

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."

TERMS IN ADVANCE.
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VOL. X.

LITTLE ROCK, ARKANSAS, WEDNESDAY, MAY 13, 1891.

NO. 1

COMMENCEMENT EXERCISES.

Nashville (Tenn.) College for Young Ladies, Rev. Geo. W. F. Price, D. D. Pres.

I. Art Exhibition, May 28-29.
II. Commencement Sermon by Rev. Jos. B. Erwin, D. D. McKendree Church, 11 o'clock, A. M. Sunday, May 31.

III. Meeting of Alumnae, College Parlors, Wednesday night, June 3.

IV. Graduation Exercises, Theatre Vendome, Thursday night, June 4; Address by Rev. G. W. Briggs, D. D., Enrollment for the year over 400.

LETTERS FROM JAPAN.

EDITOR ARKANSAS METHODIST:—

The last mail brought a capital report from your missionary, Bro. C. B. Moseley, who is in charge of the Wateeyama circuit. (Just organized the Wateeyama (pine mountain) Church with twenty-five members, making the third organization on the circuit. Six adults and two children have been baptized. Whole number of members on the circuit 79; average number of Sunday-school pupils 119; collection \$26.00. He then goes on to say, "Have just returned from a trip in which two days were spent at Yawatahama. One of the probationers (at Yawatahama) is a dentist the other a match manufacturer. The dentist's office boy had been reading his Bible and came late one night to the hotel to ask questions and more especially to talk about the night and help he had already found."

I was also at Ujima. The church there, under the leadership of one of our young exhorters, Bro. Yanagiwara, seems to be improving. The church members want a foreign missionary to live there."

Bro. Moseley and wife are doing a noble work upon the Island of Shikoke. It is not three years since we began work upon that island, and he reports seventy-nine members, and one hundred and nineteen Sunday-school scholars. At Ujima he needs a missionary, also at Tadotsee. Will not Arkansas send another brave spirit to stand by Bro. Moseley? We are in a crisis out there, and cannot wait. Who will go? Again, we are in need of a piece of land for a church in Wateeyama. This is a city of 35,000 souls. A fine site offers at the foot of a magnificent castle and at the head of a prominent thoroughfare. I have visited the spot and inspected the ground. If we intend holding our own in Japan, we must give evidence of being there to stay. I appeal to the common sense of every business man. Any one desiring to go or send will please write me at Nashville. Yourself or the money to help your other self. Which shall it be?

Your brother,
WALTER R. LAMBETH,
Nashville, Tenn., May 4.

ANOTHER LETTER FROM BRO. MOSLEY.

Rev. W. R. Lambeth, M. D., Dear Doctor:—We had our second Q. C. last Saturday and Sunday. Had a good meeting. Your father was with us and looked to be in better health than usual. Nakayama san and Yanagiwara san were present to represent the extremes of our junkies and Kinoseta san was on hand to represent Kobe. We were glad to have them, and had some good for them all to do at Matsuyama and Mitsuabama. Two baptisms on Sunday, Mr. Ichikawa of the telegraph force and Mr. Jyo of the Eng school. The latter wants to study for the ministry.

I left home yesterday afternoon, leaving the Eng School in Mrs. Moseley's charge, arrived here this morning at 5 o'clock. Found Bro. Wilson in excellent health and getting on well with his house building.

March 28. We had a good meeting with a few people at Mr. Hino-miya's last night. He made an appointment with me for 8 this morning, and came with his mind made up to receive Christian baptism and enter the Church. I talked to him about one hour and a half of his faith in God, the Bible, evidence of his faith and acceptance together with rules and requirements of the Church. The Sabbath question stopped him to count the cost for a time, but he decided it wisely and I think he is going to be resolute in the stand taken. His baptism gives us three members living here and six probationers. How much we do need a strong native worker here! We must have some one. Where he is to come from I do not know, but we must have him or else give way to the Presbyterians who are ready to enter from Ogu. We have sent a petition to the Missionary Society for a man.

It was my purpose to go to Ujima yesterday, but as the boat

came unusually early and as I had not finished here I decided to give another day to the place. It was well. I feel that good has been accomplished. It was a sacred little season we had here this morning, and I felt what the Japanese expressed among themselves, that it was good to be here. The boat has arrived and make ready to start for Ujima. With best regards for you and yours. Your brother,
C. B. MOSELEY.

Oita, Japan, March 25.

AN OLIO.

Lakeside Church.—Our second Church in Pine Bluff has a new and beautiful parsonage, situated just by the Church. A lovely Church, a beautiful parsonage, a good preacher, a live official board and a loyal membership. Lakeside is well equipped and will take its place among the first-class appointments of the Conference. Bro. Brinkley has a protracted meeting in progress. Bro. Scott of Lake Village and Dr. Hunter the supernumerary preacher are here to help. You may say "realize" if you want to or can't help it, but let me suggest that people in the pews get tired of hearing you repeat "on this line," and "on these lines," and "I want to say here and now," or "Let me say in my place." Quit using them while you can. I know a Bishop who uses the phrase "Our Divine Lord," five times as often as good taste would justify, and I know some preachers who are beginning to talk like the Bishop that far. There is folly in setting up myself as a critic but bear with me. The need of Methodism in Arkansas just now most urgent, and pressing is provision for educating our young preachers. Every Presiding Elder knows that educated preachers are in demand. The clamor for preachers able to teach grows louder every year. And I am glad it is so. But how can I be glad when we have not educated young men to bring forward, and while the opportunity and provision for their education are so meager. We must equip and endow Hendrix College. We must do it. The need is imperative. We must do it, or suffer loss and shame. We are not disposed to plead for it, but would it not be a graceful thing for wealthy men abroad to help Arkansas just a little at this time. Hitherto we have received no help. We have opened and cultivated our mission fields without help from abroad. We have established our own periodicals, built our churches and planted our schools, and struggled forward making our own mistakes, suffering our own losses, rising up after disaster to press on for success, and achieving no mean success in every department of Church enterprise, helping ourselves, and helping others. Arkansas money and Arkansas men have been sent forth out of our poverty to build up the waste places in other States—to help people who would sneer at the leanness of Arkansas. Excepting a little from the Ch. Extension's Board I can recall nothing given to Arkansas. We will crown with blessings the man who will help us in this hour of our need. But we must neither expect nor wait for anything of the sort. We must help ourselves. There is in one of our papers report of a layman who declares that our young preachers do not study, do not improve. Is this true? The young preacher who does not study is going to fail. The demand of the coming decade will be found inexorable. We old staggers may have gotten on pretty well in our day without much study, but let me insist upon it you young men are not going to have the same luck in your day. You must study or go to the wall. I don't altogether agree with Bro. Keith, but...

Livery stables usually do good business on Sunday. Men often hire horses and buggies on Sunday. Perhaps a preacher sometimes will do so that he may reach an appointment without riding on a Sunday train. The livery firm that would not hire horses and vehicle on Sunday could not succeed. I suppose that would be the general opinion. But in this town of Pine Bluff there was a stable kept many years by men who would not suffer horse or vehicle hired on Sunday except for funerals. They did not fail; they succeeded. No other firm in the livery business succeeded like them. Many failed. Today they are wealthy men. Is there not a lesson in all this? Now I hope all the preachers will sell a good lot of my books for me. They will do good. Little pamphlets that can be soon read, but full of valuable matter and costing but a dime. I mean The Origin of Infant Baptism, and the Origin of the Baptists.

J. H. RIGGINS.

MISSOURI NOTES.

Things are encouraging, on the whole, in this portion of our Methodist Zion. The success of the collections for the proposed Training School insured that institution to Kansas City, and Dr. Scarritt's magnificent gift to the Church. The watchmen on Zion's towers had faith in the zeal of the Church; and plans for the beautiful structure had been completed in anticipation of the result. A beautiful morning last week witnessed a long desired event. Bishop Hendrix, together with a few friends and representatives of the Scarritt family, went to the beautiful site on our eastern hills where the contractor and his men awaited the signal for work. After singing, and prayer for the success of the enterprise, Mrs. Hendrix, as representative of Dr. Scarritt, removed a shovel of earth, and was quickly followed by other members of the family. The signal was then given and the contractor and his men fell promptly to work, making the necessary excavations for the foundations. The work will be pushed as rapidly as possible.

This is far more important to our Kansas City Methodism than most suppose. It places us at once in the front rank, and gives the title of "Gate City" a double meaning to us. Let us make haste and go up to possess the land. Such an institution does not exist elsewhere among us. We have an institution designed to benefit all Christians. Hitherto, we have required of our young men special preparation in college or theological studies ere sending them out to grapple with the subtleties of heathenism; of false religion and erring philosophy. But Christendom has sent its women out almost unprepared, to battle with evils and systems of which they had no adequate conception. The wonder is, that so many have gone, and that so few have failed. To the power of God, and to woman's instinctive knowledge of the heart of woman, has their success been due.

St. Louis Methodism continues its forward strides. A meeting of the official members of our Church in that city quickly raised nearly \$18,000 to erect a new house of worship for the Marvin Chapel congregation. This organization, starting a few years since as a mission, has been hitherto worshipping in a small, single-roomed frame chapel, without spire or bell. It will now erect a house to command the respect and attention of the well-to-do community around it.

Such is the true policy of Church Extension in large cities. Numerous small missions do not pay. St. Louis has so learned by experience. Following the present policy, four good churches have been gained in as many years. Concentration of energy on a single strategic point—that will give success to the Church militant, as well as to Napoleon.

Some changes have taken place in the Advocate office. Rev. M. B. Chapman, of "Lands of the Orient" fame, and formerly of the Missouri Conference, comes from Little Rock to the editorial chair. The Book depot at Kansas City has been provided with a new manager, and will "widen its borders." What with restocking and refitting, it is able to supply promptly not only all Nashville publications, but a vast variety of books from the best publishers. The maintenance of such a depot is important to our Church in the west. The west should realize this, and give it hearty support.

Just now the District Conference season is upon us. Several have been held; more are to be held. The reports so far show almost uniform progress. Some few places have had remarkable revivals. One at Independence station is especially noteworthy for the fact that among over 100 conversions almost all were males; a reversal of the usual case.

At one of our District Conferences to be held in a week or two, it is proposed by the P. E. to have a discussion by the laymen, on the necessary endowments and qualifications of a minister. To have the pew preach to the pulpit will certainly provoke some curiosity and mirth, but it cannot fail to be beneficial. Will endeavor to give you items of the discussion.

A. H. GODBEY.

Charles D. Kellogg, General Secretary of the Charity Organization Society of New York city, says that there are 300 societies and agencies in this city, spending \$4,000,000 annually in charitable work. This is one of the fruits of Christianity. Anti-Christian sentiments and principles do not produce benevolent and charitable institutions or efforts. Non-Christian countries and cities may be able to show a few feeble efforts to care for certain unfortunate classes, such as

foundlings, but they have no organized provision for the poor. Most of the agencies referred to by Mr. Kellogg have been organized and supported by Christian churches; most of the \$4,000,000 used by them is contributed by Christian men, and all of it flows from the impulses which Christianity has awakened.—N. Y. Advocate.

PAPAL INDEPENDENCE.

Archbishop Ryan of Philadelphia has just been putting forth the old plea for the Pope's independence. His Holiness, according to the Archbishop, does not need a petty kingdom and court, but he does require complete political independence. Presumably this can only be had by making him wholly independent of Italy's king; and this Archbishop Ryan would effect by returning Rome to the Pope, which would of course mean the transfer of the Italian capital back to Florence or to Turin or to Milan. The Archbishop is sure that King Humbert "must feel that his royal dignity is dwarfed by the presence of the Pope—that in the shadow of St. Peter's and the Vatican the Quirinal is utterly lost."

But it will be the general impression, we imagine, that Italy feels not at all humbled at possessing the Quirinal, but that she would indeed humiliate herself were she to give up the fruits of the great uprising of 1870, when the Eternal City became the capital of united Italy. If the King were to make any such attempt his throne would not last an hour; and that Italian republic of which threatenings have been heard would almost certainly become an accomplished fact; and then the Pope would find himself worse off than ever.

The real truth is, nearly all the troubles of the Pope have sprung from contentions born of the temporalities. Up to the eighteenth century, to which time he had neither city nor country to govern, as spiritual ruler the Pope got on without difficulty; no monarch was so supreme in his realm as he. But when that very pious and equally erratic son of Charlemagne, King Pepin, made him a present of the sovereignty of Rome and then Pentapolis, his real troubles began. Riot, bloodshed and wars immediately followed, and we find Popes—representatives of Him who claimed His kingdom was not of this world—conspiring, combining, fighting, killing, all to maintain a temporal supremacy; and what awful crimes were committed in papal palace to maintain this power, let history from Paul I. to Pius IX. declare! The record deserves the bloody picture drawn by Von Ranke. Surely the best reply to the demand for Papal independence is that which history makes—a history which tells us that for hundreds of years Popes lived without it, while the great Exemplar, even Christ himself, laid down the command to render tribute to Caesar, and himself worked a miracle that He might pay his tax.

The argument is an idle one to address to archbishops or popes; but it would seem as if a spiritual sovereignty that was sufficient for Christ, and then which the Apostles would have none other, should suffice for a Bishop of Rome to-day.—Christian at Work.

