

The Arkansas Methodist.

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

BY BENNETT & THORNBURG.

"Soak thou the things which become sound doctrine."

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THE MIDDLE STATE.

[We think many of our readers will appreciate the following article from the Editor's Table in the April number of the Quarterly Review for the M. E. Church, South. Ed.]

Among American writers of eminence Bishop Hobart, in his "State of the Departed," and our own Bishop McTear, in a sermon printed in the "Methodist Pulpit, South," have given indorsement to the opinion that the human soul, after death, enters into paradise, and not immediately into heaven. It is commonly called the doctrine of the middle state, and was once prevalent in the Church. We think that the doctrine of purgatory originated in this view of the soul's estate between death and the resurrection. As a matter of course, the corruption of the doctrine is no argument against it. The natural conception of the incompleteness of salvation gave rise to the theory of a purgatorial fire, by means of which the venial sins of men are destroyed, and the soul purified by penitential pain. The division of sins into two classes, the mortal and venial, was doubtless suggested in the same way. To our faulty and confused vision there are manifest distinctions in the acts of men; some sins are crimes, some are faults, and still others are but weaknesses. The heat of passion is recognized by the civil law as a modifying incident in the crime of murder. The man who hastily, on the spur of a great provocation, takes the life of his fellow-man, does not stand at the bar of human courts of justice in the same attitude as that occupied by the assassin, who patiently, cunningly, from day to day, follows the footsteps of his enemy until opportunity arrives for the gratification of a fiendish purpose. Malice premeditated fixes the highest grade of crime that is known to the civil law.

If human laws make these distinctions, why should not the law of God? Whence have we derived our ideas of justice, of the fine shades of discernment that constitute the appreciation of character, and the rewards and punishments of this life, if we do not get them from the inspired volume? This being granted, the fact that men die in widely different states of demerit became an argument for the belief in a twofold state of departed souls. One, in the common sin and depravity which adheres to us all, dying out of the "odor of sanctity," enters purgatory, and there is purged, "as by fire," and prepared for eternal happiness. The real saint enters at once into heaven. But it takes the canonizing powers at least fifty years after a man's death to find out whether they may safely put him in the calendar, and saints are uncommonly scarce in our times. It is said, however, that Christopher Columbus is far advanced on the way to this supposed favor. The second class, being the guilty doers of mortal sin, dying unsealed by the Church, must abide in the perpetual fires of eternal torment.

Thus from the comparatively innocent idea of a separate place, called paradise, the antechamber to, but not a part of heaven, have grown the coarsest conceptions of the future life and the order of Divine Providence. It is not for these reasons that we reject the theory that makes paradise and heaven different places. This work of Bishop Hobart has passed out of modern memory, but the sermon of Bishop McTear has been republished in the excellent volume edited by Dr. Tigert. We think that there is less of his muscular thought and clear logic in this sermon than Bishop McTear has left us in the shortest paragraph of his works.

We do not propose to review the sermon, as the book is not before us at the present moment, and we must rely upon the memory of his argument as we heard it delivered from the pulpit many years ago. The opening sentence is in the terse, laconic style so familiar to his hearers thirty years ago. The style we admire, but the sentiment we cannot indorse. Is it true that no soul has entered heaven and none has entered hell since the world began? Let us see whether there are not flaws in the logic.

The parable of the history, as the reader may choose to call the story of the rich man and Lazarus, enters largely into the proof for the distinction between paradise and heaven. The rich man dies, and "in hades" he lifts up his eyes, being in torment. He sees Lazarus in another place, called "Abraham's bosom." Abraham tells him that there is a great gulf between them, and it is impassable by all souls on both sides of the abyss. Here, we are told, is plain proof that the good do not go directly to heaven, nor the wicked to hell, but both enter into an inter-

mediate place, waiting until the resurrection for their full measure of reward or punishment.

We do not think the conclusion is warranted by the premises. In the first instance the word *hades* is the place of departed souls, and therefore Lazarus enters it as well as the rich man. Nevertheless, Dives is in *hades*, in suffering, and Lazarus is in *hades*, in Abraham's bosom. This is the inevitable outcome of the logic. But our Saviour does not use words after this fashion. He plainly contrasts *hades* and Abraham's bosom. One of the two men died, and went into *hades*; the other died, and went to Abraham's bosom. Here the opposition is between two independent places; but the logic of the sermon makes Abraham's bosom a part of *hades*, and therefore our Saviour puts a part of the whole as not a part of it, but in contrast with it. This strikes us as a confusion of ideas. The name of the place occupied by Dives is not the name of the place occupied by Lazarus, therefore they are not the same place. One is not part of the other, if the whole of one is placed in contrast with the other. The logic requires no less than four separate places—*hades*, antechamber to hell; paradise, antechamber to heaven. The place of suffering, preparatory to everlasting torment, has no name according to this theory, but our Saviour did give it a name. He gave another name to the place of rest, and therefore the latter is not part of the former. Both of these men were alive, for we cannot predicate literal death of the soul. They were in the disembodied state, out of the mortal body, and there was a direct contrast between their estate. One was in misery and the other at rest. This is one of the two great thoughts expressed by our Lord in this profound illustration of the eternal world.

The other great thought is the cause of this diversity of conditions in eternity. What had the rich man done? Nothing, and for that reason he was in torment. Lazarus was prepared for eternal happiness, his Hebrew name expressing his character, while his outward circumstances gave him only crumbs for a maintenance and dogs for physicians. The contrast is appalling. The lowest possible degradation, sin excepted, and the highest human fortune, religion excepted: these are the contrasts of physical condition on earth. Patient trust in God as the sole remedy for disease and pain, and utter indifference to God, eternity, and the judgment-day: these are the moral contrasts on earth. Soul-suffering, suddenly acquired, and absolute ease and freedom from pain, with positive delights and well-springs of joy for the soul: these are the contrasts personal to the two men in eternity. *Hades* and suffering, Abraham's bosom and eternal rest: these are the contrasts of places as they are given by our Lord.

The meaning of the whole? That the status of the soul goes with it from time to eternity. He who lives for God and heaven will enter into that rest prepared; he who makes and enjoys his heaven in this world has no hope of another after death. Indifference to God and the Bible is a crime that works the soul's undoing.

A second illustration, unhappily chosen, we think, is the case of Samuel and Saul in the house of the witch of Endor. Samuel tells Saul: "To-morrow shalt thou and thy sons be with me." Now it is maintained that Saul, a wicked man, dying in rebellion against God, could not be with Samuel in heaven; therefore, as Saul could not enter there, it follows that Samuel was not yet in heaven. The argument proves too much. Saul was no more fit to enter paradise than he was to enter heaven. If Samuel was in paradise, then Saul could not enter there; and the consequence is, either Samuel's words are not true or they are not properly understood. This latter is the fact, as we think. Samuel simply meant to tell Saul that he should die on the following day. As he (Samuel) was a disembodied spirit, dead to the earth and men on earth, so should Saul be on the following day. Nothing of the estate or the final fortunes of Saul was intended by the prophet, and we think that the misreading of the passage darkens the whole subject.

(Continued on 2nd page.)

The social and ecclesiastical problems of wealth and property are the same. The problem no longer relates, as it did in the days of Adam Smith, or in the early history of Methodism, to acquisition, but to distribution. The superlative degree of wealth exists at the present time in England and America. The tendency of publicists and statisticians is to affirm that America is the richer of the two countries. The

statistics of the wealth of England are at hand, and we use them as a matter of convenience, and as a sufficient illustration of our statement. Its annual income is \$6,250,000,000, of which \$2,250,000,000 goes to satisfy the claims of land and capital; \$1,750,000,000 to those above the manual labor class; and \$2,250,000,000 to the manual laborers, or three-fifths of the working population. About ten millions of the English people receive annually the sum of \$4,000,000,000, while twenty-five millions of the manual-laboring people receive \$2,250,000,000. The distribution is fearfully unequal; hence the prevalent discontent, agitations, strikes, and proposed remedies, inclusive of all sorts of visionary, revolutionary and violent schemes.—Zion's Herald.

THE HIGHEST MOTIVE.

MR. EDITOR:—Just now there is some stir in Arkansas in educational matters. The recent removal and establishment of Hendrix College at Conway, "Galloway Day" for the relief of that excellent institution, the struggle to finish the main building of the Methodist College at Arkadelphia, and the contest over the location of the male college for the Cumberland Presbyterians, have brought the subject well to the front. There is where it ought to be; and there is where it ought to stay for a long time.

COMMERCIAL METHODS.

In the beginning of these and other schools, it was almost a necessity to resort to commercial methods and appeal to commercial reasons. There were no endowment funds to put under them, contributions must come from many individuals in small sums, and boards of trustees must do, not what they would, but what they could. Under these circumstances the Methodists of Arkansas are to be congratulated on the eligibility of the sites of their schools and colleges. But in locating them the appeal had to be made largely to commercial interests. It goes without saying that a good school will pay in money value for any outlay the community may make for the erection of the buildings. The community is apt to see that reason first and feel its force most. The motive is not a bad one; it is a good one as far as it goes, but it does not go very far nor last very long. Usually it ends with the first subscription.

GREATER NEEDS.

A college, to do the best work—and none but the best should be thought of or tolerated in this day—needs much more money than it can possibly return in kind to the community where it is located. Here is where the commercial method comes to a dead halt and the secular motive breaks down. On this sand-bar many church schools have been stranded and some are there still, far from the deep sea, vainly waiting for some unusually high tide to float them off. It is safe to say, that high tide will never come; it is not in secularism to bring it. If it could it would bring a curse with it more deadly than illiteracy. For if money making for its patrons takes possession of higher education in the South a modern paganism of wealth is inevitable. We are near enough to that now.

A BETTER WAY.

The thing most needed is men and women to do the work of Christ in the earth. His work covers a vast range of duties which require well trained minds and robust consciences, and is neglected in many features of it for want of them. The work of Christ is to give His gospel to the world and to do all else which the attainment of that great final end requires. Here is a motive for building up a school worthy of a Christian—the very highest motive and one that will abide. It affects the remote dweller from the college and the one in its immediate vicinity—the only motive which will succeed in building up a great church institution.

Mr. Editor, you asked me to write something for your paper, and presumably for the Methodists of Arkansas. The above is the best thought I have for the occasion. I am fully persuaded that the best thing your pulpit and press can do is to keep before the people the duty of giving Christ's gospel to the world, and as necessary thereto the building and equipping of first class church schools. It is time to put secondary motives in the background and keep to the front motives which go for the long run. And this I say, not because I am in Arkansas, but because it is best for all peoples of all States.

W. H. POTTER.

OPEN REMONSTRANCE.

Recalling recent editorial matter in this paper, the following will be of interest to many of our readers: To the Right Reverend The Bishop of New York:

WHEREAS, the rectors of several parishes in the city of New York, during the season of Lent, 1890, did invite persons not duly licensed or ordained according to the laws governing the Protestant Episcopal Church in the United States of America, to officiate in their congregations by delivering sermons or public addresses, and did thereby cause scandal and give pain to many of the clergy and laity of this diocese; And WHEREAS, during the present season of Lent, similar invitations have been given and accepted, and similar proceedings have continued and appear likely to continue; by reason of which the impression has widely spread that the clergy and laity of this diocese are indifferent to the said proceedings, or approve of them;

Therefore we, whose names are hereunder written, mindful of our responsibility to Christ and to the Church at large, and constrained by the conviction that a duty now devolves on us in the premises, do hereby solemnly remonstrate against the said action of certain rectors of parishes in this city, as introducing into their pulpits preachers who, whatever may be their qualifications of piety or learning, are not responsible to the Church for the doctrine which they teach, and as being in direct contravention of the law of this Church, as expressed in Title I, Canon XIV. of the Digest of Canons of the General Convention, as follows:

"No minister in charge of any congregation of this Church, or in case of vacancy or absence, no churchwardens, vestrymen or trustees of the congregation, shall permit any person to officiate therein, without sufficient evidence of his being duly licensed or ordained to minister in this Church."

And we do moreover remonstrate and protest against the said proceedings as injurious in their effect; tending to foster a spirit of contempt for the authority of the Church, sufficiently manifest already in a growing disregard in some quarters of the Church's standards of faith and worship as well as of order; confusing the conscience in the matter of obedience to law; calculated to retard the restoration of the unity of Christendom; and certain to disturb the peace and harmony which now for many years have happily prevailed among the clergy and congregations of this diocese.

Dated, New York, March 14, A. D. 1891.

This "Open Remonstrance" copied from the Churchman (New York) was signed by more than fifty laymen and probably five times as many clergymen.

From the Living Church (Chicago) we quote: The Rev. Dr. Rainsford seems to be in trouble. His late plausible explanation that his non-episcopal brethren were invited and officiated as laymen, appears to have been a boomerang. One of his non-episcopal brethren indignantly disclaims the imputation that he went to St. George's as a layman. We print his letter which appeared in The New York Tribune. We fear that it will make the big, breezy, muscular Dr. as indisposed as some things which he saw in the West: SIR:—I was the first of the non-episcopal clergymen who made addresses in St. George's Church this Lenten season. This morning I read Dr. Rainsford's letter to your paper, and am somewhat surprised at its contents. Certainly when I consented to preach in St. George's it was with the understanding that I appeared there as an ordained clergyman, and not as a layman. The letter of invitation was addressed to me as "Reverend and Dear Sir," and therefore gave me to understand that it was as a clergyman that I was invited to officiate. When I reached the vestry one of the clergy of the Church (I forget who it was) asked me if I would wear a gown, to which I replied: "Certainly." I do not know whether it is customary for laymen to be offered gowns in the Episcopal Church, but my impression was to the contrary. I accepted the gown because I regarded myself as ordained as well as the clergy of the Church who had invited me under the title of "Reverend and Dear Sir." Otherwise I would not have accepted the invitation to speak where, by accepting it, I should have put any implied stigma on the council that ordained me. If Dr. Rainsford meant that I should officiate as a layman, he should have said so in his letter of invitation, and then I could have

governed myself accordingly, and should not have addressed me as he did, and then, when his brethren began to find fault with him, exalt matters as he does in his letter to you, I honor and love the Dr., but feel that his present course is hardly consonant, for either he was not frank with those whom he invited, or he is afraid to meet the consequences of his action.

A. F. SCHAUFFLER.

Bible House, New York, March 31, 1891.

In another place in the same issue the Living Church says: The Tribune shows that the law of the Church is clear, and that the acts of the rectors referred to are violations of the law; citing the canon and ordinary. It goes on to say: "These declarations, interpreted as they are by the unbroken practice of the Church, make it perfectly clear that it is the intent of the Church not to recognize the validity of non-episcopal orders in any way, shape, or manner." Further, The Tribune calls attention to the fact that such ministers are not canonically qualified even to be licensed as lay-readers, inasmuch as the Church prescribes that such shall be communicants, "and that implies that they shall be confirmed by a bishop."

IMMIGRATION.

