

The Arkansas Methodist.

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Death of Mrs. E. R. Steel.

DEAR BRO. BENNETT:—Our dear brother, Rev. E. R. Steel, has been called to pass through the deep waters. After suffering intensely for a month his wife passed away August 1 at 10:15 p. m. We buried her in Belleville (Sevier Co.) Cemetery Thursday evening Aug. 2, Bro. A. M. Robertson assisting in the service. It was to me one of the saddest occasions I ever witnessed. Many friends, deeply sympathizing with Bro. Steel, attended the funeral. While deeply afflicted our dear brother feels that God's grace is his support and solace. Sister Steel left the assurance that she was prepared for death and so the sorrow of those so sadly bereft is mingled with and brightened by the hope of a blissful reunion in heaven. May God abundantly bless and comfort all the sorrowing relatives. May heaven be gracious to the motherless babe (six months old) and make him a useful man of God in the Church militant.

GEO. M. HILL.

Prescott Aug. 8.

Rev. G. W. Rice.

DEAR DR. BENNETT:—I am bereaved and sad. I have lost a friend and brother, in the death of Rev. Geo. W. Rice. He is gone. The arrow of death pierced his heart about 5 o'clock a. m. Aug. 7. He was sick only about two weeks. He was one of the best men of earth. I was intimately associated with him from the time he came to our work till his death. I know him to have been a man oblivious to self and thoroughly consecrated to God. His chief concern was, "To be about his Master's business." He loved to contribute to the happiness of others and consequently was always cheerful and happy himself. He was a Christian that lived in sweet communion with God every hour. I went with him to the last appointment he ever filled. He came over to my house Sunday morning and asked me to go with him and preach at 11 o'clock, saying, "I am all broken up," still he was cheerful and happy. I went and endeavored to do the service and I am thankful I did. After dinner when I bade him good-bye and started for my work, he gave me some words of loving admonition, as was his custom. These words I will never forget. He preached Sunday night and Monday morning at 11 o'clock came home and took his bed and remained till death claimed him.

In his death the Church loses one of its most substantial men, a man who was ready to carry the gospel anywhere; his wife a most devoted husband, his children a tender father. I can never forget the farewell he gave them when we started to his last appointment—he was so tender and gentle.

I thank God for the pure and holy life Bro. Rice lived. I am resolved to imitate it, because his life met God's approbation. God bless Sister Rice and the children.

Yours in Christ,

D. H. COLQUETTE.

Rison, Aug. 9.

The N. Y. Voice published a long table which "is compiled from the Extra Census Bulletin, No. 70, and shows the receipts of State and local governments for liquor licenses during 1890 and the amounts expended to sustain the courts, jails, police, and almshouses, the necessity for whose existence is largely due to the traffic which the licenses legalize. The State and local governments received \$24,786,496 from the liquor traffic, but paid out \$91,841,480, or \$100 for every \$27 received, in caring for crime and poverty, a large part of which came from the saloon. It is a conservative estimate that fully two-thirds (many competent judges would put it at three-fourths and more) of this expense might have been saved were the saloons wiped out. What business corporation would find a paying investment in sinking \$60,000,000 to \$70,000,000 every year and receiving but \$25,000,000 in return? That High License cannot be made to pay the bill is shown by the results in Illinois, Massachusetts and Pennsylvania, where saloons are taxed the

highest, but the expenses due to the presence of the saloon are out of all proportion to the receipts."

Which Shall Control?

DEAR MR. EDITOR:—In a recent number of THE METHODIST, you quoted from a speech of Lord Rosebery this significant sentence, "If the government does not control the liquor traffic, the traffic will control the government." That is axiomatic. But it is left to the citizen to say which shall control. No man who has a spark of patriotism can afford to be an idle spectator, or to be neutral in this irrepressible conflict. The life of the nation is at stake. The future of our children is bound up in the issue. To sit by unconcerned is to see fetters forged for their hands. To vote for license is to betray our country, to invite ruin upon our children.

If "prohibition does not prohibit," why? Simply because the liquor dealers are lawless, and are yoke-fellows with red-handed anarchists. It is because they defy the laws, and refuse to be governed by our statutes. If the thieves in the penitentiary should demand the repeal of our laws against larceny on the ground that they do not prevent larceny would their demand prove anything only their purpose to steal and would it not be met by strengthening the bars, raising the walls, and doubling the guards of the penitentiary? And when liquor dealers openly confess their lawlessness by asserting that "prohibition does not prohibit," shall we tamely sit down and turn the control of the government over into their hands? Shall the taunt of a law-breaker intimidate a free-man? Shall the sneer of a self-confessed criminal scare into submission? Shall men, who upon the altar of Mammon, have sacrificed country and kindred, integrity and conscience, patriotism and pride, and made a league with hell, control this State, violate its laws at pleasure, defy its authority and complacently demand a cowardly and silent acquiescence? And shall they have it?

It cannot be that the men of Arkansas have lost their manhood, committed their consciences to the custody of a saloon-keeper, and sold their votes. If not, the next general election will result in an upheaval. God grant it.

J. R. MOORE.

Pine Bluff, Aug. 10.

No License.

The time is coming and now is, when all men should be willing and even anxious to define themselves on all issues involving the welfare of the country. No man can avoid his responsibility to God and man; and an indisposition to share in his part of the burdens necessary to make good society or purify bad society, and to be outspoken on questions of moral right, is to manifest a spirit of cowardice or indifference, either of which is unworthy the progeny of a noble ancestry like ours, who fought, bled and died to secure our civil and religious liberties.

Whiskey (the Devil in solution as one has called it) is the most gigantic evil in our land. It has slain its thousands and continues its work of death unceasingly, night and day, ravaging homes, breaking hearts and blighting with the mildew of death fond hopes that otherwise might be fully realized in a bright future and a happy destiny. Yet this enemy to man, the greatest of all, continues to come to us and ask and demand legal sanction, claims our support and asks our patronage; would try to whitewash itself and lay claims to decency and respectability. I had as soon vote for the unchaining of the Devil as to vote—prayer for the legalization of such a foe. In truth his satanic majesty has but little else to do to accomplish his purposes than to get a Christian nation to take under its sheltering wing and legal protection this his greatest emissary. If I wanted to kill a man and was afraid to do it outright, I could think of no better way than to get him to nestle a rattlesnake in his bosom. The man might feel innocent and fear no harm, but the venomous reptile would do his work of death nevertheless.

How long will an enlightened nation continue to license what it knows to be wrong? Will we continue to get down on our knees or like the Pharisee stand erect in the presence of all the people and vote, saying Oh, do legalize this monster evil for if you do not it will be here any way; hence, throw around it the strong arm of the law and give it protection? Should I vote for license, and thereby aid some saloonist to set up a murder-mill—it may be a little slower process than the pistol or knife, but just as sure—and some man gets killed or kills

himself as a result of the whiskey sold at such a saloon, my relation to the dead, murdered man, would be that of the coward who would kill a man but for lack of courage gets another to do the foul deed. This may be a strong way of putting it, but it is the cold logic of the case; hence, with the weighty obligations resting upon me both as a citizen in society and a subject in the moral government of God, I would no more vote for license for the promiscuous sale of whiskey than I would to murder. I would as soon vote to introduce small-pox or yellow fever, or protect the contagion after it had made its appearance.

The arguments for license based upon a claim for "personal liberty," "can't abolish, hence regulate," &c., &c., all rise from a vitiated appetite, inordinate greed of gain, or a warped and depraved nature.

This is just simply a question of right and wrong, and every one knows which side is right, and no man has a right to do wrong. In this, as in all other questions of like nature, man's only option is to choose between good and evil. Let him ask where is the right and then decide according to honest and conscientious convictions. Who can do less?

There would not be a "wet" county in our beloved State after the September election, if no one would do violence to convictions. I verily believe this issue is in the hands of the professed Christians of the State. I say professed Christians, for no man can have the Spirit of Christ and be in league with the whiskey business. If we only had this monster evil driven from our borders, the white winged messenger of peace would come to the homes of many where heretofore the husband and father has been going home at the hour of midnight with cries and shrieks like an incarnate demon, spreading consternation through the home circle. Oh! man, what did you promise your wife at the altar of marriage, when she with an absolute surrender to your tender mercies promised to "love, honor and obey you"? If in the face of this obligation you get drunk, squander your means, keep her in constant dread and trouble, you are not worthy the affection that downcast and heartbroken wife bestows upon you. But you may say, I don't do that—well then do you vote for license and help some one else to treat his family that way. Don't!

M. M. SMITH.

Jonesboro, Aug. 10.

Bishop Fitzgerald On Prohibition.

We have been furnished the following from an address by Bishop O. P. Fitzgerald on the legal prohibition of the liquor traffic:

With regard to the participation of ministers of the gospel in this contest, the alleged point of difficulty is that the question has "gotten into politics." All true Americans oppose the union of Church and State, a union which uniformly leads to the corruption of the one and the disorganization of the other. The Church of which I am a member and a minister has in the main kept within the lines prescribed for Church work by its Head, and has never been a sycophant or tool of political parties. It is not strange, therefore, that her ministers move cautiously in this matter, and that some of them are in doubt as to their duty at the present time. * * * They are afraid of being mixed up with politics.

I affirm that this prohibition issue is not a political question in the ordinary sense of the word. A man may be a Democrat and vote either for or against the constitutional amendment. He may be a Republican and do the same. He may be a Mugwump and vote either way.

This is a great moral issue to be decided on its merits, independent of all other questions, not disrupting existing political parties nor disturbing any man's party relations—at least at the present stage of the movement. Shall a minister of the gospel be silent and inactive in the presence of such an issue as this? Shall he work and pray for a great reform half his life, and then when the time comes when there seems to be ground to hope that his prayers will be answered and his labors bear fruit, close his lips and fold his arms because somebody raises the cry of "Politics"? You may think, fellow-citizens, that some of our preachers go too far in their advocacy of prohibition, but if all the preachers in Tennessee should consent to be silenced tomorrow with reference to this momentous question, you would regard them as faithless conservators of the public morals, and the enemies of prohibition themselves.

would scarcely be able to repress the expression of the contempt they would surely feel toward men who would thus submit to be bound and gagged.

This prohibition question is no more a political issue than that of Mormonism or that of the relation of the civil power to the Sabbath day. Could it be expected that ministers of the gospel would be silent concerning Mormonism because it is a matter requiring civil legislation? Polygamy is a crime against public morals, and is therefore a proper subject both for repressive legislation and for discussion on the part of Christian ministers. In the contest for the preservation of the Christian Sabbath, which is already begun in some parts of the country, and in which, at no distant day, we in the South may be involved, will the cry of "Politics!" frighten the ministers of the gospel from their duty? Will they be content to stand aside out of the range of the hostile guns, and let the great battle be fought by others? No! So help me God, here is one man who will be found in the ranks keeping step with the defenders of this precious institution of our Christian civilization.

The moral sentiment of a people necessarily crystallizes itself into civil statutes under a Government like ours. The ministry is expected to take a prominent part in the formation of public opinion on such questions; this is their function, which nobody disputes. Can it be expected, then, that they will drop all questions of this sort at the very time when they are being pressed to final judgment before the people? When the game has been found by the hunter, and he stands within range with loaded gun and a bead drawn, will you tell him he shall not pull the trigger?

I think prohibition is the best way of dealing with the drunkenness that is burning out the manhood of our State, breaking the hearts of our women, crowding our jails, hospitals, and insane asylums with victims, impoverishing our people, hindering the gospel, fostering every vice, corrupting the fountains of life, and thus by evil heredity handicapping future generations with the physical and moral disabilities entailed by drunken fathers upon their children and their children's children.

I want to see the saloons closed. If this be done, every home in Tennessee will be safer. It will give a chance to a great number of men, who have started on the path to drunkenness through the saloon, to recover themselves. Better still, it will prevent our young men from making the perilous beginning. The open saloon is the devil's trap for our boys, and he catches them by playing upon the social instinct in their natures. The gilded saloon of the city and the cross-roads doggeries of the country are the recruiting offices for the poor-house, for the jail, for vagabondage, for disgrace, and for hell. In the name of God, shut them up! They say if you close the saloon the drinking of whiskey will go on in private. That is true to some extent. But it will be a great moral victory over the evil thing to make it hide its ugly head in the dark. The old toppers may follow it to its den, but we will save our boys. Prevention is better than cure—and we all know it is easier. If the amendment did nothing more than to close the saloons, it would have my voice and my vote.

When I think of the noble boys I have known who started to ruin by the way of the saloon, and ended in mania, a potu, degradation, and suicide, their voices seem to call to me out of the darkness, saying: "O friends of our earlier and better days, do your duty faithfully in this battle against the enemy that destroyed us! It is too late for us, but not for others. By all that is precious and sacred, deal our destroyer a blow that will help to disarm and drive him forth from the land that he has cursed so long." If I had the voice of seven thunders and the lightnings of Sinai, I would hurl them against this evil that has decimated the circle of many friends, and blasted so many noble lives, and crushed so many loving hearts. A prayer, a voice, and a ballot I have, and they shall all go the same way. I will pray as I feel; I will speak as I pray; I will vote as I speak.

The individual or the nation sowing the wind must expect that Boreas will have something to do with the harvest. France is discovering the truth of this. She has sown the seeds of atheism and a portion of the crop is the long list of juvenile criminals. The most hardened criminals with whom French justice has had to deal of late years, have been under twenty

years of age. M. Guillot, the distinguished magistrate, declares that in France the contingent of young criminals is growing more and more numerous, and the youthful miscreants were never so remarkable as now for cynicism and ferocity. He argues that the withdrawal of religious influences from the instruction imposed upon the children has much to do with this deplorable state of affairs. The passing away of the religious ideal has entailed the abandonment of all ideals and the loss of all sense of duty.—N. Y. Observer.

Yes Or No?

What about the saloon, shall we tolerate it in the community, or put it out? There ought not to be at this late day any necessity for argument on this question. The saloon has but few defenders. The loyal subjects of King Alcohol prate about personal liberty, making people moral by law, the use of alcohol as a medicine, etc., but they do not contend that the saloon is a desirable neighbor or a good thing. Its accusers are many. The law-makers bring a serious charge against it when they require, as they do in nearly all civilized States, that its keepers shall be men of good moral character. They allow any man who chooses to deal in potatoes, powder, dry goods and dynamite without raising any question as to his moral character, but the liquor seller must be moral, and must prove that he is so. They make that charge more serious still by requiring that the saloon shall be closed on days of election and in times of public excitement. They virtually declare the business dangerous to the community and exceptional in its character, when they put upon it a share of taxation far beyond its due proportion. If they considered the saloon a good thing for the community would they discourage its continuance by putting upon it a license fee and other restrictions not known in any other business? Surely not.

Judges and other executors of the law testify with one accord, that the saloon is a fruitful source of vice and crime. Policemen are generally instructed to pay special attention to its immediate locality. Universal observation has marked it as the place for violence, disorder and murder. Its visitors are led along the road that leads to idleness, vagabondage and beggary. They do not pursue their downward course alone, but drag down with them their helpless and innocent families. So from whatever standpoint the saloon may be considered, good reasons and an abundance of them may be presented for its abolishment. It is the unproductive consumer of substance needed elsewhere, the corrupter of its keepers and all its visitors, the most dangerous foe to family peace and happiness, the defiant enemy of the Church and morality, and as the crowning invention of the enemy of souls is run in the interest of and as a feeder to all other schemes for the destruction of mankind.

But the practical question, shall we put the saloon out? In our State it is possible under the present law to banish it from every community. Each citizen then has to answer by his influence and vote, Yes or No. Gladstone has said that it is the duty of the government to make it easy for the people to do right and difficult for them to do wrong. A greater than Gladstone has pronounced a woe upon him that puts the bottle to his neighbor's lips. The citizen who helps to retain the saloon is responsible for a standing invitation to all who pass by to come in and drink damnation to themselves under the sanction of the law. His own sons may accept the invitation. The sons of some of his neighbors will be sure to do so. On whom can he shift his share of the responsibility for their destruction? Men and brethren, let us arise and put this great evil out from our midst! Let us organize, pray, work, until not a single saloon shall curse our beloved State!

A. G. McMANAWAY.
Little Rock, Aug. 13.

Certain effects of the liquor trade are thus enumerated by Neal Dow:

It creates no wealth, it earns nothing, it lives upon the earnings of other trades; it adds nothing whatever to the wealth or power of the State, nor to the prosperity or comfort of the people. This trade is wasteful, like war; it destroys more of the wages of the people and the useful industries, than "war, pestilence and famine combined;" it creates more than three-fourths of the poverty, pauperism and crime of the country and more than one-half of the insanity; it inflicts a premature and shameful death

upon more than sixty thousand people annually; it transforms hundreds of thousands of good, industrious citizens into drunks, vagabonds, and tramps; it sends an infinite misery into hundreds of thousands of homes; it puts the people down and keeps them down; its effect is to make the people ignorant, coarse, vulgar, brutal, enemies. Such are part of the certain effects of this trade.