With commendable enterprise the Independent of 23d publishes the views of ninety-seven Bishops on the question of Sunday-opening of the Columbian Exposition. Summing up, it says:

It will be seen that, with the exception of the Catholic Church, whose members are largely of foreign origin, and more than any other portion of our country influenced by European customs, the overwhelming and almost unanimous decision is in favor of closing, which we may regard as the National verdict. It is, however, remarkable that while the Catholic Bishops stand eleven to four in favor of opening the Exposition on Sunday afternoon, the Archbishops, who really represent the American sentiment in their Church, are equally divided. Perhaps as surprising a fact as comes out in these letters is that one Bishop of the African Methodist Episcopal Church is found who decidedly and with considerable courage takes a view in favor of opening on Sunday afternoon. We have great respect for Bishop Turner's courage, which he has displayed before in various ways, and have no doubt that he is actuated by the best motives, although we entirely differ from him as to his view.

Let the lines close up, and every Christian do his duty.—Western Advocate.

PARSONAGE AND HOME MISSION SOCIETY.

A Few Facts and Figures.

The first annual meeting of the Central Committee of the Parsonage and Home Mission Society was held in Chesnut street Methodist Church at Louisville, Ky., April 9-11, 1891. Though very interesting, it was strictly a business meeting at which appropriations were made to 20 parsonages, scattered through 15 Conferences. The sum of appropriations in donations was \$4,175, in loans \$1,350, total amount \$5,525. Reports showed an improvement all along the line. Seventy-five adult and thirteen juvenile auxiliaries were added during the year, but a number of dead societies were taken from the roll leaving the whole number of adult auxiliaries only 400, juvenile 72, total 472. This is a small band, but a brave energetic one that has achieved large results. During the last four years parsonages, averaging more than one a week, have been helped by the Society. A permanent loan fund of about \$3,000 has been raised. 912 have been added to Sabbath schools. Since its organization the Society has published and distributed 1,378,000 pages of missionary reading matter, calculated to produce in the reader deeper spirituality and a more earnest desire for the salvation of souls. This literature has been sought and commended by other denominations. Much good has been done by the visiting committees of the adult, and the little Bible readers of the juvenile auxiliaries that cannot be computed.

The report of the year, closing March 31, 1891, included in the above, gives an increase in dues of \$139.94, showing the dropping off of dead auxiliaries no real loss. There was a total increase in funds received by the General and Conference Boards of \$2,184.25. The whole amount received by the Boards was \$6,750.03. The amount of special donations for local work reported by the auxiliaries \$3,727.34, whole amount raised by the Society during the year \$10,477.37. The Boards helped during the year 27 parsonages. Auxiliaries report 34 helped with the special donations raised by them for local work. The whole helped by the Society during the year 61, nine more than one a week. At this rate, if the work does not increase—and each year has shown a decided though small increase—it will not be many years before every church will be supplied with a comfortable preachers home, besides much other good being done. But it must be kept in mind that the indirect work done by this stir about parsonages is even greater than the work reported; for there are few charges in the Church that have been aroused to their duty in this matter. 180 have been added to Sunday-schools by the auxiliaries, and the Society has published and distributed during the year, \$21,000 pages of missionary reading matter.

The Central Committee determined not to lessen its efforts to secure parsonages which it deems an important feature of home work, but to stress more than heretofore other forms of home mission work rapidly seeking attention, bringing with them a widespread interest and funds to meet the demand. But the work to be done is great. If the world is to be brought to Christ there must be no idlers in Zion. There is no time for frivolity, no time for foolish disputation. Each woman in the Church should ask herself: What can I do to save a soul? What can I do to gather in the little ones growing up in the ways of sin? There must be personal work, the individual for the individual, if we carry out our aims in a Christ-like way. But there must be organization if we would have strength, definite aim and constancy. We need to encourage one another, to keep each other in mind of the great work before us. While now, and always, we emphasize the fact that we desire heartily to co-operate with every good work for Christ, that we would have no one to slacken, but rather increase her zeal for foreign missions as the Lord commands. We feel called of God to press home to the hearts of our women the need for Christian effort on their part for the salvation of the Christless multitudes around them, to urge the necessity for general organization that the work may be definitely and steadfastly carried on and that those who are only moralizing, or sentimentalizing, on the subject may be induced to fall into line with others and prove they love, not "in word neither in tongue, but in deed and in truth." Let the women of the Church organize auxiliaries to the Parsonage and Home Mission Society and go to work with zeal and love for God and their own land.

LUCINDA B. HELM, Gen. Sec.

NOTES FROM ST. LOUIS.

My notes this week must be very brief. You kindly request me to write on a subject that would be of general interest to all your readers. Well, I certainly have the subject. It is said that one of the old Bishops who was a very devout and earnest man, would always turn first to the page in his paper where the revival notices were to be found; he would pass by everything else and read the accounts of revivals first. I think this is the right spirit, and I think the same feeling is realized by every consecrated Christian. The dawn of what I believe to be a coming, and a great day, is now upon us in our great city. Dr. Carradine's protracted meeting at our great Centenary Church has been a real revival from the beginning. He says he has never witnessed its equal—fifty converted and thirty sanctified the first week! Such praying and such a mighty volume of song I have never heard before in my life, and yet we look for greater things. Let every heart, everywhere, go up to God in prayer for the glory of God and the salvation of the people in this great work!

Bro. Moore, a very gifted young man, the pastor of our Church in Carondelet, is holding a remarkable meeting at a new point in the city. I think we will have five or six new Churches under way soon.

Dr. and Sister Chapman are here. You will note the Doctor's new head in the arrangement of our Advocate this week. They were both delighted with our people and their home in Little Rock. To me it was refreshing to hear Sister Chapman's remarkably warm and earnest expressions of the highest regard for our Southern Methodists in your attractive and beautiful city. I am in haste and must close.

Do many of the children read THE ARKANSAS METHODIST? I hope that great numbers of them do. I want them to read my notes. I will try to have something kind and special to say to them after awhile.

Humbly,
L. PULLIAM.

THE DIFFERENCE.

DEAR METHODIST:—The presence of Northern Methodism in our midst causes inquiry as to the difference between us. While the many may know that in doctrine and in method and in government we are identical, the real difference, disguised upon the one hand from policy, and withheld upon the other from courtesy, is not as generally known as it should be. In every case where difference exists such terms ought to be used as will make the distinction to appear full and plain. When we say "Protestant Methodists," we speak the whole truth upon that side, but to insist in the same connection that we ourselves are just simply Methodists would imply that they were anti-Methodists, which would be unjust. So in speaking of them as "Protestant Methodists," regard for truth and for the golden rule would compel us to call ourselves "Episcopal Methodists."

Contrast by antithesis may touch a tender part; the reflex light may cause confusion of face, but it can never wrong any one. We are Southern Methodists, because we operate from that point. Our headquarters are in the South; and while our brethren North may object to the name, they cannot evade the fact that like conditions bind them like affinities; their headquarters are in the North; they operate from that center and are as truly, and fairly Northern Methodists in every particular, name excepted, as we are Southern Methodists. A reference to us as Missionary Methodists could provoke no strife. So long as we are missionary in fact, we want to be understood, that we may be recognized; known and read of all men.

Southern Methodists are as much "M. E. Folks" as the Northern Methodists are, and in communities where they have both organizations, for the sake of truth, and to defend ourselves, it is absolutely necessary to call them Northern Methodists, because that word alone in connection with the word South, contains the strength of the difference between us; that of locality.

To call them Radical Methodists would introduce a new element, and necessitate corresponding change from South, to Conservative Methodists; but when we call them Northern Methodists the public mind is disabused, and our several claims are fairly and impartially represented. Rev. J. E. Godbey's little book, and the Journal of the General Conference of '44 are conclusive.

G. W. RHO.

Amity, Ark.

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 in canvassing for new subscribers.

THE ARKANSAS METHODIST,
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THE ONE THING NEEDFUL

Our blessed Lord loved to go to Bethany, to the home of Lazarus, Mary and Martha. There was a sweetness of family love and a breath of piety in that home, that made it a pleasant stopping place for the Master. The family loved the Savior, and they were glad to have him spend the night with them, or to call at noon on his way to or from Jerusalem.

It seems that our Savior was in the habit of going out to Bethany to spend the night with this quiet family after a busy day amid the throng in the great city. Here he found rest and refreshment, such as can be found only in a Christian home. There is all the difference in the world between Christian hospitality and conventional hospitality. One is stiff, cold, frigid and formal, while the other is easy, warm and glowing. I suppose these good women made every preparation for the Master when they knew he was coming, and that they did the very best they could when he happened in unexpectedly. It is in the nature of good women, good housewives, to do this way.

The Lord was not indifferent to these matters, to this method of manifesting love for himself. He allowed and commended the most lavish expenditure of love in the case of her who broke the alabaster box of precious ointment and poured it on his head. He appreciates and honors as done to himself any kindness bestowed on his servants now. He was ever thus disposed.

Martha, perhaps the elder, seems to have had the care of the family and the housekeeping, or it may have been her turn to serve at one time when our Lord was in this home. She was a busy and a careful housewife—perhaps a nervous and overly-anxious one. On one occasion she was busied, if not burdened, with much serving. Women, particularly Marthas, are much that way now, especially on occasions. They are all care, bustle and stir. Martha and her class set much store by good housekeeping—a fine art, and one to be commended unless it becomes the "one thing," as it often does. The Marthas set much store on good eating, fine dinners and a big show. Some of them act as if the chief end of man were to eat, and to live on the fat of the land. They lose all the benefit and blessing of good company in the preparation and serving of fine dinners. They forget that man cannot live, live truly and wisely, on bread alone—forget that he must feed on the word of God. The Marthas are many. They are burdened and some of them are broken down by much serving. They would have done just as Martha did had they lived in her day and the Lord had come to be their guest. They do just that way now by his servants, his ministers. Had Martha known the Master better she would have known that he was more of a feeder than an eater—that he would rather feed others than to have been fed himself.

Just so now—pastoral eaters are in greater demand and more popular with a large class of Marthas than pastoral feeders. The preacher is expected to eat big dinners and say short prayers. Eating is the better part. Preachers must live to eat rather than eat to live. It is Martha over and over, again and again. The entire time and the whole family and force must be expended on the dinner. The intellectual and the spiritual must be sacrificed in the interest of the physical and carnal. So the Marthas think. Good cooking and good eating are good things, but they are not the main things. Some women, and more men, are too busy to pray, to read the word of God, to go to church, to do anything intellectual or spiritual. Man is all body, and life is all bread, good clothing and good living.

The opportunities to see and hear Jesus were rare even in Bethany. Mary could not miss a word that fell from his Divine lips. She got more life out of his words than he could possibly get out of her bread.

however much care she bestowed upon it. Eating was a good part, but feeding on the words of Christ was a better part. The Lord had more to impart than they had to give. It concerned him more to feed the hungry than to be fed to the full. It is not our good dinners but our hungry souls that please the Lord most. "An aching void within" he loves to fill. The Marthas, alas! are too few, both among our women and our men. Too few choose the only really good part. We choose the world, not God; bread, not grace; money rather than love, and food for the body rather than food for the soul.

RECOLLECTIONS OF MY ITINERANT LIFE.

NO. 28.

I close my protracted meetings for this year at Harmony Grove, six miles north of Camden. Sept. 28. Here I had the assistance of Rev. Wm. P. Ratcliffe two days, and he helped me in more than one sense of the word. 'twas a religious treat to be with this good, earnest man of God; in the pulpit he preached to please and glorify God, aimed at, preached and prayed for immediate results; fifteen souls were converted at this meeting, and I organized a Church with a membership of nearly forty.

My preparations for Sabbath Oct. 11, at Princeton were knocked into pie, by a visit from the Federals. My journal says: "They entered the place about midnight, fired several rounds, wounding some Confederate pickets, destroying property, taking enrolling officer Col. Robt. Martin prisoner. I left home, taking my course through the woods for my next appointment."

14. Nathan Strong, one of the pioneers of our Church, who opened his doors to the itinerant in 1837, has passed away. There were those who thought Uncle Nathan close and exacting in business transactions, and possibly he was, but that he loved God and was true to every reasonable demand made upon him in his community as a neighbor and member of the Church, no one who knew him ever questioned. In how many things he ministered unto the preachers the old ones know very well. Good man; blessings on his memory.

15. Rev. James S. Williams, known all over this country as Uncle Jeremiah, was a man among men. He too has gotten home. He was not an educated man, attempted nothing in the pulpit beyond the plain earnest declaration of gospel truth. Was he successful? This question, I verily believe, will be answered by thousands arising and calling him blessed. O how I have seen hardened sinners melted to tears under his touching appeals and fervent prayers! The published discourses of Rev. P. P. Neely, D. D. that prince of pulpit orators, are dedicated to this worthy man. Around his fireside, and at numerous revival meetings my association with him are among the happiest recollections of my itinerant life.

