The Arkansas Methodist.

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

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

Vol. XII. LITTLE ROCK, ARKANSAS, THURSDAY, MARCH 29, 1894. No. 44

HERE IS OUR

NEXT WEEK!

The Publishers of this paper will highly appreciate the kindness of all patrons in arrears for remittances *next* week. Send the amount due, or at least a *part* of it, and the prompt aid will be thankfully received.

NOTICE.

A special meeting of the Board of Trustees of Hendrix College will be held at Little Rock, on Monday April 4th next at 9 o'clock a. m. Questions of vital importance are to be considered and every member is urged to attend.

A. S. McKennon, Pres.

P. D. English, Sec.

IMPORTANT!

Notice Important to Delegates to No-License Association in Little Rock, April 4th and 5th, 1894. Reduced rates. One and one-third fare for round trip. Delegates will purchase tickets to Little Rock paying full fare and obtaining from agent at starting point certificate receipt for full fare paid. This receipt properly countersigned by the Secretary of the No-License Association, and presented to the agent at Little Rock, will be honored by him for return tickets at one-third fare.

J. F. Munday,
Sec. No-License Ass'n.

Russellville, March 15.

All papers please publish.

The Little Rock & Memphis R'y will make the same rate on the certificate plan as above.

A FRUITLESS DISCUSSION.

A great deal has been written, and a variety of opinions expressed about the propriety of General Conference legislation, defining the position of evangelists in our Church. To my mind this is a very useless discussion. It is not, and in the nature of things cannot become, the subject of legislation in any way whatever. Suppose the Conference should attempt to prohibit the use of our pulpits by evangelists, what kind of a law could it enact? It could not prohibit our pastors from inviting any preacher in good standing to occupy their pulpits. A law must be general in its effects; it could not permit the pastor to invite one class of preachers, and prohibit him from inviting another class. It could not prohibit a pastor from inviting Sam Jones of Cartersville, without at the same time forbidding him to invite his neighbor B Smith to preach for him. The law cannot discriminate between Bro. Jones and Bro. Smith. If I can invite Bro. Jones to preach once, I can invite him to preach twenty times or more. If the law of the Church permits me to invite one preacher, itinerant or local, then I can invite any other preacher in good standing, local or itinerant, to preach for me. And if I can invite him once I can invite him as often as I desire. Suppose the General Conference should prohibit our preachers from inviting evangelists to preach for them, and I should invite Sam Jones, who is to decide whether I have violated the law or not. Neither Sam Jones nor Leftwich, nor Stewart nor Lowry is an evangelist in any legal sense. No Church or Conference, or any other ecclesiastical body, has appointed them as evangelists; neither have they appointed themselves. The public, the people by common consent, call them evangelists, but in a legal sense they are local preachers, preaching a little more frequently than some other local preachers.

But it is proposed that the General Conference shall create the office, and that this will prevent local preachers from traveling over the country holding meetings. Suppose then that the Bishop should appoint Bro. Smith as an evangelist for the Little Rock Conference that would not prevent me from inviting Bro. Jones, as a local preacher, to assist me in a meeting The more we examine this question the more clearly it appears that nothing by way of legislation can be done. There is nothing to do.

As to the propriety of inviting certain classes of men to preach in our pulpits and holding series of meetings, that is altogether another question. A question for each pastor to decide for himself. We may freely express our opinions on this and other questions, but there are some questions, that in the nature of things, are not subjects of legislation. In the nature of things there must be a large degree of liberty in many things, and this is one of those questions, that must be left to the enlightened judgment of the pastors themselves.

Horace Jewell.

Little Rock, March 24.

FROM BISHOP A. W. WILSON.

Dear Dr. Bennett:—It is hardly necessary to say that I approve of the proposed Preachers' Institute, or Summer School. The advantages are manifest. Many—I might say—very many of our undergraduate preachers are in need of the help and stimulus such an association will furnish. They will learn how to study—often quite as important as to know what to study. They will get a higher appreciation of the value of the course; and will be moved to a wider range of reading by the suggestions and incentives of their intercourse with other students and from the counsels of the director of their work. Under the right guidance and moved by earnest and healthful impulse the young men of our Conferences will not only get better results from the Course of Study, but will acquire habits of thought and study, which will carry them into wider fields and insure the continuance of their devotion to the sort of work without which they cannot hope to show themselves approved unto God, workmen that need not be ashamed, rightly dividing the word of truth. It is through such agencies as this that we may hope for the steady advance in ministerial culture and fitness for service among a constantly advancing people which we ought to seek. I hope your Institute will prove thoroughly successful.

A. W. Wilson.

Baltimore, Md., March 21.

LOVING RESIGNATION.

My Dear Brother:—It has been a long, long time since I had a friendly, social chat with you and your thousands of readers. The fact is I have had the headache and the heartache so much this winter I have not been in the chatting humor. My anxiety and my sorrow are all over now. The body of it lies mouldering under the sod and the spirit of it is at home with God. David lay and wept and prayed while the child lived, but when it died he arose and washed himself and said, "The child can not return to me, but I will go to it." There was a deep philosophy and a high order of faith in this. Tears give vent to sorrow and prayers may avail for the sick, but when death comes nothing but resignation to the will of God brings rest, comfort and quiet to the agitated and anxious heart. God is too wise to err and too good to do wrong. We may not understand it, but God does. He sympathizes with us in all our headaches and heartaches. God himself was a man of sorrows and acquainted with grief in the person of his Son. He knows how it is—how it hurts. He gave up his Son, his only begotten Son. It was a gift of love. His Son died, not on a good, soft bed with every attention, tenderness and care that love could give, but on a cruel cross, deserted by his followers, and amid the jeers and taunts of a motley multitude. He was slain by wicked hands. Yes, yes, God knows, God pities, God feels. This is comfort, consolation, real Divine support. I don't know what we would do without it. What a comfort it is to take an aching heart and lay it up close to the heart of God and feel the pulse beat of Divine sympathy and love. It is sweeter to me now than it was to be folded up in my mother's bosom in moments of trouble, when I was a boy. God is tenderer and more sympathetic than mother was, and she was just as tender as a mother could possibly be. All that was good and tender and sweet in father and mother's heart is found in infinite fullness in the heart of my father and brother—God. He is a father—my father. He is a brother—my brother. He feeds me, leads me, guides me, cares for me, chooses all my changes for me, gives me my children and takes them to himself; and I'd be an ungrateful wretch not to trust, love and adore him. I am his child and my children are his children—more his than mine. It would be intensely selfish in me to want to keep them away from him. No, no, I was full of joy when he gave them to me, and I will not murmur or complain when he takes them to himself. "The Lord gave and the Lord hath taken away, blessed be the name of the Lord."

Yours. Gilderoy.

Pickens, Miss., March 24.

There is a large pile of silver bars in the United States treasury. These made into dollar coins, which weigh about an ounce each, will contain some alloy (to make them endure wear) and a certain weight of silver, regulated by law. The coining thus leaves to the government quite a surplus of "material" in silver, which represents the government's profit, or the "seignorage" mentioned in current Washington news. The margin thus accruing to the mint may be used to make more dollars. The "Bland bill," which has passed both houses of Congress, orders the pile of siver to be coined. The seniorage will yield the treasury about $55,000,000.—Chicago Advocate.

THE LEAGUE CONFERENCE

To be held at Morrilton, April 17—19, gives promise of being a most pleasant and profitable occasion. Morrilton is centrally located, the pleasant spring-time will beautify everything. The programme is comprehensive and timely. The State has been laid under contribution for speakers—what an array of talent, piety and culture! The singing will be like the sound of many waters.

Can you afford to miss it? Let every League in Arkansas be represented. The traveling preachers are all members. If they realized the value of the League every one of them would be there. Each League is entitled to three delegates. Send them along, and they will go back filled with enthusiasm, their conception of the League will be widened, and their capacity for work increased. Help to bear their expenses, and their sense of obligation to bear for future use at home will be quickened.

Some expenses have already been incurred, and others will be. It is important that each League send up some money. Let each one do its part and the burden will not fall heavily upon any. We will need something over $100. Let the money be on hand at the opening service. Above all, let us go praying for the Divine Presence.

J. R. Moore.

Pine Bluff, March 24.

"VIA MEDIA" INDEED!

Bro. Moore is in doubt. A man in doubt always has my sympathy. I came not specially to help Bro. Cason, nor to rebuke Bro. Moore, but simply to express mine opinion upon a grave public question. If anything I wrote strengthened the cause Bro. Cason has espoused it accomplished that whereunto I sent; if on the other hand there was anything of rebuke, I was but heeding the apostolic injunction. And as it was received in the same kindly spirit in which it was given, I feel gratified. Bro Moore says: "I essay the Via Media," when if he had taken the trouble to read the opening and closing sentences of my article he would have seen, that I stood with those who favored action by the next General Conference. If I pursued a middle course, will Bro. Moore please define the two extremes? Bro. Moore says: "My illustrations prove nothing." He says: "Mr. Wesley was not a reformer, he was a revolutionist." Well, that will be news to the student of history. Mr. Wesley, a revolutionist! Bishop McTyiere says: "The mission of Luther was to reform a corrupted Christianity, that of Wesley to revive a dying one."

"Wesley seems to have had no plan beyond doing the duty that lay next to him, and waiting on Providence for the next step." Watson says "If he had any plan at all at this time, beyond what circumstances daily opened up to him, and from which he might infer the path of duty, it was to revive religion in the Church to which he belonged." Bishop McTyiere's history of Methodism, page 138-146. A revolutionist has a plan—a definite purpose and aim. It is to make a fundamental change in the government.

This Mr. Wesley never attempted. Thus it is seen that history catalogues Mr. Wesley as a reformer, while it chronicles the folly of the Establishment. Bro. Moore classes him a revolutionist, and would have the M. E. Church, South, repeat the same folly. Bro. Moore tells us: "The doors of the Establishment were closed upon him, and he assuredly gathered that God had thrust him out to raise up a peculiar people."

Thrust him out from whence? Not from the Church of England, but from formalism, ritualism and worldlyism—a trinity at war with vital godliness.

And will you my brother shut the doors of the M. E. Church, South, against all these evangelists without discrimination, only to realize when too late, that some great leader among them, has "assuredly gathered that God has thrust him out to raise up a peculiar people"?

Will we shut our eyes to these historic lessons, and stand stupidly still, and let another take our mission, our cross and our crown? That God has set the broad seal of his approval upon these men and their work, none can successfully gainsay. If God is in this movement, who will undertake to halt, hurt or hinder it? I am for harnessing this force to the car of Methodism. I believe that Bro. Moore would make a gallant, dashing, courageous brigade or division commander, in the salvation army, but I don't want to give him up—he is needed where he is; hence I shall not essay the proof that would force him to leave us. For if I should make it, he would surely perform his vow. Nor can I enter into the hearts of men, and analyze their motives and tell whether they are influenced by the higher or lower motive. I have learned two important truths from a teacher at whose feet I still gladly sit learn: "Judge not that ye be not judged." "For with what judgment ye judge, ye shall be judged, and with what measure ye mete, it shall be measured to you again." "Wherefore by these fruits ye shall know them." Therefore though I may be never so anxious to win him to my way of thinking, or persuade him to cease his opposition, I dare not accept the gage. Again I answer, true, "the argument was made that only women could reach women in heathen lands." And the argument will be made trumpet-tongued in the next General Conference that there is a vast multitude in our great cities, and many in our large towns, who are not and cannot be reached by the regular pastors under existing conditions; they do not and will not come into our magnificent churches, with their splendid equipments, that seem with all their glitter and glare, to daze and mock their wrecked and wretched lives. It is of little worth now, to say it is their fault. The awful fact faces us, that multiplied thousands, aye, hundreds of thousands never enter any church. Permit me to put this in parenthesis: If we would cease to build $200,000 churches, and take said sum, and build one $50,000 church, and five $10,000 churches, and twenty $5,000 churches, it would help to settle the question of modern evangelism, and how to reach the masses. Besides there would be more of the spirit of Christ in it.

If the hungry cry of these vast multitudes has failed to reach the Church courts of the different Denominations, it has not failed to reach the court of the skies; the God of Saboath hath heard, and heeded, and he has raised up a peculiar people (the once despised Salvation Army) to go into the slums and streets and lanes of these cities, and seek the lame, the halt and the blind, the naked, the hungry, and the outcast of every grade, and minister first to their physical wants, as the great Physician did and then tell them of Jesus, by whom they may come into a city, where squalor and woe and want are never known. And he has called up other men, and anointed them to go into these cities and towns, and erect their tabernacles, and pitch their tents, and while they hurl anathemas at the great national and social sins of the day, they tell the gathering thousands, who never enter a church, of sin, of righteousness and of a judgment, and of "Christ Jesus who came into the world to save sinners."

Nothing herein is intend to reflect on that large class of city pastors who are doing all they can to reach the destitute; but as Moses's father-in-law said unto him "This thing is too heavy for thee; thou art not able to perform it thyself alone." This work is too much for them. That special evangelists are needed, it is sufficient to say, that there was a felt want, a reaching out after help; they came and are largely meeting the want. They are a success, and he who criticises success adversely, kicks against the pricks. The reflex influence of such men as Rev. Sam. P. Jones on other ministers for good, can never be estimated. Dr. Witherspoon of the Presbyterian Church, after hearing Sam. Jones, during his first meeting at Nashville, Tenn., said: "I have been in the habit of listening to other preachers preach to other people, but I found myself listening to Sam Jones preach to me; and I shall go out from this meeting to preach the gospel more earnestly." I quote from memory.

Bro. Moore's reply to my argument that non-concurrence was not law, is ingenious—a sort of specious pleading. Reduced to its final analysis it resolves into this: The law requires local preachers to labor within the bounds of their respective Quarterly Conferences; if he goes beyond these bounds to engage in evangelistic work, he is a violator of the law. To illustrate, Rev. J. P. Lowery, a local preacher, a member of First Church, Little Rock, in answer to a call goes to Texas and Mo. and engages in evangelistic work. If Bro. Moore is right in his construction of the law, and the effect of non-concurrence, then Bro. Lowery ought to be arraigned and tried for violating the law, in such case made and provided. Bro. Moore, do you think you could secure a conviction on such a statement of facts? If so then you could, by parity of reasoning, convict every pastor who leaves the work assigned him, without the consent of the Bishop, or his P. E., and goes outside of his charge, District or Conference, to assist or lead in revival meetings. All the General Conference meant by nonconcurrence, in the case under consideration was to leave the law as it was, and to refuse to commit itself at that time in favor of creating the office or order of Evangelist. That and nothing more, my dear Bro. Moore. But local preachers acting as evangelists, are not doing so contrary to the "purpose of the law;" hence, I am not "rising in meeting and asking a change in the law" for that reason.

Bishop McTyeire says:—"Yet the Preacher in Charge cannot control the appointments of a local preacher unless they conflict with the plan of the circuit." It would be difficult to show how Bro. Lowery's appointments in Texas and Mo. conflicted with the plans of the pastor of First Church. Or to show that he was a sinner of darker dye than the regular pastor who leaves his charge and goes beyond the boundary lines of his circuit or station, with this vow upon him: "Above all, if you labor with us in the Lord's vineyard, it is needful you should do that part of the work which we advise, at those times and places which we judge most for his glory."

In conclusion I most cordially reciprocate Bro. Moore's kind and brotherly expressions of love and friendship. I think myself most highly favored in being permitted to reckon him my friend, my true, tried, and trusted brother. This is the first time we ever crossed lances, and he knows that I am not fighting him, but his position.

E. L. Beard.

Washington, March 22.

WASHINGTON LETTER.

(From our Regular Correspondent.)

This has been temperance week in Washington. The first gun, if such an expression be permissible in this connection, was fired Sunday afternoon at the first of a series of special meetings under the auspices of the W. C. T. U., which are to be continued for two weeks. The principal speaker at the first meeting was the Indiana orator, Mr. Luther Benson, whose picturesque flow of language never fails to hold the attention of an audience. Here is a short extract from his address: "Paint a picture, and start by depicting on it everything that is horrid, revolting and disgusting. Then place on it a deserted home, with a mother and her innocent children suffering the pangs of hunger and clothed in rags. Paint on it trees whose fruit is poison. Put on it scenes of the most shameless degradation. Trim it with bleeding hearts, and then turn on it all the horrors of hell itself and you will not have one tithe of the truth about intemperance. Man's tongue and ingenuity could not conceive a lie evil enough, distorted enough, to approach the evils of intemperance. It is the evil of evils and the crime of crimes. How this grand Republic of ours would grow and glow but for the rum cancer which is destroying thousands of bright young lives annually. Could we but stop the traffic it would depopulate our penitentiaries, jails, calabooses and alms houses, and the bright sunlight would be streaming through their open doors. Instead of locking up a man with whiskey in him, let us lock up the whiskey before it gets into the poor man."

Sunday evening the oldest temperance organization in Washington, and some say in the United States—the Congressional Temperance Society—held its sixtieth annual meeting, it having been postponed from Feb. 25, the proper date, in honor of the ninetieth birthday of Gen. Neal Dow, and being held two days in advance of that event in order that it should not conflict with the popular celebration which had been arranged by the W. C. T. U. for the 20th inst. The annual report of the Secretary—Rev. F. D. Power—did not show that the society was doing much more than setting a good example; it has never been as numerous or as useful as the friends of temperance would like it to be. The report criticised the use of wine at State dinners and praised Mrs. Cleveland for never drinking it; also Mrs. Carlisle for presiding over a cabinet dinner at which no wine was served. The portion of the report, however, which should be most carefully studied is embraced in the following extract therefrom: Once in thirty years the people of the United States drink the full value of all their property. Three millions of wage-earners walk the streets empty-handed, while one thousand million of dollars of the people's money goes yearly to satisfy the rum king. Lately a procession of 18,000 men walked the streets of Chicago, bearing a banner with the inscription: Our children cry for bread. Then they went to a grove, settled down, and drank 1,400 kegs of beer. Silver agitates the people from sea to sea, though the entire coined money is less than $500,000,000. Tax tariff is a problem, though it amounts to less than $300,000,000; the great pension question amounts to less than $150,000,000, but the nation's liquor bill is $1,000,000,000.