This paper till Jan. 1, '95 for 50cts.

Statements And Facts That Prove Them.

First. It has recently been asserted by a member of the W. C. T. U., operating in Southwest Arkansas, that the preachers will not do temperance work and that the women who have undertaken the work have to walk over the preachers. Second. It was also asserted that Arkansas is behind all the other (or perhaps it was said most of the other) States in temperance work.

FACTS.

First. For nearly twenty years I have been a preacher of the Gospel in the M. E. Church, South, during that time I have to the utmost of my limited ability preached and worked against the legalized liquor traffic. What I have done within the limit of my powers others of my colleagues have done on a larger scale and with greater efficiency. During these years I have never known but one Methodist preacher, who refused to lend his influence to the cause of temperance, and he located to escape the storm of righteous indignation that was gathering against him. As to the preachers of other communions I have known hundreds of them who with all their powers have, in the pulpit and in every relation and in every way possible, opposed intemperance in all its forms. Second. Back of all this: Methodism, to say nothing of other Denominations, has for more than a hundred years, from her pulpits, through her presses and by the pious, holy lives of multitudes of her members opposed intemperance with a heroic persistence born of an unwavering faith in God and an undying love for the souls of men. Third. Twenty years ago whiskey was sold at almost every cross-road in the state. Now three-fourths of her territory is protected from the influence of the open saloon; and our laws are such that when public sentiment demands it any community having a church or school house may protect itself against the saloon. We think it is clearly a fact, that our laws on this subject are surpassed by but one (if indeed by any) State in the Union. Furthermore, whatever may be the defects in our laws the preachers are among the foremost in seeking their improvement. They are studying and praying and working to maintain and extend the prohibition sentiment and to redeem the last foot of our fair State from the influence of the rum traffic.

Certainly by these facts the quoted assertions are disproved beyond a reasonable doubt, and it is to be hoped our good sisters of the W. C. T. U. will no longer consume their time or waste their breath in reiterating them.

Thinking the whole matter over seriously and candidly the following reflections present themselves: First. But for the influence of divine truth as it has been faithfully preached by the ministers of the blessed gospel, would there have ever been known such a thing as this Temperance Reform? What, but the moral sentiment and spirit of philanthropy created, developed and maintained by the influence of the Church of our Lord Jesus Christ renders it possible for these white-ribbon workers to carry on their crusade against the interests of this gigantic, accursed tyrant, Alcohol? Second. They boast (and they have the right to do so) the sun never sets on their sisterhood of consecrated workers; But pray have they ever gone to any country to which some division of the militant Church had not preceded them with the Word of God in the hands of her minister? Men who have been called of God and commissioned of his Church to preach Jesus and the resurrection? Preachers have prepared the way. We are with them heart and soul in their direct and legitimate work for prohibition, but for some of the side issues they have juggled into the organization we have no sympathy.

GEO. M. HILL.

Prescott, Aug. 10.

Bennett & Thornburg will sell at a great bargain one sheep-bound set (15 large volumes) of the International Encyclopedia recently advertised in this paper.

"Labeling Experience."

MR. EDITOR:—Under the above caption occupying the very important place of the first column, on the first page, in THE ARKANSAS METHODIST of Aug. 2, is an article written by our dear brother, Thos. H. Ware. Bro. Ware gets into a humor; it seems—not intolerably bitter, nor particularly sweet, but there is an intolerant, overbearing, impatient, fault-finding, insubordinate, disturbing element of a somebody troubling him. Of course Bro. Ware does not mean to be intolerant, overbearing, impatient, or fault-finding. He just feels bad. He doesn't like so many "labels" on religious experience. The Lord notwithstanding seems to differ from him. Let us see: Justification, Rom. 5:1; Regeneration, Tit. 3:5; Sanctification, John 17:1; grand 1 Thes. 5:23,24; Pure in heart, Matt. 5:8; Established, Rom. 1:11, 12; Fulness of the blessing of Christ (see Clark and Revised Version), Rom. 15:29; Filled with all the fullness of God, Eph. 3:19; Charity, 1 Cor. 13 ch.; Perfect peace, Is. 26:3; Peace of God that passeth all understanding, Phil. 4:7; Perfect, Phil. 3:15; Perfection, Heb. 6:1; Holiness, Heb. 12:14; Perfect love, 1 John 4:18; Pure religion, Jas. 1:27. And many, many more such like. So, Bro. Ware, you certainly did not mean what you said: "It is the labels that produce discord. Away with them." These are God's "labels" and notwithstanding what you say, I believe you love them as dearly as I do.

I think I understand Bro. Ware; he doesn't want these "labels" destroyed, but he wants the practice of misapplying them stopped. To this I say, Amen! Bro. Ware wants the Regenerated man—the "babe in Christ," to say he is regenerated, and there is a time by a process of development—as natural, that this babe grows to be a man, attains to "perfect love" or "love perfected in him." And, of course he would not apply the "labels" "perfect love" or "love perfected in us," to the babe in Christ, for he tells us that the babe must attain to it, by a process of growth "conditioned on cultivation." So I have proved this much: that Bro. Ware is in the same category, with the second blessing folks, in that, that he applies some of these "labels" of the Lord's, to babes and others of them to grown men in Christ, not applicable to babes. I wonder if Bro. Ware would say of the babes in Christ, that they are sanctified wholly. If so St. Paul was mistaken about the Thessalonians being regenerated, for he prays for their entire sanctification. I wonder if Bro. Ware ever heard a teacher of entire sanctification urge penitent sinners and backsliders to seek it. This is news.

Bro. Ware gets the Lord most gloriously mixed up with the sanctified folk. Here is a penitent sinner, a backslider and an humble child of God all seeking entire sanctification—they all claim the blessing—all Church members, and that they all "receive a blessing" Bro. Ware "has no doubt." Let us try this logic by the simplest test:

1. Three Church members seek sanctification—a penitent sinner, a backslider, a true Christian, with this view—that if they get it they will profess it. 2. It is wrong to seek and profess entire sanctification, because it minimizes Regeneration. 3. The Lord knows that it is wrong to seek and profess entire sanctification, and that if he blesses these people that they will do just like Mr. Wesley did when he obtained it, declare "immediately we are saved from sin, we are made holy by faith." Conclusion: Therefore the Lord has done wrong in setting his seal of approval upon, by blessing a person in doing a wrong thing. Stick to your logic, Bro. Ware.

It is true that Mr. Wesley was mistaken about his regeneration, but he afterward confessed his mistake, as many have done since, and are doing nowadays. And if Bro. Ware will produce one such case as referred to—a regenerated man mistaking his regeneration for sanctification, I will produce a hundred for every such one, who were living up to the privileges of the regenerated life, blameless before God, when they sought and obtained the blessing of entire sanctification. As Mr. Wesley is referred to we will take pleasure in introducing him a little further. In his "Plain Account of Christian Perfection," on page 29, in the year 1768, in answer to the question: How do you know that you are sanctified, saved from inbred corruption? Ans. I can know it no otherwise than I know that I am justified. Hereby know we that we are of God, (in either case) by the Spirit that he hath given us. We know it by the witness and by the fruits of the Spirit. And first by the witness. As when we were justified the Spirit bore witness that our sins were forgiven; so when we were sanctified he bore witness that they were taken away."

In a letter written on this subject in the year 1771, found in Vol. 16, page 102, of Wesley's Works, he says: "Many years since I saw that without holiness no man c

see the Lord. I began by following after it. Ten years later, God gave me a clearer view than I had ever had, how to obtain it, namely, by faith in the Son of God." And immediately, I declared, we are saved from all sin, we are made holy by faith. This I testified in private, in public, in print, and God confirmed it by a thousand witnesses. And notwithstanding we hear it said that Mr. Wesley never professed sanctification, Mr. Wesley seems not to be mistaken about his sanctification. What if terms, or "labels" as Bro. Ware calls them, are misapplied on either side of this question, does that change the facts that there are babes as well as men and men as well as babes in Christ? Are the teachers of entire sanctification the only fallible ones with reference to the misapplication of terms?

We want to say again: that sinners and backsliders in the Church as a rule don't seek entire sanctification, but as a rule they are among the disturbed elements in the Church. We also cheerfully allow that many true Christians may oppose the doctrine of entire sanctification, because they do not understand it. But as a rule the most devout and zealous in the Church obtain the blessing first. Bro. Ware insists that "religion is love." Amen! But, my dear brother, go to the first paragraph in your article and see how you have "labeled" indiscriminately all the people who profess entire sanctification—many of whom are among the most devout and zealous in the Church; and you say you have no doubt but God blesses those of them who make a full consecration; "intolerant, overbearing, impatient, fault-finding, insubordinate, and disturbing elements in the Church." And is "religion love"? There is a mistake somewhere. Bro. Ware tells us that "perfect love is not taught as a blessing to be obtained by faith," but by growth—a development. Let us allow for the sake of argument that this is true. How does the "babe in Christ" grow? God answers the question—"the just shall live by faith." So the babe grows to the perfect man by faith. So he is after all made perfect in love by faith. And the stronger the faith the more rapid as a consequence is the growth. Faith is the main thing, the growth is incidental as a consequence—the object is perfect love, or entire sanctification. This process of growth is seeing men "as trees," but God sees men as men. And I do most fully believe that that God, who can take a giant sinner, and make a little babe of him in one minute by faith, can by faith make of him the next minute a grown man. The case of St. Paul's conversion and sanctification beautifully illustrates this. Not when he was caught up into the third heaven, but three days after his conversion was he sanctified. Let us see. He acknowledges his Lord. How was this done? No otherwise than by faith. He believed there and then that Jesus was the Son of God. "Verily, verily," saith Jesus, "I say unto you he that heareth my words, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is past from death unto life." Penitent sinners may ask men what to do, as in the case of the Jews at Pentecost and the Philippian jailer, but Christians ask God for work. He was not ready; not because he was not saved, but because he was not ready, but needed to tarry like the Apostles before Pentecost—to get what Peter says they got by tarrying, their "hearts purified by faith." He obeys—look at him, he is a new man. He prays, the Lord gives him a vision; and the Lord said of him, "he is a chosen vessel unto me," and all this before Ananias got to him. Was he not justified, was he not regenerated—what if the Jews had turned upon and killed him before Ananias got to him?

But Bro. Ware tells us it is wrong to profess sanctification, because it minimizes regeneration. Does the man minimize the babe? Not if the babe is longing to be a man; it encourages the babe. St. Paul professes to be a man with the view of encouraging those babes in the Church at Corinth. He says, when I became a man I put away childish things. Do the body and branches of the tree minimize the root? Does the completed superstructure minimize the foundation? This sounds like childish talk.

And still we plead for the "labels." Such of them as are the gospel—the pure word of God. And if there is an intolerant, overbearing, impatient, fault-finding, insubordinate somebody who professes the blessing of entire sanctification, if these charges be true, you can just put it down that he is mistaken. But be kind, be gentle, may be you can save him; if not it will give you a fine opportunity to cultivate and mature (or if you have gotten there, to maintain) perfect love. And don't forget that most of these charges were made against our Lord and his Apostles.

W. H. W. BURNS.
Springdale, Aug. 6.

Place's Remedy for Catarrh is the Best, Easiest to Use, and Cheapest.
CATARRH
Sold by druggists or sent by mail.
Wm. C. T. Bassett, Warren, Pa.

Batesville District Conference.
DEAR BRO. BENNETT:—Our District Conference, convened at Mt. View, Ark., on July 25. The official attendance was not as good as it should have been, yet the Lord was with us and we had a good meeting. Considerable interest was manifested and the prospects are good for a revival. The reports of the P. C.s showed an improvement in religious matters all along the line; quite a number of conversions up to date, although very few protracted meetings have been held. The interest in prayer meetings and Sunday schools all over the District is greatly improved.

The following communication from Mrs. Robert Mill, for the Woman's Missionary Society of the White River was read by Bro. J. M. Hawley: To the Presiding Elder and Brethren assembled, greeting from the Woman's Missionary Society of the White River Conference, and more particularly from that of the Batesville District: Heretofore we have, through the courtesy of the presiding officer, been accorded an hour to present our work and urge your co-operation in organizing our women for more efficient work for the Master in foreign fields, but, today, by the action of the late General Conference we come as a part of your body, a report being made obligatory. We rejoice at the closer relation between the two bodies and hope it is only the beginning of the closer relation which must exist between the two Boards of Missions before the very best results are seen in heathen lands. Since we last presented our report we have sustained a severe loss to our District in the removal of Mrs. Witt to Conway—no one has been found to take her place save in name. All of the 8 adult and 4 Juvenile Auxiliaries are still in existence though some are very weak—and they have had the cheerful support of the Preachers in Charge. The Juvenile Society at Barren Fork, so carefully nurtured by Mrs. Randle, obtained the banner at the last annual meeting of the Conference Society, they having raised more per member than any other Auxiliary. These children remitted to the Treasurer \$1.80 each during the year. Think of that! If in our Church our missionary collections should average that we would have more money than we could use, the debt would vanish like the frost on a bright morning, leaving the workers invigorated and happy to clear away the dead and dying plants, and sow broad and deep for another year's harvest. Notwithstanding the universal cry of hard times and universal stagnation in business circles our collections come up to those of last year, save that of the Training School, and they would in all probability have been as large, but Bishop Hendrix advised us not to ask for a public collection at Easter, as the preachers needed it to bring their assessments up to the standard. We hope he will not make that request next year, for our brethren did not use that glad time when all creation is rejoicing in a risen Lord to add to their revenue and the money remained in the pockets of those who came to Church expecting to help those women.

The young lady who was mentioned last year as a missionary candidate has withdrawn her name, but another, Miss Esther Case, of Batesville, has been accepted and appointed to work in Saltillo, Mexico, and will go in the next two weeks. To many here present she is well known as she was born in Izard county, and reared and educated in Batesville, having all her life gone in and out that Church. She belongs to our District and it is the earnest prayer of every missionary woman that a new interest may be awakened through her, and that the hundreds of women who are doing nothing, absolutely, to save souls at home or among the heathen may be awakened out of their indifference and brought to work with sympathetic enthusiasm for those of their own sex who are dying without a knowledge of God. O help us to enlist them, particularly the women who stand on the threshold of life who are giving their glad young lives to vanity and frivolity, and the little children in whose fresh young hearts the story of the Cross finds a quick response. Leadership is all that is necessary to get them to work and give to Christ's cause.

It is the aim of the W. M. S. to have an Auxiliary at every preaching place in all this broad land, with every woman enrolled. To this end we ask your prayers and aid. Respectfully submitted,
MRS. ROBERT NEILL.

July 23, 1894.
Bro. Wm. H. H. Oyler introduced the following which was adopted:

That from the reports made from the various charges in the Batesville District the temperance sentiment is improving, and the temperance cause on rising ground. In some localities there is yet trouble. Saloons are in the bounds of the District, and added to this curse is the curse of distilleries which have increased in number. In some localities, whiskey has been and is yet sold from the brush and drunkenness has been the result. Your committee is of the opinion that

ASSIST NATURE
A little now and then, with a gentle, cleansing laxative, thereby removing offending matter from the stomach and bowels, and toning up and invigorating the liver and quickening its tardy action, and you thereby remove the cause of a multitude of distressing diseases, such as headaches, indigestion, biliousness, skin diseases, boils, carbuncles, piles, fistulas and maladies too numerous to mention.
If people would pay more attention to properly regulating the action of their bowels, they would have less frequent occasion to call for their doctor's services to subdue attacks of dangerous diseases.
That of all known agents to accomplish this purpose, Dr. Pierce's Pleasant Pellets are unequalled, is proven by the fact that once used, they are always in favor. Their secondary effect is to keep the bowels open and regular, not to further constipate, as is the case with other pills. Hence, their great popularity with sufferers from habitual constipation, piles and indigestion.

even with these violations of law the curse of intemperance is not as bad as it would be with an open saloon, that if the temperance laws were enforced in every violation by our officers, such violations would be less. Some instances have been reported where whiskey has been used to carry a primary election. This is a burning shame to any man seeking an office, and should defeat him. We ask the adoption of the following resolutions:

Resolved (1), That we as a District Conference in a body stand (as we have annually expressed ourselves) uncompromisingly opposed to whiskey drinking, whiskey selling, and whiskey distilleries; and will use all honorable means to put down the manufacture, sale and use of all alcoholic stimulants in our midst, where the purpose is profit and the result drinking as a beverage.

2. That we favor the local option laws of the State on temperance and oppose their repeal; and that we favor the enacting of any law that will protect any locality where protection under the present law can not be had.

3. That our ministers, local and traveling, use every honorable means to discourage dram drinking, especially by Church members, except in extreme cases of necessity.

