

The Arkansas Methodist.

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

BY BENNETT & THORNBURG.

"Soak thou the things which become sound doctrine."

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NO. 2

REV. ELIAS M. BAKER.

The subject of this sketch, Rev. Elias M. Baker, son of Joshua and Mary Baker, was born in Giles Co., Tenn., June 27, 1828. He professed religion in his eighteenth year and joined the M. E. Church, South. Almost immediately after his connection with the Church he was licensed to exhort, and in a short time was licensed to preach, and at once joined the Tennessee Conference. Two years later, Oct. 17, 1852, he was ordained Deacon by Bishop Soule. Two years from the time of his ordination as Deacon he was ordained Elder. At the close of the war he transferred from the Tennessee to the Memphis Conference. In 1868 he transferred from the Memphis to the Arkansas Conference and remained a member of the same until the organization of the White River Conference, with which organization he united and remained until his death. In 1853 or 1854 he was married to Miss Arbella Daniel, the fruit of which union was one child. In about three years after his marriage his first wife died. He was again married Sept. 17, 1858, to Miss Justine White of Humphries Co., Tenn., who still survives to mourn her great loss. By his last wife he had three children, all daughters, all of whom are yet living.

Bro. Baker possessed in a very high degree the genuine elements of a noble manhood. He was richly endowed with a high sense of honor and lofty sentiment. He did not move on a low or descending plane or breathe impure atmosphere. He disdained a sickly sentimentalism and he maintained his integrity to the end. He was fearless and uncompromising in his adherence to and vindication of what he believed to be right. His conclusions were not hastily reached, but when formed he had the courage of his convictions. He never was a policy man for the sake of mere preferment or personal ends. He was a Methodist by birth, choice and education, and he fondly cherished his doctrines and polity, and the Church never had a more loyal son than Elias M. Baker. From principle he was an itinerant preacher in the true sense of the term. He accepted the Episcopacy as the best form of church government and he was true to its spirit and letter, and as a loyal subject he never tried to manipulate his own appointments, but committed himself fully into the hands of the appointing power without courting special favor or fearing disastrous results. He accepted his appointments like a dutiful son in the gospel of Jesus Christ, and his ministry was well rewarded with rich fruits. As a preacher he stood in the front rank of his Conference, as the peer of any. He was a good pastor, a fine leader and a successful organizer. While he was not a place-seeker he generally secured good appointments and filled them acceptably and profitably. He was four years on District work and made a good Presiding Elder. Some two years ago his health began to fail rapidly, and before the last session of his Conference he became satisfied that he would not be able to take work. The thought of having to retire from the active ministry gave him painful solicitude, but he yielded like a hero at the post of duty. His name was placed by his Presiding Elder before the committee on Conference relations and he was superannuated by the last session of his Conference, and in about three months his triumphant spirit crossed over the river to join his brethren on the other shore and to be crowned victor for ever. During the last days of his illness the writer with other brethren visited him several times, and always found him peaceful and happy. He said all was "clear and bright." Not a shadow of doubt or fear crossed his enraptured vision. He lived like a hero and died like a conqueror and a saint.

"Servant of God well done.
Rest from thy toiled employ,
The battle fought, the victory won,
Enter thy Master's joy."

The brethren of the White River Conference will miss him. He will not be there to answer at the next roll call. But he will answer at the general roll call above and hear the happy plaudit, "Well done good and faithful servant, enter into thy Master's joy."

To his bereaved wife and sorrowing children we offer the consoling words of the compassionate Savior to his disconsolate disciples: "Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. I will come again, and receive you unto myself; that where I am, there ye may be also." Yes, thank God for the "I go to prepare a place." What a place! How

grand the preparation! and we praise God for his precious promise, "I will come again and receive you unto myself." Enough now; enough for ever more. Yes, blessed Savior, we will abide thy time. We will await thy coming and hail thee happy when thou comest. Yes, dear wife and precious children, look up; the Savior is coming to receive you in due time. What a glorious reunion it will be. God be with you till you all meet again.

J. M. TALKINGTON.

Nashville Advocate please copy.

THE Y. M. C. A. CONVENTION.

The past few days have been red lettered ones in the history calendar of the Kansas City Y. M. C. A. The 29th annual International Convention of the Association in the United States and British American Provinces gathered here on May 6th, for four days' reunion and exchange of ideas. Five hundred or more were present. The voice of the delegate was heard in the street. T. I. McPheeters, of St. Louis, presided.

It was a representative gathering. The "down-easter" greeted the man from the Pacific coast, the Canadian doffed his ulster as he shook hands with the shivering Southerner. The minister elbowed the lawyer; the governor chatted with the clerk; the student and fledgling graduate hobnobbed affably with the Bishop and D. D.; the men of the sword walked arm in arm with the messengers of peace. It was a representative gathering, but there were no old men there. There were lads in their teens; stirring, moustached, merry young men entering business; staid and bearded men of note and importance in their respective communities; men of slow step and silvered hair—but all were equally "young."

"Gray temples at twenty? Yes; white lips, please. Where the snow flakes fall thickest there's nothing can freeze."

Was it snowing? I spoke of! Excuse the mistake. Look down—you will see not a sign of a flake. We want some new garlands for those who have shed.

And these are white roses in place of the red.

It was a representative gathering. The personnel was of the highest types, physical, mental, and moral; showing all that is best in manhood. They were active, earnest, busy men; full of faith in God, and zealous in good works; men who trust in God and keep their powder dry; men who labored for the Lord as zealously as for themselves. Their discussions were pointed, practical, kindly. They went to the root of the matter. Specialties and side lines found little favor. Avarice, sensuality, intemperance—these are to be combated; but not most successfully by Personal Purity or Temperance Societies only. Lopping the branches is not a sure way to kill the tree. Societies founded to fight one vice only do not greatly effect the others. The seeds of moral evil are to be destroyed. Regeneration and a pure life—these are the true agencies for reclaiming and upholding young men. Their attention should not be diverted to specialties.

It was a representative gathering. It showed the unity and energy of Protestant Christianity. The Y. M. C. A. is a bond of fellowship between all evangelical denominations; one that links workers regardless of creed; one that makes each understand his fellows more clearly, and diminishes, if not destroys, denominational narrowness or unfriendly rivalry. It has the warm support of all, draws its workers from all.

Its work is great, its good results great; how great none may say. To a certain extent, they are intangible. Its thousands of members do not imply so many conversions; to be an active member one must first belong to some evangelical Church; but doubtless its roll of members counts thousands who have been up-held by its influences, if not reclaimed. It comes to us, like the Christian Endeavor Society, not to offer us new material, but to take our workers and organize them for special work in special methods. We have no right to say what our workers would or would not have accomplished by adhering to the regular lines of church work. Hence the accomplished work of the Y. M. C. A. can not be estimated. This combination of all that is best in Protestantism knows its percentage. When a rash youth offered some questionable criticisms upon the little good accomplished by our Churches and clergy, he was promptly called to order. Said the President, "That will not do here. We are the offspring of the Churches. I allow no one to speak against my mother."

In providing libraries, night-schools, lecture courses, entertainments, places for exercise and recreation, counter-attractions to

places of evil resort in our great cities, the Y. M. C. A. has done a great work—one whose influence in sustaining the work may not be fully known. Only those who live in great cities may have an adequate conception of it. Yet such are part of its methods. We all welcome this institution. The Y. M. C. A., the modern mission movement, the development of woman's work in the Church—these are the religious features of the 19th century; these account for our wonderful progress. The history of greatness is the history of youth; the reclaiming of the young, their organization for united effort into a corps of earnest workers, means the Church militant growing into the Church triumphant.

A. H. GODSEY.

Kansas City, May 12.

YOUR DISTRICT CONFERENCE.

Under this heading Bishop J. C. Granbery writes in the last issue of the Alabama Advocate:

I speak of the preacher in charge at the seat of the Conference. You need no suggestion on the importance of timely provision for the accommodation of the body. They are sure of a hearty welcome and entertainment. What concerns me is that the Church and community be prepared to derive the largest religious benefit from the occasion. It should be a memorable meeting, because of the great good accomplished. Such an opportunity comes only at long intervals to the same neighborhood. With due co-operation of your people, "there shall be showers of blessing." Call their attention to this matter, and stir them up by private and public exhortation. Urge their attendance on the daily sessions, as well as the preaching of the Word and public worship. An empty house chills the heart; a full house cheers and enlivens everybody. Some persons say that they do not care to attend the business meetings; but it is the Lord's business which the Conference will consider, and every Christian ought to feel in it a deep interest. The state of each circuit, station and mission within the district, in respect to spirituality, attendance on the ordinances, and social meetings, Sunday-schools, education and finances will be reported, and the discussion of these weighty and sacred matters should edify all the people, young and old. To listen will widen their knowledge of church affairs, deepen their love for Zion, and quicken heart and conscience as to their own duty. Encourage them to be present, and to this end to take thought beforehand and be willing to make some sacrifice of time and convenience. Money is not the only thing that should be freely given to God's cause, but time also.

"At these Conferences prominence should be given to religious exercises." They are not incidental, not subordinate, but of prime importance and essential to the design of the Conference. Fruit is to be expected, abundant fruit, in the conversion of sinners, the reclaiming of wanderers, the kindling of holy zeal in the lukewarm, the instruction, information and advancement of believers. Arouse the Church to wrestle in prayer—closet, household and public prayer—that the Gospel may be preached in demonstration of the Spirit and of power, and the Spirit be copiously poured forth.

I speak to the members of the District Conference. Each of you has his own responsibility and privilege in reference to this meeting. You need personally such a season of spiritual refreshing and edification. You have your own burden to bear in the way of making the occasion interesting and profitable. Your presence from beginning to end is one duty. If any traveling preacher be absent, the interest and purpose of the Conference must be in a measure marred. Do not think lightly of this obligation. Whether you shall attend is a matter not of mere choice, but of requirement by the law of the Church, and of fidelity to your ministerial vows. The lay members also should feel in conscience bound to attend if possible. You are appointed to do this service to the Church. You are honored and trusted representatives of your own circuit. You should carry back light and heat to bless the charge to which you belong. Go to the session not chiefly to have a good social time, but to get such views and inspiration as will help you individually, and likewise in enlarging and improving the work of the Church.

To inquire, to consult, is the object of the Conference. At the Annual Conference exact and full statistics are reported. But there is little opportunity to draw out and dwell upon the facts and needs of the several charges. At the District

Conference there is no examination of life and official administration, no election to Deacons' and Elders' orders. There can be a more careful inspection of the condition of the fourteen or twenty charges, of the workings of the Church, of what is being done, and what is being neglected, and what is being undone, as to the more directly spiritual prosperity of each field, the establishment and efficiency of Sunday-schools, the diffusion of religious literature, the education of the young people, the support of the ministry, and the collection of funds for the maintenance of all our institutions and enterprises. Brethren can encourage, stir up, instruct one another; learn or test better methods; can gather hope, courage and zeal from their communion with each other. It is sometimes objected to the plan of procedure at the Annual Conference that too much stress is put on figures, on the number of members added and the amount of money raised, while the quality of the work done is unnoticed, and the hindrances to success are not estimated. Let this lack be supplied, as far as is practicable, at the District Conference; let no element which enters into the true welfare and progress of the Church be overlooked.

I speak to the Presiding Elder. This is eminently your meeting. You are the chief over this tribe of our Israel, the commander of this division of the army. Speak, and if necessary write, to the members, clerical and lay, on the importance of their punctual attendance. It may be expedient to request certain persons to be ready for the bringing forward and discussing of particular interests of the Church. It belongs to you to consider whether a Sunday-school Conference should be held during the session of the District Conference, and if so, to furnish in advance a suitable program which may be used.

"Go ye up unto this feast." The Master will go up with you, if you invite him. He will reveal himself in your hearts, in the homes where you shall be guests, in the sessions of the Conference, in the congregation. "Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock; thou that dwellest between the cherubim, shine forth. Before Ephraim and Benjamin and Manasse stir up thy strength, O God, and cause thy face to shine; and we shall be saved." "Lo, I am with you always even unto the end of the world. Amen."

DR. RIGGIN AND REALIZE.

MR. EDITOR:—I enjoyed very much the dish of hash, served up by Dr. Riffin in THE METHODIST of May 6. I like a dish of good hash; it always imparts a realizing sense of something wholesome. As I tasted and ate, and ate and tasted, I was made to realize a genuine sense of surprise. Yes, Sir, when I come to that portion of the dish containing the renunciation of the use of so good a word as "realize," by so excellent a cook, I realized a real surprise. And I could only bring myself to realize, that Dr. R. was the cook by seeing his superscription on the aforesaid dish of hash. I realize how one may grow sick and surfeit in the continual and excessive use of a very good thing. But is it wise to eschew the temperate use of anything, that is good *per se*, because we realize that its intemperate use nauseates? I make bold to assert, that no one realizes or comprehends more clearly than Dr. R. the expressive forcefulness of the word "realize." And loving him as I do, I feel sorry when I realize what a dilemma he has placed himself in, in thus rashly renouncing the use of so handy and happy a word, as "realize." The more I think about it the more I realize it. And he will realize it some day, if he does not realize it now. Suppose for instance, that he was preaching, and should suddenly realize that I was in the audience, and he should have occasion to use the word "realize," he would then realize as never before his mistake in eliminating from his vocabulary so helpful a word as "realize;" for "realize" is a strong word, and so full of marrow and fatness, that even a D. D. will realize that he is poorer in speech when he can no longer say "realize." Why, I had just as soon abjure the use of the term "awful nice," as "realize." And there a great many people who keenly realize how blank they would feel, if they were never permitted to use the term "awful nice" any more; they would realize that they were in an "awful nice" fix. Why, I cannot realize, how I could get along without saying "realize." He asks us to leave off saying "realize." He wishes we would try to preach without saying "realize." I realize how impolite

it is, but as I always have said "realize" whenever I realized that it was proper to say "realize," I intend to keep on saying "realize."

Dr. R. tells us that "realize" is not in the Bible, nor is "realize" in Wesley's Sermons, nor does he think "realize" is in Clarke's Commentaries. I realize the truth of that statement. Nevertheless, he may be brought to realize, that the word "realize" is in good company by consulting Webster's Unabridged Dictionary, Sumners' Systematic Theology and THE ARKANSAS METHODIST, all of which contain the word "realize."

I realize that there are other words in use besides "realize," not found in the Bible, nor in Wesley's Sermons. Apropos: "awful nice" is not in the Bible, joined together, nor divorced. "Awful nice" is not in Wesley's Sermons, nor in Clarke's Commentaries. Am I to realize that Dr. R. intends that for argument?