16. In company with Bro. Harvey, leave for Conference to meet at Lewisville; took dinner in Camden with Bro. Winfield. Here met Rev. J. F. T.; he was hard enough on the Yankees, had he had it in his power to "blow them all into eternity." The remark brought tears to Sister W's eyes. At night we are at Bro. Jenkins' father of Rev. A. D. Jenkins, now P. E. of the Hot Springs District. He is class leader at Silver Spring, and of the right kind too; loves to work, pray and pay for every interest of the Church. Sabbath at 11 the 18, Rev. John Harrell of the Indian Mission Conf. preacher at Vernon; "Examine yourselves whether ye be in the faith." Bro. Hunter did not hesitate to express his opinion of that sermon as one of the most "searching" he had ever heard, and with some reluctance, Bro. Husband followed him at 3 o'clock.

21. Conference met, Bro. Hunter, president, W. P. Ratcliffe, secretary. Statistical reports showed that nearly all the charges had been visited with revivals. Thursday morning, M. C. Manley is conducting opening services, and just as he had fairly begun his prayer, stillness reigning, a Bro. Emerson broke that stillness with one of the clearest, shrillest amens that was ever heard. One time Bro. Hunter's dignity gave way, and it is not far from truth to say the whole Conference was in anything but a devotional spirit; Bro. M. closed his prayer very abruptly.

At the missionary anniversary Saturday night the speakers were Dr. B. T. Kavanaugh and A. R. Winfield. I had frequently heard Bro. W. on similar occasions, but never saw him hold an audience closer, nor with more perfect success than he did that night. His whole soul was enlisted in behalf of army missionary work; he was fresh from that field, "had understanding of the times and knew what Israel ought to do." We had some very fine preaching at this Conference by Dr. Kavanaugh and E. M. Marvin, afterwards Bishop. The appointments were announced Monday morning, and the dear people of the Princeton circuit must bear with the undersigned another year. Bro. Harvey and I turn our faces homeward, but alas, heavy tidings meet us at Dr. Drake's—the "boys in

blue" are marching on to Camden. We leave the public road and resolve to try and make home that night, which we did, glad and thankful to find that the Federals had gone in another direction.

29. While I was "loading my wagon, with a view of moving my family to a more retired part of the circuit, my servant came running, "O, Mars Ed, do leave right off; they say they just want to lay hands on you." Bros. Harvey, J. P. Holmes and a Mr. Thrasher from Princeton, and myself mounted our horses and took refuge in the woods. In a few moments the Federals were in my house, but they did me no other damage than taking my mule, buggy and gun. "I felt that my all was in the hands of my heavenly Father, and right earnestly did I pray his merciful protection and care over us."

31. After visiting Sister Holmes at Princeton, who I found overjoyed that I was safe, and having prayers with the family I went to the hospital. The suffering of the wounded shocked me. O the horrors of this war! Of my first appointment at P. for the ensuing year, I jotted: "Was agreeably disappointed in having so large a congregation. Text—"The God of peace shall keep your minds and hearts through Christ Jesus." Thank God for the sweet promises of the gospel in these days of darkness.

J. E. CALDWELL.

SOUTHERN COLLEGES AND SCHOOLS.

(Continued.)

A few years ago, in a certain backwoods section, there were in the same class in a large country school two boys; one the son of the principal, the other a man who I afterwards knew at Harvard, and from whom I had the story. The principal determined, as he had more than one hundred pupils, to charter his school as a college. He did so, and in due time his son was made professor. The other boy went to Illinois, studied awhile in a university there, and then went to Phillips Exeter Academy to get ready for Harvard. When I knew him he was in the senior class at Harvard; his former classmate had been for some time a professor in the new college. About that time a flaming puff in a local newspaper challenged the United States, England, or Germany to show a more learned faculty or better advantages than this college offered. I find the whole property reported in 1880 at \$4000. There is a chartered institution in Tennessee where a few years ago one man was running the presidency and all the professorships, and when he resigned a local newspaper claimed that he was one of the ablest educators in the land. Certainly he had need to be, if man ever had. A Vanderbilt professor received recently a letter from a man who said that a fund of \$10,000 had been raised in his town, and that it was proposed to start a college. A modest graduate of a Georgia college, whom she persisted in calling "professor" and his school "the college," begged her not to put him to the blush. "Well," said she, "it was a college before it burned down, for it was three stories high." And this is about on a par with the report from a certain Western State, where it is said, they have three universities and the logs cut for the fourth.

A certain Y. M. C. A. secretary once entertained the students of a Northern college with an account of his travels. He visited one day, in a Southwestern State, a college, or university, the president of which was a D. D., and LL. D. He had been invited to dine with the president, and was puzzled to know where the dining would take place, as he saw no house near by. At noon the president produced a tin bucket, in which he was accustomed to carry his dinner to college, took off his coat and spread it on the floor, the dinner on that, and then cordially invited the secretary to "pitch in." Almost Spartan simplicity! True, Socrates gave a first-rate university education with, if possible, even less outfit; but without a Socrates it is perhaps impossible to get on with so little. This is a realization of President Garfield's ideal Ohio college, without, however, the great essential.—Mark Hopkins at the end of the bench.

The height and the depth of absurdity in college-making have perhaps been reached in the case indicated by the following letter received last year at one of our large institutions:—

MY DEAR SIR.—We have a fine College Building near completion in —, & will be ready for business 1st Sept. 1883.

I write you to inform the board of directors of Some Good man that would take hold of our College as Principle. We want a wide awake man, a thirior graduate & a man of Reputation. Will you be so kind as to give us a name &c. I am sir yours &c.

I am told that there is now living in Tennessee a man who is the founder of seven colleges, and I doubt not, when he dies, his friends will record this fact on his tombstone as the proudest memorial of him. Indeed it does seem that such a benefactor should be named in history along with Thomas Jefferson; for surely the founding of seven colleges ought to be considered an offset to the establishing of one university

and the drawing up of one Declaration of Independence. But, seriously, I am afraid that there are at least twelve men in Tennessee, natives or aliens, who, if appointed to devise some suitable way of rewarding such zeal for education, would propose to hang the offender.

The writer is no one in the views here expressed. Professor Blackwell, of Randolph-Macon College, Virginia, writes, "If you publish the facts about our system, or non-system, I think you will do the cause of education great good. But our people do not want facts; they want flattery. Our Superintendent of Education was boasting, some years ago, that there were proportionately more Virginians pursuing the higher education than any other nationality, not excluding Prussians. This nonsense was repeated all over our State, and even in the United States Senate. As long as our people think that a Virginia college is as good as the University of Berlin, why should they be concerned about their educational system?" By the side of that statement may be put the following: Though there are five universities in Louisiana, the able man who has been called to the presidency of the munificently endowed Tulane University said recently in his printed report, "There is not a single youth pursuing within the borders of the State what can justly be called a university course. They have no opportunity to do so." Other remarks, quite as radical, indicating dissatisfaction with the present state of the higher education in the South, could be easily selected from my correspondence.

It is not meant to be implied, however, that the South errs more than some other parts of the country with regard to diffusion of resources in the higher education. For instance, in Ohio, in 1881, the combined income reported by thirty-six colleges and universities was \$302,436, and the whole number of volumes in college libraries was 321,147. Harvard University alone reported that year \$357,431 and 214,000 volumes. The report of the Commissioner of Education reveals the same state of affairs in Illinois with twenty-eight colleges and universities, Iowa with eighteen, Indiana with fifteen; and so it is in other States.

In connection with this some comparison of the universities of the different sections of the country may not be uninteresting. Of 362 higher institutions reporting to the Commissioner of Education in 1881, 116 are called universities. Of these, forty-three belong to the South, six to New England, twelve to New York and Pennsylvania, and all the rest to the West. Of the 116 universities, thirty-seven have property valued at not more than \$50,000; of these, fourteen belong to the South (seven to the negroes), all the rest to the West. Of the 116, again, fifty-eight report endowments valued at not more than \$50,000; or to be more exact, seven have \$50,000, four \$25,000, fifteen \$10,000 or less,—mostly less,—and thirty-two report none. Of the fifty-eight, twenty-five belong to the South (ten to the negroes), one to New York, and all the rest to the West. There is sometimes a certain kind of consolation in finding others seemingly as bad off as ourselves, and so we might be pardoned for sympathizing with Kansas in the fact that she has five universities,—one with an endowment of \$6000, another with \$2000, and three without any; that one of these universities had in 1880 two professors and eighteen students, another three professors and twelve students.—From Pamphlet by Dr. Smith of Vanderbilt.



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You only pay for the good you get. Can you ask more? That's the peculiar plan all Dr. Pierce's medicines are sold on.

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 in canvassing for new subscribers.

WOMAN'S MISSIONARY SOCIETY.

The annual meeting of the Woman's Missionary Society of the White River Conf. will be held in Batesville, Ark. to include 4th Sunday of June. Further particulars will be published later. A full attendance of delegates of Auxiliaries and Juvenile Societies is earnestly desired. Let all interested pray for an out pouring of the Holy Spirit upon our meeting. We are weak in strength and numbers, but we go up in our Masters strength, knowing we never trust in vain. A special effort will be made in the next twelve months for Juvenile work. A handsome banner has been prepared and will be given to the Juvenile Society who most deserve it. Next year a committee will decide again, and in this way each society will stand on equal chance to merit the banner. Let each band of little workers try to do more than any other. Our children are good workers. In twenty five years hence the women of White River Conf. will not "set at ease in Zion" as they do now.

Will every preacher and layman and Christian woman in our bounds pray for our annual meeting, and for our work through the next year.

The District Conf. of Jonesboro District will embrace the 5th Sunday in May. An afternoon Woman's Miss. Meeting will be held during the session. Let special prayer be made through the District for that service. FLORENCE MALONE, Conf. Cor. Secy.

Jonesboro, Ark.

NAILS

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S. S. S. A woman with a cancerous ulcer of years' standing and five inches in diameter has been entirely relieved by six bottles of Swift's Specific. I consider its effects wonderful, almost miraculous. Rev. J. H. CAMPBELL, Columbus, Ga. Will Cure A young man near this town had an eating cancer on his face, which had destroyed his nose and was eating towards his eyes. As a last resort, I put him on Swift's Specific, and it has cured him entirely sound and well. Dr. M. F. CHAMLEY, Oglethorpe, Ga. Skin Cancer Treatise on Cancer mailed free. Swift Specific Co., Atlanta, Ga.

IMPORTANT NOTICE. To subscribers for Minutes of the Arkansas Conference: DEAR BRETHREN:—The Minutes of the last session of our Conference were mailed in January. The cost of printing and postage was about \$170, and this was all cash. Up to date (May 4th) I have received from the subscribers less than \$50, and the probabilities are that I will be short between \$25 and \$50, when all have paid. The Minutes cost me more than I have sold them for. Will not each subscriber send me the amount due on his? The favor will be duly appreciated. Price \$1 per doz.; \$1.75 for 2 doz., and \$6 per hundred. I still have copies on hand for any who may desire them. Yours very truly, V. V. HARLAN. Conway, May 4.

ARKANSAS METHODIST.

Rev. Z. T. BENNETT, Editor.

WEDNESDAY, MAY 13, 1891.

DISTRICT CONFERENCES.

Below we give the places and dates for the District Conferences of our Church in this State, as far as announced. We wish other Presiding Elders to furnish us the places and dates for their respective Conferences:

DISTRICT.	PLACE.	DATE.
Searcy.	Beebe.	May 27.
Jonesboro.	Paragould.	May 28.
Fayetteville.	Rogers.	May 28.
Newport.	Tuckerman.	June 4.
Pine Bluff.	Kingsland.	June 25.
Dardanelle.	Prairie View.	July 2.
Eureka Springs.	Huntsville.	July 9.

Great gifts are always dangerous. Wisdom or wealth without spirituality prove to be weights instead of wings, hinderances, rather than helps.

Results are achieved along the line where the greatest effort is put forth. What are you working for, brother, popularity, the collections, souls, or yourself?

We dose our consciences with the plea of poverty, but it is false. We are not as poor as we make ourselves believe. It is poverty of purpose more than of purse.

"I am so easily embarrassed I can not hold family prayer." May be so. But, brother, does the knowledge that your daily life is watched and weighed by the family, put any figure in the case?

Every thing depends upon the eyes which look. Twelve men went to spy out the land of Canaan. They went back and made two reports. The difference was not in what they saw, but how they saw.

The social meetings are the bulletin board of the Church. They advertise the state of the Church. If they are poorly attended, if the service is stilted, cold, or formal, there is urgent need of a revival in that Church.

Heart power is greatest of all. We may have a graceful delivery, a cogent, lucid argument, but unless the argument come from the heart, its only effect will be to harden them. "Knowledge puffeth up, but love edifieth."

The power to enjoy includes the power to suffer. The capacity to impart comfort carries with it the necessity of receiving comfort. The heart most deeply touched by the suffering of others is most keenly alive to its own pain.

True prayer means to do all we can, and trust God for the balance. Many people pray very earnestly for the pastor, but when the steward comes around, they put in so small a pittance, that it looks as if they expected God to send the ravens to feed Elijah forever.

"Giving is like a fly-blister. It is counter-irritant to selfishness. It never does good till it hurts."—Interior.

That depends. A nickle hurts Shylock, but Zachues gives half. Better take the Bible rule. Crucify self, and selfishness will die, and giving will be a pleasure.

Many of us are unwilling to know our duty. The unwillingness may be unknown, but it is none the less potent for that reason. But with most the unwillingness proceeds from a fear that the knowledge will bring with it a call to higher or holier living, or a larger church subscription.