Respectfully submitted,
Wm. H. H. Oyler, Ch'm.

And later in the session the following resolution was introduced by Bro. D. L. Baker and after a spirited discussion adopted: Resolved, that Sunday afternoon, the 2nd day of Sept. next, at 3 o'clock, be observed as a day and hour to hold prayer meetings throughout the District for the overthrow of whiskey license, and all Christians and all friends to the cause of temperance are cordially invited to attend.

Bro. Ransom Gully presented the following resolution which was unanimously adopted: Whereas, our dear brother, Rev. J. M. Hawley, P. C. Batesville station, has been elected to the chair of Hebrew and English in Hendrix College, Resolved, therefore, that while we regret to lose Bro. Hawley from our District, we commend him to Hendrix College as an earnest Christian worker and pray God's blessing in his new field of labor, upon Hendrix College at Conway, and upon the cause of Christian education generally in our State. A resolution was passed petitioning Bishop Haygood to change the date for holding the White River Conference from Dec. 19 to Nov. 28.

Bro. Jernigan makes an admirable presiding officer and this scribe with the efficient help from Bro. Ware held down the Secretary's chair.

The next Conference goes to Sulphur Rock.

J. R. METCALF, Sec.
[We had to leave out two long reports—one on the Earren Fork Juv. Miss. Society and the other on Books and Periodicals. We thank the brethren for their kind and strong commendation of THE ARKANSAS METHODIST.—EDITOR.]

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ARKANSAS METHODIST.

THURSDAY, AUG. 16, 1894.

From Pastoral Charges.

MT. IDA CIRCUIT.

My first protracted meeting was held at this place (Black Springs)—a most gracious revival in the Church, old backsliders reclaimed, about 16 converted, 10 accessions to the Church with others to follow. One brother said to me, it is the best meeting that has been held here for years. To God be all the praise. Our District Conference was unquestionably the best I ever attended. The good Lord was with us from first to last—several were converted. Our P. E., Bro. Jenkins, is surely a man of God, and knows exactly how to preside over a District Conference. The preachers were all at their best and preached to the edification and delight of all. Wife and daughter accompanied me to the Conference, and in our absence the good sisters of this place took possession of the parsonage and made, quilted and finished up a nice quilt as a present to wife. It is a perfect beauty, made in squares, each square containing the name of one of the contributors. May God bless these women and may they live long to bless the Church and cheer the hearts of the preachers and their families.

The outlook is flattering for a gracious revival all over my work. The Black Rock camp-meeting will begin on Friday before the third Sunday in September. Ministerial help will be needed. We expect a good time. Bro. Bennett, I wish you could attend and get acquainted with our people and get a drink of pure water, as it gushes from the mountain-side, and rather than be contrary we would let you preach for us. May God bless THE METHODIST, its Editor and Manager. Yours in Christ, C. W. DRAKE.

Black Springs, Aug. 4.

CLEVELAND MISSION.

I have just closed my meeting at Robertsville. About thirty-three conversions; 21 joined our Church. Quite a number of backsliders reclaimed, not only Methodists but Baptists and Presbyterians as well were reclaimed. Bro. Harris was about six or seven miles away with his tent. We have only a brush arbor but will build a church now. We are now at Sunny Side. Pray for us. J. S. WILLIAMS.

Aug. 4.

PALESTINE CIRCUIT.

Our meeting at Pottsville closed today with 21 accessions. We closed with about 25 penitents at the altar. Bro. R. J. Raiford came in Monday night. He preached five stirring sermons for us, and gained the love and confidence of all my people. Bro. Raiford is an earnest, able worker. You would be surprised to see the immense throngs of human beings who attend these meetings day and night. They come from all parts of the country; scores come 20 and 30 miles.

I desire to say to the many brethren of Little Rock Conference who have been soliciting help from me in revival meetings, that my present engagements run me up to the third Sunday in October and I can't possibly spare any more time than is now promised. May the revival fire keep burning and may God have all the glory forever. Amen.

May our dear old ARKANSAS METHODIST find its way into the homes of all new converts. GEO. E. PARSONS.

Simpson, Aug. 3.

HAMPTON CIRCUIT.

Three of my protracted meetings have been held. While I was at the District Conference Bro. R. J. Raiford commenced a meeting at Miller Spring. The meeting began July 14 and closed the 22nd. Bob did all the preaching; it was plain, practical, earnest and right to the point. He stirred the Church as it has not been stirred in some time. Beside the revival in the Church we had 5 accessions, four children baptized and a pledge was entered into by some of the brethren that they would have a regular prayer meeting at that Church. My meeting at Chambersville began July 21. Bro. Cason came Monday, held the Quarterly Conference and preached twice. Bro. Sanders came from Fordyce and preached three times. The brethren did good preaching—the only regret was that they could not stay longer. Our brother from Japan, now in school at Hendrix College, was with us Friday and gave us a talk which was very interesting and instructive. The result of the meeting was a gracious revival in the Church, and three infants baptized. I went from there to Fastener Saturday. While I have had meetings in which there was more noise, I don't think I was ever in a meeting of five days in which there was more real good accomplished. The Lord was with us in power. To Him be all the praise.

The S. S. literature I ordered yesterday was for that Church, a prayer meeting was appointed, two adults baptized and received into the Church. Bro. Atterbury was with me some, preached twice. We have 12 accessions to the Church this year, seven children have been baptized. That is better than my report at Conference last year. I have seven meetings to hold. Every one that reads this pray for me and my work. J. L. JOHNSTON, P. C.

A Grand Feature.

Of Hood's Sarsaparilla is that while it purifies the blood and sends it coursing through the veins full of richness and health, it also imparts new life and vigor to every function of the body. Hence the expression so often heard: "Hood's Sarsaparilla made a new person of me." It overcomes that tired feeling so common.

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For comfort, for improvement of the complexion, use only Pozzoni's Powder; there is nothing equal to it.

Report On Education.

To the Presiding Elder and Members of the District Conference of Harrison District, Arkansas Conference of the M. E. Church, South:

We your committee on education beg leave to make the following report:

We find that the cause of education is prospering in the bounds of the District. The public schools, whose prosperity underlies the success of all other schools, are doing effective work in almost every nook and corner of the District. Two Church schools, one controlled by the Baptist Church and one by the Methodist Church, are doing a work of which all should be proud. Besides these there are within our territory six other high schools whose faculties of Christian men and women are doing what they can to prepare the boys and girls of our country for useful living. About 400 boarding students are being educated within the bounds of this District.

We rejoice in the educational boom and urge our ministers and laity not to neglect this important branch of Christian work.

We assure you that Quitman, Hendrix and Galloway Colleges are still doing that type of Christian education that should meet the approval of the Church in Arkansas.

We find too that Yellville Institute has enjoyed a year of real prosperity. It enrolled 167 in the Literary department; 15 in Music, 15 in Art, 3 in Bookkeeping, 18 in Elocution. From its students last year 40 teachers are now working in the public schools of Arkansas. Seventy-four of our students were boarders, representing seven counties and two States.

During the year the agent has collected for Yellville Institute nearly \$2,000, thus entirely relieving the property of encumbrance.

The school needs seats, apparatus and increased library. We recommend that active steps be taken to furnish the school with such supplies as will keep it in the front rank of educational institutions.

J. C. EATON,
L. L. SEAWELL,
W. L. AYLER,
Committee.

Report On Temperance.

To the Presiding Elder and Members of Searcy District Conference:

Whereas, We your Committee on Temperance have noted with surprise the fact, that so few of the pastors have, in their reports, even referred to the cause of Temperance; we fear that the importance of this great question is being overlooked, and,

Whereas, We feel convinced that the sale and use of liquor is one of, if not the greatest evil the Church has to contend with, and that it is in the power of the Church, with the help of the Master to remove this great evil, therefore, be it

Resolved, That it is the duty of every Christian, whether preacher or layman, to use every means in his or her power to defeat license and assist in driving this curse from our State and nation, and to this end we recommend that every preacher shall preach a sermon on this subject at least once in each quarter, and that ALL work especially for the defeat of license at the coming September election.

2. That this Conference most heartily appreciates the temperance work of the Women's Christian Temperance Union, and all other organizations having in view the dethronement of King Alcohol and the saving of our men and boys from the corrupting and destructive influences of this deadly poison; and, that we will use every means possible to secure the passage of a law prohibiting the sale of native wine in territory where no license is issued.

W. W. FOLSOM, Ch'n.

Opelousas District Conference.

MR. EDITOR:—As your home conference reports are perhaps all in and published ere this, we send you a few dots from ours. It was held in Crowley, Acadia parish, in last month. Our P. E., Rev. J. M. Beard, D. D., presided and the pastor at Crowley, W. Winans Drake, was chosen Secretary. This scribe was nominated first, but upon the plea that we cannot write we were not chosen. You know something of our chirography. We can read our own scribbling, however, when it is fresh. The opening sermon was preached by Rev. M. C. Manly, our blind preacher, who we believe once belonged to the Little Rock Conference. He is sixty-five years of age, is in vigorous health and in charge of the Washington Circuit. His good wife accompanies him, and drives him around. All of the pastors of the District were present except E. L. Singletary, who has lung trouble and is absent from his charge. Some of the pastors were happy to report gracious revivals and large additions to the membership in their charges. Finances reasonably good, except in the mission charges in the District. There are three such charges, and those in charge have received but little from their people. To aid them a collection was taken, which amounted to \$400. A good steward gave \$100 of that. Our French speaking missionary, Rev. Jo Berwick, said in making his report, that the most of the people in his mission were Creoles, and Roman Catholics, and that they were getting very tired of their Church because it is so expensive. They do not think their priests should be so hard on them. To give the Ark. readers an idea, a priest says no mass without the cash. For each infant baptized, one dollar is demanded and they are all baptized. For burial service, the ability to pay is considered and the charge is made accordingly, which varies from \$5 to \$150 each, and it is spot cash! The reader may ask, what if the money is not at hand? In that case the priest will not officiate, and the soul is considered lost. Our missionary appropriations and force are increasing, and this part of the field is whitening unto the harvest. Light is breaking in and we have faith to believe that the full-orbed day of gospel light will soon dawn upon us. Amen! H. ARMSTRONG.

Franklin, La., Aug. 3.

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

At Oak Grove Church.

Never in the history of this Church did it present such a brilliant appearance as on Sunday, July 29. The whole edifice was handsomely decorated with lofty palms, evergreens and banks of flowers, white lilies in great profusion. Everywhere the eye felt could be seen the delicate hand of woman. O what a charming configuration of beautiful lines traced by perfection's magic wand—the hand of noble woman! The exercises commenced by the children forming two and two and marching all around the large church ground, headed by their banner—"In God we Trust"—led by four beautiful young maidens in pure white. Next in order came Miss Nettie Henry, Miss Maggie Kyser and Miss Annie McCain, representing faith, hope and charity. Their appearance created a profound impression on all present. Mrs. J. W. Todd deserves special mention in this particular for bringing our faith out in such bold relief, and also Mrs. Fannie Henry.

The Hickory Grove glee club, composed of some of the best local talent, supplied some very choice vocal selections and largely aided in bringing our Sunday school celebration to a successful close. Bro. J. W. Todd gave choice selections from the masters on his grand organ, which mark July 29 red letter day in the annals of Hickory Grove Church.

Worthy of Help.

DEAR EDITOR METHODIST:—There is in our community a young lady, a good and virtuous girl, a member of our Church, and an orphan in every sense of the word, for she has not even kindred to take the place of parents that will do so. She has—from a female disease that I am confident could be cured by a good physician, if she had the means to get to one—entirely lost her health and is fast losing her mind from fits brought on her by that ailment. She is a girl of pride and shudders at the idea of being an object of public charity and works when she is not able, making her health worse. There are plenty of women who know her that would aid her if they could, but are not able. I for one am willing to contribute to her relief all I can and ask the good and charity-loving people of THE METHODIST to give something, if it is only a little, for the relief of this poor girl. What they give her she will use savingly, as I know her to not be wasteful, and I know her also to be an object worthy of our attention. If there are any who wish to help this unfortunate girl, they can send it to Bro. Allgood, who is her pastor and will give it to her at an early date. I hope God will put it into the hearts of our Church to help those who cannot help themselves. O how gratefully this poor girl would receive any help that would aid in restoring her health or keep her from want. Her name is Miss Mollie Kelly, and her postoffice is Nathan, Pike Co., Ark. If any wish to give her anything, send to her or to Bro. Franklin P. Allgood at Amity, Ark. The Methodists in this (Hot Springs) District will I trust help. Your sister in Christ,

ANNIE HOLMES.

Nathan, Ark., July 30.

Harry Rooks.

Whereas, It has seemed good to the almighty Disposer of events to remove from our midst, on July 24, 1894, our worthy and esteemed fellow member and Sabbath school pupil, little Harry Rooks, and,

Whereas, On account of the intimate relations held by the deceased with the members of this Sabbath school, we deem it proper that we should place upon record our appreciation of his presence with us in the Sabbath school and his merit as a Christian boy; therefore, be it

Resolved, That we deplore the loss of little Harry Rooks with deepest feelings of regret, softened only by the confident hopes that we have, that his spirit is with those who, having fought the good fight of faith here below, are now enjoying perfect happiness in a better world above.

2. That we tender to his bereaved relatives and friends our sincere condolence and our deepest sympathy in their afflictions of the loss of one who was a dutiful son, who was devoted to the Sunday school, and one who was a Christian and an upright boy.

3. That a copy of the foregoing resolutions be furnished the secretary of our Sunday school, that it may become a part of its record; also a copy be furnished each the Modern News and THE ARKANSAS METHODIST.

J. W. HAZLEWOOD,

B. FORD,

Mrs. S. P. HAZLEWOOD,

Committee.

Harrisburg, Aug. 5.

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Mr. R. B. Glover, Randall, Ark., writes: "Out of all the Hughes' Tonic I have sold not a failure reported. Every bottle has given perfect satisfaction. I recommend it—a certain, safe and speedy cure for chills and fever." Sold by Druggists.

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Sixth Session Opens 2nd Thursday
in September.

TESTIMONIALS.

Rev. Dr. Du Bose, the eloquent Californian: "It was one of the best all-round Female College Commencements I ever saw."

Rev. Dr. Smart, Little Rock: "I visited the school three years ago. Its development since then is wonderful. It is doing a grand work for Arkansas and the South. Every citizen of the State should rejoice in its prosperity. There is absolutely no use sending our daughters elsewhere to be educated."

Mrs. Judge Ratcliffe, Little Rock: "I was almost raised and was educated in the best boarding schools and colleges in the East, and after frequent visits to and patronizing Galloway College, I yield the palm most cheerfully to it."

Mrs. Col. Rector, Hot Springs: "The superior Faculty, the homelike air, the refining influences, the unusual and excellent attention given the young ladies, the unequalled healthfulness of the school, were some of the many reasons I found after visiting Galloway College and examining carefully every department, for committing my daughter to its care. Then it is a State institution, and should have preference over all others out of it."

Col. J. L. Wadley, Editor Hot Springs News: "My wife and myself spent several days at Galloway College, and although I had heard much of it, I have never been more greatly and agreeably surprised. It is an honor to Arkansas and reflects great credit upon Dr. Dye and his able Faculty. I shall patronize it hereafter and induce others to do so."

Col. Byron Price, Mt. Adams: "I am a patron and friend of Galloway College, and visit it every opportunity. It gets better and better. It has distanced all competitors in the South and ranks next to Vassar and Wellesley and if Dr. Dye lives and keeps his health, he will give them a tip."

Col. J. T. W. Tillar, President Arkansas Building & Loan Association and Director German National Bank: "I was a patron of Galloway College last session, and my appreciation of that splendid college is best shown by the fact that I expect to send two pupils next session instead of one."

Col. M. G. Hall, Mayor Little Rock: "It gives me much pleasure to say that I had three daughters in Galloway College last year, and that I expect to send them there next, and if I had six to send I would send them all to Galloway College. Dr. Dye is doing a great work for Arkansas, and deserves the large patronage he is receiving."

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ARKANSAS METHODIST.

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

THURSDAY, AUG. 16, 1894.

No-License Briefs.

The No-License Association of our State made respectful and urgent appeal for the hearty co-operation of all voters willing to promote the happiness and prosperity of all the people.

The people must be freed from the presence of the liquor traffic, or be cursed by its inevitable ravages; for it is essentially lawless and destructive. Unless the traffic is banished, those engaged in it will rule and ruin. It is, therefore, the duty of all moral citizens to unite in earnest efforts to remove the traffic rather than in the unwise policy of attempting to regulate it.

Last week we spoke to a friend living in this city about seeing in Pine Bluff saloons open on Sunday, and he replied he supposed it was the rule and not the exception for saloons in Little Rock to sell on Sunday. The State, county and city grant saloon-keepers, for certain amounts of money, the privilege to sell on week days, and then unfaithful State and city officers allow them to sell on Sunday for additional revenue in the way of uniform fines, which are really fees for license to violate law. Regulation is a failure. Down with license!

