last two sentences in the short paragraph above are very severe, and have, no doubt, caused more than one preacher to drop a tear, and cry in his heart, "Wounded by my own familiar friend." We have known as good men (preachers) as ever lived, men whose money conscience was as acute and sense of honor as high as the highest, make debts in good faith, in order that they might fill little mouths that were hungry; and yet these same good men, by no fault of theirs, have been forced to leave these debts unpaid. It is not often a question of "will not pay," but cannot, because he has not been paid.—Alabama Advocate.

The Alabama editor has a heart. The Texas editor simply wants the preacher to be honest; in this he is right; both editors are telling the truth but from different standpoints. But we are for the under dog in the fight. We knew a preacher who had several in family, to walk his circuit during the year, for want of

a horse; during the year he received some seventy-five dollars quarterage, all told; he left the circuit in debt; that is to say, he was in debt to individuals, and the circuit was in debt to him. Some people thought he was a rascal. But we knew him to be a man of sterling honesty and deep piety. If the members of his charge had been honest and honorable, no one would have had occasion to complain of him.—Holston Methodist.

FROM OUR EXCHANGES.

[Crowded out last week.]

Quite a sensation was created in this city [Cincinnati] last week by the exposure of a spiritual fraud, D. S. Johnson, who had obtained reputation as a medium and was patronized by many credulous people. Certain citizens arranged to trap him, and did so most effectually. In the midst of a seance the spirit and his female assistant were seized by strong men, and torches suddenly lighted revealed the paraphernalia by which they had carried on their fraud. A secret panel in the door showed how the spirits came in while false-faces, etc., showed how they were made up. The mysterious spirit-writings were proven to be phosphorus tracings on black cardboards. The "Professor" and his assistant were arrested, and are in the lock-up. Other mediums of the city are now being interviewed in order to explain that Johnson was a fraud, but that they are all right, etc. A good many people, however, who were inclined to Spiritualism, have had their eyes opened.—Herald and Presbyterian.

We are not a prophet, but we predict that the next General Conference will appoint a Board of Counselors (that is our suggestion for a name) for the Epworth League, a General Secretary, and will also order the publication of a general organ for the Leagues. We make this prediction, because it is clearer than the light that the officers and the publication indicated are needed. We will presume to suggest that the term counselor is important. The Epworth League idea with us is subordinate to every letter of authority in the general constitution of the Church, and must be kept so. The Epworth League must be controlled by the Church, and not the Church by it. The General Conference will govern; its representatives in the Board will counsel and advise in the interim of its sittings. We must move up on this Epworth League matter, or our fields will be harvested by others.—Pacific Methodist Advocate.

An old man who had hoarded a half million dollars and had labored over eighty years to get it, and who had three wild reckless grandsons, was heard to say that "it looked hard that he should spend his life in making money to pay his grandchildren's way to hell." Poor old man! If he had spent one-tenth of the time in teaching those boys by precept and example that gold was not the chiefest good, and that "godliness with contentment was great gain," instead of always ringing the changes upon what he had and how he got it, the case might have been very different indeed. Alas! some men give more attention to their business than to their boys, and in the end the boys ruin the business, ruin themselves, ruin their parents, and all is lost!—Texas Advocate.

The reports from the several pastoral charges showed advance all along the line, the Memphis city Churches alone reporting over 800 members received since last Annual Conference. Financially the Memphis District is somewhat ahead of the same time last year, notwithstanding the hard times now prevailing throughout the District. The pastors all feel confident of raising all the collections in full before Annual Conference in November.—Memphis Advocate.

In an editorial last week on recent lynchings for assaults on women, the Wesleyan Advocate (Atlanta, Ga.) said: "These crimes are not committed by the plain old darkey of the South, or those that have grown up after that order. They are committed by a class that is the product of a different order of things from that to which we have been accustomed. The colored people, when under our control, were taught honesty, industry, obedience to law, and a life of religious responsibility. These principles are showing themselves in many ways among them today. But when they

—the "female complaints" and weaknesses that make woman's life a misery. They're cured, by Dr. Pierce's Favorite Prescription. For all the derangements, disorders, and diseases peculiar to her sex, this is the only remedy so certain that it can be guaranteed. If it ever fails to benefit or cure, you have your money back. It's a legitimate medicine for women, carefully adapted to her delicate organization, and never conflicting with any of her conditions. It regulates and promotes all the proper functions, builds up and invigorates the entire system, and restores health and strength. Are you weak, nervous and ailing, or "run-down" and overworked? Then it will bring you special help. It's the mother's friend. It lessens pain and insures life of both mother and child.

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passed under the control of the politics and sectionalism of the North, they began to drink in the independent, reckless, lawless spirit that is coming out in these nameless crimes all over the land. And it is not surprising, that they of the North should reap some of the fruits of their folly in the outrages that are committed among them. We of the South have more of them and more lynchings, simply because we have more of the colored people who have been taught to throw off restraint and give loose rein to their lives. The South has her responsibilities and should meet them wisely, but the root of these troubles is not found in Southern soil."

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ARKANSAS METHODIST

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

GEORGE THORNBURGH, Business Manager.

THURSDAY, AUG. 17, 1893.

DEATH OF REV. J. F. FOLLIN.

On returning home Monday we were deeply pained to learn of the death of Rev. James Fillmore Follin, pastor of Winfield Memorial Church in this city. He died at 9:15 last Saturday night, and was buried Sunday p. m. in Oakland cemetery after an impressive funeral service conducted by the Presiding Elder, Rev. H. H. Watson, from the pulpit so recently filled by the deceased. The funeral and burial were attended by a large concourse of people, many of whom manifested great sorrow, because of the death of their beloved and faithful pastor. He had been sick about ten days from acute flux, taken while assisting in a protracted meeting in Mammelle circuit, sixteen miles from Little Rock. At the beginning of this illness he believed it would prove fatal, having a presentiment, that his work was finished; but while expecting death he was even more cheerful than usual, and towards the last he was exultant in the inexpressible joys of his triumphant faith. His suffering ended in death without a struggle, and he passed away peacefully, gently falling asleep in Jesus, as a little child in the arms of its mother, leaving his wife and five children (sons) to mourn their irreparable loss, and his pastorless charge to lament the decease of their warm friend and earnest, consecrated leader.

This was Bro. Follin's second year in the Little Rock Conference, having served last year Monticello station, to which he was appointed on transferring from Texas. He went to that State from the Baltimore Conference in 1879, and filled a number of important appointments, having been Presiding Elder of the Austin and Galveston Districts—the latter four years—and pastor of Centerville station and Principal of the District High School there for three years. Born May 28, 1848 at Warrenton, Va., he there grew to manhood and at the age of 22 entered the ministry in the Baltimore Conference, in which he remained eight or nine years before transferring to the Texas Conference.

In this city Bro. Follin made a very favorable impression as a preacher and especially as a pastor. He was modest and consistent, faithful and diligent, cheerful in the service of the Church, and delighting in labors of love for the discouraged, sorrowing and poor of his charge. True to his convictions of right and uniformly cordial in his brotherly manner, he was a lovable gentleman and preacher, steadily growing in the esteem of his congregation, whom he served with cheerful spirit and consecrated fidelity.

"Servant of God, well done!
Rest from thy loved employer;
The battle fought, the victory won,
Enter thy Master's joy."

In our candid judgment the foreboding lamentations of pessimists in Church and State are more harmful than helpful. They cause much distrust and disgust—more than enough to counterbalance whatever good they may do.

The reconciliation of estranged brethren, better attendance at all the services of the Church, increase in the grace of Christian liberality, greater interest in reading the Bible and Church literature and more delight in family worship are some of the certain evidences of a genuine revival.

Last week the Christian Observer gave a comparative summary of the Southern Presbyterian Church from 1874 to 1893 inclusive. The statement shows increase of ministers from 972 to 1,271, of Churches from 1,764 to 2,652, and of communicants from 105,956 to 188,546 in the nineteen years, with an increase in contributions, for all purposes, from \$1,111,461 to \$1,943,580. For the ecclesiastical year ending in 1892 the communicants averaged \$4.25 each for pastoral support.

Referring to the present situation of the money market, Col. W. L. Trenholm, president of the American Surety Co., New York, said: "Leaving out of view all questions as to the underlying causes of the present condition of things, and looking at what appears only on the

surface, the most striking fact is the sudden disappearance of coins and notes from the ordinary channels of circulation. In round numbers there is in existence about \$475,000,000 of greenbacks, \$185,000,000 of national bank notes, about \$300,000,000 of treasury notes issued under the act of 1890, about \$600,000,000 of silver dollars, making of what may be called government money an aggregate of \$1,550,000,000, to which must be added the gold coins in the country, which exclusive of that in the treasury, is estimated at about \$450,000,000 to \$500,000,000."

RESULTS FROM DISTRUST.

So far we believe the most plausible explanation attributes the painful and almost unprecedented depression in monetary affairs to widespread and alarming distrust in the solvency of banks and other business corporations. This distrust, spreading more rapidly than any contagious disease, has led numerous persons, hitherto thoughtful and cautious for their protection, to adopt methods, which must of necessity cause and precipitate the identical evils feared. For illustration we refer to the very large number of banks, which in the last few months have been forced to suspend by the frantic rush of depositors, who surely understood banks do not keep on hand enough cash to return at once and without due notice all money received on deposit. The hasty and unwise action of such depositors in withdrawing their funds and hoarding them in places far less secure has produced in financial circles a condition much like starvation in time of abundance. And this appalling result has come from alarming distrust without sufficient ground for its existence.

