The Arkansas Methodist.

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

BY BENNETT & THORNBURGH.

"Speak Thou The Things That Become Sound Doctrine."

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DISTRICT CONFERENCES.

District Conferences of the M. E. Church, South, in this State will convene at the places and on the dates given below:

DISTRICT.	PLACE.	DATE.
Newp rt,	Portia,	May 25
Jonesboro,	Osceola,	26
Ft. Smith,	Booneville,	26
Fayetteville,	Springtown,	26
Morrilton,	Conway,	June 9
Pine Bluff,	Lakeside, P. B.,	22
Washington,	Richmond,	24
Camden,	Eldorado,	July 6

CHURCH EXTENSION

Annual Meeting of Board

Having sent last week to all the papers our Abstract, we add a few items which may be of interest to the Church. It was well attended—only six of the twenty-seven members being absent—and was the shortest we have ever had—only two days—the result of judicious and faithful work of committees beforehand.

A special committee, to which subjects were referred, suggested a freer use by the Secretary of the press of the church and placed $500 at his disposal for the purpose and also urged that our cause should receive more attention at the Annual Conferences. Both of these recommendations are eminently wise and opportune.

A special committee on Annuities brought in a concise and clear report which was adopted and will be printed in full in our Annual Report and from which we make this extract: "That donations of money subject to annuities will be accepted in no amount less than one hundred dollars and in larger amounts only in exact hundreds."

The Secretary felt impelled to say to the Board "that the difficulty of collecting loans is attributed in some measure to the stringency in money matters is not to be questioned, but that this is the only cause or the chief cause we do not believe. Injudicious, not to say reckless borrowing, the expectation of indulgence and in some cases of cancellation of these claims and an almost utter obliviousness of the necessity for *prompt* payment coupled with a weak sense of obligation to pay *at all* as the borrowers are a part of the body of the lenders, has had much to do with it," and the Board concurred heartily and took immediate steps to close up all overdue loans and was very careful in making new ones.

Two other items from the message of the Secretary were heartily endorsed by the Board as follows: "The manifest tendency to multiply machinery in the conduct of Church Extension work I regard with concern as possibly indicative of a proneness to deconnectionalize and thus destroy the work of our hands. If these independent organizations could be correlated with our General Board and its auxiliaries so that they would work in unison, they might prove helpful to each other and the Church Extension work of the Denomination become more efficient and be more fully appreciated." "Appeals through the newspapers and by other devices for special help in individual cases usually discount systematic giving and sustain to it about the same relation that street begging does to organized charity. They should be met by kind but positive and unabated opposition."

Hon. Jas. H. Bowden of Louisville felt constrained by press of private business to resign his membership in the Board. His resignation was accepted with regret and Mr. George M. Rogers, a well known young and active Methodist of the Clifton charge, this city, was elected in his place.

The Bishops as a Committee on Nominations suggested that the election of an Assistant Secretary be deferred for one year and the Board acquiesced. The Corresponding Secretary was authorized to employ such assistance as might be found necessary and pay for same subject to approval of Committee on Finance.

Rev. E. E. Hoss, D. D., editor of Christian Advocate, Nashville, and Rev. W. B. Palmore of St. Louis Christian Advocate looked in upon the Board and were heartily welcomed. Both were invited to address Board at their convenience and Bro. Palmore made some very interesting statements of our work among the Cubans at Key West.

Grants were made to 84 Churches aggregating in donations $30,000 and in loans $28,000. These with a few contingent appropriations, in which we hope to have the Board of Missions join us, will make it necessary to raise during the current year fully $80,000 for donations as the Conference Boards retain one-half of what is collected by the preachers on assessment. If Churches meet the installments of loans made them as these mature, we will be able to pay during the year without embarrassment the new loans granted.