If one licensed dealer in liquors, to protect his business, can suppress a half dozen "blind tigers," surely law-abiding citizens can do as much for the protection of society and their homes. As between the two curses, however, it is less harmful to have "blind tigers" than the open saloon with its notorious productiveness of vice and crime in various forms. We believe this is the general opinion of the good people in those communities, which have seen at different times the comparative evils of saloons and "blind tigers," but both can be suppressed this year in sixty or more counties of our State, if all moral citizens will earnestly do their whole duty to prevent the most prolific cause of crime. The U. S. Labor Commissioner, Carroll D. Wright, says "ninety-two per cent of our crime is the result of intoxicating liquors;" and crime is only part of the deplorable fruitage of the liquor traffic. On with the no-license movement! Liquor dealers and their friends are not idle.

Waiving the numerous objections for moral reasons, no county can afford even from a business standpoint to foster the liquor traffic in a single township. The revenue from license is not equal to the outlay usually incurred by the traffic, and to meet that outlay all the property owners in the county are taxed less or more. Benton, Carroll, Drew, Lee, Newton, Perry and Prairie counties have each one saloon; now why should all the taxpayers in these counties have to bear the expenses resulting from the presence of one saloon in each county? Clay, Craighead, Crittenden, Independence, Lincoln, Poinsett, Randolph, St. Francis and Woodruff counties have each three saloons; why should all the taxpayers in these counties have to bear the burden of expense incurred by dram-shops in one or two communities? The traffic is ruinous to the material prosperity as well as the moral welfare of the people.

We have just read the certified financial report of the County Judge, R. H. Howell, to the voters of La Fayette county, giving figures and facts, "showing plainly the grand reform and cessation of crime and squandered money since the sale of liquors was abolished in New Lewisville." The report shows the amount of fines assessed by the mayor and two magistrates during the last quarter of 1893 was \$484.00, and for second quarter in 1894 only \$200.50; the expense of feeding the county prisoners last quarter of '93 was \$329.80, but for six months (twice as long) in '94 it was only \$25.00; during the last quarter of '93 the expenses for six inquests and of examining courts was \$395.00, but the expense of examining courts for first quarter of '94 was only \$75.00, and no inquests were held up to July 1; in '93 there were four murders—one case disposed of at cost of \$304.25 and the other three will probably cost \$900—but no murder was committed in first

half of '94. For this "grand reform, cessation of crime and squandered money" the people of La Fayette county are very greatly indebted to Rev. R. W. McKay, our pastor at New Lewisville.

There the evils from the traffic of a few liquor dealers were very small in comparison with the deplorable results of the traffic in the cities, where the saloon power is dominating and destroying. In conclusion we quote one paragraph from part of a speech copied in this paper last week: As long ago as 1881, Wendell Phillips predicted that if universal suffrage ever failed in our country, the cause would be rum entrenched in great cities and commanding every vantage-ground. Rum is already strongly entrenched in our cities. The New York Times, discussing local politics, said that the saloon-keepers had more power over government than was possessed by all the religious and educational institutions in the city. Every body knows what kind of a government the saloon-keepers give New York and other American cities. There is probably no single agency of municipal misrule that equals the liquor traffic. From its vantage-ground in the center of population, it corrupts the administration of national affairs. One saloon-keeper who is a boss in politics may determine the result of a national election. The liquor dealers boast that they rule the wealthiest State in the Union, and that no man can be elected President of the Republic who is hostile to their trade.

Timely Pointers.

On page 8 Rev. A. E. Holloway tells how the pastors of different Churches in Oceola are working to defeat license. In the short time yet remaining the preachers of the various Churches can do much to arouse the people against license.

Under the present election law in our State liquor dealers and their "henchmen" are not allowed to fix the ballots of their dupes "for license," as they did under the old law; and besides there is now a penalty against bribing voters. Liquor dealers and their friends are not idle, but they cannot work at the polls as they used to do.

Last week the Brinkley Argus copied from this paper Judge L. L. Mack's article against license and the Ozark Democrat our recent editorial, "On To Victory," on the no-license movement. Friends of temperance should promptly ask the publication in their county papers of strong articles, original or selected, against license. Most editors of local papers will cheerfully give space for such articles, and much good may be done by having them published next week and the week following.

We sincerely hope much good may result from the suggestion of the Executive Committee of the State No-License Association, that "temperance mass meetings be held and addressed by suitable persons of different political parties and by preachers of different Churches; that all pastors in the various Churches be requested to preach before each congregation one or more sermons against license during July and August; and that Sunday, Sep. 2, be set apart for prayer and special services in every congregation in behalf of the temperance cause in our State."

Addenda.

Read on page 6 many clear and strong reasons for voting against license, and then show them to your neighbor who has been voting for license.

Every man voting for license helps to produce the awful results described in "A Terrible Picture" on page 6. License voters and license buyers are jointly responsible for the deplorable evils of the open saloon.

We give on page 1 strong and timely words from Bishop O. P. Fitzgerald. Surely many in this State may feel they hear bitter and pleading cries out of the darkness of bodily and spiritual ruin: "O friends of our better days, do your duty faithfully in this battle against the enemy that destroyed us!"

In the white Protestant Churches of Arkansas there are more than 2,000 preachers. They are teachers and leaders in their respective communities. O the wondrous power they can wield against license of the liquor traffic! The timely and vigorous exercise of that power is now imperatively demanded in behalf of the Church and State.

The Regular Baptist and Southern Methodist Churches in this State have in round numbers about 140,000 white members, making their adhering population over 500,000. In their deliberative assemblies these two Churches have repeatedly made clear and strong declarations of uncompromising hostility to the liquor traffic. Their preachers and other leading workers have rendered valiant service in the no-license movement, which now depends greatly upon them for timely help to secure the largest possible success. They can and should do more than all other Churches combined; their ability is the measure of their duty.

In our State the Protestant Churches generally are committed to the no-license movement and they should not be deterred from doing their whole duty by the revival of the old charge, like the gloomy croaking of a belated frog, that they are dabbling in politics. The accused liquor traffic is essentially hostile to the teaching and work of the Churches; hence their members and all other moral citizens should fearlessly and faithfully exert their utmost influence to banish the traffic from our State. To this end they should work as they pray and vote. Liquor dealers and their friends are not idle.

Catholics vs Liquor Dealers!

Recently a Roman Catholic Bishop (Waterson) in Ohio made a decision, which on appeal was approved by Mgr. Satolli, the papal legate in this country, against saloon-keepers, as follows:

If there are saloon-keepers in your parish who call themselves Catholics, and yet carry on their business in a forbidden and disedifying way, or sell on Sundays, either openly or under any sort of guise or disguise, in violation of civil law, and to the hurt of the order and religion and to the scandal of any part of the community, you will refuse them absolution, should they perchance come to receive the sacraments, unless they promise to cease offending in these or other ways and to conduct their business blamelessly, if they can, or get out of it and keep out of it altogether.

As mildly as this was expressed, it aroused wide-spread indignation among the numerous Catholic liquor dealers; and led the N. Y. Wine and Spirit Gazette to say: Will it be enforced in the cities of the country? Full two-thirds if not more, of the retail liquor dealers of the country are Roman Catholics. Some of these are liberal contributors to Church funds. We appreciate fully the delicate position in which Archbishop Corrigan and the other Bishops of the Catholic Church in this country are placed by the decree of the papal legate. We voice the sentiments of a large majority of the liquor dealers in this city and Brooklyn in saying: "We dare Archbishop Corrigan to enforce the letter and spirit of the decree against the liquor traffic just issued by Mgr. Satolli, the papal legate. Let the Archbishop do it, and watch the consequences."

To this Archbishop Corrigan promptly responded: In reply to your expressed wish, I have the honor to say that I loyally accept the principles laid down by Mgr. Satolli, both in their spirit and to the letter. More than this, no Catholic can refuse to accept them. As to the fear of consequences, I have yet, thank God, to learn what fear is in the discharge of duty. Please remember, however, that acceptance of principles is not to be confounded with the blind application of the same on all occasions and under all circumstances.

While the last sentence quoted is very ambiguous and the application of Bishop Waterson's decision is equally doubtful, as it is directed against saloon-keepers conducting "their business in a forbidden and disedifying way," still we rejoice over the Roman Catholic deliverances recently made against the liquor traffic. At the late convention of the Catholic Total Abstinence Union, the action of Bishop Waterson was approved as "a long step in the right direction," and Archbishop Ireland made an address, in which he said among other good things: "The American saloon is the vile den of intemperance. It is laden with blasphemy and sensuality. Temptations are there created which bring men to drink. I make no reference to the personal character of the saloon keepers, but the business is bad. It is the enemy of good and the country. Let the day soon come when we shall not see the name of a Catholic above the portals of a saloon."

In his address before our late General Conference Rev. Dr. Alexander Sutherland, speaking against the liquor traffic, said: Let me relate a little fable that

has a bearing on this question. There was once a donkey that fed in a grassy meadow, wherein were many fresh water ponds greatly infested by leeches. When the donkey went into the water to drink or to cool himself the leeches would fasten upon him in vast numbers and greatly depleted the blood supply. At last the donkey resolved to do something to get rid of the leeches. First he shook his long ears at them and said it was a shame. Next he got on a platform and brayed at them. Then he went to the ponds and kicked at them, but all to no purpose; the leeches stuck to him as tenaciously as ever. At last an idea came like a sudden inspiration. "I have it," said the donkey. "As I can't prevent the leeches from sucking my blood, I'll regulate the business by giving them a license to do it, on condition that they give me back a small portion of the blood as a license fee." And so he did. It was a brilliant idea, and eminently worthy of an ass!

Facts For Voters To Ponder.

MR. EDITOR:—Political economists inform us that any business, trade or traffic which does not create wealth, is destructive of wealth. Apply this test to the saloon, and how stands the case? Pulaski county has, say sixty saloons and wholesale liquor houses: At a low estimate their sales amount to \$400,000 annually. Have they created any wealth? Not at all. The money has simply changed hands, that is all. The toiling thousands have parted with their hard earnings, to enrich a privileged few. To this end the homes of hundreds have been impoverished. Not a dollar in value has been returned. For this reason the courts refuse to give judgment on a debt contracted for drinks—no consideration. Suppose the same number of men should engage in the sale of brick-bats, and they too should sell \$400,000. Of this new industry will any one pretend that a single dollar has been added to the country's wealth. No, every one would insist that the money had only changed hands. But the men trafficking in brick-bats are benefactors in comparison with the slick-haired vendors of drams. For the brick-bats could be utilized to make many a stretch of bad road good. While the whiskey would make good men bad, breed strife, and stir up contentions.

Again, a farmer takes a bushel of corn to mill, the miller converts it into meal; the farmer takes it home, the good housewife makes it into bread, the family eat it, the digestive organs change it into healthy blood, which is distributed through the system, repairing its waste, making bone, muscle, tissue, and feeding the brain, thus supplying every need. Muscle digs and delves in the mines, builds railroads, subdues the forest, tills the earth, causing it to bring forth rich fruitage, to bless society and enrich the State. The brain generates thought, conceives and projects great enterprises, having for their object the general prosperity of the whole people. Follow this bushel of corn along another road—the distillery—and note the result. The distiller takes it and converts it into whiskey, but before he can do this he must rot it, thus destroying every food property in it; this whiskey is turned over to the licensed saloon, men buy it and drink it, but it does not make an atom of bone or muscle; the brain has not been strengthened, but maddened, fitted to plot anarchy, and plan murder. Thus the bushel of corn, the staff of life, has been converted from a blessing into a curse, from an agent of life into an agent of crime—an instrument of death.

Take another view. Pulaski county with all her advantages, her cumulated wealth by reason of having the State Capitol, the great railroad center of the State, with her street car lines, her banks, etc., with an assessed valuation of railroad property in 1890 of \$1,095,717.49, had in 1890 only \$2 more per capita in personal property than Lonoce county while Lonoce county has no banks, factories, etc., and had in 1890 only \$518,412 in railroad property, or \$1,334,737 less than Pulaski county. And I will add that Lonoce county has no licensed saloons, nor has had for years, while in Pulaski county licensed whiskey is sold seven days in the week. The inference is irresistible, that the licensed liquor traffic for beverage purposes does not enrich a people. And it is just as patent to the unprejudiced mind, that it does hinder, hurt, imbrute and impoverish the toiling masses. And you will find this to be true in the main, when applied as a test to every license and no-license county in the state. Nevada, a no-license county, had in 1890 \$20 more per capita in personal property than Hempstead, which is a license county, yet Hempstead county's railroad property in 1890 was assessed at \$229,302.20 more than Nevada's.

And it is just as true when applied to States, as statistics abundantly prove. Under State prohibition of the liquor traffic the State debt decreases and savings banks multiply, the number of depositors and deposits increases. Away with the pretense, that the licensed saloon helps business, booms the town. On this point I quote from the Arkansas Constitution of June 1, 1892:

To show the effect of prohibition on labor and traffic in the city of Atlanta, Ga. After prohibition had been in effect one year, that paper says: "Fifteen new stores, containing house-furnishing goods, have been started since prohibition went into effect. These are all doing well. More furniture has been sold to mechanics and laboring men in the last 12 months than any one year during the history of the city. The manufacturing establishments have received new life. A glass factory has been built worth 125,000. All improvement companies with a basis in real estate have seen their stock doubled in value since the election on prohibition."

But suppose it—the open saloon—does make business, does increase trade, it is done at the expense of morals. It is putting dollars in the balance against souls. Have you a boy to lay on the altar of Mammon? Then vote for license! This is what it comes to. For if the saloon traffic goes on they must have somebody's boys; why not yours? "Woe to him that buildeth a town with blood, and stablisheth a city by iniquity!" "Woe to him that giveth his neighbor drink, that putteth thy bottle to him and maketh him drunken also, that thou mayest look on thy nakedness!" He who votes for license for revenue, builds a town with blood, and puts the bottle to his neighbor and maketh him drunken. Will you do it and challenge the woe? E. L. BEARD.

Washington, Aug. 10.

Arkansas' Contribution to Methodist Missions.

A few days ago the Woman's Missionary Society of our First Church in Batesville held a special meeting to bid farewell to one of its members who was about to leave for her life work in a Mexican mission school. The Society at this place appreciates the fact, that these occasions should minister to the spiritual growth of all those who come in contact with them, so it was conducted as a kind of missionary class meeting by the president, Mrs. Robert Neill. Right enjoyable indeed was the service, and all hearts were mellowed as we saw the faith of one of our own friends strong enough to enable her to part joyfully with home and the companions of her life since childhood and actually give her all to the service of Him whose Kingdom is to "stretch from shore to shore." Miss Esther Case was the outgoing missionary. She was born and reared in this section of our State, and both her father and mother come from two of the oldest Methodist families in this cradle of Arkansas Methodism. Her maternal grandmother was that noble Christian woman, Mrs. Esther Byers, whose name is still like ointment poured forth, and her grandmother on her father's side, Mrs. Sarah Case, has belonged to the Methodist Church since the time of Andrew Jackson's presidency. No wonder that Miss Essie is to be a missionary, and if there is anything in spiritual heredity there ought to be a preacher or two among her brothers. It would take a long journey to find a person with two such grandmothers. It is useless to say that Miss Case goes to Saitillo with the respect and love of this whole community, for I have never known any one more unreservedly admired and confided in as a true Christian by everybody.

In the service above referred to some of the members called to mind, that in this charge where the Arkansas Conference was organized in 1836, and which has enjoyed the ministry of John Newland Maffit, Eurrell Lee, A. R. Winfield and Andrew Hunter there has not been reared one preacher, and Miss Case is the first missionary to go out. This startling fact will, doubtless, awaken many of our members to pray that the Lord will send forth laborers into the harvest from this place. In fact the place seems to be on many hearts now. The mother who said at the missionary meeting, that she would be "shouting happy" if the Lord should call her son to the ministry is not alone in Batesville.

And it is well for us to call to mind at this time, that we have several other representatives of Arkansas Methodism in the mission field. If we turn to China we find Moses B. Hill at Nantziang with a record of several years' faithful service behind him. Besides this Rev. T. A. Hearn, our own "Tom," concluding very properly, no doubt, that as one could chase but a thousand and two could put ten thousand to flight, he was doing but a tithe of his duty, has returned to great Arkansas, married a wife and now waits singing

"And when the war is over,
We will join the Conqueror,
Forever marching on."

Then are there brainy, scholarly Goddard and his brainy, scholarly young wife under marching orders for the celestial Empire. They have chosen this as their heaven on their way to Heaven. May the hearts of the taciturn Chinese be thrown open as wide to receive the word of Christ they preach as the gates of God's city are to welcome such men and women as these consecrated servants of His. Hendrix College is proud of these two honored graduates. Arkansas will be glad to claim them one of these days. When the time comes to

elect a missionary Bishop for the Orient, who, pray, gives better promise of the requisite episcopal girth than Oscar Goddard?—tell me that!