But I realize that I must stop. And I wish Dr. R. to realize that I am for "realize" first, last and all the time; sink or swim, I am for "realize."

E. L. BEARD.

Buena Vista, May 13.

THE METHODIST ECUMENICAL CONFERENCE.

So recently as when the General Conference was held in Chicago, the sagacious Bishop James, in his eloquent report of his visit to the British and Irish Wesleyan Conference, electrified his audience with a prophecy of a Methodist Ecumenical Conference. We hear him now say, as we recall the well rounded periods pronounced in that peculiar "all shrillness of the falsetto"—a becoming tone of the Bishop alone: "How it will encourage the hearts and strengthen the hands of those who may compose that General Conference—and I believe that there are men here who will be there—to have present corresponding sympathizing members, from England, Ireland, France, Germany, Turkey, India, China, Africa, South America and the islands of the sea! What a representative prayer-meeting they could hold! Where that General Conference shall meet—whether in Chicago, or New York, or San Francisco, or London, or Rome, or China—I do not know. But, meet where it may, it will be a grand power for the transformation of the world. This may seem chimerical to some, and perhaps to most, but I think I see it, and it is no chimera to my mind." Prophetic Bishop! But the first of these Conferences has been held—a whole decade of years ago—and the second is already at our doors.

What shall this second Conference be? The honors of American Methodism can only "come by diligence." The London Conference has gone by; it was "English, you know;" up to the full measure of the English mind which deviseth liberal things. The American Conference, which is to be held in Washington in the early autumn, must excel the English Conference, that it may equal it. There are nearly a million more Methodists than were represented in the first Conference. The membership of the first Conference was only four hundred; the membership of the second Conference will be five hundred. There are more educated Methodists now than then. The whole Christian Church is now at work "by broad spreading;" the Methodist Church dare not

"narrow its mind
And to party give up what was meant for mankind."

The first Conference very properly considered Methodist topics only; the second, abreast of the most advanced Church Congress, must measure mind with mind and grapple with great themes. Nay, the Methodist Conference must aspire to lead; but its zeal must be according to knowledge. The influence of all scientific progress and modern scholarship, no less than the claims of every humanitarian and every philanthropic movement, will hold the Conference to strict account.

Two hundred delegates will come across the Atlantic Ocean as representatives of the Eastern section, and they will include the most distinguished, most eminent, most conspicuous, most celebrated and most illustrious ministerial and lay Methodists of the Eastern hemisphere. Their Western brethren will be proud to welcome them to the hospitality of their homes and churches. The Methodists in North America and in South America will be represented by three hundred delegates. The essays and addresses will be distributed equally to the members from the Eastern and Western continents. The Conference will continue in session twelve days.

Assignments of preachers from the Conference to preach in Northern and Southern cities at remote distances will be made by the committee on public worship.—Zion's Herald.

CHRISTIANS FOR THE TIMES.

In one sense the same kind of Christians have been needed in all times. In another sense the peculiar conditions of society as regards morality and religion may demand types of character specially adapted to special circumstances. Some virtues are specially required in certain conditions of life. In times of battle and danger courage is needed. In protracted trial patient endurance is the supreme necessity. In times of conflicting opinions and complicated interests, wise discretion is needed. So in different periods of the world's history, there are prominent characteristics which require corresponding adaptation in men and women. In the battles to be fought for truth, and the work to be done by the Church, there is great need of men and women for all departments of benevolent action. But it is not every kind of Christians that will meet the requirements of these times.

The times require Christians with a personal experience of converting and sanctifying grace. We cannot have spiritually-minded witnesses and workers without this. Yet, in these times of prevailing worldliness and formality, the Church and the world greatly need Christians who can speak of Christ and his religion out of the conscious peace and power of a renewed heart. Religious education in the truth is a good thing. Observance of religious ordinances is a good thing. But only inward religion can qualify us to exert a wholesome spiritual influence upon others. The spiritual power of the whole Church depends upon the devotion of its individual members. Stability of religious character results from being rooted and grounded in love.

The Christians for the Church of to-day must be intelligent. This is necessary, not merely because we live in times of the wide diffusion of knowledge and should not fall below the prevailing standard of intelligence; but because this is a questioning age, when old beliefs are widely assailed, and only the faith that can be justified by proper facts and arguments can withstand these assaults. Mere credulous confidence cannot answer objections. The principle that "knowledge is power" is as true in the Church as in the world. Ignorance greatly limits usefulness. The champions of unbelief are often learned and acute. Many plausible statements are made respecting the results of scientific research and biblical criticisms. Unless Christian people learn for themselves what is going on in these departments of enquiry, they will be at the mercy of every one who confidently asserts the excellence of the results of his speculations. The theoretical and practical questions which touch religion at some points are more numerous than in former times. We must widen the range of our knowledge, to be ready at every point for all these. If we show ourselves to be ill-informed and in error in ordinary matters, we cannot expect people to accept us as teachers in spiritual things.

The Christian for the times should be liberal—in the double sense of being benevolent and tolerant. We live in times of great enterprises, and great demands on Christian benevolence. There are religious, missionary, social and educational schemes for the amelioration of suffering, and the promotion of the well-being of our fellowmen. They cannot be prosecuted successfully without the liberal contributions of those who are called by Christ's name. There is ample wealth in the possession of the people who belong to the Christian Church, if there was only the unselfish benevolence to use what God has given.

Christians of to-day also need to cherish a liberal and tolerant spirit towards those who differ from them. We must live and let live. We cannot all see eye to eye in all things. We should recognize the spirit of Christ in those whose creed differs from ours. If there is a spirit of progress operative in the secular business of life, we cannot afford to conduct the business and mission of the Church in a slow and unprogressive style. We need Christians who have strong faith in God, tender sympathy for the erring and the suffering, and are ready to deny themselves to promote the work of Christ in the world.—Christian Guardian.

You can't stop your neighbor's tongue, but you can stop your own ears.

THE ARKANSAS METHODIST,

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EPISCOPAL DECISIONS.

Decisions of points of law coming up for review by the College of Bishops of the Methodist Episcopal Church, South, at their Annual Meeting, held in Wilmington, N. C., May 6-9, 1891.

A local preacher admitted on trial in an Annual Conference at the time of his election and ordination to deacon's orders is not eligible to elder's orders at the end of two years, even though he complete the Course of Study prescribed for that order, and be admitted to membership in the Annual Conference.

Question.—I respectfully maintain, as a member of the Committee on Episcopacy at the last General Conference, that the purpose of the committee in recommending and the Conference in adopting the added proviso to ¶ 263 was to allow the accused the right of trial by committee if he so elected, to protect him from severe penalties as suspension and expulsion in open Conference by motion and vote without the form of trial. Is not the election of a hearing by the Conference or a trial by committee alone in the breast of the accused?

Answer.—The intent of the proviso is not to invest the accused with a right of choice as to the mode of procedure, but to describe the process for "such cases," as appears both in the terms used and in the history of the case out of which it had its origin.

Decision of the College of Bishops: Answer sustained by a unanimous vote.

Question.—Does not ¶ 250, in answer to Question 1, under Section II, page 146, of the Discipline, and ¶ 1 of Section III, page 128, of McTear's "Manual," wherein the doctrine is enunciated of the amenability of a traveling preacher to the Annual Conference of which he is a member, necessarily involve and imply the right of the Conference to appoint the committee to whom the Conference proposes to delegate its right to "try, acquit, or expel him?"

Answer.—The authorities referred to do not necessarily imply that the Conference, and not the Chair, shall appoint the committee of investigation and of trial; a view confirmed by long custom.

Decision of the College of Bishops: Answer sustained by a unanimous vote.

Question.—The law in the case of a committee of trial, ¶ 258, provides that the chairman is to be appointed by the bishop. Does not the mention of the chairman as especially the subject of episcopal appointment exclude the other members of the committee from appointment by him unless he is so requested by the Conference?

Answer.—It does not.

Decision of the College of Bishops: Answer sustained, with the understanding that if the Conference claim the right of appointment, it cannot be denied.

Appeal.—Resolved, That we, as a Conference, hereby respectfully appeal from the decision of the Chair on ¶ 250, page 146, of the Discipline, to the College of Bishops; believing that the law which declares the amenability of a traveling preacher for his conduct to the Annual Conference of which he is a member, and guarantees to the Conference the power to try, quit, or expel him, guarantees to the Conference also the right to a voice in the method of appointment of the committee of trial in the case. We maintain that it is not an exercise by the Conference of the power to "try, acquit, or expel" when the Conference is denied by the Chair a voice in the method of raising the committee of trial.

The College of Bishops judge that their decision on the last answer about covers the point in this appeal. R. K. HARGROVE, Sec.

An exchange tells of a housemaid who, when scolded for the untidiness of the room, said, "It would be clean enough if it was not for the bright sun, which is always showing the dirty corners." So sinners object to preaching that brings their sins into the light. Saloon keepers complain of the fanaticism of the temperance people. Dram shops did not seem such disgraceful places until the temperance reform let in the light. We are all apt to think the preaching that exposes our sins or interferes with our plans fanatical.—Cumberland Presbyterian.

DRAWBACKS TO PREACHING.

Nobody has a higher estimate of preachers than we have, of their learning, their ability, and their eloquence; and yet the effect of their preaching is sometimes marred by slight infelicities in the conduct of the service which may be criticized without any want of respect to men whom we all love and listen with interest and instruction. For instance, while eloquence is a great gift, the noblest use of which is in preaching the gospel, yet an attempt at display, either in pompous words or gesticulation, "sawing and cutting the air," is sure to divert attention from the solemn truth which the preacher wishes to impress. A powerful voice is a great gift for a preacher, but when he raises it too high, and in the fervor of his holy zeal almost screams, he simply deafens his hearer without converting him. A clear, rich voice is better than a loud one; and the low, deep tones that betray the most intense emotion, and go straight to the heart.

We would not abate warmth in the preacher: his manner should show that he is in "dead earnest," but while this may appear in every word, a little restraint in elocution would help, and not hinder, the impression.

Again, what appear to be the perfunctory and unemotional prayers of a preacher, prayers which seem to bear a sort of trade-mark, and to be taken down from a shelf and dusted for use, are enough to spoil the very best of sermons, even when well delivered. If the pulpit prayers have not led the audience towards God, no sermon will be apt to do it.—The Evangelist.

FROM NEW MEXICO.

DEAR METHODIST:—Weather freaks seem, even in New Mexico, to be struggling to fulfill the prophecies of our signal service and weather prognosticators. Just a few days ago, forty-five miles west of us and beyond the backbone of the great Rocky Mountains, at Santa Fe, the territorial capital, a heavy snow storm was experienced. On this side and here at Las Vegas, the leading commercial city of the territory, for two weeks past we have been having what the old citizens call the Spring rains. We who are novices in weather knowledge in these parts, call them hail storms, instead of Spring showers. The wide domain of desert hill and mesa has just begun to leave off its sombre of sear grass and weed, and put on the green livery of Spring. To us it is strange how the grass, from root and stem, dormant for several weary Winter months, can spring into life, as the ice cold water from melting snow permeates the soil with its chilly touch. And then how, after a few days of warm sunshine, the green sward on hill and mesa can maintain its hue mid storms of ice which come from the clouds until several inches of icy fleece enwraps the grass from stem to tallest spire. These storms of rain and hail have been almost daily visitors for the past two weeks. The lurid glare, electric flash and the terrible peals of thunder, mid the roar of hail-stones and rain-drops pelting roof and threatening to break into fragments, window panes, is sublime and awfully grand. These showers, which would be perhaps more appropriately named floods of rain, mingling and mixing with the melting snow on the higher peaks and in deep canyons (properly spelled canyons,) have swollen our streams until in some instances damage is being done, and more serious results are yet expected. In many places there is still twenty to sixty feet of snow yet to dissolve and float away toward the great Gulf of Mexico. The Rio Grande has passed its ordinary high-tide point and continues to swell as it doubtless will so long as these storms continue. Many towns in the southern half of the territory, in a distance of about 300 miles, are now flooded; and the Santa Fe railroad track in places between Albuquerque and El Paso, is hidden from view by the muddy moving waters.

Stockmen are delighted to see this unusual amount of water fall. Miners, who are in reach of streams, and who husband water in reservoirs to wash the precious metals preparatory to shipment rejoice. For several years past the seasons have been too dry for the largest success of herdsmen, as native grass is the sole dependence for stock feed, both in winter and summer.

What a wonderful adjustability there is both in animal and vegetable life. Adjustment and adaptation is no doubt a part of what our materialistic and atheistic scientists manufacture or invent evolutionary science from. They see nothing in what is called nature, but nature. A mystery is, how they can claim fixed, self-operating laws, with the freaks, variations or apparent departures from fixidity seen around us. May not these apparent variations be a part of the active operation of law tending to a fixed ultimatum? But how can law operate itself? Does not the very idea of law imply a living, acting intelligence? If the law governing nature is not the product of intelligent forecast, must we not attribute to blind nature a directing, active intelligence? But I have drifted from my moorings into the limitless field of metaphysical

subtleties without intention. Let me say that when millions of dollars have been expended in husbanding these waters in New Mexico, now and during every season of melting snow, in vast reservoirs, N. M. will support millions of people from the product of her richest soils, under a system of irrigation which will one day be had. Now, Bro. Bennett, in conclusion of this article of promiscuousness, permit me to say that if your brain worries and weakens under the burdensome task before you, during the incoming hot enervating days, just make a run out here and if you will be advised on health laws that you already know, I will guarantee, that in one month, inhaling this pure oxygen, you will return with such recuperation of brain force, that ten thousand of your patrons will say, how the paper has improved. The ego in me since here, almost tempts me to believe that I, even I, could edit a paper.

C. H. GREGORY.

East Las Vegas, N. M.

THE OBJECT OF SUNDAY-SCHOOLS.

EDITOR METHODIST:—Are we here in the midst of our glorious country shooting at random, or are we taking steady aim? On reading "Clark in Japan" a few years ago, the writer learned a glorious lesson. While those little Japs were sitting down (as their custom was, humbly, flat on the ground) they were perfectly enthused so they learned those philosophical, physiological and psychological truths from that Christian teacher. But this was not all; he gathered them together on the Lord's day, teaching with even more care those truths involved in God's word, while the pupils exercised the same or more enthusiasm in learning what glorious things God has in store for us all. He was not a preacher, but a good teacher. He had such an exemplary character, and taught with such care, bringing out the spiritual part that there were many souls converted in his Sunday-school.