Some analogies to the condition the people now see and deplore in the commercial realm may be seen in the religious world. Not dissimilarity nor indifference nor penuriousness alone, but harmful distrust in the present efficiency and ultimate success of educational, benevolent and evangelistic enterprises of the Church causes many to withhold their patronage, contributions and co-operation when they are most needed and would do the greatest good. There may not be any reasonable ground for such distrust, but the result from its existence is both seen and deplored in the struggling condition of worthy colleges and the languishing state of evangelizing work at home and abroad. If the possible patronage and contributions and co-operation should be given with the cheerful promptness inspired by the confidence of great and speedy success, then all concerned might soon rejoice in the gratifying achievement, attainable by hearty unanimity at the right time. The reader may apply this statement to Church schools lacking merited support, to missionary enterprises of wondrous possibilities but suffering for consecrated offerings, and to the revival efforts of faithful pastors needing the hearty assistance of their members.

Our readers will join us in thanking Hon. James P. Clarke, Attorney-General, for furnishing this paper his elaborate opinion, showing distillers of whiskey, &c., are not excepted under the provisions of our Three-Mile law against the sale of intoxicating liquors. If that law has not already been invoked by the required petition to the County court, we believe it can be secured in almost any community in this State, where a distillery has been in operation a year or more. In Northwest Arkansas last August, as at Farmington and Mulberry last May, we heard serious complaint against distilleries, where saloons have been prohibited under the Three-Mile law. Now we are satisfied since reading the opinion of Attorney-General Clarke, that the temperance people can practically and speedily break up the distillery business now operated in many localities in this State, and they can also prevent the establishment of proposed distilleries in other communities. The importance of the Attorney-General's opinion in its relation to the cause of temperance merits the space given it on this page. It shows how to remove what has been considered a formidable obstacle to the march of prohibition in some counties of this State, and we hope to hear soon, that the temperance people in Arkansas are determined to abate the distillery nuisance and curse, wherever they can possibly do so. The distillery must go.

"OUTSIDE" SCHOOLS.

Having given last week brief notices of our Church and other schools located in Arkansas, we now call attention, in the usual courtesy to advertising patrons, to some other schools, which are located outside of this State, and not previously mentioned.

Greatest in the South and the chief school of Southern Methodism is Vanderbilt University, having seven departments, each a complete technical school of highest grade. With its many costly and magnificent buildings, ample endowment and full faculties of eminent specialists, Vanderbilt is justly recognized as the greatest educational institution of the South. Wills Williams, Secretary, will furnish any information desired.

Privileges in the Vanderbilt University are accorded to students in the Nashville College for Young Ladies, which has three large buildings with rooms for 200 boarders, and reports its average enrollment over 400 for four years past. With its admirable equipments and splendid faculty of 40 officers, teachers and lecturers, the N. C. Y. L. under the superior management of its accomplished President, Rev. Dr. Geo. W. F. Price, has become the leading female college of the South.

We have published notices of the Wesleyan Female College (at Macon, Ga.) and the Memphis Conference Female Institute (at Jackson, Tenn.), the two oldest female colleges of our Church, both prospering as they have for many years.

Soule Female College (at Murfreesboro, Tenn.) under the presidency of Miss V. O. Wardlaw, A. M., is an excellent institution, eminently worthy the large patronage it is receiving at home and from abroad.

Bellmont College (Nashville, Tenn.), Misses Hood and Heron, Principals, and Rev. Dr. R. A. Young, Regent, is advertised as "the ideal college home of the South" with superior educational advantages.

Huntsville (Ala.) Female College, Southern Female College (Petersburg, Va.), Boscobel College (Nashville, Tenn.), Howard Payne College (Fayette, Mo.), Logan Female College (Russellville, Ky.), Science Hill (Shelbyville, Ky.), are the other female colleges advertised in this paper and not previously noticed. On application they will send their catalogues, giving full information of their respective advantages.

The Webb School (Bell Buckle, Tenn.) and Wall & Mooney's School (Franklin, Tenn.) are both ideal training schools of high grade, offering excellent advantages to boys and young men preparing for University course, and having such liberal patronage as to make positive engagement necessary to secure admission. This last statement indicates the merited popularity of these two superior training schools.

Relieving the Chinese Exclusion law of the United States may lead to retaliation by the Chinese government, the managers of the Missionary Society of the M. E. Church—as we think the Missionary Societies of other Churches should do—have presented a petition to Congress asking the repeal of the Geary law. They say:

We make this earnest petition for the sake of justice and fair dealing. The requirement that the Chinese shall register and take out certificates to assure their continued residence here, producing the testimony of a white witness of the right to be here, requires of multitudes of them an impossibility, and yet subjects them to imprisonment and deportation if they fail to comply with the requirement. The requirement made of them alone, in contradistinction to all other foreigners in the country, is a palpable violation of the treaty.

We further petition for the repeal of this law, because it endangers our interests in China. The Methodist Episcopal Church has 125 missionaries in that empire. It has churches, chapels, dwellings, school buildings, printing presses, and other property to the amount of over \$400,000. We have reason to fear that if the provisions of the law are insisted upon, our missionaries and our property will be trampled. Christian sentiment of this country is opposed to this enactment, and will urgently beseech its immediate repeal.

In its last issue the Christian Observer (Louisville) said: "In recent years the clergy of the Roman Catholic Church have claimed for themselves the privilege and right of refusing to give before a jury any information they may have gained in the confessional, which would aid in convicting the right man. Their books of theology teach that if a priest be called on to testify, although he may have learned from the lips of the prisoner the exact facts, he yet may lie to the Judge and declare, 'I do not know,' and if need be, confirm the lie with an oath. Her theologians justify this on the ground that although he knows it as a God, yet as a man he does not know."

edition of 1864, published by the Roman Catholic "Society for the Propagation of the Faith," used by the Roman Catholic clergy more than a hundred years, twice unanimously approved by the Roman Catholic prelates of Ireland during the present century, and now used as a text book in some Roman Catholic theological seminaries. We understand the civil courts have decided, that a Catholic priest can not be compelled to give in testimony any information imparted to him in the confessional; but according to the Observer it was recently decided in England by Sir Frederic Jeune, Chief Justice of the Court of Probate and Divorce, that a minister of the gospel, has no right to plead privileges when asked to state in court the substance of a confidential communication made in his sacred capacity, by one of his parishioners. In the case in the court the divine belonged to the high branch of the Episcopal Denomination, and was in the habit of hearing confessions. The court, however, compelled him to disclose the information that had been made to him."

DISTILLERS NOT EXCEPTED IN ARKANSAS.

ATTORNEY-GENERAL'S OPINION.

Office of Attorney-General, Little Rock, Ark., Aug. 9, 1893.
Maj. H. A. Butler, Malvern, Ark.: Dear Sir:—Your letter asking my opinion about the state of the law on the subject of the sale of whiskey in Three-Mile prohibition districts by manufacturers or distillers, was received some days since. I have on several occasions recently advised officers who made inquiries of a similar nature, that, in my opinion, distillers or manufacturers of whiskey had no right to sell their liquors in what are generally known as Three-Mile districts.

I am advised that the notion is quite prevalent that a distiller may sell his liquor anywhere in this State regardless of the provisions of our prohibitory laws, provided the liquor sold is an original package that contains not less than five gallons. In the popular mind, this supposed immunity from the penalties of the State laws is conferred on the manufacturer by the provisions of section 4507 of Mansfield's Digest, and by the authority of the internal revenue license and regulations of the general government. Neither of these can, by possibility, be made authority for a sale by a manufacturer in a three-mile district, or within the limits defined by any special act prohibiting the sale of intoxicants generally. Section 4507 makes it unlawful to sell liquors without first having procured a license to do so, and contains this exception: "Provided, manufacturers of alcohol, vinous, ardent, malt or fermented liquors can sell in original packages; provided further, that such original packages shall not contain less than five gallons." The utmost effect of these exceptions is to exempt the manufacturer of liquor who sells the same in original packages of not less than five gallons from the payment of the license fee exacted from persons other than manufacturers who sell liquor, and from manufacturers who sell liquor of their own manufacture in quantities less than five gallons. There is nothing in the exceptions which professes to do more than to relieve the manufacturer from the burden of obtaining a license and paying for it. They measure the immunities of the manufacturer who sells in localities where the liquor traffic is regulated by a license system, and not in places where entire prohibition of the sale is the policy of the law.

The power of the State to deal with the manufacture and sale of liquor within her borders is comprehensive, embracing the right to absolutely and unconditionally prohibit it either. This State has in part exercised this power in the passage of the Three-Mile law. In the first section of that act (4524 of Mansfield's Digest) it is provided that the County court shall, upon the presentation of a petition signed by a majority of the adult inhabitants residing within three miles of any church or school house, make an order that "thereafter, for a period of two years, it shall be unlawful for any person to vend or give away any spirituous, vinous or intoxicating liquors," etc. The section originally contained an exception in favor of wine makers, which has since been modified by including wine in the beverages the sale of which may be prohibited by the act. Acts 1889, p. 967. State vs. Deschamps, 53 Ark. 490. The language of the section is exhaustive in the sense, that it embraces in its scope every person and all quantities. No exception is expressly or impliedly made in favor of any one, or any quantity. Consequently the sale of any quantity of the prohibited liquors, no matter by whom made, will subject the seller to the penalties denounced by the act. The many special acts, which have from time to time been passed by the General Assembly to prohibit the sale of liquor within a specified distance of particular places, very generally employ terms as broad as those contained in the Three-Mile law. However, reference must be

made to each of these to ascertain the precise terms of the prohibitory language. When the prohibitory language is general as to the persons who shall not sell, and the quantities that may not be sold, no one has authority to make an exception in either aspect, and all who do what is prohibited are offenders and are to be dealt with as such, notwithstanding they may also happen to be distillers and have manufactured the particular five gallons of liquor which was sold.