We rejoice that the event of New Orleans, and, later, the event in Pennsylvania, has resulted in a well-nigh unanimous expression of the press of the country as to the importance of better regulations in the immigration flowing into this country—a fact that is now taking place on a more gigantic scale than ever before. The authorities show that not less than 500,000 Europeans alone are annually inundating our shores. In the large majority of cases they settle in fore-arranged localities, soon giving them, in that locality, the preponderating control. In many States whole counties are made up of this element. They do not seem to breathe the spirit of the new country to which they have come, but bring with them and push to the front the ideas of the old and vanishing civilizations from which they have fled. American ideas, American customs, American institutions, and the American Constitution, seem to be a despotism to them. The one, single idea they have of the liberty of this country is, that every man, and every set of men, should be a law unto themselves. Public schools seem to offend them; the Sabbath especially is an offense, and the saloon and the right of the saloon their *beau ideal*; and the Sabbath must be converted into a parade-day.

The foreign element in this country is now one of preponderating power. If some great, unforeseen event should arise—and which all must see is quite possible—by which this element should strike hands in revolution, no one can foresee the bloodshed that might ensue, and how the supposed immovable pillars of the Republic would tremble to their foundations, and all our boasted liberty suddenly take its flight.

We join with the press of the country in demanding more rigid regulations. We are almost ready to raise the cry: Let it be wholly stopped henceforth except in well-defined exceptional cases. The world and Christendom can not afford to see America sacrificed.—Western Advocate.

ANNUAL MEETING—BOARD OF CHURCH EXTENSION.

The annual meeting of this Board has just been held, and the exhibit of the work is in every respect encouraging. Every member of the Board was present, except Bishops Wilson and Haygood, Rev. R. H. Parker and two laymen, one of whom was absent from the State, and the other was sick.

The Reports of the Secretary and the Treasurer show a gratifying state of our affairs in every part of our work, and the trial-balance made from the books by our book-keeper, Miss Dora Scott, was counted worthy of special commendation by the Committee to whom it was referred.

The figures giving a resume of the year's work are given in the published Abstract, from which we learn that during the year the Church has paid on General Account for Church Extension \$63,797.29, and on Loan Fund Account \$7,094.97. The General and Conference Boards have helped this year 387 churches, paying them \$82,729.42, showing an increase of 23 churches helped over last year.

Hon. C. S. Grubbs, after having been a member of this Board from its organization, and having served its interests with marked efficiency, felt compelled to tender his resigna-

tion, which was accepted with a fitting resolution of respect, and Hon. J. H. Bowden of Louisville, Ky., was elected to fill the vacancy.

The Secretaries submitted to the Board a paper touching various interests of the work, which was thoroughly discussed. In this connection a resolution was adopted to the effect that Church Extension work should be more distinctly recognized as spiritual and missionary in its character. The following resolution was adopted, "That our people be requested to co-operate with the Secretaries in an earnest effort to raise the cash capital of the Loan Funds to the sum of \$100,000 during the present year."

The Conference Boards were requested to hold Anniversaries and other public meetings in the interest of this work; and it was suggested that they be more systematic and discriminating in recommending applications for help. It was also resolved "That the aggregate donations appropriated by this Board at any annual meeting should not exceed the actual receipts for that purpose during the year preceding."

On Sunday our pulpits were filled by the Bishops and visiting preachers of the Board, and Louisville enjoyed a feast of gospel truth.

Special attention was called to the generous spirit of the Northwest Texas Conference in this work, which paid 110 per cent upon its assessment and made a subscription of \$1,300 for special work in its bounds.

A resolution was adopted favoring large lots for our church buildings. This will weigh much in granting appropriations.

The Board adjourned on Saturday afternoon. The results of the meeting are in a large degree hopeful, and we begin a new year with a sense of genuine gratification at what has been done.

DAVID MORTON, Cor. Sec'y.
JAS. C. MORRIS, Ass't Sec'y.
Louisville, Ky., April 14.

MODERN ATHENIANISM.

The inventive genius of Germany does not occupy itself with machinery to any great extent. Less than one hundred patents per year are issued in Prussia, as against five thousand in England and twenty thousand a year in the United States.

Some one has said the ideal American should be pictured with the model of a new mechanical invention under his arm. If so, the ideal German student might have, in addition to his pipe, the manuscript of his latest philosophy. His *summa bonum* is a new doctrine, or, better still, a whole new philosophy or theology. He must invent, or his life is a failure. German thought, like ancient Athenian thought, rates ideas according to their novelty. Its votaries must hear or sell some new thing. It has no applause for the copyist or collator. To please it one must make original investigation and promulgate original thought. Hence it is that as our Patent Office at Washington is full of models of impossible machines, so the German libraries are full of dead and ridiculous books.

It is true in philosophy and theology, as in mechanics, that where men work on established lines and sound principles their work abides. Germany has scholars who do this, and who are enriching the world's literature; still, it is true that the spirit of her thought puts a premium on novelty, and stimulates departure from established truth. This worship of the eccentric is one of the perils of the age. In practical matters men see its folly. There are fewer models of steam-engines than of perpetual motion machines, but the steam-engine does the world's work. People may be less curious to study the model of a ship than that of a flying machine, but ships carry the passengers and freight. So with books. Germany may read and applaud the newest philosophy, but the gospel is still the power of God unto salvation. The Bible has its place in the great German libraries, but one does not need to go there to find it. It is everywhere. It does its blessed work, and will continue to do it. At the same time German inventive genius will go on devising new doctrines, and putting them away in its libraries, as the model flying-machines and perpetual-motion machines are put behind the glass at the Patent Office.

Now and then a good new thought will be brought out, and the world will be thankful for it, but men in practical life, and particularly men consecrated to the work of saving souls, will ask to be excused from more than glancing at the oddities and absurdities which fill so many shelves.—Herald and Presbyter.

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THE MIDDLE STATE.

(Continued from first page.)

A third argument is derived from the doctrine of a specific day of judgment. If the faithful enter heaven at once, then the judgment is passed already. It cannot be a day of judgment if every thing is already decided and the rewards and punishments are meted out to every one at his death. There can be no change from one place to the other, and if all change of status is precluded, it cannot be called a day of final judgment.

Here again the argument proves too much. It is just as possible to conceive of a change of status from heaven to hell as from paradise to hell, and the nature of the case demands the definition of the character in the one case as absolutely as it does in the other. Therefore, because souls in paradise cannot change places and enter into hell, and souls in the penal department, called *hades* by our Lord, cannot enter heaven, it is said there is no need for a judgment-day. In a word, the one theory makes the destination of all souls as positive and irrevocable as the other. If one dismisses the judgment-day as unnecessary, so does the other. The truth, as we see it, is, not the possibility of reserving the status of any soul, but the completion of all rewards and punishments by the great day of reckoning. God will be justified by all of his ways in the sight of men, angels, and devils. This, if there were no other reason, would make the judgment-day a logical necessity. But there are many other reasons for this day. The revelation of the whole providence of God, and the interdependence of causes and effects; of the mutual action and re-action, the amount of influence for good or evil, exercised by men upon each other; and many other arbitrations of justice and wisdom, make the day of final reckoning a part of the eternal plan of the creation.

The fourth and last argument we shall notice is the case of our Savior and Mary at the tomb after his resurrection. Recognizing her risen Lord, Mary attempts to seize his feet, and he forbids her to touch him, saying that he had not ascended to heaven to his Father. The fact that he had not ascended to heaven is given as a proof that his disembodied spirit was in paradise during the interval, and, as all faithful souls go to the place to which Jesus went, that place is not heaven, but paradise. Here we have a third instance of an argument that proves too much.

The fact is plain enough. Our Lord tells Mary that she must not touch him, that he has not yet ascended to his Father. But if the fact that he had not ascended to heaven was a reason for his not permitting Mary to touch him, why does he command Thomas to touch him a few days after? Had he ascended to heaven between this period and the meeting of the disciples shortly afterward? No divine of modern times, except William Whiston, maintains that Christ ascended to heaven more than once. Whatever may be the meaning of our Lord in his language to Mary in the garden, we must not construe it in such a way as to make a conflict with his command to Thomas. The reason was as good against the doubting disciple as it was against the rejoicing believer. The truth is that we have not entered into the fullness of our Saviour's words. We dare not enter upon a statement of our views in this connection at this time. The whole mystery of the glorified body of humanity must enter into the discussion of this remarkable incident. We have neither time nor space for that discussion now. We mention the matter only to show that the logic which gives this as a proof of a middle place of departed souls makes our Saviour contradict himself.

We say the middle or intermediate place, for of an intermediate state there can be no controversy if we believe in the resurrection of the dead. That the glorified soul, plus

the glorified body, will be in a happier and grander estate than the glorified soul alone in its disembodied condition, all that we know of our human nature leads us to believe. Not only so, but we grow more confident in affirming the fact when we consider the possibilities of organic adaptations in the eternal world. How the disembodied spirit exists, whether as a pure spirit or in a tabernacle of "luminiferous ether," or an organism akin to that of angels, we cannot tell; but the fact remains that the design of God is to restore the relations of soul and body, the dual man created at first in righteousness and true holiness. That there are certain functional powers and capacities of mankind of which angelic natures have no knowledge we have reason to believe. That redeemed men may become at last the interpreters of providence to the aborigines of heaven we have cause to believe. But these thoughts are leading us away.

The positive proofs of the identity of paradise and heaven are abundant. Let us consider two or three of them with all possible brevity. The rapture of St. Paul is a pertinent instance. Advocates of the intermediate place tell us that we have in 2 Corinthians xii. 1-4 two distinct cases of rapture: one into the third heaven and one into paradise. If this be so, St. Paul places paradise above heaven in that he heard the "unspeakable words" in the former and tells us nothing about the latter. Does he mean to tell us that the state of simple rest afforded unspeakable mysteries, and that heaven taught him nothing? Surely not. On the contrary it seems to us that he has taken special pains to tell us that our Father's house and home, the third heaven, is identical with paradise. The "third heaven" is the place of the Divine Majesty according to the common language of the Jews at the time.

Without dwelling upon this passage we have clearer testimony elsewhere in the writings of St. Paul. Where is the Lord Christ in person? The Bible tells us he is in heaven on the right hand of God the Father. Now to leave this world and to be with Christ is certainly to be in heaven. St. Paul tells us that "while we are at home in the body we are absent from the Lord," and he was "willing rather to be absent from the body and to be present with the Lord." If the theory we are criticizing be true, Paul has not yet entered the presence of his Lord, although he tells us that the logical and immediate sequence of leaving the body is presence with the Lord. (2 Cor. v.) In another place (Phil. ii. 21-25) he tells us that his personal desire was to depart and be with Christ, but his presence in the body was necessary for the instruction and guidance of the infant Church.

We have not the space to enter upon a full discussion of the positive proofs. They all belong to the clear, unmistakable language of faith and devotion. We think of our departed friends as if they were in heaven; and if by any chance we say that they are in paradise, we mean our Father's house in heaven. What an attenuated meaning upon Bishop McTear's hypothesis must the disciples have drawn from the words of our Saviour: "In my Father's house are many mansions. . . . I go to prepare a place for you, . . . that where I am there ye may be also." Is it possible that these disciples have not yet entered those mansions? Are they still separated from the Lord? Is heaven still an object of hope and desire to the happy believers who died in the Lord? We think that the whole tenor of Scripture is against this theory. Writing without the purpose to uphold or to illustrate a doctrine, we do not speak of the faithful followers of Jesus as still absent from the joys of heaven. To be consistent with the theory we must revolutionize the literature of the Church. State it as we may, the idea of an entrance into paradise, outside of heaven, and waiting for untold and unknown ages for admission to the "paradise of God," inevitably throws a damper upon the contemplations of the pious mind. Elaborate argument may build the hypothesis, but the natural language of the believing world is justified only by the immediate admission of the happy spirit into the presence of Christ the Lord in the third heaven of unspeakable glory and indescribable beauty.

Speaking of the annual drink bill in Great Britain the English Presbyterian Messenger says: "Five years' abstinence from drink would make us the wealthiest country in the world, for the money spent in drink during that time would pay off entirely our huge national debt, and reduce the taxation of the country by £26,000,000 a year. And then, too, the improvement in the moral and physical health of the nation would be immense. Our prisons and police cells would lack occupants; for about one-third of the cases which are heard in the police courts are charges of being 'drunk and disorderly,' and many more are crimes which arise out of drink. Our hospital beds are filled with the direct and indirect results of drink—cases of *delirium tremens*, limbs broken and injuries received while drunk. Saddest of all, puny children, dying of starvation or wasting disease, to which they have fallen

victims because their unnatural parent has spent on drink what should have bought them food, fire, and clothing."

IN MEMORIAM.

Rev. Benjamin Watson, son of Benjamin and Elizabeth Watson, was born in Hyde Co., N. C., April 10, 1810, and departed this life March 23, 1891.

Under the pious training of a Methodist mother he was led to Christ in his youth, became a member of the Church in his 21st year, and was licensed to preach in June 1831, and employed immediately on the Roanoke circuit in the Virginia Conference. He was received on trial in the Virginia Conference in 1832 and appointed to Williamsburg circuit, 1833 Amherst c't., in 1834 35 Tarboro c't., 1836 to Raleigh c't. During these years the ministry of the young preacher was attended with great revival power. The converts were numbered by many hundreds every year. In the midst of the excessive labors of a great revival on Raleigh c't a blood vessel was ruptured in his lungs, and he was brought down apparently to death's door. There followed a lingering illness, and disability for some years—indeed a nervous trembling continued all his life. After recovering sufficiently to do so, he removed to Tennessee, and in 1838, '39 '40 taught school in Hardeman Co., preaching as strength and opportunity served. He was transferred to Memphis Conf. in 1841 and appointed to the Salem c't, in 1842, '43, and '44, to Paris District, in '45 to Holly Springs c't, in 1846 Marshall c't, in '47 Hernando c't. On this circuit he was prostrated with throat disease, and the next year closed a fruitful work of eight years in the Memphis Conference. Not many remember these revivals in the forties. They were more than forty years ago, and the great company of the worshippers had passed away before the preacher who pointed such numbers of them to Christ. No longer able to preach as before, he devoted himself to teaching. Having been elected President of Southern Institute at Batesville, Ark. he transferred to the Ark. Conference in 1849. This was forty-two years ago. From that time he was chiefly engaged in educational work, at Batesville, at Tulip, at Hanburg, at Holly Springs, at Toledo, until disabled by the infirmities of age. His was always pre-eminently a religious school. His solicitude for the salvation of his pupils knew no rest. He counted a session a failure if the pupils were not converted. His sermons and prayers, and exhortations and personal pleadings prevailed. Many mothers who preside to-day in Christian homes were converted in his schools, and their ministry transmits the sacred work to their children and their children's children. For the last ten years of his life he was blind, and suffered much from isolation, poverty and affliction, but he was full of religious fervor. His interest in the work of the Church knew no abatement. It was a benediction to visit the old veteran and hear him recount the conflicts past, and read in the hope that brightened his future. His energy and success in his ministerial work were alike remarkable. Fourteen years ago he deliberately penned this statement, "I think I have traveled in attending ministerial work at least 60,000 miles, preached 7,000 sermons and received 10,000 souls into the Methodist Church." J. H. RIGGIN.