What is the object of a Sunday-school? Isn't it to spread Christianity over the world? Wasn't that Clark's object? Wasn't that the object that the mothers of Methodism had in view when they sat down after their week's work done, and taught from the little catechism on the Lord's day, principles and truths so many, that it caused their sons to turn the world upside down? In order to facilitate the spreading of the gospel, the mission work must go hand in hand with it—both facilitating and perpetuating the spread of the gospel over the world. Now we have a cause. What is the effect? What is the object of one is the object of the other, the spread of the gospel. What is the matter here in many parts of our own country? Are we working with this object ever and anon before us, like the missionary Clark? What we need in this country is more home mission workers and a greater number of Sunday-schools. Yes, we need a home mission worker or two in every household. And every mansion ought to be converted into a chapel, and every family into a Sunday-school. Yes, let us have for our object a Sunday-school under every vine and fig tree. How long will it be until we reach that goal? How long will it be until we all can say like the old patriarch, "As for me and my house, we will serve the Lord"? Why put our children in the hand of others for them to do what we can better do ourselves?

But don't imagine that we have reached that point yet. We will never reach it until the millennium dawns upon us. Looking at it in this light, it is more necessary for us to congregate ourselves together and share with each other the enthusiasm which we get stirred up within us in a careful study of God's word. It may be that for awhile some will fail to catch any, or catch so little that they must come time after time before they have enough for us to find it out. Go over the lessons with your children, carefully instilling into their little natures the solid principles of Christianity, and it may be they will be converted before morning light (I speak from experience), then on the next day that family will have an enthusiasm worth carrying and sharing.

Give us more home missionary workers in every city all over our sunny South and in every neighborhood all over our glorious country; yes, in every family. And let us have thousands of Sunday-schools in the place of tens. It requires work, earnest and effective work, before we get the condition of things, such that Christ would undertake another sojourn with us; for we treated him so shamefully while he was with us before and are still even now treating him with even more shame than crowning him with thorns, mocking and spitting upon him; and this is spurning his love and mercies that have been tried for eighteen hundred years. May Social Hill and Lapile, yea, Arkansas and even our whole country start out to seek the prize.

THOS. E. BOLDING.

Social Hill, May 4.

The best hour you ever lived was the truest hour, and you feel it and know it. The natural level humanity is the highest level, and humanity is out of its element any-

where below the level; the highest level not alone of man but of God for perfection is perfection in godliness.—Phillips Brooks, D. D.

DRUNKARDS AND PROHIBITION.

EDITOR ARKANSAS DEMOCRAT:—As I believe you are honestly working for the good of the people, and as you advocate the punishment of the drunkard as the best means of stopping the drinking habit, I wish to call your attention to existing laws on drunkenness.

Mansfield's Digest, sections 2411 to 2415. The drunkard is subject to arrest, and, if disorderly, to imprisonment or a bond to keep the peace for one year and fines and costs.

Sec. 414. Drunkenness cause for suspending an attorney from practice.

Sec. 561. Cause for removing circuit clerk from office.

Sec. 1502. No excuse for crime, yet we all know it is a great incentive to crime.

Sec. 2556. Cause for a divorce, and allow me to say a good one.

Sec. 5480. Engineers and conductors drunk on duty are guilty of a misdemeanor.

Sec. 3767 to 3770. The drunkard is classed with idiots, lunatics and persons of unsound mind and may have a guardian appointed by the court.

What else would you do with the drunkard?

A drinking young man, while sober, lately said to me, it was strange what a fool a drinking man is when drunk. I said, that is so, but it is stranger to me what a fool a sober man is to get drunk. He did not take issue with me. No drunkard ever intended to be one. They follow the social drink habit till they loose self-control and are monomaniacs, the victims of a legalized and worse than a barbarous business. As a rule punishment will not cure lunatics, and does not make bad men better. If so our prisons would be eleemosynary institutions, and hell would become a paradise. Prohibition would destroy the saloon—the cause of drunkenness and crime, and then leave the Church and civil law to do the balance.

The State should not do anything that is injurious to the public good.

The saloon business is a blighting curse to any community. Help us to make a law that will free Arkansas from the saloon and secure prosperity and happiness for the people.

Turn the millions spent annually in Arkansas to demoralize the people into the useful channels of business, then all will be for the good of people and they will cease to complain of hard times.

We have tried an alliance with the devil long enough to know that it does not pay the people. Let us change. W. C. McGINNIS.

Rison, Ark., May 4.



Keep out disease by keeping in healthy action the liver, stomach and bowels. There's a pleasant and a sure way of doing it. It's with Dr. Pierce's Pleasant Pellets. They're the best Liver Pill ever made, and a prompt and effective remedy for Sick Headache, Bilious Headache, Constipation, Indigestion, Bilious Attacks, and all derangements of the stomach, liver and bowels. They cleanse and renovate the system, quietly but thoroughly. They regulate the system, too—they don't upset it, like the old-fashioned pills. These are purely vegetable and perfectly harmless. One "Pellet" a dose. They're the easiest to take, and the mildest in operation—the smallest in size, but the most efficient in their work.

They're the cheapest pill you can buy, because they're guaranteed to give satisfaction, or your money is returned.

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AND

Young Men Making Ready for

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SUNDAY-SCHOOL NORMAL CLASS GUIDE, The. For the use of Sunday-school Teachers and the Larger Scholars. Arranged by Rev. J. Spencer. 18mo. 2 volumes. Nos. 1 and 2, paper, each 20 cents.

No. 1 contains ten lessons on the Bible and ten on the Sunday-school and its methods. No. 2, Outline of the Life of Christ, thirteen lessons; Sunday-school section, nine lessons, chronological tables, etc. The value of Sunday-school work would be greatly increased by a study of this Guide. Send for it, examine it, adopt it.

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Nashville, Tenn.

ARKANSAS METHODIST.

Rev. Z. T. BENNETT, Editor.

WEDNESDAY, MAY 20, 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,	Huntville,	July 9.
Camden,	Stephens,	July 9.

A GREAT DISAPPOINTMENT.

Hundreds have been very greatly disappointed by the failure of Rev. Sam P. Jones to begin preaching in this city according to previous announcement. He is still in Chattanooga, Tenn., where he has been preaching with marvelous success for two weeks. The interest there has become so great, that he could not in good conscience leave that place to meet his last engagement to begin in this city to-day (Tuesday), May 19. He has named June 2, when he may be definitely expected to begin in Little Rock. We give below two of several telegrams he sent to Rev. R. R. Moore, pastor of Winfield Memorial Church, May 17, "This whole city stirred; can't leave here now." May 18, "No sensible godly man would close this tremendous movement now. Call off the whole matter until June 2. Then count on me definitely."

Those who are sincerely desiring and earnestly striving to make others happier and the world better, have the Christ-like spirit and are following the steps the Savior made in the path, which leads to glory and to God. Brother, in what direction are your desires and efforts?

On page 2 we publish the recent decisions by our College of Bishops. Their decisions on the questions of law in the Kelley case will be read with great interest, if not general approval. As reported in interviews in the Nashville Evening Herald, both Dr. Kelley and Bishop Hargrove seemed to be pleased with the decisions in this much discussed case.

In his address to a graduating class of twenty theological students, Rev. Dr. John Hall thus stated the essential elements of power in the pulpit: "Be good men; be holy men; be consistent men; be gentle men; be sympathetic men; be disinterested men;" and it is "absolutely essential to success that it should be obvious to the people that you are a firm believer in the Bible."

On "buried talents and barren souls," the Alabama Advocate says: "The Church is to-day full of lean and hungry souls, devoid of peace, and strangers to the joys of salvation; persons who hang on to the Church in the hope that in some mysterious way it will be to them the vehicle of grace; that without participation in its labors, its self-denials and its consecration, they are still to participate in its joys and its rewards. The profound experiences and abiding spiritual peace of the children of God come not to those who withhold service from him."

Bishop Vincent said of his method of preparing for the pulpit: "I do not study sermons; I study subjects and let sermons grow. I save ideas as they are gathered from reading, from conversation, and from all the realms of thought." But the "ideas saved," the material thus gathered, can not be most effectively used without work and much thought. One has said, in substance, the preacher should diligently prepare for the pulpit, as though every thing depended upon his preparation; but in the delivery of his sermon he should plead for the help of the Holy Spirit, as if everything depended upon his presence and power.

Heading a paragraph with "For women and children only," and asking them to call attention of husband or father to the subscription date of their paper, the Richmond Advocate says: "Nobody cares to enjoy a religious paper with the date rebuking him for holding in his pocket the money due and needed by a preacher to pay printers. Wo-

men pay more promptly than men. If husbands would let the paper go to their wives, there would be no lapse in the date." Provided their wives are occasionally allowed to carry the pocket book. That "women pay more promptly than men" is probably due to their thoughtfulness even about small matters. But on one occasion we heard a merchant say, that, according to his observation a poor widow could be more confidently relied upon to pay her store account than a man equally poor; in fact, said he, widows seldom fail to pay their accounts.

OUR PUBLISHING INTERESTS.

From the Nashville Advocate's report of the annual meeting of the Book Committee we copy the following:

"The Book Agents presented the following summary of the business of the House for the fiscal year just closing:

Sales from Merchandise department.....	\$133,440 28
Sales from Christian Advocate department.....	42,987 07
Sales from Sunday-school Periodical department.....	103,948 70
Sales from Quarterly Review department.....	2,072 06
Sales from miscellaneous sources, rent, job, and contract work.....	54,519 85
Total business from all departments.....	\$300,908 96
From the above volume of business we have a gain in assets \$54,658 18	
Of the bonds outstanding April 1, 1890.....	10,575 00
We have canceled during the year.....	1,675 00
Leaving still outstanding bonds to the amount of.....	9,000 00
Cash on hand April 1, 1891.....	34,398 98
Unexpended fund.....	9,000 00
Postage-stamps.....	296 15
Total cash April 1, 1891.....	\$43,693 23

The sales from the Merchandise department are not so large as they were last year. This decrease is due to the fact that there has been a large falling off in the demand for the new hymn-book. Last year 310,000 copies were printed; this year only 76,817. Notwithstanding the extreme financial pressure which has been upon the country, the year has been a prosperous one. The Committee appropriated \$17,500 for Conference claimants."

While many great manufacturing and mercantile establishments have been forced to suspend in consequence of the extreme financial pressure upon the country, we are truly gratified to learn our Publishing House has had another prosperous year. Upon this fact we congratulate our Book Committee, Agents and Church, sincerely wishing our Publishing House may enjoy continued prosperity and do much larger business through the years to come. We think many of our preachers and our people generally are lacking in becoming appreciation of the great worth of this important and necessary institution of our Church; for our Publishing House is not doing as large volume of business as it merits and as should be reasonably expected from the number, needs and ability of Southern Methodists. We do not hesitate to say its volume of business should be at least twice as large as it has ever been; and from such an increase in the sale of our denominational literature our Church would gain incalculably both in the religious life of her members and in all her enterprises for evangelizing the world. As a Church we fall far short of our duty and opportunity in the circulation of our own book and periodical literature, which compares favorably with the best published and is cheaper than any other we have seen of equal quality.

In the following we give a comparative view of the sources and volume of business of our Publishing House, as reported in the annual statements, for the three years ending March 31, 1889, '90 and '91:

From Merchandise Dept: \$117,087.40, 197,043.43, 183,440.28.	
From Christian Advocate: \$41,088.37, 42,125.20, 42,927.07.	
From S. S. Periodicals: \$97,143.52, 104,426.87, 103,848.70.	
From Quarterly Review: \$2,211.04, 2,327.36, 2,072.66.	
From Rent, Job and Contract Work: \$43,163.87, 38,117.86, 54,519.85.	
Total Business: \$300,644.20, 384,040.42, 336,808.56.	

From these statements it may be seen, that the annual volume of business for three years just past averages nearly \$340,500; but for the same years the annual sales, including stationery, Bibles and books printed by other houses, averaged \$295,263.86—or an average of only 25 cents per member of our Church for every thing purchased from our House, including the Christian Advocate, Quarterly Review and Sunday-school periodicals. And last year the total sales exclusive of the periodicals amounted to only \$133,-

440.28—or a small fraction over 11 cents per member of our Church for all books purchased of and through our Publishing House! This showing is a humiliating reflection upon the intelligence, loyalty or liberality of Southern Methodists, as it makes the lamentable revelation, that for the books sold by our Publishing House our members spend an average of less than one cent per month! Surely the time has come when our people generally and our preachers particularly should awake to the importance and religious duty of circulating our own book and periodical literature.

The progress of the M. E. Church in this line of denominational work should stimulate our preachers especially to renewed diligence and effort in circulating our own literature. Last year the Book Agents of the M. E. Church reported the total sales of books and periodicals for the preceding year at \$1,833,720. Of this amount the Agents of the Western (Cincinnati) Branch of the Book Concern reported \$817,686.56 for books and periodicals sold there and through its depositories in Chicago and St. Louis. These two depositories alone did a larger volume of business than our Publishing House for the same year. The total sales by the two depositories amounted to \$461,827.02 against \$345,922.56 by our House; while the sales of periodicals by the Western Branch and the two depositories amounted to \$461,492.98 against \$148,409.13 for the sales of periodicals by our House.

To these and like comparative statements the objection may be raised, that people in the North read more, and hence buy more books and periodicals than do the people in the South. We think this is true, and also that money circulates more freely among the people generally in the North than in the South; but bear in mind our comparisons are made with the sales of the Western Branch (including its two depositories), which is supposed to do forty per cent of the entire business of the Book Concern of the M. E. Church, and presumably to represent the patronage of forty per cent of its members—that is, in round numbers 800,000. Now of these 800,000 members fully one-half are living in Southern States, and over 200,000 of these are Negroes. This being true, is it unreasonable to say our 1,177,150 white members for the same year should have given our Publishing House fully as large patronage as that received by the Western Branch of the Book Concern of the M. E. Church? We think not.

BISHOP (P) PHILLIPS BROOKS.

Many of our readers have already learned, that Rev. Dr. Phillips Brooks of Boston was recently elected Bishop of the Diocese of Massachusetts. He is justly esteemed one of the ablest preachers, not only in the Protestant Episcopal Church, but also in America. The acknowledged leader of the low-church wing of the P. E. Church in America, his broad catholic spirit exhibited in his utterances concerning the Christian ministry and his fraternal intercourse with preachers of other Churches, has won for him the admiration of the public and Christians generally. But this cause for his great popularity raises a question of considerable doubt about the confirmation of his election, which will require the endorsement of a majority of the Bishops of the P. E. Church in America.