After extended and close observation, reaching over nearly ten years in this field of labor, I am thoroughly satisfied that the destiny of the work is in the hands of the Preachers in Charge, the pastors of the Church. If they will follow the directions of the Discipline and "take up a collection in every congregation annually for Church Extension" success is inevitable; if they do not, failure is an assured certainty. The most earnest pleading by the Board, the most piquant writing by our best editors, the most dashing campaign of the Conferences by Secretaries, the employment of the apparently most apposite expedients will not avail anything like so much as the steady, earnest, systematic canvass of each pastoral charge by the preacher sent to serve it. We do not undervalue the services of Bishops, Board, Elders (Presiding) and editors, for there is much to be done by each of these, but to the hand to hand work of the pastor we look for the result so much to be desired.

The Woman's Department was in session at same time with our Board, but I will let Miss Helm make her own report, only premising that her work shows gratifying progress.

DAVID MORTON, Cor. Sec'y.
Louisville, Ky.

OKLAHOMA AND IND TERRITORY

Norman is the county seat of Cleveland Co., and the place where the State and Methodist University and College are to be erected. Two thousand people where three years or less ago was a wilderness, make busy the streets, and beautiful farms and dwellings in all directions exhibit the energy of the people. We were in utter ignorance of this country—misled by the newspapers and the President's call for help for the people so soon after settlement. Something strange about that call. The settlers never needed it. A finer body of land, more industrious and virtuous people are not to be found anywhere than in Oklahoma. In El Reno we ran on to our dear old time friend Bro. Brown, for whom we preached a week in Bentonville, Ark., several years ago. He and his excellent wife are at their post, doing all they can for the cause. We were glad to meet them once more. Oklahoma is a garden—beautiful, wonderful, healthy, rich, and finely adapted to many kinds of fruit also. Bro. Worley, late of Texas, once of Mo. Conf., is P. E. He is a "rustler" and a "hustler"—a live man. Bros. Gross, late of Western Conf., Lane of Texas, C. Roberts and Miller are excellent men and good workers. The former is P. C. in Oklahoma City—others live in Norman. Bro. Prof. Farris is the teacher and a preacher on a work besides—from good old Tennessee. The opera house was packed for nights in Norman. We gave Oklahoma City only one night; a great crowd, fully 500, standing during entire service. One sermon at El Reno to a packed house. Then we had to leave for Ind. Ter., proper.

All the other Churches, save the good old Hard-Shells, have been more alive to the great West than our Church. But for the voluntary sacrifices of individual ministers, truly our cause would have been behind all others in the West. When will our Missionary Board learn that there is a West indeed? Delay here is loss irreparable. The country is simply overflowing with incoming population. Thousands of our people are here and coming. If we do not meet them they will go elsewhere. Our fine church in Oklahoma City needs $900 to complete it. Yet our Church Extension Board can only give as the people enable it to give. Dr. Morton appreciates the West. But he can only do what the Church enables him to do. Oklahoma City must have more help. We must finish that house. It can be done only by liberal aid from abroad and from the Board. The Congregational, Presbyterian and Episcopal Churches have outstripped us badly on some of these lines. Too much China in our eyes—far too much. Bro. Bennett, if you mark out those words woe be to you! I mean just what I say. And I do hope that Bishops Fitzgerald, Hendrix, Key and Haygood, who have been West, will press the matter this Spring to the end, that the Board will learn that there is a West. As yet they never have learned it. Hargrove is afraid of the West. It will be invaluable instruction, if they can beat the idea of it into the heads of the Missionary Board.

The Roman Catholics are aware of the importance of controlling the West. Their clergy are wide awake on that subject. Meantime, will not our people be more liberal? Is it possible that the Congregationalists of Mass. alone should give twice or three times as much for Home Missions as the whole Southern Methodist body combined, with her 1,200,000 members? We have for years—20 years—blamed the Board for the difficulty of our money raising. When they give more where it will do more good, they will get far more money. We plead with them 12 years ago to do more for the West. They seemed incapable of seeing a West. Southerland has done more with one dollar to save souls than China has with $100. A false sentiment was created in the seventies on that question, that has lost us immense Western opportunity. But, more anon. J. DITZLER.