The right to sell within prohibited territory assumed by distillers and other manufacturers because of having procured an internal revenue license and being otherwise subject to regulation by the officers of the general government, is, if there is any difference, more groundless than the one supposed to be based on the exceptions in section 4507. The act of Congress under which the internal revenue taxes are levied provides as follows:

"Sec. 3243. The payment of any tax imposed by the internal revenue laws for carrying on any trade or business shall not be held to exempt any person from any penalty or punishment provided by the laws of any State for carrying on the same within such State, or in any manner to authorize the commencement or continuance of such trade or business contrary to the laws of such State or in places prohibited by municipal law; nor shall the payment of any such tax be held to prohibit any State from placing a duty or tax on the same trade or business, for State or other purposes."

Even if the acts of Congress did not contain this express disavowal of a purpose to authorize by its license persons to carry on within the States business prohibited by their laws, the right would not exist. The Supreme court of the United States has in several decisions conceded this want of power on the part of Congress. That court in speaking of the question says that the only effect of internal revenue licenses is to exempt the persons to whom the same are issued from the penalties, to which they would otherwise be subjected under the laws of the United States. "The license gives no exemption from State laws or the taxes or penalties they impose for the business carried on. They confer no authority by themselves to carry on any business within a State. They are in the nature of taxes on a business which the State permits. The court in speaking by Chief Justice Chase, said that if such licenses were to be regarded as giving authority to carry on the branches of business which they licensed it might be difficult, if not impossible, to reconcile the granting of them with the constitution of the United States. "But," he added, "it is not necessary to regard these laws as giving such authority. So far as they relate to trade within State limits they give none and can give none. They simply express the purpose of the government not to interfere by penal proceedings with the trade nominally licensed, if the required taxes are paid. The power to tax is not questioned, nor the power to impose penalties for non-payment of taxes. The granting of a license, therefore, must be regarded as nothing more than a mere form of imposing a tax, and implying nothing except that the licensee shall be subject to no penalties under national law if he pays it." License Tax Cases, 5 Wal. 462; United States vs. Forty-five Gallons of Whiskey 108 U. S. 497.

In a decision rendered by that court subsequently to the date of those above cited, it was held that whiskey might be imported into a State and there sold while in the original packages, without subjecting the importer to the penalties of the State laws against the sale of whiskey. The question decided in that case bears no analogy to the one covered by your inquiry. Even if the principle underlying the decision last named could by any latitude of application be extended to include the cases of sales made by local distillers, a practical test of the contention is now rendered impossible by the passage of what is generally known as the "Wilson law," by which Congress concedes to the several States the right to deal with imported original packages, and every other feature of the liquor traffic for that matter, if there was anything under this head that they did not already possess.

In localities where the prohibitory sentiment manifests itself in no more aggressive way than by a refusal to vote in favor of authorizing the County court to grant license to sell liquor, the effect of such action will be to place no obstacle in the way of a manufacturer selling his liquor in original packages of five gallons or more. The sale of liquor is unlawful only when the law declares it to be so, and then the extent of its want of legality is fixed by the provisions of the particular statute. In the statute providing for submitting the question of granting license to sell liquor to a vote of the electors, it is expressly stated that none of the provisions of the act shall apply to persons engaged in the manufacture of brandies and liquors who shall sell in original packages. Sec. 4513 of Mansf. Digest. Under the act, a refusal to vote in favor of

granting license to sell liquors can not have the effect of rendering unlawful a sale by a manufacturer who sells liquors manufactured by him and in original packages of not less than five gallons. It is not a refusal to grant him license, because the law never required any of him, nor was the question of granting or refusing license to him ever submitted to the electors. The effect of the refusal operated entirely on persons other than distillers who sell in original packages quantities not less than five gallons. But in localities where relief against the sale of liquor takes the form of a prohibition of its sale within certain territorial limits in accordance with the provisions of the Three-Mile law, or by means of a special act of similar provisions, sales by manufacturers or distillers within the territory defined in the order of the County court, or the special act, even made in original packages of not less than five gallons, are illegal, and the person who makes the same subject to prosecution.

Very respectfully,
JAMES P. CLARKE,
Attorney-General.

WASHINGTON LETTER.

(From our Regular Correspondent.)

Few men have the gift of saying the right thing at the right time, and of saying much in a few words to a more marked extent than the "blind man eloquent," as Rev. Dr. Milburn, who has for a period of years been Chaplain of the House of Representatives, and who is now Chaplain of the Senate, is commonly called. He made his last prayer in the House of Representatives at the opening session of that body, and his language was so well chosen and so well suited to the occasion and to the circumstances under which Congress assembled in extra session, that no apology is necessary for quoting therefrom. It was an impressive scene and even the chattering crowds in the galleries were awed as the blind minister, his sightless orbs turned upward as though looking up to the Supreme Ruler, and his hands extended supplicatingly, said: "In this critical moment of the Nation's life, endow Thy servants with supreme statesmanship and patriotism, inspire them with sound judgment and good counsel, that all their deliberations and decisions may be guided by Thy good spirit to the welfare, honor and prosperity of the people. Bring to naught the selfish schemes of men who seek their private gain in public misfortune. Restore confidence in the minds of the people. Dispel all fright and panic, and grant that our country may soon return to its accustomed ways, crowned with prosperity and blessed with peace." It required no extra vivid imagination to hear a universal amen to that prayer.

Rum-sellers are impudent everywhere, but it does seem that those at the National Capital are more impudent than those elsewhere. They talk and act as though they absolutely controlled a majority in both branches of Congress and have only to give their orders concerning legislation to have them obeyed. Patriotism has no meaning to the rum-sellers, and now, when a distressed country is looking to Congress for legislation, that will bring financial relief, the rum-sellers are bringing their nefarious influences to bear upon Congress to secure the repeal of the liquor license law passed by the last Congress, and which has not yet gone into effect, the courts having decided that it must start with the license year, which begins November 1. The queer thing about this move on the part of the liquor dealers of Washington is, that the bill was originally drawn for them by one of their lawyers, and when it was introduced not long before the close of the last session of Congress they openly boasted that the temperance people would either have to accept that bill or get nothing. The temperance people accepted the situation, and by hard work succeeded in getting some amendments attached to the original bill, which made it a big improvement upon the existing laws. It is those amendments that the whiskey-sellers object to, and knowing that it would be difficult, if not impossible, to get them struck out, they are trying to get the whole law repealed.

Rev. W. M. Cleveland, of Buffalo, N. Y., is a guest of his brother, the President, and he preached to large Washington congregations twice last Sunday, his text being in the morning, Isaiah, XLII 21—"He Will Magnify the Law and Make It Honorable;" and in the evening, Romans III; 5, "Is God Unrighteous Who Taketh Vengeance?" Mr. Cleveland looks nothing like his brother, the President, but there is a resemblance in their methods of talking. No eloquence or oratorical grace; just plain, straightforward, hard-hitting language, such as would be used by a business man in addressing a meeting of his associates. With those who go to Church in the same spirit that a gourmand approaches a table laden with dainties to tickle his palate, such ministers as Mr. Cleveland are never popular, but others know their value.

The reading of President Cleveland's message was followed with the closest attention in both House and Senate, and the manner in

which it dealt with the financial question is commended even by those who do not agree with the conclusions drawn, and the wish is heard very frequently that Congress in dealing with this matter will keep in mind these words from the message: "This matter rises above the plane of party politics. It vitally concerns every business and calling, and enters every household in the land."

Rev. S. W. Haddaway, the new Chaplain of the House of Representatives, opened yesterday's session with prayer. He is well-known and much liked in Washington for his plain-spoken old-fashioned Methodism.

Hon. Henry W. Blair, formerly Senator from New Hampshire and now a member of the House, received yesterday a handsome bouquet, attached to which was a card bearing this inscription: "From the National and Local Woman's Christian Temperance Union. The women of the Nation say, 'All honor to the brave and loyal champion of Womanhood and Right.'"

Washington, August 9.

PERSONAL AND OTHER NOTES

We are informed the property of the Dardanelle District High School has reverted to its former owners, who will continue the school under its former name, Belleville Academy, having elected as Principal, Prof. B. H. Malone, who has long experience as an educator.

President A. C. Miller gave us a friendly call last Thursday, and reported good prospects of increased attendance at Hendrix College next year.

Rev. J. S. Brooks, P. C. of Jamestown, Ark., wrote Aug. 9: "We are in the midst of a revival at Alderbrook; congregations good and 13 professions to date."

Rev. E. Garrett, P. C. of Lono, Ark., reports as results of his first meeting 10 professions, 9 accessions, 8 baptized, all by affusion.

Last Thursday p. m. we had a cheerful call from Rev. Horace Jewell, P. C. of Prescott station. He says he had prepared for this paper two articles on the "High Steepie Church" controversy, but decided to withhold them, "after letting them cool" according to his rule before sending any controversial matter for publication.