In his speech before the Church Congress in Louisville, Oct. '87, Dr. Brooks said: "I do not believe that episcopacy is a divine institution nor in Apostolic Succession as any essential or exclusive element of her (the Church's) ministry. . . . The claim that the episcopally ordained clergy alone have the right to the ministry is preposterous. . . . Our Church, which is not the Church but a Church of Christ in this American land. There is an American Church and it is the great body of American Christianity. . . . 'What can this Church give that they have not?' These utterances greatly offended the high-church wing of the P. E. Church, and are now being quoted to show that the election of Dr. Brooks to the Episcopate should not be confirmed. In the Living Church, May 16, Frederick W. Taylor writing under "A Question of Principle" says: "Now must all the Bishops and all the members of the standing committees who do loyally accept the Apostolic Order of the Church as *jure divino*, deny their convictions in like manner, to

consent to the Massachusetts election? Are positive convictions worth vindicting? The Diocese of Massachusetts asks every Bishop and standing committee to consent to the consecration to the Episcopate of a clergyman who "does not believe that the three-fold organization of the Christian ministry, or the existence of the Episcopate, is essential to the being of a Christian Church" and who "never could for a single day consent to"—what he terms "the theory" of—Apostolic Succession. This looks as if the whole Church, speaking through her Bishops and standing committees in the most solemn manner, should deliberately contradict herself, in order that the Bishop-elect of Massachusetts may be enabled to contradict the Church." Other correspondents of the same paper seem almost as pronounced in their convictions, that the election of Dr. Brooks should not be confirmed.

The Living Church indicates editorially its regret and displeasure at the election of Dr. Brooks, and among other things says: "If the world is to have the confirming of the recent episcopal election in Massachusetts there is no doubt that Dr. Brooks will be consecrated. And, unquestionably the influence of public opinion will be very strongly felt. The eminence of the candidate as a preacher, his breadth and liberality, his contempt for the polity of the Church, for rubrics and canons, when as The Independent expresses it, 'the spiritual uplifting of the people is to be considered' all win for him the general applause of the secular and much of the religious press." "The election of Dr. Brooks is welcomed by all those who dispute such claims of the Church as distinguish her from Protestant Christianity, and by those who desire to see the authority of the Nicene Creed undermined, that is, in short, by those who are hostile to the Church in all those points which alone justify her separate existence. In the view of these persons the union of the Church with other religious bodies is to be effected by watering down her tenets until everything becomes so vague and indefinite that there is nothing left worth uniting upon."

STATE BLIND SCHOOL.

Last Wednesday evening we had the pleasure of attending the annual concert in the closing exercises of our State Blind School. Its spacious chapel was crowded to overflowing by expectant visitors, who had learned of the delightful entertainment furnished on such occasions by the pupils of the Blind School. From beginning to end the exercises indicated a high degree of proficiency upon the part of the pupils and of faithful and skillful training by competent teachers, who are specialists in their respective departments. As these exercises were witnessed by probably more than 1,000 persons, we thought we could see in many countenances expressions of amazement and gratitude—amazement at the high order of skill acquired by blind pupils, and gratitude that our State has wisely and liberally provided for their education in literature, music, art and useful handicraft.

From the Gazette's report of the concert we quote: "At the conclusion of the exercises the medals which were competed for on Wednesday evening, May 6, by the members of the Hypatian Society, were awarded by Gov. Eagle, who in his plain, yet profound manner of speech, full of that practical wisdom for which he is characteristic, spoke in glowing terms of the success of Arkansas' fair daughters in competing with her gallant sons, for the honors offered by her many institutions of learning. This well-known and fully accepted statement was received by the vast audience with loud applause. The Governor, with much pride referred to the noble charity displayed by the people of Arkansas, and though she might concede to others their superior greatness in some other lines, she yielded the palm to none in noble efforts towards providing for her unfortunate children.

In presenting the medals to the successful candidates, he gave them such words of encouragement as tend to elevate and inspire to loftier aspirations, but not to overestimate their ability to meet the struggles of life from past achievements. He felt that Arkansas should not only feel herself fortunate in having such a grand institution, but should feel honored in having her own noble son, in the person of our efficient, Christian brother, Rev. Dr. Dye, to preside over its numerous departments, with their ever-increasing responsibilities."

By common consent Dr. Dye has been notably successful in winning popular favor for this great and worthy benevolent institution. His impartial care in the selection of his assistants and teachers, his diligence in tending the blind children of our State and commending to their parents the importance and duty of educating them, and then his faith-

ful and thoughtful provision for the comfort and training of the pupils, have won the approving favor of the public and the loving regard of his co-workers and pupils. The affectionate esteem of teachers and pupils for Dr. and Mrs. Dye was recently indicated in the presentation of an elegant silver tea service. It was after the regular chapel exercises, when without previous notice Prof. Hinchey requested all to be seated and stated, that Mr. H. M. Bennett would in their behalf make a few remarks, which The Gazette reported as follows, and which our Business Manager had filed for our last issue:

"Mr. Bennett, among other things spoke of the enviable reputation Dr. J. H. Dye had won for himself not only in this, his native State, but abroad, and the success of the school under his superintendency. He paid a deserved tribute to his many virtues and nobility of character as an officer, minister and citizen, and said that the teachers, pupils and officers recognized him not only as all this, but more, a warm-hearted, true and generous friend. It was his pleasure, in their behalf, to present to him and his good wife this memento as a slight token of their universal love and esteem. And with it he expressed the wish of everyone present that they might be permitted to witness many happy returns of this happy day, and that every hope and ambition for their life and the sweetest anticipation in the lives of their children might be realized, and then after the frosts of many winters had silvered their heads, when the mantle of honor and trust shall have fallen upon younger shoulders, he hoped they would remember with pleasure their associations here. And he assured them that they would ever be held in grateful remembrance by their fellow officers, teachers and pupils.

Dr. Dye responded in his happy style. He said it was not often that he allowed anyone to take him so unawares, but that he would have to confess that he was outdone this time. He was profoundly grateful, not so much for the intrinsic worth of the valuable and handsome service, but the motives that prompted it, and the manner in which it was given. He spoke touchingly of his pleasant and tender associations. He said that whatever success the Arkansas School for the Blind had attained, he must in a large measure attribute it to his able corps of assistants. He had not adequate words to express his heartfelt thanks for the most pleasant remembrance, and he invoked the richest blessings of heaven upon one and all."

GRATEFUL ACKNOWLEDGEMENTS.

MR. EDITOR:—Were you ever awakened about 3 o'clock in the morning with the cry that the house is on fire? If not then there are sensations to which you are a stranger.

On last Friday at the hour mentioned, wife called us out of bed, with the startling announcement that "the house is burning up!" which we found too true. The cruel flames were under such headway, and there being no engine or fire company here, no effort was made to save the house, which by the way was one of the most substantial and handsome buildings in our little city. At the tap of the bell, however, the citizens, both white and colored, responded promptly, and never in our short lives have we seen men work more heroically and energetically than was done on that occasion. We here and now tender our thanks to all for their generous services rendered in this our time of need. Notwithstanding the vigorous efforts put forth, we sustained quite a heavy loss for an itinerant preacher. We are not able to state definitely the amount of our loss. We are thankful, that none of our lives were lost, and that we saved as much from the ravages of the flames as we did. We regret, most of all, the loss of Bledsoe's Reviews (a full set) which will not be easy to replace, as they are now out of print and the price high. Other valuable books were lost.

These noble people are coming to our help in a very substantial way. Many have been the tokens of sympathy which have reached us, and helped to revive our gloomy spirits, and awaken in us a high appreciation of the kindness there is in the hearts of these people. We forbear mentioning the names of very many, who are deeply imbedded in our affections for their kindness to us, but cannot refrain from mentioning the very great kindness of Mr. Jagersfeld, our lively stable man, who sent two wagons and teams to haul our goods, which were lying in confused heaps on the street, before we had secured a house in which to store them. And also the names of two of the most elegant young ladies in the State, Misses Carrie Carruth and "Coot" Williams, who, as a self-constituted committee, went out to seek a little help for us, almost before the flames had died out. And we could not but be grateful to them for their untiring kindness of our justly popular pastor, Rev. J. C. Rhodes. Should the time ever arise when you should need a friend, we can recommend him to you, as an untiring worker who will stick to you to the last. God bless him and multiply his kind a thousand fold. The good people of Hope having heard of our loss have promptly given us tokens of sympathy

in a very substantial way which is highly appreciated; and as we know not whom to thank in particular, we'll just thank the good people of Hope en masse. Such kindness as we have received makes our hearts very soft. We love mankind better, and intend to try to be of more service to the world.

In haste,
THOS. H. WARE.

Washington, May 18.

URGENT CALL FOR RELIEF.

DEAR BROTHER:—The building occupied by our Conference school at Dallas, Polk Co., was destroyed by fire on Sunday night, May 3. Bro. A. B. Winfield, who was occupying the building at the time with a part of his family, lost all of his household effects, save a few garments. In his behalf I call on the Church in the Little Rock Conference to take a collection for his relief at once, and forward the same to me at Hot Springs, Ark. Those who live near Okolona, Ark., can pay the amount they collect to him there, as he has moved his family to that place. Let the entire Church in the Little Rock Conference respond to this call, for this is a worthy case. Bro. Winfield has given his life to the Church, and now, when he has become too feeble to preach and work as in former days, the Church must take care of him. Brethren of the Conference, let us buy him a home some where, and fix him comfortably the remainder of his life among us. Let us make him glad in his declining years. We can.

A. D. JENKINS.

Hot Springs, May 12.

PERSONAL AND OTHER NOTES.

Rev. F. C. Sterling, P. C. of Wynne and McCrory station, and Rev. N. E. Gardner, P. C. of Haynes circuit, gave us a cheerful call Monday p. m., having come to hear Rev. Sam Jones. Bro. Gardner reported about \$400 raised to complete our new church in Haynes before the Preachers' Meeting of the Helena District, May 27.

Preserve for reference the plan of Episcopal visitation, on page 3.

The F. P. Gray Dry Goods Co. of this city made an assignment last week. Liabilities reported at \$40,000, with assets sufficient to pay out. Mr. Joe Griffith was appointed receiver.

We are sending THE METHODIST to Jno. M. Brodie, Andres P. O., Ark. There is no such P. O.; can you tell us where it should go?

On our fourth page Rev. A. D. Jenkins makes an urgent call for contributions to relieve Rev. A. B. Winfield, who lost heavily in the recent fire at Dallas. This venerable brother is worthy of the aid asked in his behalf.

Mrs. Rev. E. Garrett of Alexander, visiting in this city, honored our office with a call last Friday to get the last issue of this paper, as she did not like to miss a single number.

Bro. W. C. Park of Lockesburgh gave us a brotherly and helpful call Monday, in company with his brother-in-law Rev. W. A. Steel. Bros. Park and E. R. Steel came last week to hear Rev. Sam Jones, and like not a few others were disappointed.

Rev. Henry T. Gregory, P. E. of the Batesville District, requests notice, that the second Quarterly meeting for Melbourne Co. is changed from June 6 to June 13-14.

Dr. J. R. Harvey of Malvern and Rev. E. A. Tabor of Conway gave us cheerful calls last week, having visited this city with the expectation of hearing Rev. Sam Jones.

Rev. J. H. Bradford, P. C. of the El Dorado Co., accompanied by his wife and four children, gave our office a brief friendly call last Wednesday, returning from a visit to Sister B's relatives in Washington county.

Monday p. m. our office had pleasant calls from Rev. I. H. Hollingsworth and Bro. C. R. McPherson of Mineral, and from Rev. and Mrs. W. J. Stone of Lamar—Bro. Stone having come to hear Rev. Sam P. Jones, and Sister Stone going to visit her son at Bison.

On page 2 we copy from The Arkansas Democrat a short letter by a veteran worker in the cause of prohibition.

Bro. H. V. Crozier, Mayor of Morrilton, warns the public against being deceived by a Mrs. (Duke, claiming to be a widow and begging her way, a little girl traveling with her. Sad to think of any woman as an impostor!

In the program for the Las Vegas (N. M.) Seminary commencement exercises, Rev. C. H. Gregory is down for the annual sermon and baccalaureate address.

Rev. Dr. Alonzo Monk of Memphis visited our city on Monday of last week and returned the next day. He is in good health, but showing more gray hairs than usual for one of his age. He belongs to that class of honored men, who may wear out, but never rust out.

The completion of the Mo. Pacific's new railroad bridge across the Arkansas River at Fort Smith will be celebrated with grand honors, May 27. It is one of the largest and finest bridges in the Southwest, and its opening for trains and public travel will be a notable event in Fort Smith. We acknowledge an invitation to be present on that occasion.

Rev. Wm. P. Townsend, for several years connected with the New York Observer, has accepted a call to the churches at Everettstown and Mt. Salem, N. J. He is a young man of sterling qualities and considerable promise, and will enter upon his new duties at once.—N. Y. Observer.

Bro. Townsend is a Methodist preacher, and to him we are indebted for several interesting observations.

On Monday last we had a pleasant visit from Rev. K. W. Dodson, P. C.

of Wattensas C't, concerning which he made a cheerful report. From three years' knowledge of Bro. Dodson we think it both safe and prudent to say he is a "growing preacher," giving promise of great usefulness to our Church.

Last week Maj. John D. Adams of this city made an assignment, reporting his liabilities at \$300,000 and his assets at \$400,000. Ex-Mayor Fred Kramer was appointed receiver. Sincere regret was felt by the many personal friends and numerous acquaintances of Maj. Adams, whose character for integrity, generosity and public spirit is so well known and greatly admired even beyond our State. For the benefit of his creditors he gave up all his property, which we hope will more than pay his debts.

In a personal letter a beloved brother in the itinerancy, writing of hard times from short crop and low price of cotton, says: "I get so far meat and bread (corn bread), but not enough money to buy clothing and groceries." Our people must have relief from some source, or many of us dependents must go to the wall. Take courage, brother. "Trust in the Lord and do good; so shall thou dwell in the land, and verily thou shalt be fed." Times will improve, and the faithful preacher will be gratefully remembered by those whom he has lovingly and earnestly served through their season of depression and want.

At 3 p. m. last Sunday, in the tent arranged for Rev. Sam Jones, Mrs. Mary T. Lathrop, President of the W. C. T. U. of Michigan, delivered one of the ablest temperance lectures ever heard. As a platform speaker she certainly possesses superior ability, quickly gaining and easily holding the respectful attention of her hearers. In symmetry and logic, sarcasm and pathos, her address was an admirable effort, and we regretted that it was not heard by thousands instead of hundreds. We are not surprised that Mrs. Lathrop has been called the Daniel Webster of the W. C. T. U. lecturers. We wish her services could be engaged for several months in this State.