Prospect, Ky., but now in the West.

SHALL THEY WEAR CROWNS?

Of the 1,000,000,000 that remain to be brought to Christ, at least one-half are women. Depending for the knowledge of God upon the Protestant women of America are 250,000,000 of this number. It has been said that "every Christian woman in the United States has assigned to her, whether she will take the responsibility or not, the conversion of 200 heathen women!"

If this is so—and we have no reason to doubt the computation—what a congregation we have here by proxy to-day! If each of us were surrounded by her own group of two hundred heathen women, gazing wistfully into our eyes, hanging upon our lips, showing us their hitter sorrows and cruel wrongs, asking us for our cup of consolation, how would our hearts be stirred within us! how would our eyes open! Two hundred for you—for you! They would differ in color and nationality, but all alike would come with women's bleeding hearts, restless and unsatisfied without God.

Sisters, what could we do with this crowd? Would they not haunt our dreams until we could not sleep? Would we not pray day and night for them, and make our sacrifices for them? Would they not be our sisters in an entirely new and vivid sense? Would not the question, "Shall they wear crowns?" ring in our ears continually? For they may wear crowns. Christ wore a crown of thorns that they might wear a crown of glory. But are not the crowns to come through us? Has not God chosen us to tell the wonderful story of His love? If He did not know we needed the work, would he have given it to us? What if we are indifferent, reluctant, doubting? Can we keep our own crowns thus? Will not their fine gold become dim?

The thought of how little we can do overwhelms us. But Faith sets her eye on Christ and her hand on the Bible. She feels it stir beneath her touch with the pulses of a thousand uplifting texts, which bear her up as wings do eagles. God has commanded: "Go ye." He has promised the heathen shall be given His Son as an inheritance. It shall be done. But as yet there is but one missionary to every half million heathen. And O they die so fast—66,000 a day! If we leave out the babies, there are yet a thousand who perish every hour. Are there no crowns for these?

Are the needs and efforts commensurate? One-half American church members give nothing at all to foreign missions. Presbyterians give $1.95 per member for home and foreign missions; Congregationalists, $3.95; Episcopalians, $1.57; Northern Baptists, .94, and Methodists, .30. The total gifts of the Christian world to benevolence is two cents a member! Is this according to the need, and according to that we have received?—Mrs. M. S. Budlong, of Methodist Woman's Board.

Can any woman read or hear this stirring call and then turn her heart coldly against it? With what ringing emphasis, then, ought it to fall upon the ear of the Christian women of our land, stirring every heart and soul pulse into *action! Five hundred millions* of poor, sin-blinded, degraded women yet to be brought to the light! and the bringing of at least *two hundred* of them depending upon you and me! O, sisters, with all our work, how little we have done so far to deserve our crowns!—Woman's Missionary Society.—Leaflet.

From the Baptist Year Book, for 1892, we learn that in the United States there are 23,800 ordained Baptist ministers; 35,890 churches; 18,829 Sunday-schools. There were reported 160,247 baptisms, and the total membership is 3,269,806, a gain of 105,579 over the previous year. There are 1,307,628 pupils and 136,053 officers and teachers in the Sunday-schools reporting. Church property is valued at $67,664,596, while contributions for all objects, including local expenses, aggregate $11,886,558.89.—N. O. Advocate.