Rev. J. L. Clower was born in Jasper Co., Georgia, Aug. 24, 1813; moved with his parents to Alabama in 1821. He was converted and joined the M. E. Church early in childhood; was married to Miss Faithie A. Coker, Feb. 9, 1835, and died at the home of his son-in-law John Hogue April 5, 1891. For about fifty years he has served the Church in the capacity of a preacher of the gospel, most of the time in the local ranks—part of the time, however, as a supply. He raised nine children; all that have died, died in the faith, and the others are all religious. Of his three sons two were preachers; one has gone, the other is still serving the Church quite efficiently as a local preacher. More than two months before his death, Bro. Clower called me to his room and told me he thought he would die soon, and wished me to preach his funeral, using as a text, 2 Tim. 4: 6-8, which I did to a large and weeping congregation. He told me at the time, he felt that his work was done; his physical strength and also his voice had given way, and now he was only waiting for the Lord to call him home. He was a Royal Arch Mason but was buried by the Church ritual, omitting the Masonic. W. M. CROWSON.

Barkada, Ark.

It is common belief that all advertisements of medicines are gross exaggerations or downright lies. More than thirty years ago Dr. Shallenberger of Rochester, Pa., discovered an Anti-dote for Malaria, and the medicine has had a large sale without newspaper advertising. Could a live and prosper so many years without help? We are now telling the public through the newspaper that such a remedy is within reach of every sufferer from Malaria, and shall state nothing that does not square with absolute truth. A. T. SHALLENBERGER & CO., Rochester, Pa.

A VALUABLE DOCUMENT.

Statement of the vote for and against license at the September election, 1890, by J. L. Palmer, late Chairman State Executive Committee, P. A.:

COUNTIES.	FOR LICENSE.	AGAINST LICENSE.
Arkansas,	775	988
Ashley,	797	1,044
Baxter,	684	636
Benton,	2,280	1,692
Boone,	1,045	924
Bradley,	371	685
Calhoun,	392	312
Carroll,	1,191	804
Chicot,	1,310	398
Clark,	1,136	1,225
Clay,	1,112	924
Cleburne,	535	241
Cleveland,	712	872
Columbia,	887	1,427
Conway,	1,933	1,970
Craighead,	1,309	872
Crawford,	2,084	1,164
Crittenden,	1,133	158
Cross,	1,189	303
Dallas,	568	848
Desha,	1,257	247
Drew,	1,374	1,073
Faulkner,	1,990	1,368
Franklin,	1,213	1,585
Fulton,	761	720
Garland,	2,377	357
Grant,	340	634
Greene,	886	1,128
Hempstead,	2,384	748
Hot Spring,	848	581
Howard,	1,029	923
Independence,	2,314	1,644
Izard,	928	881
Jackson,	1,986	568
Jefferson,	4,086	201
Johnson,	1,276	1,340
Lafayette,	682	428
Lawrence,	1,194	939
Lee,	1,991	1,045
Lincoln,	1,294	360
Little River,	883	373
Logan,	1,385	1,750
Lonoke,	1,147	1,152
Madison,	1,330	1,310
Marion,	661	662
Miller,	1,240	880
Mississippi,	1,203	661
Monroe,	1,084	1,251
Montgomery,	538	472
Nevada,	1,383	1,061
Newton,	624	496
Ouachita,	1,798	714
Perry,	581	382
Phillips,	1,917	763
Pike,	733	416
Poinsett,	505	283
Polk,	682	673
Pope,	1,265	1,745
Prairie,	1,110	460
Pulaski,	4,754	1,293
Randolph,	1,657	698
Saline,	807	873
Scott,	931	856
Searcy,	654	515
Sebastian,	2,781	1,988
Sevier,	614	705
Sharp,	691	525
St. Francis,	1,455	565
Stone,	643	1,335
Union,	729	1,012
Van Buren,	697	550
Washington,	1,404	1,881
White,	1,792	2,040
Woodruff,	1,491	761
Yell,	1,583	854
Total,	98,208	64,351

THE ITINERANT'S CLUB.

This note is intended to give publicity to and commend the articles of Rev. Dr. Gross Alexander on the subject. His last article in the Christian Advocate of April 11, gives in detail the workings of the plan and is the one to be studied. Many of the Conferences have ample time to inaugurate the system and test its virtues this year. This is an age of Clubs, Associations, Institutes, Lectures, &c. Why not fall into line and secure the manifest benefits? Dr. Alexander has written so thoroughly and wisely that little remains to be said save to commend and urge action. But for the fact that more than half our Conference year is gone I would join in an effort to organize an "Institute." I am certain that vast good will come to our Church from the faithful working of this idea. Let it be tried. Yours truly, M. H. WELLS, Owensboro, Ky.

W. C. T. U. CONVENTION.

It has been concluded best to extend the time of the State W. C. T. U. Convention from Wednesday the 6th till noon of Saturday, May 9. The Y. W. C. T. U. and the report on Scientific Temperance Instruction, together with some other good things peering from the realm of promise, will be placed on Saturday a. m., and Mrs. Lathrap will occupy the greater part of Friday evening. These proposed changes will work no inconvenience to any and afford some parties opportunities for attending that would otherwise be kept away. This extra session will possibly prove the very aftermath, containing the choicest sheaves and rarest nectar of the whole Convention, while the afternoon trains can accommodate all who are homeward bound.

The railroad officials have kindly granted 1 1/2 rates for round trip with a possibility of even greater favors, in view of the merits of the occasion. But each one attending should procure a certificate from the agent at the place of starting, purchasing her ticket one way. The return ticket will be arranged by the W. C. T. U. officials, giving delegates and visitors the advantage of whatever terms can be made with the railroads, which is not to exceed one-third fare on the return trip. The Unions will please hasten in

their reports. Few as yet have been received. All moneys due State W. C. T. U., all donations, shares of stock, etc., should be remitted promptly, as the Treasurer's books close May 1, 1891.

Mrs. T. L. SUTTON,
Cor. & Financial Secy.,
State W. C. T. U.



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ARKANSAS METHODIST

Rev. Z. T. BENNETT, Editor.

WEDNESDAY, APRIL 22, 1891

On our first page we give from the Secretaries an encouraging report of the work of the General Board of Church Extension during the past year.

After long delay and much correspondence, Maj. J. L. Palmer secured the number of votes for license and against license in each county in the last State election. His report of the vote on license, given on page 2, should be preserved for future reference.

At the last session of each of our three Conferences in this State subscriptions were taken for the support of special missionaries in the foreign field. If possible, the unpaid subscriptions should be paid at once, at least before the meeting of the General Board of Missions, May 8.

Rev. F. A. Jeffett, Agent, promises to furnish us in time for our next issue a report of the recent public collections for the relief of Galloway College. Some of the preachers, making to him partial reports, desired longer time to supplement them with additional collections.

It is so common now for men to talk and write about the duty of the Church to reach the masses, that some may not attach due importance to the only gospel plan of salvation, personal salvation through personal faith in a personal Saviour. Horace Bushnell has well said: "We are not saved by nations, or by Churches, or by families; but as individuals, through a personal interest in a personal Saviour."

Of the earnest and consecrated preacher the Presbyterian Observer says: "He works by day and by night. He carries the burden of his people with him where ever he goes. He gives them the best of his mind, heart and life. They enjoy the benefits of his years of preparation, as well as of his developing powers and growing experiences. No worker is more faithful and conscientious, and none occupies so responsible position. Accordingly, those whom he serves should not begrudge or withhold from him generous and ample support. They get more than they give."

When we see columns and pages devoted to "higher criticism" and scientific theology, it is refreshing to read such a true summary of the gospel, as given by the N. Y. Independent in these words: "The theology preached by Christ is of a kind that fits the pulpit, the prayer-meeting, the psalmody and song of praise, devout hearts, penitential and anxious thought, the exigencies and sorrows of life, the fears awakened by a sense of sin, the decay and decline of years, and the dying hour. It gives faith something substantial to believe, and hope a pillow on which to rest its aching head. It contains just the thoughts of God which every man needs to think. Jesus is the best theologian that ever spoke to this world."

THE ARKANSAS METHODIST is devoted to the cause of the legal prohibition of the liquor traffic. It believes in fighting the evils of intemperance with statutory enactments against the sale of intoxicants. The Democrat has not the same faith in the efficacy of such laws as it has in laws directed against the drunkard. But in such a cause The Methodist will have no quarrel with The Methodist—Arkansas Democrat.

We see no occasion for a quarrel and have not anticipated one; but, as we said last week, we do seriously regard The Democrat's advice as very unsafe counsel to workers in the cause of temperance. Under The Democrat's plan, simply "laws directed against the drunkard," the license of the liquor traffic would not be forbidden or prohibited in any county, town or village in Arkansas. Such laws as it recommends would not prohibit nor even limit the sale of liquor in any community, and would not be called into use except to punish persons who became drunkards or at least intoxicated. The Methodist contends that prohibiting license, the privilege and occupation of the drunkard-maker, is both more effective and humane than punishing the drunkard after he is made in regulation style. The Methodist seeks to remove the ever-powerful temptation, while The Democrat would simply punish the victim for becoming a drunkard—for making a dog of himself.

SUNDAY-SCHOOL CONFERENCE, ARKADDELPHIA.

Last week we had the privilege of spending two days very pleasantly in the beautiful and growing little city of Arkadelphia, in attendance upon the Arkadelphia District Sunday-school Conference. We arrived there Wednesday morning in good time to hear an admirable sermon by Rev. Dr. W. H. Potter on the text: "And, ye fathers, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord," Eph. 6:4. In his careful statement of the meaning of these words and of the Apostle's object in this exhortation, he threw a flood of light upon this very familiar passage of Scripture, and held the undivided and approving attention of his hearers while he expounded and enforced the doctrine of the text—the imperative duty of parents to bring up their children in Christian education and discipline. The sermon was eminently suggestive and practicable and its delivery was very impressive.

In the afternoon session of the Conference the President, Rev. H. D. McKinnon, P. E., announced the subject for discussion—"The officers of the Sunday-school"—Dr. J. R. Harvey and Bro. C. V. Murry, Esq., leading in the discussion, which took wider range and embraced also Sunday-school teachers. After various short speeches, the next subject was announced—"How to secure attendance and interest in Sunday-school work"—Rev. H. M. Whaling and President G. C. Jones leading in the discussion, in which many others joined with short speeches. On the second day in the morning we entered the Conference in time to hear Rev. M. W. Mannville in one of the leading speeches on "The relation of parents to the Sunday-school." After this discussion, Rev. C. M. Keith led in discussing "The relation of the Sunday-school to the Church." On this subject there followed many short and lively talks, in which all present seemed to be much interested. The closing subject was—"The aim and end of Sunday-school work," Rev. C. A. Bayless and Bro. W. B. East leading in the discussion, in which some others participated.

In the discussion of the foregoing subjects many excellent speeches were made, many instructive facts and interesting incidents were related, and we think all present felt that this Sunday-school Conference was as truly profitable as it was delightfully pleasant. At no time before have we been so forcibly impressed with the importance of the District Sunday-school Conference, and we were not surprised in the least at the unanimous vote of the preachers and laymen in favor of having a Sunday-school Conference in that District next year. If such a Conference could be held in every pastoral charge Sunday-school workers would catch fresh inspiration, the indifferent would be awakened to duty, and the Sunday-school cause would be greatly advanced both in effective work and in the regard of our people generally.

All the traveling preachers of the District except Bro. W. W. Mills, many laymen and a number of visitors were present to share in the deliberations of the Conference, and to enjoy the gracious hospitality of the generous and cultured Arkadelphians. They know, and visitors are soon convinced of the fact, that Arkadelphia is decidedly one of the best towns in the State, and that it has flattering prospects of rapid and permanent growth in all the essential elements of social, moral and material prosperity. We noted with special pleasure their enthusiasm and the hearty unanimity of their support of their educational institutions, the Ouachita Baptist College and the Arkadelphia Methodist College, the former having an enrollment of 350 pupils and the latter about 150. The boarding department of our Methodist College is full and its excellent management has given eminent satisfaction. President Jones and his teachers are deservedly held in such great esteem, that with the completion of the magnificent college building the Arkadelphia Methodist College will be justly regarded one of the best educational institutions in the South.

With Dr. J. R. Harvey we were delightfully entertained in the spacious and princely home of Capt. John Smoker, whose charming and cultured daughter, Mrs. J. R. Boddie, makes the favored guests of that elegant home carry with them grateful remembrance of Christian hospitality and generous hospitality.

INFORMATION DESIRED.

DEAR BRO. BENNETT:—A Baptist minister near here recently stated publicly, that there were twenty-seven counties in Arkansas in which there was no Baptist preaching, and two counties destitute of preaching by any Denomination. Are there two counties in this State (Arkansas) destitute of preaching? As you are an Editor and supposed to know, you will please answer.

Respectfully,

E. L. BEARD.

Buena Vista, April 15.

In reply to Bro. Beard's inquiry, it affords us pleasure to say there is no county in this State destitute of Methodist preaching under Conference appointment, and THE ARKANSAS METHODIST goes every week to Methodist homes in every county in Arkansas.

We can not speak advisedly as to how many counties may be destitute of Baptist preaching. In 1888 Rev. M. D. Early, then State evangelist for the Baptist Church, wrote to the Religious Herald, that "from the Missouri line, along the Mississippi River to Louisiana, a distance of 400 miles and embracing ten of the wealthiest counties in the State, there are but two Baptist preachers; from Little Rock down the Arkansas River, a distance of 145 miles by rail, there is but one preacher; along the line of the Indian Territory, west, and down the Red River, a distance of 800 miles, there is only one preacher; and along the northern boundary embracing seventeen counties there is not a self-sustaining Church in a single county-seat. In fact there are thirty-seven out of the seventy-five county seats in the State destitute of Baptist preaching." We copied the foregoing soon after it was written, and not having seen any denial of it we suppose it was then true; but since 1888 the Baptist Church has increased in numbers and has presumably extended its operations under a better system for prosecuting its work in this State.

A CORRECTION.

DEAR BROTHER CHRISTIAN:—The article in your last issue in regard to price of Wesleyan is calculated to put us in a false position. You say, "J. W. Burke & Co. got \$1.50 for the paper," while you get \$2.00. This is not true. The price of the paper has been \$2.00 always, and many of our subscribers paid \$2.00. In some cases we allowed preachers, when they would send us as many as ten subscribers, with the cash, to have it at \$1.50, but in all other cases we got \$2.00, less usual commission to preachers. Please put this in and oblige, Yours truly,

J. W. BURKE & CO.

We copy the foregoing from the last issue of the Wesleyan Christian Advocate as a correction of the Wesleyan's statement partially quoted in this paper last week. It will be observed, however, that J. W. Burke & Co. do not deny having lost \$3,200 in publishing the Wesleyan, as its present publisher has stated. Comparatively few people understand the heavy expenses necessary to publish a religious paper, and this fact probably accounts for the tardiness of some good people in paying for papers they read with pleasure and benefit. They may think their delay is no serious inconvenience, but when very many are equally indifferent publishers must suffer loss.