The Neal Dow anniversary meeting, which was held last night in Convention Hall, was a great success from every point of view. Large audience, good speaking by prominent orators and grand singing by the same choir which was such an enjoyable feature of the Moody and Sankey meetings. It would have warmed the heart of the "grand old man" of Prohibition could he have been present and heard the spontaneous enthusiasm with which the thousands of Washington's best people assembled in his honor greeted each and every one of the numerous references to him by the various speakers. It was a meeting long to be remembered by all who attended it, and it will doubtless have a good effect upon the other temperance meetings to be held under the same auspices during this and next week.

Congress has been assured in an official communication from the President that there is no occasion for anxiety on account of complications likely to follow the landing of British marines at Bluefields, on the Mosquito Coast of Nicaragua, the British government having stated that the commander of its vessel only did what the commander of an American vessel would have done under the same circumstances—landed Marines for the preservation of life and property during a local disturbance.

The Bland coinage bill was considered at the cabinet meeting yesterday and will, it is expected, be taken up again at Friday's meeting. The President has until the 29th inst. to decide whether he will sign it, veto it, or allow it to become a law without his signature.

March 21.

AGAINST LICENSE.

Mr. Editor:—I am gratified to see so much interest manifested in the coming no-license convention. I trust it will be a complete success—resulting finally in the banishment from our State of the license system. If practicable I shall be present.

I heartily indorse your views on the subject in a recent editorial. Permit me to suggest one other change in the Three-mile law. As the law now stands the sober, law-abiding citizens of a community must act on the aggressive and secure a majority of the adult residents within three miles of a given church or school house to a petition asking that no license be granted. Let that law be so changed as to require the person, desiring to sell whisky or other intoxicants, to secure a majority of the adult residents male and female within three or five miles of the place where he purposes selling. Then make it a felony to forge a name or perpetrate a fraud in any way in the matter. And let it be unlawful for the court to grant license until it is clearly proved that the majority, as above mentioned, has been fairly secured.

Why not? Why should the decent law abiding citizens be required to incur the expense and trouble of such a canvass before they can claim the protection of the law which is supposed to exist for the protection of all that is sacred and dear to its subjects?

I merely make this suggestion in a hurried way. If the present plan is better, we certainly want no change. It seems but just to me that those who expect to make money out of the traffic be required to bear all the expense of securing the privilege, if it is to be granted. Let us think of and discuss this in our convention. Yours for no-license,

Geo. M. Hill.

Ozan, March 24.

ARKANSAS METHODIST.

THURSDAY, MAR. 29, 1894.

WHO, AND WHERE IS HE FROM?

For these days, weeks and months I have been giving this subject of the evangelist a thought here, there and yon. Nothing like a continuity of mind work has been given the man but an occasional snatch of attention has been given the matter. I have read everything on the case from foundation to date, i. e. in THE ARKANSAS METHODIST. Some things written appear ludicrous, some are more solid, and the solidest shots to my way of thinking have come from M. M. Smith and E. L. Beard. Other strong thought has come out, but to my way of looking at it no man has struck the keyboard all along, but a note here and there have been heard, and I am to strike another, and key it up to G hoping to assist in singing this particular meter song. Here I find my hand on the keyboard, and finger uplifted, "who, and where is he from"?

First, he is a child, a son of a Methodist. Second, he is from her communion, of her usages and bears her features in his face and life, or he is a spawn from another, or worse an illegal, illegitimate child, and therefore is not entitled to motherly attention. He who wants to do so can take the last proposition, I'll say nothing about it till it is questioned or challenged. To my first claim, Methodism is a vigorous, strong, normal force. It is continually begetting and having born unto it new lines of life. New plans when well and properly adjusted and balanced and motion given, have been productive of such vast and boundless results that our history becomes a new thing each quadrennium. We are a growth. I saw an old Quarterly Conference Journal while in Miss. Co., Ark. that had the marvelous and ponderous business entries in it of Four Questions. Verily Methodism "do" grow. For an unflagging support of this and my position I cheerfully and triumphantly turn to McTyeire's History of Methodism page 669. Speaking of the day that had dawned with its rosy light of laymen in our Conferences, he says "a new *power* was *developed*, a new *interest awakened*, a new *progress begun*." Italics mine. Do not the supreme results of this new power, new interest, new progress publish, ay, superlatively announce the wisdom of the General Conference regulating it by law? He is of us, his existence is a partial, and to some a painful fact, that the regular pastorate has lost in a measure its potency, or tact for such work. This is a deliberate sentence, for it may be attacked. It is out for a tilt. He was begotten, born and raised among us, and his mission and field of operation is where his work is directly needed, and that is all over Methodism, where there is a pastoral charge and a pastor. I state it with emphasis that no man, no pastor can do effectually the work of an evangelist. If he could the strong, vigorous doctrine of Methodism would do it, but finding it an impossibility both in fact and philosophy, it, the vigorous doctrine, leaps out and lays its hand on men and says, "here, I want you, and here is your place to work." Will the mother care for her child, or will she refuse to provide for it?

Pardon this bit of personal experience. Last year the regular pastorate got in my way, and had I stuck to it would have essentially hindered me from doing the work of an evangelist. The two cross at right angles and part company in their essential points and practices as they cross. This year I am in the pastorate in a larger way, and not long since I had to give up right in the face of a great work—the outlook supports this statement, that had I stayed 10 days or two weeks, and worked as an evangelist we would have had 50 or 100 conversions; but I had to cease work as an evangelist and go on to do the work of a Presiding Elder. Break this fact who can, burn down this wall who may, for it is simply a fixed fact that laughs at its opponent, and pities him in the nex moment. Evangelism is here, and here to help and not to hurt us. And no passing it by in silent contempt, or abuse is going to kill it. I give this as my candid opinion, that the utterances of Bishop Keener and the action of Bishop Haygood are simply expressions of a well and silently planned purpose last May. It reads thusly to me—"we will sit down on it with 2,000 avoirdupois, and all our mental and official power shall be brought against it to stop it." This may seem out of order, but I think not, and on my right to think. I permit no man to sit. If I am wrong, I'll stand a correction.

Once more, Methodism has controlled, and directed to a grand and glorious end every wheel she has put the signet of law on and this publishes in letters of gold and grander that she can and will control evangelism by law, delightfully, but never without law. A letter to me from J. Anderson, D. D., when he was stationed in Batesville (1885) had this to say: "The age of evangelism is upon us, and the next General Conference must make provision for it by law." Dr. Morrison told me that Fall that the Louisville Conference could use 4 annually. I think White River could use two or more. I am sorry Bro. J. R. Moore was so hard pressed for a comparative line of thought as to have to fellowship Satan and Jim Corbitt, to get a few drowned honors by the locks" such as they were. Come out on the lofty summits of facts, where the true philosophy of the question can be tested by its results in convictions for sin, and conversions from sin, and good and holy lives lived by those thus brought into fellowship with him who said "he that is not against us is for us"; and the fruit tells in supreme testimony that he, the evangelist, is not against us." Let Jonesboro speak, and Paragould, Rector, St. Francis, Batesville, Searcy, Helena, Augusta, in fact almost any town and country in Southern Methodism. Put it on trial, is the voice of Methodism, under law, and if it does not work, then our remedy is just as potent. Put it on trial, is the history of Methodism. Methodism can and will shelter her own sons.

JAS. F. JERNIGAN.

OLD LANDMARKS.

I have just read Rev. R. G. Brittain's communication in THE METHODIST of March 15. His utterances are sadly true and cannot be explained away by the flimsy excuses offered by many that this is an age of refinement, culture and improvement on all lines, both in Church and State, and the people have learned to be decorous and orderly and above emotion or intense earnestness in altar work or soul saving. True this is an age of improvement in many ways, but the original plan of Holy Ghost regeneration and soul saving was perfect and cannot be improved. I am thankful for the presence and influence of the old gray-haired landmarks, who have to speak and warn us of our backslidings. Let us give them audience—and perhaps we may again rejoice to see our beloved Methodism renew her strength and as a mighty army of warm-hearted, energetic, operative Christians press the battle to the gates of the enemy. I am made to feel sad when comparing the numerical and financial strength of the Christian Church of our day, with inactivity, torpor, ease in Zion—"a little more sleep, a little more slumber"—on the part of thousands of professors who seem to rely wholy on Church membership and the ritual to save an immortal soul. Dear brother preachers, time is too precious to be squandered in controversy about mooted questions, and modern theology, style, prestage, &c. I pray you go out in the by-ways, hunt the poor and cast down, the degraded, the drunkard, the debauchee, and persuade them to come to Jesus and live.

OLD MAN.

CHURCH MUSIC.

BROTHER BENNETT:—Every once in a while someone has something to say about Church music, congregational singing, "jaybird" singing, etc. Wise suggestions are offered for reformation and improvement in our Sunday-schools and Churches. Some of us have been waiting a long time with prayerful expectancy for these suggested improvements; but we still see in most of our Churches where we travel the "jaybird" song books used instead of our own standard book. We still see notices of new and improved music books in our leading Church journals and highly recommended by the editors of these papers as suitable books to be used in our Sunday-schools and Churches. Sometimes a Methodist preacher is told by the pastor or leader of the choir when visiting a Methodist Church, that he must use the hymns selected by the choir whether appropriate or inappropriate to the subject of the preacher, and when this inappropriateness is modestly suggested by the visiting preacher he is told with emphasis that he must use them or else frustrate the choir. It may be possible that many of our preachers have learned to adjust themselves at once, without embarrassment, to a case like the one mentioned, but some have not. One preacher, at least, is sometimes embarrassed when told that the congregation cannot help sing at all, unless some other tune book is used besides our standard book. The same preacher has sung almost alone in many congregations when using our own book, and many persons present claiming to understand music. In our Book of Discipline, pages 132, 133, paragraph 223, we have this language: "In all our congregations let the people learn to sing, and use our own Hymn and Tune Book." Every loyal Methodist preacher is under a solemn vow not to mend our laws and rules, but keep them. The strange thing to me is that other books are allowed to be used in our Sunday-schools and Churches instead of our own. I heard one pastor say, "I can'thelp it. My people will use other books." Another pastor says, "I use our standard book in the pulpit, but allow the Sunday-school to use any book they please." Others say, "Our publishing House issues these Sunday-school books and sends them out with the highest endorsement and surely there is nothing wrong in using them." Another says, "I will use our Hymn and Tune Book on all occasions." Now what [illegible]

we to bring about harmony in our Sunday-schools and Churches and get all our children and people to sing? Who is wise enough for these things? I know not how it is in other places, but where I am acquainted we need a united push in the direction of music reform. I may be behind the times, or it may be unpopular to say it, but my doctrine is this: It is not for any individual, any committee, any Church, any Sabbath-school, any P. C., any P. E., any editor, our Publishing House, any Bishop, or the College of Bishops to say what book we shall use in our Sunday-schools and Churches. The General Conference has long since said it, and there will be at least one preacher found contending for the use of our own precious songs in all of our Sabbath-schools and Churches till the same body repeats the present law.

W. H. METHENY.

Lavaca, Ark.

THE BIBLE CAUSE.

"The aim of the American Bible Society is to secure a wider circulation of the Holy Scriptures in all lands. In this it seeks and should receive the constant co-operation of all associations which desire to have the will of God done on earth as it done in heaven."

The Word of Life has been held forth to the Greeks, the Romans, the Gothic Nations, the Saxons, the English, the Germans and the Americans. Now with a glad heart and free, let us hasten to continue to send it to the remotest parts of Asia, Africa and to the Islands of the Sea until, "The earth shall be full of the knowledge of the Lord, as the waters cover the sea."

"Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." "Search the Scriptures for in them ye think ye have eternal life; and they are they which testify of me." "The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple." "So shall my word be which goeth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.

Judge Hale said, if I do not honor God's word by reading a portion of it every morning, things go not well with me all the rest of the day."

Robert, king of Sicily, said, The books are dearer to me than my kingdom; and were I under any necessity of quitting one, it should be my diadem."

"A certain French nobleman used to read three chapters a day with his head uncovered, and on his bended knees."

In 1272 the pay of a laboring man was three half pence per day. In 1274 the price of a Bible, with a commentary fairly written, was thirty pounds! That precious volume, which may now be obtained, by most laborers, for less than a single day's pay, would then have cost them more than thirteen years' labor to procure.

How great are the privileges of modern Christians! How great must be their guilt if they neglect them.

The Bible is good—it is very good—it is all good—it is good for all—it is good at all times."—Theological Compend. The Lord hath need. Help! Ye men of Israel!

O. H. TUCKER.

WHAT PROHIBITION HAS DONE FOR MAINE.

1. We had many distilleries. Now we have not one in the State, nor has there been for many years.

2. At the same time a great quantity of West India rum was imported. Now not even one puncheon is imported, nor has there been for many years.

3. Before prohibition, rum-shops were in the State, wholesale and retail; no hamlet so small but the rum-seller found it and established a grop-shop there. Now in more than three-fourths of our population, the grog-shop is unknown. An entire generation has grown up there, never having seen a saloon or the effects of one.

4. The quanity of liquor now sold in the State is not one-twentieth so great as it was before prohibition. In Portland, the largest city, the quantity sold is not one-hundredth part so much as it was, the city being twice larger than it was at the time the law was made.

5. Our people used to spend in strong drink the entire valuation of the State in every period of twenty years, as the nation is now doing in every period of thirty-five years. But now one million dollars will far more than pay for all the liquor smuggled into the State and sold in violation of the law.

6. Our State saves annually, directly and indirectly, more than twenty million of dollars, which, but for prohibition would be spent, lost and wasted in drink.

7. Maine is now one of the most properous States in the Union; but before the adoption of prohibition it was undoubtedly the poorest.

8. Before the law there were conspicuous indications everywhere of dilapidation, unthrift, and decay in shabby churches, shabby school-houses, shabby dwellings, neglected and shabby barns. Now there is nothing of all that, but everywhere are seen conclusive proofs of industry, activity, enterprise and thrift.

9. In 1884, after an experience of the benefits of prohibition for thirty years, that policy was put into our constitution by a popular vote, the majority being 47,075, the affirmative vote being three times larger than the negative. There can be no more convincing proof than this that prohibition in Maine has not been "a failure," as the distillers and brewers declare it to be, but on the contrary a great success.

—Neal Dow, in 1893.

CURES OTHERS

A prominent clergyman of Mississippi recommends "Golden Medical Discovery" to suffering humanity everywhere. The "Discovery" builds up the strength and solid flesh when reduced below a healthy standard.

DYSPEPSIA AND GENERAL DEBILITY.

Rev. A. H. Mevs, of *Friar's Point, Coahoma Co., Mississippi*, writes: "Having suffered for a number of years with dyspepsia, torpid liver and general debility, and having tried several physicians with little or no benefit, I resolved, as a last resort, to consult your specialists at the World's Dispensary. Being advised by them to use Dr. Pierce's Golden Medical Discovery, I did so, and after using several bottles, I feel entirely restored to health. Now, I take great pleasure in recommending your medicines to suffering humanity everywhere."

REV. A. H. MEVS.

Simple ailments neglected may grow deadly. A handy remedy is

Beecham's Pills

(Tasteless)

in all cases where Liver and Stomach trouble is suspected.

25 cents a box.

Peculiar to Itself.

So eminently successful has Hood's Sarsaparilla been that many leading citizens from all over the United States furnish testimonials of cures which seem almost miraculous. Hood's Sarsaparilla is not an accident, but the ripe fruit of industry and study. It possesses merit "peculiar to itself."

HOOD'S PILLS cure Nausea, Sick Headache, Indigestion, Biliousness. Sold by all druggists.

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There is one remedy you can try without danger of humbug. Send to H. G. Colman, Chemist, Kalamazoo, Mich., for a trial package of his catarrh cure. His only mode of advertising is by giving it away. Postage 4 cents. Judge for yourself. Mention this paper.

Dr. Price's Cream Baking Powder
World's Fair Highest Medal and Diploma.

ONE HUNDRED DOLLAR SCHOLARSHIP

In the Arkadelphia Methodist College to the person securing the greatest number of subscribers for the METHODIST COLLEGE MAGAZINE, before Aug. 20, 1894. Twenty per cent commission to those who fail to secure the scholarship. Are you interested? If so, write for further information to the Business Manager of the Methodist College Magazine, Arkadelphia, Ark.

Little spells of fever, little chills so bland,
Make the mighty graveyard and the angel band
A little of Cheatham's Chill Tonic taken now and then,
Makes the handsome women and the healthy men.
—Put up in both the tasteless and bitter styles.

Headaches and backaches are forerunners of chills and fevers. Commence using at once Cheatham's Chill Tonic. Free from poisons, pleasant and cure guaranteed. Put up in both tasteless and bitter styles.

"Time and tide waits for no man." An occasional dose of Cheathams Chill Tonic often saves you from a long spell of sickness. "No cure no pay." Put up in both tasteless and bitter styles.

A few very pointed reasons why Cheatham's Chill Tonic will be a success: It is absolutely free from all deleterious ingredients; pleasant to the taste; an absolute and never failing cure for all malarious complaints. Guaranteed to cure. What more could you ask? Put up in both tasteless and bitter styles.

Summer cometh on apace, and soon will the granger be engaged in his annual struggle with chills and fever. Take time by the forelock and lay in a supply of Cheatham's Chill Tonic that your days in the land may be many. Put up in both tasteless and bitter styles.

It is too much to have to scratch for a living and for relief also. Hunt's cure will not help you in the former case, but it will sure cure the Itch or it costs you nothing.

The children of our parent readers will be especially delighted to see the 112 large and attractive photographs of the Holy Land, offered in this issue.

A DRESS FOR $14.00

I make all-wool dresses from this price up and higher class goods proportionately cheap. We are cutting into high prices these hard times. I make purchases of every description. Stylish Hats from $3 up. Send for full information to MISS S. T. OWENS, 580 Fourth Avenue,

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Still Going Free.

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Gents: Please ship me at once, per freight, sixty (60) copies of "CHARACTER SKETCHES," as follows:

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I have taken 73 in 3 weeks. Have not had a chance to work in a week. The above is for April delivery. Give this your prompt and kind attention. Yours sincerely,

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Ferry's Seed Annual for 1894 contains the sum and substance of the latest farming knowledge. Every planter should have it. Sent free. D. M. Ferry & Co., Detroit, Mich.

FREE ONE WEEK'S trial treatment *free* of the famous Australian *Electro* Pill remedy, for *Kidney*, Liver and *Stomach* Trouble, *Nervous* Prostration, *Catarrh*, Dizziness and impure blood, or *50 days* treatment for only $1.00. The greatest discovery of the age, acting similar to electricity. Special Terms to Agents. Address, Dr. E. J. WORST, Ashland, O.