JAPANESE WOMEN

Reviewing an article by Sir Edwin Arnold on the character of the non-Christian Japanese women, President S. C. Bartlett of Dartmouth College says in Zion's Herald:

Japanese women are nearly all small, with short lower limbs, with a little nose pressed into the face, with sleepy, slant-lidded eyes, an almost ridiculous gait, and for the most part of very limited education and very narrow ideas. It is not very much that she knows; she learns to write in Katahana and Hiragana, and acquires enough of the Chinese characters to read the signs on the shops and the commoner phrases used in correspondence. Most women master the strings of the samisen and koto, and perhaps the art of arranging flowers, of keeping accounts, of the special etiquette of social existence and above all of needlework. [Some of the statements these two sentences are questioned in by persons who have resided in Japan.]. They make, unmake, and remake all their own clothes; and that is about the only form of property which a Japanese woman ever owns; and as fashions never change, a girl is at her marriage provided to the end of her existence with materials for unpicking and remaking. We find in Japan a general absence of reverence to the sex, and a lack of almost all those finer and higher feelings which find expression with ourselves in chivalry and the literature of civilized love. Civilly and socially the position of the Japanese woman is low to the point of servitude. An American woman would shudder with sympathy or redden with indignation, if the full truth could be told about the situation of her Japanese sisters. Practically they have no personal rights, from birth to death. They belong throughout in theory, and to a great degree in fact, to some man or other, first their father, next their older brother, afterwards their husband and his male relations. They have little or no voice in choosing their husbands, yet take one they must before they are twenty years old; but that husband, whom they have not wanted, has an almost unquestioned right to dismiss her upon the smallest reason or none at all, and the worst of it is that the children afterwards belong to him exclusively. That is one reason why these Japanese wives are so divinely patient. There hangs over their head that perpetual sword of Damocles, the fear of dismissal, and to maintain their position they must please their lords and masters. The bride's name is transferred at the registry office from her father's abode to that of her husband's father, where she will henceforth become her lord's constant body servant and the humble attendant of his mother, who might make life a hell for her. There do not enter into her life any of those ideas of flirtation, love-making, courting, and the rest, which go for so much in an American or European girlhood; she will have so little to do with the choice of her husband that her light and gentle mind leaves the subject entirely alone. So complete and wholesale is the surrender of the daughter to the parents while at home, that it draws the father to the execution of it to the fullest extent and farthest point, and from our point of view absolutely discreditable. This devotion is not accompanied by any particular personal respect; it is an ingrained standard of action which has to be observed, rather than the passion of personal affection which springs up in our households. This intense devotion thrives in an atmosphere uncheered by any of those signs of parental love to which we are accustomed. The father parts with his daughter for good and all at her marriage, and she will some day or other disappear entirely from the domestic roof, except so far as visits of affection(?) and compliment go. The happiest periods in her life are childhood and declining years.

Her views upon many questions would startle her civilized sisters. The Japanese maiden looks at life from the eminence of an unquestioning obedience, such that she will face any danger, accept any dishonor, nay, perpetrate any crime, sooner than fail in devotion to father, husband and family. She will not hesitate to sacrifice herself body and soul to the dictate of this devotion. When necessity arises, she sets utterly aside those dictates of chastity which are imperative with us, and accepts conditions of existence justly considered here improper and repulsive. To her husband the most faithful creature imaginable, she extends the same faithfulness to any casual, light and irregular alliance (?), so long as she is well treated and not obliged to look for the necessities of life elsewhere.

Our readers will approve the conclusion of the Herald and Presbyter in the following: The religious congress proposed for the World's Fair will be a strange entertainment for those who attend the meetings. One may go to hear a representative of any faith in Christendom detail the reasons for their belief and the spiritual and temporal effect of such faith upon the domestic, social, commercial life and literature of the people. Such representatives are expected to state their respective beliefs frankly and fully, without criticism on or comment about any other sect. The question of Sunday opening should be definitely settled before several religious Denominations can be relied upon to participate in the proposed parliament.

Some idea of England's grave responsibility in India may be gathered from the latest reports of the population of that country and its rapid increase. In 1881 the population was 257,000,000; in 1891 it was 286,000,000, showing an increase in a single decade almost equal to that of the whole population of England and Wales. Of these, 207,000,000 are Hindus, 57,000,000 are Mohammedans, 7,000,000 are Buddhists, while as yet only 2,284,196 can be spoken of as in any sense Christians. The figures are apalling. The increase of population in ten years is equal to thirteen times the number of those who "can be spoken of as in any sense Christians." While our faith will not permit us to be discouraged, the facts suggest with a terrible emphasis the need of vastly increased missionary effort in that ever widening field.—N. Y. Observer.