Through oversight we have failed to make editorial notice of the Arkansas Presbyterian, which is published monthly in this city at \$1 a year. It is edited with ability and good taste, and filled with matter of special interest to our Presbyterian brethren in this State—the committee on publication being Revs. T. C. Barrett, D. D., J. R. Howerton, L. J. Long, D. D., and Prof. E. R. Long. Noting the indifference of many church members to the essential value of the religious newspaper, the Arkansas Presbyterian says: "Are we to regard this as indicative of less interest in religious thought and intelligence than in political and secular news? It seems so. But why should the affairs of the State and the current events of society be esteemed of greater worth than occurrences in the Church? How is it that the strife of political partisanship and the corruption of demagoguery is thought to be better food for the mind and heart than a knowledge of God's unfolding purposes in His Church? The most wonderful events in history are those that are immediately connected with God's dealings with His people. The most salutary lessons are those we learn by the study of religious truth in its progressive march through a world of sin and error."

The reader of current events is only half informed, who acquiesces himself with secular affairs and acquires no knowledge of the move-

ments of the great religious world. No Christian is abreast with the times or fully equipped for his duty, unless he keeps pace in his reading with the progress of religious effort. The church paper is not a mere luxury, but a necessity. It is a guardian of thought and an educator of faith. It imparts information of work accomplished and of existing need, which is essential to earnest and intelligent activity."

PRESIDENT HARRISON.

Leaving Washington City for a pleasure tour to the West, by way of the South, Mr. Benjamin Harrison, President of the United States, was accorded a genuine ovation in the hearty and enthusiastic welcome extended to him in each of the Southern cities honored with his presence. These demonstrations indicated the popular respect for the position filled by the distinguished visitor, as the chief Executive of a mighty Republic; hence, they were planned and participated in by leading citizens without regard to their politics. In every place President Harrison heard cordial expressions of loyalty and good will, and these were heartily reciprocated by him in repeated assurances of genuine esteem for his fellow-citizens of every section of our great nation. His travel was too rapid for him to learn by personal observation very much about the society, customs and industries of the South; hence, it is not to be expected, that he will be altogether prepared to sympathize fully with American citizens of the South in dealing with the race problem, rendered more serious and complicated by the interference of unwise and unsafe leaders.

President Harrison and his party were met in Memphis by Governor Eagle and others, as a reception committee, and on his arrival at 6 p. m. in this city he witnessed a grand display of bunting and flags, and a multitude of many thousand expectant citizens. Introduced in a short address of welcome by Governor Eagle, President Harrison spoke as follows, as reported by the Gazette:

Governor Eagle and Fellow-Citizens:—No voice is strong enough to compass this vast throng, but my heart is large enough to receive all the gladness and joy of your great welcome. [Applause.]

I thank you one and all for your presence, for the kind words of greeting which have been spoken by your Governor, and for these kind faces that are turned to me here. In all this I see the friendship; in all this I feel new impulses to a better discharge of every public and of every private duty as a citizen. I can not but feel that even in this brief contact with you to-day I shall carry away a better knowledge of your State, its resources, its capabilities and of the generous warm-heartedness of its people. I can only hope that from this brief observation you may be disposed to look with kindly forbearance upon my public acts.

We have a country whose greatness this meeting has again proved, for there are here assembled masses of independent men. The Commonwealth rests upon the free suffrage of its citizens and their affection for the Constitution is the bulwark of its rights.

We have agreed, I am sure, that we will do no more fighting among ourselves. [Applause.] I may say to you confidentially, that Senator Jones of your State and myself came to this agreement a few years ago when we were making a journey to the West and stopped for a little while to observe the rifle practice at Fort Snelling. We both concluded that if shooting was to be carried on with such accuracy of aim that it was too dangerous for either of us to ever engage in it.

But my friends, I can not do much talking. Once already to-day, in the dampness of this atmosphere, I have attempted to speak to a throng like this one here. Our stay must be very brief, and therefore you will allow me to conclude by wishing for this State and all of its public officers, for all its citizens, without exception of one, the blessings of social order, peace, prosperity, the fruits of intelligence and piety. [Applause.]

From President Harrison's speech in Memphis Friday morning we quote these paragraphs:

"This government of ours is a compact of the people to be governed by a majority, expressing itself by lawful methods. [Cheers.] Everything in this country is to be brought to the measure of the law. No other rule of conduct can be anywhere tolerated than that every man, having debated in the public forum before the people, and in the halls of legislation what the law shall be, if the question is carried against him by a majority, shall bow the knee to the decree. [Cheers.] I propose no other rule, either as an individual or as a public officer. I cannot in any degree let down this rule. [Cheers.] 'No, no,' and 'cheers,' without violating my official duty. There must be no other supremacy than that of lawful major-

ties. Therefore, while I realize and sympathize with your difficulties, we must all come at last to this conclusion—that the supremacy of the law is the one supremacy in this country of ours. [Cheers.] Every community rests for social order upon that great basis. No president can select what laws he will enforce; no citizen may select what laws he will obey."

Now, my fellow-citizens, I thank you for this warm and magnificent demonstration of your respect, accepting cordially the expression of the chief of your city government that you are a sincere, earnest, patriotic people. I beg to leave with each of you the suggestion that each in his place shall do what he can to maintain social order and public peace; that the lines here and everywhere shall be between the well-disposed and the ill-disposed. Happy that community where there is no other line of division between the people? [Cheers.]

The effort of speech to this immense throng is too great for me. I beg to assure you that I carry from the great war no sentiment of ill-will to any. [Cheers.] I am glad that the Confederate soldier, confessing that defeat which has brought him blessings that would have been impossible otherwise, has been taken again into full participation in the administration of the government; that no penalties, limitations or other indignities rest upon him, and I have taken, and can always take, the hand of a brave Confederate soldier with confidence and respect. [Great cheering.] I would put him under one yoke only, and that is the yoke that the victors in that struggle bore when they went home and laid off their uniforms—the yoke of the law and the obligation always to obey it. [Cheers.] Upon that platform, without distinction between the victors and the vanquished, we enter together upon possibilities as a people that we cannot over-estimate. I believe this nation is lifting itself to a new life; that this flag shall float on unfamiliar seas, and that this coming prosperity will be equally shared by all our people. [Prolonged cheering.]

In his speech Saturday morning at Palestine, Texas, President Harrison said:

"It gives me pleasure to come into this great State, a Kingdom without a King; an Empire without an Emperor; a State gigantic in proportion and matchless in resources, with diversified industries and infinite capacities to sustain a tremendous population and to bring to every home where industry abides prosperity and comfort. Such homes, I am sure, are represented here this morning. The American home where the father abides in the respect and the mother in the deep love of the children that sit about the fireside; where all that makes us good is taught, and the first rudiments of obedience to law of orderly relations, one after another put in the young minds. Out of this comes the training school for American citizenship. There we learn to defer to others; selfishness is suppressed by the needs of those about us. The self-sacrifice and love, willingness to give ourselves for others, are born. I thank you that so many of you have come here this morning from such homes, and all of us are thankful together that peace rests upon our whole country. All of us have pledged ourselves that no sectional strife shall ever divide us, and we will abide in peace with the world; we are against aggression—one mighty united people. [Cheers.] I desire to assure you, my countrymen, that in my heart I make no distinction between our people anywhere. [Cheers.] I have a deep desire that everywhere in all our States there shall be that profound respect for the will of the majority expressed by our voters, that shall bring constant peace into all our communities."

From the Herald and Presbyterian we clip the following analysis of the new law for restricting immigration from foreign countries: "It reaffirms the laws previously enacted for the exclusion of lunatics, felons, paupers, polygamists, contract laborers, assisted immigrants and persons with contagious diseases. It provides for the more vigorous enforcement of the alien contract labor law of 1885. It declares that immigrants coming here through the solicitation of advertising agents in Europe shall be treated as violators of the law; and it prohibits steamship and transportation companies from encouraging immigration to this country. It provides that the names and nationality of all immigrants shall be reported on their arrival, and that immigrants shall be promptly inspected by authorized agents empowered to decide upon their right to land. It provides that State and municipal authorities may exercise such jurisdiction over immigrant stations as may be necessary for the public peace. It provides that all immigrants who come in violation of the law shall be immediately sent back on the ship that brought them here; but should that be impracticable they may be returned at any time within a year after their arrival. Any alien who may become a public charge during his first year here shall be sent back to the country from which he came. It provides

CHILDREN'S DAY.

DEAR BRETHREN:—Children's Day is fast approaching and we hope each pastor in the Little Rock Conference will observe the day with appropriate services. Send to our Publishing House and get programme and have the children deeply interested in the exercises. It will educate our children and young people and do them great good. Give them an opportunity of assisting the needy Sabbath schools in our own Conference; and helping in the foreign work with a good collection. Let me urge all of our pastors and superintendents to observe the day with suitable services, and let all of our Sabbath schools have a good time and become personally interested in the work of helping needy schools everywhere. W. A. STRELL, Pres. S. S. Board, Little Rock Conf.

Secretary of State James G. Blaine replied April 14 in a long letter to the Italian minister's note of April 2, making demands upon the United States for the punishment of the slayers of the Italian subjects in New Orleans and for indemnity to their families. After discussing at length the judicial features of the case, Secretary Blaine said: "The United States did not by the treaty with Italy become the insurer of the lives or property of Italian subjects, resident within our territory. No Government is able, however high its civilization, however vigilant its police supervision, however severe its criminal code and however prompt and inflexible its criminal administration, to secure its own citizens against violence, promoted by individual malice or by sudden popular tumult. The foreign resident must be content in such cases to share the same redress that is offered by the law to the citizen; and has no just cause of complaint, or right to ask the interposition of his country, if the courts are equally open to him for the redress of his injuries."

The treaty in the first, second, third and notably in the thirty-third articles, clearly limits the rights guaranteed to the citizens of the contracting powers in the territory of such equal treatment and to free access to the courts of justice. Foreign residents are not made a favored class. It is not believed that Italy would desire a more stringent construction of her duty under the treaty. Where the injury inflicted upon foreign residents is not the act of the Government or of its officers, but of an individual or of a mob, it is not believed that a claim for indemnity can justly be made unless it shall be made to appear that the public authorities charged with the peace of the community have connived at the unlawful act, or having timely notice of the threatened danger, have been guilty of such gross neglect in taking the necessary precautions as to amount to complicity.

If, therefore, it should appear that among those killed by the mob at New Orleans there were some Italian subjects who were resident or domiciled in that city, agreeably with our treaty with Italy, and not in violation of our immigration laws, and who were abiding in the peace of the United States and obeying the laws thereof, and of the State of Louisiana, and that the public officers charged with the duty of protecting life and property in that city connived at the work of the mob, or upon proper notice or information of the threatened danger, failed to take any steps for the preservation of the public peace and afterwards to bring the guilty to trial, the President would, under such circumstances, feel that a case was established that would be submitted to the consideration of Congress with a view to the relief of the families of the Italian subjects who had lost their lives by lawless violence."

Mr. Bok, the editor of The Ladies' Home Journal, recently gave some interesting figures relative to the manuscripts received by his magazine during 1890. Owing to its departments and peculiar character, the Journal probably receives more manuscripts than any magazine published. Mr. Bok says that he received at his office a total number of 15,205 manuscripts. Of these, 2,280 were poems; 1,746 stories and 11,179 miscellaneous articles. Of the poems, 66 were accepted; of the stories, only 21, and of the articles 410, of which latter, however, over 300 were solicited articles. Thus, it will be seen that of the entire 15,000 manuscripts only 497 were accepted; a trifling over three per cent. Deducting from this the 300 accepted articles written at the editor's solicitation, the net percentage of unsolicited manuscripts accepted is brought down to 197, or a little more than one per cent. Statistics such as these show how much utter trash is being written, and the number of persons writing who ought to be employing their time at something else and better.

ARKANSAS METHODIST.

WEDNESDAY, APRIL 22, 1891.

PERSONAL AND OTHER NOTES.

To-day (Tuesday) Rev. R. R. Moore received a telegram from Rev. Sam P. Jones indicating that he would be ready to begin a meeting in Little Rock, May 5. Bro. Moore feels assured all arrangements can be perfected before that date, and that the great evangelist may be confidently expected in this city May 5 and probably ten days following.

Prof. G. H. Burr of Hendrix College gave a short call Monday afternoon, and made cheering report of the attendance and progress of the students in Hendrix College.

Judge J. M. Hanks of Helena sent a personal contribution for Galloway College. Wish the Agent could report 100 such gifts in addition to the public collections.

Revs. C. C. Godden of Hot Springs, J. R. Harvey of Malvern, F. A. Jeffett and Bro. R. G. Thomas of Searcy, gave us fraternal greeting Monday afternoon.

Dr. W. H. Potter is preaching in Arkansas during the month of April. We venture the assertion that his hearers are profited as well as pleased. The doctor is a liberal provider in the pulpit and his congregations always feed well.—Wesleyan Advocate.

Writing from Tiller, April 18, Rev. W. J. Rogers, P. C. of Holley Grove Ct., says: "I have been quite sick for five weeks—am just able to sit up to-day; and for five days my wife has just been lingering—between the two worlds; what the result will be we can't tell. Pray for us."

Dr. T. J. Wilson of Walnut Ridge, a prominent layman and efficient worker in our Church, sending his renewal and \$1 for our Helping Fund, says: "I sincerely hope no subscriber who receives THE ARKANSAS METHODIST will fail to pay his subscription when due. I think it ought to be \$2, when not paid in advance. We pay \$2 for others of its class even in advance."

We learn indirectly that Rev. Edward A. Tabor has been appointed special Agent for Hendrix College, and that Rev. Stonewall Anderson has been appointed to succeed Bro. Tabor in charge of Fayetteville station. We sincerely wish both brethren great success in their work.

Rev. G. S. Sexton, P. C. of Emmet Ct., sending one new subscriber and \$4.50 for two old subscribers, says "the brethren have kindly received him; they are having some good meetings, and planning to do some work in church building; that THE ARKANSAS METHODIST is in great favor—that Bro. H. T. Ward says he had subscribed for it to help his pastor, whom he loved, to get a premium, but now it would take a premium greater than \$5 to get him to stop the paper."

Bro. G. D. Pledger one of our subscribers at Monroe, Ark., was a pleasant caller last Wednesday. He was accompanied by his brother-in-law Mr. Beakman.

Rev. J. R. Sanders of Magnolia station sends us \$1.50 for a new subscriber gotten by giving him a sample copy of THE ARKANSAS METHODIST. Sample copies judiciously used will help our preachers to increase the circulation of this paper.

Bro. J. J. Jackson of Dardanelle, sending \$1.50 on his subscription says: "I cannot do without THE ARKANSAS METHODIST—not because I am a Methodist alone—but I like the position it occupies towards politics, the moral and temperance as well as religious tone. I consider it first class. Success attend you." We appreciate these kind words coming from a brother with whom we have not the pleasure of personal acquaintance.

The Texarkana correspondent of the Gazette says Rev. John P. Lowry "is conducting a most successful meeting here; large congregations attend, and great religious interest prevails."