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KNOWLEDGE

Brings comfort and improvement and tends to personal enjoyment when rightly used. The many, who live better than others and enjoy life more, with less expenditure, by more promptly adapting the world's best products to the needs of physical being, will attest the value to health of the pure liquid laxative principles embraced in the remedy, Syrup of Figs.

Its excellence is due to its presenting in the form most acceptable and pleasant to the taste, the refreshing and truly beneficial properties of a perfect laxative; effectually cleansing the system, dispelling colds, headaches and fevers and permanently curing constipation. It has given satisfaction to millions and met with the approval of the medical profession, because it acts on the Kidneys, Liver and Bowels without weakening them and it is perfectly free from every objectionable substance.

Syrup of Figs is for sale by all druggists in 50c and $1 bottles, but it is manufactured by the California Fig Syrup Co. only, whose name is printed on every package, also the name, Syrup of Figs, and being well informed, you will not accept any substitute if offered.

THE OLD FASHIONED CHURCH.

The old fashioned church is the church for me
With its time honored ways and pew rent free.
With its deacons and stewards the very best of men,
Who dared to be heard when they uttered "amen".
Who dared to do right in the face of the town,
And never refused old debts to pay down,
The preacher could count on these men of old times
Who gave him gold dollars, not nickles and dimes.
I love the old church with its time honored ways,
And kind Christian mothers, of ante bellum days,
Who attended the class and prayer meetings all,
And carried their children both grown up and small.
Those who could sing all joined in the song,
'Till the music to heaven was wafted along,
While many a tear on furrowed cheek shone,
As the last notes soft o'er the hilltops were blown.
The singing was a prayer from beginning to end,
And old men and women cried softly amen,
While the preacher, with eyes uplifted to heaven,
Thanked God for the songs of praise he had given.
And once in a while, in a corner near by,
Some time-worn soldier with a tear in his eye
Would cry "hallelujah!" "hallelujah!" amen,
And sink into silent obscurity again.
To an old fashioned church forever I would go,
Where neither there's folly nor fashion nor show,
Where hearts are united with faith and sweet love,
And all helping each other to the kingdom above.
May memories sweet of the old fashioned ways
Live green in our hearts to our very last days,
And may we weak mortals of these modern shrines,
Learn lessons of piety from the blessed old times.

Sue L. James.

Hot Springs, Ark.

[We publish the foregoing contrary to our rule against original poetry. EDITOR.]

THEOLOGICAL INSTITUTE,

To be held in Evening Shade April 24th to 27th.

Tuesday, 24, 7:30—Opening sermon, by C. L. Castleberry.

Wednesday, 25, 9 a. m.—The minister a man of one work, W. S. Southworth.

11 a. m.—Sermon, by Thomas J. Franks.

3 p. m.—The minister in the pulpit and in the pastorate, N. E. Gardner.

7:30—Sermon, by J. M. Hawley.

Thursday—9 a. m. More religion, and how to use it. F. R. Noe, J. J. Alexander.

11 a. m. Sermon by S. D. Evans.

3 p. m.—Our literature and the importance of circulating it, W. E. Bishop and F. M. Smith.

7:30—Sermon by J. R. Edwards.

Friday, 9 a. m.—Our people in the pew and out of it, S. W. Register.

11 a. m.—Sermon by Jas. F. Jernigan.

3 p. m.—Evangelism: Shall the General Conference legalize it? B. D. Holly and W. F. Hall.

7:30—Sermon, T. J. Settle.

Brethren whose names come first, where two are coupled, will be expected to lead; and all whose names are connected with topics, will be expected to lead. General discussion will then be in order. Brethren, do your best to come, and then do your best after coming. Evening Shade throws open her hospitable doors and bids you all welcome. Bring a revival in your hearts.

JAS. F. JERNIGAN,
Chairman.

FROM TEXAS.

Rev. Z. E. Bennett, D. D.—For over three years THE ARKANSAS METHODIST has been making its weekly visits to my home. It is a welcome visitor always, for it is a live, a great paper. I have often thought of writing for it a short article, for I am an Arkansas Methodist myself; was born and raised there; was licensed to preach there eight years ago by the Quarterly Conference of Emmet circuit—Rev. J. H. Riggin was Presiding Elder and Rev. D. T. Holmes, P. C. I am now a member of the North Texas Conference; was admitted on trial four years ago, and received my first appointment in the Terrell District—am still in it, on the Mesquite charge. Mesquite is a half station, and a purer town can nowhere be found. We have local option, four churches—each has a membership of about 150; all are in good condition. We have six prayer meetings in town a week, and all are well attended. A gentleman who knows whereof he speaks says, "the prayer meeting at the Methodist Church in Mesquite beats the prayer meeting of the Dallas First Methodist Church in attendance and spirituality." We have in our Church over here a living revival, and as a result sinners are constantly being converted at our regular appointments.

I sometimes wish I was in Arkansas that I might have plenty of good water and fruit. I would like to visit the old home of my childhood, five miles from Prescott, Nevada Co. I would enjoy visiting Bros. Baird and Dean and White and Keeler—my spiritual fathers, and thank them for the reproof and advice they gave me when I was a wayward boy. But I have no idea of meeting them till we meet in fairer worlds on high.

Texas is a great State, a good field for Methodist preachers—to work. And now that spring is here and the daisies are blooming it is a pretty country. May the blessing of God rest upon THE METHODIST, and every heart and home in Arkansas!

D. T. BROWN.

Mesquite, Texas, March 20.

THE MODERN WAY

Commends itself to the well-informed, to do pleasantly and effectually what was formerly done in the crudest manner and disagreeably as well. To cleanse the system and break up colds, headaches, and fevers without unpleasant after effects, use the delightful liquid laxative, Syrup of Figs.

FROM PASTORAL CHARGES

DYER CIRCUIT.

I am moving along reasonably well with my work. I was glad when Bishop Keener read me out for the Dyer C't, this being my 2nd year among these people. We have many good people on this work. We were gladly received—not with poundings as some of the brethren tell us about, but with pleasant faces and hearty hand-shakes and expresssons like these, "I am so glad you were sent back to us." We have been well cared for, have not received much cash but have plenty of provisions and horse feed to run us through the year. The spiritual state of the Church is reasonably good. Have six organized Churches, and very good Sunday-schools and prayer meetings at five of them. We are trying to build up on these lines all the time. Crowded houses most every Sunday and the very best of attention. Have had 7 converts and 11 accessions to begin the new year with and with the help of the Lord I want to raise every dollar of the collections ordered by the Conference, put THE ARKANSAS METHODIST in as many homes as possible, and have at least 150 converts this year. We are praying, preaching and planning now for a great attack on the enemy. Have two new church houses under headway now, and when they are completed there will be a Methodist church house at every point on the work. The only thing we fear here is health; myself and all of my family have had considerable sickness ever since we came here. If the Lord will give me health and strength I want to do a great work for his cause.

Yours in the work,
D. N. WEAVER, P. C.

Dyer, March 19.

ST. FRANCIS CIRCUIT.

Our first Quarterly Conference of St. Francis C't met at Piggott March 17, with our new P. E. in the chair and he is in my mind a model Presiding Elder. Nothing escapes his notice. We went from the Quarterly Conference well pleased in several ways: first, we were pleased with our P. E., as a presiding officer; second, as a preacher; third, as a man of sound piety and a heart full of love to God and the Church. We were delighted with our report; it as we thought was so good—far above what it ever has been at the first Quarterly meeting any year of the past. One appointment had never paid over $45 for the support of the ministry in a year, paid $91 the first Quarter—$16. over its whole assessment. So, Bro. Bennett, you can see we are doing well on some lines. All the other appointments paid reasonable sums. So the P. E. and P. C. have received over one-fourth of their assessment.

We aim to begin a meeting at St. Francis in May, and if the Editor of THE METHODIST will come up we will give him a good congregation and some money possibly for THE METHODIST. I am praying for a general revival this year. We get a subscriber to THE METHODIST now and then.

JAMES D. RUTLEDGE.

St. Francis, March 23.

EVENING SHADE CIRCUIT.

We were told the Evening Shade circuit was a good work, and so we found it. Indeed, "the lines have fallen to us in pleasant places." We have a noble people, a people that know how to make a preacher and family feel at home. We have work enough to keep hands, head and heart full. We have a number of earnest, consecrated young men and ladies that are not afraid nor ashamed to work for the Master. The Y. P. S. C. E. is doing good work up here. Our first Quarterly Conference was a spiritual feast. Bro. Jernigan preached seven times for us, and there were four conversions and four accessions. The good people of Evening Shade, large and small, pounded us tremendously on the night of the 12th inst. Supplies of all kinds too numerous to mention were deposited on the dining table. May God abundantly bless the donors. We want to make special mention of Becky Porter, a faithful colored woman, who brought a jar of fine peaches. God bless her. We are presenting the claims of THE ARKANSAS METHODIST and will send you some money soon. Our Preachers' Meeting convenes here April 24-27. Come up, Bro. Bennett, and be with us. Brethren of the Batesville District, let all come to the Preachers' Meeting. Let us make it a success. Yours fraternally,

W. E. BISHOP.

Evening Shade, March 19.

BEEBE CIRCUIT.

Our 2nd Quarterly Conference has come and gone, at Ward, March 10, 11. Bro. Gregory came Friday night and preached four sermons to the delight of the congregations. He seemed to be well pleased with our people and they heartily reciprocate. His talk to the Conference in reference to pastoral instruction of children and Bible study ought to be published. Our collections are coming in slowly. The Church was never doing so well spiritually. To God be all the glory. We are expecting the revival to deepen until hundreds of souls shall be saved this year. Success to THE METHODIST. Yours less than the least,

L. C. CRAIG.

Beebe, March 21.

HICKORY PLAIN CIRCUIT.

Our first Quarterly meeting on the Hickory Plain circuit was held March 17 and 18 at Johnson's Chapel. We had been looking forward to this time with much interest. The people of that community made much preparation for the Q. M. Everything was in readiness for the occasion. The P. E. was on hand Saturday morning and gave us a good sermon, to which we all listened with interest and profit. The neighborhood had prepared and brought on the ground dinner for the entire congregation. After feasting on the many good things that were spread upon the long table on the ground, the Conference was called to order by the President and all the interests of the Church carefully inquired into. A large number of the official brethren were present. Finance was short, yet it was in advance of last year. The dedicatory sermon was preached Sunday morning by the P. E. to a large and attentive congregation. This service will be long remembered by the people of this vicinity. This church is named for old Bro. B. G. Johnson, who has many spiritual sons and daughters in the bounds of Hickory Plain C't. The old man lives in the hearts of these children. The good things that they whisper in the ears of the present pastor about him are many. In the opening prayer Sunday morning Bro. Watson prayed very earnestly that Bro. Johnson and his companion who has stood by his side so long might be happy in their declining years, and that the beautiful church that bears his name might stand long to bless the friendly hands that helped to erect it and their children after they are dead and gone. If Bro. Johnson should ever pass this way again he will not see the old shanty that once bore his name, but instead of it he will see a beautiful church built on good brick pillars, well proportioned, well seated and lighted and nicely painted, and calculated to stand for years to bless the rising generation around it. This church speaks well for the community. It is a good house, well finished, out of debt and dedicated to God. By the help of the Lord we are expecting to do a good year's work this year. Everything is favorable for a good year so far as we are able to see. Enclosed find some cash for THE METHODIST. Yours in the work,

F. P. DOAK, P. C.

Hickory Plain, March 20.

QUITMAN STATION.

Bro. Weems, our P. E., stated at our last Quarterly Conference, that we had the banner Sunday-school of the Arkansas Conference and also, the banner Epworth League as far as he knew. He says that he preaches to the largest congregations at Quitman of any place in his District; and I will say, I do not believe that there is a larger and more appreciative congregation in the Conference. Quitman is in many respects a remarkable place. Here we have located the oldest school of our Church in the State. This school has "come up through great trials and tribulations" and for this reason we might expect her to yet overcome every difficulty and write in letters of gold upon her banner the most brilliant success. However, our business men claim that the school is now in the greatest financial embarrassment it has ever suffered. The school in putting up the new building borrowed money which is now due, and it seems that the school has got to stand and see her friends (the men who have made it what it is) go to the wall. We hope for better things. Such a people as we have here deserve success.

W. E. RUTLEDGE.

March 21.

A stimulant is often needed to nourish and strengthen the roots and to keep the hair a natural color. Hall's Hair Renewer is the best tonic for the hair.

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

I DEFY COMPETITION

W. L. FUNSTON.

Marble Works,

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

CATARRH

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

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

BENNETT & THORNBURGH

A New Catechism.

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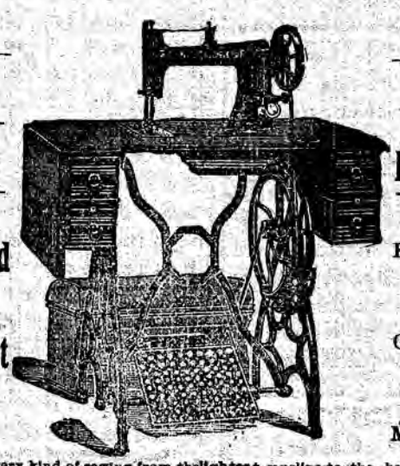

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ARKANSAS METHODIST.

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

GEORGE THORNBURGH, Business Manager.

THURSDAY, MAR. 29, 1894.

NOTICE.

The Publishing Committees of the Arkansas, Little Rock and White River Annual Conferences are requested to meet in the office of THE ARKANSAS METHODIST at 3 p. m. ext Tuesday, April 3.

BENNETT & THORNBURGH.

In the Nashville Advocate last week Rev. Dr. Hoss gave a vigorous editorial paragraph, in which he declared 'the use of vulgar or profane language by a preacher is an unpardonable outrage'. And on the same page he made a suggestive utterance in this: "A revival of religion that yields over 2,000 conversions and less than 200 accessions to the Church lacks—something."

We have delayed expressing our gratification at the success of the movement to consolidate the Raleigh Christian Advocate and the Western Carolina Advocate, thus making a stronger paper for the united patronage of the two Conferences in N. C. In the new paper, to be published at Greensboro, the wisdom of the consolidation will soon be apparent to all concerned, and we hope the organ of the two Conferences will soon have more subscribers than both papers ever had.

Internal Revenue Collector R. T. Cook has faithful and successful deputies in the work of breaking up illicit distilleries. They reported last and this week ten more destroyed—one in Howard, four in Montgomery and five in Pike county—making sixty since last October. We sincerely wish the law-abiding citizens in all the prohibition communities of our State were as vigilant and determined in wise and fearless efforts to suppress "blind tigers." The keepers of "moonshine" distilleries and of "blind tigers" are violators of law, and should in every case be punished for their crimes deliberately committed.

In the Legislature of Massachusetts a bill has been introduced to punish the person who secures the publication of libelous newspaper statements, with a fine not exceeding $500, or imprisonment not exceeding two years, or both. We have long thought there should be such a law in every State, as it would fasten the responsibility for publishing libelous matter where it justly belongs. In some cases it is quite impossible for a publisher to know he is publishing a libelous statement before complaint is made. In all such cases the person securing the publication should be punished rather than the publisher.

Under the treaty between the United States and China, signed in duplicate March 17 by Secretary of State Gresham and Yung Yu, the Chinese minister, China agrees to prohibit the emigration of laborers to this country, and the United States to guarantee the safety of the persons and property of Chinese citizens residing in the United States; and further our Government recognizes the right of China to enforce, in the case of American laborers in that country, regulations similar to those applied to Chinese laborers residing in the United States. The adoption of this treaty will remove the serious apprehension felt for some time about the safety of American missionaries residing in China, and we hope it may greatly lessen the prejudice among the Chinese against these missionaries on account of the Geary exclusion law adopted two years ago.

Considering the cry of "hard times", we are much gratified to learn from field notes in this paper, that many pastoral charges have paid more than usual at this date for ministerial support. In some and perhaps many cases the payments were made partly in supplies needed by the pastors and gladly accepted by them. In this way many charges could afford their pastors timely assistance, and relieve them from the necessity of going in debt for supplies, which their members can easily spare; and it would lessen the painful deficits often reported at the end of the Conference year. Besides pastors should be paid with reasonable regularity—quarterly or monthly—as the safer plan for them and their charges. We have never approved nor excused the unjust habit of some members expecting their pastor to labor much or most of the year, that they may see how they will like him, before paying him the support he is earning and needing. Such persons would not, could not follow, the same rule in relation to common laborers, who need and rightfully expect their wages in due time.

THE CHURCH IN CITIES.

In our issue of Jan. 25 we copied part of a sermon preached by Rev. Dr. J. C. Morris, pastor of our First Church in Birmingham, Ala., against the prevalent forms of immorality and crime in that city. We suppose that sermon was the opening of a vigorous campaign against official connivance at crime and public indifference about the enforcement of law; for last week in an editorial on "evangelistic work in Birmingham" the Alabama Advocate said:

"There is now such a sentiment against lawlessness, vice and crime in this city as has never been before. The mass meeting held in the Tabernacle, on Sunday evening, the 11th inst., gave a new impetus and imparted new life to all the forces. The Pastors' Union is now thoroughly endued with the spirit, and well organized for the battle, and the devil and his emissaries will have such a conflict as they have never known before. The Pastors' Union are now organizing the full forces of the different Denominations, and we may say, the campaign has already opened and will be pushed to victory. The better elements of the city cannot and will not submit to the reign of evil any longer. Every man who respects law and order, decency and morality, to say nothing of religion, must show his colors and take his stand on the side of right, or brook the scorn and contempt of the better classes."

We think it is clearly wise and right for the pastors and members of the various Denominations in a city to organize in the manner and for the purpose indicated above, and that such a movement may help greatly in preparing the way for successful "evangelistic work". We do not mean to say men can be made moral or religious by legislation, however wholesome, but we do believe the faithful enforcement of righteous laws will remove many formidable barriers against the success of the Church, especially in cities. City haunts of vice tolerated in defiance of law may in seven days attract, contaminate and finally ruin more men than the Church and auxiliary societies at their stated services, chiefly on the Sabbath, can possibly reach and reclaim. For these reasons we are fully persuaded, that leaders in the Church make a serious mistake in practically ignoring these prolific hotbeds of vice and crime and in depending too much upon efforts to rescue and reform men, who are enticed and held away from the teaching and services of the sanctuary by the strange fascination and power of city immorality in various forms. A righteous and effective movement against such immorality may be just as helpful in preparing the way for the spiritual work of the Church as its benevolent work among the destitute. Sinners must be influenced to hear the Gospel before they can accept its promises and find it the power of God unto salvation; but multitudes are wickedly enticed away from hearing the Gospel by the notorious allurements to sin in city life.