Announcements from the pulpit have become a serious nuisance, because of the time they take, and the distraction of attention they cause. They should be as few as possible, and be announced at the time when they will cause the least diversion of thought. It is proper to announce the services and work in connection with the Church; but outside associations have no right to use the pulpit to advertise their doings.

Even though they may be good and laudable projects, it does not follow that they have a right to be announced from every pulpit. It is an unreasonable thing to expect a minister to announce some outside meeting to be held at the same time that there is a public service in his own church. This is as much as suggesting the people to go somewhere else; and no Church can be successful if those who belong to it are not faithful in attending its services.—Christian Guardian.

Men may be able, learned and racy writers, and yet not be qualified to edit a newspaper. Many persons regard it as no very difficult accomplishment, and think that, if they had the opportunity, they would improve upon those in charge of their church papers, and put things in brighter style, more taking shape, more satisfactory arrangement, and more paying conditions. Even so fine a scholar and so eloquent a preacher as the late Dr. Donald Frazer, of Great Britain, thought he could publish a paper to general satisfaction as well as his own. There was no disputing his power with the pen, or the readableness of what he wrote, but, after several trials, he concluded that his forte lay in other directions. His is no isolated experience. Many, like him, have to learn that it requires more than special aptitude to write sprightly or forcible articles to conduct a newspaper, either as editor or as publisher. Brains are necessary, but tact, judgment and many-sidedness are also requisite. Experience develops the editor, it is true, but he must have native talent for it, if he is to make it a life-success. Many talented men can run a flourishing paper into financial ruin in a very short time through lack of good management, either in the business or editorial department. What not to write and print is as important as what to write and print. Many who know nothing of the ins and outs of the office are free with their advice, but, were they on the ground, they would have information which would greatly modify their judgment and cause them to think, that, after all, they were not so wise as they thought they were when counselling from a distance with only limited data at their command.—Phila. Presbyterian.

Since last Monday the fair directors have charged an admission fee of a quarter-dollar for admission to the grounds. It has been estimated that from 30,000 to 100,000 people entered the grounds last Sunday to see the marvelous buildings, now unfinished. All trains were crowded, and "many extra trains became necessary," and therefore profitable. It is further said that from now until the fair opens 10,000 people will see the grounds each secular day, and the total fees for admission will reach nearly a million dollars. All this exactly illustrates the points we have made on the subject. Sunday opening will greatly "increase the number of trains," and compel tens of thousands of railway employes to work who otherwise would rest on Sunday. While "10,000" will go to the grounds on secular days, "from 30,000 to 100,000" will go on Sunday. What a wonderful sum total of receipts will reward the Sabbath-breaking fair and Sunday desecrating railways! If "popularity" shall decide the question, some people might well see to it that, as the Bible suggests, they do not "go with the multitude to do evil." Some of our papers in Chicago whose proprietors hold large blocks of fair stock, contend that in most cities art galleries are open on Sunday, therefore the art side of the fair may well be opened on that day. Art galleries open on Sunday charge no admission fees, as a rule. The managers of the coming fair are already making money on Sunday.—Chicago Chr. Advocate.