Our highly esteemed brother Judge J. W. Duncan of Conway and his accomplished daughter Miss Annie honored our office with a friendly call Saturday morning last.

Before leaving this city the gentlemen composing the delegation from Hope presented Rev. H. W. Brooks a gold-headed cane for his able and earnest work in behalf of Hope, in the contest for the location of the Cumberland Presbyterian College.

Rev. H. D. McKinnon, P. E. of Arkadelphia District, requests us to say the Quarterly meeting for Collegeville Ct. will embrace May 9-10 instead of May 2-3, which will be the date of the Quarterly meeting for Gurdon; instead of May 30-31, as announced for him last week.

A worthy young lady has been taking THE ARKANSAS METHODIST sometime. She is a member of our Church, but her father is a Campbellite. She says that she must give up the paper, because her father refuses to pay for it. Does not someone feel like sending a dollar to keep THE ARKANSAS METHODIST going to this faithful girl?

Last Friday Rev. Dr. Andrew Hunter and his wife went to Ozark, where Dr. Hunter expects to remain a week or more assisting Rev. B. C. Matthews in a meeting. As we feel sure Dr. Hunter will be delighted with the excellent Christian people of Ozark and they with his preaching, we hope they will not insist on too much work from our venerable brother now in his 77th year.

Rev. Dr. W. H. Potter will preach in our First Church in this city next Sunday morning and night. We hope he may have large audiences to hear him at each service.

Seeing mention of the ex-Confederate soldier not able to continue this paper, because unable to work from a wound received in the last war, Dr. J. W. Brown of Camden promptly sent us \$1 "that he may not be deprived of the luxury of THE ARKANSAS METHODIST's weekly visits for another year." On

the same day and for the same purpose Dr. J. E. Bond of this city generously contributed \$1, and on Saturday we received for the same purpose \$1 from our large-hearted brother R. B. Hogins of Russellville. Without objection we turn \$2 into our Helping Fund, to which Bro. J. P. Wilson, a Cumberland Presbyterian, of Dalkirk, last week contributed \$1.50 and a good sister of Piggott, Ark., \$1 through her pastor Rev. A. C. Graham. Blessings on the generous donors.

Rev. R. R. Moore is conducting an interesting meeting in Winfield Memorial Church, and the outlook for a gracious revival is encouraging.

In its last issue the Wesleyan Advocate copied entire Rev. J. M. Hawley's recent article in this paper on "More and Better Study." On page 2 we have a short letter from Rev. M. H. Wells on the same subject.

Rev. S. R. Tunstall writes they are having exciting times in Black Rock between the prohibitionists and the owners and supporters of "blind tigers," and that six or seven "blind tigers" are doing their deadly work in Black Rock. The law against "blind tigers" is sufficient to break them up in any community, where there is strong moral and determined sentiment to make prohibition effective. Try the power of the law, and keep trying it.

SPECIAL AND SUNDRY

Please read the advertisement of the Joe P. Quinn Dry Goods Co. This is a reliable house and worthy of patronage. They will in a few days have a nice line of clerical suits for Summer wear.

Sarah C. Miser sent us cash to renew her subscription three years; but did not give her post-office. Will she or some other friend, who knows it, give us her post-office address?

HAPPY CLARKSVILLE.

On last Friday after an exciting contest of several days between Clarksville and Hope, Clarksville was selected as the location for the college to be established by the Synod of the Cumberland Presbyterian Church in Arkansas. Each of the competing towns was ably and earnestly represented by many of its leading citizens without regard to their church relation; for they understood the character of the advantages to any town securing a Christian college and becoming the educational center for the Cumberland Presbyterian Church, which has in this State about 11,500 members. We understand an endowment fund of about \$50,000 has already been raised for this college, in addition to the amount guaranteed by Clarksville. We congratulate our C. P. brethren upon their enterprise in the cause of Christian education, and the town of Clarksville upon its good fortune in securing this college.

From the Gazette we quote: "Clarksville's bid was not as large as that offered by Hope, but the Synod decided by a vote of 19 to 11 that, all things considered, it was the best bid, and so located the college at Clarksville, and a delegate to the Synod from Hope moved to make Clarksville the unanimous selection of the Synod, and it was so ordered. There was then a general hand-shaking and expression of wishes that it might be a thriving and eminently successful institution. The citizens from Hope made a strong fight to get the college, for they wanted it very much, but they accepted their defeat very graciously. The people from Clarksville were quite jubilant over their success in this their third effort to secure an educational institution for their town, and they will certainly bend every energy to make it a splendid college, a credit to the Church, State and little city where it is located."

"Clarksville's offer, which secured the college, was \$31,680 in cash and \$20,000 in building and grounds.

Hope's bid for the college was as follows: Cash, notes 5 per cent interest, \$22,360.00; Stock, worth face 1,380.00; Real estate deeds, bonds and pledges \$4,275.00; Endowment of law chair by Mrs. C. A. Forney, 10,000.00; Building fund pledges 6,000.00; Total \$75,015.00.

ELECTRIC BELT FREE.

The attention of the reader is called to a large advertisement of The German Electric Belt Agency, headed as above.

DISTRICT CONFERENCE.

The Searcy District Conference will convene in Beebe on Wednesday, May 27, at 10 a. m. Rev. W. L. King will preach the opening sermon Wednesday at 11 a. m. All preachers attending are expected to remain over the following Sunday. Ample accommodations will be furnished to all who may attend. F. A. JEFFETT, P. E.

WANTED.

Two young men who have been students of Hendrix College for three years, desire positions as teachers during the coming year. They prefer positions in same school or community, but will accept of them in different schools or communities. They have experience as teachers and can give testimonials. Address, Lock Box 25, Conway, Ark.

HEAVY LOSSES FROM FIRE.

Last Saturday night this city suffered again from fire, which destroyed more property than any preceding fire in the history of the city. The fire originated from some unknown cause in the magnificent four-story establishment occupied by Gus Blass & Co., and the flames were discovered at about half past 11 o'clock. Within a few minutes after the arrival of the fire companies the walls of the Blass establishment fell in, and the fire extended north and south beyond control until property valued at over a half million dollars was destroyed. According to the Gazette the losses are estimated as follows:

On Stocks—Gus Blass & Co., \$425,000; Joseph Kuttner, \$27,000; B. Levinson, \$28,000; W. S. Hutt, \$5,000; Louis Levy, \$18,000; C. O. Kimball (damaged), \$1,000; Brown, \$1,000; A. Borg, \$12,000; M. Katzenstein, \$18,000; Henry Landau, \$1,200. Total, \$536,200.

On Buildings—Fletcher & Hotze, \$100,000; Ed. W. Parker, \$16,000. Total, \$116,000.

RECAPITULATION—Total loss on stocks, \$536,000; Total loss on buildings, \$116,000. Grand total, \$652,000.

The Democrat of Monday afternoon reported the total losses at \$677,200, and the total insurance of each firm as follows: Gus Blass & Co., \$249,000; B. Levinson, \$18,200; M. Katzenstein, \$10,500; W. S. Hutt, \$3,000; Joseph Kuttner, \$11,000; Mrs. A. Borg, \$8,200; L. M. Levy, \$7,000; Fletcher & Hotze, (buildings), \$33,000; Ed. W. Parker, (buildings), \$6,000. Total, \$345,900.

The Democrat also reported the insurance carried by the agencies in this city as follows: S. N. Marshall, \$79,500; Adams & Boyle, \$76,000; Gress & Leigh, \$72,400; P. Raleigh & Co., \$59,000; R. V. Yeakle & Co., \$59,000.

Gus Blass & Co., composed of Gus Blass, Louis Blass and Max Heiman, were the heaviest losers by the fire. They have been in business in Little Rock under their present firm name for fifteen years, and we learn the Blass brothers have been in business here nearly thirty years. They had about 100 clerks, who are for the present thrown out of employment, but it is understood the firm will resume business again as soon as a suitable building can be secured and goods purchased. They and the other sufferers from this fire have the sympathy of their fellow-citizens generally.

QUITMAN COLLEGE.

Rev. S. F. Dykes, P. E. of the Harrison District, will preach the Sunday-night sermon of our Commencement and on Tuesday night, the occasion of the Musical Entertainment, Rev. J. L. Massey of Morrilton will deliver an address. Subject, "The Fine Arts."

MARRIED.

April 12, 1891, at the residence of Mr. W. T. Baker near Warren, Ark., Mr. F. A. Coker and Miss Willie Baker—all of Bradley Co., Ark., Rev. F. J. Shaw officiating.

At the residence of Mr. E. T. Isby, Black Rock, Ark., by Rev. G. W. Smith, April 7, 1891, Mr. W. B. Vanhook of White Haven, Tenn., to Miss Josephine Smith of Black Rock, Ark.

At the residence of Mrs. Proudfit, Black Rock, Ark., by Rev. G. W. Smith, April 15, 1891, Mr. N. Sudish of Minneapolis, Minn., to Miss Mary Theis of Black Rock, Ark.

WRITE FOR THE 700 PAGE ILLUSTRATED CATALOGUE (sent free) of the Lowest Priced House in America for Fine

DIAMONDS.

Diamond Finger-rings \$75 00 to \$500 00
Diamond Ear-rings \$20 00 to \$500 00
Diamond Lace Pins \$75 00 to \$1,200 00
Diamond Bracelets \$25 00 to \$300 00
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Diamond Collar Buttons \$5 00 to \$150 00

To obtain the best, purchase from the MERMOD & JACCORD JEWELRY CO., Broadway and Locust St., St. Louis, Mo. When in St. Louis call and see this wonderful JEWELRY establishment, "the Grandest in the World."

In writing, kindly mention this paper.

Chancellor Carroll did not grant the injunction in the free bridge case last week; hence, the indications are that Palaski county may yet have the "luxury" of paying \$258,000 for a free bridge from the foot of Main street across the Arkansas River to Argenta.



Quarterly Meetings.

Fayetteville Dist. P. E. H. Johnston P. E. 3rd round. Bentonville sta. May 9-10; Rogers 30-31; Elm Springs ct. at Grandview, June 6-7; Springdale sta. 23; Bentonville ct. at DeCatur, 13-14; White River Mis at Zion Hill, 20-21; Center Point ct. at Hazel Valley, 27-28; Fayetteville sta. July 4-5; Robinson ct. at Siloam Springs, 12-13; Booneville ct. at Cincinnati, 18-19; Bentonville ct. at 35-36; Prairie Grove ct. at Ang. 7-2; Wedington sta. 13-14; Red River ct. 11-12; Union ct. 18-19.

The Fayetteville Dist. Conference will be held at Rogers May 28-31. The opening sermon will be preached by Rev. W. B. Johnson Thursday May 23, at 11 a. m.

Searcy Dist. F. A. Jeffett, P. E. second round. Argenta sta. Apr. 26-28; El Paso May 3-5; Jacksonville ct. 9-10; Searcy sta. 16-17; Bradford ct. 23-24; Searcy ct. 23-24; Beebe sta. 30-31; Walden ct. June 6-7; Argenta sta. 13-14; Beebe ct. 20-21; Mineral ct. 24-26; West Point ct. July 4-5; Red River ct. 11-12; Union ct. 18-19.

Beebe Springs District, A. H. Williams P. E. Third round. Harrisonville sta. 9-10; Clifton sta. 10-11; Carrollton ct. 23-24; Preachers' Meeting Berryville, 30-31; St. Paul Mis. June 8-9; Goshen ct. 13-14; Berryville ct. 20-21; Kingston mis. 27-28; Jasper mis. July 4-5; Dist. Con. at Fayetteville, 9-12; King's River mis. 13-15; Caveville mis. 20-21; Eureka Springs sta. Aug. 1-2.

Helena District, M. B. Umsted, P. E. Second round. Wynn & McGary sta. April 22-24; Wheatley ct. 24-26; Brinkley sta. 29-30; La Grange, May 1; Poplar Grove, 3-5; Marianna; Forest City, 6-8; Collet, 9-10; Spring Creek, 13-15; Helena, 15-17; Helena sta. 22-24; Grove, 23-24; Clarendon sta. 25-26; Haynes sta. 30-31.

Smith Dist. 3d round. J. A. Anderson, P. E.—Central Church, April 18-19; Hackett City, 20-21; Sugar Loaf, May 15-17; Fort Smith ct. 23-24; First Church, 30-31; Stephens, June 7-9; Greenwood, 13-14; Booneville, 20-21; Walden, 27-28; Cautron, July 4-5; Roseville, 11-12; Paris, 18-19; Charleston, 25-26; Mansfield, Aug. 1-2.

Newport Dist. and round. F. E. Taylor, P. E. Reyno ct. May 3-5; Corning and Reyno sta. 3-4; Siloam ct. 10-11; Pochontash ct. 10-11; Warm Springs mis. 13-14; Walnut Hill ct. 15-16; Pleasant Hill, 20-21; Pochontash sta. 22-23; Mammoth Springs sta. 23-24; Avenge sta. 30-31; Newport sta. 31, June 1; Tuckerman, June 15-17; Helena, 15-17; Clover Bend mis. 14-15; Imboden ct. 20-21; Smithville ct. 21-22; Fortia ct. 27-28.

Dist. Conference will convene at night the 3d. Hope you will be there. Camden Dist. second round.—H. H. Watson, P. E. Stephens, March 28-29; Atlanta, 29-30; Lehigh, April 4-5; Buckner at Mt. Pleasant, 11-12; Camden ct. at Silver Springs, 13-19; Funchita at Caney, 25-26; Carolina at Carolina, 30-31; Lewisville at Walnut Hill, May 2-3; Magnolia sta. 30-31; Kilgore Chapel, 9-10; Lapple at Lapple, 16-17; El Dorado at El Dorado, 23-24; Hampton at Thornton, 30-31; Fordyce sta. 31, June 1; Bearden at Miller Springs, 6-7; Magnolia sta. 13-14; Camden sta. 30-31.

Batesville District, 2nd round. Henry T. Gregory, P. E. Batesville sta. April 11-12; Oil Trough ct. 18-19; Bethesda ct. 25-26; Sulphur Rock ct. May 2-3; Evening Shade ct. 9-10; Calamine ct. 14-15; Fickler, 16-17; Newport ct. 24-25; Viola ct. 27-28; Salem ct. 30-31; Melbourne ct. June 6-7; Mountain View ct. 10-11; Jamestown ct. 12-13; West Batesville mis. 13-14; Cedar Grove ct. 18.

Bluff District, second round, J. H. Riggins P. E. Redford at Macon, April 2; Toledo, Moore's ch. 4-5; De Witt, Long Point, 11-12; Old River, Bethany, 18-19; Kingsland, X Roads, 25-26; New Edinburg, Macedonia, May 2-3; Stuttgart, 9-10; Auburn, 16-17; First Church, 23-24; Arkansas Post, June 4; White River; Pleasant Grove, 6-7; Lehi, 13-14; Pastoria, 20-21. District Conference at Kingsland, June 26.