The work of the Church in its relation to the masses in the cities becomes more difficult with the passing years. Grave and alarming difficulties are seen in the social distinctions of city life, in the isolation and homeless condition of multitudes, and in their great exposure to increasing vice and crime. And the unsolved problem of effectually reaching these multitudes with the Gospel becomes more serious by reason of the rapidly enlarging population in the cities. In the Methodist Review for March—April it is affirmed by Rev. Dr. Geo. P. Mains, "that in the last forty years the number of dwellers in the city, as compared with the entire population of the country, has increased relatively more than 140 per cent; and that 'if the marked acceleration of the tendency of the people to city life during the last decade should be maintained at the same ratio for three decades to come we should have in the year 1920 ten millions more people in the cities than could be numbered in the entire nation outside the cities.' The same writer declares the social, political and moral problems arising from this modern city growth "are the most stupendous and difficult that address themselves to either the genius of statemanship or of Christian thought;" and that the city will ever remain dominant, and "the Church that would wear the crown of the future must win the city to the sovereignty of Christ." And Dr. Mains further declares: "A distinctively Christian civilization in this country, as a matter of manifest destiny, must rise or fall according as it shall show itself a dominant or a failing force in the life of our cities. * * * An evangelical Church has not thus far held its own within the American city."

If the last sentence be true, that 'no evangelical Church has thus far held its own within the American city,' it is surely high time for Christian citizens to array themselves in organized forces for the suppression of city immoralty, while they are generously engaged in the benevolent work of ministering to the homeless and the destitute. What should be thought of soldiers tenderly caring for their wounded comrads, while lacking the wisdom and courage to resist the invading foe? While striving to rescue the perishing by the Gospel, the members of the Church as Christian citizens should demand the faithful enforcement of righteous law for the betterment of society and its protection against the emissaries of the Devil.

THE EPWORTH LEAGUE.

Last week we published the program for the second annual meeting of the Epworth League Conference of Arkansas, to be held at Morrilton, April 17-19. It is not yet too late for pastors to have Epworth Leagues organized and represented in that meeting of the Conference, which we hope will greatly stimulate interest and work in the Epworth Leagues of our Church in this State. We copy here the circular letter from Rev. J. R. Moore, President of the Epworth League Conference, to the pastors in our three Conferences:

"DEAR BROTHER:—You are a pastor. You are responsible to God for the souls in your charge. Upon your fidelity and wisdom depend in large measure the usefulness and prosperity of the Church. You provide for the children through the Sunday school, and by special services. You are attentive to the needs of the older people, and by preaching and pastoral care seek to develop and maintain a high standard of Christian character.

What are you doing for your young people? Have you harnessed them for work? Are you seeking to develop them into a sturdy Christian life? Have you sought to turn their energies into channels of usefulness? Are you striving to make them rich in good works? Are they being trained in Methodist Doctrine and Discipline? Have you an Epworth League in your charge? If not, will you not proceed at once to organize wherever practicable? If the thought is suggested we have too many societies, let me remind you that the Epworth League is the creature of our General Conference. If the idea comes up that you have not time, permit me to say you have all the time there is, and your time belongs to the Church, and cannot be better employed than in organizing and training our young people. Here is a field white unto harvest. Will you thrust in the sickle and reap? They stand waiting, will you put them to work?

The League is as much a part of our Church as the Sunday school, class meeting, or prayer meeting. You are as much bound to foster it as them. It is a fruitful field. Wherever a faithful and intelligent trial has been given it, it has proved its right to live. Our Master's test, "By their fruits ye shall know them," is all that is asked. Send to our Publishing House at Nashville, Tenn., [or to Bennett & Thornburgh] and you will get all necessary papers and information."

Thoughtful pastors may profit by the timely counsel of Rev. Hugh Price Hughes in the London Methodist Times, that "ministers of religion should seek personal acquaintance with the editors of all reputable journals in their neighborhood, and should keep these newspapers well informed with respect to all the proceedings of their Churches that are of public interest and importance."

From both experience and observation we believe it safe to say the editors of secular papers generally are quite willing to publish notices of special interest to their readers, who are members of the various Churches, when such notices are furnished for publication. We think some pastors make a serious mistake in failing to use in a proper way the space which would be cheerfully given them to place before the public the enterprises or services of the Church. "The children of this world are wiser in their generation than the children of light", in the use of the secular newspaper to present matters of local interest.

BE JUST.

THE ARKANSAS METHODIST calls attention to the fact that "four years ago the total income from the Nashville Christian Advocate, at $2 a year, with a circulation of 27,000, was less than $2,000 in excess of its actual expenses." It adds: "Of all the Conference papers published for our Church we cannot name a single one which yields a large dividend on the capital required in its publication." Will the brother who clamors at us for not publishing the Wesleyan at less than $2 consider.—Wesleyan Advocate. No he will not consider, but will continue his unreasonable demand for a "cheap paper," as though the Wesleyan were not cheap enough already at $2 a year. Furthermore, if the subscription should be reduced to $1 a year, he would then insist that it ought to be 50 cents. It is useless to try to satisfy some people.—Southern Advocate.

While that may be true, we should be just and state the case fairly in replying to those who believe their Church paper could and should be furnished at $1.00 a year. They see as large secular papers at $1.00 a year, but do not understand such a paper costs its publisher a great deal less than a Church paper. The large secular weekly papers are made up with matter previously used in their daily editions at $7.50 to $10.00 a year; hence, the cost of these large weekly papers does not include the expense paid for printers, reporters, editors, rent, &c., but is limited to the white paper, postage, press work and small outlay for clerk hire and for making up the forms with matter previously used in the daily editions. It is simply impossible to publish a Church paper of respectable size at as small cost as the weekly secular paper made up from its daily editions.

Further, there are some one-dollar weekly papers without daily editions, but they usually have a very large circulation, with equally high rates for advertising, meeting the wants of their readers in one State as well as in another. Now a Church paper published for one or several Annual Conferences can not get and k[illegible] circulation beyond the patronizing territory, for which it is specially published. It is, therefore, impossible to publish a Conference paper of necessarily limited circulation at as small cost as another weekly paper of equal size, having a very large circulation and being as well adapted to readers in Maine as in California.

In view of these facts and the facts of record copied at the beginning of this article, the patrons of Church papers should be just, and not say or insinuate the publishers of Church papers are making large profits, while they are really struggling to meet expenses and keep out of debt. In conclusion, the readers of THE ARKANSAS METHODIST at $1.50 a year have no just reason to complain at the price they pay.

In an editorial on "Thoughts for all Methodists" the Christian Guardian said truly: In science, art and manufactures there are many new discoveries and inventions; but there is no new way of saving sinners but the old, Scriptural way of preaching the Gospel in simplicity and power, so as to produce "repentance toward God and faith toward our Lord Jesus Christ." The process of salvation is essentially the same in all conditions and times. The elements of spiritual power and success are always the same. Modern culture cannot be substituted for the fire and zeal of the early Methodists. The Church needs both.

The Baptist Church raised $65,000 last year in Texas and paid off the debt of their University. They have just inaugurated an effort to pay off a debt of $45,000 on their Female College at Belton, and one gentleman at Austin has given $10,000, another in East Texas has given $8,000, while others are contributing so liberally that they expect very soon to cancel their whole debt of $110,000. Will not our people save our property by a liberal response to the call from Waco?—Texas Advocate.

Such general, large and prompt liberality is eminently worthy of commendation. No investment of money can be more fruitful of beneficent and far-reaching results than that generously expended in maintaing institutions of Christian learning. In our State the Methodists with ability to give largely have golden opportunities now to make and perpetuate their names as benefactors at a time of most urgent need. All our colleges are needing financial aid, and the great burden of debt on Hendrix College makes its condition really perilous. O that it could be immediately relieved by liberal souls with ability to honor God and bless their generation!

FINANCIAL EMBARRASSMENT OF MINISTERS.

Few things disqualify a man for the faithful discharge of the functions of a pastor more than financial embarrassments. These may arise from his congregations not properly supporting him, either giving him too little, or paying him too irregularly; or from his being engaged in outside matters, or being either incompetent or unwilling to take care of what he receives. A man unwillingly to do this should not be allowed to remain in the ministry; one incompetent—whatever his abilities—will pursue his work under great disadvantages. Congregations that are able but not willing to furnish adequate support are not entitled to consideration in supplying their pulpits under our system.

As a rule a faithful minister of a kindly spirit, free from underhand methods, not attempting to lord it over God's heritage, but in an earnest way doing his duty and convincing the whole Church that he puts their interests before his comfort, will receive sufficient to support himself and family, unless he is situated where there are too few people of his denominational way of thinking to support the Church, in which case he is entitled to aid from the Denomination, or to a speedy removal to a better field, that the burden of trying to build up a society in such a place may be divided with his ministerial brethren. But when a Church, unknown to itself, is saddled with its minister so thoroughly embarrassed by outside matters that he can give scarce a tenth of his mental power and emotional susceptibility to the demands of his work, it is placed in a very serious position.—N. Y. Advocate.

On different occasions we have heard good men express much and sincere regret at the financial embarrassment of their pastor, while others less generous and thoughtful were ready to impugn his integrity, because he failed to meet his financial obligations, which were made with honest purpose of settlement in due time. Methodist pastors should be very careful about incurring liabilities to be met with receipts from uncertain assessments for their support; and the members of the Church should be equally careful to do their whole duty towards the full payment of the assessments for the support of their pastors. In some cases pastors are not alone to be blamed for being financially embarrassed, but in their ministerial standing and influence they must suffer the consequences; hence, we repeat they should be exceedingly careful about contracting debts which they may be unable to pay.

SUPPRESS THEM ALL.

We are gratified to learn the Little Rock City Council voted Monday night 14 to 1 in favor of suppressing the gambling devices known as nickel-in-the-slot machines. The Mayor declared himself in favor of suppressing these and also policy shops. Against the latter Judge Balch spoke vigorously, saying 'he was in favor of arresting their owners every day and taking their machinery out into the street and building a bonfire out of it'. Now to be consistent the members of the Council and especially the Mayor should proceed to close the gambling houses, which have been permitted to keep open for a fine, or license fee, of $25 a week. The law is specific and sufficient, the Mayor has ample power, and the law-abiding people of this city and State would rejoice to see him exercise fearlessly and impartially his authority to protect society against the curse of gambling houses.

STARTLING!

Six years ago we were greatly surprised at the words of Judge Joseph W. Martin and the grand jury through its foreman, Mr. S. N. Marshall, on the lawlessness practically licensed for revenue by the city government of Little Rock. Since then we have repeatedly heard enough to make any law-abiding citizen deeply lament the shameful fact of official connivance at the crimes of keeping gambling houses, Sunday saloons, etc. We were not, however, prepared for the startling disclosures published Monday in the Arkansas Democrat by T. J. Oliphant, Esq., who affirms the lawbreakers of the classes indicated are arraigned and fined just twice a year in the name of the State, and then permitted to go on in open violation of law without further molestation by the State! In other words the keeper of the Sunday saloon is fined the minimum penalty for *one* sale on each of two Sundays, and then fears no molestation from the State for selling liquors fifty Sundays! The keeper of the gambling house is fined the smallest sum for each of two days, and then for 363 days may keep open house unmolested by the State! Was there ever a more disgraceful travesty on the faithful enforcement of law for the suppression of crime? Mr. Oliphant says for the first six months last year the Prosecuting-Attorney had warrants issued against fifty persons, and for the other six months against fifty-three persons, all known violators of law, who brought or sent up the fines and costs—the latter embracing the fees of the Prosecuting-Attorney and other officers! In the name of justice, if these charges are not true, they should be disproved at once! Has the State entered into league with the city government in licensing crime for revenue? Will law-abiding men approve such shameful toleration of crime for the money paid by the violators of law?

OTHER EDITORS.

It is said that 431,712 immigrants landed at New York, Philadelphia, Boston and Baltimore in 1893, being four-fifths of the entire immigration to all American ports. That gives a total of 539,640, or about the same as in 1892. That is to say, about one person in each group of 130 in our population of about sixty-five million has just landed. A large proportion of the other 129 landed but a little while ago. Those only who are from China must register, and they came some time ago. Fresh arrivals from that country are prohibited. The most recent assurance is that the Emperor of China resents that fact as a violation of treaties. Why not extend the registry system? We are willing.—Chicago Advocate.

Fifty years ago the Fiji Islanders were a savage, brutal, warlike race of cannibals; now they are a law-abiding, God-fearing, enlightened and civilized people. The gospel has wrought this marvelous change. Take just one illustration: A half century ago there was a great heathen temple in Mbau in which "the devil priests, in fantastic and terrifying garb, superintended the satanic cannibal feasts." That heathen temple has been converted into a Christian Church, where the word of God is preached and the sacraments are administered. The great stone on which they used to sacrifice their human victims is now used by the preacher as a baptismal font. One of the missionaries to these islands says he thrice saw "the fires kindled to roast him, and the executioner standing with his club awaiting the word to knock him on the head. Some providential influence prevented."—Holston Methodist.

Somewhere in the papers lately we read an attack on the common phrase, "good horse sense;" the writer alleging that "good mule sense" would be a more appropriate phrase. If the common phrase errs, it must be by mistake on the part of those who use it. It was doubtless, used originally in this form, "good Hoss sense;" referring by way of anticipation to such sense as Dr. Hoss, of the Nashville Advocate, shows when in reference to the results which would follow exclusive dependence on professional revivalists for the conversion of men, he says: "When such a state of affairs comes into existence, Methodism will be as dead as a door nail, and as useless as a last year's bird nest. A receivership would be in order if the assets were worth saving."—Christian Index.

If Hile, the A. P. A. lecturer, had been speaking against any Protestant Church, and the most respectable man in Dallas had shot at him, the papers in this city would have howled like a hurricane about the suppression of free speech, etc. But as it was Catholicism that was being uncovered, a saloon-keeper is allowed to fire four shots and retire unmolested by the officers, and the papers appear at the bar of public opinion as his apologist. Verily, the press is afraid of Rome.—Texas Advocate.

In the Church it has been long observed that a few persons do nearly all that is done; and they are not generally those who have most leisure or most money or most knowledge. One earnest, active steward is worth a whole board of half-earnest associates; and, while there are advantages in having a good financial plan and the best should be adopted by all means, the success of any plan depends upon the men behind it—those who work the plan. The right kind of stewards will raise the pastor's salary plan or no plan; and lukewarm stewards will fail with the best plan in the world.—Florida Advocate.

ATTENTION, PREACHERS!

Office Preachers Aid Association.
Little Rock, March 7, 1894.

Mortuary Benefit No 3 having just been paid to the widow of the late Rev. J. S. Clower, dec'd, Assessment No. 4 is hereby called to be paid not later than sixty days from this date.

JOHN B. BOND,
Sec-Treas'r.

Assessment No. 4.

Office Preachers Aid Association.
Little Rock, Mch. 21, 1894.

JOHN B. BOND, Sec'y-Treas.

On hand in Benefit Fund last report, $68, received from D. C. Ross $3, H. E. May $3, S. L. Cochran $3, B. C. Matthews $3, J. M. Pinnell $3, A. C. Ray $3, J. B. Thomas $3, DeJalma Leake $3, R. C. Atchley $3, B. A. White $3, G. W. Matthews $3, J. F. Jernigan $3, A. D. Jenkins $3. Total $39, and on hand, B. F., $107.

JOHN B. BOND.

N. B. The initials "J. H. C." in last report meant "Rev. J. H. Gold."

J. B. B.

Every paid-up subscriber and every one paying $1.50 can get the portfolios of Holy Land views at the very low prices named in the announcement.

ARKANSAS METHODIST.

THURSDAY, MAR. 29, 1894.

ANNOUNCEMENTS.

GOVERNOR.

We are authorized to announce James P. Clarke, of Phillips county, as a candidate for Governor of the State of Arkansas, subject to the action of the Democratic party.

We are authorized to announce C. A. Bridewell of Hempstead county as a candidate for Governor of Arkansas, subject to the action of the Democratic party.

STATE TREASURER.

We are authorized to announce H. C. Hinton, of Pulaski county, a candidate for the office of State Treasurer, subject to the action of the Democratic party.

We are authorized to announce that Hon. Ransom Gulley, of Izard county, is a candidate for the office of State Treasurer, subject to the action of the Democratic State Convention.

STATE LAND COMMISSIONER.

We are authorized to announce J. M. Harkey, of Pope county, a candidate for the office of State Land Commissioner, subject to the action of the Democratic party.

We are authorized to announce Hon. B. B. Chism, of Logan county, a candidate for State Land Commissioner, subject to the action of the State Democratic Convention.

We are authorized to announce J. F. Ritchie of Jefferson county as a candidate for Commissioner of State Lands subject to the action of the Democratic party.

SUPERINTENDENT OF PUBLIC INSTRUCTION.

We are authorized to announce Junius Jordan, of Jefferson county, a candidate for the office of Superintendent of Public Instruction, subject to the action of the Democratic party.

We are authorized to announce J. J. Doyne, of Lonoke, Ark., as a candidate for State Superintendent of Public Instruction, subject to the action of the Democratic party.

PROSECUTING ATTORNEY.

We are authorized to announce J. F. McNemer of Pulaski county a candidate for Prosecuting Attorney of the sixth judicial circuit, subject to the action of the Democratic party.

We are authorized to announce T. J. Oliphint of Pulaski county as a candidate for Prosecuting-Attorney of the Sixth Judicial circuit, subject to the action of the Democratic party.

We are authorized to announce Walter H. Pemberton of Pulaski county as a candidate for re-election to the office of Prosecuting-Attorney of the sixth Judicial circuit, subject to the action of the Democratic party.

SHERIFF.

We are authorized to announce H. L. Fletcher as a candidate for Sheriff of Pulaski county subject to the action of the Democratic party.

We are authorized to announce W. H. Booker as a candidate for Sheriff of Pulaski county subject to the action of the Democratic party

COUNTY JUDGE.

We are authorized to announce W. A. Compton a candidate for re-election as County Judge of Pulaski county, subject to the action of the Democratic party.

CIRCUIT CLERK.