One of the most trying things to a pastor is the slowness of the people to learn duty. After he has explained and emphasized until he thinks the dullest ought to be perfectly familiar, he finds but few of his people who seem to have well defined ideas of duty. He needs to exercise patience with them at this point, and discipline over himself.

Such a pressure is brought to bear upon the preacher, that there is a constant temptation to soften the demands of the Gospel, in order to get people into the Church, and thus prevent a decrease. This pressure is responsible for lack of discipline in some places. People who ought to be excluded, are retained because they count.

It takes a man with more than ordinary courage to stand squarely and deal with perfect honesty when he knows that in consequence of it, he will be discounted at Conference, and some brother who has done the

opposite will be commended. Presiding Elders are earnestly exhorted to think of these things.

The feeling is universal that if a man will not pay his debts he is a bad man. Nobody has confidence in him. Profession or pretension makes no difference. He is outlawed by public opinion. It strikes us that some who talk and feel this way ought to despise themselves for they persistently refuse to pay God anything.

The desire to make an appearance has ruined many financially and spiritually. We may flatter ourselves that we can do so and be religious, but it is a mistake. It is the work of worldly mindedness. It is so nearly allied to dishonesty that it leads directly to it. The vanity which prompts it eats up humility and murders seriousness.

The preacher's duty is to give his congregation the message from God. But he must first get the message. The Holy Ghost must inspire it. He must illumine the mind, and fire the heart of the preacher. He must shine upon the Word. Otherwise the preacher is a false witness. He professes to deliver a message from God which has been evolved from his own mind. "Tarry ye in the city of Jerusalem until ye be endued with power from on high." M.

EDITORIAL CORRESPONDENCE.

DEAR BRO. THORNBURG:—Leaving home Saturday p. m., May 2, I spent Sunday in Memphis and had the pleasure of visiting relatives and worshipping with our congregation at Central Church, of which Rev. Dr. Alonzo Monk is pastor. In the morning he preached, according to previous announcement, on "Social Evils of Society," confining his remarks chiefly to the evils of gambling at cards and horse races and of drinking intoxicants. His sermon was an able and fearless one, logical and searching, and seemed to make a profound impression on his large congregation. While I was edified, I must say I was astonished at his declarations concerning the prevalence of gambling and intemperance among respectable people in Memphis. To some of his statements I will refer at another time. Under his pastorate Central Church is prospering and is in some respects the leading charge of our Denomination in Memphis. I attended his flourishing Sunday-school, with which I was highly pleased, and preached to his congregation at night.

I spent Monday in Nashville and of course visited our Publishing House, calling on our Book Agents, Bros. Barbee and Smith, our Missionary Secretary and Treasurer, Bros. John and Holt, and at the office of Rev. Dr. Hoss, where in his absence his accomplished wife was occupying the chair editorial, gracefully entertaining visitors and attending to Dr. H.'s correspondence. After longer experience she will probably refrain from saying on a very busy day, "Stay longer; I'm sorry you're going so soon." I met a number of our Nashville preachers, who made cheering reports of Methodism in this Athens of the South, and Dr. Barbee spoke very encouragingly of the outlook for our Publishing House. I suppose he will send our paper the annual statement in time for our next issue. Our correspondent, Rev. J. M. Hawley, is desirous to have pastoral work through the Vanderbilt vacation, and has an urgent invitation to go to Natchez, Miss., but I hope he may be employed in our own State.

From Nashville to Chattanooga I had a pleasant companion in Rev. J. A. Anderson, who stopped over at C. to view Lookout Mountain, but I came on to Atlanta, where next morning our party for Wilmington numbered eleven as cheerful preachers and laymen as are to be found anywhere. Along the route through Georgia there are many places of interest. Passing Cartersville (population 3,000), the home of Rev. Sam P. Jones, it was quite natural to inquire of passengers, who came aboard, about the famous evangelist. One drummer said "Sam Jones has done one thing, whether it is good or not—he has driven whiskey out of Cartersville." At Covington we were in two miles of Emory College and had a view of the Seney Hall built with the bequest from George I. Seney of New York. Emory College is prospering greatly under the presidency of Dr. W. A. Candler, and will soon have an endowment of \$100,000. At Crawfordsville I

had a brief, passing view of Liberty Hall, the late home of that grand statesman and patriot, Alexander H. Stephens, whose grave in the large and beautiful front yard is enclosed with a simple picket fence, such as we often see around the graves of the humblest citizens. At both Atlanta and Augusta there is a Confederate monument, imposing in appearance and indicative of the imperishable love for the noble men who wore the gray and fell in honorable warfare. Leaving Augusta we soon learned, that both of our conductors were Methodists; Capt. T. W. Pritchard, the train conductor, is a handsome gentleman, the son of Rev. C. H. Pritchard of the S. C. Conference, and Capt. W. F. Corbett, the sleeping car conductor, a zealous layman of our Church in Wilmington. Capt. C. was notably attentive to the comfort of our party, and to him several of us are indebted for special kindness.

On arrival in Wilmington the reception committee assigned homes to the visitors, and with Rev. J. A. Anderson I was sent to the hospitable home of Capt. Harper, a generous and affable gentleman, who with his cultured wife, extended a most cordial welcome and excellent entertainment; but on account of the long distance I was the next day assigned a very pleasant home at Mr. Ward's, one block from the church where our meetings were held. Mrs. W. was sick, but her daughter Miss Beulah entertained both pleasantly and gracefully. There I roomed with Rev. J. M. Stevenson, for many years a member of the Little Rock Conference, and now P. E. of El Paso District, New Mexico Conference. He is a companionable old gentleman and made many inquiries about our preachers in Arkansas.

In company with other members of the Board of Missions I went to the Atlantic shore, eight miles distant, and spent two hours on the beach, viewing the deep, deep blue sea, and gathering shells cast out by the briny waves. We were there during the rising tide, which gradually extended nearly or quite 100 feet in the time of our short stay. The ocean breeze was exhilarating and the scene sublime. Of this I expect Bro. Anderson to write a description for our paper, if he does not become so charmed as to remain on this coast or transfer to Japan, the sunrise kingdom beyond the mighty expanse of waters upon which we gazed with reverent awe.

Thursday night Rev. Dr. Creasey, pastor of Grace Church, and Rev. Dr. Swindell, P. E., delivered entertaining and instructive addresses of welcome, to which Bishop Keener responded in his usual felicitous manner. All the members of the Board are here except Revs. E. E. Hoss of the Holston, W. C. McCoy of the North Alabama, H. C. Christian of the Pacific and E. J. Stanley of the Montana Conferences, and Bro. Thos. S. Weaver of Nashville. Bros. E. W. Cole, T. D. Fite and J. D. Hamilton of Nashville are influential and helpful members of the Board, and to them our Church is much indebted for timely and material aid as well as for wise counsel. Bros. F. and H. rarely ever "speak out in meeting," and when Col. Cole, President of the Board, modestly takes the floor he is heard with much interest and generally with approval. Our Bishops are all in attendance and looking quite well. I send you the plan of Episcopal visitation, and in advance I predict our Conferences in Arkansas will be delighted with Bishop Duncan. I glanced hurriedly over the Episcopal decisions just rendered, and hope to get a copy to you in time for our next issue. In the Kelley case they affirmed unanimously Bishop Hargrove's rulings on questions of law, with the understanding that a Conference has the right to appoint the trial committee, if it demands it. The Entertainment Committee has just decided the next General Conference shall be held in Memphis, which offered to board at least fifty of the delegates free of charge. I am sorry there was no offer or invitation from Hot Springs, which I now feel sure could have gotten the General Conference.

The first business considered by the Board of Missions was the report of the Committee on Estimates for 1891-'92. From that report I quote the following sentences, with the resolutions recommended by the Committee and adopted by the Board:

"At our last annual meeting the

indebtedness of the Board had been reduced to \$26,193. The Committee on Estimates recommended appropriations amounting to \$262,657. The Board, encouraged by the interest manifested in its work by the General Conference and the Church, advanced the appropriations to \$325,000, an increase of \$63,000 over the amount recommended by the committee. Had the collections the past year reached the expectations of the Board, this increase could have been provided for without embarrassment. Instead of an increase in the collections, there has been a decrease of over \$23,000.

The embarrassments arising from these additions to the obligations of the Board have been increased by the financial pressure resting on the business world. The accommodations which we have heretofore been able to secure from the banks on the paper of the Board have been modified, and it will require all the credit and financial skill of the Board to carry us through the present season, and provide for the wants of our rapidly expanding missions.

To retrench at a time when success in every field is calling for the enlargement of our work is a matter of profound regret; yet your committee, after patient and, we trust, prayerful consideration of all the interests involved, feel constrained, unanimously, to recommend that line of action. Before entering on details of the report your committee would submit the following resolutions:

1. Resolved, That at the present Annual Meeting the absolute appropriations shall not exceed the sum of \$260,000.

2. That in view of the danger that may follow excessive appropriations, the Board hereafter will limit its absolute appropriations to a sum within the amount of the regular collections of the preceding year.

3. That the Secretary is instructed to insert Resolution 2 in the By-laws, after Article IV., under the duties of the Committee on Estimates.

It is possible that many of the "special collections" for the support of new missionaries may fail after the first year, in which case the Board will be expected to provide for their support. This may involve obligations which the Board may not be prepared to meet. It is therefore important that this movement on the line of enlargement of work be placed under proper limitations. Therefore,

1. Resolved, That the calls for new missionaries shall be limited to the number for which the Board at an Annual Meeting shall make either "absolute" or "special" appropriations.

2. That under appropriations to be provided for by special collections no new missionaries will be accepted and sent out until the money is paid to the Treasurer, or a satisfactory assurance is given that the money will be paid.

Under the same assessments on the Conferences as for last year, the Board made absolute appropriations to the amount of \$260,000, \$65,000 less than the aggregate for last year, and nearly \$200,000 less than the total asked for by those in charge of our mission fields. In the first column below I give the amounts "asked for" and in the second column the amounts appropriated for the various fields named in which we are supporting missions:

Brazil	\$49,530	\$27,730
Central Mexico	93,732	40,114
China	40,950	33,060
Japan	90,955	35,965
Mexican Border	25,856	21,735
Northwest Mexico	55,933	17,834
Indian	30,728	20,000
German in Texas	6,475	2,750
Ger. in Miss. and La.	1,550	1,050
Columbia	10,150	4,000
East Columbia	—	2,500
Pacific	15,550	3,600
Los Angeles	12,250	4,800
Denver	17,150	6,500
New Mexico	18,000	5,200
Montana	9,250	4,000
Western	7,460	2,000
Northwest Texas	1,750	1,000
West Texas	1,200	900
Florida and Cuban	7,160	2,500
West Virginia	3,275	1,162
Offices, etc.	20,000	17,000

There was a small balance (of the \$260,000) and it was appropriated to the relief of claimants on the Board. At another time I will write about the necessitous demands upon our Church, not only to extend but even to maintain its work in mission fields. The Board will hold its next annual meeting in Nashville, Tenn. Fraternally,

Z. T. BENNETT,
Wilmington, N. C., May 9.

Infidelity is like the floating island in Derwent water described in a recent book. This island comes to the surface about the first of June, and sinks out of sight just as soon as cold weather removes the gas from its soil. Curious people sail around it, and one or two have been bold enough to step upon it; but no one has yet been foolish enough to think of building a house or even pitching a tent upon such a foundation. The form of infidelity is changeable; it suits itself to the times. It sets its sail for the breeze of public opinion, and we know how

fickle and transitory that is; but the Rock, Christ Jesus, is stable and will do to build upon. The Rock never sinks, and we can never sink through the rock.—Baltimore Baptist.

PREACHER'S MEETING.

To the Preachers of the Eureka Springs District.

Brethren:—We are expecting you all to attend our Preacher's Meeting at Berryville, the 29-30 of May. There will be homes for all, so let all come—both traveling and local, and if any Brother from another District or Conference wants to come, welcome. Brethren, we have a wicked town and we are anxious for a revival at that time. Let every Brother come full of work and prayer, and especially full of the Holy Spirit. Report to me at the parsonage. Let all get here Thursday, if possible.

Respectfully,
BASCOM MONK, P. C.
Berryville, Ark., May 9.

DEAR BRO. BENNETT:—Will you please announce in THE METHODIST that the annual meeting of the Woman's Missionary Society of Little Rock Conf., will be held at Hot Springs, beginning the evening of Thursday, the 18th of June. Only a few brief weeks till we shall meet to bear our records of another year's labors and opportunities. Whether such reports shall prove us faithful workers, or show us careless of the responsibilities we have assumed, I feel sure that each delegate and officer will come in the spirit of prayer, earnestly asking forgiveness for failures and renewed strength in the guidance and presence of the Holy Spirit. This will insure a blessing on our meeting. Let us be prepared to ask large things of our gracious Lord and come together in that living faith that taketh no denial, and while the Conference Society shall thus assemble in humble reliance upon divine aid, will the sisters of the Auxiliaries at home remember them in united prayer. If our annual meeting be not spiritual, leading to higher and better attainments as individual as well as organized Christians, we shall fail of good in our coming together before the Lord. May He abundantly prepare us for every duty—for every obedience towards Christ and denial to self, and for every act of consecration which by His grace may hasten the gospel day of glad tidings to the world. That Auxiliary which realizes most that they have accomplished nothing, should be the first to come under the helpful contagion of this annual assemblage. Let all be here, through representatives, that the work may be strengthened in all our midst. Notice will be given of annual and opening sermons as soon as definitely arranged for. All who purpose coming please write to Sisters James or Shippey, that homes may be provided.