Arkadelphia District, second round, H. D. McKinnon, P. E. Okolona ct. at Okolona, April 4-5; Bryant of Salem Hill, 11-12; Tulip ct. at Da ark. 13-19; Princeton ct. at Mt Carmel, 25-26; Collegeville ct. at Carmel, May 2-3; Gurdon sta. 9-10; Elial Hill mis. 16-17; Pine Grove, 17-18; Smithton at Kansas, 23-24; Benton sta. 30-31; Arkadelphia sta. June 6-7; Clark, 13-14; Lemo, 20-21; Murfreesboro, 27-28; Malvern sta. July 4-5.

Washington District, 2nd round. Thos. H. Ware, P. E. Nashville, April 4-5; Locksburg, 11-12; Freshport, 18-19; Center Point, 25-26; Washington, 28-29; Texarkana, May 2-3; College Hill, 4-5; Emmet, 8-10; De Ann, 13-15; Fulton, 16-17; Richmond and Rocky Comfort, 23-24; Little River, 27-28; Chapel Hill, 30-31; Fayetteville, June 6-7; Hope, 13-14.

Dardanelle Dist. Second round. S. S. Key, P. E. Dardanelle Jan 31, Feb. 1; Russellville, 7-8; Appleton ct. at Appleton, 14-15; Atkins ct. at the Cove, 21-22; Dover ct. at London, 28-29; Mar. 1; Dardanelle ct. at Spring Creek, 7-8; Dardanelle ct. at Centerville, 14-15; Prairie View ct. at Morrilton, 21-22; Rover ct. at Salem, Apr. 4-5; Gravelly Hill at Iron's Creek, 11-12; Walnut Tree ct. at New Prospect, 18-19.

Monticello Dist. 2nd Round. E. N. Evans, P. E. Arkansas City, March 28-29; Leacy Ct. at Prairie Hall, April 4-5; Warren, 11-12; Holly Grove at Holly Grove, 18-19; Pleasant ct. at Mt. Pleasant, 25-26.



Write the Joe P. Quinn D. G. CO., For First Class and Reliable DRY GOODS, Clothing, Millinery AND SHOES.

At the lowest prices. Satisfaction Guaranteed in Every Instance. Will pay Express Charges to any Point in the State on Ten Dollars Worth of Goods and Over.

JOE P. QUINN DRY GOODS CO., Main & 3rd St., Little Rock, Ark.

SAVE YOUR MONEY



BY BUYING HAMILTON - BROWN SHOE CO.'S BIG 4 S H O E S. SOLD BY RELIABLE MERCHANTS EVERYWHERE. ASK FOR THEM.



Cuticura Soap. FOR COMPLEXIONS. BAD COMPLEXIONS. WITH IMPURE, blotchy, oily skin, Red, Rough Hands, with chapped, painful finger ends and shapeless nails, and simple Baby Humors prevented and cured by Cuticura Soap. A marvelous beautifier of world-wide celebrity. It is simply incomparable as a Skin Purifying Soap, unequalled for the Toilet and without rival for the Nursery. Absolutely pure, delicately perfumed, exquisitely perfumed, Cuticura Soap produces the whitest, clearest skin, and softest hands and prevents inflammation and clogging of the pores, the cause of pimples, blackheads, and most complexional disfigurements, while it admits of no comparison with the best of other skin soaps, and trials in delicacy the most noted and expensive of toilet and nursery soaps. Sales greater than the combined sales of all other skin soaps. Sold throughout the world. Price, 25c. Send for "How to Cure Skin and Blood Diseases."

Address: POTTER DRUG AND CHEMICAL CORPORATION, Proprietors, Boston, Mass.

Aching sides and back; weak kidneys, and rheumatism relieved in a week minute by the Cuticura Anti-Pain Plaster. Price, 25c.

Hamburg sta. May 2-3; Selma ct. at Mt. Home, 9-10; Ft. Hill ct. at Berea, 16-17; Palestine ct. at Cornwell, 23-24; Hamburg, ct. 30-31; Lake Village, June 6-7; Carleton ct. at Watsons, 13-14; Monticello, 20-21; Bartholomew ct. 27-28.

Sunday-school Conference will meet at Hamburg, May 27-28. All the preachers and Sup's. of S.S. and one delegate from each school will be members. Program as follows: B. N. Evans, P. E.

Dardanelle Dist. S. S. Key, P. E. 2nd round. Russellville, May 2-3; Appleton ct. at Mt. Zion, 9-10; Atkins ct. at New Hope, 16-17; Dover ct. at Dover, 23-24; Dardanelle ct. at Chickalah, 30-31; Dardanelle ct. at Bellville, June 6-7; Dardanelle, 23-24; Lake Village, June 6-7; Clinton, Pleasant Grove, 11-12; Cleveland, Sunny Side, 12-13; Quitman ct. Plant's chapel, 18-19; Martinville, Old Hickory, 25-26.

Hot Springs Dist. Second round.—A. D. Jenkins, P. E. South Hot Springs, March 21; Crystal Springs ct. at Friendsburg, 28-29; Central Ave. April 4-5; Glen St. and Malvern Hill, 11-12; Hot Springs ct. at Hickory Grove, 18-19; Mt. Valley mis. at New Salem, 25-26; Mt. Ida ct. at Oak Hill, May 2-3; Amity ct. at Powers Chapel, 9-10; Saline ct. at Piney Grove, 16-17; Cove ct. at Johnsonville, 23-24; Potter ct. 30-31; Dallas ct. June 6-7.

Clarkville Dist. Second round. Geo. W. Hill, P. E.—Altus Feb. 23, Mar. 1; Ozark sta. Mar. 1-2; Dyer ct. 7-8; Van Buren sta. 14-15; Ozark ct. 23-24; Ozono mis. 23-24; Alma and Mulberry, April 4-5; Van Buren ct. 11-12; Clarksville ct. 18-19; Clarkville sta. 19-20; Lamar ct. 25-26; Cheasmi sta. May 2-3; Coal Hill ct. 9-10; Cove City mis. 16-17.

Jonesboro Dist. Second round. M. M. Smith, P. E.—Vandale and Harrisburg sta. March 21, 22; Harrisburg ct. 25-26; Jonesboro mis. April 4-5; Jonesboro sta. 11-12; Paragould ct. 13-14; Galesville ct. 23-24; Marmaduke mis. Apr. 2-3; Boydsdale mis. 9-10; St. Francis ct. 16-17; Buffalo Island mis. 21-22; Lake City mis. 23-24; Paragould sta. 30-31; Marion ct. June 6-7; Lorado ct. 13-14; Shiloh ct. 16-17; Chickasawba ct. 21-22; Osceola ct. 21-22. Jonesboro Dist. Conference will convene at Paragould May 23, at 9 a. m.

CUT THEM OUT.

Let all directly interested cut out of this issue the Quarterly meeting notices, which have appeared several weeks consecutively.

DR. POTTER'S APPOINTMENTS.

Dardanelle " 22, 23
Conway " 24
Little Rock " 62

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

Write the

Joe P. Quinn D. G. CO., For First Class and Reliable

DRY GOODS, Clothing, Millinery AND SHOES.

At the lowest prices. Satisfaction Guaranteed in Every Instance. Will pay Express Charges to any Point in the State on Ten Dollars Worth of Goods and Over.

JOE P. QUINN DRY GOODS CO., Main & 3rd St., Little Rock, Ark.

SAVE YOUR MONEY



BY BUYING HAMILTON - BROWN SHOE CO.'S BIG 4 S H O E S. SOLD BY RELIABLE MERCHANTS EVERYWHERE. ASK FOR THEM.

J. S. BRADDOCK'S REAL ESTATE COLUMN.

No. 99.

Contractors and builders: I am now prepared to furnish building stone from my beautiful white granite quarries on short notice and at lowest prices. Call and examine specimens in front of my office.

No. 100.

Choice lots in Braddock's boulevard addition at prices ranging from \$150 to \$400, on payments to suit purchasers. You should not close a deal elsewhere until you shall have seen them.

No. 97.

Five choice vacant lots on corner of Braddock and Nineteenth streets, five blocks from dummy line park, high and dry, covered with nice shade trees. Price, \$200 per lot, on time payments. Discount of 10 per cent, if any party takes all, and an additional discount of 10 per cent for all cash down.

No. 98.

Farm—360 acres—six miles from State House; quarter mile from station on Little Rock and Memphis railroad; large house and three cabins; 140 acres, with 10-12 fence, under cultivation, remainder good timber, oak, ash and hickory, never been culled. Excellent farm for corn, cotton and cattle. Price \$25 per acre. Terms, \$1000 cash and \$1000 per year. This is a bargain.

No. 95.

Investments in and around Little Rock have no equal. You can make no mistake. Your money can be doubled every year. Investments for non-residents carefully attended to. Correspondence solicited. Send for maps and circulars, also plans and printed of Braddock's boulevard addition.

No. 96.

Granite Quarries.—The beautiful blue inexhaustible granite quarry two miles south of Little Rock, suitable for paving and building purposes; also the unequalled white, inexhaustible quarry, 1-1.2 miles south, now being worked, directly on the Arch street pike, a fine stone for building purposes, can now be purchased at one-tenth their real value. Any one with capital to operate these quarries can make an independent fortune. Write for samples of this beautiful building and paving stone. Price \$50.000 on terms to

ARKANSAS METHODIST

WEDNESDAY, APRIL 22, 1891

CHRISTIAN LIFE.

I SHALL SEE HIM.

I have not seen his face,
And yet I know he is, and that his love
Fills earth, and is the joy of heaven above.

I have not seen his face,
Yet all around me, every day and hour,
I see his handiwork, and feel his love and power.

I have not seen his face,
And yet I know his voice,
Of music, bidding all my heart rejoice.

I have not seen his face,
And yet I know his very being thrills
With rapture, as he whispers, "Peace, be still."

And I shall see his face,
When earth and heaven shall have passed away,
And I have reached the land of endless day.

Yes, I shall see his face,
My light, my love, my Master and my King,
And his goodness evermore I'll sing.

The Treasury.

THE STONE ROLLED AWAY.

The most precious of our treasures have been deposited in the tomb. Beauty and worth and love are there. They can not return to us; and our visit to their resting-place, so full of sad memories, so bitter with tears, affords but a transient and melancholy satisfaction. The stone is rolled against the door; the seal has made it fast; there is no release for the imprisoned dead! But within Joseph's tomb lies One greater than the tomb, greater than death, the mighty Victor who came to unbar the gates of immortality and set free the millions of earth's inhabitants. At his command, the angel rolls back the stone, the seals give way, the huge doors swing wide to let the Conqueror, greater than Alexander, than Xerxes, than Caesar, pass with his train of captives reaching round the globe, and spanning the course of time. Here begins his triumphal march "up the steeps of light."

"O death, where is thy sting? O grave, where is thy victory?" would never have so come home to us, had not Christ entered the tomb, and risen from it for our justification. In his rising, we rise to die no more. The women came with anxiety how to get rid of that great stone. But God was there first with his angel, and prepared the way, as he always prepares the way for the going forth of his servants on missions of service or sympathy. However early in the morning you start to do his will, you will find the footmarks of one who has gone before you in the earliest dawn, and made success in your journey possible and even easy. The rocks of difficulty you may not be able to roll back; he does not require it; follow in his order, with a loyal heart, a ready hand, and you will find a mightier arm has heaved the huge obstacle from your path. To lift the enormous boulder is God's work; to come with the spices and tribute of affection is your part. How human it is to be troubled about the Lord's end of the work; and how prone we are to make the difficulties which only divine power can overcome, an excuse for the neglect of our part! We think of the stone and we do not start. The Marys did better. Though anxious about the rock, they hastened on the way, intent upon performing to the utmost their work of love.—Zion's Herald.

MUTUAL HELPFULNESS.

"If meat make my brother to offend, I will eat up meat while the world standeth, lest I make my brother to offend."

And it is evident, remarks the Christian Intelligencer, to every one not wholly determined on self-indulgence, that the Scriptural rule is the only standard of conduct which can be safely followed. For, granting that the habitual use of intoxicants could ever be safely indulged (a proposition which would be hard to prove), yet there would still confront every man, the obligation to deny himself for others' sake. Indeed, the world lives and can live only by the mutual recognition and practice of this principle. Society could not cohere; no business could flourish; the professions would lose their brightest ornaments and their most cherished representatives; the family would relapse into the condition of barbaric life; government would become powerless to control or protect; and even the Church, should it continue to exist, would fall to the lowest possible level of purity and efficiency, were not all sorts and conditions of men more or less honestly and earnestly trying to obey the apostolic injunction, "Bear ye one another's burdens and so fulfil the law of Christ."

This principle of mutual helpfulness, though it thus enters into all the affairs and relations of life, is perhaps especially powerful in the restraining of vice and sin by the influence of a godly example. And nowhere is this more needful than in the temperance movement. Here all the force of character, of example, of argument, of persuasion, that is possible, must be invoked to stem the tide of this terrible curse; to battle with the depraved appetites, the raging passions that sweep away the helpless victims of the poisoned cup to shame and death. The human race has so long been afflicted by this disease that but few measures are powerful enough to resist or expel it. It needs all that the wisdom of man assisted by the grace of God can do, to counteract its

slaves. Surely, then, no one with aught of the love of God or of his fellowmen in his heart, can indulge himself in a practice which he must know means a stone of stumbling and a rock of offence to some toiling, struggling tempted one near at hand.—Presbyterian Banner.

HARDLY EVER WITHOUT A SMILE.

It is a sultry day in August, and a tired, overheated woman had toiled all day in the little, pent-up kitchen. At last the baking was all done, and the last dish was washed and wiped, and she pressed one hand on her throbbing temples and sighed as she reached up to take the mop down from its hook to scrub the kitchen floor. Things had "gone wrong" all day, and she scolded and grumbled to herself, while she pushed the heavy mop by and fro, back and forth, or wrung out the thick cloth with aching fingers. She felt that her lot was hard to be baking, and scrubbing and, fainting all the day, while her neighbor just over the fence was lying at her ease out in the hammock singing.

"O, nobody knows the trouble I see." Presently the door was opened softly, and her little daughter picked her way with prudent steps where the floor had not been wet, and climbed to a safe perch on the table. The mother mopped away, hoping she need not speak to her. "If I open my mouth I shall say something cross," she thought, and kept her lips shut tightly.

The little one watched her for a short time, boding her sunny head this way and that, to study the downcast countenance, and finally she spoke. "Mamma," she said, "I have hardly ever seen you without a smile on your face."

The mother turned away for a moment's rapid thought. Was it indeed true that she had made such an impression on that dear child's heart, and should she spoil it now? Should she not rather set herself thenceforth to keep a smiling face through life's petty trials? How sweet to be remembered thus by all the children, and her husband, too, for pleasant looks and ways!

"One time when you looked sorry was when I was so sick, and the other time was now," resumed the serious little voice, and the child leaned her cheek upon her hand and sighed.

The mop-handle suddenly dropped upon the floor, and two bare arms forgot their aches and pains, and clasped the darling in a fond embrace. "Sing to me, Alice; sing 'Nobody knows what comfort I have,' while I finish this patch of dirty floor." There is one good thing about a little tucked-up kitchen, it doesn't take long to scrub it.