We are authorized to announce E. A. Ramsey as a candidate for the office of Circuit Clerk of Pulaski county, subject to the action of the Democratic party.

We are authorized to announce Horace G. Dale as a candidate for Circuit Clerk subject to the action of the Democratic party.

COUNTY CLERK.

We are authorized to announce I. J. Hicks as as a candidate for the office of County Clerk of Pulaski county, subject to the action of the Democratic party.

TO THE VOTERS OF PULASKI COUNTY:—I hereby announce myself as a candidate for re-election to the office of County Clerk, subject to the action of the Democratic primaries. Respectfully,
JOHN BRODIE.

CHANCERY CLERK.

We are authorized to announce Charles M. Connor as a candidate for Clerk of the Pulaski Chancery Court, subject to the action of the Democratic party.

ASSESSOR.

We are authorized to announce J. W. Colquett of Fourche township as a candidate for Assessor of Pulaski county, subject to the action of the Democratic party.

PERSONAL AND OTHER NOTES

The portfolios of Holy Land pictures do not go from our office in Little Rock, but from the publisher of them in Philadelphia. We make the orders and they are sent from there, which will account for the short delay in receiving them.

Brethren in the pastorate, we want many *short* field notes each week. In these notes give only items of interest and in as few words as possible.

If they really knew how gratefully we would appreciate their prompt assistance, most of our delinquent patrons would remit all or *part* of what they owe us *before* April 1. Then we would feel the genuine touch of Spring life, and THE METHODIST would soon appear in beautiful attire. Friends, don't neglect and then forget our urgent request for the money we have earned and now need. Help before April 1.

The annual tea of the committeemen of the Little Rock Y. M. C. A. was held Saturday night at the residence of its President, Mr. H. P. Edmondson, who gave an interesting outline of the character of work done by the Association, followed by a long list of names composing the various committees, and embracing many prominent citizens and leading members of different Churches in this city.

Our warm friend, Dr. A. J. Brewer, of Newport, has sent us 6 more new subscribers, making 13 under our 25cts offer, in a few days. We wish many other brethren of the laity would promptly help this paper and really favor their Methodist neighbors by imitating the noble example of Dr. Brewer.

We hope every pastor, who can do so, will have his charge represented in the Epworth League Conference at Morrilton, April 17-19.

The Trustees of Hendrix College are called to meet in this city at 9 a. m., April 4. See notice on page 1.

Sending two new subscribers, Rev. D. W. Reid, P. C. of Clarendon station, writes: "We are building a parsonage here * * * as good as can be found in this part of the State, and would be a credit to a town much larger than this one".

Sending two new subscribers and an order for S. S. Literature, Rev. J. W. F. Scott, P. C. of Bright Star C't, said, "we have our nice new parsonage almost ready for occupancy"; "there are many good people on this work"; "death has already claimed three of our members—Miss Emma Adcock, Mrs. Mattie A. McKeller and Mrs. M. L. Davis".

We are sad to learn U. S. Senator A. H. Colquitt, of Georgia, died at his home in Washington, March 26. He was a Christian statesman of untarnished reputation and a devout Methodist.

This week Bro. R. B. Ayres, of Texarkana—R'y officer, Methodist and one of the best singers we ever heard—sent $1.50, and said "I have neglected to pay. I want to see you don that 'beautiful Spring suit'." If all our patrons, who can easily pay now, will promptly remit their dues, we will soon get the beautiful Spring suit for this paper.

Bro. Pastor, if you have not reported any work for THE METHODIST in this month, please do so Saturday and give us the privilege of putting your name in our Honor Roll for March.

Grandma Risen honored our office with a call Tuesday p. m. and made a cheerful report of Galloway College, which she declared in the love feast of the Little Rock Conference at Magnolia was "the best place this side of heaven".

Tuesday our office was favored with brotherly calls from Revs. John P. Lowry, J. T. Bagwell and J. K. Farris. Bro. Lowry reported a very successful meeting at Walnut Ridge, resulting in about 60 professions and 46 accessions—43 of them on profession of faith.

During the past two weeks many of our patrons kindly responded to our urgent call for their aid. We hope to get *next* week remittances from a larger number still. Friends, help *now*. Many have simply *neglected* the matter.

Rev. J. M. Hughey wrote 1,500 delegates (not 500 as printed last week) attended the Volunteer Students' Convention in Detroit.

We offer hearty congratulations to our esteemed young friend, Prof. Edwin Mims, on his merited promotion to the chair of English in Trinity College, as reported in Vanderbilt Notes on page 1.

Bishop Isaac Lane and Revs. H. Bullock and C. W. Lane, of the Colored M. E. Church, gave us a friendly call Monday afternoon. Bishop Lane is working earnestly and hopefully to raise enough money to pay for a new building for Lane Institute at Jackson, Tenn. A card from him will appear next week.

Monday p. m. we had a brotherly call from Rev. P. B. Summers, P. E. of Dardanelle District, which he reported in good condition, with collections for ministerial support and Conference claims in advance of this date last year.

Bro. C. E. Goddard of Marlow, I.T., writes he and his wife are attending medical springs at Lefflore, I. T., for her health, and that in their old age they find much comfort in reading this paper.

Sending 10 new subscribers, Rev. E. L. Beard, P. C., reports a good Quarterly meeting on Washington C't—5 accessions by certificate and finances 30 per cent in advance of same date last year.

The meeting at our First Church in this city is increasing in interest. At the night services the congregations are large, the singing by a very large choir inspiring, and the pungent sermons by Rev. Dr. W. M. Leftwich are making a deep impression upon his hearers. Many have already professed saving faith. A report of Dr. Leftwich's excellent sermon last Sunday morning will appear in our next issue.

Rev. W. C. Davidson, P. C. of Beebe station, expects to assist Rev. H. M. Cryer, of Argenta station, in his meeting beginning the second Sunday in April.

In a private letter, March 24, Rev. J. F. Jernigan spoke encouragingly of the meeting in Batesville.

Bishop Chas. B. Galloway and Rev. James O. Andrew have been doing good work in Alabama towards raising endowment for the Southern University, and it is believed a vigorous canvass of the two Alabama Conferences will yield an endowment of $100,000. We wish it may, and that the wise and generous movement may soon strike Arkansas.

The dedication of our church at Brownstown in Sevier county, set for third Sunday in April, has been postponed at the request of the trustees.

We are pleased to learn Judge A. D. Bright, of Brownsville, Tenn., was recently appointed Associate Justice of the Supreme court in that State. This selection of Governor Turney will be approved by the good people of Tennessee.

Rev. H. W. Brooks of Mayfield station writes that he succeeded two Sundays since in securing all the collections ordered by the Conference. That is good news. He will soon commence a meeting, and is expecting great success.—Memphis Advocate.

Ordering some books, and also six portfolios of Holy Land views for a lady well pleased with the first portfolios, Rev. J. W. Griffin, P. C. of Bellefonte C't, said: "Our second Q. C. closed yesterday the 18th. Had a good time; pastor's salary well up, and other interests well on the way. Hope to clear the decks by Conference."

A highly esteemed local preacher in Woodruff county sent last week $1.00 to pay for this paper to the 67-year-old crippled brother in Northwest Arkansas. O how we wish 500 generous Christian men and women would send us $1.00 each to furnish this paper to the worthy poor wanting it!

The date for the meeting of our next General Conference is Thursday, May 3—not Wednesday, May 2.

Rev. H. A. Armstrong, P. C. of Goshen C't, wrote March 21: "We are moving along quietly on our work; congregations good, better than last year—this being the second year for us on the C't. We serve a good people. We are looking for revivals".

Rev. Dr. H. V. Philpott, of Willis, Texas, writes: "Bro. Clower was a noble Christian minister, who made his way up against the oppositions which he encountered, and I honor him for his manhood more than I would for ten-fold the ostensible success at the cost of his integrity."

Bros. W. M. Clark, of Warsaw, T. M. Atkins of Piedmont, and Dr. A. J. Dyer, of Dardanelle, favored our office with friendly calls last week.

Rev. H. C. Thompson, local preacher in Hickory Plain C't, sent a report of the Quarterly meeting and dedication of Johnson's Chapel, after we had filed a report of the same from the pastor, Rev. F. P. Doak.

Sending $2.50 on account, and giving many reasons why he can not do without this paper, Bro. J. M. Mills, of Pryor Creek, I. T., refers in a brotherly way to "H. T. Gregory, that grand old soldier of the Cross—Noe, Southworth, F. M. Smith, Edwards, George Rogers and others".

"The Way To Win" is the title of a very interesting serial in the Central Methodist from the pen of of Rev. John M. Crowe, A. M., of Sikeston, Mo. Crowe has the happy faculty of entertaining with his pen or voice. We had the great pleasure of hearing him preach last June at the Commencement of Galloway College.

Bro. John M. Rogers writes Rev. F. J. Shaw, P. C. of DeWitt C't, is doing some splendid preaching with prospect of wonderful work in that charge, where he is already greatly beloved.

We are sorry to learn our esteemed brother, Col. J. T. Henderson, of Auvergne, lost his residence by fire last week—building and contents valued at $5,500, with insurance at $3,500.

Remitting $7.40 for renewals and Sunday-school literature, Rev. Bascom Monk, P. C. of Yellville station, said: "We are getting along with our work very well this year, and our school [Yellville Institute] is prosperous".

After spending a week at Benton under the faithful treatment of Dr. Burch, a specialist, Rev. J. E. Caldwell was advised his deafness is incurable. His numerous friends would rejoice to know it was even partially cured.

CAPT. J. F. RITCHIE.

In this issue we have the announcement of Capt. J. F. Ritchie, of Jefferson county, as a candidate for the office of State Land Commissioner. He has been a citizen of Arkansas thirty-six years and in 1860 was elected Land Attorney and State Collector. Entering the Confederate army as a private early in 1861, he was promoted to a Captain after the battle of Shiloh, and lost his right arm in the battle of Murfreesboro. In 1866 he was elected Prosecuting-Attorney for Camden District, but during the reconstruction period he was turned out of office. For a number of years he has been in the real estate business at Pine Bluff, and has given special study to the land laws of our State. He is a worthy Christian gentlenman, and if elected will make an efficient officer.

COL. H. L. FLETCHER.

We invite the attention of our readers concerned to the announcement of Col. H. L. Fletcher as a candidate for the office of Sheriff of Pulaski county. He is a native Arkansan, one of the oldest citizens of this county, long known as a successful business man, and has ever maintained an untarnished reputation as a gentleman of unimpeachable honesty in his business dealings. If elected, he promises a faithful discharge of all the duties of the office to the best interest of all concerned.

MR. W. H. BROOKER.

In this issue we have the announcement of Mr. W. H. Brooker as a candidate for the office of Sheriff of Pulaski county. It is safe to say no officer has a more extensive acquaintance in the county than he has, and so far as we ever heard he is held by all in high regard as an upright citizen of clean record. By reason of his long service as chief Deputy Sheriff and before that as Deputy County Clerk he certainly has superior qualifications for all the clerical work of the office, which he will fill efficiently and acceptably, if elected.

MR. H. G. DALE.

We invite the attention of our readers concerned to the announcement of Mr. Horace G. Dale as a candidate for the office of Circuit Clerk of Pulaski county. Born and reared in this city, and having served six years as Deputy in the office of Circuit Clerk, under the late W. W. Field, Mr. Dale is well known by all or most of our county readers, who will concede he is thoroughly qualified for the duties of the office. If elected, he promises faithful and acceptable service.

☞Now is the time to order Sunday-school supplies. Don't wait too long.

Husband and Son

Imqure Blood, Boils, Carbuncles, Rheumatism

Perfectly Cured by Hood's.

"C. I. Hood & Co., Lowell, Mass.:

"My husband was afflicted with boils for eight years. He received several prescriptions from different physicians but did not realize any benefit from the medicine. Last spring his neck was nearly covered with little boils which would break and run a little and then heal only for others to take their place. They grew in number and size until they turned to carbuncles. He began to think they would kill him. Everything the doctors did seemed to

Aggravate the Disease.

He at last bought a bottle of Hood's Sarsaparilla and when he had taken half of it his neck was well and he has had but one pimple since.

"The remainder of the medicine I gave to my twelve year old boy Willie Massey who had been afflicted with rheumatism from his infancy, so badly that I feared he would always be a cripple. He could not run and play like the other children. After he had taken a half bottle of Hood's Sarsaparilla it seemed to do him so much good that we concluded to give it a fair trial in the spring. My husband purchased four bottles and together they have been taking it for over a month. Now my boy, instead of creeping around and crying with pain in his legs as he used to, can plow all day or **run and play as lively** as any children. Accordingly we shall always speak highly of Hood's Sarsaparilla." MRS. JOHN ALTSTATT, Ozark, Ark.

HOOD'S Sarsaparilla CURES

Hood's Pills are hand made, and perfect in proportion and appearance. 25c. a box.

Suffering the Tortures of ECZEMA

And yet lives in ignorance of the fact that a single application of CUTICURA will afford instant relief, permit rest and sleep, and point to a speedy and economical cure, when all other remedies fail. CUTICURA works wonders, and its cures of torturing, disfiguring humors are the most wonderful ever recorded.

Sold throughout the world. Price, CUTICURA, 50c.; SOAP, 25c.; RESOLVENT, $1. POTTER DRUG AND CHEM. CORP., Sole Proprietors, Boston.

☞"How to Cure Skin Diseases," free.

Grateful For Sympathy.

DEAR DOCTOR BENNETT:—Please allow me to say that from many sources throughout the Arkansas Conference and from Dr. Dye, Brother Manly and yourself of White River Conference we have received letters of tender sympathy, breathing prayers for us and our boy in our affliction, which have been to us as "ointment poured forth." A kinder, noblar people, of all chases, than are found in this town, Van Buren, would be sought for in vain. The burden, while of long continuance, has been made light because of the many who have assisted in bearing it. There is a brotherhood, at the bottom, in man. The bottom has been reached and the brotherhood touched—it's there. There is a fatherhood in God. This is not theory—it's experience. The boy is slowly creeping back to life and health. Yours in the brotherhood,
T. J. REYNOLDS.

Van Buren, March 23.

HOLY LAND VIEWS.

Those who have ordered Part 1 of the Holy Land photographs may order the other 6 all at once for 60 cents, thereby saving the trouble of writing six letters instead of one. The whole six will go together. They are all ready.

LOOK HERE.

Will each preacher in the Little Rock District please send me immediately the names of delegates and visitors, that will attend the Sunday-school Conference at Mt. Tabor, Apr. 26—29, from your charge? Reduced rates have been secured over the Iron Mountain and Little Rock and Memphis roads. Delegates take receipt from agent at starting point for full fare coming. This receipt countersigned by the Secretary of the Conference will entitle you to return for one third fare. Conveyance will meet the day trains at Cabot on Thursday and Friday, 26—27. We hope to have a full attendance. J. H. BRADFORD.

Cabot, Ark.

Dr. Price's Cream Baking Powder
World's Fair Highest Medal and Diploma.

About the first of April, there will be issued from the Publishing House of the M. E. Church, South, "The Preacher's Son," a 12mo book of about 200 pages.

Preachers, their sons, families and many friends are sure to want this book—every one of its 36 chapters contains something that will make preachers' sons happier, and every one, who reads it properly, better. Bishop Fitzgerald writes the Introduction.

It will be mailed, post-paid, to any address in the world for $1.00. Everybody ought to have this book. Preachers and their sons should not try to get along without it. Address
BENNETT & THORNBURGH,
Little Rock, Ark.

A CARD.

PLUMBING, GAS AND STEAM FITTING.

We are now ready for business. Our desire is to give entire satisfaction to our patrons. May we not reasonably expect at least a trial of our ability to please. J. J. COUGHLIN & Co.,
407 Main street.

Telephone 301.

MARRIED.

On the evening of March the 18, 1894, at the residence of the bride's mother, Mr. Mason of Marion Co., Ark. and Miss Mattie J. Lewis of Baxter Co., Ark.; Rev. J. H. Watts officiating.

At the residence of the bride's father, March 15, 1894, Mr. George Campbell and Miss Mattie Neill, all of Goshen, Ark.—Rev. H. A. Armstrong officiating.

At the residence of Col. John M. Somervell, Centre Point, Ark., March 15, 1894, Mr. Edward F. McFaddin of Hope, Ark., and Miss Mary Somervell—Rev. E. R. Steel officiating.

March 14, 1894, at the residence of the bride's father, Mr. Wm. S. Glover and Miss Kate Adams—Rev. Eugene J. Hall officiating.

Near Pine Bluff, Ark., Feb. 20, '94, at the residence of the bride, Mr. Will Stokes and Mrs. Hattie Frank, by Rev. J. R. Sherwoood.

At the residence of the bride's father, at Chismville, Ark., Feb. 22, 1894, Mr. John Counts and Miss Etta Hutchens, all of Chismville, Ark.—Rev. J. M. McAnally officiating.

March 8, 1894, at the residence of the bride's father, near National, Ark., Mr. Sam. Woodruff and Miss Lillie M. Nease—Rev. J. M. McAnally officiating. They start right by taking THE METHODIST.

PASTOR'S BOOK. PRICE 50 CTS.

L. Blaylock, Dallas, Texas:—The Pastor's Book has come to hand, and I find it goes beyond my expectation. I would not be without it. I will be glad to represent you for the book in our Virginia Conference, if agreeable to you, because it is such a blessing I want all to have it.—Leroy Lee Banks, Shanghai, Va.

LADIES WHO VALUE
A refined complexion must use Pozzoni's Powder. It produces a soft & beautiful skin.

VANDERBILT NOTES.

DEAR BRO. BENNETT:—As it has been sometime since I saw any notes from the University in THE METHODIST, I will say Vanderbilt is still moving onward and upward year by year. Our new Chancellor, Dr J. H. Kirkland, is proving a most indefatigable worker; he is ever on the alert for new ideas, and lately made a tour of inspection to all of the leading Eastern Universities, such as Harvard, Yale, Johns Hopkins, Cornell, Princeton, etc., studying their different systems with a view of introducing whatever was best in Vanderbilt. At each University he was received with great respect and every advantage was afforded him in studying their methods of work. Dr. Kirkland has to be known personally to be fully appreciated, and it is the concensus of opinion among those who are in a position to know, that it will not be long until our endowment fund will be greatly increased by his untiring efforts.