We have also one missionary in Japan, Rev. C. B. Moseley. The writer is sorry not to enjoy a personal acquaintance with Bro. Moseley. He is kindly remembered and often spoken of at Vanderbilt University. He represents Quimman College as its graduate. Let us not forget that he is an Arkansan.

Is it too much to expect that these multiplying attachments between Arkansas and the regions beyond will shortly cause an increase of missionary zeal and enhance our missionary collections? Let us sustain these sons and daughters of Arkansas Methodism with our prayers and money.

JAMES M. HAWLEY.
Batesville, Aug. 13.

Notes and Gleanings.

After long, long discussion the Tariff bill, as amended by the Senate, was accepted Monday by the House, which resolved in favor of separate bills placing upon the free list sugar in all its forms, coal, iron ore and barbed wire, but there is really no prospect of these separate bills passing the present Senate. In the debate in the House certain features of the Senate bill, free wool, free lumber, free hemp, etc. and the income tax provision were commented on by Mr. McMillen (Dem., Tenn.), who said: "The duties in the chemical schedule in the Senate bill about to be adopted were reduced from 30 per cent to 25 per cent; earth and earthenware from 51 per cent to 35 per cent; metals and metal manufactures from 58 to 36 per cent; wood and wood manufactures from 31 to 23; tobacco 175 to 105; cotton 55 to 43; flax, hemp and jute, to 41; wool and wolen, 98 to 48; silk and silk manufactures, 53 to 46; pulp and paper, 23 to 20; sundries from 26 to 24; total reduction from 58 per cent to 38 per cent."

Hinds county, embracing Jackson, the capital of Mississippi, went "dry" two weeks ago by over 200 majority. Saloons were not licensed in the county outside of Jackson.

Kansas and Nebraska are suffering a calamity in the destruction of their crops, which had flattering prospects a few weeks ago.

Superintendent J. H. Shinn has appropriated the common school fund of this State—\$310,504.77, or 73 cents each for 425,349 children, with \$1,657.14 balance in the State treasury.

Last week the Alabama Supreme court decided on the impeachment case, that Judge John B. Talley, of the N. Ala. Circuit court, was guilty of murder by preventing the delivery of a telegram warning Ross he was being followed by the three Skelton brothers, relatives of Judge Talley.

The gold reserve in the U. S. treasury was reported last week down to \$52,000,000. A few months ago the reserve was increased from \$65,000,000 to \$107,000,000 by the sale of 5 per cent. bonds.

In the city of New York last year over 8,000 children under five years of age died without home care and their bodies were taken to the morgue, from which 2,851 were buried in the potter's field. How many of the great multitude of homeless little children in large cities suffer and die from the results of the liquor traffic!

Christian friends in England and Japan are making efforts to establish a mission for the lepers in Japan—200,000 of them found in one section of that country, without provision for them.

A syndicate of capitalists interested in the work of the Salvation Army has concluded the purchase from the Mexican Government of 200,000 acres of land in the State of Chiapas. It is expected that plans will now be speedily perfected by which 5,000 families will be put on the great tract for colonization purposes, operating under the direction of the officers of the Army.

Southern farmers have found some compensation for the low price of cotton in the increased value of its seed. It is said there are now 523 cotton seed mills in the South, and the number is increasing every season. It is estimated that the product of the mills the past year yielded about \$18,000,000 to the planters and added about \$40,000,000 to the wealth of the country.

Commenting on the prediction, based on the last Government report, that the growing cotton crop will reach 9,000,000 to 10,000,000 bales, the Jerome Hill Cotton Co., of St. Louis, said Aug. 10:

Really the average condition of the crop for fourteen years past on the first of August is 88.9, and if you look back and examine each year's August report and compare it with the total yield, you will be convinced that it will not do to rely upon July conditions for a cotton

crop. In the year 1885 the average condition on the first of August was 96.5. The crop was 5,700,000 bales. While in 1883, on the same date the average was 84 and the crop yielded 6,950,000 bales. In 1887, the condition was 93.3 and the crop was 6,490,000 bales. In 1892, the crop condition was 82.3 and we made the "bumper" crop of 9,018,000. We give you these figures, not to discourage a large crop,—for the outlook is favorable,—but to show, by past experience, that the growing crop may be anywhere from 7,000,000 to 9,000,000 bales, all depending upon the season from now until the harvest is in.

The losses caused by the late A. R. U. strike are estimated by the Bradstreet Agency as follows:

United States government	\$ 1,000,000
Loss in earnings of railroads,	8,000,000
Chicago	3,500,000
Loss earnings other railroads	2,500,000
Loss in destruction of railway property	2,500,000
Less railway employees' wages	20,000,000
Loss in exports	2,000,000
Loss on fruit crops	2,500,000
Loss to manufacturing companies	7,500,000
Loss to employer	35,000,000
Loss to merchants on quick goods	5,000,000
Total	\$81,000,000

During a storm at Bassett, Texas, Aug. 10, nine boys gathered under a tree which was struck by lightning, killing seven outright and mortally wounding the other two.

Covington, Ky., has one rumshop for every 78 inhabitants and one church for every 1,068—or 35 places of worship and 480 for the sale of intoxicating liquors.

Last Saturday p. m. T. W. O'Bannon, an old man and retail grocer in this city, was murdered for his money by Tom Watkins, colored, who was captured at his home Sunday night.

To Galloway.

On Tuesday the 7th Mrs. Thornburgh and I visited Galloway College to witness the closing of Prof. Williams's Normal Music School. The other departments of the Normal had closed the week before. I was told that the Summer School was quite a success in numbers and eminently so in interest and benefit. The Music department closed with a splendid concert. Mrs. Williams, Mrs. Miller, Miss Eula Sloan and Messrs. Williams and Newburn did the singing to the delight of all. A fairy and nymph scene, with Miss Edna Thornburgh as queen and some fifty girls from three to fifteen years old, was an attractive feature. Their singing and various marchings with intricate evolutions won hearty cheers of approval. From what I heard on every side I feel sure that should Prof. Williams hold a school there next Summer it will be largely attended.

Dr. Dye is pushing the improvements at Galloway. A large building for the Business department is being erected just west of the main building, and will be completed by Sept. 10. The electric light plant will be in full blast by Sept. 1. The College will be lighted entirely by electricity which will be quite an item as to safety and cleanliness. The laundry and water pipes have been moved some three hundred yards away so that there will be nothing about the College to endanger life or health. The school will not open this year until Sept. 13—the second week instead of the first in September as heretofore. Dr. Dye is preparing for a larger attendance the coming session than ever before. May his most sanguine expectations be fully realized.

Respectfully,
GEO. THORNBURGH.

This paper till Jan. 1, '95 for 50cts.

ANOTHER CALL.

Brethren of the Little Rock Conference: The last quarter's missionary drafts will be due Sept. 10, and I will need about \$300 to enable me to finish paying off these drafts. Please take your Domestic Mission collections, and forward to me at once by postoffice order. Don't delay in this matter, for the brethren will need their money.

A. D. JENKINS

Hot Springs, Aug. 8.

Married.

At the home of the bride in Pine Bluff, Ark., Aug. 7, 1894, Mr. Louis Malkus and Miss Lula Meley—Rev. L. C. Wilson officiating.

At the home of the bride in Pine Bluff, Ark., Aug. 8, 1894, Mr. Britton Oer and Miss Sarah Cagle—Rev. L. C. Wilson officiating.

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CREAM
BAKING
POWDER

MOST PERFECT MADE.
A pure Grape Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant.
40 YEARS THE STANDARD.

In Curing Torturing Disfiguring Skin Diseases Cuticura Works Wonders

Sold throughout the world. Price, Cuticura, 50c; Soap, 25c; Resolvent, \$1. Porter Drug and Chem. Co., Sole Proprietors, Boston.

+ Brief Notes. +

We have of this issue 1,000 copies, which we will mail at 2 cents each on orders for 25 or more copies. Order at once.

Rev. M. M. Smith is P. E. of the Helena District—not Jonesboro, as we inadvertently wrote under his name last week.

The meeting at Winfield Memorial Church continued with increasing interest and attendance to its close Tuesday night.

We have received a copy of the Central Epworth Star, a beautiful and interesting paper published by the Epworth League of Central M. E. Church, South, Memphis, Tenn.

In this issue we give a number of strong no-license articles—among them one from Rev. Dr. A. G. McManaway, pastor of First Baptist Church in this city.

The Jerome Hill Cotton Co., St. Louis, offer \$100 premium for the best bale of cotton, and \$50 and \$25 for second and third best bales, entered at St. Louis Fair Association by Oct. 5.

When public sentiment tolerates the use of liquor to gain votes at a primary election, as indicated in the report of the Batesville District Conference, on page 2, it is not only time for Christians to pray but to work as they pray and vote to abolish the traffic and to defeat any candidate who will use, or approve his friends using, liquor to gain votes.

Rev. Geo. M. Hill, P. E., wrote Aug. 10, the Washington District is doing reasonably well on all lines except finances.

Rev. A. C. Graham, P. C., wrote Aug. 10: "We have had two good meetings, one at Cherry Valley and one at Vandalia. I am now with Bro. Little in a good meeting."

We repeat our request for many short field notes each week. We would be glad to see each pastoral charge reported three or four times a year.

Writers of obituaries will please make them as short as they can consistently, and relieve us from the necessity of abridging them.

For 50 cents cash this paper will be sent to new subscribers till Jan. 1, 1895.

In Hempstead county the no-license movement has two strong advocates in Revs. E. L. Beard and W. E. Boggs, who are speaking at different places against license.

New subscribers may have this paper till Jan. 1, 1895 for 50 cents cash. Get your Methodist neighbor to subscribe.

Monday morning Rev. H. M. Cryer gave us a brief call with a cheering report of the Cato meeting, in which he assisted the pastor, Rev. J. B. McDonald.

With his order for 3 dozen copies of Living Songs for Sunday school use, Rev. J. B. McDonald, P. C., reported two meetings with about 80 conversions on Mineral C't.

Rev. John M. Crowe, of Sikeston, Mo., gave us a friendly call Monday. He preached last week at Searcy for our pastor, Rev. F. A. Jeffett.

We hope the article, on page 6, on "The Worth of a Christian College Education" may prove helpful to many of our young readers.

Sending the names of four new subscribers, Rev. J. I. Maynard, P. C. of Cotton Plant station, said: "God is blessing us—10 more received into the Church the 7th inst."

At the parsonage in Franklin, La., Rev. H. Armstrong and wife, formerly of the Little Rock Conference, will celebrate their silver wedding, Aug. 22. On that day 25 years ago the Editor of this paper and his wife began life's journey together.

In a business letter from Vilonia, El Paso C't, Aug. 7, Rev. J. K. Farris, P. C., said he was in the midst of the most gracious revival ever held there—over 40 conversions and 33 accessions.

Wednesday last week we had friendly calls from Bro. W. L. Sibley, of Atkins, and Dr. A. J. Wilcox, of Gurdons—both prominent citizens and Methodists.

On page 8 Rev. J. W. DeShazo tells how the revival fire is blazing on his charge, Greenwood C't.

Rev. J. M. C. Hamilton wrote from Caulkville, Aug. 6: "We closed out our camp-meeting at Dorset last Tuesday night—between 50 and 60 conversions. We moved here Wednesday; over 20 conversions to date—the prospect good."

Rev. J. C. Kilco, A. M., of Spartanburg, S. C., has been elected President of Trinity College, Durham, N. C., and has accepted the office.

Last Friday we had a friendly call from Bro. J. M. Summers, of El Paso. He reported his pastor, Rev. J. K. Farris, in great favor with the people of El Paso C't.

Rev. A. M. Robertson, Jr. C. of Locksburg C't, wrote Aug. 7, he was in the midst of a revival, with nearly 40 conversions.



A personal item is going the round in Methodist papers, that Rev. Dr. Andrew Hunter is over ninety years old. He was eighty years old Dec. 26, 1893; was converted the last night in January, 1833, and has been for more than fifty-seven years a Methodist preacher, dearly beloved by his brethren and deservedly honored by all good people acquainted with his noble character.

Rev. James Thomas, of Hot Springs, is assisting Rev. J. A. Henderson in a meeting at Mabelvale.

Monday p. m. we had a very pleasant call from Rev. Dr. Andrew Hunter on his way to assist in a protracted meeting at Jonesboro. He is in good health, but reported his son William had been quite sick with malarial fever.

Our office was favored Monday morning with a brief call from Rev. T. A. Hearn, who occupied the pulpit of our First Church at both hours Sunday—preaching in the morning and lecturing at night on China. Both sermon and lecture were highly appreciated.

Bro. J. R. Metcalf, Sec., writes the Batesville District Conference elected Bros. Sam H. Davidson, W. E. Davidson, Wm. H. H. Oyler and D. L. Baker delegates to the Annual Conference, and Thos. W. Williams and J. T. Potter alternates, and Sulphur Rock for the next District Conference.

A tribute in memory of Rev. G. W. Rice by Rev. T. H. Ware will appear in our next issue.

Prof. Edwin Mims left Tuesday for a short visit at Mont Eagle before resuming his chair in Trinity College at Durham, N. C.

Several communications besides a number of field notes are held over for our next issue.

As may be seen on page 3, the Yellville Institute, the high school of the Harrison District, has prospered in patronage and good work.

With sorrow we read the sad news, that Col. T. J. House, of Conway, was on last Friday found dead near his farm on Arkansas river. It was supposed he died from apoplexy. With the bereaved wife and son, father and brothers we feel personal sorrow over his death, as we had known and highly esteemed him nearly thirty years.

Rev. F. R. Noe, P. C., reports 40 conversions and 33 accessions at Lee's Chapel, Sulphur Rock C't.

Rev. Dr. R. D. Smart spent last Sunday with Central Church, Memphis, and delivered an address at a union meeting of the Epworth Leagues in that city.

The Merchants Transfer Co. of this city can supply dealers and consumers with coal of different kinds, including that for blacksmiths. Write them for prices.

Notices.

I have been two weeks with the carpenters. Built a house and moved. The "College Home" was vacant only two hours. President Barrett is moving and will soon be ready for work. My correspondents will be patient a few days. Send money on endorsement for Quitman College to me at Quitman, Ark.

O. H. TUCKER,

Little Prairie Camp-meeting will embrace the 2nd Sunday in September, beginning Friday night before. The 3rd Quarterly Conference will be held in connection with the camp-meeting.

W. W. CHRISTIE, P. C.

Arkansas Post, Aug. 10.

The camp-meeting at the Macedonia Camp-ground on Goshen C't will begin on Saturday before the 4th Sunday in August. Let daily prayer go up for a gracious time. Come one, come all, and let us have a feast and a great ingathering of souls.

H. A. ARMSTRONG, P. C.

Goshen, Aug. 6.

The camp-meeting at Center Camp-ground, Grant county, and 15 miles west from Pine Bluff, will commence on Friday night, Aug. 31. All preachers and connectional men are invited to be present, as well as any one else.

W. P. HAYNES.

Sheridan, Aug. 8.

Sardis camp-meeting will begin Friday night Aug. 31, strictly on the self-supporting plan. Ministers will be cared for. Laymen are cordially invited, but bring your own hash. Brethren, pray for this meeting.

R. L. WOZENCRAFT, P. C.

Bryant, Aug. 14.

That Tired Feeling

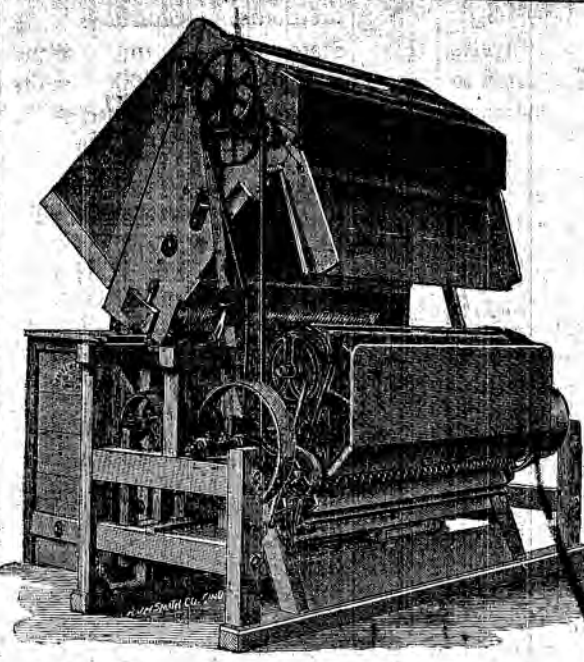
Hood's Sarsaparilla Makes the Weak Strong.