Bro. D. F. Kirby of Vilonia called last week and bought one of our MEROBIST sewing machines, which give entire satisfaction (so far as we know) to the purchasers, who are using them.

We are pained to learn of the death of Mrs. Jane C. May of Hollywood, Ark., which sad event occurred June 29, from typhoid fever. An appropriate obituary will appear soon.

Rev. S. F. Porter, local preacher at Mulberry, wrote Aug. 14: "Our Sunday-school is growing both in number and interest—the officers and teachers being aroused to a full sense of their duty as such. Our prayer meeting is increasing in interest, the Church being greatly revived. God is blessing us."

Rev. J. M. C. Hamilton, who is doing very successful revival work in the Fort Smith District, holding meetings in his large tent, wrote Aug. 12: "We are now seven miles west of Waldron. Up to date we have had more than 200 conversions, 128 have joined our Church. We have a contract let for a good church house; the prospect is good here—one conversion last night. I go from here to Booneville next week; will be there two weeks."

As scarce as money is, if we could now meet and shake hands with all our subscribers, we suppose fully 2,000 of them would voluntarily pay us for this paper one or more years. And if they really knew how much we need and how gratefully we would appreciate their help just now, surely 500 to 1,000 of the 2,000 would kindly and promptly send us cash remittances. Reader, if you can do so now, help us in this time of need.

Leaving Saturday or Friday, and occasionally Thursday, we spend nearly every Sabbath out of this city, but we have to return to be in our office Tuesday and Wednesday; hence, on these days we cannot assist pastors in protracted meetings, as some have requested. Further, we can not go 40 to 60 miles from the rail-road, and there (while assisting in a meeting) do our editorial work, as several have asked us to do. We must work hours and days each week in editing the matter sent for publication in this paper.

Travelers going to and returning from Searcy may get good meals at the hotel at Kensett, well kept by our long-time friend, Bro. J. A. Bevil.

Being a delegate to the Masonic Congress to meet in Chicago, Bro. Geo. Taornburgh left for that city last Friday p. m., accompanied by his daughter, Miss Edna. They expect to spend ten or more days at the World's Fair, and we hope they may have a very pleasant visit.

We request all our pastors holding protracted meetings to send us brief reports of the same. These reports will often inspire the confidence of other preachers and their members engaging in special services for revivals. Send us 30 to 50 short field notes each week.

Spending last Sabbath in White county and preaching at Mt. Pisgah and Smyrna, we had the pleasure of meeting at these places many dear friends, some of whom we have known since 1870. We observed many changes and not a few sad ones, which have transpired since the close of our pastorate on Searcy circuit in 1881. We missed the familiar faces of some devout men and women, formerly pillars in the Church, now gone to their reward, and received most cordial greeting

from others, who expect soon to reach their home beyond the sunset's radiant glow. There were many strange faces, especially of young people, some of them children and grandchildren of noble fathers and mothers as we have ever known, the memory of whose friendship and Christian fellowship we cherish with genuine pleasure till this day. We enjoyed gracious hospitality in the homes of Bros. W. M. Williams, James Siddall and William Nichols, and regretted much our lack of time to visit other homes, where we had spent delightful hours in former years.

Returning Monday evening through Searcy, we learned with painful sadness of the death of Dr. James A. Snipes, a very popular and successful physician, whom we had known and held in great esteem since 1868. He was a Christian gentleman of as pure motive and tender sympathy as we ever knew; and after a long and honored life, always maintaining a spotless reputation, he met death as peacefully as one drawing the drapery of his couch about his feet and lying down for pleasant dreams. To the bereaved family we offer the sincere condolence of a true friend in their sorrow, which is lessened in the sweet hope of life evermore in the home of the pure and the good.

Rev. H. H. Watson, P. E., called this (Wednesday) morning and reported a good meeting (with three bright conversions Tuesday morning) at Tanner's Chapel, Liberty, Ark. Watson hopes to furnish for our next issue a memoir of Rev. J. F. Follin, whose death is announced in this issue.

Rev. R. D. Smart, D. D., pastor of the First Church, Little Rock, with his family and a company of friends, is on a visit to California and the "Golden West." We are obliged to him for a call—Pacific Advocate (San Francisco) Aug. 3. We understand Dr. Smart will return this week, and fill his pulpit next Sunday.

Tuesday we had a brotherly call from Rev. J. S. Clower, P. C. of Gordon, Ark., returning from a visit to his old home in Ashley county, where he assisted Rev. J. B. Thomas in a protracted meeting reported in this issue.

"I am just two days late," said Mrs. Wm. Thompson, of this city, when she called last Friday to renew for this paper. We wish all our subscribers could pay as easily and would pay as promptly as did our elect sister, who is so highly esteemed for her works of faith and labors of love.

Rev. R. W. McKay, New Lewisville, wrote Aug. 14: "My wife and oldest babe are both very sick. I was taken from my first meeting to nurse them."

Save the Quarterly meeting notices on page 3; they will not appear again.

The Editor of this paper expects to assist Rev. J. H. Bradford on Saturday and Sunday of his meeting at "Old" Anstlin.

Rev. Dr. J. H. Dye gave us a brief call Tuesday p. m. and reported very favorable prospects for Galloway College. Read his card on this page.

Rev. R. C. Moorehead, P. C. of Searcy station, wrote us last week he had been visiting in Mississippi and was then on his way to Mont Eagle, Tenn.

NOTICE.

The annual camp-meeting for the Mt. Pleasant C't, will be held at the Mt. Pleasant Camp-ground beginning on Sept. 6, 1893—it being Wednesday before the 2nd Sunday in Sept. It will be strictly self-supporting. Ministerial aid urgently solicited. Preachers and their families will be cared for.

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. R. SCRUGGS, P. C.

Center Point, Aug. 5.

[Sardis Camp-meeting]

Will embrace the 1st Sunday in September, beginning Wednesday night before. Brethren, come and come praying, that souls may be won for God.

R. L. WOZENCRAFT, P. C.

Sugar Loaf Springs Camp-meeting.

The fourth Sunday in September we will begin our camp-meeting at the above named place (Heber P. O.), one of the appointments of Mt. Pisgah C't. Rev. Irvin Harris will be with us to do the preaching. Let every worker for the Lord, who can, come. Brethren and sisters of the Searcy District, come to the rescue. Humbly yours,

IRVIN MANLY.

Pangburn, Aug. 14.

Nervous Prostration



Mrs. Emma Huss

Years of Suffering Ended
"I broke down in health, lost my appetite, had a bad cough, and suffered from nervous prostration. I read of Hood's Sarsaparilla and sent for a bottle of the medicine. After using it three days my nerves became quieted and I regained an appetite. In a short time I was able to walk, and before taking two bottles was attending to my household duties. I am now in better health than for years." Get HOOD'S Sarsaparilla.

Hood's Pills act easily, yet promptly and sanely, on the liver and bowels. 25c.

GALLOWAY COLLEGE.

DEAR DOCTOR BENNETT: Allow me to say to our patrons and friends that catalogues have been sent to all who wrote for them, and all letters of inquiry answered. If they have not received them they will kindly write again. I deeply appreciate the sympathy and interest of the many friends of Galloway College, and thank one and all for kind words and good work for it, and beg them to be particularly active now, as the time for opening is near at hand. Never in the history of the school has there been such need for a large patronage. I am doing my utmost and sincerely request the co-operation of our friends.

JNO. H. DYE.

Little Rock, Aug. 15.

Error Corrected.

BRO. BENNETT: In my report of the Hot Springs District Conference, I failed to give you a list of the delegates elected to Annual Conference. Bro. Jenkins and I talked it over, and from memory we agreed and he sent the names, but in looking over the list, I find that our distinguished layman of this city, John J. Sumpter, was elected instead of D. C. Evans, who was an alternate. I write this to correct an error and that our brethren may know who our delegates are.

JAS. THOMAS.

Hot Springs, Aug. 15.

Criticism And Else.

DEAR EDITOR: I have just returned from Hamburg, where I attended a meeting held by the pastor, Rev. W. A. Freeman, assisted by Rev. Joe Jones. There were several preachers present, Bros. A. O. Evans, J. B. Thomas, F. J. Shaw, W. E. Biggs, R. J. Ralston, W. C. Hilliard and the local pastors. There were a great many people present. The meeting lasted two weeks. The results will be given, as far as they can be, by other hands.

Jones in a plain, blunt man, and as he says, is pointed too. If this may happen to fall under his eye, yet I desire to remark, that there are some things in his preaching that should be speedily corrected. First, The hard sayings that have so much the appearance of probability, and secondly, the loose unguarded, yet dogmatic way, in which he makes false theological statements.

While all agree that a sinner cannot become a Christian or live religious until he begins a religious life somewhere, somewhere; it is not necessary, in order to state such fundamental truth, to say that all there is in religion is to begin such a reformation in life and manners. The civil law cannot pardon or forgive a thief if he keeps on stealing, and it is much more impossible for God to forgive a sinner, that keeps on sinning. In this view probably all are agreed. But it is a false presentation to say this is all there is of religion; for if there is one truth more plainly stated and clearly emphasized than another in the word of God, it is that "God worketh in us both to will and to do of his good pleasure," and it is impossible for God to work in anyone, and that individual not know of such a work; therefore, religious experience is often spoken of in the Bible, and always has its place in a genuine religious life.

While it may seem a small thing for a preacher to criticize another who preaches to his thousands and creates a movement of some sort wherever he goes; yet I suppose no one will be foolish enough to conceive the idea, that he is past the point of improvement, or that he is incapable of learning an important truth sometimes from a very humble source. The work done by Bro. Jones we believe to be of a very deep and abiding character.