I chronicle a happy surprise to the many friends and admirers of Mr. Edwin Mims, of Little Rock, by announcing that he left last night for Durham, N. C., where he will take the chair of English in Trinity College. This is regarded by his friends as a very flattering acknowledgment of his ability, for Trinity College is considered one of the strongest colleges in the country. It is under the auspices of the M. E. Church, South, has a liberal endowment fund, splendid buildings, an able Faculty and about 300 students. His salary is $1,200 per annum and a residence (as Mr. M. is unmarried this an inducement to some fair one.) Mr. Mims has been at Vanderbilt five years, taking his Bachelor's and Master's degree and last year was elected to a teaching fellowship, and has been invited to deliver the Commencement address in June to the famous Webb Bros'. School at Bell Buckle, Tenn. He has made quite a reputation in the University as a scholar and Dr. Baskervill, Prof. of English, regards him as one of the most promising young men that Vanderbilt has ever graduated. We may expect to hear more of this rising young Arkansan in the years to come.

R. E. L. SANER.

Nashville, March 24.

THE CLERGYMAN'S STORY.

A Prominent Minister Relates His Remarkable Experience With the Grippe.

How He was Affected and How He was Cured. An Article that Every One Should Read and Remember.

(From the Philadelphia Item.)

Rev. Thomas L. Lewis, who resides at 2549 Neff St., and is Pastor of the Richmond Baptist Church, relates a very interesting account of his experience with La Grippe and how he secured relief by taking Dr. Williams' Pink Pills for Pale Peopie. Mr. Lewis is thirty-nine years old and is recognized as one of the most popular preachers of Philadelphia.

He is an alumnus of Bucknell College at Lewisburg, Pa., where he attained the degree of Master of Arts. With his other work he edits and publishes The Richmond Baptist, a monthly journal devoted to the interests of the church. He looks upon the practical side of life, both preaching and publishing, the importance of good health, and when asked to tell what Dr. Williams' Pink Pills had done for him, he went before Eugene Ziegler, a Notary Public at 2738 Neff St., and cheerfully made affidavit to the following narrative:

"I began taking Dr. Williams' Pink Pills for Pale People two weeks ago this Sunday. I had the grippe for more than two weeks. I had great trouble during that time with my eyes and head. The disease also affected my appetite and my stomach. It required great determination and effort on my part to do my work as pastor, and I did it when I should have been in bed.

In a week's time the effects of the grippe were completely removed. I then continued the remedy on account of my stomach difficulty, being confident that it would remove that. I want to recommend the use of Pink Pills to all those who are affected as I have been. I believe they will build up grippe patients.

"As for myself, I cannot say too much for them. I went on the scales two weeks ago to see what I weighed, and again today, wearing the same clothing. I found I had gained two pounds—a pound a week.

"On account of the sedentary habits natural to my occupation, and to some internal injuries sustained years ago, I have had a severe stomach affection, and have been troubled, beside, a great deal, with indigestion. Since taking the Pink Pills my appetite has improved, my digestion is better, and my stomach has been relieved of its pain.

"I was struck accidentally in the stomach by an iron bar and once I was kicked by a mule in the same place. It was 20 years ago when I was hurt first. Since that time I suffered much from stomach difficulties. I was treated frequently, but not cured. I feel better now than at any time since I was hurt, and I am so pleased with my improvement that I am glad to let the public know of my bettered condition. I have heard of other cures effected by the Pink Pills, but I prefer to speak only of my own case. THOS. L. LEWIS.

Sworn and subscribed before me this 20th day of April, A. D. 1893.
EUGENE ZEIGLER,
[SEAL] Notary Public.

The discoverer of Dr. Williams' Pink Pills for Pale People certainly deserves the highest tribute that pen can frame. His medicine has done more to alleviate the sufferings of humanity than any medicine known to science, and his name should be handed down to future generations as the greatest savant of the present age.

Messrs. Smith, Kline & French, the well-known wholesale druggists, said, that Dr. Williams' Pink Pills have an enormous sale in Philadelphia, and that from all quarters come in glowing reports of the excellent results following their use. In nearly every case the good work has been accomplished after eminent physicians had failed and pronounced the patient beyond the hope of human aid. An analysis proves that Dr. Williams' Pink Pills contain in a condensed form all the elements necessary to give new life and richness to the blood and restore shattered nerves. They are an unfailing specific for such diseases as locomotor ataxia, partial paralysis, St. Vitus' dance, sciatica, neuralgia, rheumatism, nervous headache, the after effects of la grippe, palpitation of the heart, pale and sallow complexions, that tired feeling resulting from nervous prostration; all diseases depending upon vitiated humors in the blood, such as scrofula, chronic erysipelas, etc. They are also a specific for troubles peculiar to females, such as suppressions, irregularities, and all forms of weakness. They build up the blood and restore the glow of health to pale and sallow cheeks. In men they effect a radical cure in all cases arising from mental worry, over-work or excess of whatever nature.

Although prepared in quantity and handled by the drug trade as a proprietory article, Dr. Williams' Pink Pills are not a patent medicine in the sense that name implies. They were first compounded as a prescription and used as such in general practice by an eminent physician. So great was their efficacy that it was deemed wise to place them within the reach of all, at a price which anyone could afford to pay. They are now manufactured by the Dr. Williams' Medicine Company, Schenectady, N. Y., and Brockville, Ont., and are sold in boxes (never in loose form by the dozen or hundred, and the public are cautioned against numerous imitations sold in this shape) at 50 cents a box, or six boxes for $2.50, and may be had of all druggists or direct by mail from Dr. Williams' Medicine Company from either address. The price at which these pills are sold makes a course of treatment inexpensive as compared with other remedies or medical treatment.

$12.00 to $35.00 A WEEK CAN BE MADE WORKING FOR US. Parties preferred who can furnish a horse and travel through the country; a team, though is not necessary. A few vacancies in towns and cities. Men and women of good character will find this an exceptional opportunity for profitable employment. Spare hours may be used to good advantage. B. F. JOHNSON & CO., 11th and Main Sts., Richmond, Va.

NEW LAW BOOK

On the Criminal Laws of Arkansas—By Roberts & Hamiter.

"Roberts & Hamiter's Criminal Laws of Arkansas" is the title of a new law book which will be on the market about the 1st of April. It is an extensive treatise on the criminal laws relating to the State, copiously annotated and citing all adjudged cases to date. In this work it is designed to give the legal profession a reliable authority, covering the whole field of criminal jurisprudence in Arkansas. It will also contain a full line of forms of indictments as approved by the courts of this State, supplemented by forms from other States, modified to meet the requirements of the Arkansas statutes.

It treats extensively of the following subjects:

The history of crime.

Who are capable of committing crime.

Grand Juries. Reviewing their powers and duties at length.

Indictments. Subdivided, each crime making a subdivision, where the necessary allegations of an indictment for each particular offense are extensively treated.

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Insanity and drunkenness as defenses to crime. The entire law of this important subject is treated with great care.

Instructions. This entire subject is reviewed, at great length, quoting extensively from the rulings of the Supreme Court as to the proper instructions in particular cases.

Petit Juries. Qualifications and competency of. Who may be challenged and why.

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This work was compiled by Messrs. Roberts & Hamiter, attorneys, of this city, and will be ready for delivery about the 1st of April at $5 per volume.

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A pure Grape Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant.

40 YEARS THE STANDARD.

THE FAMILY.

PETER'S CONFESSION.

Matt. 16: 13-19; Jno. 14: 8-11

Epworth League Topic March 18.

[The following, which came too late for use at the proper time, is worthy of a place here. EDITOR.]

A short time prior to this visit, Christ had fed at this same place, Cesarea Philippi, five thousand men besides women and children. The effect upon the multitude was electrical. They decided to take him by force and make king. But He disappointed their expectations, and departed secretly to join His disciples whom he had sent away across the sea of Galilee.

Coming again into this region, He asked them, "Whom do men say I am?" When we were here before they called me King; whom do they call me now? They answered, "some say John the Baptist, some Elias, others Jeremia, or one of the prophets." Before, the King; now a prophet.

"But ye say I am whom?" Peter replied for them all—"Thou art the Christ. This answer brought from our Lord an admission of the fact, together with the statement that this knowledge was not of men, but it was a revelation from God.

"No man can say that Jesus Christ is Lord but by the Holy Ghost." The divinity of Christ cannot be known to worldly minds nor by human reasoning—God reveals His Son to us and in us. Whatever we know of Him is by revelation. "The natural man receiveth not the things of the Spirit of God, for they are foolishness to him; neither can he know them, for they are spiritually discerned."

In consonance with this thought is the text from John 14: 8-11. Jesus Christ is the revelation of God. He is God incarnate, God embodied, God living, walking, talking, loving. He is Immanuel—"God with us." As Jesus is so is the Father. They are one. The Spirit, purpose, life, conduct, character of Jesus, show God. He is the exponent, the interpreter of Godhood. He is the Light—lightning every man to the Father. He is the Truth—incarnate so that men may take hold of—apprehend it. He is the Way—a ladder reaching from earth to heaven upon which men may climb to the bosom of Infinite Love. Looking into the face of Christ we see God. The unfathomable love of the Eternal is mirrored in the depths of His eyes. The everlasting Father speaks with his voice.

Having admitted that He was the King, He unfolds to them the grand purpose of His incarnation, the building up of His Kingdom, the Church. . . . . Its foundation was laid in primeval Eden when it was promised "the seed of the woman should bruise the serpent's head." And through successive ages, by patriarch, prophet, priest and king, stone upon stone was added. Through incense and offerings, types and shadows, the building was continued, and when the fulness of time was come, the King Himself in a sunburst of glory, with the heraldry of angels, and the music of the skies, sprang upon the earth, the capstone was laid with shoutings, and the kingdom was completed.

And now with that confession of Peter—"Thou art the Christ dominating every subject—that sublime faith bringing every thought into captivity, they join forces with their Lord in His grand mission of subduing, regenerating, translating from darkness to light, from the power of Satan into the kingdom of God's dear Son. We are recruiting officers for Christ. Our business is to cry, Behold the Lamb!

J. R. MOORE.

THE SABBATH.

We know the definition of the word Sabbath means rest. After God had perfected his glorious work of creation in six days, he rested the seventh, and sanctified it, and from that time set it apart and appointed it in a peculiar manner for his worship. We are commanded to remember the Sabbath day to keep it holy. 'Six days shall thou labor and do all thy work, but the seventh day is the Sabbath of the Lord thy God." Man was sent into the world to work. Nothing will excuse idleness. Some work is required of all. It may be study for intellectual improvement, ministering to the wants of others, or labor for daily bread, but none are exempt from the requirement. We learn from the Bible that God, our Creator, who has given us physical and mental powers for work, has also provided us with, and commanded us to respect a day of perfect rest, wherein we are forbidden to do any work, and reminded that our thoughts even must be taken from daily cares and given to him. Without this day of rest, life would become a treadmill of perpetual labor, a machine that never stops. The Sabbath is a day for which man above all others should be thankful. Those who regard this sacred time as a weary day of inaction, or those who look upon its religious duties as a trouble, and would gladly leap over the day, are Sabbath breakers in their own hearts, though they may be regular Church attendants, and outwardly observe the day strictly as worship. Yes, thanks should be given for the day of rest, that day which makes "a green, grateful spot in life's desert toil" the day that is an oasis in many a hard unfortunate life. Praising God should be rest for the heart and brains, weary with week day labor. How pleasant to attend Church and Sabbath-school on this holy day! The house of God should be a haven of rest, a place for the refreshing study of God's holy word, a very Bethel where God looks down approvingly upon his faithful children. It is by the study and proper understanding of God's Holy Book that men are made pure and become Christians! What a pleasure to know every one has confidence in a true Christian. We know all is safe in his hands. If more of our people would become Christians, what peace and prosperity would become ours as a nation, for "blessed is the nation whose God through their teaching is the Lord!" "Righteousness exalteth a nation, but sin is a reproach to any people." Let more zeal be manifested by those who profess Christianity in trying to root out all evil—in trying to get our people to be better and do right—thereby re-establishing our government—pure and good—upon the Rock of Ages. Let more of our people enthrone the kingdom of God in their hearts, and peace and plenty will abound and our great Republic will shine out to the world with a brighter effulgence than ever before; for the more a people become righteous the more they prosper. "The word of the Lord declares, and the experience of ages attest its truthfulness, that righteousness in the people is the salvation of a nation, and sin the cause of its ruin and destruction." Ten righteous men would have saved Sodom and Gomorrah, and we of the present day are doubtless indebted to the righteous of our country, for God's sparing it the fate of these wicked people of the doomed cities. "The world is preserved in being for the sake of the righteous men in it." Without them this glorious country would soon sink into degraded heathenism. But we digress.

As read above, the study of the Bible makes men purer and better. This is the object of the S. S. Think of the refining and enlightening influence of the Gospel, which we study at leisure through the week, and talk about every Sabbath, and hear expounded from the pulpit. Paul reasoned in the synagogue every Sabbath, and persuaded the Jews and the Greeks. Happy is the thought of the power of Gospel teachings. Think of the superiority of Christian nations over those where heathen power prevails. It is evident that the success of all governments hinges upon the extent to which its people acknowledge God as their supreme Ruler. But, alas! man's desire to rule man is so all absorbing, in many cases it misleads, or in other words he grows wise in his own conceit, and forgets or neglects duties he owes his Creator, his family and his fellowman, forgets his example may lead someone wrong.

One prominent neglected duty is a proper regard for the Sabbath. "For whosoever shall keep the whole law and yet offend in one point, he is guilty of all. He often excuses himself with the argument, the ox is in the pit; he may be, brother, but desecrated Sabbaths will not get him out. They will only serve to drag him down deeper into the mire. "One thing is unutterably true, no people can habitually neglect the right and prosper." God will prove himself ruler, and will scourge those with a few stripes who do not know the law, and those who know and do it not, will be scourged with many stripes. No business prospers that is enacted on the Sabbath day; it is illegal. Notes and other things signed upon that day are null and void. We are glad we have a law established Sabbath, for we fear if we did not we would have none at all. As it is—all are obliged to observe it to some extent. Again, suppose we take out all the religious instruction that is accomplished or moral influence that is brought to bear on this divinely law-established day, and what would be the result? We fear, ruin and destruction to the whole human family. "The downfall of all nation begins with its disregard of its Gospel teachings," and do we keep this day as we are taught in the Gospel? We should realize our individual responsibility in this matter. "No human influence however great, no human goodness however sacrificing, can exert the power, for good that will follow the patient submission to Christ's teaching, the obedience to laws founded upon his doctrines, or the public, or private lives lived out faithfully in accordance with his example.

There is no doubt that the distress of the present day is attributable largely to the neglect of religion and its incumbent duties. True, other duties demand, and must have due attention, but let duty to God be the fundamental principle. Those who seek pleasure by visiting, going on excursions to divers other wordly gatherings and places of resort, forget God, and so far from resting, work for evil, and help destroy body and soul, the body by depriving it of needful rest, and the soul, by forgetting the fourth commandment, to remember the Sabbath day to keep it holy. Finally, we should be deeply grateful that we live in an age and country, where the Gospel is within reach of every individual who desires to study its precepts where religious observances are respected, liberty of conscience allowed, and whose children are taught to observe the Sabbath.

MRS. F. STEWART.

Cato, Ark.

There is no reason why children should be allowed to suffer from loathsome scrofulous sores and glandular swellings when such a pleasant, effective and economical medicine as Ayer's Sarsaparilla may be procured the nearest druggist. Be sure you get Ayer's.

Our Young Folks

ADVICE TO GIRLS.

WHAT TO AVOID.

A loud, weak, affected, whining, harsh, or shrill tone of voice.

Extravagances in conversation—such phrases as "awfully this," "beastly that," "hands of time," "don't you know," "hate" for "dislike," etc.

Sudden exclamations of annoyance, surprise and joy, such as "brother!" "gracious!" "how jolly!"

Yawning when listening to anyone.

Talking on family matters, even to bosom friends.

Attempting any vocal or instrumental piece of music you cannot execute with ease.

Crossing your letters.

Making short, sharp nod with the head, intended to do duty as a bow.

WHAT TO CULTIVATE.

An unaffected, low, distinct, silver-toned voice.

The art of pleasing those around you, and seeming pleased with them and all they may do for you.

The charm of making little sacrifices quite naturally as if of no account to yourself.

The habit of making allowances for the opinions, feelings or prejudices against others.

An erect carriage, a sound body.

A good memory for faces and facts connected with them, thus avoiding giving offense through not recognizing or bowing to people, or saying to them what had best be left unsaid.

The art of listening without impatience to prosy talkers, and smiling at the twice-told tale or joke.—Christian Observer.

A GENTLE SPIRIT.

A wealthy gentleman who was childless determined to find a friendless boy and educate him and bring him up to be heir of all he possesseed. He went to an orphan asylum and asked permission to watch the children play. He wanted to choose a boy who was not only intelligent but good. As he watched the children he became interested in two boys whose looks and actions he liked very much. They were both bright and intelligent, and he hardly knew which to choose. As he stood watching them in their play and trying to decide, one of the girl stumbled and fell. She was a cripple and was unable to rise at once from the floor, but in a moment one of the two boys was helping her on her feet as politely and kindly as a boy could. That act decided the gentleman's choice. "I want a boy who has a good heart," he said, and he took him away to a happy home and loving friends. He did not know why he was chosen, or that the gentleman was watching him. He aided the little girl because he had the spirit of Jesus in his heart, and it was the gentle spirit that brought him to home and friends.—Christian Herald.

WHY HETTY WAS HAPPY.

Most girls would have thought that Hettie Bowers had not much to make her happy. She had no home of her own, and worked in Mrs. Adams's kitchen from Monday morning till Sunday night. But the truth of the whole matter was that Hettie was a Christian. There was often a song on her lips, and Mrs. Adams was wont to say, "the kitchen was the brightest room in the house."

"What a sunshiny disposition you little girl has," guests would sometimes say to Mrs. Adams.

And the mistress, who knew well the secret of Hettie's happiness, always answered:

"Yes, it is the sunshine of God's love in her heart."

"Hettie," Mrs. Adams asked one day, "why are you always so happy?"

"Why, ma'am," she answered, "Jesus loves me, and isn't that enough to make any one happy?"

"But how do you know He loves you, Hettie?" continued Mrs. Adams.

"He said so, ma'am," she said, "and I couldn't doubt His word."

"Then you think He never forgets, Hettie?"

Her face lit up with a bright smile.

"O! that is the beauty of such love; we forget sometimes, but He never does."