"I cheerfully announce the facts of a course of treatment with Hood's Sarsaparilla. I was troubled with a dull headache and that tired feeling. I am employed by the St. Louis & San Francisco Railway and was out in all kinds of weather. I began to take Hood's Sarsaparilla, and after taking six bottles I felt perfectly well and had a good appetite. Hood's Sarsaparilla is a great blood purifier and I gladly recommend it." C. E. TIBBETTS, Monett, Mo.

Be sure to get Hood's and only Hood's, because

Hood's Sarsaparilla
Cures

Hood's Pills are the best family cathartic and liver medicine. Harmless, reliable, sure.



Jet Pumps, Steam Pumps,
Circular Saws, Scales. Munson's Celebrated
LEATHER BELTING. RUBBER BELTING.

Packing, Pipe Valves and Fittings of All
Kinds. Write or Call at Headquarters
For the Best Line of

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C. E. ROSENBAUM, General Sales Agent,

(Don't Forget the P. a. c.)

120 West Second Street, Between Main and Louisiana

Other Schools.

As we desired to do last week, we now invite special attention to several colleges and other schools in the list of our advertising patrons.

Under the enterprising and superior management of its President, Rev. Dr. Geo. W. F. Price, the Nashville College for Young Ladies has deservedly won a very high reputation through its students from many States, and now its patrons believe it stands without a superior, if an equal, in the South. With other advantages its students have lecture privileges at the Vanderbilt University.

Searcy College under the wise and wholesome direction of Rev. S. H. Babcock and his accomplished wife is truly what it is advertised—"a Christian home for boys and young men" receiving instruction in its Literary, Commercial and Military departments. It has accommodations for 100 boarders and its rates are reasonably low.

The Hinemoun University School at Monticello, Ark., is altogether worthy of the highest commendation as a training school of superior merit. Judged by its work in the past, it will grow in public favor with the passing years.

Profs. Tharp and Hall, principals, are winning favor for their select school, the Little Rock Academy, for the preparation of boys for college and university courses of study. The number of their pupils for the ensuing year will be limited to 75.

Thompson's Classical Institute at Paragould, Ark., is a most excellent fitting school of high grade, under the presidency of an accomplished Christian educator whose work is making a high reputation.

The State Normal School at Morilton is specially designed to prepare teachers for their work, but is open to others who may take the four-year course with the degree of B. A. The Principal, Prof. R. D. Allen, M. D., A. M. is very highly endorsed as an educator of superior ability.

We have mailed the new 30-cent Disciples to all entitled to them. If any fail to get them, please write us. Those for premiums to the preachers will be mailed before long.

We direct special attention to the adv. of Edmund Craig & Co., offering Cotton Gins at a great bargain. Write them for prices.

We publish a card from the State Agents of the New York Life Insurance Co., which has made a wonderful record of business in this State.

Your First Duty.

The first duty every man owes to himself and his family is to protect those dependent upon them. This can best be done through the medium of life insurance. The Mutual Life Insurance Company of New York, Geo. Tilles, general agent, Little Rock, Ark., is entitled to your first consideration since it holds the foremost place. It is the oldest Company in the United States, the largest in the world and has done more for its policy holders than all the others combined. Its assets are more than one hundred and ninety million dollars. Its policies are free from restrictions, incontestable, unforfeitable and payable immediately on receipt of proofs of deaths.

For rates and full information drop a line to Geo. Tilles, general agent, Little Rock, Ark., stating that you saw this notice in THE METHODIST.

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"QUEEN OF THE SOUTH" CORN MILLS,

COTTON PRESSES, ALL KINDS

Inspirators, Injectors,

Honest Instruments at Honest Prices:

DO YOU KNOW that we can ship a sweet toned Epworth Organ or Piano direct from factory to you at a much less price than you must pay to an agent or peddler for an instrument possibly not so good? Somebody must pay the dealer's profit, the agent's salary, and expense for horse feed, hotel bills, etc., besides the manufacturer's profit, which must be quite large to cover the great risks and loss in selling by irresponsible agents. The above items of expense add from \$25 to \$50 to each organ and from \$50 to \$100 on each piano, sold through the agency system.

Be Not Deceived.

Agents, peddlers and music dealers will not say any good thing of us. Our prices for thoroughly reliable instruments are so low that the introduction of the Epworth means death to their big profits. These people say hard things about us, and our instruments, but we care not for that. The manufacturers of the Epworth are Methodist men of high standing in the Church, and would not perpetrate a fraud on the people.

We publish below a few of the testimonials we have received from persons who have bought and used the Epworth instruments. If a traveling agent attempts to prejudice you against the Epworth, tell him you have read what the people of your own State who have used them say, and they know best what they are. Never before were good organs and pianos offered for the low price we ask for them, and that is what stirs up the wrath of the traveling Agent.

THE EPWORTH ORGAN.

Rev. E. C. Castleberry, P. C. at Wynne, writes us about their new Epworth organ for the church: "The organ came all right. We are well pleased with it." Some time after this Mr. Castleberry reported that his congregation was delighted with the organ.

HIGH DEGREE OF SATISFACTION.

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

HIGHLY PLEASED.

Having received and tested the Epworth Parlor Organ bought of Bennett & Thornburgh, Rev. J. M. Denison, Howell, Ark., wrote them February 27th, saying: "To say the organ gives satisfaction is entirely below the mark, insufficient to convey the idea. In fact, it is an agreeable surprise; it certainly is the finest organ we ever saw for the price paid. The case is excellent in workmanship and design; the instrument is unexcelled in tone and volume. In fact, I can't put it as strong as the case demands. Our preachers ought to be able to sell hundreds of these organs this year, when the prices fully meet all short crops and scarcity of money."

After using the organ several months Bro. Denison, who is a local preacher in the M. E. Church, South, wrote again, saying: "Am still well pleased with the organ. Our lady friends and visitors are frank and pronounced in praise of the organ. A lady friend from Newport tells me it is so much easier to operate than hers at her home. Another from Independence county, since returning home, writes us, saying, 'my organ does not sound right to me since performing on your Epworth.'"

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

Rev. J. W. House, who a few days ago bought an Epworth organ of us for the Church at Coal Hill, says: "The organ came all right, and in time for our Quarterly Conference. Everything all right; the people well pleased with it; no fault to find."

Rev. A. C. Graham, P. C. of Vandalsburg, White River Conference, writing of his work in general says:

"Our grand Epworth organ which we bought from Bennett & Thornburgh a few weeks ago is perfect in beauty and tone. We feel that we got a great bargain in it. All the people who see and hear it are perfectly pleased. We raised all the money to pay for it in one week. That proves our people are liberal."

No Better Made.

Recently Rev. E. M. Davis, of White River Conference, sold one of our Epworth organs to a member of his charge. He now writes: "The organ gives entire satisfaction. I do not think there is a better instrument made for the money. It is sweet in tone and beautiful in style. Think I will sell several this year."

They Wear Well.

Some dishonest person, interested no doubt in the sale of other organs, reported at one town in Arkansas that the Epworth organs do not last well. Rev. Jno. Edison, pastor at Harrisburg, to whom we sold an organ, says: "The organ we bought of you over a year ago has held out splendidly. There are several makes in this town, but none of them is, to my mind, the equal of the one we bought of you."

Rev. W. D. Kelley, Forrest, City, Ark., ordered an Epworth Parlor Organ for one of his members. He writes that it gives satisfaction. The quality high and the price low.

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

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

Rev. W. A. Freeman, P. C., Hamburg, Little Rock Conference, writes Aug. 1: "The Epworth organ I ordered of you for Bro. W. H. Smith came in quick time and excellent shape. It is highly satisfactory; beyond doubt it is a marvel of cheapness."

Rev. J. H. Bradford, P. C. of Austin C't, Little Rock Conf., writes: "Organ received in good order. It is very handsome and fine-toned. Shall take great pleasure in recommending it."

THE EPWORTH PIANO.

In November last we sold an Epworth piano to Bro. W. L. Sibley, of Atkins, Ark., and he writes of it as follows: "I delayed writing that I might test the qualities of the Epworth piano I purchased of you. In the first place, it is a very handsome instrument—handsomely designed and highly finished. The tone is all that we could desire. Many of our best performers on the piano pronounce it a splendid instrument. We are well pleased with it."

None of these endorsements were asked for. They came to us unsolicited. We give our personal guarantee that these instruments are just as represented in our catalogue. If they are not we will take them back.

BENNETT & THORNBURGH

TUESDAY, AUG. 16, 1894.

Christian Life.

Reasons For Voting Against License.

From a tract containing a Prohibition Symposium we copy the following by Rev. Dr. Rumsey Smithson as good reasons for voting against the license of the liquor traffic:

1. The liquor business is not an industry, but a curse of the greatest magnitude—its direful effects being seen and felt in every place.

2. The more than one hundred and fifty thousand saloons in our country are so many schools of vice in which thousands upon thousands of the youth of the land, as well as others, are being educated in all that is evil.

3. The liquor business is in close alliance with gambling and debauchery the world over.

4. It checks the prosperity of the country in the idleness it begets, and in the loss of time and labor of the thousands it draws into dissipation, thus rendering its victims incapable of building up the material interests of the country.

5. It paralyzes every branch of business by taking millions of dollars of the people's money for its poisonous commodity, which should go to other trades for the necessities and comforts of life.

6. It creates paupers, produces insanity and crime, and taxes the people to pay for their support.

7. It takes nine hundred million dollars annually from the people of this country, and gives no equivalent in return for one cent it takes. Instead of giving an equivalent it gives that which poisons the body, maddens the intellect, and damns the soul.

8. It imposes a tax upon the people of the United States of nine hundred million dollars yearly to support the pauperism, insanity, crime, etc., which it produces.

9. It is productive of drunkenness, rapine, suicide, and murder. These are its legitimate fruits.

10. It produces about eight-tenths of the crime of this country.

11. It superinduces diseases, and entails them upon posterity as their only legacy.

12. It kills not less than sixty thousand of our citizens every year directly by its poison, and a much greater number indirectly through diseases superinduced by it.

13. It carries want, wretchedness, and heart-sorrow to thousands of homes in our land that otherwise would abide in plenty, comfort, and happiness.

14. Such is the evil tendency of this traffic that those engaged in the business, for the most part, become lawless. All over the country they persist in selling their wares on the Sabbath and to minors, in defiance of law.

15. It spreads corruption through the whole domain of politics—until the cry has gone forth everywhere that moral questions have no business in politics, as though the two were antagonistic. It aims to control the great political organizations of the country in its own interest. Its power is felt in the canvass and primaries, and on election days, throughout the length and breadth of the land, and on through the legislative, judicial, and executive departments of the Government—municipal, state, and national.

These allegations against the liquor business, based upon the most reliable data, and corroborated by experience and observation everywhere, prove it to be a physical, mental, moral, social, commercial, and political curse. If but one of these allegations be true, the liquor business ought to die. But every one of these allegations is true in substance and in fact, and there is not a mitigating plea on the part of the liquor business except, it may be, the blood-money it pays for license to carry on its nefarious work, and even this is more than met by the fact that where it pays one dollar into the public treasury it takes ten out to pay the expenses of the evils which this traffic costs the Government.

The license system, so far from abating the evils of this trade, only authorizes and protects the business. All the evils herein enumerated, result from the liquor traffic under the license system. Under this system high license has been tried in many places as a measure to diminish the evils of the trade, but to no effect. The license system is wrong not only in policy, but in principle. No Government should license an evil, for in doing so the very object of government, which is to suppress vice and protect virtue, is frustrated. Nothing is more apparent than that the license system, whatever its object may have been, does not stay the tide of evil resulting from the liquor business, but protects it, with all its direful consequences.

Now, as no good has ever come out of this poisonous trade, but evil, and only evil, and that continually; and as the license system has not abated, but increased the evils of

this business, the only thing that remains to be done is the enactment of prohibitory laws by the States, and the National Government. The regulating of evils of the traffic by law has been tried for generations, and the experiment has utterly failed. Then give us prohibition. As the liquor trade is wrong, prohibition is right, and should therefore find expression in the legislation of the country. In asking for the prohibition of the traffic in poisonous beverages we do not ask for the introduction of any new principle in the science of government. This principle has already found recognition in the laws of the land, which prohibit the sale of other poisons, of tainted meats, etc. We only ask that this principle, in the form of law, be applied to the poisonous articles of this traffic.

In view of the ten thousand evils of the liquor trade, we maintain that it should no longer have the sanction and protection of law, but that it should be stricken down by the strong arm of the Government as the vilest foe to the human race. It is the greatest evil of the age. It is the curse of curses. It makes war upon everything that is good. It is a cancer upon the body politic—eating out the very life of the Government. A business that lives and thrives at the expense of every interest dear to mankind has no right to exist. Then let the foul enemy to God and man be arrested in its work of corruption and death. Let it die by prohibitory enactments, and let it be buried by their strict enforcement beyond the possibility of a resurrection. Then will we have a prosperous and happy people. The cry of "hard times" will be no longer heard among us, and strikes will be unknown, and the contention between capital and labor will cease forever.

Our duty is plain. There are but two sides to this question. The contest is between right and wrong. On one side or the other each one must take his stand. Indifference to right is its worst enemy. May God give us the victory!

After reading this paper, try to have it read also by your neighbors disposed to vote for license.

A Terrible Picture.

[The following is part of an article from the Christian Evangelist, St. Louis, written by James R. Simpson, Connorsville, Ind.—Editor.]

There are in the United States 240,000 licensed liquor saloons. If formed into a street with saloons on each side, allowing 20 feet to each saloon, they would make a street 265 miles long! Let us imagine them brought together into such a street, and let us suppose that the moderate drinkers and their families are marching in at the upper end, and let us see what that street turns out in one year.

What army is that which comes marching down the street in a solid column, five abreast, extending 570 miles in length? It is the army of 5,000,000 men and women who daily and constantly go to saloons for intoxicating drinks as a beverage. Marching 26 miles a day, it will take them more than 28 days to go by.

Now they are gone, and close in their rear comes another army marching five abreast and 60 miles in length. In it there are 536,000 confirmed drunkards. They are men and women who have lost control of their appetites, who are in the regular habit of getting drunk and making beasts of themselves. Marching two abreast, the army is 150 miles in length. Scan them closely. They are gray haired men and fair haired boys. There are, alas! many women in that army, sunk to deeper depths than men, because of the greater heights from which they fell. It will take them seven days to go by.

It is a sad and sickening sight, but do not turn away yet, for here comes another army—100,000 criminals. From jails and prisons and penitentiaries they come. At the head of the army comes a long line of persons whose hands are smeared with human blood. With ropes around their necks they are on their way to the gallows. Others are going to prison for life. Every crime known to our laws has been committed by these persons while under the influence of drink.

But hark! Whence come those yells, and who are those bound with strong chains and guarded by strong men that go raging by? They are raving maniacs, made such by strong drink. Their eyes are tormented with awful sights, and their ears ring with awful sounds. Slimy reptiles crawl over their bodies, and fiends from hell torment them before their time. They are gone now, and we breathe more freely.

But what gloom is this that pervades the air, and what is that long line of black coming slowly down the street? It is the line of funeral processions. One hundred thousand who have died the drunkard's death are being carried to their graves. Drunkards do not have many friends to mourn their loss, and we can put 30 of their funeral processions into a mile. We have a procession 3,333 miles in length. It will take a good share of the ear for them to go by, for funeral processions move slowly. Yes,

most of them do. But every now and then an uncoffined corpse in a rough cart is driven rapidly by, and we hear the brutal driver sing:—

"Quick! Quick! Rattle his bones, rattle his bones over the stones."

Look into the coffin as they go by. See the dead drunkards. Some died of delirium tremens, and the lines of terror are still plainly marked on their faces. Some froze to death by the roadside, too drunk to reach their homes. Some wandered into the woods and died and rotted on the surface of the earth. Some blew their own brains out. Some were fearfully stabbed in drunken brawls. Some were roasted in burning buildings. Some were crushed to shapeless masses under the cars. They died in various ways, but strong drink killed them all, and on their tombstones—if they have any—may be fitly inscribed, "He died a drunkard's death."

Our Young Folks.

The Worth of a Christian College Education.

"My father got through the world and, no doubt, I will; for, according to his own statement, I am as well educated as he was," said a young man, who had just finished the required studies in a village school. If, my young friend, "getting through the world" is our highest aim in life, every one will reach it; for all will get through some way—even though it be by stealing. But this oft-repeated expression generally means to support oneself and family; or, in another common phrase, "to make a living."

But, weak, is it the object of life, primarily, to gain a livelihood? Do we learn and work only to live, eat, and have comfort? Or do we live to learn, to work, and do good? Every sensible young man will say, "We live to learn and work, not only for self, but for our fellows and for God as long as we have our being. Why, then, make this futile objection, so often made, by parents too, against a college education."