So it came to pass, that out of that day of weary toil was learned a timely lesson of self control and patience that never was forgotten. Two times of "looking sorry" was quite sufficient to live in the memory of her children.—American Messenger.

HOME HAPPINESS.

Probably nineteen-twentieths of the happiness you will ever have you will get at home. The independence that comes to a man when his work is over and he feels that he has run out of the storm into the quiet harbor of home, where he can rest in peace and with his family, is something real.

It does not make much difference whether you own your house or have one little room in that house. You can make that one room a true home to you. You can people it with such moods, you can turn to it with fancies that it will be fairly luminous with their presence, and it will be to you the very perfection of a home. Against this home none of you should ever transgress.

You should always treat each other with courtesy. It is often not so difficult to love a person as it is to be courteous to him. Courtesy is of more value and more royal grace than some people seem to think. If you will be but courteous to each other you will soon learn to love more wisely, profoundly, not to say lastingly, than you ever did before.—Farm and Fireside.

FOR NERVOUS DEBILITY

Use Horsford's Acid Phosphate.

Dr. E. T. GAUNEAU, Superior, Wis., says: "I have used it in cases of nervous debility and overworked brain, with the utmost satisfaction."

Monasticism was a confession on the part of Christianity of being beaten by the world.

CONSUMPTION CURED.

An old physician, retired from practice, had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints. Having tested this wonderful curative powers of thousands of cases, and desiring to relieve human suffering, I will send free of charge to all who wish this recipe in German, French or English, with full directions for preparing and using. Send by mail, addressing, with stamp, naming this paper, W. A. No. 10, New York.

OUR YOUNG FOLKS.

THE MOTHER WANTS HER BOY.

There's a homestead waiting for you, my boy,
In a quaint, old-fashioned town;
The gray moss clings to the garden wall,
And the dwelling is low and brown;
But a vacant chair by the fire-side stands,
And never a grace is said;
But a mother prays that her absent son
Soon may be homeward led,
For the mother wants her boy.

She trains the vines and tends the flowers,
For she says "my boy will come;
And I want the quiet, humble place
To be just the dear old home
That it seemed when he, a gentle lad,
Used to pluck the orchard's gold;
And gather of roses and lilies tall
For more than his hands could hold,
And still I want my boy."

How well she knows the very place
Where you played at bat and ball,
And the violet cup you wore at school,
Still hangs on its hook in the hall;
And when the twilight hour draws near
She steals down the lane
To coast the lambs you used to pet
And dream you are home again;
For the mother wants her boy.

She is growing old and her eyes are dim
With watching day by day,
For the children nurtured at her breast
Have slipped from her away;
Alone and lonely, she pines the hours
As the dear ones come and go;
Their coming she calls "The time of flowers"
Their going "The hours of snow!"
And ever she wants her boy.

Work on, toll on; give strength and mind
To the task in your chosen place,
But never forget the dear old home,
And the mother's loving face!
You may count your blessings scored on score,
You may heap your golden gain,
But remember when her voice is made
Your coming will be vain,
For the mother wants her boy.

HOW HARRY CLIMBED.

Harry was an errand boy for a grocer; or rather he was a general utility boy. He swept the floor, set out the boxes containing vegetables on the side-walk in the morning, took them in at night, carried parcels, and as he learned more and more about the business waited on customers. He was paid a small stipend at first, and then his wages were increased as his service became more valuable. There were two or three clerks in the store, and over all was the employer. Harry aspired to be a clerk, and in due time he was promoted to that position.

In odd times he studied the market reports and knew the prices of things, the sources of supply; he read agricultural journals and became an expert in judging of butter and cheese, of apples and other fruits, of potatoes and other vegetables. He studied up the history of foreign fruits and other importations, and he became generally a cyclopaedia as to all matters connected with grocery supplies. In process of time a certain steamship company, looking for a competent purchaser of provisions, was advised of Harry's qualifications for that post, and engaged him at a large salary. He was now able to lay up every year quite a handsome sum. In ten years he purchased an interest in a large establishment doing business in every quarter of the globe. By the rounds of trade he was required to visit now one port and then another, until he became quite a traveler, saw much of the world, and mingled freely with the best people. He is now at the head of the house, lives in his own brown stone front, has a fine wife and several lovely children, is an officer in his Church, and a most respected and influential member of society.—New York Christian Advocate.

LETTER TO OUR BOYS.

MY DEAR BOYS:—There are so many boys who are just crossing the threshold of that corner saloon that I must unburden my mind. If I could only make you and them believe that there is nothing smart or manly about this sipping of the vices of grown-up people, but that it is altogether contemptible, something would be gained. To be a vicious boy is not to be a man. You might just as well try to grow up by mounting a pair of stilts and stuffing a pillow under your vest and donning a long-tailed coat. People would only laugh at you for your pains, and you would be the guy of all the town, while you would remain just as much a boy as ever. So it is with your cigarettes and lager beer, and even with the "whiskey straight," that you called for so manfully at the saloon last week.

Let me tell you that the saloon, instead of making a man of you, ruins all your chances of manhood. Men do not grow on a diet of cigarettes and lager beer and "whiskey straight." To speak with all seriousness there is no manliness, honor, respectability, wealth, or fame in a whiskey-barrel; but this is what a barrel of whiskey does contain, as some one has put it in rhyme:

A barrel of headaches, of heartaches, of woes;
A barrel of curses, a barrel of blows;
A barrel of tears from a world-wearied wife;
A barrel of sorrow, a barrel of strife;
A barrel of all-unavailing regret;
A barrel of care and a barrel of debt;
A barrel of crime and a barrel of pain;
A barrel of hope ever blasted and vain;
A barrel of falsehood, a barrel of lies;
That fell from the man's lips as he dies;
A barrel of agony, heavy and dull;
A barrel of poison of this earthly fall;
A barrel of liquid damnation that fires
The brain of the fool who believes it inspires;
A barrel of poverty, ruin, and blight;
A barrel of terror that grow with the night;
A barrel of hunger, a barrel of groans;
A barrel of anguish, most pitiful moans;
A barrel of serpents that hiss as they pass
From the head on the liquor that flows in the glass.

Believe me, dear boys, this awful barrel of which you are trying to find the elixir of manliness contains only these ingredients. Is it worth

Estey
Is the name which we ask you to remember when about to purchase an Organ.

while for any bright boy to meddle with them? Your friend,
AN OLD MAN.
A Christian at York.

DOING ALL SHE CAN.

Twenty years ago a German moved up the Ohio river, and had only seven hundred dollars and an interest in a superannuated saw-mill. That man has been so blessed of God for his generous giving that today he is worth thirty millions of dollars. He has a beautiful young daughter, who is a graduate of the best woman's college in this country, a master of Latin, Greek, German, French, Italian, as well as being very proficient in music and art. What is she doing? Is she dawdling about in fashionable society, or running from resort to resort, or crossing the water every summer to pick up some dude or some sickly foreign count or pseudo prince, that she may bestow her fortune on him and share the disgrace of his name? Hear what she is doing. If her father should die to-day, her check would be worth at least ten millions of dollars. She is the unpaid missionary of the Presbyterian Church in the city of New York, down in the lowest and most neglected part—climbing up the stairs of tenement houses, three, four, five, six stories, to minister comfort and salvation to those who are in want and sickness and sin. She is searching there for jewels for her Master's crown. She is a lineal descendant of the Son of man, who left his glorious home on high to come down on earth and win men to God.—Dr. W. A. Spencer.

STANLEY.

Now that Mr. Stanley is in this country lecturing on Africa, every one is interested to know something about his history. He was born in Wales, of humble parents, nearly fifty years ago; educated in a poor house; shipped as a cabin-boy to New Orleans; enlisted in the Confederate army, was wounded and taken prisoner; later became a newspaper reporter; was sent as a correspondent to Turkey; then undertook his great expedition for the discovery of Livingstone, opened up the Kongo to commerce, and revealed the Dark Continent to the world. He is now a great man, one of the greatest of explorers, but he began low down. A boy who has ambition and pluck can conquer circumstances and win the fight every time; a boy who "don't care" never will amount to anything, no matter how favorable his surroundings are.—Christian Advocate.

Tutt's Pills
CURE CONSTIPATION.

To enjoy health one should have regular evacuations every twenty-four hours. If the bowels are constipated, the system is deranged, and the body is diseased, resulting from
HABITUAL CONSTIPATION
are many and serious. For the cure of this common trouble, Tutt's Liver Pills have gained a popularity unparalleled. Elegantly sugar coated.
SOLD EVERYWHERE.

GLEASON'S HOTEL
FOR LADIES and GENTLEMEN

CORNER MARKET and LOUISIANA STS.,
LITTLE ROCK, ARK.

DONALD KENNEDY
Of Roxbury, Mass., says

My Medical Discovery seldom takes hold of two people alike. Why? Because no two people have the same weak spot. Beginning at the stomach it goes searching through the body for hidden humor. Nine times out of ten, it finds humor makes the weak spot. Perhaps it is only a little sediment left on a nerve or in a gland; the Medical Discovery finds it right along, and you find quick happiness from the first bottle. Perhaps it is a big sediment or open sore, well settled somewhere, ready to fight. The Medical Discovery begins the fight, and you think it pretty hard, but soon you thank me for making something that has reached your weak spot. Price \$1.00. Sold by every Druggist in the United States and Canada.

Sincerely yours,
DONALD KENNEDY,
Nov 5 0m
ROXBURY, MASS.

MILLER & STEPHENSON CHINA AND GLASS CO.

ST. LOUIS.

Special Bargains at Extra Low Prices.

Order these goods without fear; we guarantee everything to be as represented.

Elegant English Chamber Sets, in underglaze decorations of sprays of flowers, only \$2.75. Same set, with large jar, \$4.50.
Our magnificent Verona Chamber Set of Avalon China, beautifully decorated with green roses, in natural colors and gold trimmings, only \$5.
Same set as above, with large jar, only \$7.45.
Elegant new Tacoma Chamber Sets, with large jar, beautifully hand-painted with natural tinted flowers and leaves, and trimmed with coin gold bands, complete with large slop jar, on \$7.37.

Very rich Castilian Chamber Set, with square-shaped basin and large slop jar, beautifully embossed and tinted and covered all over with quaint old Moorish decorations, only \$14.50.

Lovely English Decorated Tea Sets of 56 pieces, in brown and blue, only \$8.35. Equilite new French Tea Sets, 56 pieces, square shape, with low egg-shell teacups, hand-painted with beautiful pinks and gold trimmings, go now for \$11.95; worth regular, \$14 set.

Our new Elite fine French China Tea Set of 56 pieces, beautifully hand-painted with morning glories and honeysuckles in delicate tints and trimmed with gold; this week you may have them for \$10 set.

Very pretty Alexis Combination Dinner Set of English make, 112 pieces, decorated with pretty field daisies and grasses in seal brown, only \$8.85; worth \$10. Lovely Combination Persian Dinner Set, hand-painted with lovely wild roses and trailing vines in natural tints and colors, coin gold bands and trimmings. Our 100-piece set of above only \$12.75; worth \$20. Our 140-piece set of above only \$19.95; worth \$30.

Grand Orleans Combination Dinner Set, beautifully hand-painted with lovely large bells and snap dragons in neutral French tints, coin gold trimmings decorated on the celebrated B. & M. China, with festoon edges, 140 pieces, only \$24.75; worth \$37.50.

Elegant imported Richelieu Combination Dinner Set, genuine Carlsbad thin translucent China, egg-shell cups, hand-painted with beautiful bunches of wild flowers and sprigs in soft and natural colors, square shape, coin gold band and trimmings. For 100-piece combination set, only \$24.85; worth \$38. Large 140 pieces of the above only \$39.95; worth \$55.

Very fine Balmoral imported genuine Imperial Carlsbad thin translucent China Combination Set, very beautiful French shapes and hand-painted decorations of dainty sprays of autumn flowers and grasses, in rich, soft colors and coin bands. 100-piece set, only \$30; worth \$48. Large 140-piece set of the above, only \$42.45; worth \$60.

Our beautiful Haviland & Co. French China Set, "Marcellus." This is Haviland's newest pattern and is by far the handsomest shape ever designed by this world-renowned firm. Every piece is modelled to match, with repousse border and festoon edges, hand-painted with exquisite autumn roses and vines in delicate natural colors. Our grand 140 pieces, only \$73.50; worth \$150.

Our elegant plain white Mercer China 140-piece Combination Set, new Revere shape, only \$39.95; worth \$55.

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OBITUARIES.

BUTLER.—Rev. George E. Butler. I am requested by the relatives of this now glorified man of God to prepare notice of his death, which sad event occurred at his home, near Downey, Cal., Feb. 5, 1891. I regret that I have so little data at my command from which to write this tribute to the memory of one so worthy, so deserving.

If ever I have known a man whose whole life glorified God, one who served his generation by the will of God, one who "to live was Christ, and to die was gain," and one who had a moral right to say, as he said in his last moments, "I have fought a good fight, I have finished my course, I have kept the faith," it was Rev. George E. Butler. I was struck with the spirit and decisiveness of his religious character when he was, I think, not more than ten years of age. I had frequent occasions to observe this in my visits to his parents as their pastor. He enjoyed religion, had the love of God shed abroad in his heart by the Holy Ghost. I never knew him once to shrink a duty or shun a cross. He started in his religious life not only at the best time, but in the best way. He bore the yoke in his youth. He was licensed to preach, I think, by Brother Hunter about the commencement of the war. He volunteered his services as a private, and proved his valor on more than one battle-field, commanding the respect and high esteem of all his comrades. I think the last two years of the war he served as chaplain. In every position in which he was placed he fully sustained his character as a Christian gentleman and minister of the gospel. He was admitted on trial into the Little Rock Conference, at El Dorado, 1865, and appointed, with Julius A. Stanley, to the Washington station. He remained in our Conference several years, and in every charge to which he was assigned he made full proof of his ministry. About 1871, I think it was, he, with his father-in-law, Rev. Wm. Moore, transferred to the Los Angeles Conference, and there filled important charges with characteristic goodness and fidelity. For several years previous to his death he was in the local ranks, but continued his loved employ as opportunity afforded. He enjoyed, preached, and lived the blessing of perfect love. He did delight to preach a full as well as a free gospel. His sermons were practical, earnest and full of Bible truth. His death was sudden, but in the few brief hours he was permitted to linger with loved ones, he gave the clearest, happiest evidence that as he had lived so would he die. Upon his beloved Julia and children he pronounced his dying blessing, gave directions concerning his funeral, requesting that no eulogy be pronounced upon him, and sending messages of love to kindred ones in Arkansas. "Tell them," said he, "to be true to God, and not to rest until they obtained all that was in Christ for them," and with a sweet smile upon his countenance, and a halcyon of triumph upon his lips, he fell asleep in Jesus.

J. E. CALDWELL.

CLIFTON.—Geo. T. Clifton was born in Cherokee Co., Ala., July 25, 1844. He came to Arkansas in the year 1866 and has lived in this county since till his death, which occurred at his home near Conway, Dec. 31, 1890.