During our stay at Hamburg we were glad to find Bro. Freeman in such favor with his people. We were made sad, however, by the sudden and unexpected death of Bro. J. L. De Yampert. We scarcely had heard that he was accidentally shot, until his death was announced. While attending his funeral at the cemetery, we visited and looked upon the grave of our beloved brother and co-laborer, Rev. Boone Keeton. It made us glad to see so many fresh beautiful flowers placed on that grave, and to observe such manifest tokens of high regard and loving remembrance; and see how his life and labors were held sacred in the memory of the people whom he last served. May we all rest at last in the blessed hope of the resurrection of the just. Fraternally yours,

WARREN, Aug. 14.

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.

A New Catechism.

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 we have it for sale. The price is 5 cts. each, 50c. per dozen. Send on your orders.

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.

A PEN PICTURE.

An Exact Description of a Typical Case of Chronic Malaria.

A yellow skin, a sallow complexion, dark circles about the eyes, a furrowed tongue with a bad breath, a bitter taste and bad digestion, are sure signs of malaria. Not exactly sick, but wretched; not quite delicious, but got the blues badly; not confined to the bed, not fit for business; losing flesh, losing business, losing interest in everything; dizzy after stooping, short of breath on slight exertion, restless, nervous, sleepless. Nothing but malaria can so completely undo a person without putting him to bed, nothing else can so irresistibly demoralize mind and body.

There is only one cure. Everybody who has had experience with malaria knows what the cure is. Fe-r-u-na exactly hits the case. It not only cleanses the blood of all malarial poison, but it promptly mitigates the bad symptoms and leaves the brain clear and nerves steady. It cures without delay, without exception, and without any ill effect whatever.

A complete treatise on malarial and other summer diseases, entitled "Aurora," sent free to any address by The Fe-r-u-na Drug Manufacturing Company, Columbus, Ohio.

MARRIED.

On July 12, 1893, at Fordyce, Ark., by Rev. R. W. McKay, Mr. D. A. Wylie and Miss Emma Tredwell, at the home of J. D. Tredwell.

DEATH NOTICE.

Nobel Glen, infant son of J. C. and Abbie Southall, died of whooping cough, at Austin, August 8, 1893. Little Glen was born September 5, 1892, age, 11 months and 3 days. Our hearts are sad, but while home has lost one of its brightest jewels, we know that angels have borne his pure spirit across the silent river, to that Celestial City, safe in the arms of Him who said "for of such is the kingdom of Heaven." Be faithful and true, dear brother and sister, and some sweet day, when our feet shall have pressed the glittering strands, we will see our little darling again, where no sad farewell is ever given.

Hearts from which 'twas death to sever,
Eyes this world can never restore,
There, as warm, as bright as ever,
Shall meet us, and be lost no more.

AUNT SALLIE.

Austin, Ark.

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.

If the Baby is Cutting Teeth,

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 diarrhoea. 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.

MONEY TO LOAN on long time and at low rates on improved country and city property. Call on or address R. S. Rogers & Co., Rooms 111 and 112, over German National Bank, Little Rock, Ark.

Quarterly Meetings.

Dardanelle Dist., 4th round, P. B. Sumner, P. E. Dyer at Sept. 2, 3; Appleton mts. 9, 10; Akins mts. 14, 17; Rover mts. 23, 24; Chickah mts. 30, Oct. 1; Dardanelle C't. 8; Gravelly Hill C't. 14; Walnut Tree C't. 21, 22; Prairie View C't. 28, 29; Russellville sta Nov. 4, 5; Danville C't. 11, 12; Dardanelle sta 18, 19; Clarksville Dist. 4th round, S. S. Key, P. E. Clarksville sta Sept. 2, 3; Altus & Coal Hill at Coal Hill 9, 10; Altus at Nells Prairie 16, 17; Dyer at Mt. View 20, 24; Clark at 30, Oct. 1; Ozona mts. at Mt. Zion 7, 8; Lamar C't. at Knoxville 14, 15; Clarksville at Antioch 21, 22; Altus at Granada's Chapel 28, 29; Van Buren Nov. 4, 5; Chester mts. 11, 12; Ozark at 18, 19.

"NO CURE, NO PAY."

"We Mean what We Say."

SNYDER'S BITTERS,

A Purely Vegetable Tonic for Loss of Appetite, Weak Stomach, Dyspepsia, Liver Complaint, Fever, Ague, and a

General Blood Purifier.

A true Tonic. A Sure Appetizer. A complete Strengtheners. A King Blood Purifier. Will cure Dyspepsia and Sick Headache. Will cure Weak and Delicate Women. As a

Female Tonic

IT HAS NO EQUAL!

Not Sold as a Beverage

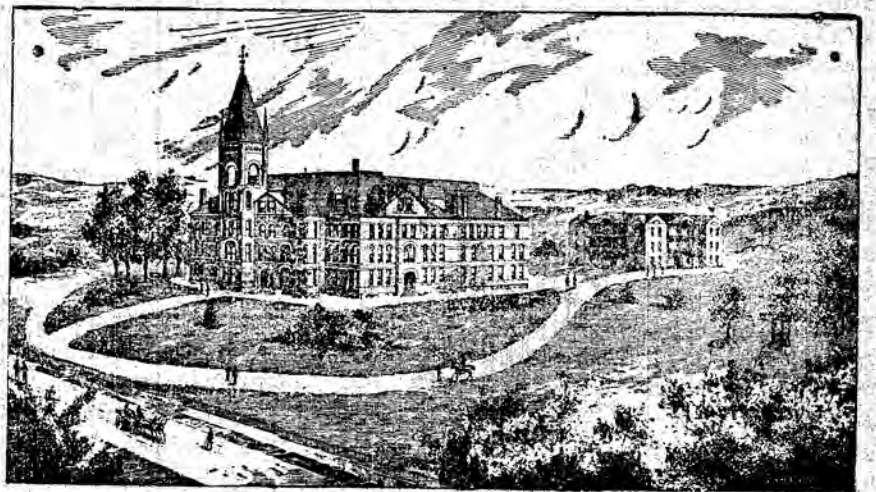
Price 50 Cents.

J. H. SNYDER MEDICINE CO.

—SOLE PROPRIETORS—
JONESBORO, ARK.

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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A Christian Home for Boys and Young Men.

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T. B. WINSTON, A. M. Vice-President.
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H. BABCOCK,
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T. B. WINSTON, A. M.,
(Wesleyan University)
Professor Natural and Physical Sciences

E. R. SMITH,
(Vanderbilt University)
Professor of Mathematics.

R. H. PEOPLES,
(Vanderbilt University)
Professor of Latin and Greek.

O. BEERSTESCHER,
(Neuveville College, Switzerland)
Professor of Modern Languages.

Mrs. S. M. A. BABCOCK,
(Wesleyan Female College)
English Language and Literature.

MISS M. WINSTON,
Preparatory Department.

T. S. NETTLETON,
(Late Principal of Theory and Practice Departments of Brown's Business College, Bloomington, Ill.)
Principal of Business Department

Mrs. T. S. NETTLETON,
Stenography and Typewriting.

J. W. JAMES,
(Louisville Business College)
Penmanship and Assistant in Business Department.

E. R. SMITH,
Director of Gymnasium.

(To be elected)
Commandant of Cadets and Professor Higher Mathematics.

(To be elected)
Professor of Eloquence.

TRACY MILLS,
Librarian.

Steward and Housekeeper.

SIDNEY H. BABCOCK, President,
Searcy, Ark.

Dormitory Accommodations for 100 Boys

The rooms are well furnished and under the supervision of excellent Christian women.

Special Attention given to students preparing for College

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 Commercial Course.

The Gymnasium is the delight of the boys.

THE MILITARY DEPARTMENT will be under a competent and enthusiastic commandant.

We pledge our best efforts to make the boys committed to our care strong in body, cultured in intellect, pure in morals and earnest in piety. With the co-operation of parents we can make Searcy College in the highest and best sense a Christian home for our boys and young men.

Our Rates are as reasonable as the advantages we offer will permit. It is a great pleasure to help indigent and worthy young men. Send for Catalogue to

Opium, Morphine, Chloral.

Cocaine, Tobacco Habits, Alcoholism And all kindred habits (or diseases) positively cured by

DR. F. E. JEFFERY, NEWPORT, ARKANSAS.

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 Keely, 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 10 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.

John Smith, J. F. Newport, Ark.

Capt. Geo. F. Flynn, Newport, Ark., Supt. B. & E. 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.

J. W. Hurley, Newport, Ark., vice-president J. C. Bank.

Rev. Herbert Edwards, Newport, Ark., rector Episcopal Church, Tuckerman, Ark.

Rev. Frank Ritter, Newport, Ark., pastor M. B. Church, South.

R. M. Johnson, Newport, Ark., cashier Bank of Newport.

Dr. E. B. Marshall, Newport, Ark., dentist.

Prof. A. Shelby Kennard, professor higher mathematics, Baptist College, Mountain Home, Ark.

Dr. R. L. Boyce, Tuckerman, Ark.

Dr. Crawford West, Tuckerman, Ark.

L. B. McDonald, Weidon, Ark.

L. D. Smith, Tuckerman, Ark., county judge Jackson county.

Hon. Charles Coffin, Walnut Ridge, Ark.