Why not lay the foundation of your character broad and deep for a large life of usefulness in whatever occupation you may enter, instead of being satisfied with a mere smattering of learning—just enough to selfishly "get through the world."

You have an active brain, sound sense, ability to learn, and the means ready, or forthcoming by your efforts and the aid of your friends, and yet right at the threshold of your great opportunity you hesitate, and, by your indecision, defeat the high object of your being.

It is well, too, to remember that the life of to-day is very much longer and fuller than the life of a generation ago. There is more thought and greater demand on all our vital forces now, than when your father was a boy. Where a common school education was sufficient then, a College education is necessary now. Only college-bred men and women stand any chance of the higher places of responsibility, honor and leadership. All leaders of to-day, with very few exceptions, have enjoyed the advantages of a college curriculum.

Make up your mind, then, to attend college, throw all your energies in that direction and you will learn despite all obstacles the truth of the German adage: "Willenskraft wege schafft"—literally: Will-power creates ways. Write to some college president for information and counsel, and you have taken the initiatory step to a life of increased usefulness. "Which college shall I choose?" you ask. That is a very important question. Man is a moral as well as an intellectual being; he has a heart as well as a mind. The intellectual part of man is the great thought-producing machinery, and the moral nature the controlling power back of this machinery, according to whose directing the thoughts and deeds of men become good or evil, virtuous or vicious, God-like or devilish. An education, in the secular sense, can be acquired in any school—even a school of infidelity; but a broad education—the enlightenment of the intellect and the culture of the soul—can be obtained only in our Christian college.

The former will fit you for certain secular duties and may unfit you for the true object of life, because of the lack or misdirection of your moral training; the latter will fit you for the duties and enjoyments of this life and the life everlasting.

It is hardly safe for a young man to attend school where Christianity does not hold full sway, even though he be reared in a Christian family and belongs to a Christian Church. For in that period of life when at college when he is away from parental and parental influences, exposed to new temptations under unwonted circumstances, when the intellect develops with unusual rapidity and the moral nature keeps pace with it generally in the direction of the prevailing influence, he will absorb, perhaps unconsciously, the secular or anti-Christian influence, and lose hold of the religion of his mother.

That you may be sure of reaching your goal, I would advise you to

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Observe the following symptoms following from diseases of the digestive organs: Constipation, inward piles, fullness of blood in the head, acidity of the stomach, nausea, heartburn, disgust of food, fullness or weight in the stomach, sour eructations, sinking or fluttering of the heart, choking or suffocating sensations when in a lying posture, dizziness of vision, dots or webs before the sight, fever and dull pain in the head, deficiency of perspiration, yellowness of the skin and eyes, pain in the side, chest, limbs, and sudden flushes of heat, burning of the flesh.

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attend one of our Denominational Colleges which measures up in educational advantages to the secular or non-Christian schools, and over and above these have heart-culture in the light of the Christian religion as a special feature. Here the influence is good, the surroundings vital with Christianity, and the instruction imparted by Christian professors.—President Geo. B. Adicks in Central Advocate.

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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.

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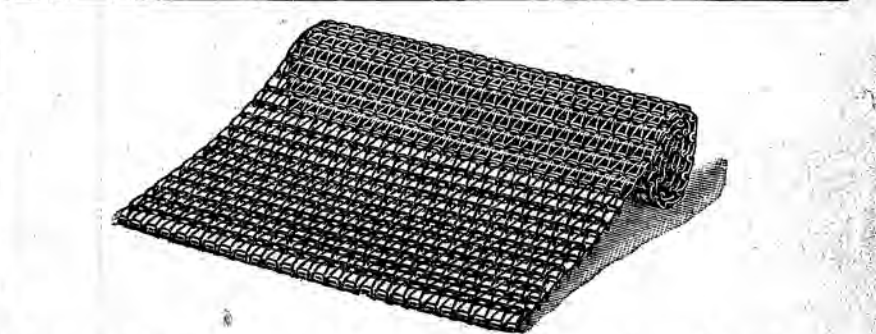
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crop. In the year 1885 the average condition on the first of August was 96.5. The crop was 5,700,000 bales. While in 1888, on the same date the average was 84 and the crop yielded 6,950,000 bales. In 1887, the condition was 93.3 and the crop was 6,490,000 bales. In 1892, the crop condition was 82.3 and we made the "bumper" crop of 9,018,000. We give you these figures, not to discourage a large crop, for the outlook is favorable—but to show, by past experience, that the growing crop may be anywhere from 7,000,000 to 9,000,000 bales, all depending upon the season from now until the harvest is in.

The losses caused by the late A. R. U. strike are estimated by the Bradstreet Agency as follows:

United States government	\$ 1,000,000
Loss in earnings of railroads	3,000,000
Chicago	2,500,000
Loss earnings other railroads	2,500,000
Loss in destruction of railway property	2,500,000
Loss railway employees' wages	20,000,000
Loss in exports	2,000,000
Loss on fruit crops	2,500,000
Loss to manufacturing companies	7,500,000
Loss to employer	85,000,000
Loss to merchants on quick goods	5,000,000
Total	\$81,000,000

During a storm at Bassett, Texas, Aug. 10, nine boys gathered under a tree which was struck by lightning, killing seven outright and mortally wounding the other two.

Covington, Ky., has one rumshop for every 78 inhabitants and one church for every 1,068—or 35 places of worship and 480 for the sale of intoxicating liquors.

Last Saturday p. m. T. W. O'Bannon, an old man and retail grocer in this city, was murdered for his money by Tom Watkins, colored, who was captured at his home Sunday night.

To Galloway.

On Tuesday the 7th Mrs. Thornburgh and I visited Galloway College to witness the closing of Prof. Williams's Normal Music School. The other departments of the Normal had closed the week before. I was told that the Summer School was quite a success in numbers and eminently so in interest and benefit. The Music department closed with a splendid concert. Mrs. Williams, Mrs. Miller, Miss Eula Sloan and Messrs. Williams and Newburn did the singing to the delight of all. A fairy and nymph scene, with Miss Edna Thornburgh as queen and some fifty girls from three to fifteen years old, was an attractive feature. Their singing and various marchings with intricate evolutions won hearty cheers of approval. From what I heard on every side I feel sure that should Prof. Williams hold a school there next Summer it will be largely attended.

Dr. Dye is pushing the improvements at Galloway. A large building for the Business department is being erected just west of the main building, and will be completed by Sept. 10. The electric light plant will be in full blast by Sept. 1. The College will be lighted entirely by electricity which will be quite an item as to safety and cleanliness. The laundry and water pipes have been moved some three hundred yards away so that there will be nothing about the College to endanger life or health. The school will not open this year until Sept. 13—the second week instead of the first in September as heretofore. Dr. Dye is preparing for a larger attendance the coming session than ever before. May his most sanguine expectations be fully realized.

Respectfully,
GEO. THORNBURGH.

This paper till Jan. 1, '95 for 50cts.

ANOTHER CALL.

Brethren of the Little Rock Conference: The last quarter's missionary drafts will be due Sept. 10, and I will need about \$300 to enable me to finish paying off these drafts. Please take your Domestic Mission collections, and forward to me at once by postoffice order. Don't delay in this matter, for the brethren will need their money.

A. D. JENKINS

Hot Springs, Aug. 8.

Married.

At the home of the bride in Pine Bluff, Ark., Aug. 7, 1894, Mr. Louis Malkus and Miss Lula Meley—Rev. L. C. Wilson officiating.

At the home of the bride in Pine Bluff, Ark., Aug. 8, 1894, Mr. Britton Oer and Miss Sarah Cagle—Rev. L. C. Wilson officiating.

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Brief Notes.

We have of this issue 1,000 copies, which we will mail at 2 cents each on orders for 25 or more copies. Order at once.

Rev. M. M. Smith is P. E. of the Helena District—not Jonesboro, as we inadvertently wrote under his name last week.

The meeting at Winfield Memorial Church continued with increasing interest and attendance to its close Tuesday night.

We have received a copy of the Central Epworth Star, a beautiful and interesting paper published by the Epworth League of Central M. E. Church, South, Memphis, Tenn.

In this issue we give a number of strong no-license articles—among them one from Rev. Dr. A. G. McManaway, pastor of First Baptist Church in this city.

The Jerome Hill Cotton Co., St. Louis, offer \$100 premium for the best bale of cotton, and \$50 and \$25 for second and third best bales, entered at St. Louis Fair Association by Oct. 5.

When public sentiment tolerates the use of liquor to gain votes at a primary election, as indicated in the report of the Batesville District Conference, on page 2, it is not only time for Christians to pray but to work as they pray and vote to abolish the traffic and to defeat any candidate who will use, or approve his friends using, liquor to gain votes.

Rev. Geo. M. Hill, P. E., wrote Aug. 10, the Washington District is doing reasonably well on all lines except finances.

Rev. A. C. Graham, P. C., wrote Aug. 10: "We have had two good meetings, one at Cherry Valley and one at Vandalia. I am now with Bro. Little in a good meeting."

We repeat our request for many short field notes each week. We would be glad to see each pastoral charge reported three or four times a year.

Writers of obituaries will please make them as short as they can consistently, and relieve us from the necessity of abridging them.

For 50 cents cash this paper will be sent to new subscribers till Jan. 1, 1895.

In Hempstead county the no-license movement has two strong advocates in Revs. E. L. Beard and W. E. Boggs, who are speaking at different places against license.

New subscribers may have this paper till Jan. 1, 1895 for 50 cents cash. Get your Methodist neighbor to subscribe.

Monday morning Rev. H. M. Cryer gave us a brief call with a cheering report of the Cato meeting, in which he assisted the pastor, Rev. J. B. McDonald.

With his order for 3 dozen copies of Living Songs for Sunday school use, Rev. J. B. McDonald, P. C., reported two meetings with about 80 conversions on Mineral C't.

Rev. John M. Crowe, of Sikeston, Mo., gave us a friendly call Monday. He preached last week at Searcy for our pastor, Rev. F. A. Jeffett.

We hope the article, on page 6, on "The Worth of a Christian College Education" may prove helpful to many of our young readers.

Sending the names of four new subscribers, Rev. J. I. Maynard, P. C. of Cotton Plant station, said: "God is blessing us—10 more received into the Church the 7th inst."

At the parsonage in Franklin, La., Rev. H. Armstrong and wife, formerly of the Little Rock Conference, will celebrate their silver wedding, Aug. 22. On that day 25 years ago the Editor of this paper and his wife began life's journey together.

In a business letter from Vilonia, El Paso C't, Aug. 7, Rev. J. K. Farris, P. C., said he was in the midst of the most gracious revival ever held there—over 40 conversions and 33 accessions.

Wednesday last week we had friendly calls from Bro. W. L. Sibley, of Atkins, and Dr. A. J. Wicner, of Gurdon—both prominent citizens and Methodists.

On page 8 Rev. J. W. DeShazo tells how the revival fire is blazing on his charge, Greenwood C't.

Rev. J. M. C. Hamilton wrote from Caulkville, Aug. 6: "We closed out our camp-meeting at Dorietta last Tuesday night—between 50 and 60 conversions. We moved here Wednesday; over 20 conversions to date—the prospect good."

Rev. J. C. Kilgo, A. M., of Spartanburg, S. C., has been elected President of Trinity College, Durham, N. C., and has accepted the office.

Last Friday we had a friendly call from Bro. J. M. Summers, of El Paso. He reported his pastor, Rev. J. K. Farris, in great favor with the people of El Paso C't.

Rev. A. M. Robertson, J. C. of Locksburg C't, wrote Aug. 7. He was in the midst of a revival, with nearly 40 conversions.



A personal item is going the round in Methodist papers, that Rev. Dr. Andrew Hunter is over ninety years old. He was eighty years old Dec. 26, 1893; was converted the last night in January, 1833, and has been for more than fifty-seven years a Methodist preacher, dearly beloved by his brethren and deservedly honored by all good people acquainted with his noble character.

Rev. James Thomas, of Hot Springs, is assisting Rev. J. A. Henderson in a meeting at Mabelvale.

Monday p. m. we had a very pleasant call from Rev. Dr. Andrew Hunter on his way to assist in a protracted meeting at Jonesboro. He is in good health, but reported his son William had been quite sick with malarial fever.

Our office was favored Monday morning with a brief call from Rev. T. A. Hearn, who occupied the pulpit of our First Church at both hours Sunday—preaching in the morning and lecturing at night on China. Both sermon and lecture were highly appreciated.

Bro. J. R. Metcalf, Sec., writes the Batesville District Conference elected Bros. Sam H. Davidson, W. E. Davidson, Wm. H. H. Oyler and D. L. Baker delegates to the Annual Conference, and Thos. W. Williams and J. T. Porter alternates, and Sulphur Rock for the next District Conference.

A tribute in memory of Rev. G. W. Rice by Rev. T. H. Ware will appear in our next issue.

Prof. Edwin Mims left Tuesday for a short visit at Mont Eagle before resuming his chair in Trinity College at Durham, N. C.

Several communications besides a number of field notes are held over for our next issue.

As may be seen on page 3, the Yellow Institute, the high school of the Harrison District, has prospered in patronage and good work.

With sorrow we read the sad news, that Col. T. J. House, of Conway, was on last Friday found dead near his farm on Arkansas river. It was supposed he died from apoplexy. With the bereaved wife and son, father and brothers we feel personal sorrow over his death, as we had known and highly esteemed him nearly thirty years.

Rev. F. R. Noe, P. C., reports 40 conversions and 33 accessions at Lee's Chapel, Sulphur Rock C't.

Rev. Dr. R. D. Smart spent last Sunday with Central Church, Memphis, and delivered an address at a union meeting of the Epworth Leagues in that city.

The Merchants Transfer Co. of this city can supply dealers and consumers with coal of different kinds, including that for blacksmiths. Write them for prices.

Notices.

I have been two weeks with the carpenters. Built a house and moved. The "College Home" was vacant only two hours. President Barrett is moving and will soon be ready for work. My correspondents will be patient a few days. Send money on endorsement for Quitman College to me at Quitman, Ark.

O. H. TUCKER,

Agent Endowment Fund.

Little Prairie Camp-meeting will embrace the 2nd Sunday in September, beginning Friday night before. The 3rd Quarterly Conference will be held in connection with the camp-meeting.

W. W. CHRISTIE, P. C.

Arkansas Post, Aug. 10.

The camp-meeting at the Macedonia Camp-ground on Goshen C't will begin on Saturday before the 4th Sunday in August. Let daily prayer go up for a gracious time. Come one, come all, and let us have a feast and a great ingathering of souls.

H. A. ARMSTRONG, P. C.

Goshen, Aug. 6.

The camp-meeting at Center Camp-ground, Grant county, and 15 miles west from Pine Bluff, will commence on Friday night, Aug. 31. All preachers and connectional men are invited to be present, as well as any one else.

Fraternally, W. P. HAYNES.

Sheridan, Aug. 8.

Sardis camp-meeting will begin Friday night Aug. 31, strictly on the self-supporting plan. Ministers will be cared for. Laymen are cordially invited, but bring your own hash. Brethren, pray for this meeting.

R. L. WOZENCRAFT, P. C.

Bryant, Aug. 14.

That Tired Feeling

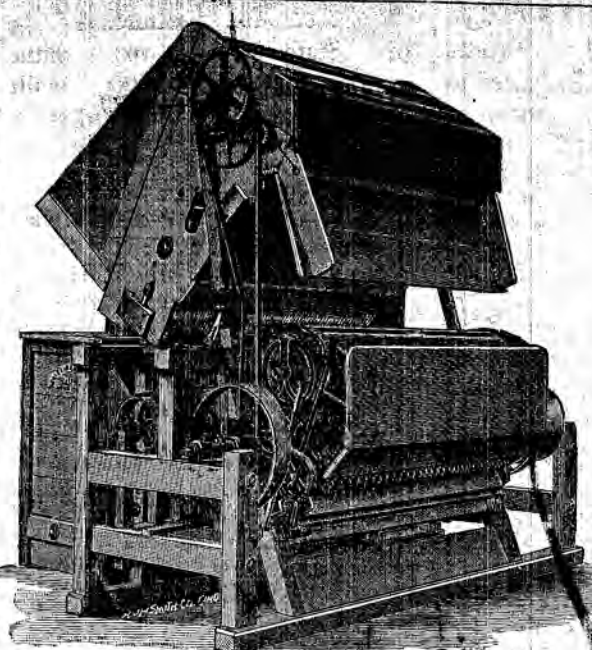
Hood's Sarsaparilla Makes the Weak Strong.

"I cheerfully announce the facts of a course of treatment with Hood's Sarsaparilla. I was troubled with a dull headache and that tired feeling. I am employed by the St. Louis & San Francisco Railway and was out in all kinds of weather. I began to take Hood's Sarsaparilla, and after taking six bottles I felt perfectly well and had a good appetite. Hood's Sarsaparilla is a great blood purifier and I gladly recommend it." C. E. TIBBETTS, Monett, Mo.