On Tuesday Revs. R. M. Traylor E. L. Massey, J. H. Myers, H. W. Hatfield, S. L. Cochran, Luther Craig, W. W. Hendrix and S. F. Brown visited our office, having come in to hear Rev. Sam Jones.

The Quarterly meeting for our First Church in this city will embrace next Saturday and Sunday, and we hope there may be a good attendance at each service.

Rev. A. S. Blackwood is living near Galveston. Sister Blackwood's health is much improved. The change has been so advantageous in this respect, that Bro. Blackwood expects to remain there. Rocky Mountain Methodist.

In a private letter dated Conway, May 18, President A. C. Miller says: "Yesterday I passed from the twenties into the thirties, and altho not old I feel older. If the Lord spares me, I want to give him better returns for all his mercies." Ineffective service and professional standing President Miller is equalled by few and perhaps excelled by none of his age. May his usefulness in the cause of Christian education increase more and more as the years go by.

Revs. S. H. Babcock and F. A. Jett, President and Agent of Galloway College, and Rev. Dr. Andrew Hunter honored our office with brief calls Tuesday morning. Dr. Hunter had just returned from the meeting at Lakeside Church, Pine Bluff, where he preached eighteen times and witnessed a gracious revival, with nineteen accessions to our Church.

We are pleased to learn Rev. A. J. Blakemore, P. C. of Harrisburg C't, is again able to resume his pastoral work after long illness.

Bro. W. J. Old, publisher of the Bingen Social Visitor, gave us a cheerful call Tuesday morning on route to the meeting of the Press Association. For nearly six years (from 1878) he was a printer in our office at Searcy. We are pleased to learn he is doing well.

Revs. H. B. Spriggs, P. C. of Prescott Sta. and G. S. Sexton, P. C. of Emmett C't, gave us cheerful calls Tuesday morning.

Bro. Geo. Bolding of Hot Springs and S. N. Tarpley of Sweet Home gave us helpful visits Tuesday morning. Bro. Tarpley presenting us a box of luscious strawberries.

MARRIED.

May 14, 1891, at the Bethesda M. E. Church, South, by the Rev. J. H. Meyers, Rev. W. H. Hatfield and Miss Annie Peters, both of Coal Hill, Arkansas.

Eternal Vigilance

Is the price of good health. But with all the precaution we may take there are enemies always lurking about our systems, only waiting a favorable opportunity to assert themselves. Scrofula and other impurities in the blood may be hidden for years or even for generations, and suddenly break forth, undermining health and hastening death. For all diseases arising from impure blood.

Hood's Sarsaparilla Is the unequalled and unapproached remedy. It is King of them all, for it conquers disease. It builds up in a perfectly natural way all the weakened parts, vitalizes, enriches and purifies the blood.

Purifies the Blood And assists to healthy action those important organs, the kidneys and liver. If you need a good medicine you should certainly take

Hood's Sarsaparilla

Sold by all druggists, \$1.00 per bottle. Prepared only by C. I. HOOD & CO., Apocryphics, Lowell, Mass.

100 Doses One Dollar

HENDRIX COLLEGE.

COMMENCEMENT PROGRAM.

Sunday, June 14, 11 a. m.:—Commencement Sermon by Rev. M. B. Chapman, D. D. 8 p. m., Sermon before Y. M. C. A. by Rev. H. R. Withers, D. D.

Monday, June 15, 10:30 a. m.:—Reading of Prize Essays. 3 p. m., Ministerial Reading Contest. 8 p. m., Declaration Contest.

Tuesday, June 16, 10:30:—Oration Contest. 8 p. m., Joint session of Literary Societies.

Wednesday, June 17, 10 a. m.:—Graduating Orations, Literary Address by Hon. E. E. Bryant, Baccalaureate Address. Awarding prizes. 8 p. m., Alumni reunion. Regular meeting of Trustees, June 15, 4 p. m.

A. C. MILLAR, President.

Conway, Ark.

COMMENCEMENT OF GALLOWAY FEMALE COLLEGE.

Exercises of Primary and Preparatory Departments, Friday, June 5, 8 p. m.

Art Levee, from 6 p. m. to 10 p. m. Commencement Sermon by Bishop O. P. Fitzgerald, D. D., Sunday 11 a. m.

Address before the Erwin and Ergonian Literary Societies by J. R. Moore, Monday 11 a. m. Contest for Medals by Vocal and Elocution pupils, Monday 8 p. m.

Grand Concert, Tuesday, June 9, 8 p. m.

Commencement Day:—Graduating Essays. Baccalaureate Address by the Rev. M. B. Chapman, D. D. Delivery of Diplomas by the President. Annual meeting of Board of Trustees Wednesday, June 10, at 9 a. m. The closing exercises of Searcy College will occur in Galloway Chapel during Galloway Commencement, embracing Saturday evening, Tuesday morning and Wednesday evening.

STONEY H. BABCOCK.

KNIVES, FORKS, SPOONS.

Do you need any either in Solid Silver or fine plated? If so, write for Great Catalogue of 2,000 engravings. It will tell you all about our LOW PRICES for them. Tea Desert and Table Spoons. Dessert and Table Forks. Table and Dessert Knives. Sugar, Coffee and Berry Spoons. Oyster Pie and Pickle Forks, etc. Marmad & Jacobson Jewelry Co., Broadway and Locust streets, St. Louis, Mo. for fine goods. When in St. Louis come and see our wonderful establishment—"The Grandest in the World". In writing, kindly mention this paper.

NOTICE.

Notice is hereby given, that the Arkansas State Board of Pharmacy was organized in the city of Little Rock, on the 8th day of May A. D. 1891, according to the provisions of an act regulating the practice of pharmacy, approved March 22, 1891, by the election of W. W. 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 22nd, 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.

FIELD NOTES.

GURDON AND BEIRNE STA.—Our meeting at Gurdon has been in progress for about two weeks, and while visible results have not been what we wished for, much good we hope has been done and the Church strengthened. We have had some earnest, faithful preaching by Bros. Manly, McKennon, Heaton and Harrison, also one sermon by Bro. Freeman. The good people of Gurdon and Beirne are taking care of preacher and family; while we are behind in finances, for this is certainly an unusually hard year for money, we are living well. Some two weeks ago we had a pounding at the parsonage, participated in by members of all the Churches in Gurdon and also by those that were not members of any Church, consisting of various eatables, tableware, dry goods and some money, all of which was by us greatly appreciated. We are looking forward with some degree of interest to our District Conference to be held at this place soon. The time is not yet however appointed, and we propose entertaining the delegates and visitors until Monday morning after the meeting of the Conference and longer if necessary, so that no one need violate the Sabbath by taking the train and leaving Sunday for home. Yours, W. J. DAVIS.

Gurdon, May 15.

We endorse fully the following from the Nashville Advocate: Gambling of all sorts is an evil to be deplored and fought. The lottery, the deck of cards, the dice-box, the horse-race, do not differ from one another in any essential particular. They are all alike in this, that they contain an element of hazard and uncertainty. It is this very fact, moreover, which invests them with such a fascination, and makes them such potent instruments for doing harm to human character.

Among the bondsmen of Mr. Klobassa, the new Treasurer of Chicago, are Messrs J. Arkerzewski, F. Nowazewski, A. Jendrzczek, John Korlas, Jacob Mucha, John Czaja, V. Kubicka, V. Bardonski, J. Poskielewicz, Joseph Dzielwior, J. Kiosowski, M. Majewski, W. Dyniewicz, A. J. Kwoisgrooch, J. Dondrowski, P. P. Okoniewski, C. Dzielwior and a number of others from the "first families of Chicago."

—The Issue. More than 90 per cent of Chicago's population are foreigners by birth and nationality. They have complete control of the city government, which is, perhaps, more infamously dominated and cursed by the saloon power than in any other city of our nation.



Cuticura Soap FOR BAD COMPLEXIONS, ITCH, RASHES, AND BABY HUMORS. BAD COMPLEXIONS, WITH PIMPLY, blotchy, oily skin, red, rough hands, with chaps, painful finger ends and shapeless nails, and simple Baby Humors prevented and cured by Cuticura Soap. A marvelous beautifier of world-wide celebrity, it is simply incomparable as a Skin Purifying Soap, unequalled for the toilet and without a rival for the Nursery. Absolutely pure, delicately medicated, exquisitely perfumed, Cuticura Soap produces the whitest, clearest skin, and softest hands, and prevents inflammation and clogging of the pores, the cause of pimples, blackheads, and most complexional disorders, while it admits of no comparison with the best of other skin soaps, and rivals in delicacy the most noted and expensive toilet and nursery soaps. Sales greater than the combined sales of all other skin soaps. Sold throughout the world. Price, 25c. Send for "How to Cure Skin and Blood Diseases." Address: POTTER DUGG AND CHEMICAL CORPORATION, Proprietors, Boston, Mass.

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

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.

The Hollenberg Music Co., of Little Rock, Ark., is an old reliable house. They have been selling Pianos and Organs in this State for thirty-eight years. By their fair dealing and earnest endeavors, always pursuing a liberal policy towards their customers, they have built up a large and flourishing trade, and a name than which none is better known. In fact, the name of Hollenberg is synonymous with fine Pianos and Organs and liberal terms. We recommend them in the highest terms, and say that every one who buys a Piano or Organ from them will be pleased with their purchase and the treatment that they receive at the hands of this great house. They will sell their instruments on such easy terms that everybody can have an instrument that wants one, and if they buy it from the Hollenberg Music Co. they will get a good one.—Arkansas Baptist.

We call attention to the above endorsement and take pleasure in commending The Hollenberg Co. to our readers. We have found them reliable and reasonable.

Cheatham's Tasteless Chill Tonic has stood the test of time and proven itself worthy of a place in every household. It never fails to cure chills. Put up in 50 and 75 cent bottles. Cure guaranteed.

A few reasons why Cheatham's Tasteless Chill Tonic should be used: It is effective; it is harmless; it is pleasant to take; it is quick in its action; it is cheap; it is guaranteed to cure. 50 and 75 cents.

Beware of medicines advertised to cure every disease humanity is heir to. The use of such medicines brings disappointment. Use a medicine of known qualities. It is an established fact that Cheatham's Tasteless Chill Tonic will cure the chills. 50 and 75 cents and guaranteed.

Something new at last has been discovered. It is a way to manufacture a palatable castor oil; what a blessing it will be. The preparation is known as Cheatham's Tasteless Castor Oil. Price 25 cents.

What mother has not worried herself sick trying to induce a rebellious offspring to swallow a dose of castor oil? This will not be necessary in the future. Children cry for Cheatham's Tasteless Castor Oil. It has the same effect as plain castor oil. Price 25 cents.

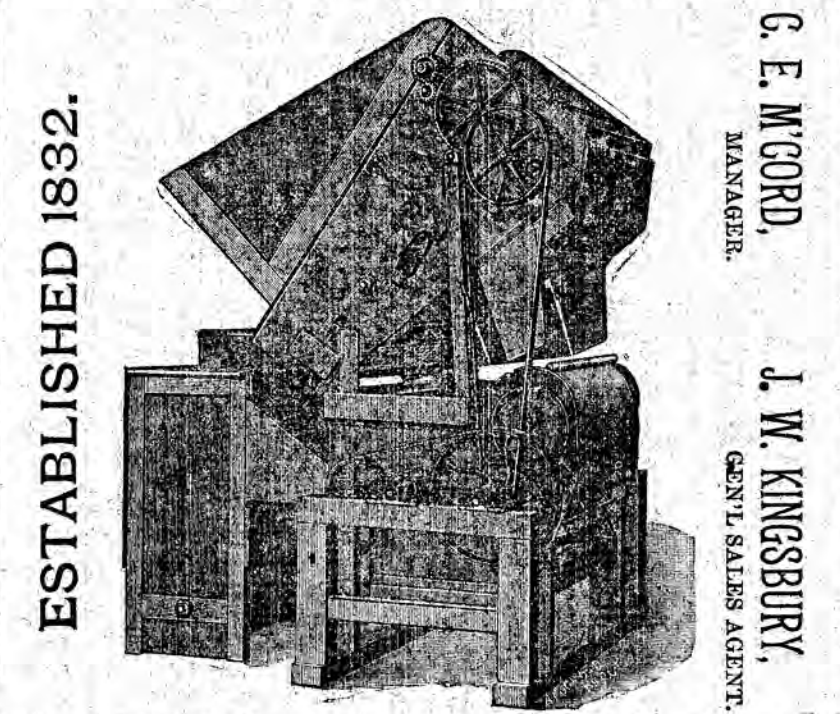
If you are afflicted with any of the miserable skin diseases, such as Itch, Ringworm, Tetter, Eczema or other similar troubles, try Hunt's Cure. It is a sure and speedy remedy and costs only 50 cents per box.

Ap 29-Im.

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 40 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.

EXCURSION TO HAGERSTOWN, MD.

May 20 to June 1, via Baltimore and Ohio Southwestern R. R. Account Meeting German Baptists of United States.

The Annual Meeting of German Baptists (Dunkards) of U. S. will be held at Hagerstown, Md., May 28th to June 1st. Excursion tickets will be sold at one lowest limited first-class fare for the round trip from May 20th to June 1st inclusive, good returning until June 30th.

For this occasion the "Picturesque B. & O." offers special scenic attractions and train advantages, crossing the Alleghany Mountains, winding along the Potomac River, passing through Harper's Ferry in full view of Old John Brown's Fort, having two through trains daily from the west and Hagerstown being located directly on its line; also permitting stopover in both directions.

For further information inquire of Ticket Agents B. & O. S. W. R. R. and connections, or address O. P. McCARTY, G. P. A. Cincinnati, O.



Two Daily Trains in connection with the Ohio & Mississippi Railway. — ST. LOUIS — TO NEW YORK

Via Washington, Baltimore and Philadelphia, with Pullman Vestibule Sleeping Cars.

Two Daily Trains to Pittsburgh, Pa., via Columbus, Zanesville and Wheeling, with Pullman Parlor and Sleeping Cars.

RATES always as low as by any other line, and no extra fare for fast time on limited Vestibule trains. Ask for tickets via Cincinnati and the B. & O. R. R. St. Louis office, 105 N. Broadway Street.

W. W. PEABODY, O. P. McCARTY, Vice-Pres't. G. Pass. Agt.

NOTICE OF CONFIRMATION.

Notice is hereby given that, whereas, lot one (1), and the north half of lot two (2), in block 234, in the city of Little Rock, and in the County of Pulaski, in the State of Arkansas, were sold 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 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. Linch and George Terry became the purchasers of said property for the amount of taxes, penalty and cost due thereon, to-wit: \$23.16, which they 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. Linch and George Terry presented the said certificate of purchase to H. O. Williams, Clerk of the said County, he made, executed, and delivered to them a deed to the said property in due form of law, and as required by law. Now, therefore, all persons who claim or can 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.