Mrs. LOU A. HOSCHKESS,
Pres. Conf. Soc.
Mrs. J. R. HARVEY,
Cor. Sec'y.

The Baltimore Episcopal Methodist says: "It has been finally determined that the second Methodist Episcopal Conference will begin in Washington, District of Columbia, October 7. The inaugural sermon is to be preached by Rev. William Arthur, the prince of English Methodist preachers and authors. It is proposed that Dr. Abel Stevens, the historian of Methodism, preach a special sermon on the first Sunday morning to commemorate the Centenary of Wesley's death. The programme is nearly completed and may be expected at an early date."

The first Methodist societies were organized in 1759. In 1766 the movement commenced in this country. It is, therefore, 152 years since the first organization, and 125 years since the beginning in this country. At the close of the first century since Wesley's death we find nearly 5,000,000 of communicants in the several branches of the Church in the United States, with about three and a half times as many adherents, which brings its total population here up to about 22,500,000. In the Wesleyan Church in Great Britain, Ireland, the several mission fields and other countries there are about 1,500,000 of communicants, with a population of about 7,000,000. This gives a total membership in the world of about 6,500,000, and a Methodist following of nearly 30,000,000. These estimates are based on three and a half adherents for each member—a safe estimate. This is surely a remarkable result to have followed from the movements started by the Wesley's and their coadjutors.—Pittsburg Advocate.

From the Alabama Advocate's editorial last week on the Perils of the Sabbath-school we quote this paragraph: "Another peril is this: the substitution of attendance upon the Sabbath-school for attendance upon the public worship of the house of God—the substitution of Sabbath-school instruction for that of the pulpit. I can conceive of nothing more dangerous to the organic life of the Church than the substitution of anything for the preaching of the Word. Hundreds and thousands of children, girls and boys just entering their teens, go away from the Sabbath-school and never think of hearing the sermon. They have

done their part when the Sabbath-school exercises close, and the whole divinely appointed method of saving souls by the proclamation of the Gospel is lost upon them. To your tents, O Israel! If our children are converted to God, saved from their sins and the dreadful temptations of youth, they must hear, in God's appointed way, that Word which is "the sword of the Spirit and a discomer of the thoughts and intents of the heart." No Sabbath-school is properly organized or doing work worth anything, whose pupils neglect public worship. One of the great ends to be accomplished by this auxiliary is to secure the attendance of the children and young people upon the regular services. Let this be emphasized everywhere, and soon these gardens of the Lord will begin to bloom and blossom and yield the beautiful and delicious fruit of early conversion."

EPISCOPAL VISITATION FOR 1891-'92.

FIRST DISTRICT—BISHOP KEENER.
Nov. 11, Virginia Conference, Petersburg, Va.
Dec. 2, South Georgia Conference, Conde, Ga.
Dec. 16, Louisiana Conference, Alexandria, La.
March 24, Baltimore Conference, Harrisonburg, Va.
SECOND DISTRICT—BISHOP WILSON.
Sept. 2, Japan Mission, Kobi.
Sept. 2, Kentucky Conference, Harrodsburg, Ky.
Sept. 9, Louisville Conference, Cadiz, Ky.
Sept. 23, St. Louis Conference, Sikeston, Mo.
Oct. 14, China Mission Conference, Souchow, China.
Oct. 28, Tennessee Conference, West End, Nashville, Tenn.
THIRD DISTRICT—BISHOP GRANBERGER.
July 8, Brazil Mission Conference, Piracicaba, San Paulo.
Sept. 16, Western Conference, Parkersburg, West Virginia.
Dec. 2, South Carolina Conference, Darlington, South Carolina.
Jan. 8, Florida Conf., Tampa, Fla.
FOURTH DISTRICT—BISHOP HARGROVE.
Aug. 26, Western Conference, Hillsdale, Kansas.
Sept. 2, Missouri Conf., Maryville, Mo.
Sept. 16, S. W. Missouri Conference, Sedalia, Mo.
Sept. 23, Illinois Conf., Waverly, Ill.
FIFTH DISTRICT—BISHOP DUNCAN.
Aug. 5, Denver Conf., Rye, Colorado.
Aug. 26, New Mexico Conference, El Paso, Texas.
Nov. 25, Arkansas Conference, Russellville, Arkansas.
Dec. 2, Little Rock Conference, Arkadelphia, Arkansas.
Dec. 16, White River Conference, Newport, Arkansas.
SIXTH DISTRICT—BISHOP GALLOWAY.
Sept. 30, Holston Conference, Chattanooga, Tenn.
Nov. 5, W. North Carolina Conference, Asheville, N. C.
Nov. 19, North Carolina Conference, Greenville, N. C.
Dec. 2, N. Alabama Conf., Decatur, Ala.
SEVENTH DISTRICT—BISHOP HENDRIX.
Nov. 4, Indian Mission Conference, Oklahoma City.
Nov. 11, N. Texas Conf., Terrell, Tex.
Dec. 2, N. Mississippi Conference, Macon, Miss.
Dec. 9, Mississippi Conference, Brookhaven, Miss.
Dec. 16, Alabama Conf., Selma, Ala.
EIGHTH DISTRICT—BISHOP KEY.
July 29, Montana Conf., Helena, Mont.
Aug. 12, E. Columbia Conference, Dayton, Wash.
Aug. 26, Columbia Conference, Roseburg, Oregon.
Nov. 26, Memphis Conf., Mayfield, Ky.
Dec. 9, North Georgia Conference, Cartersville, Georgia.
NINTH DISTRICT—BISHOP HAYGOOD.
Sept. 2, Los Angeles Conference, Los Nietos, California.
Sept. 23, Pacific Conference, Santa Rosa, Cal.
Oct. 28, Mexican Border Conference, Laredo, Texas.
Nov. 11, Central Mexico Conference, City Mexico.
Nov. 26, N. W. Mexican Conference, El Paso, Tex.
TENTH DISTRICT—BISHOP FITZGERALD.
Oct. 28, West Texas Conference, San Marcos, Texas.
Nov. 5, German Mission Conference, New Fountain, Texas.
Nov. 18, Texas Conf., Austin, Texas.
Nov. 25, N. W. Texas Conference, Corsicana, Texas.
Dec. 9, East Texas Conference, Henderson, Texas.

A minister was called to a new church. The people had made a background of white carnation pinks, and in bright scarlet carnations they had written, "Sir, we would see Jesus." As he walked up the pulpit stairs for the first time, the words burned into his soul. He cried like a child. "You want to see Jesus. I will seek a view of him, and then you will see him." His ministry was blessed.—Christian Observer.

Extract from the letter of the Dresden Enterprise editor on his trip up White river, Arkansas, with the Tennessee Press Association. Of Des Arc, he says: "It is a lively place. The land is level like a floor, and the residences are neat and the yards redolent with flowers. We saw every evidence of a thrifty, intelligent and cultured population. No saloons here. The prohibition sentiment is strong in Arkansas, and it is said that a person can travel many miles without seeing a saloon. In Arkansas now they build a church and found a town around it. The old style was to start a doggerly in the woods and build up to that.—The Issue.

ARKANSAS METHODIST

WEDNESDAY, MAY 13, 1891

PERSONAL AND OTHER NOTES

Hon. W. L. Terry Congressman from this District kindly proposes to assist managers of public libraries, in getting books and public documents from the government. Secretaries of Y.M.C.A. and College Librarians will do well to correspond with him.

Rev. F. A. Jeffett jumped into our office Monday, cheered us up a little, and jumped out again. If Jeffett would be still long enough we might pump some good news out of him, but he's a mover.

Rev. H. A. Bourland one of our leading men at Waco, Tex., called Tuesday morning. Bro. Bourland had been to Nashville, Tenn., attending the meeting of the Book Committee.

Bro. J. C. McKay of Cabot made us a pleasant call Thursday. He is the honored father of Rev. W. McKay of Little Rock Conf. He says he has taken THE METHODIST from its beginning, and renews in advance. Those old soldiers full of grit and grace are the salt of the earth. God bless them.

Rev. Sam Jones will begin his meeting here next Friday night (15th). He will probably stay two weeks. Rev. Geo. Inge the noted revivalist and Prof. Excell the wonderful singer will be here to help Bro. Jones. Arrangements have been made to seat an audience of nine thousand in a large cotton shed. The first service will be a free lecture.

Rev. E. A. Tabor Agent of Hendrix College visited our office Monday. Bro. Tabor is a coming man—not only coming to see you about Hendrix College, but coming to the front as a successful preacher and never tiring worker in the Master's cause. Theologians are useful, Scientists are needed, Philosophers are interesting, but Oh—for more workers among our preachers. We are glad to know that pastors are getting to be in greater demand than preachers. The world is to be converted by the preaching of the word, but men are influenced to hear the word by the personal touch of loving working pastors.

Mrs. E. S. DeHoff of this city received the sad news Monday, announcing the death of her brother Mr. Webster Williams at his home in Jeffersonville, Ind. Mrs. DeHoff has the heartfelt sympathy of many friends in her sad bereavement, only a short time since she was called on to mourn the death of her beloved father. May the Lord comfort her in her sad hours.

First Church this city is still without a regular pastor. Dr. Dye preached to the congregation Sunday a week ago, and Rev. E. A. Tabor last Sunday. Both sermons were good and enjoyed by the hearers. It is understood that Bishop Fitzgerald will visit Little Rock before he appoints a preacher to succeed Dr. Chapman.

A man's daily life tells of his true character. What does yours say, brother?

The Editor of THE METHODIST has been gone since Saturday the 2nd. We look for him this (Wednesday) evening. Doubtless you have missed him in the editorial columns of the paper. Rev. J. R. Moore has rendered valuable assistance to the Manager. We return thanks to him.

COMMENCEMENT.

Quintman Male and Female College.
May 28—8 P. M. Entertainment by 2nd Prep. Department.
May 29—8 P. M. Entertainment by first Prep. Department.
May 30—8 P. M. Sermon Rev. J. M. Cantrell.
May 31—9 A. M. Sunday School.
May 31—11 A. M. Commencement Sermon Rev. H. Jewel.
May 31—3 P. M. Commencement Love Feast. Rev. W. P. Hamilton.
May 31—7 P. M. Sermon. Rev. J. F. Dykes.
June 1—10 A. M. Contest for Reclamation and Declaration Medals.
June 1—2 P. M. Meeting of Board of Trustees.
June 1—5 P. M. Joint Exhibition of Literary Societies.
June 2—10 A. M. Contest for Essay and Oratory Medals.
June 2—8 P. M. Musical Concert and address by Rev. J. L. Massey.
June 3—10 A. M. Alumni Address, Mrs. J. Garner.
Lit. address before the Societies.
Rev. M. B. Chapman, D.D. Graduating Exercises.
June 3—8 P. M. Reunion.
O. H. Tucker, Pres't.

That Tired Feeling

Is a dangerous condition due directly to depleted or impure blood. It should not be allowed to continue, as in its debility the system is especially liable to serious attacks of illness. It is remarkable how beneficial Hood's Sarsaparilla is in this encraving state.

Resisting just those elements which the system needs and readily seizes, this medicine purifies the blood, and imparts a feeling of serene strength which is comforting and satisfying. Hood's Sarsaparilla is the best remedy for that weakness which prevails at change of season, climate or life.

"I have been convinced that Hood's Sarsaparilla is one of the greatest medicines in the world. I say this for the benefit of all other tired out, run down, hard-working women. Hood's Sarsaparilla is not only excellent as a blood purifier, but for all other female complaints, even if of long standing." Mrs. M. A. SCARLETT, Northville P. O., Mich.

Hood's Sarsaparilla
Sold by all druggists, \$1; six for \$5. Prepared only by C. L. HOOD & CO., Apothecaries, Lowell, Mass.
100 Doses One Dollar



RADWAY'S READY RELIEF.
The Cheapest and Best Medicine for Family Use in the World.
CURES AND PREVENTS
Colds, Coughs, Sore Throats, Influenza, Rheumatism, Neuralgia, Headache, Toothache, Asthma, Difficult Breathing, Cures the worst pains in from one to twenty minutes. Not one hour after reading this advertisement need anyone suffer with pain.

RADWAY'S READY RELIEF.
The Cheapest and Best Medicine for Family Use in the World.
CURES AND PREVENTS
Colds, Coughs, Sore Throats, Influenza, Rheumatism, Neuralgia, Headache, Toothache, Asthma, Difficult Breathing, Cures the worst pains in from one to twenty minutes. Not one hour after reading this advertisement need anyone suffer with pain.

INTERNALLY.
From 30 to 60 drops in half a tumbler of water will in a few moments cure Cramps, Spasms, Sour Stomach, Nausea, Vomiting, Heartburn, Nervousness, Sleeplessness, Sick Headache, Diarrhea, Dysentery, Cholera Morbus, Colic, Flatulency, and all internal Pains.