Dr. M. C. Weaver, Jamestown, Ark.

Sig. Wolf, Newport, Ark., president Jackson County Savings Bank.

J. P. Foster, Newport, Ark., ex-mayor.

Joas M. Statton, Newport, Ark., prosecuting attorney Third district.

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.

ARKANSAS METHODIST

THURSDAY, AUG. 17, 1893.

THE FAMILY.

THREE ELEMENTS OF CONSECRATION.

The three great lines of consecration are: to be anything the Lord wants us to be; to do anything the Lord wants us to do; to suffer anything the Lord wants us to suffer. These embrace the subjective, the active, and the passive forms of our existence, and to consent to all these things willingly, without a reservation, is the perfection of consecration. As each soul passes through these three things there will come up a panorama of possibilities and contingencies according to each one's condition, or nature, or environment, upon which the principle of loyalty will be tested. Some will find their complete yielding the hardest on the willing to be, others on the willing to do, and others on the willing to suffer. Unless consecration reaches the point of entirety, the soul will slip back and be consecrating itself over and over again a thousand times, without gaining a distinct step of victory, or making any positive progress. We hear a great deal about reconsecrating ourselves, and making a fresh consecration, which is mere delusive talk, and does not get the soul where positive results are brought to pass. When the soul is perfectly yielded to God on every point, and for all time and eternity as well, it can drive a stake down and hold its position. It has then got to the end of making good resolutions; it is then done with going over the same ground of giving up; it has reached the place of anchorage: it can then truly say:

"I have done, the great transaction is done, I am my Lord's and he is mine."

—Rev. Geo. D. Watson.

THE GRACE OF SILENCE.

This grace of silence under trial is one of the most rare and difficult graces; but it is one of the most pleasing to God, and most conducive to strength and beauty of Christian character. None of us love to suffer, and we all shudder at the site of the probe or the amputating knife. But when the infinite Love is engaged in cutting out a selfish lust or cutting off a diseased limb, our duty is to submit. "Keep still, my friend," says the surgeon to the patient in the hospital; "for restlessness may produce false cuts, and aggravate the process." If the brave fellow is wise, he will say: "Doctor, go as deep as you choose; only be sure to fetch out the bullet." Ah! the battle-field often requires less courage than the hospital! The onset of service, with drums beating and bugles sounding, does not so test the mettle of our graces as to be thrown down wounded, or to be commanded to lie still and suffer. To shout a battle-cry at the mouth of the cannon is easier than to put our hands on our mouths and be silent because "God did it." If he is silent as to explanations of trying providences, let us be silent in our filial submission. God knows what is best for us; that is enough.—Dr. Theodore L. Cuyler.

FAMILY WORSHIP.

On this subject the Raleigh Advocate says: We have in mind a family where the daily worship was considered as essential as the daily meal. Morning and evening Bible reading, song and prayer began and ended the day. The father led the devotions; the children all were present and took part. What can be done in one family or in a few can be done in many or all. There is no insuperable difficulty in the way. It is not impracticable. To some there may seem great difficulties, but the chief difficulty lies in its religiousness. It is an act of faith. It relates to the unseen God. It involves matters of conscience. The natural man, or the man only slightly imbued with a religious spirit, shrinks from such performances in the presence of others. This is the essential cross, and here lies the chief obstacle. The truly spiritually minded, who walk by faith and see things spiritual, will take it up with pleasure. Thus it is seen to what extent and how clearly the spirituality of the Church is indicated by the extent of such observances.

Spirituality is essential to interest in family worship, as it is developed and augmented by it. The duty performed by worldly-minded people must be listless and irksome. Is family worship so important that it should be the rule in all our families? We think so without doubt. It is established by the example of the patriarchs. God called Abraham because he knew he would command his children and his household after him. Abraham failed not even on his journey to erect the altar. Wherever he stopped to sojourn he instituted daily worship. It was part of the Jewish economy inwrought into their very life. There is a profound philosophy in it. It is proper that daily blessings should be received with daily thanksgiving, and that divine protection should be sought daily. But beyond all this, the performance of religious acts, in sight and hearing of the young, makes them acquainted with divine things, creates in

them the faith and sense of the unseen and lays the foundation for a religious character and builds on it.

CLING THE CLOSER.

We heard a comforting and delightful sermon recently from the text, "And a child shall lead them." The minister used this illustration: We take our little child in our arms out of the bright gaslit parlor, to carry it to its bed. The hall is dark, and almost unconsciously the tiny arms tighten, the head nestles closer in its trust, because we have come away from the light. So God, for the sake of having us cling more closely, sometimes carries us in the dark. Perhaps it is loss of property, or the going out of dear ones forever from the home, or the weary struggle for bread, or the coldness of those who were valued friends. Perchance we have been misjudged, or harshly criticised, or unappreciated. God is carrying us in the dark. Do we cling closer and trust more fully?—Selected.

THE RELIGIOUS NEWSPAPER.

[In 1836 Rev. Dr. William Nevins, of blessed memory, impressed with the claims of the then Christian Journal, wrote a telling article, printed in a book under the inquiry: "Do you Pay for a Religious Newspaper?" This inquiry Dr. Nevins thus presses at the close of his presentation.]

"Do you, reader? If you do, continue to take and read, and pay for it; and be slow to withdraw your subscription. Give up many things before you give up your religious newspaper. If any one that ought to take such a paper does not, I hope that some one to whom the circumstance is known will volunteer the loan of this to him directing his attention particularly to this article. Who is he? A professor of religion? It cannot be. A professor of religion and not take a religious newspaper! A member of the visible Church, and voluntarily without the means of information as to what is going on in that Church! A follower of Christ, praying daily, as taught by his Master, 'Thy kingdom come,' and yet not knowing, nor caring to know, what progress that kingdom is making! Here is one of those to whom Christ said, 'Go, teach all nations'; he bears a part of the responsibility of the world's conversion, and yet, so far from doing anything himself he does not even know what others are doing in promoting this great enterprise! Ask him about missionary stations and operations, and he can tell you nothing. He does not read about them. I am afraid this professor of religion does not love the 'gates of Zion more than all the dwellings of Jacob.' Ah, he forgets thee, O Jerusalem!

"But I must not fail to ask if this person takes a secular newspaper. Oh, certainly he does. He must know what is going on in this world; and how else is he to know it? It is pretty clear, then, that he takes a deeper interest in the world than he does in the Church; and this being the case it is not difficult to say where his heart lies. He pays, perhaps, eight or ten dollars for a secular paper—a paper that tells him about the world, but for one that records Zion's conflicts and victories he is unwilling to pay two or three! How can a professor of religion answer for this discrimination in favor of the world? how defend himself against the charge it involves? He can not do it; and he had better not try, but go, or write immediately and subscribe for some good religious paper; and to be certain of paying for it, let him pay in advance. There is a satisfaction, when one is reading an interesting paper, to reflect that it is paid for. "But, perhaps, you take a paper, and are in arrears for it. Now, suppose you were the publisher, and the publisher was one of your subscribers, and he was in arrears to you, what would you think he ought to do in that case? I just ask the question, I don't care about an answer."—Exchange.

Our Young Folks

A SLIGHT MISTAKE.

A herd of 5,000 beeves were toiling over the lonely trail from New Mexico to Kansas, leaving behind them across the plains and valleys a swath as bare as if it had been swept by the fiery breath of a si-moon. Suddenly the leader of the herd, a huge steer, started back in terror, gave vent to a snort of warning, and moving to the right passed on. Those immediately in his rear turned to right or left, and their example was followed by each long-horned pilgrim as he reached the dreaded spot. When the entire herd had passed a wide, trampled track lay behind, but near the middle of this dusty space stood a luxuriant island of grass three feet in diameter. A herdsman rode up to the spot and dismounted, expecting to find a rattlesnake, a creature of which cattle as well as horses have a well-founded dread. Instead of a serpent, however, the grass tuft contained only a harmless kildoe plover, covering her nest, while her wings were kept in constant and violent motion. Seen indistinctly through the grass she had evidently been mistaken for the steer for a rattlesnake. She did not take flight even at the cowboy, but valiantly pecked at his boot as he gently

pushed her to one side to find that the nest contained four undegged kildoes.—Youth's Companion.

BUSY AS A BEE.

I heard a little girl say once that she did wish she was a bee so that she would have nothing to do but to fly about from flower to flower and get all the sweets she could.

Now, I wonder if she really thought that was all a bee had to do? Why a bee is always at work. This is why we so often hear the expression, "as busy as a bee." It isn't such fun as this little girl thought to fly from flower to flower as the bee does. It is back and forth, back and forth, from the flower to the hive, carrying the sweets with which to make the honey, till I am sure the little creature must often and often be very tired.

How many of our little missionary folks will be like busy bees, real workers, fitting here and there, getting all the sweets they can, yet turning them into precious stores to be of use to others? Little pennies, bright new nickels, silver dimes, O the good they can accomplish when gathered and given by brave little hands! And O the sweets the little gatherers may get out of the pleasure of doing!—Little Worker.

READING.

If young people only knew the value of their youth! A half-hour each day steadily given to the vanquishing of some real books in history, science, literature, is three hours a week, is more than twelve hours a month, is more than twelve solid days, of twenty-four hours each, a year. What cannot the busiest man accomplish by such seizure of the fragments of his time? Oh, if the young people only knew the culture possible for them by such simple means! And forever it is the man who knows who gets to be the man who does, and to whom the chance for doing comes. Merely frittering newspaper and novel reading—a youth-hood devoted only to that, how pitifully sad! No ship drifts into an achieving manhood or womanhood.—The Ensign.