By their Attorney, P. C. DOOLEY.

WARNING ORDER.

A. H. STEPHENS 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. Stephens, plaintiff herein.

May 6-44 T. W. Wilson, J. P.

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

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

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; 160 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. Prices, \$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-rod fence, under cultivation, remainder good timber, oak, ash and hickory, never been culled. Excellent farm for corn, cotton and cattle. Price \$250 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 unequaled white inexhaustible quarry, 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, Orloff and Kneser, 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?

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ARKANSAS METHODIST

WEDNESDAY, MAY 20, 1891.

CHRISTIAN LIFE.

WHY HE SUFFERS.

A reader asks me to answer this question: "I have a neighbor who is going on eighty-three years, and he tells me that he does not know what pain is. I am going on seventy-three, and for the last four years have not known what it was to live without pain. Does God favor some more than others, or is it our own fault? I have often wished that the Lord would take me away, and yet I try to say: 'Not my will, but thine, be done.'"

My suffering brother, God does favor some more than others. But his favorites are not those who prosper and are free from pain. We read in Heb. xii. 6: "For whom the Lord loveth he chasteneth." And in Psa. xxxiv. 19: "Many are the afflictions of the righteous." And again, in Rev. iii. 19: "As many as I love I rebuke and chasten." And yet again, when John saw the multitudes arrayed in white robes before the throne, he was told; not that they were the people who had lived without pain on the earth, but who had come "out of great tribulation." In Isa. xlviii. 10 God says: "Behold, I have refined thee, but not as silver; I have chosen thee in the furnace of affliction."

Now, I would not say that the man who, at eighty-three, is free from pain is not a true child of God. Our heavenly Father may have work for him to do that requires unusual physical health, as in the case of Moses, whose eye was not dim nor his natural force abated when he was 120 years old. But the most of us he sees it necessary to loosen from the earth by sickness or suffering of some kind before he transplants us into the paradise above. The great apostle Paul was no doubt very dear to the Lord, and yet what a life was his! He, however, understood what it meant, for he tells us that his strength was made perfect in weakness, that he gloried in infirmities in order that the power of Christ might rest upon him.

It is very easy to say to the Lord, "Thy will be done," when we have health and strength and all the good things of this life. But it is not so easy to say it when we are poor and sick and friendless. Yet God's will is best for us even then. He makes all things—even the greatest trials and sufferings—work together for good to them that love him. And his inspired apostle assures us that "our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory" (2 Cor. iv. 17). What are a few years of pain on earth, when we think of an eternity of rest and glory on high!

CONVERSIONS THAT CONVERTED.

Salvation made easy is a modern invention. So is salvation made small. The first converts did not go off on a spree. They were out to the heart, cried for mercy, got it and went off to preach the gospel.

Here are some marks that mark: They were steadfast in doctrine. They were one in heart.

They were in favor with the people. They praised God.

They ate their meat with gladness and singleness of heart.

They went to prayer meeting. They spoke the word with boldness.

They gave until they had nothing to give.

They rejoiced when they were counted worthy to suffer shame for his name.

They were hospitable. Lydia's house becomes the preacher's home.

They were merciful. The converted jailer washed Paul's stripes.

When persecuted they went everywhere preaching the word.—The Bible Reader.

THE PRAYER MEETING.

The prayer meeting is not a meeting appointed for a few of the more saintly members, as many seem to think, but is one of the regular services for the whole Church. It should engage our thoughts quite as much as the Sunday meeting.

In order to be regular in one's attendance he should make ready for it. Let all business and household affairs be so adjusted as to find time to attend. Think about it beforehand. Go to the meeting with a purpose. Make it a season of worship. Enter heartily into the prayers, and help sing. Some people seem not to be able to do anything when they go to church but look on. They are simply spectators. Such may now and then feel a little interest in what others do in the meeting, but they are certainly not blessed in any spiritual degree.

In many country places where the church is inaccessible, cottage prayer meetings can be held to great advantage. A meeting in a private house is often a great blessing. The success of a prayer meeting in such places, in fact everywhere, depends upon good leadership. If the leader is prosy and dull, and talks low and a long time, the meeting will be dull too.

All the prayers should be short and spirited. Don't pray all around the world. Pray for the meeting, and save some for next time.—Rev. Dr. R. H. Mahon in Little Worker.

THE END THEREOF.

The pleasures of sin are but for a season. Every wrong course has a bad ending. A man loves the intoxicating cup; but he cannot be drunk all the time, and when he is sober then comes the headache and the heartache. The worldly and sinful life for the present; but there is a future for them as well as for others. At the last comes sorrow, shame and pain. The wine that stirred their pulses and awoke their passions, at the last biteth like a serpent and stingeth like an adder. Those who do right at the beginning, and follow after righteousness, find peace and blessing at the end; while others who spend their days in sinful pleasure now, shall have their portion at last to lie down in sorrow.—Selected.

MEN WHO MEAN BUSINESS.

The servants of God mean business. They do not play at preaching, but they plead with men. They do not talk for Jesus' sake, but they persuade for Jesus' sake. They are not sent into the world to tickle men's ears, nor to make a display of eloquence, nor to quote poetry. Theirs is an errand of life or death to human souls. They have a something to say which so presses upon them that they must say it. "Woe is unto me if I preach not the gospel!" They burn with an inward fire, for the Word of the Lord is as fire in their bones, consuming them. The truth presses them into its service, and they can not escape from it. If, indeed, they be servants of God, they must speak the things which they have seen and heard. The servants of God have no feathers in their caps; but burdens on their hearts.—Surgeon.

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Dr. J. E. LOOKRIDGE, Indianapolis, Ind., says: "From my experience, I would say that as a nerve-restorer in exhaustion from any cause, and as a sleep inducer, it is of the greatest value."

OUR YOUNG FOLKS.

TALKS WITH BOYS AND GIRLS.

Lesson for May 24: Captivity of Israel.

Last week we talked of sorrow being caused by sin, as surely as a weed springs from the seed of a weed. Because at first you cannot discern the nature of the seedling, or at first do not experience distress from sin, does not prove that the plant will not be a weed, or that suffering does not follow wrong doing.

The Israelites did not see that their wickedness would lead their nation to be destroyed, and cause them to be carried by their conquerors into a far-away, strange land, and gave no heed to God's warnings—but the result came just the same. Not believing that you will be punished for your sins, will not avert the punishment. Some persons answer, if asked why they do not seek salvation, "I do not believe in future punishment. I mean to do about right, and expect to go to heaven"; but expecting to reach heaven by their own method, instead of God's appointed way—trust in Christ's righteousness—will not prevent the gates being closed against them.

God often uses men and women to work his will in dealing with his children in this world. When you receive a pleasure or longed for gift, it is God as well as the friend through whom it is given whom you should thank. When accidents or troubles harm or annoy you, it may be God's way to teach you some important lesson and lead you to him. It was the Assyrians, whose capital city was Nineveh, where Jonah preached, through whom God inflicted the threatened, final punishment upon Israel. For about 250 years, or since Jeroboam set up the golden calves as objects of worship in Bethel and Dan, he had tried to bring them to repentance and save them; but at last Shalmanezar, king of the powerful country of Assyria, east of the land of Israel, besieged Samaria. While the Assyrian army encamped around the city the inhabitants suffered somewhat as they did when Elisea was living, and a famine was caused in this very city by the Syrians laying siege to it, only none of the same persons were there, for 150 years had passed.

Shalmanezar died, and Sargon became king in his place, but still the soldiers surrounded Samaria. Hoshai, king of Israel, and his people looked for help from the Egyptians, instead of calling upon God, but the Egyptians did not come to their aid, and after three years the Assyrian army left their tents and went against the city. They broke down the walls with battering-rams; they destroyed all the houses, the beautiful palaces, and the common dwellings. Hoshai was carried in chains to Assyria and put in prison, where he died, and most of the people also were forced to go to the land of their victors, from which they never returned. The kingdom of Israel was ended, the nation was destroyed forever. God did not fail to per-

form all the evil against which he had so urgently warned them through his messengers. And God is the same God now as then.—Mary E. Sweetser in Christian at Work.



form all the evil against which he had so urgently warned them through his messengers. And God is the same God now as then.—Mary E. Sweetser in Christian at Work.

CARRIE SCOTT'S BLUE CALICO.

A writer in the Congregationalist tells a pleasant story of Carrie Scott when she was a school-girl in Miami Seminary, at Oxford, O., of which her father was president.

One day Carrie found a poor classmate in tears, and upon inquiring the reason found that the girl could not afford a new dress to wear on graduation day.

"I know I am foolish to care," she sobbed, "but I can not help it."

Miss Scott was full of sympathy, and offered to lend her a dress from her own wardrobe. But the offer was declined, and she then set her wits to work to help her friend without wounding her self-respect. The president's daughter was a great favorite in the class, and calling her mates together a few days later, she proposed they should all dress alike on graduation day. The girls readily agreed, and allowed her to choose the material. She chose a blue calico covered with little white sprigs. This was within the means of the poorest.

The same thoughtfulness for others had always been a leading trait in her character, and it is not strange that a man like Benjamin Harrison, when looking about for a good wife, should select such a sensible and thoughtful girl; and so it came to pass that the girl who picked out the blue calico dress came to be the mistress of the White House at Washington, and the wife of the President of the United States.—Herald and Presbyterian.

SCHOOL-GIRL ENGLISH.

"Oh, auntie, you ought to know Bertha Elliott! She is the funniest girl!"

"Do you mean witty?" inquired aunt Fannie with an air of interest.

"Oh, pity sake, no. She's as destitute of humor as a basket of chips."

"Then she does comical things," said aunt Fannie, patiently, "things that make you laugh?"

"Dear me! no. She's as proper as proper can be, but I never know how to take her."

"You mean, then, I suppose, that she is peculiar, eccentric, do you not, Nellie?"

"Yes, that is it. She has an odd streak, and she wears such funny clothes and does up her hair in such a funny way! Altogether she is very funny, auntie."

"Does she use the word 'funny'?" asked aunt Fannie, smiling as she spoke.

"Now, auntie, you are laughing at me!" cried Nellie.

"I would laugh in good earnest," said aunt Fannie, "if I could make you drop the use of that much-abused word."

Nellie had a great fondness for adjectives and adverbs, and she used them with reckless freedom, and with an utter disregard of their correct meaning.

"Nellie, will you have some of the oyster stew?" asked her mother at tea-time.

"No, thank you," Nellie replied; "I hate stewed oysters; I do wish you would have them scoloped or fried; scoloped oysters are splendid, and they are just lovely fried."

Aunt Fannie could scarcely forbear making a wry face at this abuse of language; but when Nellie declared a few minutes later that she loved pickled limes dearly, aunt Fannie laughingly remarked, "I shall know how to value that same expression when applied to me."

"Well, truly, aunt Fan," said the incorrigible Nellie, "pickled limes are awfully nice, just elegant."

"Thus it is, day in and day out."

Nellie is a pupil in the high school, but her remarks are interlarded by all sorts of meaningless expressions, which make up in seeming force what they lack in grace and accuracy.

"I'd rather die than write an essay!" she declared, vehemently. But the dreadful essay is written, and she survives to make many similar attempts. The word "very" has quite vanished from her vocabulary, and "awfully" and "perfectly" are not on duty. Yet Nellie can be critical, and frequently remarks upon the mistakes of her associates. She disapproves in a general way of slang, and considers herself an advocate of good English. Do you belong to the great army of Nellies?—Well-Spring.

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No. 00 sin. bug. harness, hames 1 1-4 in. trace, 8 1-2 in. saddle 12.50
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Double buggy harness, from \$15.00 to \$25.00.
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The Theological Grub-ax. Price 10 cts.; \$1 per dozen.

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The Sprinkler. Price 10 cts.; \$1 per dozen.

These pamphlets were written by a plain man for the "common people." The first six are dead shots at Campbellism—the Shipwreck explodes the doctrine of "the unconditional perseverance of the saints." Send orders to

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

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Very pretty Alexis Combination Dinner Set of English make, 112 pieces, decorated with pretty field daisies and grasses in seal brown, only \$3.65; worth \$15.

Lovely Combination Persian Dinner Set, hand-painted with lovely wild roses and trailing vines in natural tints and colors coin gold bands and trimmings. Our 100-piece set of above only \$12.75; worth \$20. Our 140-piece set of above only \$13.95; worth \$30.

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

Elegant imported Richelieu Combination Dinner Set, genuine Carlsbad thin translucent China, egg-shell cups, hand-painted with beautiful bunches of wild flowers and sprigs in soft and natural colors, square shape, coin gold band and trimmings. For 100-piece combination set, only \$24.35; worth \$38. Large 140 pieces of the above, only \$30; worth \$50.

Very fine Baltimore imported genuine Imperial Carlsbad thin translucent China Combination Set, very beautiful French shapes and hand-painted decorations of dainty sprays of autumn flowers and grasses, in rich, soft colors and coin bands, 100-piece set, only \$30; worth \$48. Large 140-piece set of the above, only \$44.45; worth \$60.

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Our elegant plain white Carlsbad China Combination Set, 140 pieces, quarter Canella shape egg shell tea and coffee, only \$26.00; worth \$40.

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Syrup of Figs is for sale in 50c and \$1 bottles by all leading druggists. Any reliable druggist who may not have it on hand will procure it promptly for any one who wishes to try it. Do not accept any substitute.

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The Male College of the M. E. Church, South, in Arkansas.

Classical, Scientific, Preparatory, and Commercial courses. Type-writing and Short-hand. A full Faculty of specialists. Location, beautiful, central, moral; Buildings, new and convenient; Library, Reading-room, Apparatus—in short, superior advantages at lowest rates. Send for Catalogue.
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The Parlor Millinery Store,
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For a McCall's Bazar Glove Fitting Pattern.

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and Tumors CURED: no knife,
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ARKANSAS METHODIST.

WEDNESDAY, MAY 20, 1891.

OBITUARIES.

HAMLET.—Mrs. Elizabeth Hamlet was born May 17, 1842, in Henderson Co., Tenn. She was married to David P. Hamlet Feb. 23, 1859; moved to Ark., Jan. 1887. She lived a consistent member of the Methodist Church thirty-three years. Four precious children and a dear husband she leaves on earth; five dear lambs she goes to join in heaven. Weep not, Mattie, Mollie, Cora, Jimmie, Uncle Dave; your loved one is better off in that "far away home of the soul." Strive to meet her there.
N. E. GARDNER.