Bro. Clifton was twice married. First, to Miss Sallie Tyler, Dec. 31, 1867. This union was blessed with four children. He was next married to Miss Ida Payne, of Conway, Nov. 22, 1886.

Bro. Clifton was converted and joined the M. E. Church, South, about the year 1866, and has held many places of trust and responsibility in his Church. He was frequently a delegate to his District Conference, and several times a delegate to the Annual Conference.

He was a good citizen in every sense of the word. Faulkner County could boast of few, if any, better citizens than George Clifton. And his county delighted to honor him and valued his services. For fourteen years in succession he was its Treasurer. Those who knew him best say he was a model officer, and that he discharged every duty faithfully—adhering strictly to the oath of his office. He leaves behind him a "clean record."

He was a good Mason and a member of the Knights of Pythias, and at different times was the presiding officer in each of these orders. He was always ready for any duty imposed upon him, and nothing gave him more pleasure than to faithfully discharge his duties.

His last sickness was protracted for months. He was confined to his bed for several weeks before his death. Though he suffered much, he bore his afflictions with great patience. As the end drew near, and he knew that he could not recover, he attended to every item of business with particular care. He set his house in order, and was ready and waiting when the summons came. He talked freely of his "going hence," and said there was not a cloud.

His body sleeps in the cemetery near by to await the resurrection morn. Our Church has lost one of its best members, and the county one of its

devoted husband, and the children an affectionate father.

V. V. HARLAN.

KILLGORE.—Isaac Killgore was born in Jackson Co., Ala., Sept. 19, 1821, and came with his parents to Marion Co., Tenn., when a child and professed hope in Christ at the age of 24, and joined the M. E. Church, South. He came to Arkansas in 1866 and stopped in Johnson Co., and his preacher in charge was Rev. Jesse Griffin, my grandfather. Bro. Killgore came to Timble Flat and was there when Bro. Jolley organized the Church.

Bro. Killgore had been a sufferer for a long time, but he suffered with Christian fortitude. He told the writer that he was just waiting for the call of his Father up yonder. He called for him March 29, and he went home shouting and praising God. He leaves a sorrowing wife and eight children to mourn their loss. The Church sustains a great loss. Bro. Killgore's presence in the church was a benediction to me. His burial service was attended by a large crowd of weeping friends, March 30.

G. B. GRIFFIN, P. C.

Oakland, Miss.

EVANS.—Benjamin S. was born in Williamson Co., Tenn., Aug. 24, 1822; came to Arkansas in 1839; was married to Miss Mary J. Holloway Nov. 9, 1847; professed religion and joined the Methodist Church under the ministry of Dr. A. R. Winfield 1851, in which communion he lived a consistent Christian life until his death, which occurred at his home in Dalkirk March 17, 1891.

The subject of this brief sketch was one of our old parishioners, I knew him long and intimately; spent many days and nights under his hospitable roof, and always found it a pleasant retreat. Bro Evans was not an active member in Church matters, never felt that he was called to move in the lead, demonstrated but little of the emotional in religion, would not pass for his real value where he was not known, but those who did know him, had no misgiving as to the genuineness of his faith or the rectitude of his principles. Very likely he had some faults, and sometimes erred; he made no claim to exemption from human frailties. I knew him nearly two score years, as a Christian gentleman, never knew him to say or do any thing inconsistent with this character; he has left an untarnished record as a member of the Church of God. Of recent years, the hand of affliction was heavy upon him, and he could seldom be with us in the public services; his faith however knew no decline, he loved the gospel, his pastor and his Church with warmth and devotion. He bore his afflictions with cheerful submission, found religious comfort in reading his Bible; to him his Bible was a God-given volume and he rested in its divine truths and promises as on a sure foundation. Bro. Evans leaves a wife and seven children to mourn their loss, but surely they sorrow not as those which have no hope. We commend them to the God of their sainted husband and father, and that he may bring them all to a blessed family re-union where the inhabitants never say that they are sick, sincerely prays their former pastor,

J. E. CALDWELL.

EDWARDS.—Rebecca Edwards, wife of John B. Edwards, was born March 6, 1811; was converted in her 16th year in 1826. She was joined in marriage to John B. Edwards and united with the M. E. Church in the same year. She was the mother of eleven children, all of whom have passed over the river except two of her daughters. Sister Edwards was in the service of the Master 57 years. She was a model Christian, a devoted mother and a faithful soldier in the Church of God up until her death, which occurred March 8, 1891. She was always glad when they said, "Let us go up to the house of the Lord." She always took a special delight in reading the obituaries in THE METHODIST. When interrogated by the writer a short time before her death concerning her prospects, she said she enjoyed religion. She was 72 years and 2 days old. Notwithstanding old age she bore her short affliction like a bold hero of the cross. Her death brought sadness and gloom into the home of her daughter, with whom she was living. May God sustain her children by his grace and bring them at last to a happy reunion on the shores of everlasting deliverance.

W. C. TOOMBS.

Calamine, Ark.

STINNETT.—Mary A. Stinnett, daughter of Jessie C. and Eliza E. Garmley, wife of James R. Stinnett, was born in Hamilton Co., Illinois, Jan. 18, 1862. She was converted in Sept., 1889, under the preaching of Rev. R. D. Moon. She was received into the M. E. Church, South, Sept., 1888, by Rev. S. W. Register, and lived a consistent member and consecrated Christian life until death, which occurred at her home five miles south of Smithville, March 31, 1891. Sister Stinnett was a good woman. She always took a special interest in the Sunday-school. She was a devoted wife, a loving mother and a bright light in the Church. She leaves a husband, three children, father and mother, three sisters and one brother living to mourn their loss. The procession that attended her funeral service was a large and weeping one. We laid her to rest in the Marvin cemetery amid a large concourse of mourning relatives and friends. The service was conducted by the writer. Weep not, husband, for your loss is her eternal gain. W. C. TOOMBS, P. C.

Calamine, Ark.

BELK.—Martha J. Belk (nee Allen) was born in Desha Co., Ark., June 4, 1866; she was moved by her parents to Lawrence Co., Ark., in 1868. There under the ministry of Rev. Moses Clarke she professed religion and joined the M. E. Church, South, in her 15th year. She was married to G. W. Belk in 1874. From this union there were five children, three of whom are dead. More than three years ago

she took consumption, and for two years she has been confined to her bed, a great sufferer, until God in his goodness set her free March 2, 1891, at Elm Springs, Ark. Such was her religious life and patience in suffering, as to exemplify beautifully the life of her Lord. She died in perfect peace and great triumph. "Blessed are the dead that die in the Lord." D. C. SUMMERS.

RODGERS.—Sampson Rodgers was born Nov. 11, 1801 and died at his home near New Edinburgh, Cleveland Co., Ark., Nov. 11, 1891. His lifelong companion preceded him to her reward one month and four days. Hollen Rodgers, his wife, was born Nov. 28, 1819, and died Feb. 28, 1891. This man and woman lived together for nearly sixty years. They were born in Tenn., and were married there and moved to Ark. in an early day. They were members of the M. E. Church, South, lived happy, died in peace, and have gone home to their reward. God bless the bereft ones and help them to follow their example. Z. T. MCCANN.

WIDENER.—Andrew Younklin, infant son of Dr. A. J. and S. E. Widener, born Dec. 10, 1890, and died March 19, 1891. Our darling little babe now dwells with our Savior and the angels. He was with us only a short while, but long enough to be loved. Though we grieve, our loss is his eternal gain. We know he can not come back to us, but bye and bye, we can meet him on the other shore where God will wipe away our tears, and all will be joy and love.

We ask the prayers of the Church to help us to so live that when God calls us that we may meet our darling little babe where parting will be no more.

"Oh how sweet it will be in that beautiful land, So free from all sorrow and pain, With songs on our lips and with harps in our hands, To meet our baby again."

MAMMA.

BOWDEN.—Abner Gains Bowden, son of Allen G. and Margaret E. Bowden, was born April 16, 1887; died Feb. 22, 1891. He leaves a father, mother, brothers and sisters to mourn their loss. I would say, weep not for Abner; for Christ has said "Suffer little children to come unto me; for of such is the kingdom of heaven." C. H. CULPEPPER.

BOWDEN.—Mary Ann Bowden, daughter of Allen G. and Arminda Bowden, was born May 5, 1871; died March 11, 1891. Mary was afflicted all her life, but she has gone where afflictions will come no more. Her last words were "Glory, glory to the good Lord." C. H. CULPEPPER.

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SCHOOL.**

Mrs. M. D. Wightman visited the
White River Conf. convened at Searcy
Dec. 11, 12, 1890, and presented this
cause, raised by cash paid, on notes
and collections, \$97.00; Bishop Hen-
drix's address Sunday, \$40.00. The
year of the W. B. Missions closed with
a credit to W. R. C. of \$77.00. Many
notes have been given, collections been
taken at various places amounting up
to April 1st, 1891 to 150.00; Galloway
College, \$50.00. Total \$200.00.
Paid at Easter services at New-
port, reported by Rev. W.
D. Matthews, \$ 8.00
Clarendon, reported by Rev.
Frank Ritter, 11.65
Sulphur Rock, reported by Rev.
J. S. Brooke, 5.00
Marianna, reported by Rev. S.
L. Cochran, 6.00
Marianna Juveniles, Rev. S. L.
Cochran, 17.10
Walnut Ridge, reported by
Rev. N. E. Skinner, 5.50
Forest Chapel, reported by Rev.
R. M. Manly, 1.65
Batesville by R. S. Deener, 12.80
" by Sunday-school, 4.20
" by Miss Essie Case, 3.00
Searcy by Rev. H. Jewell, 12.00
Searcy by Jav. So. Bertie Mo-
Daniel, 19.10
Salem, by Mrs. Alice E. Noe, 10.50
Gainesville, by Rev. J. D. Rut-
ledge, 4.15
Jonesboro, by Mrs. F. Malone, 29.00
Vandale by Mrs. F. Malone, 1.00
Paragould by Mrs. F. Malone, 2.85
Bay by Mrs. F. Malone, 3.00
Total, \$156.50
The notes taken by Mrs. Wightman
are in my possession for collection. I
would be pleased to hear from anyone
knowing himself indebted; it
would be gratifying to report our total
of \$439.50 raised to \$600.00 by the
meeting of the W. B. M. in Ft. Worth,
Texas, June 3, 1891.
Respectfully submitted,
Mrs. MARY A. NEILL,
Pres. W. R. Conf. W. M. So.

LITERARY NOTE.
Appropos of the recall of the Italian
Minister, Ex-Secretary Thomas F.
Bayard is preparing and article for the
May Forum on the power of the United
States to enforce treaties violated
within a State's jurisdiction. Though
suggested by the present controversy
with Italy, this paper will cover the
whole ground thoroughly, and will re-
fer also especially to cases that arose
during Mr. Bayard's own diplomatic
experience.
The same number of The Forum will
contain an explanation of the new
Commonwealth of Australia, which
has just been formed, by Sir Roderick
Cameron, of New York, who is per-
haps, the best-informed man in the
United States on Australian subjects,
having been knighted by the Queen
for eminent services to Australia by
promoting trade with America. The
new Australian Commonwealth is a
matter of great pride to Americans,
because in great measure it has adopt-
ed the Constitution and many of the
political institutions of our own coun-
try.
In the May number of The Forum,
too, will appear the first of a note-
worthy series of articles by General
Francis A. Walker on the Census.
The title of another timely article
in the same number will be "Recipro-
city! Why Southward Only?" by
Mr. Roger C. Mills.

FIELD NOTES.
EMMETT C. T.—Just when public ex-
pectation reached its zenith—con-
fidence, Christian sympathy, respect,
and love of our people crystallized up-
on the man, the divine stroke fell,
and our beloved pastor, Rev. Z. W.
Richardson was called away. To say
we were shocked by this paralyzing
stroke poorly expresses our condition.
In deep affliction and long suspense
we have waited. And during the
interim, Sister R. has been buried
from our midst. But, "God is his
own interpreter, and he will make it
plain." Out of deep waters and mys-
tery, we emerge, day dawns and the
inspiration of new born hope gathers
about us. About one week ago Rev.
Geo. S. Sexton came. Yesterday un-
der most favoring auspices he made his
debut at our Midway Church; subject
Christian consecration and work, dis-
cipleship and fruit. Took hold on
the plowhandles as an experienced
workman, set the gospel plow share
deep, ran a straight, steady furrow,
rallied the workmen, gave to saint and
sinner his portion in season. Clear,
practical, personal, unctuous, earnest,
all hearts gathered good cheer, and
new purpose, hope and zeal were born
in the audience. If this service is an
omen of the sequel then signal success
is assured, Truly,
E. B. GALLOWAY
P. S. During Fall and Winter my
own health improved much; but with
the opening of Spring, bronchitis re-
turns and my strength and weight fall.
E. B. G.
Gardenville, April 13.

A HOME FOR A CHILD.
I will give a good home to a little
child about three or four years old or
less; will adopt such a child and give
it all the comforts of a Christian home
and good education, together with all
other advantages, as we have no chil-
dren of our own. Address F. W. W.,
box 17, Black Jack Grove, Texas.
We were very much impressed with
the above advertisement which ap-
peared in the Texas Christian Advo-
cate. How much better it is for per-
sons who have no children of their
own to give a comfortable home to
some poor orphan child than to fill the
vacancy in their homes with birds,
cats and dogs.
We do not object to such pets about
a home. They are well represented in
our own, but they come in as pets for
our pets. Nothing can bring as much
light and joy into a well-regulated
home as a sweet little child, and the
raising of such a child will be a bless-
ing to any one who is trying to live

Dr. Price's
Cream
Baking
Powder
Used in Millions of Homes—
40 Years the Standard.

right. Don't cast these little helpless
ones out upon the cold charities of the
world, but take them into your
homes and be, under God, a blessing
to them and they will be a blessing to
you.—Our Brother in Red.

**WOMAN'S GREATEST DAN-
GER.**
The great element of danger with
woman's progress before the public
lies in this fact: that it takes women
away from home who ought to be there
and nowhere else. The public plat-
form is no place for a mother who has
either sons or daughters to educate. If
woman's progress is going to tend in
that direction, then the sooner that ad-
vancement stops the better. The first
thought of a wife or a mother should
be her home; all things, no matter how
important, are secondary to that. No
matter how rampant may become cer-
tain public evils, let her see to it that
she keeps the evils out of her home,
and she performs her greatest duty to
her God, her family, and mankind.—
Edward W. Bok, in The Ladies' Home
Journal.

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1 in. trace, 3 1/2 in. saddle, \$ 6.50
No. 10 sin. bug. harness, breast 0
1 in. trace, 3 1/2 in. saddle, 6.50
No. 11 sin. bug. harness, breast 0
1 1/2 in. trace, 3 in. saddle, 10.50
No. 12 sin. bug. harness, breast 0
1 1/2 in. trace, 3 1/2 in. saddle, 12.00
No. 25 sin. bug. harness, single
trace, 1 1/2 in. 1 1/2 in. saddle, 10.50
Double buggy har. from \$15.00 to 25.00.
Wagon harness, from \$25.00 to 30.00.
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Men's saddles from \$5.00 to 20.00.
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