BOYS READ, AND HEED THIS.

Many people seem to forget that character grows, that it is not something to put on ready made with womanhood or manhood, but day by day, here a little and there a little, grows with the growth and strengthens with the strength, until good or bad, it becomes almost a coat of mail.

Look at a man of business—prompt, reliable, and conscientious, yet clear-headed and energetic. When do you suppose he developed all those admirable qualities? When he was a boy? Let us see how a boy of ten years gets up in the morning, works, plays, studies, and we will tell you just what kind of a man he will make. The boy that is too late at breakfast, late at school, stands a poor chance to be a prompt man. The boy who neglects his duties, be they ever so small, and excuses himself by saying, "I forgot; I didn't think!" will never be a reliable man; and the boy who finds pleasure in the suffering of weaker things will never be a noble, generous, kind man—a gentleman.—Christian Helper.

I'VE GOT ORDERS NOT TO GO.

"I've got orders, positive orders, not to go there—orders that I dare not disobey," said a youth who was being tempted to enter a smoking and gambling saloon.

"Come, don't be so womanish; come along like a man," shouted the others.

"No, I can't break orders," said John.

"What special orders have you got? Come, show them to us if you can. Show us your orders."

John took a neat wallet from his pocket and pulled out a neatly folded paper. "It's here," he said, unfolding the paper, and showing it to the boys.

They looked, and read aloud: "Enter not into the path of the wicked man. Avoid it; pass not by it; turn from it, and pass away."

"Now," said John, "you see my orders forbid my going with you. They are God's orders, and by his help, I don't mean to break them."—Selected.

To Cleanse the System

Effectually yet gently, when costive or bilious, 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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Hall's Vegetable Sicilian Hair Renewer is unquestionably the best preservative of the hair. It is also curative of dandruff, tetter, and all scalp affections.

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Fair dealing is also an important matter. We believe both of these considerations will be met at the store of Bond's Pharmacy Co., of this city. Try them.

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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Mother Urged Me

to try Ayer's Sarsaparilla. I took three bottles, the sores healed, and I have not been troubled since. Only the scars remain, and the memory of the past, to remind me of the good Ayer's Sarsaparilla has done me. I now weigh two hundred and twenty pounds, and am in the best of health. I have been on the road for the past twelve years, have noticed Ayer's Sarsaparilla advertised in all parts of the United States, and always take pleasure in telling what good it did for me."

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ARKANSAS METHODIST.

THURSDAY, AUG. 17, 1893.

OBITUARIES.

DAISY MOORE.
Daisy Moore, infant daughter of Sam Moore, was born Feb. 28, 1892 and died July 18, 1893. Little Daisy has gone to the home of the good, where all infants go. Christ takes them in his arms and says "Suffer little children to come unto me, and forbid them not; for of such is the kingdom of heaven." W. J. DAVIS.

M. K. PUDDEPHATT.
To the Sunday-school of First M. E. Church, South, Pine Bluff:
We your committee appointed to report resolutions of respect to the memory of our sister, Mrs. Mary Kavanaugh Puddephatt, who died July 4, 1893, would respectfully say,

That in the death of this pure Christian sister our Sunday-school has lost a most valuable member, one who was ever found in the discharge of her duties; an earnest, pains-taking teacher, who lived that which she taught, and by her godly walk won all hearts with whom she came in contact and showed fully the beauties of religion in her every-day life. Therefore, be it

Resolved, That we deeply feel the loss to our Sunday-school, Church and community in the death of this dear sister, and our hearts go out in sympathy to her loving mother, husband, brothers, and grandparents, who mourn not as those who have no hope, for they realize that "Blessed are the dead who die in the Lord."

2. That we bow in humble submission to "He who doeth all things well" and submissively say, They will be done.

3. That a copy of these resolutions be spread upon the records of our Sunday-school, and that the secretary be requested to furnish the family of our deceased sister with a copy, and that a copy be furnished THE ARKANSAS METHODIST for publication.

A precious one from us has gone,
A voice we loved is stilled,
A place is vacant in our school
Which never can be filled.
God in his wisdom has recalled
The boon his love had given,
And though the body slumbers here,
The soul is safe in heaven.

MRS. NANCY CULPEPPER,
MISS GEORGIA WILKINS,
N. M. M. MILLS,
Committee.

W. M. HARWELL.
W. M., son of J. B. and L. Harwell, died in Belva, Scott Co., Ark., July 30, 1893, aged 22 years, 6 months and 22 days. Disease, typhoid fever.
W. M. was a good young man, well beloved by all. The many friends attending the funeral bore evidence of the love the people of the community had for him. Funeral service by the writer.
J. D. BAKER.

R. L. BAREN.
Robert Lee Baren, son of J. S. and Susan Baren, was born March 21, 1878 and died June 11, 1893. His mother died when he was quite young and after that sad occurrence he lived for a number of years with Mr. Handcock near Jacksonville. He then went to live with his aunt, Mrs. Jane See, at Warsaw, which place was his home at the time of his death, though at that time he was going to school at Jacksonville and staying with his father.

He was a promising boy. At home he rendered himself very valuable by assisting his aunt; in school he was very industrious and his teacher marked his rapid progress with exceeding pleasure.

His last sickness was long and painful, but he was conscious to the last. He told all goodbye and just before that invisible messenger from an unseen land came to bear his spirit to a better world, he said "I will soon be at rest." Yes, at rest; and never more will he be tortured by burning fevers or aching pains.

His life was one of happiness and usefulness and it peacefully faded into the glory of a blissful immortality. We regret having to give Robert up, but we realize that the grave is the last resting place of each and all. His time upon earth was short, but his time in the other world, full of heavenly bliss, will last forever.

The sun is but a spark of fire,
A transient meteor in the sky;
The soul, immortal as its sire,
Shall never die.

G. W. HENDRICKS.
\$100 REWARD, \$100.

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

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The key-note of this masterly work is furnished in a prefatory sentence—viz.: "Aggression must be met by manly defense, for craven submission to wrong is a betrayal of the truth." The book is in every way a valuable contribution to Methodist literature—no less for its historical research than for its polemic merits.

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Only 165 papers in all these United States issue over 10,000 copies each per week. THE ARKANSAS METHODIST is one of them and the only one in Arkansas.

FROM PASTORAL CHARGES

(Continued from 3rd page.)

ALTUS CIRCUIT.

We were to have been at Fairview last week, but sickness prevented. We are at Grenada's Chapel this week and having a good time. Six conversions to date, an altar full of mourners and interest increasing. We expect to do some faithful work for THE METHODIST before we close. Pray for us. JAS. H. O'BRYAN, P. C. Aug. 11.

COLLEGEVILLE CIRCUIT.

We have just closed two meetings on Collegeville; one at Bethel, the other at Mt. Zion. These two appointments are but three miles apart, consequently we had nearly the same congregation at both places. We had 3 conversions at Bethel; old friends were healed, brethren who had been estranged from each other embraced one another, and said we will be brethren. Bro. N. E. Bragg was with us and assisted in the meeting at Bethel. He preached for us to our good. He is quite an assistance to the regular preacher of his work, does all he can to help him and you never hear him complain against his preacher. From Bethel we, congregation and all, went over to Mt. Zion. Bro. Wozencraft came from Bryant to aid us and did the main part of the preaching for us. He did us good. While this is his first year in the ministry, the Bryant people are fortunate in having his services. He is a sensible, fluent speaker and has religion. We had 4 conversions and the Church was edified. I succeeded in getting a fair subscription on Conference collections at Bethel and Mt. Zion. I find some on this circuit who come with willing hearts and ready hands to do God's work. It seems strange to me to find people calling themselves Methodists, who are opposed to missions and oppose preachers taking up collections for this purpose. We need and I hope will have a revival on all lines on this circuit. W. J. HEARON.

COLLEGEVILLE CIRCUIT.

We have just closed our 2nd protracted meeting; continued nine days. The Lord was with us in reviving, convicting and converting power. The Church was wonderfully awakened; 22 conversions, several reclaimed, 10 accessions to the Church and more to be received yet. Bros. Taylor and Sterling were with us and preached with such power and demonstration of the Spirit, that Christians felt that they were sitting in heavenly places and were glad to go out after sinners, and sinners felt their lost and helpless condition without salvation through Christ, till they came flocking home to Israel's God. Praise the Lord, salvation's rolling on.

W. W. HENDRIX, P. C.

Haynes, Aug. 11.

BRYANT CIRCUIT.

Have just closed a protracted meeting at Ebenezer. Bro. W. J. Hearon was with me and, in his usual happy style, preached in demonstration of the Spirit and in power, doing valiant service for the Master. Five conversions and the Church wonderfully revived. Verily the Lord hath done great things for us, whereof we are glad. Time expired, and was compelled to close with increasing interest and altar full of penitents. May the good work go on. Aug. 12. R. L. WOZENCRAFT.

AUSTIN CIRCUIT.

Our meeting at Concord closed yesterday. Visible results: the Church revived, 6 accessions on profession of faith, 15 children baptized, a number of family altars erected, and a young men's prayer meeting will be organized. Bro. F. N. Brewer did us efficient service in the pulpit and the altar. Many of the brethren and sisters worked nobly. Commenced meeting at Mt. Tabor today. Pray for us. J. H. BRADFORD.

Cabo, Aug. 12.