ADAMS.—Sister Albina Adams was born in Upson Co., Ga., in the year 1837, and died in Pike Co., Ark., Apr. 20, 1891. She gave her heart to Jesus when but a child; was married to Bro. Adams in her 16th year, and soon thereafter became a member of the M. E. Church, South, in which she lived a consistent life, and died a peaceful triumphant death. She was a living epistle of Jesus known of all men, and especially in her own household, where frigid brings contempt, but her children are all Christians; then she was wise as well as sincere. God bless her memory.
Her pastor,
G. W. RICE.

Wesleyan Christian Advocate please copy.

HINTON.—Mrs. Sarah E. Hinton departed this life on the second day of May 1891. She was born Oct. 30, 1858, professed faith in Christ and joined the M. E. Church, South, in 1882, and lived an acceptable member of it till death took her. She was a woman whose real value was not known by the people. Her place on the Ship of Zion was not among the sails, but in the hold—she was a ballast Christian. She visited the sick to do something for them, and we shall feel our loss. She leaves a husband and five little children in grief, and a large circle of friends to mourn her departure, but we feel that she has gone to rest.

May God bless the bereaved ones, and help us all to meet her in some sweet day by and bye.

FRANK BITTNER.
Clarendon, Ark.

BLAND.—Dr. J. M. Bland was born Jan. 19, 1842 in Jefferson Co., Ark., and died Feb. 14, 1891 at Saratoga, Ark. He was raised under religious influence by Rev. Preston Bland, who has been a local preacher in the M. E. Church, South, for many years, who is now in age and feebleness. Dr. Bland joined the Church in 1862, and went into the Southern army and remained until the close of the war, having received several severe wounds during the time. After the close of the war he united in marriage with Miss N. A. Glover Nov. 8, 1865. He then commenced the practice of medicine, in which he was very successful up to the time of his death. He did a large share of gratuitous practice, never refusing to visit any one who called upon him, no matter how poor and destitute. He served his country faithfully and then spent his life trying to mitigate the sufferings of his generation. A good man has gone, leaving a bereaved wife and six orphan children to combat with the cold charities of the world.
B. G. JOHNSON.

MOODY.—Samuel, son of Mr. and Mrs. J. P. and M. R. Moody, departed this life Feb. 17, 1891. He was taken with measles and la Grippe Jan. 31, and grew worse until death's dark angel came. Sammie was 13 years 2 months and 7 days old. He was born in Miss. 1878 and came with his parents to Ark. 1879. He was a bright and promising child, was obedient to father and mother, and loved by all who knew him. He will be missed at home and at our Sunday-school. He was a faithful member of the Sunday-school at Russellville. He often talked of that beautiful home above, and when the parting hour was nigh at hand he called father, mother, brother and sisters to his bedside and bid them good bye, and said that he was ready to go and not to weep for him that all was well with him. Then in a few moments his little life ebbed out and all was done. I will say to his father and mother grieve not for the bright jewel that is gone, but look up to a higher One above. The bereaved father and mother have the sympathy of a host of friends. His FRIEND.
Russellville, Ark.

FOWLER.—Died January 26, 1891, Rev. James F. Fowler, at his home in New Edinburgh, Ark. For several years Uncle Fowler had been an invalid, but bore up under his protracted affliction with Christian fortitude, and was perfectly resigned to his fate, ever ready for the summons to "come up higher," which he knew must soon come. The writer of these lines has known him for many years, and always found in him the same amiable Christian spirit which had ever been the trait of his life. As husband and father he was the embodiment of all the good traits that characterize the true and faithful Christian. As friend and neighbor, he was ever ready to render a kind act or service. Uncle Fowler was a local preacher and no one did more to the building up of the Methodist Church at this place than he, always ready to do his part for the advancement of the cause of religion. Until his health failed he was our beloved Sunday-school Superintendent, and every Sabbath morning his presence was a benediction. For a number of years he was our kind and obliging Postmaster. He leaves an aged wife and ten children, three of whom are in Texas. May his mantle fall upon his boys, and may his prayers for them and his words of admonition to them be "as bread cast upon the waters," to be gathered up many days hence." How we miss him. While his friends miss him so much, how inexpressibly sad for his aged companion and his daughters who were with

him, Lizzie and Irene. How tenderly they nursed him, how patiently they watched him and tried to catch his last words, but he was too far out in the chilly stream to be understood, and passed over with a smile. I went to see him a short while before his death and when I was leaving he said, "If I go before you come back, I want you to feel that I am at rest." Dead; how sad, and yet how true. Yet he is not dead in our affections, not dead in spirit, but in his body. He is asleep in his grave, but awake in our hearts and with his God.

A FRIEND.

KEITH.—Sister Keith, wife of John F. Keith and mother of Rev. Louis Keith, was the daughter of Rev. Willis M. Dickenson; was born in South Carolina Feb. 2, 1825; was converted in early childhood and joined the Methodist Church; was married to John F. Keith Sept. 17, 1850; and died at her daughter's home, Mrs. McKenley's in South Hot Springs, March 8, 1891. For five years Sister Keith was a great sufferer with rheumatism, most of that time unable to walk, yet she was sweet spirited and uncomplaining, and administered her home and made it the sweetest place on earth to husband and children. Sister Keith was a woman of much more than ordinary mind powers, and she left the impress of her thought on all with whom she came in contact. She was a consistent Christian, understanding the doctrines and polity of the Church and heartily subscribing to them. She lived well, and no wonder when she came to die all was well. The last words she ever uttered here were, "meet me in heaven." Her work was done, and well done. "Such women are a blessing to their families and to the communities in which they live." May the benedictions of God rest upon bereaved husband and children.
C. C. GODDEN.

LAWSON.—Mannuel Lafayette Lawson was born in Jackson Co., Ala., March 1839, died April 23, 1891. The deceased was a consistent member of the M. E. Church, South, for a number of years; most of this time he was an official member, either Superintendent or Steward, which offices he filled creditably. He suffered long and constantly, but patiently; while sick he murmured not nor charged God foolishly, but with Job-like faith, he looked into the face of the writer (his pastor) and said, "have I not received good from the hand of God, and shall I not now receive evil also?" Bro. Lawson leaves a large family, all of whom are Christians, except those who are not yet accountable. We point them to the Lord, who has promised to be a father to the fatherless and a husband to the widow. May God bless and keep them from evil, and at last take them to heaven, where their father has gone.

W. P. HAMILTON.

P. S. Bro. Lawson was a member of the Masonic fraternity, and the Lodge of which he was a member drafted the following resolutions: WHEREAS, the Grand Master of the universe has seen proper in his wisdom to remove by death on the 23d day of April, 1891, our beloved brother, M. L. Lawson, who was a consistent member of Enola Lodge No. 124, F. & A. M.; therefore be it Resolved, That the lodge has lost one of its truest and best members and the family a true and faithful husband and father, the Church a Christian member, the community an honored and leading gentleman. 2. That the brethren wear the usual badge of mourning for thirty days, and the Secretary furnish the family a copy of these resolutions, and a copy be furnished the Log Cabin and THE ARKANSAS METHODIST with the request that they publish the same.
J. B. NESBITT,
W. P. HAMILTON,
D. W. HENDRIXSON, } Com.

LAFFOON.—Etta Laffoon, daughter of Warren and Mary Laffoon, was born in Drew Co., Ark., March 19, 1886, and departed this life April 16, 1891. She was a lovely child, a channel through which sunshine and cheerfulness flowed into the hearts of the now bereaved. But her work is done. Though but a bud on earth, she will bloom in heaven. The fragrance of the bud will be shed in richer profusion from the opening flower on the other shore.

REV. W. M. CROWSON.

In memory of Etta Laffoon, the Methodist Sunday-school at Green Hill, offer the following resolutions. WHEREAS, Our heavenly Father in His allwise providence, has seen fit to call from earth to heaven, Etta, a much beloved member of the infant class of our school, therefore,

Resolved, That we offer to the sorrowing parents and relatives our deep sympathy, with the consoling thought that this loved one has only crossed the last river, and is now safe in the arms of Jesus, who said, "Suffer little children to come unto me; for of such is the kingdom of heaven." She shall sleep, but not forever. There will be a glorious dawn. How sweet the thought that we again will meet her in the resurrection morn.

2. That a copy of these resolutions be spread on our Sunday-school minutes, also sent to the bereaved family; and to the Monticellonian and THE ARKANSAS METHODIST for publication.
JUNICE LAMBERT,
GERTRUDE HOLLAND,
MATTIE ADCOCK,
MYRTA RAGLAND,
S. A. RAGLAND,
Committee.

THE SOUTH AHEAD.—Notwithstanding the vast numbers of proprietary medicines, that have for years flooded the whole country, the honor of a special remedy has been fairly won by a Southern gentleman, whose remedy to-day stands without a parallel on the American continent. He has achieved a decided victory over nearly all chronic female complaints, which have heretofore proven so difficult to cure. Cases of ten years standing, are often cured in a very short time. We allude to DR. DROMGOOLE'S ENGLISH FEMALE BITTERS, now meeting with such wonderful success.



IN ITS WORST FORM.
Rev. J. C. Bergen writes for the following: James Koenig, who was suffering from St. Vitus Dance in the worst form for about 14 years, was treated by several physicians without effect. Two bottles of Koenig's Nerve Tonic cured him.

St. Francis, Wis., Oct. 24, 1888.
A member of my congregation used Koenig's Nerve Tonic with good results. The patient was so nervous that he could not sleep for weeks. He suffered from the most intense anxiety, which bordered on insanity. I gave the person some of Koenig's Nerve Tonic and he continued to use it. The appetite returned gradually, the anxiety disappeared, the headache left, and to-day the sufferer, who had almost despaired, is enjoying excellent health.
BENJ. SLAKAMP, Pastor.

FREE—A Valuable Book on Nervous Diseases sent free to any address, and poor patients can also obtain this medicine free of charge.

This remedy has been prepared by the Reverend Pastor Koenig, of Fort Wayne, Ind., since 1874, and is now prepared under his direction by the

KOENIG MED. CO., Chicago, Ill.

Sold by Druggists at \$1 per Bottle. 6 for \$5.

Large Size, \$1.75. 6 Bottles for \$9.

The man who never makes mistakes misses a good many splendid chances to learn something.

The Spring Medicine.

The popularity which Hood's Sarsaparilla has gained as a spring medicine is wonderful. I possess just those elements of health-giving, blood-purifying and appetite-restoring which everybody seems to need at this season. Do not continue in a dull, tired, unsatisfactory condition when you may be so much benefited by Hood's Sarsaparilla. It purifies the blood and makes the weak strong.

A good way to serve God is never to do the thing your enemy thinks you are going to do.

As we guarantee Plantation Chill Cure why not try it? If it does not cure you it will not cost you anything. For sale by C. J. Lincoln Co. if.

If poor men knew how hard rich men have to work, and how little they get for doing it, they would be better satisfied.

Our sales of Plantation Chill Cure exceeds all others together. Ask for a bottle—we do the rest. For sale by C. J. Lincoln Co. if.

Official statistics show that the annual death rate in the United States in every thousand persons is less than any other country, being only 18 in 1000, while in Italy, for instance, it is 30.

No one can overestimate the influence exerted in this direction by such valuable remedial agents as Mansfield's Magic Arnica Liniment, which is acknowledged by even the most conservative physicians as a thoroughly reliable panacea against pain, available in a convenient form.

It is a handy remedy to have in the house, and no family should be without it, for there is not an hour nor a day, but pain, or disease of some sort, may come when least expected. Only those who have passed through a trying experience of this character can fully estimate the value of having an efficient remedial agent at hand in such an emergency.

This valuable medicament is as quick in its effects upon animals as upon man, and there is hardly a trouble that afflicts our dumb and servicable neighbors, that is not responsive to this wonderful preparation. It will cure pain of any kind in a horse as quickly as in a man. Try it and see. If your druggist is out of it send to the Mansfield Drug Co., Memphis, Tenn.

The man who knows that he was one kind of a fool yesterday very often has a suspicion that he is some other kind of a fool to-day.

AN OLD AND SUCCESSFUL PRACTITIONER. Few physicians ever practice so many years as Pond's Extract has, nearly half a century. Still fewer can attain the universal success in treatment which that popular family remedy has and where the physician prescribes for individuals Pond's Extract is used by grateful millions. Another advantage of the remedy is that though made perfect by nearly fifty years of experience it still possesses the vigor of youth.

The difference between a man's sphere and a woman's is that a woman does the most work and the man gets the most salary.

THE LADIES DELIGHTED.

The pleasant effect and the perfect safety with which ladies may use the liquid fruit laxative, Syrup of Figs, under all conditions make it their favorite remedy. It is pleasing to the eye and the taste, gentle, yet effectual in acting on the kidneys, liver and bowels.
May 20-1m.

H. R. PALMER'S

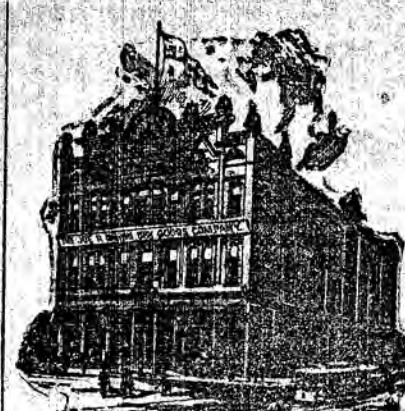
new book THE CHORUS KING is designed for Concert and Choir Use and contains choice selections from the works of VERDI, MENDELSSOHN, GOUNOD, BRAHMS, ROSSINI, CALICOTT, BARNBY, BISHOP, PARKY, FARMER, WEBER, ROSS, COLE, ETC., ETC., to which have been added "The Flight of the Holy Family" by Bach; "The Feast of Adonis" by Jensen; "The Miller's Wedding" by Fanning, and "The Dream" by Costa.
Price, 75 cts. postpaid.

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New Course in Voice Culture and Singing for the Female Voice, is a graded course adapted to guide the young voice, correct the faults of mature singers and develop all voices systematically. It is thoroughly practical, having been tested for years before being offered to the public. Equally adapted to the uses of class Vocal Training and Private Instruction.
Paper \$1.50. Limp Cloth \$2.00, postpaid.

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We herewith present you the so highly celebrated Eldridge and Diamond Machines extremely cheap at retail in unopened territory. Sent on trial if desired. Special inducements and protection to good dealers. Liberal discount to ministers. Singer Machine Co. Agents and Information Free J. J. Eldridge, West. Apt., 1847 and 1819 North Market St., St. Louis, Mo.