Be sure to get Hood's and only Hood's, because

Hood's Sarsaparilla Cures

Hood's Pills are the best family cathartic and liver medicine. Harshness, reliable, sure.



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(Don't Forget the Page.) 120 West Second Street, Between Main and Louisiana

Other Schools.

As we desired to do last week, we now invite special attention to several colleges and other schools in the list of our advertising patrons.

Under the enterprising and superior management of its President, Rev. Dr. Geo. W. F. Price, the Nashville College for Young Ladies has deservedly won a very high reputation through its students from many States, and now its patrons believe it stands without a superior, if an equal, in the South. With other advantages its students have lecture privileges at the Vanderbilt University.

Searcy College under the wise and wholesome direction of Rev. S. H. Babcock and his accomplished wife is truly what it is advertised—"a Christian home for boys and young men" receiving instruction in its Literary, Commercial and Military departments. It has accommodations for 100 boarders and its rates are reasonably low.

The Hinemom University School at Monticello, Ark., is altogether worthy of the highest commendation as a training school of superior merit. Judged by its work in the past, it will grow in public favor with the passing years.

Profs. Sharp and Hall, principals, are winning favor for their select school, the Little Rock Academy, for the preparation of boys for college and university courses of study. The number of their pupils for the ensuing year will be limited to 75.

Thompson's Classical Institute at Paragould, Ark., is a most excellent fitting school of high grade, under the presidency of an accomplished Christian educator whose work is making a high reputation.

The State Normal School at Morrilton is specially designed to prepare teachers for their work, but is open to others who may take the four-year course with the degree of B. A. The Principal, Prof. R. D. Allen, M. D., A. M. is very highly endorsed as an educator of superior ability.

We have mailed the new 30-cent Disciples to all entitled to them. If any fail to get them, please write us. Those for premiums to the preachers will be mailed before long.

We direct special attention to the adv. of Edmund Craig & Co., offering Cotton Gins at a great bargain. Write them for prices.

We publish a card from the State Agents of the New York Life Insurance Co., which has made a wonderful record of business in this State.

Your First Duty.

The first duty every man owes to himself and his family is to protect those dependent upon them. This can best be done through the medium of life insurance. The Mutual Life Insurance Company of New York, Geo. Tilles, general agent, Little Rock, Ark., is entitled to your first consideration since it holds the foremost place. It is the oldest Company in the United States, the largest in the world and has done more for its policy holders than all the others combined. Its assets are more than one hundred and ninety million dollars. Its policies are free from restrictions, incontestable, nonforfeitable and payable immediately on receipt of proofs of deaths. For rates and full information drop a line to Geo. Tilles, general agent, Little Rock, Ark., stating that you saw this notice in THE METHODIST.

MACHINERY ATLAS ENGINES & BOILERS, DANIEL PRATT COTTON GINS, FEEDERS & CONDENSERS STRAUB "QUEEN OF THE SOUTH" CORN MILLS, COTTON PRESSES, ALL KINDS Inspirators, Injectors,

Honest Instruments at Honest Prices:

DO YOU KNOW that we can ship a sweet toned Epworth Organ or Piano direct from factory to you at a much less price than you must pay to an agent or peddler for an instrument possibly not so good? Somebody must pay the dealer's profit, the agent's salary, and expense for horse feed, hotel bills, etc., besides the manufacturer's profit, which must be quite large to cover the great risks and loss in selling by irresponsible agents. The above items of expense add from \$25 to \$50 to each organ and from \$50 to \$100 on each piano, sold through the agency system.

Be Not Deceived.

Agents, peddlers and music dealers will not say any good thing of us. Our prices for thoroughly reliable instruments are so low that the introduction of the Epworth means death to their big profits. These people say hard things about us, and our instruments, but we care not for that. The manufacturers of the Epworth are Methodist men of high standing in the Church, and would not perpetrate a fraud on the people.

We publish below a few of the testimonials we have received from persons who have bought and used the Epworth instruments. If a traveling agent attempts to prejudice you against the Epworth, tell him you have read what the people of your own State who have used them say, and they know best what they are. Never before were good organs and pianos offered for the low price we ask for them, and that is what stirs up the wrath of the traveling Agent.

THE EPWORTH ORGAN.

Rev. E. C. Castleberry, P. C. at Wynne, writes us about their new Epworth organ for the church: "The organ came all right. We are well pleased with it." Some time after this Mr. Castleberry reported that his congregation was delighted with the organ.

HIGH DEGREE OF SATISFACTION.

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

HIGHLY PLEASSED.

Having received and tested the Epworth Parlor Organ bought of Bennett & Thornburgh, Rev. J. M. Denison, Howell, Ark., wrote them February 27th, saying: "To say the organ gives satisfaction is entirely below the mark, insufficient to convey the idea. In fact, it is an agreeable surprise; it certainly is the finest organ we ever saw for the price paid. The case is excellent in workmanship and design; the instrument is unexcelled in tone and volume. In fact, I can't put it as strong as the case demands. Our preachers ought to be able to sell hundreds of these organs this year, when the prices fully meet all short crops and scarcity of money."

After using the organ several months Bro. Denison, who is a local preacher in the M. E. Church, South, wrote again, saying: "Am still well pleased with the organ. Our lady friends and visitors are frank and pronounced in praise of the organ. A lady friend from Newport tells me it is so much easier to operate than hers at her home. Another from Independence county, since returning home, writes us, saying, 'my organ does not sound right to me since performing on your Epworth.'"

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

Rev. J. W. House, who a few days ago bought an Epworth organ of us for the Church at Coal Hill, says: "The organ came all right, and in time for our Quarterly Conference. Everything all right; the people well pleased with it; no fault to find."

Rev. A. C. Graham, P. C. of Vandalia station, White River Conference, writing of his work in general says:

"Our grand Epworth organ which we bought from Bennett & Thornburgh a few weeks ago is perfect in beauty and tone. We feel that we got a great bargain in it. All the people who see and hear it are perfectly pleased. We raised all the money to pay for it in one week. That proves our people are liberal."

No Better Made.

Recently Rev. E. M. Davis, of White River Conference, sold one of our Epworth organs to a member of his charge. He now writes: "The organ gives entire satisfaction. I do not think there is a better instrument made for the money. It is sweet in tone and beautiful in style. Think I will sell several this year."

They Wear Well.

Some dishonest person, interested no doubt in the sale of other organs, reported at one town in Arkansas that the Epworth organs do not last well. Rev. Jno. Edison, pastor at Harrisburg, to whom we sold an organ, says: "The organ we bought of you over a year ago has held out splendidly. There are several makes in this town, but none of them is, to my mind, the equal of the one we bought of you."

Rev. W. D. Kelley, Forrest, City, Ark., ordered an Epworth Parlor Organ for one of his members. He writes that it gives satisfaction. The quality high and the price low.

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

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

Mr. Caldwell is totally deaf, hence he could not hear it.

Rev. W. A. Freeman, P. C., Hamburg, Little Rock Conference, writes Aug. 1: "The Epworth organ I ordered of you for Bro. W. H. Smith came in quick time and excellent shape. It is highly satisfactory; beyond doubt it is a marvel of cheapness."

Rev. J. H. Bradford, P. C. of Austin C't, Little Rock Conf., writes: "Organ received in good order. It is very handsome and fine toned. Shall take great pleasure in recommending it."

THE EPWORTH PIANO.

In November last we sold an Epworth piano to Bro. W. L. Sibley, of Atkins, Ark., and he writes of it as follows: "I delayed writing that I might test the qualities of the Epworth piano I purchased of you. In the first place, it is a very handsome instrument—handsomely designed and highly finished. The tone is all that we could desire. Many of our best performers on the piano pronounce it a splendid instrument. We are well pleased with it."

None of these endorsements were asked for. They came to us unsolicited. We give our personal guarantee that these instruments are just as represented in our catalogue. If they are not we will take them back.

BENNETT & THORNBURGH

ARKANSAS METHODIST.
THURSDAY, AUG. 16, 1894.



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 adopting 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.

Gathered + Home.

LET BETTER.

Little Johnnie Arthur Letbetter, who died July 20, 1894, was a sweet and precious boy. How could we bear the thought that he was going away and we should never look upon him again? How can we give up our precious ones and never see them again? Thanks be to God! who giveth us the victory through our Lord Jesus Christ. Mothers, sisters, brothers, you will know your loved one in heaven and with him you shall dwell forever in realms of eternal day. Heaven is sweeter to you today than before your precious one went there to live. MARY.

McCLURE.

Mrs. Elizabeth Rebecca McClure, daughter of John and Mary E. Goodson, was born in Columbia Co., Ark., March 1, 1861; moved thence with her parents to Texas and returned to Miller Co., Ark., where she was happily married to Charles Wesley McClure, Dec. 23, 1880. She professed faith in Christ, under the ministry of William B. Whiteside, in Aug. 1883, and joined the M. E. Church, South, in which communion she lived a consistent and an exemplary life. She was the mother of six children, 4 boys and 2 girls. She was an affectionate wife and mother, and was the acknowledged queen in a happy country home, where the weary itinerant always found a hearty welcome and the cause of Christ a helping hand. We do not know why the good Lord was pleased to take her away, but it was so. On July 15, 1894, -9 a. m., she was taken, leaving husband, children, and many relatives and friends, to mourn the loss of one who is worthy for us to cherish in memory and to follow in example. J. D. WHITESIDE.

Genoa, Ark.

RIEFF.

Oren M. Rieff was born in Wilson Co., Tenn., near Nashville, Feb. 27, 1810; in 1834 was married to Miss Matilda A. Fambro, and in 1838 moved to Ark., and located in Washington Co., where he lived and reared his family and where the death angel found him May 11, 1894. His remains were laid away in the old family burial ground at Rieff's Chapel on the 13th day of May. The funeral services were conducted by the writer in the midst of a large and weeping audience of relatives and friends. Brother Rieff was a faithful husband, an excellent father and a friend that will long be remembered by many of the people of Washington Co. During his last sickness he was patient in great suffering, having his eye firmly fixed upon his Lord. At his request the writer held a religious service with him while he was upon his dying bed. Immediately after which he talked of his religious experience, referring to early impressions made upon him by an anxious and godly mother. Could not remember the time when he did not love Jesus and smiling looked up into our face and said: "Oh! how sweet to trust in the promises of Jesus." He was an honored member of the M. E. Church South. We weep now, but thank God for the hope of meeting on the other bright shore. J. J. HOLLAND.

MOORE.

Bro. J. S. Moore, son of Edwin and Martha Ellen Moore, was born Nov. 22, 1850, in Hanston county Ga., moved to Arkansas in the year 1856 and was married to Martha Howard Aug. 14, 1872. Professed religion in Sharp Co., Ark., under the ministry of Bro. Alexander, and joined the M. E. Church, South, in 1878, moved to Texas 1885. He fell asleep in Jesus May 15, 1894. Bro. Moore leaves a mother, wife and six children to mourn their loss. Bro. Moore lived a devoted Christian and was always at the post of duty. Bro. Moore was loved by everybody, both saint and sinner. We miss Bro. Moore's presence, but at the same time we feel assured that while it is our loss that it is heaven's gain. Sleep on, brother, and take thy rest! We will see the again. J. E. SHORTS.

HYDE.

The Church, the Sunday school at Tillar, the community and family are greatly bereaved by the death of Mrs. Margaret Elizabeth Hyde at her home near

Tillar on May 21, 1894. The daughter of Samuel L. and F. Dorsey, born in Henderson county, Ky., Nov. 12, 1844. Married Job Hyde of Desha county, Ark. Sept. 16, 1873. A Methodist from her youth. He, whom she so faithfully served, hath said: "it is enough! come up higher." Who knows what a void is in that once happy home? and how sad are the hearts of husband and children, but how happy must be that faithful wife and mother now who sees father and children earnestly following her - what a comfort is this fact to friends here. We devoutly thank God. BENJAMIN MCGHEE.

McGhee, Ark.

MCCORKLE.

Eli McCorkle was born in Madison county, Tenn., April 4, 1823; departed this life June 25, 1894, having lived sixty-one years, two months and twenty-one days. He was married to Miss Adaline Roberts Dec. 18, 1847; to this union was added six children, his first wife died 1878, and in 1880 he was married to Mrs. Sophia Dunkin, who lived only a few months after their marriage. He was married the third time to Mrs. Mary E. Price 1882, who still lives to mourn his departure. Bro. McCorkle embraced religion in early life, and joined the M. E. Church, South. Bro. McCorkle was a good man, honest with his God and man, he was a consistent member of the Church, he was a true friend to the Church and preacher, to know him was to love him, he was always in his seat at Church when able.

Oh! how we will miss him. He had been afflicted with asthma for a number of years, which terminated in bronchitis and proved fatal. There is no doubt of his present happiness. May God's blessings attend the bereaved wife and three sons that still live, be faithful Sister and Brothers only a few more short days, and there will be a reunion with husband and father where there will be no more parting.

G. W. O. DAVIS, Pastor.

To Cleanse the System

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

Opium or Morphine, Chloral, Cocaine, ALCOHOLISM,

And all kindred habits positively cured by Dr. F. E. Jeffery, Little Rock, Ark. Dr. Jeffery is a native of Arkansas; discoverer of his own remedies. No disciple of Keeley.

A Regular Graduate

University of Louisville, 1879, with 15 years' experience in general practice of medicine. Testimonials of most remarkable cures on record, together with references of some of the most prominent people in the South furnished on application. Address Lock Box 431.

Rooms at Gleason's.

IDEAL COMPEVITION

W. L. FUNSTON.

Marble Works,

MONUMENTS,

Headstones, Copings, Etc.

CORRESPONDENCE SOLICITED.

Designs sent on application.

SHELLS for Ornamental Graves and Gardens, Etc.

605 Main St. Little Rock Ark

ECONOMY IS WEALTH.

Practice it by Buying Your

Sewing Machine

Needles

At 25c Per Dozen.

Write to W. F. SHELOW,

309 Main street, Little Rock, Ark., dealer in all kinds of Sewing Machine Supplies.

Repairs all kinds of Sewing Machines. Work guaranteed.

Wholesale and Retail.

JAPANESE PILE CURE

A New and Complete Treatment, consisting of SUPPOSITORIES, Cauterization of Piles and two kinds of Ointment. A never failing Cure for Piles of every nature and degree. It makes an operation with the knife or injections of carbolic acid, which are painful and seldom a permanent cure, and often result in death, unnecessary. Why endure this terrible disease? We guarantee 6 boxes to cure any case. You only pay for benefits received. 6 boxes, \$1.00. Sent by mail.

JAPANESE PILE OINTMENT 50c. A Box.

For sale by J. M. Colburn & Co., Little Rock, Ark.

FITS CURED

(From U. S. Journal of Medicine.) Prof. W. H. Peck, who makes a specialty of Epilepsy, has without doubt treated and cured more cases than any living Physician; his success is astonishing. We have heard of cases of 20 years' standing cured by him. He publishes a valuable work on this disease which he sends with a large bottle of his absolute cure, free to any sufferer who may send for it. O. and Express paid. We advise anyone wishing a cure to address: Prof. W. H. PECK, F. D. & Cedar St., New York.

\$75.00 to \$250.00 can be made working for B. F. JOHNSON & CO., Richmond, Va.

OLD and NEW AGENTS WANTED Everywhere. Hundreds of men and women are now earning \$100, \$200, \$300, \$400, \$500, \$600, \$700, \$800, \$900, \$1,000, \$1,200, \$1,500, \$1,800, \$2,000, \$2,500, \$3,000, \$3,500, \$4,000, \$4,500, \$5,000, \$5,500, \$6,000, \$6,500, \$7,000, \$7,500, \$8,000, \$8,500, \$9,000, \$9,500, \$10,000, \$10,500, \$11,000, \$11,500, \$12,000, \$12,500, \$13,000, \$13,500, \$14,000, \$14,500, \$15,000, \$15,500, \$16,000, \$16,500, \$17,000, \$17,500, \$18,000, \$18,500, \$19,000, \$19,500, \$20,000, \$20,500, \$21,000, \$21,500, \$22,000, \$22,500, \$23,000, \$23,500, \$24,000, \$24,500, \$25,000, \$25,500, \$26,000, \$26,500, \$27,000, \$27,500, \$28,000, \$28,500, \$29,000, \$29,500, \$30,000, \$30,500, \$31,000, \$31,500, \$32,000, \$32,500, \$33,000, \$33,500, \$34,000, \$34,500, \$35,000, \$35,500, \$36,000, \$36,500, \$37,000, \$37,500, \$38,000, \$38,500, \$39,000, \$39,500, \$40,000, \$40,500, \$41,000, \$41,500, \$42,000, \$42,500, \$43,000, \$43,500, \$44,000, \$44,500, \$45,000, 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