MALARIA
Chills and Fever, Fever and Ague Conquered.
There is not a remedial agent in the world that will cure fever with all other malarious, bilious and other fevers, aided by Radway's Pills, so quickly as Radway's Ready Relief.

Price 50c. per bottle. Sold by druggists.

RADWAY'S PILLS.
An excellent and mild Cathartic. Purely Vegetable. The safest and Best Medicine in the world for the Cure of all Disorders of the

Liver, Stomach or Bowels.
Taken according to directions they will restore health and renew vitality.
Price 25c. a Box. Sold by all Druggists.

RADWAY'S SARSAPARILLIAN
RESOLVENT
Purifies the Blood.
\$4.00 a Bottle. Sold by Druggists.
DR. RADWAY & CO., No. 32 Warren Street, New York

Morrilton Dist., Part of 3d round.—D. J. Weems, P. E. Solgobachy, May 16, 17; Morrison sta., 23, 24; Bee Branch, Steele's Chapel, 30, 31; Conway miss, Mayfield, June 6, 7; F. P. Smith, Bethel, 13, 14; Mt. Vernon ct., Greenbrier, 20, 21; I hope to give time of District Conference in a few weeks.

INFANTILE SKIN DISEASES CURED BY CUTICURA
EVERY HUMOR OF THE SCIN AND SCALP OF Infants and children, whether itching, disfiguring, itching, burning, scaly, crusted, pimply, or blotchy, with loss of hair, and every impurity of blood, whether simple, scrofulous, or hereditary, is speedily, permanently, and economically cured by the CUTICURA Remedies, consisting of CUTICURA, the Great Skin Cure, CUTICURA SOAP, an Skin Purifier and Beautifier, and CUTICURA RESOLVENT, the new Blood and Skin Purifier and greatest of Humors Remedies, when the best of physicians and all other remedies fail. Parents, save your children years of mental and physical suffering. Begin now. Delays are dangerous. Cures made in childhood are permanent.

Sold everywhere. Price, CUTICURA, 50c.; SOAP, 25c.; RESOLVENT, \$1. Prepared by Potter Drug and Chemical Corporation, Boston, Mass.
Send for "How to cure Skin and Blood Diseases."
Baby's skin and scalp purified and beautified by CUTICURA SOAP.

Kidney catarrh, backache, and muscular rheumatism relieved in one minute by the celebrated CUTICURA Anti-Pain Plaster, 25c.

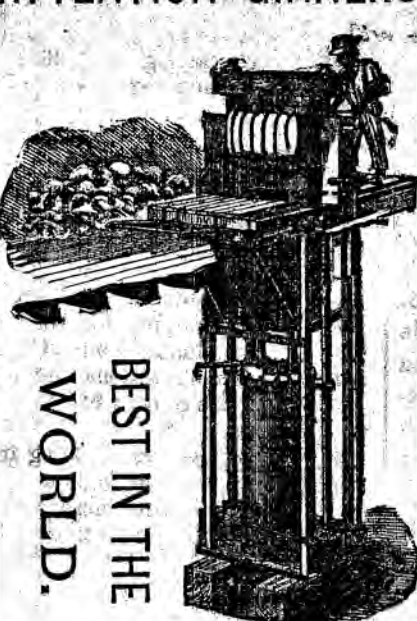
A STRONG ARGUMENT.

One of the most conclusive prohibition arguments we ever heard or read comes to us from Hon. A. S. McKennon of Clarksville, Ark., in the shape of a photograph of the Clarksville Calaboose. When they had saloons at that place the calaboose was in frequent use, but since prohibition prevails the calaboose is abandoned. It has been unused so long that it seems to be toppling over, the door is off and gone and the doorway filled with brush and limbs of trees to keep the hogs out. It is labelled: "Clarksville Prohibition Calaboose." It knocks the bottom out of Col. Mitchell's theory that in order to have prohibition we must let the saloon keeper make the drunkards and then punish only the poor inebriate.

NOTICE.

Notice is hereby given, that the Arkansas State Board of Pharmacy was organized in Little Rock according to the provisions of an act regulating the practice of pharmacy, approved March 24, 1891, by the election of W. N. Kerr, President, and D. W. Holman, Secretary.
Persons entitled to register without examination are hereby notified that they must apply for same within sixty days from May 24, 1891, as required in section 6 of said act.
W. W. KERR, President, Batesville, D. W. HOLMAN, Secretary, Little Rock, F. G. KERR, Van Buren, W. L. KERR, Hot Springs, J. M. ANDERSON, Pine Bluff.
Board of Pharmacy.
N. B.—Apply to Secretary for blank applications.

ATTENTION GINNERS



Thomas Patent Cotton Press and Patent Seed Cotton Elevator.

THOMAS MANUFACTURING CO.,
LITTLE ROCK, ARK.

Don't overlook your HAND by purchasing Cotton Machinery without first consulting

THE LEADERS,
which we claim, and are acknowledged to be by all Prominent GINNERS throughout the Cotton Section.

We have what you want.
Should you desire to live a long, prosperous and happy life,

Send for New Descriptive Catalogue—"Prices Reduced."

WE ALSO DO GENERAL

Foundry & Machine WORK.

Correspondence Solicited.

Please name this paper in writing us.

SAM JONES

Will be here on the 15th. Do you intend visiting our city to hear him? If so, we invite you to make our store your headquarters. Plenty of Good Ice Water and a hearty welcome await you, only one block from the place selected for holding the meeting. A large crowd is expected, and hotels will be crowded. If you write us, will gladly secure you accommodations. No doubt you will want something in our line, if so, we ask you to get our prices before you buy. We feel satisfied that it will be to your interest to do so. We carry full line of Groceries, buy in car load lots, and consequently buy close and will sell close.

Very truly yours,
H. J. GEORGE & CO.,

201-203 EAST MARKHAM.

SAM JONES' MEETING.

The Iron Mountain roads and the Memphis & Little Rock road will sell tickets to Jones' meeting at one, and one-third fare from all stations, on May 15, 16, 20, 22 and 23. Tickets good for five days.

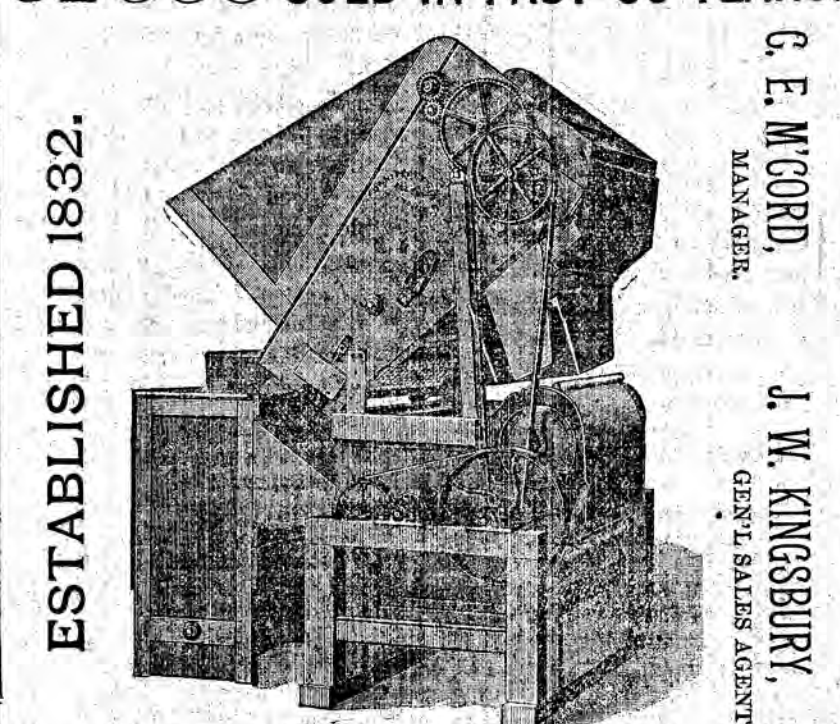
Family religion is of vast importance to the Church just now. Thousands of young people are going from prayerless homes into wickedness because they have not confidence enough in prayerless fathers and mothers to be influenced by them for good. Reader are you a father? What is the condition of your family Church?



SAVE YOUR MONEY
BY BUYING
HAMILTON--BROWN SHOE CO'S
BIG 4 SHOES
SOLD BY
RELIABLE MERCHANTS
EVERYWHERE.
ASK FOR THEM,

1843. THE BEST COMPANY. 1891.
THE MUTUAL LIFE INSURANCE COMPANY
OF NEW YORK.
Richard A. McCurdy, President.
Has Returned to Its Members over \$303,000,000 Over 80 per cent of the amount of premiums received, and has also over \$147,000,000
Cash Assets, Securely Invested—Ample to Protect All Its Insured.
ITS TERM DISTRIBUTION POLICY
Is the Best Life Insurance Contract Extant. Simple, Liberal, Non-Forfeitable. Secure and Profitable as United States Bonds. **DO NOT TAKE ANY OTHER.**
THE BEST RESULTS IN LIFE INSURANCE
Have been obtained by The Mutual Life Insurance Company of New York, and it is therefore the Best Company for the Policy-holder.
All persons who desire to have Life Insurance are requested to call on or address
GEO. TILLES, Manager for Arkansas,
108 Center Street, Little Rock, Ark.

DANIEL PRATT GIN.
—MORE THAN—
32000 SOLD IN PAST 59 YEARS.



You hear about other Gins as good as this, but this is the Old Reliable Pratt Gin, as made for 59 years by the
PRATT GIN COMPANY.
BRANCH OFFICE: 211 West Markham Street, LITTLE ROCK, ARK.

MARKED.
At the Methodist church, Sulphur Rock, Ark., May 6, 1891, Mr. James Young to Miss Ida Moore, both of Sulphur Rock, Ark., Rev. J. S. Brooke officiating.

NOTICE OF CONFIRMATION.
Notice is hereby given that, whereas, lot one (1), and the north half of lot two (2), in Block 254, in the city of Little Rock, and in the County of Pulaski, in the State of Arkansas, were subject to taxation for the year 1887, and that the taxes assessed upon the said property for said year were not paid by the owner, or any one for him, and became delinquent, and the collector of revenue of the said County returned the same delinquent on the day appointed by law, and the Clerk of the said County gave notice as required by law that the said property would be sold on the day, and at the place required by law, and that the collector of revenue of said County did offer the same for sale at the time and in the manner provided by law, and in pursuance of said notice, and at the said sale sold, S. L. Lanning and George Terry became the purchasers of said property for the amount of taxes, penalty and cost due thereon, to-wit:—\$28.16, which was paid to the Collector of the said County, and received a certificate of purchase therefor in due form of law. And, whereas the said S. L. Lanning on the 24th day of April, 1889, duly assigned all his right, title and interest in the said certificate of purchase and the property therein described to Mary Stoddard, and the said property not being redeemed in the time and manner provided by law, and as required by law. Now, therefore, all persons who claim or own claim or set up any right, title or interest in said property on account of any informality, irregularity or illegality in any of the proceedings of any of the officers whose duty it was to levy, assess or collect the taxes or make the sale of the delinquent property, or for any informality, or irregularity in the said sale by the said Collector are hereby notified to show cause at the first term of the Pulaski Chancery Court to be held in said county six months after the publication of this notice—why the sale shall not be confirmed, and their title forever confirmed and quieted. At which term of said court we shall present a petition to said court asking the confirmation of said sale and our title to said land.
MARY STODDARD, GEORGE TERRY.
By their Attorney, P. C. DOOLEY.

WARNING ORDER.
A. H. STEUBINS vs W. WILSON, J. P. in and for Big Rock Township, Pulaski County, Arkansas.
The defendant, F. F. Smith, is warned to appear within thirty days and answer the complaint of A. H. Steubins, plaintiff herein.
May 6-11 T. W. WILSON, J. P.

A Mad Stone can be found at
DeVall's Bluff, Ark., owned by
A. W. SORR.

Hellmuth College
For YOUNG WOMEN AND GIRLS.
Large Illustrated Catalogue sent on application.
Rev. E. N. ENGLISH, M. A., Principal.
LONDON, ONTARIO, CANADA.

IT DON'T SETTLE IT.
A lady says she has joined another Church and don't want us to send her THE METHODIST any longer. We look and find she owes us \$3.00 for past two years. She seems to think that joining another Church settles her dues. But going "down into" and coming up "out of" &c., don't wash out that \$3.00 and we don't like for it to be "buried with" the change in church relations either.

SAVE YOUR MONEY
BY BUYING
HAMILTON--BROWN SHOE CO'S
BIG 4 SHOES
SOLD BY
RELIABLE MERCHANTS
EVERYWHERE.
ASK FOR THEM,

Hellmuth College
For YOUNG WOMEN AND GIRLS.
Large Illustrated Catalogue sent on application.
Rev. E. N. ENGLISH, M. A., Principal.
LONDON, ONTARIO, CANADA.



SAVE YOUR MONEY
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BIG 4 SHOES
SOLD BY
RELIABLE MERCHANTS
EVERYWHERE.
ASK FOR THEM,

J. S. BRADDOCK'S

REAL ESTATE COLUMN.