"But, Hettie, don't you never feel lonely?"

"Not while He is with me, ma'am; but sometimes when I forget His great love, I repine."

"Well, said Mrs. Adams to herself, as she stepped out of the kitchen, "what grace He has bestowed upon this little one! While Hettie may be only a poor kitchen girl, as we view things, yet hereafter a rich reward awaits her 'He knoweth His own, and calleth them all by name."—Exchange.

Dr. Price's Cream Baking Powder
World's Fair Highest Award.

RADWAY'S PILLS. Always Reliable. Purely Vegetable.

The Great Liver and Stomach REMEDY.

An Excellent and Mild Cathartic. | PERFECTLY TASTELESS.

Over Forty Years in Use and Never Known to Fail.

Possess properties the most extraordinary in restoring health. They stimulate to healthy action the various organs, the natural conditions of which are so necessary for health. Grapple with and neutralize the impurities, driving them completely out of the system.

Radway's is a Compound Pill.

One of their ingredients will attack the lazy LIVER, another will rouse up the BOWELS, another will attack the Skin, and still another hurry up the Kidneys. This is the beauty of their effective operation; whilst they have a specific action on the Liver, they have a reflex or reflective action on this same organ by their other specific effects on the organs of the system; whilst they force with the one hand they persuade with the other, till all the organs are brought to harmonious action and perform their required functions.

Radway's Pills

drive out all diseases, from whatever cause they may be making inroads on your system: delay no longer; the remedy is at hand; a dose or two will convince you of the truth.

To thousands now suffering we say, you have the remedy in your own hands. Radway's is a well known pill, containing the choicest of extracts taken from the Vegetable kingdom only, compounded in the most scientific proportions, which were found by Dr. Radway to be the best adapted to stimulate and restore to healthy action the disordered organs. They contain no minerals or metals or their salts—nothing poisonous enters into their composition and they are perfectly safe to take. To those who are looking for a

HEALTH RESTORER

we cannot too strongly recommend a well-tried, safe and efficient remedy such as is presented in Radway's Pills.

RADWAYS PILLS
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RRR
TO REGULATE THE SYSTEM
BILIOUS FEVER, ETC. PILES, DYSPEPSIA, INDIGESTION, COMPLAINT, LIVER, COSTIVENESS, HEARTBURN, BILIOUSNESS, COLIC, ETC.
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ALL DISORDERS OF THE LIVER.

Full printed directions in each box: 25 cents a box. Sold by all druggists, or mailed on receipt of price.

DR. RADWAY & CO.,
32 Warren Street, New York City.

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FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. CHENEY & Co., doing business in the City of Toledo, County and State aforesaid and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of HALL'S CATARRH CURE.

FRANK J. CHENEY.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886.

{SEAL} A. W. GLEASON, Notary Public.

Hall's Catarrh Cure is taken internally and acts directly on the blood and mucous surfaces of the system. Send for testimonials, free.

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Sold by all Druggists, 75.

Perfect health is seldom found, for impure blood is so general. Hood's Sarsaparilla really does purify the blood and restores health.

In the next ten days we believe fully 1,000 of our readers can each get four or more new subscribers at 25 cents apiece for this paper till June 15, under our General Conference trial-trip offer. We ask the prompt help of all our true friends to put this paper into the homes of their neighbors.

Don't feel with Indigestion. Take Beecham's Pills.

IF YOUR BACK ACHES,
Or you are all worn out, really good for nothing, it is general debility. Try
BROWN'S IRON BITTERS.
It will cure you, cleanse your liver, and give a good appetite.

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Clothing,
CLOAKS OR SHOES?

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For samples and prices. Goods sent any place in the State when orders amount to $10 or more

ARKANSAS METHODIST
THURSDAY, MAR. 29, 1894.

A Little Daughter

Of a Church of England minister cured of a distressing rash, by Ayer's Sarsaparilla. Mr. RICHARD BIRKS, the well-known Druggist, 207 McGill st., Montreal, P. Q., says:

I have sold Ayer's Family Medicines for 40 years, and have heard nothing but good said of them. I know of many

Wonderful Cures

performed by Ayer's Sarsaparilla, one in particular being that of a little daughter of a Church of England minister. The child was literally covered from head to foot with a red and exceedingly troublesome rash, from which she had suffered for two or three years, in spite of the best medical treatment available. Her father was in great distress about the case, and, at my recommendation, at last began to administer Ayer's Sarsaparilla, two bottles of which effected a complete cure, much to her relief, and her father's delight. I am sure, were he here to-day, he would testify in the strongest terms as to the merits of

Ayer's Sarsaparilla

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.

Cures others, will cure you

OBITUARIES.

HALL.

Bro. W. D. Hall was born in Tenn. March 19, 1832; moved to Miss in early boyhood; was married to Miss Ann Maxwell Sept. 2, 1856; moved thence to Arkansas during the war, and departed this life March 14, 1893. He was not a professor of religion in early life, but it was the writer's privlege to be his pastor for two years and I thank God that during the last year of my pastorate, Bro. Hall was soundly converted to God. He never attached himself to the Church for reasons best known to himself and the writer, but be from that time until God called him home lived up to his profession. His home was a Christian home where the Word was read and prayers were had. The wife has lost a kind husband, the children an affectionate father, and the community a good and quiet citizen, but thanks be unto Him who hath redeemed us, their loss is his eternal gain. Then I would say to the bereaved ones, weep not, dry up your tears; for there is a day coming when He shall come to gather up his jewels, and those who sleep in Jesus shall God bring with him. Be ye also ready.

W. W. HENDRIX.

Haynes, Ark.

M'KIMIE.

Mrs. J. L. McKimie, after a short but painful illness, died Jan. 21, 1894. She was born Jan. 29, 1838, and was married Oct. 15, 1865. With her husband and children she moved to Ark. in Dec. 1890. While quite young Sister McKimie joined the M. E. Church, South, in which she lived a faithful and devout Christian until God called her from this to the Church above. All who knew her join in testifying to the purity of her Christian life during the three years of her life spent in their communion. Since June 1892 she has witnessed the death of her husband, one son and her only daughter. But through all these trials she found by faith that God's grace was able to sustain her, and through these severe bereavements has bowed uncomplainingly to God's providences believing that what he does is best, and her loved ones disposed of for their best good. Her friends are many and in their hearts, though dead, the memory of her lives, and of a truth, though she be silent, to them her life yet speaks. In her unselfishness her character shone forth revealing to those who knew her a life beautified by Christian submission to the will of God, and her efforts to do good I. H. N. She leaves two sons and a large circle of friends to mourn her going, but if faithful they will meet her again. "As I live, ye shall live also" Saith Jesus. All true followers can apply this to themselves. Her pastor,

J. M. D. S.

COBB.

Ada D. Cobb, daughter of Mrs. C. E. Cobb, was born at Prescott, Ark. July 3, 1880, and died Jan. 7, 1894. Ada's suffering for two weeks from typhoid pneumonia were intense, but was borne with fortitude rarely found in one so young. She was not a member of the Church, but being blessed with a Christian mother was taught to love and obey God and to rely in all things on our Lord Jesus. And having her trust in Jesus, she feared not the destroyer when he came. She was obedient to her mother and those under whose care she might be placed. Her sweet spirit and gentle manners won for her the love and confidence of all of her associates. The large attendance at her funeral attested the high esteem all entertained for her. Mother and sisters, take comfort. Ada awaits you with her God and yours.

J. M. D. S.

MOSER.

Sister Elmira Moser, wife of D. H. Moser, was born in Tenn. Nov. 9, 1825; she professed religion in her 23rd year and joined the Baptist Church, in which she lived a faithful member four years, and then joined the M. E. Church, South. She came to Ark. in Oct. 1884 and remained a consistent member of the M. E. Church, South, until the Lord took her from labor to reward. She departed this life at the residence of her youngest daughter, Sister Jane Walley, in Van Buren Co., Ark. Dec. 20, 1893. She seemed to be conscious of her death several days before she died. Religion filled her soul with peace upon a dying bed. Let faith look up, let sorrow cease, she lives with Christ o'er head. Services were conducted at the grave by her pastor, assisted by Dr. Frank Thomas, L. E.

J. E. SUTTON, P. C.

GATLIN.

Bro. M. C. C. Gatlin was born in Tippah Co., Miss. May 28, 1849 and went up on high July 28, 1893. He was married to Miss Louisa Pierce Nov. 8, 1878; was converted and joined the M. E. Church, South, at Waffords Chapel under the ministry of G. W. Burnett in the Summer of 1881. He was a public spirited, liberal minded citizen; a patron of education; an earnest Christian; tender and faithful in all the relations of life. In particular was this true in the home. He loved his Church, he loved his preacher, and he loved THE ARKANSAS METHODIST. He changed worlds in the consciousness of the Divine presence, giving assurance to his loved ones of a hope anchored within the veil; encouraging them to continue steadfast to the end, and comforting them with his gracious words. The bereaved wife and the dependent children, the Church and the community feel his absence to be a public and a personal loss, but true to the nobility of the Christian faith they are borne up by the supernatural idea that the separation is only temporary, and that he shall live again. The Lord be their portion in the day of trouble and turn the hearts of their neighbors, His agents, unto them in the hour of destitution for Jesus' sake.

G. W. RICE.

ALMOND.

On the night of Jan. 31, 1894 death came to the relief of Uncle Alwain Almond, who had patiently suffered nearly two months. In his death White River circuit loses one of its grandest, noblest and truest members. He was a man of sterling character, you always knew where to find him on any moral question. Thank God for his life of consistency and for his triumphant death. Notwithstanding he was in his 75th year he attended Church regulary and his presence was a benediction to pastor and people. He gave the Church which he loved about 50 years of service and has gone home to heaven. His pastor,

F. N. BREWER.

St. Charles, Ark.

AVENT.

Sister Sarah A Avent, wife of E. M. Avent, was born 1860 and died Feb. 24, 1894 in Goliad Co., South Texas. She was converted in the Fall of 1886 and soon after was received into the M. E. Church, South, by Bro. Freeman of the Little Rock Conference. This good Christian woman had just moved with her husband and four children from near Hot Springs, Ark. to South Texas where she died in less than two months after their arrival. She was a great sufferer from the wasting disease consumption; but her faith was unflinching and enabled her to conquer the last enemy. She died in great peace. After exhorting all her friends and relatives to meet her in heaven she requested her husband to take her four children (ranging from 12 to 2 years in age) back to relatives in Ark. She was buried on Sunday evening Feb. 25, 1894 in the cemetery at Middletown, Goliad Co., South Texas. The funeral service was conducted by the writer. Oh! how lonely the husband appeared with those four precious little ones just after the last look into the face of that dear mother. God bless the bereaved ones in a strange land.

I. H. BAIRD.

WALKER.

Sally Walker, daughter of J. A. and Lettie Walker, was born Jan. 18, 1864 in Gordon Co., Ga; died Feb. 11, 1894; professed faith in Christ and joined the M. E. Church, South, at about 12 years of age and lived a Christian life up to her death. About six months before her death she became dissatisfied and joined the Baptist Church and seemed to enjoy a Christian life more than she ever did before. She died happy in the Lord. Her last word was "Glory!" and then she fell asleep in the arms of her Savior. Sally was a good girl. She leaves a mother, two brothers and one sister to mourn their loss. May we all so live as to meet her in the glory land where there will be no more parting, is the prayer of her loving cousin,

JOHN D. BOYD.

New York, Texas.

KING.

Little David F. King, only son of D. L. and Susie King, died Sept. 27, 1893, age 5 years, 6 months and 23 days. He was the pride of his father, the joy and comfort of his mother, always had a consoling word for Mamma when in trouble. He was the idol of his two sisters; indeed he was the sunshine of our home. It seems now as though there was a dark cloud hanging over the sun—everything seems so lonely without our angel boy David, and oh how dreary and long the nights and days seem without him. His sickness was short, only sick 3 days. Indeed it is hard to part from one so dear to our hearts, but our heavenly Father knows best. He thought him too pure and good for this world and so he took him home to live with the angels in a happier home than Papa and Mamma can make for him, a home not made with hands. Jesus said suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven; in fancy I see him there holding out his little hands waiting and watching for Papa and Mamma and the other dear ones left behind calling for us to come on. He was a very bright child to his age was of rather a religious disposition, liked to go to Sunday-school and Church, always had a little verse at Sunday-school; one of his favorite verses was: "God is my strength and power, and he makes my way perfect." Never failed to say his little prayers when he went to bed.

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Mention this paper.

MARTIN.

Mrs. Judith C. Martin was born Jan. 1, 1843, in Floyd county, Ga. She professed religion when about 15 years of age, and joined the M. E. Church, South. She lived an acceptable member of the same until death laid his icy hand on her, Feb. 4, 1894. She was the daughter of Rev. N. Curnutt who has long since gone on to receive the reward of his faithful labors here on earth. She was married at the age of 26 years, was the mother of three children, two of which preceded her into eternity. She leaves one son to moura the loss of a tender, loving mother. We are glad to learn that she was ready to go when the summons came "Blessed are the dead that die in the Lord." To the aged mother who is bereft of an affectionate daughter, and to the son who can hear the sweet and gentle voice of his mother no more on earth, and to the sisters and relatives, we extend our sympathy, and pray God's blessings upon, that they may be an unbroken family in the heaven of eternal rest and bliss. The burial services were conducted by R. J. M. C. Hamilton, after which her remains were interred in the cemetery at Hackett City, Ark.

J. B. WINSETT.

☞Where Methodists assemble next Sunday fully 1,000 of our readers, if they will, can each get four or more new subscribers at 25 cts. apiece for this paper till June 15. Friends, assist us at once in putting this paper into thousands of new homes. With your prompt help it can be done.

WARNING ORDER.

In Pulaski Chancery Court, Pulaski County, Arkansas.

L. L. Grimm, Plaintiff, vs. E. E. Grimm, Defendant.

The defendant E. E. Grimm is warned to appear in this court within thirty days, and answer the complaint of the plaintiff, L. L. Grimm. T. J. HICKS.

Feb. 24, 1894. Clerk.

Sanders & Cockrill, Sols. for Plaintiff.

J. H. Carmichael, Atty. ad litem for non-resident defendant.

We congratulate our readers on their present opportunity to get so many beautiful and instructive views of Palestine, at such small cost.

NOTICE.

Notice is hereby given that I will at the April term of court 1894 of the Pulaski Probate Court apply for an order to sell the following lands of the estate of James K. Riffel, deceased, or as much thereof as may be necessary for payment of the debts of said estate, to-wit: Undivided half in west part of the southwest quarter of the southwest quarter of section five (5) township one (1) range twelve (12) west, [illegible] acres; one-half interest in [illegible] on the northeast quarter of the northwest quarter section five, township one (1) north, range twelve (12) west, ten and eighty-three [illegible] acres, and three-fourths interest in west [illegible] of the south quarter of section [illegible] township one north range twelve west, sixty [illegible], and east one-half of northwest quarter section [illegible], township one north range twelve west, 80 acres, all situated in Pulaski county, Arkansas.

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TRUE AS GOSPEL.

By an Eminent Minister.

Letter addressed to the Rev. Dr. B. W. Bussey, Baptist Minister, New Orleans, by the eminent Rev. Dr. Hall, Baptist Minister, of Mississippi, and by Dr. Bussey handed to the New Orleans City Item for publication:

Hattiesburg, Miss., Oct. 22, 1892.

Rev. Dr. B. W. BUSSEY, New Orleans:

Dear Brother:—The enclosed circulars contain information which may be as thoroughly *relied upon as any facts ever established by human testimony.* I have known of the Stafford Mineral Springs, near Vossburg, Miss., ever since they were discovered, having been for *eight years the pastor of a church* in their immediate vicinity.

I am *personally* and *intimately acquainted* with parties who are today, through the *use* of this water, the subjects of the most *remarkable cures* ever effected by any *remedy on earth.* You can, and I trust you will, with perfect assurance, recommend its use to any of your people who may be *suffering* from the *diseases* mentioned in *these circulars,* viz.: *Bright's Disease, Diabetes, Calculi,* Bladder Troubles, Dyspepsia, Insomnia, Rheumatism, Malaria, etc. By doing so you will confer on them the greatest boon which it is possible to bestow of a temporal character on afflicted humanity, *information which, if heeded,* will lead to the *restoration of health,* which is the greatest of all *earthly blessings,* and without which all *else is worthless.*

With best wishes, I am, yours fraternally,

L. E. HALL,
Pastor First Baptist Church,
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REFERENCES:

J E Williams, Newport, Ark., mayor.
L Minor, Newport, Ark., attorney at law.
M M Stucky, Newport, Ark., ex-county judge.
J W Wallace, Newport, Ark., merchant.
Dr R P Watson, Newport, Ark.
J J Underwood, Newport, Ark., liquor dealer.
Guy Smith, J. P., Newport, Ark.
Capt. Jno. T. Flynn, Newport, Ark., Supt. B. & B. Railway.
Geo W Decker, Newport, Ark., vice-pres. Newport Bank.
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R M Johnson, Newport, Ark., cashier Bank of Newport.
Dr E B Marshall, Newport, Ark., dentist.
Prof. M Shelby Kennard, professor higher mathematics, Baptist College, Mountain Home, Ark.
Dr R L Boyce, Tuckerman, Ark.
Dr Crawford West, Tuckerman, Ark.
L B McDonald, Weldon, Ark.
L D Smith, Tuckerman, Ark., county judge Jackson county.
Hon Charles Coffin, Walnut Ridge, Ark.
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THURSDAY, MAR. 29, 1894.

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Circulation *over 10,000 every week.* We guarantee that no issue shall be less than 10,000 copies.

To Advertisers: The circulation of *The Arkansas Methodist* is forty per cent larger than that of any other paper, religious or political, published in Arkansas.

From Printers Ink: "*Arkansas Methodist:* Published at Little Rock, has a much higher circulation rating than any other newspaper published in the State. . . . This organ of the Methodist Episcopal Church, South, is credited with a circulation that exceeds the sum total of the ratings accorded to the ten other religious periodicals issued in the State."

NOTICE!

The Arkansas Holiness Associat io will be held in Prairie Grove, Washing Co., April 25—29. A number of brethren prominent in the work represented by this Association will be present.

Apr. 13th and 20th are appointed as days of fasting and prayer for the Divine blessing upon this meeting. All specially interested in this work are requested to devote half an hour daily from Apr. 10 to Apr. 25 for God's presence and power in the meeting.