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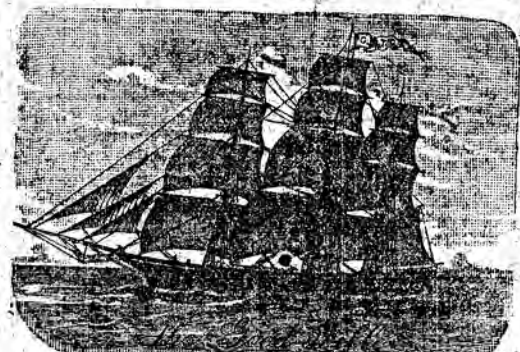
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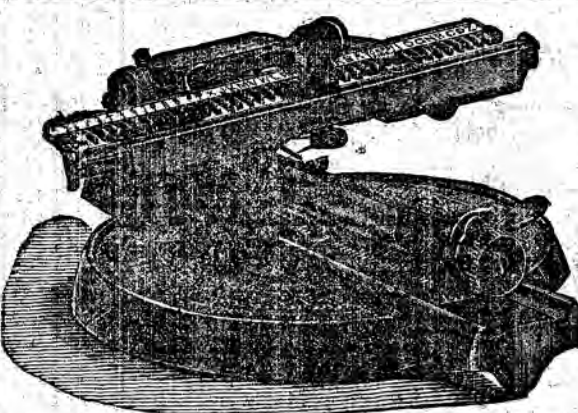
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AGENTS WANTED FOR THIS
Typewriter.
All the characters of the high-priced machines—Double, \$20; Single, \$15. Address for terms, WILSON & WEBB STATIONERY CO., LITTLE ROCK, ARK.

CHILDREN CRY FOR IT
GROVE'S TASTELESS CHILL TONIC
BEST BLOOD PURIFIER
It is as pleasant to the taste as lemon syrup.
The smallest infant will take it. Chills once broken will not return. Cost you only half the price of other Chill Tonics.
No quinine needed. No purgative needed. Contains no poison. Eliminates all malarial poison from the system.
Our bottle holds full 6 ounces—48 doses. It is as low as any other bottle and RETAILS FOR 50 CENTS.
THERE ARE MANY IMITATIONS. TO GET THE GENUINE ASK FOR GROVE'S.
LOCKPORT, TEXAS, Oct. 15, 1888.
Messrs. Parke Medicine Co., Dear Sirs:—Ship me as soon as possible a gross Grove's Tasteless Chill Tonic. My customers want Grove's Tasteless Chill Tonic and will not have any other. In our experience of over 20 years in the drug business we have never sold any medicine which evoked universal satisfaction. Yours resp'tly, J. S. BRYAN & CO., SOLD BY ALL DRUGGISTS. NO CURE, NO PAY. Made by PARIS MEDICINE CO., St. Louis, Mo.

SMITH SONS GIN & MACHINE CO
COTTON GINS
BIRMINGHAM, ALA.
WRITE FOR CATALOGUE.

The Huller Gins for Rough River Cotton. The Plain Breast Gins for Upland or Clean-Picked Cotton. The Top and Front Feeders interchangeable.
J. G. W. SMITH, Traveling Manager, Little Rock, Ark.

ARKANSAS METHODIST.

Office: Rooms 101-103 Ellis Block

GEORGE THORNBURGH, Business Manager.

WEDNESDAY, MAY 20, 1891.

ROYAL BAKING POWDER

A cream of tartar baking powder. Highest of all in leavening strength.—Latest U. S. Government Food Report.

HALL & SANDERS, Palace Shaving Parlor.

No. 205 West Markham St., Little Rock. Most elegant fittings and furniture south of St. Louis. Fine porcelain Bath Tubs. Ladies' Hair Dressing a Specialty, either at residence or shop.

T. E. MURRELL, M. D.

Practice Limited to Diseases of the Eye, Ear, Nose and Throat.

111 E. 5th St., LITTLE ROCK, ARK.

TO ADVERTISERS

The circulation of THE ARKANSAS METHODIST is fifty per cent larger than that of any other paper, religious or political, published in Arkansas. Advertisers should make a note of this.

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

ORGANS.

Again we have sold all our Parlor and Chapel organs. We get these organs for advertising and sell them cheaper than they can be bought anywhere else in the United States. Every one of the large number we have sold has given full satisfaction and the purchaser was satisfied he had a bargain. We cannot tell when we will have another one but will announce it in THE METHODIST when we get one.

TOBACCO CURE.

DO YOU WISH TO QUIT THE TOBACCO HABIT?

If so, send \$1.00 to M. J. Clay, Little Rock, Ark., and get a Tablet of the "W. F. Rose Tobacco Cure." Three tablets warranted to cure, or money refunded.

H. L. Hastings' pungent essay on the "Inspiration of the Bible" is now to be had in a neat fifty cent cloth volume, with illustrations, entitled *A Square Talk to Young Men*, and furnished by the Scriptural Tract Repository, 47 Cornhill, Boston, Mass.

A Safe Medicine

Is one that can be taken at all times without danger. The liver must be kept in regular action, the bowels open and cleansed of feculent matter and the blood purified in order to insure health. Maguire's Condurango can be taken at any time 75 cents per bottle. 5-13-24.

NOTICE.

The Camden District Conference will convene in Stephens, Ark., July 8, at 9 o'clock a. m. The opening sermon will be preached by Rev. J. R. Cason 11 o'clock. Pastors will please see that the Quarterly Conference records are present.

H. H. WATSON, P. E. Stephens, May 4.

Office of Shultz Belting Co. PHILADELPHIA, Nov. 6th, 1889.

DR. A. T. SHALENBARGER, Rochester, Pa. Dear Sir:—The Antidote came duly to hand. It is without doubt the best remedy in the world. I have seen my whole family (exclusive of myself), five in number, all shaking at one time, during a residence in Florida, and all restored to health after taking a few doses of the medicine. Sincerely yours, G. A. JENNINGS.



As a Flesh Producer there can be no question but that

SCOTT'S EMULSION

Of Pure Cod Liver Oil and Hypophosphites Of Lime and Soda is without a rival. Many have gained a pound a day by the use of it. It cures

CONSUMPTION, SCROFULA, BRONCHITIS, COUGHS AND COLDS, AND ALL FORMS OF WASTING DISEASE. AS FALCATER'S ADVICE: Be sure you get the genuine as there are poor imitations.

FIELD NOTES.

WALDRON C'T.—We have just closed a series of special services here at Waldron. Seven conversions, eight additions, a number reclaimed and a part of the Church deeply stirred and preparatory work done for renewed efforts. Outlook encouraging.

W. H. METHENY.

Waldron, May 12.

SUGAR LOAF STA.—We have a small membership (of 33), a thriving Sunday-school of 75 members, with good attendance, (will purchase an organ for the school this week). Have a prayer meeting which is largely attended by the young and old. Observed May Day in the interest of the Sunday-school. Observed Galloway Day, and after an able sermon by Rev. O. H. Tucker raised \$21.00 in cash and subs. Entertained the Baptist Sunday-school in our classes last Sunday morning; had a profitable service at 11 o'clock with two accessions. Will soon have our Camp-shed completed, a spacious building containing 4,000 sq. ft. of sittings; expect to commence our camp-meeting Wednesday before the 3rd Sunday in August. Hope the Editor of THE METHODIST will accept this as an invitation to spend a week with us. We were very agreeably surprised to find last night our rooms crowded with a happy company of all ages and sexes who piled on our tables bundles of groceries and dry goods of all sorts and sizes amounting in value to about \$33.00. Thanks to the good people of Sugar Loaf. May they live long to bless their country, and lighten the burdens of many preachers.

Respectfully, FRANK BARRETT.

COMMENCEMENT EXERCISES

Of The Wesleyan Female College

will occur as follows:

Friday, May 29th, 8 p. m., Annual Address before the Lee and Jackson Literary Society, will be delivered by Rev. J. J. Lafferty, D.D., D.L., Richmond, Va.

Sunday, May 31st, 11 a. m., Annual Commencement Sermon, by Rev. J. H. Boyd of Baltimore.

Monday, June 1st, 8 p. m., Commencement Soiree of Instrumental and Vocal Music.

Tuesday, June 2nd, 10 a. m., Closing Commencement Exercises, awarding distinctions, conferring degrees on Bachelors of Science, Bachelors of Arts, and Masters of Arts or Full Graduates. Valedictory by Miss Delta McLawin of Miss.

W. A. HARRIS, Prest.

PREACHERS' MEETING.

DEAR BROTHER:—The Preachers' Meeting of the Helena District will convene at Haynes on Wednesday May 27. A good time is anticipated, and a large attendance very much desired. Can't you, Mr. Editor, be with us a few days. All preachers welcome.

S. L. COCHRAN, Ch'm'n. Marianna, May 16.

HOW'S THIS?

We offer One Hundred Dollars reward for any case of catarrh that can not be cured by taking Hall's Catarrh Cure.

F. J. CHENEY & CO., Props. Toledo, Ohio.

We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions, and financially able to carry out any obligations made by him.

WEST & TRUAX, Wholesale Druggists, Toledo, Ohio.

WALDING, KINNON & MARVIN, Wholesale Druggists, Toledo, Ohio. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Testimonials sent free. Price 75c. per bottle. Sold by all druggists. May 20-1m.

A good way to serve God is never to do the thing your enemy thinks you are going to do.

Why pay other dealers 75 cts. and \$1.00 for pill cure when you can get Plantation Chill Cure, a better one for 50 cts? For sale by C. J. Lincoln Co. tf.

Every time a Christian goes wrong he makes it harder for some sinner to go right.

Do not let other merchants palm off other preparations on you because they have not Plantation Chill Cure in stock. Apply to agents named below who guarantee it. For sale by C. J. Lincoln Co. tf.

The oldest woman preacher in the United States is Rev. Lydia Sexton, who was born in New Jersey in 1799, and who still preaches in various parts of the West. She predicts that she will live until 1900, thus extending her life into three centuries. Mrs. Sexton is granddaughter of Marquis Anthony Cozot, who came to America early in the seventeenth century. She has many relations in New Jersey, Indiana, Ohio, Illinois, Kansas, Missouri, Arkansas and Washington. Her memory is excellent and her sight remarkably good. Her voice is clear and melodious, and she delights to sing sacred songs to the congregation.—Christian Guardian.

EXCURSION TO HAGERSTOWN, MD.

The Baltimore and Ohio Railroad Company, the Baltimore and Southwestern Railroad Company, and the Ohio and Mississippi Railway Company will sell Excursion Tickets to Hagerstown, Md., and return, at the rate of One First-class Limited Fare for the Round Trip, on account of the Annual Meeting of German Baptists, to be held at Hagerstown, Md., May 28th to June 5th, 1891. From points west of Pittsburgh, Wheeling and Parkersburg, these tickets will be on sale from May 20th to June 1st, inclusive, and will be good for return passage until June 30th, inclusive, with privilege of one stop at each of the

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above named cities and one stop off east of the above named cities, on the trip to Hagerstown, and the same privilege on the return trip. From Pittsburgh, Wheeling, Parkersburg and points east of those cities, excursion tickets will be on sale from May 25th to June 5th, inclusive, and will be good for return passage until June 15th, inclusive, with one stop off on the trip to Hagerstown, and the same privilege on the return trip. This offers a rare opportunity to visit points in Western Maryland, Virginia and West Virginia.

DEATH NOTICE.

WATTS.—Nancy Watts (nee Ham) was born in Bolinger Co., Mo., Oct. 18, 1834 and died at her home in Marion Co., Ark., May 10, 1891, aged 56 years 6 months and 22 days. She was married to Wm. C. Watts, July 15, 1854. This union was blessed with six children, three of whom and her husband had preceded her to the spirit land. She professed religion when about 18 years old and joined the M. E. Church, South in which with a consistent Christian life she "adorned the doctrine of Christ" down to the day of her death. No one knows the intense suffering she endured without a murmur for several months during her last illness, while the weary and well worn wheels of life were gradually slowing up for the last station, just at the gate of heaven. She met the last and solemn hour with a cloudless sky. Exhorting her children and friends to be faithful, and rejoicing in God with exceeding great joy she bade them all adieu, and falling asleep in Jesus her spirit fled away to the city of God. She leaves as a legacy to the Church a daughter and two sons, one of whom is Rev. J. H. Watts of the Arkansas Conference. Hers was ever a pleasant home for the care worn preacher, and in her prayers and counsels he always found support and comfort. What she publicly professed, she privately demonstrated in a practical way. The Lord sustain and comfort the hearts of the bereaved.

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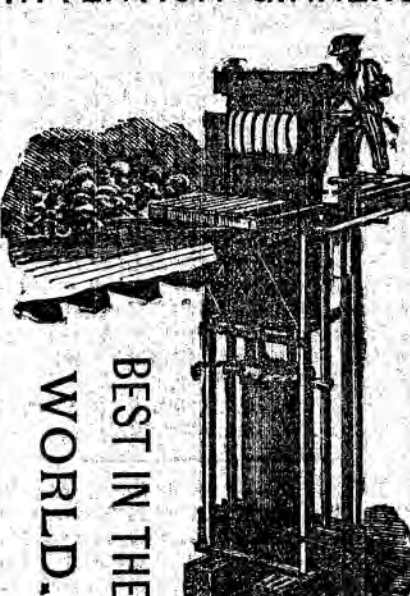
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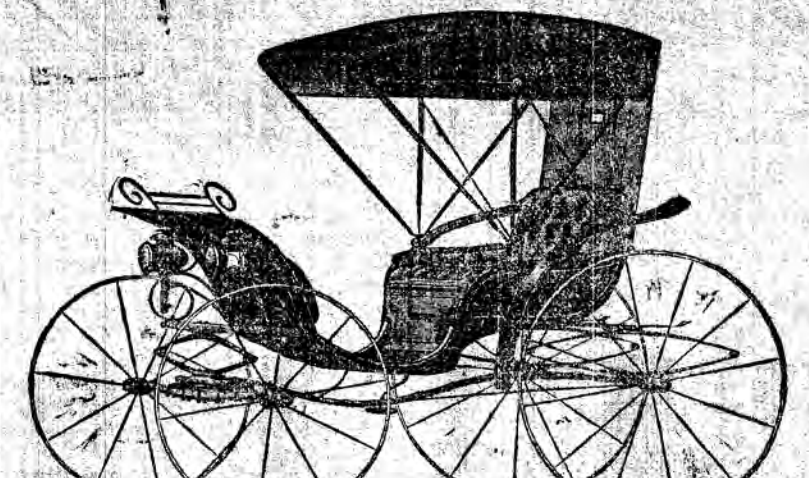
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