NO. 101.
Two sections, two miles from two different railroads, of rich bottom lands; 12 miles from state house; 20 acres under cultivation, with cabin on it; 60 acres deadened. Over 1000 acres have never been culled; choice timber—oak, hickory and ash. This tract will make a fine cotton, corn and cattle farm. Will sell the whole tract together at a low price, or divide into 40 or 80 acre tracts and sell on long time payments.

NO. 102.
Two very choice lots, corner of Twenty-seventh and Marshall streets. The other ten lots on this block have been sold for \$3450. These are two of the choicest, with an east and south front, covered with shade trees. Price \$700, on any kind of payments wanted. A bargain!

NO. 103.
Lumber wanted—in exchange for three choice lots, corner Twenty-sixth and Marshall streets. Price \$1100. Will take it all in frame lumber at \$10 per 1000 feet.

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-rail 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 \$30,000 on terms to suit.

NO. 92.
House and lot on Denison street, one block from dummy line. High, dry lot, with fruit trees; house contains 3 rooms. Price \$700, on payments of \$100 cash and \$10 per month. I'll stop paying rent!

NO. 89.
SPECIAL OFFER!
Parties desiring to build houses in Braddock's beautiful boulevard addition can make a cash payment of \$25. After a house shall have been built no further payment will be required for one year, after which time \$5 per month only. Secure a home!

NO. 90.
Choice lot, corner of Twenty-fifth and High streets, covered with nice growth of shade trees, convenient to street cars, adjoining the beautiful Little and Steele addition—lots across the street selling rapidly at \$600—this lot can be bought at \$400, on payments of \$20 cash and \$10 per month.

NO. 91.
Lots on Wolfe street, with fine growth of shade trees, only 4 blocks from the beautiful residences of Gleason, Coy, Bradford, Orlopp and Knesner, at the low price of \$350, on payments of \$20 cash and \$10 per month. Lots on adjoining block selling at \$600.

NO. 92.
Renters, attention! I will build nice cottages on as fine lots as Little Rock affords and sell on payments of \$100 cash down and remainder at \$10 per month. Why pay rent when you can have your own home for what the rent would be.

NO. 77.
Choice vacant lots on Izard, Chester, Ringo, Cross and Pulaski streets, at prices ranging from \$110 to \$185 each, on payments of \$10 cash and \$5 per month. Why pay rent when you can get a home for what the rent would be?

John S. Braddock,
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LITTLE ROCK, ARK.

ARKANSAS METHODIST

WEDNESDAY, MAY 13, 1891

CHRISTIAN LIFE.

DO YOU SING AT HOME?

There is perhaps no pleasanter occupation in the family circle than sacred song. Many a home where there is little of beauty, or ease, or luxury, is made pleasant by "thanksgiving and the voice of melody." If there be joy in the heart and music on the tongue, many rough places in life are smoothed, and made plain, many dark spots are brightened and made cheerful.

Those families which know nothing of sacred song miss some of the purest pleasure that falls to the lot of mortals. Family prayer is a duty and a privilege, but family praise is none the less so, and there is nothing that binds hearts more closely to the home than those "songs which mother sang," and old tunes in which the voices of parents and brothers and sisters join form a bond of union which unites hearts when mountains rise and oceans roll between them. Sometimes the wayward son, wandering in a far-off land, hears the song his mother sang, and is charmed by its music to know and serve his mother's God.

Careful and melodious singing in the home fits persons for singing elsewhere, especially if persons are taught to sing correctly, gently and tenderly, and without much instrumental accompaniment. Then the hymns learned by the young linger long in memory, a precious heritage against days of darkness and sorrow.

Let parents set the example of song, and the children will be sure to follow. Take time now and then, and enjoy an evening of sacred song. Let the voice of rejoicing be heard in the tabernacle of the righteous, and prayer and praise ascend to the throne of God. Let each child have his hymn-book, and he will learn to prize it next to the Bible, and will from it gather many precious truths which will go with him to life's latest hour. Whoso offereth praise glorifieth God. Let us have more praising and less murmuring; more song and fewer complaints. Instead of fretting because of evil doers, let us pray; instead of repining at our lot, let us leave our burden at the Cross, and bear a song away.

"Hast thou no words? Oh, think again—Words flow apace when you complain—And all your fellow-creatures' ears With the sad tale of all your cares!"

"Were half the breath thus vainly spent To heaven in supplication, Our cheerful song would offend Be, Hear what the Lord has done for me!"

—The Common People.

CHEER FOR THE OBSCURE WORKER.

The lives of many are bounded by lines which they may not overpass. How many women spend all their energies within the narrow circle of their own families! How many men are chained to the treadmill of daily labor, and are never known beyond their little circle! "Work manfully there, fellow-laborer. You may achieve as much real glory as on a world-wide battle-field. There in that narrow round you may fit others for careers upon which you may not enter; and, O, if you have made one heart forever happy, have you lived in vain?"

How many times has that sentence, uttered by one of our teachers years ago, cheered us in the by-ways of life!

If we cannot conquer fate, we can at least accept it, remembering that that life at once human and divine wrought its mightiest deeds by suffering. The web and woof of society is many-colored. Some are born, as the flowers, to adorn and beautify; others to show how much untiring industry and boundless enterprise may accomplish; while still others illustrate the power of the human spirit to create light in darkness, to walk burning plowshares unscathed, and bear with Promethean endurance the gnawing of the vulture of pain. There are sweet poets who never write verses, noble orators who never stand before audiences, inspired artists whose fingers never guide the pencil; the silent rhythm of their lives, the potent eloquence of their example, the exquisite symmetry of their characters, declare them to be God's gifts to all who have eyes to see, souls to appreciate.

"I am so weary," says one; "my life is so passive, I am called on to endure in silence." A true heroine may she be, cheering and refining the hearts of all about her, though her own is sad. The minor key of grief in which her life is set will but heighten the rapture of the choral symphony which shall be. "This is a little country place," says another. "We have no lectures, no library, very little society, and I am so thirsty for knowledge, yet I must stay right here and make the best of it." A library may be gathered together little by little in a very small place, improvement associations formed, and the tone of society raised. One earnest worker may accomplish much in this direction. It is for us to make the best use of all the agencies within our reach. We may not know the far-off results of our labors.

The due hour will come when every "mute, inglorious Milton" shall have his singing robes around him and his harp attuned to perfect melody; when thirsty souls shall quaff at the very fountain-head of knowledge, and all the curious web of life, woven of so many threads, be found harmonious in coloring, intricate yet beautiful in design, and perfect in finish.

A PATHETIC PRAYER.

The fisherman of Brittany, so the story goes, are wont to utter this simple prayer when they launch their boats upon the deep:

"Keep me, my God; my boat is so small and thy ocean is so wide."

How touchingly beautiful the words and the thought! Might not the same petition be uttered with as much directness every morning and evening of our daily life: "Keep me, my God; for my boat is so small and thy ocean is so wide!" Keep me, my God, keep me from the perils and temptations; that throng around me as I go about my daily duties. "My boat is so small!"

"I am so weak, so helpless, so prone to wander, so forgetful of thy loving kindness! I am tossed to and fro at the mercy of the world; I am buffeted about by sharp adversity and driven before the storms of grief and sorrow. Except thou dost keep me I must perish. Keep me, my God, for 'thy ocean is so wide'—the journey is so long, and the days and the years are many."

"In thee, O Lord, do I put my trust. Deliver me in thy righteousness."—Every Thursday.

SOMETHING TO THINK OF.

Dr. Chalmers says: "Holiness is a stronger demonstration to my mind of the power of God in the soul of man, than any miraculous manifestation whatever."

No argument in favor of Christianity is equal to its effect on men and society.

To convert a sinner into a saint is more than to raise a dead body.

To cleanse a soul from all sin, is more than to open blind eyes and unstop deaf ears.

To cure a bad temper is more than to cure a cancer.

To bridle and sanctify a mischievous and lying tongue, is more than to quench the fires of tea burning Chicago.

O! the hope of the world is, that where sin abounded, grace did much more abound. Not that lightning was swung under the sea, but that Christ died. That is the miracle of miracles.—Selected.

OUR YOUNG FOLKS.

A CHINESE BOY'S FORTUNE.

No sooner is a Chinese boy born into the world than his father proceeds to write down eight characters, or words, each set of two representing respectively the exact hour, day, month, and year of his birth. These are handed by his father to a fortune-teller, whose business it is to draw up from them a certain book of fate, generally spoken of as the boy's pah-tsz, or "eight characters." Herein the fortune-teller describes the good and evil which the boy is likely to meet with in after life, and the means to be adopted in order to secure the one and avert the other.

In order to understand the value of this document, we must glance at the Chinese method of reckoning time. There are only twelve Chinese hours to our twenty-four, beginning with 11 p. m., and ending with 1 a. m., which is, their first hour. Their names are: "Bat, ox, tiger, rabbit, dragon, snake, horse, sheep, monkey, cock, dog, and pig." As everybody is supposed to partake, more or less, of the nature of the animal at whose hour he is born, it is obvious that it would never do to send a rabbit boy to the school of a tiger school-master. Hence, the necessity of consulting the pah-tsz of both parties before entering upon any agreement. It is a fact that it is thus referred to on every important occasion.—Quiver.

MOTHER NOT TO BLAME.

Tom had been an idle, careless, mischievous boy in school. He did not mean to be a bad boy, but he wanted to do about as he liked, without seeming to care how much he troubled others by it. He had a seat-mate who was quite unlike him, in that he was careful to try to please his teachers.

One day Tom heard the teachers talking about some of their pupils; he heard his own name mentioned, and then that of his seat-mate.

"Jamie must have a very lovely mother, I think," said one; "for he is always so polite and agreeable, and tries very hard to please all who are around him."

"I have heard that Tom Dunn's mother is a good woman," said another; "but I don't see how it is that she has such an unpleasant boy. I think he has a generous nature, and when he likes can show fine manners. It is my opinion his mother tries to teach him just what is right, but he will not listen to her teaching. You know there is many a boy that will go on to destruction in spite of his mother."

Tom had heard enough to make him a miserable boy for the rest of the day; and he had not put conscience away so far but that he could hear a whisper: "You've been a mean boy, and they've laid it all to your mother!"

Now he did really love his mother, and could not bear the thought that

he had brought discredit upon her name. After school that night he lingered until the others had passed out, and, going up to his teacher, he said slowly, and as if he hardly knew how to say it: "I want to tell you—that that mother isn't a bit to blame. Don't lay it to my mother—all my bad ways, I mean."

I don't think Tom thought at all what a brave thing he was doing; he did not think of anything but the wish to defend his mother; but when the teacher took his hand, and said, "Your mother must be a brave lady, Tom, for her boy has shown himself brave to-night, and I shall expect good things from him in the future," he thought, "I wonder if the other boys know that, good or bad, all they do is laid to their mothers."—Careful Builders.

BAD COMPANY.

A young lady of sixteen, who had been piously brought up, was invited to a party at which certain persons of undisguised infidel sentiments were expected to be present. Her father objected to her going.

"I know papa," she said, "that they speak against the Bible and against Jesus! but you can be quite sure that they will do me no harm. I can't help that; but I shall not allow them to affect me in the least."

"My child," said her father, inventing an excuse for the sudden request, "my work can't be interrupted: I have need of a coal; will you be kind enough to fetch me one?"

"Do you want a live coal, papa?"

"No—one that is dead—burned out."

The coal was brought. The young lady had brought it in her hand.

"Didn't it burn you, my child?" asked the father.

"Why, no, papa—how could it? It's dead!"

"Of course it couldn't; but look at your hand, Florence."

"Oh, papa, how black my fingers are! I must go and wash them."

"Wait a moment, Flossie; here is a little lesson for you while you are washing them. It is this: 'Companionship with the wicked and worldly may not necessarily burn you and destroy you, but it will certainly soil you.' Remember all your life time what the apostle says: 'Evil communications corrupt good manners.'"—Selected.

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HOW TO READ?

When a boy I began to read very earnestly, but at the foot of every page I read I stopped and obliged myself to give an account of what I had read on that page. At first I had to read it three or four times before I got my mind firmly fixed; but I compelled myself to comply with the plan, until now after I have read a book through once I can almost recite it from beginning to end. It is a very simple habit to form in early life, and is invaluable as a means of making our reading serve the best purpose.—Lord Macaulay.

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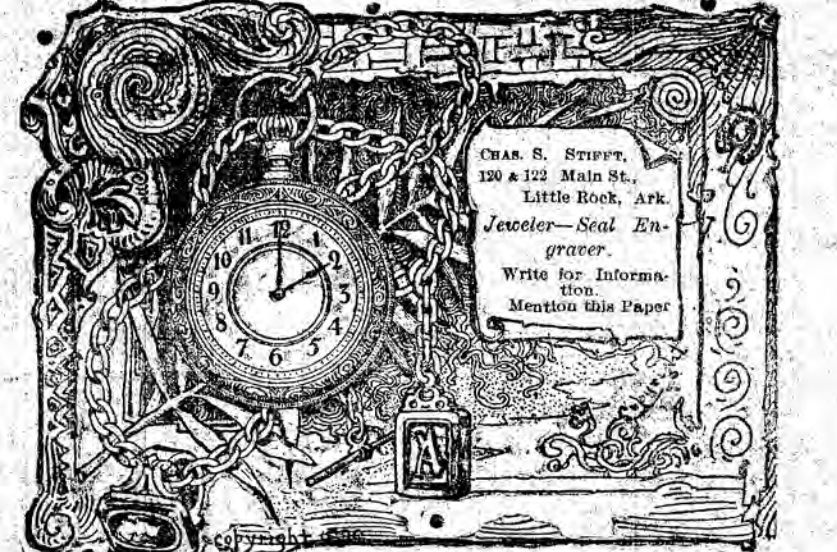
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ARKANSAS METHODIST.