Persons attending this meeting will leave the train at Fayetteville, thence 12 miles by stage to Prairie Grove. You will, also, please notify Rev. W. H. Dyer, Prairie Grove, Ark.

GEO. W. HILL,
W. A. STEELE,
B. C. MATTHEWS,
L. C. CRAIG,
Executive Com.

A BOY ONCE MORE.

I have just returned from a trip to my father's in Texas. It had been nearly 6 years since I had been in the home of my father and mother. To me it was indeed a grand re-union, but one member of the family was not present—a dear sister had gone to heaven. While her seat is vacant in the family on earth, one more seat is occupied in heaven and we will go to her and meet her on the other side of the river. The other members of the family were all present and such were the surroundings in the home of father and mother with brothers and sisters, that I felt that I was once more a boy. There was one thing that in a great measure brought sadness; my dear mother had been sick about 3 weeks when I arrived at my father's, but when I left she was able to sit up some, and I hope that under the providence of God she may soon be restored to health. While on this visit to my father's I was permitted for the first time to preach the Gospel of Christ outside of Arkansas, and for the first time to preach to the people of Texas. Texas is not only a great place to raise cotton but it is also a great place to raise Methodists and they are not few nor far between. My father lives in the bounds of the Lancaster and Ferris charge, composed of two towns and one country appointment. I preached once at Lancaster, once at Ferris and 7 times at Bluff Springs. The Lord was with us and we sat together in heavenly places in Christ Jesus and felt that it was good to be there. Bro. F. M. Winburne, the pastor of Lancaster and Ferris charge, is an Arkansas man, and he is a big, long preacher, and certainly has the right name; for he preaches like a cyclone and is doing some good work on that charge, but even a small preacher ought to do good work there with such men as Bros. John Batchles and Wicks and a score of others to hold up his hands and to fill his purse and crib. May the Lord ever be with them. K. S. VANZANDT.

Bright Water, March 19.

PORTIA CIRCUIT.

We had our 2nd Quarterly meeting last Saturday and Sunday, March 17 and 18, held at Portia. Our P. E. came on Friday afternoon and stayed until Monday afternoon, and put in splendid work, preached four good sermons. More preaching than any P. E. has done for me in eight years at one Q. M.—it was a benediction to this scribe. We had a good Quarterly Conference, every appointment represented by stewards and something to report; finances lacked about $15.00 of being up to date. Spiritual condition looking up; good prospects for the year. We had 4 penitents and quite a number asked us to pray for them.

I had almost forgotten to say that we are in the fashion as regards pounding. The good citizens of Portia showed their appreciation of our arrival by pounding us severely the first night we were in our own hired house, and though this scribe was tired and sore, they showed no mercy but pounded away with flour, meat, coffee, sugar, &c. &c. &c. We tried to pray for them and are still praying that God will bless everybody within the bounds of Portia circuit this year.

J. S. BROOKE, P. C.

Portia, March 24.

S. S. Conference.

Program of the S. S. Conference, Little Rock District, to convene at Mt. Tabor Church, April 27-29.

Thursday, 8 p. m., a sermon by Rev. B. A. Few.

First day, morning session: Religious service; 2nd, Reports from pastors and Supts., on the general condition of the S. S. work; 11 a.m. sermon by Rev. R. D. Smart, D.D. on Family Religion.

Afternoon session: 1, A discussion on the conditions of successful S. S. work, led by Rev. M. W. Manville and Rev. W. C. Watson; 2, Does the S. S. work lead children to Christ? led by Rev J. H. Bradford and Rev. F. P. Doak; 8 p. m., preaching by Rev. T. D. Scott.

2nd day: 1, Should S. S. teachers emphasize the distinctive doctrines of the Church? led by Rev. R. D. Smart; 2, The magnitude and importance of the S. S. work in its relation to the future of the country and Church led by Dr. R. N. Ross. 11 a. m. A sermon on Infant Church Membership by Rev. Horace Jewell.

Afternoon session: 1, How can we secure greater results in the conversion and spiritual development of the youth? led by Rev. C. L Adams.

Sunday, 9:30 a. m., Sunday-school; 11 a. m., Preaching and the sacrament of the Lord's Supper; 3 p. m., mass meeting of the children addressed by Rev. J. A. Henderson and Rev. M. W. Manville; 8 p. m., preaching by Rev. C. L. Adams.

H. H. WATSON, P. E.

N. B. Pastors will remember that all supt's and one delegate from each Sunday-school in the District are entitled to membership.

H. H. W.

THE WORLD FOR CHRIST.

A Missionary exercise for CHILDREN'S DAY. Sunday, May 20, 1894. A leaflet of sixteen pages. This programme emphasizes the missionary idea strongly and interestingly, while its general make-up is very bright and attractive. In the selections for reading and declamation there is a pleasing variety, and the music (given in full) is mostly new and of an inspiring character. It is hoped that every Sunday-school that possibly can, will order and use this Exercise, so appropriate to this Methodist quadrennial year. Price 10 cents per dozen; 60 cents per 100. Address BARBEE & SMITH, Agents, Nashville, Tenn., or BENNETT & THORNBURGH, Little Rock, Ark.

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40 plants, our selection, $1.00; 12 Pansies, large flowering sorts, 35c; 12 Violets, swanly white, 35c; 12 Colens, 12 kinds, 35c; 12 Verbena, assorted, 35c; 12 Petunia, assorted, fringed sorts, 35c; 5 Roses, everbloomers (tea), 35c; 12 Pansies, Violets, Colens, Verbenas and Petunias, 35c; Heliotrope and Begonias, 5c and 10c each. No catalogue—write for prices on anything you want.

C. S. TAIT, Brunswick, Ga.

MEET THE BOYS IN GREY.

Confederate Veterans' Reunion, Birmingham, Ala., Commencing April 25th, 1894.

For the above occasion the Iron Mountain Route will sell tickets from points on the line in Arkansas, via Memphis, to Birmingham and return at one-fare for the round trip. Tickets on sale April 23rd and 24th, good to return thirty days from date of sale.

This is a great inducement for the old soldiers and their friends of Arkansas to meet at the reunion, and should be taken advantage of by all of the old Confederate boys and their descendants.

For full particulars address any Ticket Agent of the Iron Mountain Route, or H. C. Townsend, General Passenger Agent.

☞Brother, Sister—for the good of the cause get four or more of your neighbors to pay 25cts each for this paper till June 15, under our General Conference trial-trip offer.

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Quarterly Meetings.

Pine Bluff Dist. 2nd round, Thos H. Ware, P E. Riverside April 14, 15; Redfield 16; Stuttgart & De Witt 21, 22; White River 26; Sheridan 28, 29; Lehi May 5, 6; Old River 8; De Witt ct 12, 13; Little Prairie 19, 20; Goldman 26, 27; Toledo 30; Kingsland 31; New Edinburg June 2, 3; Lakeside 5; Pine Bluff, 1st Church 6; Pastoria 9, 10

Arkadelphia Dist., 2d round H. D. McKinnon, P. E. Okolona and Smithton at East school house April 7, 8; Daleville at Harts chapel 14, 15; Dalark ct at Friendship 21, 22; Murfreesboro ct at Murfreesboro 28, 29; Benton sta May 5, 6; Malvern sta 6, 7; Collegeville ct at Collegeville 12, 13; Holly Springs ct at Mt. Olivet 19, 20; Social Hill ct at Midway 26, 27; Lono ct at Donaldson 26, 27; Gurdon ct June 2, 3; Arkadelphia sta 9, 10; Princeton ct 16, 17; Clark ct 23, 24; Bryant ct 30, July 1.

Newport Dist., 2d round, N. E. Skinner P. E. Walnut Ridge & Corning March 3, 4; Reyno ct 10, 11; Portia ct 17, 18; Clover Bend miss 24, 25; Tuckerman and Jacksonport 31, April 1; Cache mission 7, 8; Newport sta 14, 15; Swifton ct 21, 22; Black Rock ct 28, 29; Mammoth Spring and Hardy, May 5, 6; Smithville ct 12, 13; Walnut Hill ct 19, 20; Pocahontas ct 26, 27; Siloam ct June 2, 3.

Searcy District, 2d round, Henry T. Gregory, P. E. Beebe ct March 10, 11; Augusta sta 17, 18; West Searcy ct 24, 25; Searcy sta. 31, April 1; Beebe sta 7, 8; Jacksonville ct 14, 15; Argenta sta 21, 22; Mineral ct 28, 29; El Paso ct May 5, 6; Stony Point ct 12, 13; Bradford ct 19, 20; Mt Pisgah ct 26, 27; West Point miss June 2, 3; Devlew miss 9, 10; Union ct. 16, 17; Auvergne sta 23, 24; Howell and McCrory 30, July 1.

Morrilton District, 2nd round, D. J. Weems, P. E. Ada C't. New Salem Feb. 10, 11; Springfield, at Greenbrier, 17, 18; Plummerville at Oak Grove, 24, 25; Morrilton, Sta., March 4, 5; Morganton, at Good Lows, 10 11; Quitman Sta., 11, 12; Mt. Vernon, at Pleasant Valley, 17, 18; Gold Creek, at Graham's Chapel, 24, 25; Conway St., 25, 26; Martinville, at Steal's Chapel, 31 and April 1; Clinton at Scotland, April 7, 8; Hattieville, at Zion's Hill, 14, 15; Cleveland, at Sunnyside, 21, 22; Quitman C't, Bethesda, 28, 29; Perryville Miss. Oak Grove, May 5, 6; Perryville C't, Pleasant Grove, 12, 13; District Conference, at Clinton July 12 and 15.

Fayetteville Dist 2nd round, V. V. Harlan, P. E. Elm Springs ct at Ebenezer Feb. 17, 18; Bentonville sta 24, 25; Bentonville ct at Hileman's March 3, 4; Fayetteville sta 10 11; White River Miss. at Combs's 17, 18; Springdale and Farmington at Springdale 24, 25; Rogers sta April 1, 2; Centre Point ct at Hebron 7, 8; Prairie Grove ct at Hubbard 14, 15; Cincinnati ct at Fairview 21, 22; Siloam Springs and Gentry at Siloam Springs 22, 23; Boonsboro ct at — May 5, 6; Sulphur Springs Miss. at Maysville 12, 13; Springtown ct at — 13, 14;

Dardanelle District, 2nd round, P. B. Summers P. E. Prairie View ct Feb. 24, 25; Danville ct March 3, 4; Dardanelle ct 10, 11; Russellville sta 17, 18; London ct 24, 25; Rover ct 31, April 1; Atkins ct 7, 8; Dover ct 14, 15; Gravelly Hill ct 21, 22; Walnut Tree ct May 5, 6; Dardanelle sta 12, 13.

Clarksville District 2d round, S. S Key, P. E Altus and Coal Hill at Nichols Chapel Feb. 27, 28 Ozark sta March 3, 4; Alma ct at Maple Shade 10, 11; Ozone miss at Lone Pine 17, 18; Clarksville sta 24, 25; Lamar and Knoxville at Knoxville 31 April 1; Hartman ct at Spring Hill 7, 8; Clarksville ct at Mt. Olive 14, 15; Dyer ct at Rudy 21, 22; Chester miss at Pleasant Grove 28, 29; Van Buren sta May 5, 6; Ozark ct 12, 13; Van Buren City miss 19, 20.

Harrison District, 2nd round, C. H. Gregory, P. E. Yellville sta March 3, 4; Omaha miss 10, 11; Harrison sta Wednesday 14; Bellefonte ct 17, 18; Valley Springs ct 24, 25; Powell ct Wednesday 28; Lead Hill ct 31 April 1; Oakland miss 7, 8; Mountain Home preaching Sunday 8th at night and Quarterly Conf. Monday 9th at 2 p. m. Yellville ct 14, 15; Big Flat ct 21, 22; Archie miss Wednesday 25; Wiley's Cove ct 28, 29.

Eureka Springs Dist. 2d round, Y. A. Gilmore, P. E. Eureka Springs sta. Mar. 3, 4; Kings River at Concord 10, 11; Berryville ct at Pleasant Valley 17, 18; Green Forrest at Rule 24, 25; Carrollton at Bl'k Jack 31, April 1; Jasper miss at Gather Cove 7, 8; Kingston ct at Kingston 14, 15; Huntsville ct at Cross Roads 21, 22; St. Paul miss. at Brogan's Ch. 28, 29; Hindsville ct at Pleasant Home May 5, 6; Goshen ct at Wyman 12, 13; War Eagle 19, 20.

Washington District, 2nd round, Geo. M. Hill, P. E. Washington March 24, 25; Mineral Springs 31, April 1; Bright Star 7, 8; Genoa 14, 15; Fulton and College Hill, 15, 16; De Ann 21, 22; Emmet 28, 29; Prescott 29, 30; Chapel Hill May 5, 6; Rocky Comfort 12, 13; Lockesburg 19, 20; Richmond 26, 27; Spring Hill June 2 3; Hope 3, 4; Center Point 9, 10; Nasaville 16, 17.

Little Rock District, 2nd round; H. H. Watson, P. E. Mabelvale ct at Gyer Sp'gs March 31, April 1; Lonoke 7, 8; England ct at Indian Bayou 14, 15; Winfield Memorial 21, 22; Austin ct at Mt. Tabor 28, 29; First Church, Little Rock, May 6, 7; Carlisle and Hazen at Carlisle 12, 13; Maumelle ct at Shady Grove 19, 20; Wattensas at Jenkins Chapel 26, 27, Oak Hill ct at Pleasant Hill June 2, 3; Asbury 9, 10; Des Arc and DeVall's Bluff at DeVall's Bluff 16, 17; Hickory Plain ct 23, 24.

Monticello District, 2nd round. A. O. Evans, P. E. Arkansas City at Dermott March 24, 25; Tillar at Selma 31, April 1; Lake Village at Cariola 7, 8; Hamburg sta 14, 15; Lacy ct at Lacey 21, 22; Palestine at New Hope 28, 29; Monticello sta May 5, 6; Warren sta 19, 20; Hamburg ct at Bethel 26, 27; Berea ct at Beech Creek June 2, 3; Star City at Dumas 16, 17; Bartholomew ct at New Hope 23, 24; Mt. Pleasant ct 30, July 1.

Sunday-school Conference will meet at Tillar, Tuesday, July 3, at 3 p. m. District Conference will meet at Tillar, July 5, 9 a. m.

Hot Springs Dist., 2nd round. A. D. Jenkins P E. March 24, 25 South Hot Springs; 31, April 1 Malvern Hill; 7, 8 Crystal Spr.; 14, 15 Central Avenue; 14, 15 Mt Valley mission; 21, 22 Mt. Ida ct; 28, 29 New Hope miss, May 5, 6 Amity ct; 12, 13 New Liberty ct; 19, 20 Glenn St; 26, 27 Saline ct; 29 Silver Hill miss; 31 Mt Fork ct; June 2, 3 Dallas ct.

Batesville Dist., 2nd round, Jas. F. Jernigan P. E. Batesville and West Batesville April 3, 4, 5; Oil Trough 7, 8; Barren Fork 11, 12; Melbourne 14, 15; Newburg 18, 19 Viola 21, 22; Evening Shade 28, 29; Salem May 3, 4; Ash Flat 5, 6; Calamine 9, 10; Sulphur Rock 12, 13; Jamestown 16, 17; Cedar Grove 19, 20; Mountain View 22, 23.

Jonesboro District, 2nd round, Frank Ritter, P. E. Paragould Sta. April 4; Jonesboro Sta. 11; Boydsville C't 28, 29; Gainsville C't May 5, 6; Shilo C't 12, 13; Lorado C't 19, 20; Marmaduke Miss. 26, 27; Brookland C't June 2, 3; Paragould C't 9, 10; St. Francis C't 16, 17; Vanndale C't 23, 24; Chickasawba C't June 30 and July 1; Osceola Sta. July 3; Pecan Point C't 5; Marion C't 14, 15; Harrisburg C't 21, 22; Buffalo Island C't 28, 29.

Helena Distr ct, 2nd round. Helena Sta. April 21, 22; West Helena Miss. 23, 24; LaGrange C't 28, 29; Marianna Sta. 30; Haynes C't May 5, 6; Forrest City Sta. 7; Wynne Sta. 12, 13; Wheatly C't 19, 20; Brinkley Sta. 26, 27; Taylor's Creek C't June 2, 3; Oak Forrest C't 9, 10; Cypress Ridge C't 16, 17; Clarendon C't 23, 24; Holly Grove and Marvel June 30, July 1; Poplar Grove and Turner July 7, 8; Cotton Plant 14, 15; Hunter Miss 16, 17; District Conference at Cotton Plant July 10, 15. M. M. SMITH.

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.

WARNING ORDER.

In the Pulaski Chancery Court, Pulaski County, Arkansas.

Susannah M. Glazer, Plaintiff, vs. Unknown Heirs of John B. Glazer, deceased, Defendants.

The defendants the unknown heirs of John B. Glazer, deceased, are warned to appear in this court within thirty days, and answer the complaint of the plaintiff Susannah M. Glazer.

I. J. HICKS, Clerk.

March 17, 1894.
W. F. Hill, Sol. for Plff.
Jno. D. Shackleford, Atty. ad litem.

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IMPURE BLOOD.

How to Select a Spring Medicine.

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If the symptoms are a general feeling of lassitude, restless, disturbed sleep, with fantastic dreams, confusion of mind, craving appetite, with sometimes loss of appetite, heavy, tired feelings, indigestion, skin pimples, etc., Pe-ru-na is adapted to the case, and never fails to promptly cure every case.

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WARNING ORDER.

In the Pulaski Chancery Court, Columbus Winkler, Plaintiff, vs. Ada Winkler, Defendant.

The defendant Ada Winkler is warned to appear in this court within thirty days, and answer the complaint of the plaintiff Columbus Winkler.

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

March 20, 1894.
T. C. Hardcastle, Sol. for Plff.

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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 11th day of January, A D 1894, in a certain cause (No 3871) then pending therein between Mechanics Building and Loan Association complainant, and T. A Cleage, Jr., and Anna M. Cleage 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

Friday, the 20th Day of April, A. D. 1894,

the following described real estate, to-wit: All of block nineteen (19) in Hinger's addition to the city of Little Rock, in Pulaski county, Arkansas.

Terms of sale: On a credit of three months, the purchaser being required to execute note with approved security bearing interest at the rate of 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 15th day of March, A. D. 1894. I. J. HICKS, Commissioner in Chancery.

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