BARTHOLOMEW CIRCUIT. We have just closed our first protracted service at Mt. Gilead Church, with results as follows: 8 accessions to the Church, 6 infants baptized, the Church wonderfully revived, and I don't know how many conversions. Several professed faith in Christ that did join the Church, but will I suppose join our Church or some other. It is said to be the best meeting held there in years. Bro. J. S. Clower did most of the preaching. He is a power in

the pulpit, preaches plainly and in demonstration of the Spirit. He was licensed to preach 27 years ago at that place, in a short time moved to Texas and joined one of the Texas Conferences, transferred to the Little Rock Conference two years ago last fall—this year on the Gurdon circuit. He came down on a visit to the old home and to help me in my meeting, and his labors were greatly blessed of the Lord. Many will rise up in the great coming day and call him blessed. Come again, Brother.

JOHN B. THOMAS.

Parkdale, Aug. 14.

JAMESTOWN CIRCUIT.

We have just closed our first meeting on Jamestown C't at Alderbrook Church. It continued 13 days. I had the help of Revs. Wilson, C. P., Charles Castleberry, J. R. Edwards, J. M. Hawley and J. M. Cantrell of Quitman station, who was only able to conduct one service, being sick all the time he was with us. The meeting has been a blessing to the Church and community, resulting in at least 15 professions, and 18 accessions to the Church. Yours fraternally, J. S. BROOKE.

Desha, Aug. 14.

BRIGHT STAR MISSION.

We have just closed our third protracted meeting. The Lord has been with us. We number up to date, about 50 conversions and 35 accessions to the Church. Bro. Scott from College Hill, and Bro. Carter, our Texas neighbor, helped us in one of our meetings. Our local help has been very efficient. Our third Quarterly Conference is over. Bro. Hill was with us and preached with power. We will try to hold two more meetings on our work here. Pray for us. Yours &c., L. C. WOZENCRAFT, P. C.

Bright Star, Aug. 15.

Quitman College.

So much has been said about our schools, that it seems unnecessary to say more. But too much cannot be said in favor of a good school; hence I write freely of Quitman College. I have made an extended canvass of the Arkansas Conference. It has been quite a pleasure to me to talk, lecture, preach and take collections for Loan Fund and Endowment. I meet some of the former students in almost every community. They are much interested, and properly so, in the welfare of the College. We are expecting a large attendance of new students. Many are already engaged and I am sure many others would conclude to come to Quitman College, if they only knew of its many advantages. Tuition will cost \$25, \$30, or \$40 a year, and board including washing, fuel and lights, \$10 per school month. Good work cannot be done for less money. Our teachers are from some of the best schools; Christian University, Emory, Central, and Randolph-Macon. The Literary Societies are all that could be desired. The weekly lessons in the Bible as a text book are a special feature. Instruction in classical vocal music and physical culture without extra charge. Ten young men preparing for the ministry have made applications for the next session. We have room for five more. A few tuition scholarships have been awarded to worthy, needy students. The Dardanelle District Conference will give a scholarship this year. A few others will be given. Applications must be made before the 7th of Sept. Many of the friends of the College are helping on the Loan Fund and a limited number of students may receive assistance from it this year. We help those who help themselves. Quitman is a model town for morality, industry and religion. It is the very place for the boys and girls. Collect your money, pack your trunk and be here ready for work on the 7th of Sept. Praying God's blessings upon all who have in any way assisted me, asking Divine direction, I enter upon the pleasant and delightful work of another scholastic year.

O. H. TUCKER, Pres't.

Quitman, Aug. 9.

Ho! Traveler, take BEECHAM'S PILLS with you.

Opening of the Cherokee Strip.

It is expected that the Cherokee Strip will be thrown open for settlement, on or about Sept. 15, next. Indications point to a large number of Arkansians attending this event, and for the information of those, it might be well to say that the Iron Mountain Route, via Coffeyville, is the shortest and most direct line to the prominent outfitting points, Arkansas City and Kiowa. The Passenger department of this company has issued for free distribution a very valuable pamphlet, entitled "Indian Territory, Oklahoma and Cherokee Strip," also a folder, giving all necessary information in regard to location of land, description of soil, and an excellent map explaining the country in detail, which will be mailed on application to H. C. Townsend, G. P. & T. A., St. Louis.

A Marvel.

Upon the order of Rev. W. A. Freeman we recently shipped an Epworth organ to W. H. Smith, Hamburg, Ark. Bro. Freeman writes: "The organ came in quick time and fine shape. It is highly satisfactory; beyond doubt it is a marvel of cheapness. Think I will make another order soon."

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

THE ARKANSAS METHODIST.

SCHOOL APPOINTMENT.

Prof. Shiaz, Superintendent of Public Instruction, made the apportionment of the common school fund to the various counties of the State, Aug. 7. The total amount apportioned is \$308,478; and the total enumeration of children is 422,444, making the amount apportioned to each child 73 cents. There remains \$93.88 as a balance in the Treasury:

Counties.	School Population.	Apportionment.
Arkansas	4,158	\$ 3,035 34
Ashley	5,035	3,675 55
Baxter	3,288	2,400 24
Benton	10,918	7,970 14
Boone	6,115	4,463 95
Bradley	3,293	2,403 89
Calhoun	2,956	2,157 88
Carroll	6,512	4,753 76
Chicot	4,098	2,991 54
Clark	7,454	5,441 42
Clay	4,814	3,514 22
Cleburne	3,295	2,405 35
Cleveland	4,133	3,017 09
Columbia	7,486	5,464 78
Conway	7,544	5,507 12
Craighead	4,914	3,587 22
Crawford	7,921	5,782 33
Crittenden	3,037	2,217 01
Cross	2,530	1,846 90
Dallas	3,689	2,692 97
Desha	2,729	1,992 17
Draw	6,276	4,581 48
Faulkner	7,271	5,307 83
Franklin	7,215	5,266 95
Fulton	4,388	3,199 59
Garland	5,254	3,835 42
Grant	3,054	2,229 42
Greene	5,106	3,727 38
Hempstead	8,709	6,357 57
Hot Spring	4,372	3,191 56
Howard	5,312	3,877 76
Independence	7,833	5,718 09
Izard	5,013	3,659 49
Jackson	5,339	3,897 47
Jefferson	13,111	9,571 03
Johnson	6,598	4,816 54
Lafayette	2,861	2,088 53
Lawrence	4,938	3,644 89
Lee	6,833	4,942 09
Lincoln	4,049	2,955 77
Little River	4,114	3,003 22
Logan	7,696	5,618 08
Lonoke	6,998	5,108 54
Madison	7,276	5,311 48
Marion	4,887	3,592 51
Miller	5,452	3,979 96
Mississippi	3,354	2,448 42
Monroe	5,032	3,673 36
Montgomery	3,009	2,196 57
Nevada	5,888	4,276 34
Newton	4,688	3,385 74
Osage	6,149	4,488 77
Perry	2,218	1,619 14
Phillips	8,476	6,187 48
Pike	3,266	2,384 18
Poinsett	1,520	1,109 60
Polk	3,697	2,698 81
Pope	7,599	5,547 27
Prairie	4,161	3,037 53
Pulaski	18,797	13,721 81
Randolph	4,959	3,620 07
Saline	4,702	3,432 46
Scott	5,095	3,719 35
Searcy	4,322	3,155 06
Sebastian	11,794	8,609 62
Searcy	4,064	2,966 72
Sharp	3,928	2,863 79
St. Francis	5,436	3,968 28
Stone	2,908	2,122 84
Union	6,081	4,439 13
Van Buren	3,731	2,723 63
Washington	12,325	8,997 25
White	8,312	6,067 76
Woodruff	4,832	3,527 36
Yell	6,962	5,082 26
Total.	422,444	\$308,478 12

The Chinese pay their doctor only so long as he keeps them in health. They believe in preventing rather than curing disease. That is sound sense, and one of the strongest recommendations of Ayer's Sarsaparilla, a medicine which not only cures diseases but prevents them.

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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 guaranteed 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.

We claim something for Cheatham's Chill Tonic, but not everything. It will not cure softening of the brain or ingrowing nails, but it will cure chills—cold chills. Guaranteed. Put up in both tasteless and bitter styles. 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.

SOUTHERN FEMALE COLLEGE,

Petersburg, Virginia. Even the casual visitor to Petersburg, just before he reaches the beautiful Central Park, must notice the handsome, massive buildings of this well known college. After seeing the ample accommodations and learning the personnel of the faculty, it is not a surprise to find that graduates, that have gone out from these halls, have filled the most responsible positions in many of the leading female colleges of the country. Its teachers are of the highest rank, not only from the best colleges of this country, but also from such institutions as the University of Berlin, Germany, and famous old Trinity College in Ireland.

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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. 3857) then pending therein between C. H. Kump, complainant, and James Kump and other heirs of John Kump, 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 courthouse, 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. Kump and M. L. Kump, 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. 3882) then pending therein between M. Kump, complainant, and P. K. Kump and other heirs of John Kump, 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.

the following described real estate, to-wit: Lots ten (10), eleven (11) and twelve (12) in block four hundred and eleven (411) in Adams 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 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 10th and 20th days of June, A. D. 1893, in a certain cause (No. 3855) then pending therein between Jacob Black and Simon Black, defendants, and Standard Distilling Company, complainants, and A. Gersher and Annie Gersher, 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) in 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 decretal 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 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 10th day of August, A. D. 1893.

I. J. HICKS, Commissioner in Chancery.

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