WEDNESDAY, MAY 13, 1891.

OBITUARIES.

TATUM.—Little Horatio Lazare, son of F. M. and M. O. Tatum, was born June 20, 1889, and died after an illness of 23 days of much suffering from pneumonia and acute rheumatism, April 23, 1891—aged 1 year 10 months and 3 days. He was dedicated to God by baptism at the age of 2 months old by Rev. William Dunn, but God in his wisdom and providence saw fit to take him from the fond embrace of his now grief-stricken father and mother, who seemed to think so much of their darling little boy. May the God of all grace comfort them in their deep affliction, and bring them at last to live with their precious jewel in the land of everlasting bliss.

J. J. MENEFEE, P. C.

Hillsboro, Ark.

CHESHIER.—Julia Ann Stout was born in Tenn., Feb. 23, 1827; came to Ark., with her father in the year 1830 and has lived in Washington Co., ever since; was married to John B. Cheshier Dec. 22, 1842; died April 6, 1891. She professed religion in 1846, united with the C. P. Church in which she lived for four years—then she joined the M. E. Church, South, in which she lived a consistent member until death. I visited her during her last illness which lingered about three months. She expressed her willingness for the Lord's will to be done. Sister Cheshier was a good woman. Some of her children had preceded her to the better land. O how sweet it will be to meet one another again. May the sorrowing ones here be prepared to meet her in that glory land. She leaves an aged husband and five children to mourn their loss. They have our sympathy.

H. A. ARMSTRONG.

SIMMONS.—Lida Warner Simmons, infant daughter of R. F. and Jessie Simmons, died April 15, 1891, just at the dawn of day, as the dark and shadowy veil of the night, was passing away. The little birds just awakened from their slumbers chanting and chirping their morning song, only added solemnity to the sad scene before us. Angels came and bore the sweet spirit back to God who gave it—a child of four bright Summers endowed with mental faculties far beyond one of her age.

Dearest Lida, sweetest child,

How we loved thee all the while

Torn from parents' fond embrace

Entered into sweetest rest,

Dearest parents, do not mourn

For your little one that's gone

She wears a crown of brightest hue

Far above the heavens blue.

SALLIE EDNEY.

Nashville Advocate please copy.

GARRETT.—David H. Garrett was born May 28, 1828, in Overton Co., Tenn.; professed faith in Christ Sept. 1889 and joined the M. E. Church, South, and lived in the faith until April 6, 1891, at which time death released him from this world of suffering. The summons found Bro. Garrett ready, yea anxiously waiting for God to speak the word when he could fly away and be forever at rest. A short time before he died he called his wife and children to his bed-side and told them to meet him in heaven—also said "I hear the angels singing; raise me up so I can go and meet them." He was perfectly conscious to the last breath, not the least excited—no more so than if he had been just starting to church.

Bro. Garrett leaves a sorrowing wife and 8 children, 5 sons that are not religious but may the happy death of their father cause them to forsake sin and turn to God that they too may be able to die the death of the righteous and meet their father where parting will be unknown. God grant that this entire family may have a reunion around the throne of God on high.

J. W. GRIFFIN.

ADAMS.—Sister Parnella M. Adams, (nee Newton), was born Jan. 6, 1872, in southeast Mo., and died of heart disease at her home in Marion Co., Ark., April 4, 1891, at the early age of 19 years 2 months and 29 days. She was married to Dr. Joe Adams May 25, 1890 with whom she lived 10 months and 10 days. She was (or had been) a member of the Christian Church. Notwithstanding her oft repeated suffering from heart disease she always wore a smile of true contentment. As a child she was obedient, as a wife and companion sweet spirited. Her friendship was true and sacrificing. As a Christian she was more than nominal. Her experience entered into the sweets of sins forgiven, and brought a consciousness of her acceptance with God. She was perfectly resigned to the Lord's will, and met the fatal hour with perfect peace and great triumph; she exhorted her friends for some hours before her death, to live godly in Christ Jesus and meet her in the God-built City. We tender condolence to the bereaved husband and relatives of the deceased, in behalf of their many friends.

D. C. ROSS.

STUTTS.—Russell Stuts was born in North Carolina, moved with his parents to Tenn., where he spent his boyhood. Was married to Mrs. N. B. Central Nov. 11, 1881. Moved to Miss. 1884. Was converted August, 1885, under the preaching of Rev. Sam P. Jones at Corinth, Miss. Joined the M. E. Church, South, July, 1886. Moved to Arkansas January, 1887, where lived until his death, which occurred near Haynes, Ark., April 14, 1891. The writer was with him in his last sickness—sang and prayed with and for him. Dying with consumption, he was conscious to the very last, reconciled to death, and with his latest breath he said, "I am in the hands of the good Lord." Realizing his end was near we sang as we wept with his devoted companion and friends. "My latest sun is sinking fast, my race is

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nearly run," and while we yet sang, all that was immortal of Russell Stuts was conveyed by angels to his eternal home. Weep not, bereaved ones, as those without hope.

N. E. GARDNER.

KELTON.—Myrtle Agnes Kelton, infant daughter of J. H. and Mary L. Kelton, and grand-child of John Hust, was born Dec. 12, 1890, and died March 22, 1891. Little Myrtle's visit was brief, but long enough to entwine her fingers around the tenderest heart-strings of the family and become the light and joy of the home. Scarcely had she begun to coo and laugh in the smiles and sunshine of a mother's love when she was translated up into the brighter light of our Father's House. A few hours before her death she was dedicated to God in Christian baptism by the writer. Brother, Sister, little Myrtle is safe, for Jesus said: "Suffer the little children to come unto me—for of such is the kingdom of God." P. B. HOPKINS.

FANCHIER.—Margaret J. Fanchier was born Feb. 29, 1889, and died April 5, 1891. Mary D. Fanchier was born June 29, 1890, and died April 21, 1891. These are the names of Bro. and Sister Fanchier's sweet little children. Little Jennie first took wings and flew away; 16 days after little Dee plumed her wings and mounted on high to meet Jennie in the sky. Brother and Sister Fanchier, though your very heart-strings seem snapping, breaking and bleeding, thank God there is a balm in Gilead. Your dear children are now safe and delivered from sickness, pain, disease and death, and O 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 one another again.

J. W. GRIFFIN.

KING.—The undersigned having been appointed by the assistant Superintendent of the Hays Chapel Sunday-school, to draft appropriate resolutions concerning the death of our beloved brother, J. F. King, we hereby submit the following:

WHEREAS: It has pleased our heavenly Father in his infinite wisdom to remove from our midst our dear brother, J. F. King, who was Superintendent of our Sunday-school; therefore be it

Resolved, By this Sunday-school, That in the death of our brother, J. F. King, the school has sustained a great loss; that in his consistent life and godly conversation he ever exemplified the religion of our blessed Master, his faith taking strong hold upon the promises of our blessed Lord, and he ever rejoiced in the hope of the glory of God.

2. That our warmest sympathies go out to his family in their bereavement, and we pray God that his benedictions and mercy may abundantly rest upon them.

3. That a copy of these resolutions be sent to the family of our deceased brother, and to the Herald Journal and THE ARKANSAS METHODIST, with request to publish.

ANNIE HAYS, } Com.

J. N. SMITH, }

E. L. CLINE, }

PRICE.—Dr. S. D. Price. It is hard to say, he is dead! For years we thought of him as living, but he lives no more among men. His boys, Beauregard, Charlie, Floyd, Joe and Mack, have seen all of "father" they will ever see this side of heaven; and Kate, his wife, must live without him until she goes to sleep and is laid by his side.

Dr. Price was no ordinary man. In personal appearance he was striking, impressing one with the idea that his was the body of a great man, large, well proportioned and graceful in its every movement—in all respects "a manly form." When the writer met him in 1878 this was his impression, the Doctor being at that time in his 54th year. The mental man was not altogether in keeping with this superb physique; but enough was gathered from intercourse to convince one that his mind was of a high order, and to inspire the wish that his early opportunities had been such as to allow the development of his mental powers. I have often thought this: Dr. Price stood on the border land of greatness. To the writer he frankly confessed that his high aspirations had not been realized because of the continuous battle with the giant foe, poverty. The war made him poor. May Beauregard, the preacher-son, realize his father's possibilities—this son is at Helena, Montana; and may the others feel the great heart of their ascended father; may "Kate," the faithful, loving wife have grace sufficient for this great trial.

Beauregard writes: "Is it possible that I shall see his manly form no more? Shall I no more hear his fatherly voice advising and encouraging me to a life of noble consecration and usefulness?"

Floyd writes: "After the doctor told us that he could no more, father spoke but one word, and that was Mother. He died like one going to sleep, without a struggle or a murmur. After death there was a pleasant smile upon his face, and he looked like his photograph of thirty years

ago. 'He has gone but we know where to find him.'

"Father was born in Hawkins county, Tenn., June 5, 1824; married to Kate Eskel Oct. 1, 1855; died at his home in Altus, Ark., March 28, 1891. He professed religion in 1867 and joined the M. E. Church, South, the next year."

He giveth his beloved sleep.

T. J. RYLANDS.

Neosho, Mo.

SMOOTE.—Hon. George P. Smoote was born in Hickman Co., Tenn., Dec. 28, 1829; studied law at Lebanon Law School at Lebanon, Tenn.; came to Arkansas in 1853; settled first at Camden, subsequently Magnolia, and last at Prescott, at which place he remained until the day of his death, which sad event occurred April 22, 1891. He was twice married; first on Dec. 13, 1853, to Mrs. Mullins, by whom he had ten children, only five of whom survive him. His second marriage was to Mrs. Matthews in 1884, who survives him. He was one of the first lawyers of the State, but his opposition to anything sensational or tending to notoriety kept him out of politics. He was a poet of considerable ability. He joined the old Washingtonian Temperance Society in 1865, from that, the M. E. Church, South. He was licensed to preach at the same time, but gave up his license after some years. He served in the Confederate army with distinction, and in the constitutional convention of Arkansas in 1860 and 1874. He loved his home, family and fellow-man. His neighbors say they never heard him say a hard word of anyone. He died suddenly in his happy home at Prescott, and was followed to his last resting place by the largest funeral procession the writer ever witnessed—lamented and wept over by all. He was not unlike the average man, but we have reason to believe his spirit is at rest in the paradise of God.

H. B. SCRUGGS.



IN ITS WORST FORM.

BANON, La. Co., Wis., Dec. 18, 1888.

Rev. J. C. Koenig writes for the following:

James Rooney, who was suffering from St. Vitus Dance in its worst form for about 15 years, was treated by several physicians without effect. Two bottles of Pastor Koenig's Nerve Tonic cured him.

ST. FRANCIS, Wis., Oct. 24, 1888.

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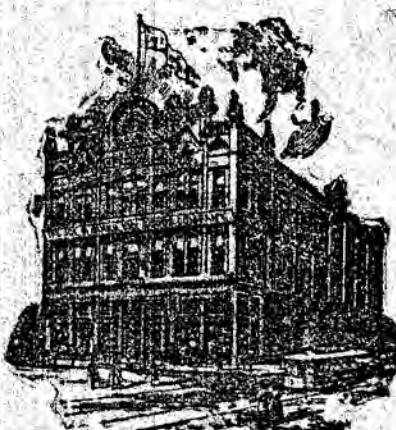
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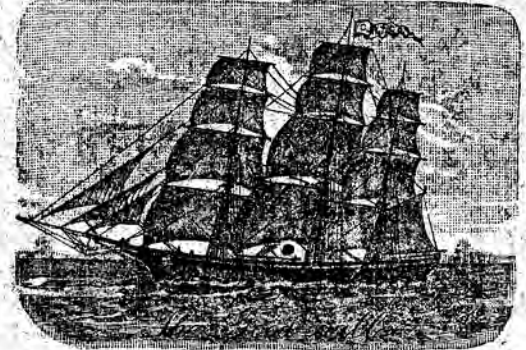
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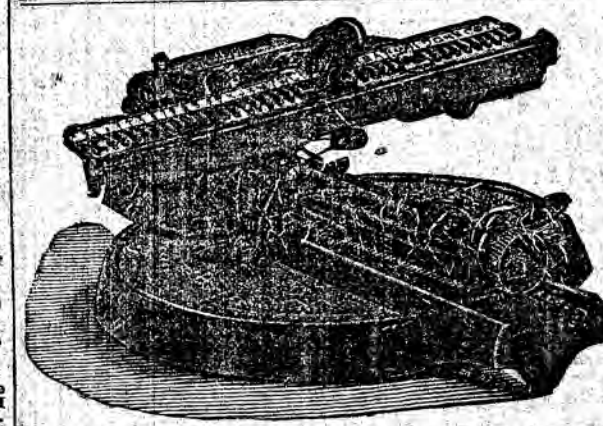
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