According to the Christian Inquirer, the well known Baptist paper, "the past year has tended to show that in all the Churches which are federated on a national or territorial basis there is a good deal of striving after the manner of those whoin old times asked: 'Who shall be greatest?' If men who are proposed for important office do not themselves stoop to unworthy means to accomplish desired results, their friends will, and their opponents will not lack using means, not always honorable, to thwart them." In the matter of making bishops and electing moderators of the General Assembly, Episcopalians and Presbyterians fall an easy prey to the wiles of the enemy. No doubt the Methodist Episcopalians will put themselves in their proper ranks with the victims of pride, for the Inquirer distinctly says: "Watching the working of things in the various Denominations which have a prelatical or presbyterial government, we are compelled to see that with Bishops and Presiding Elders, Conventions, Assemblies, Conferences and Presbyteries the old Adam which loves to have the pre-eminence has an opportunity of development for which the simpler polity of Congregational and Baptist Churches does not afford scope. In view of all the scandals and heartburnings which the great geographical Churches have given us for a year past, we are thankful for the independence of the local Church and the limited temptation it offers to ambition and jealousy.' This would make very humiliating reading, and lead us all to consider an immediate change of church relations, were it not that we read in the Examiner, the older Baptist authority, the statement that "ecclesiastical politics is not the exclusive plague of any Church. Even in those Denominations that have the loosest organization there is opportunity for the wirepuller, and he does not fail to get in his fine work. It has even been rumored that in our Baptist associations and in our national societies there is manipulation of this sort, and it is at times whispered about that whoever wishes for recognition and honor in these gatherings must gain the good will of a certain small "ring" of ecclesiastical politicians. Of course this is untrue; it is only in other Denominations that such things are practiced. And yet have we not heard weird tales of the tricks and expedients employed to gain access to prominent vacant pulpits, if haply a 'call' might be obtained to these coveted posts? The ecclesiastical politician has as many shapes as Proteus, and in every one of them he is hateful." Alas, alas! we fear that upon earth there is no Eden among the Denominations of Christians in which we may enter and be at rest, never fearing the trail of the serpent. Pride still lives in the human heart in spite of church affiliations.—N. Y. Observer (Pres.).

ARKANSAS METHODIST

THURSDAY, APRIL 28, 1892.

THE GLORY OF THE SON.

Then there came a voice from heaven, saying I have both glorified (my name) and will glorify it again. The people therefore, that stood by and heard it said that it thundered: others said, an angel spake to him. John 12:28, 29.

Hearken! The thunder's chariot is being driven!
Not so, the sound is an angel's voice from heaven.
Could the voice of many mighty thunders
Tell to earth and sky these deep-mesning wonders?
It is a message back sent, answering prayer,
That o'er Judea's hills rolls, burdening the air.
Deap toned the words, as when angels speak, shaking
The pillars of heaven, like the earth quaking,
With giant force heaves high the mountains,
And from her bosom impels crystal fountains:
Thus came the majestic sound, redolent of love,
Filling all the earth and lofty domes above.
The measured thunders
Telling of the wonders,
While angels shout aloud,
The Eternal Son is God!
Captivity is captive led,
Richest gifts to men are giv'n;
To earth he bows His lofty head
To lift us to His heaven.

He it is who all things fills past or to come;
Of Jehovah, Father, Spirit, Word, the sum.
In Him all wealth of God-head, without measure,
Dwelt, and all fullness of celestial treasure.
God is revealed: God, dwelling in eternal light
Unapproachable, from man was hid; grim night
Clad the world. But man, through ever varying haunts,
Is searching for the lost; the eager heart pants
For cooling brooks; the soul thirsts for God; Him lost,
Amid hell's disorder, it stalks a searching ghost,
Ever weeping, ever gnashing, shrieking ever on:—
Behold, all spirits, the lost in God the Son!
The Eternal Son the goal
For every yearning soul;
Supremest bliss and joys;
Bread of life which ne'er cloys;
The spirit's perpetual food;
Is He not? Yea, He is God.

T. J. REYNOLDS.

Harrison, Apr. '92.

WILLFUL SIN.

Reply to H. V. Philpot.

MR. EDITOR:—With your permission I will try and convince Bro. Philpot, that I did not jump over the last clause of verse 25, Rom. 7, for fear of having to seem to favor a Presbyterian interpretation. I assure him, that I did not have the fear of such interpretation before my eyes. As to the charge of being in agreement with Arminians, I plead guilty; but to the specification that we misuse verses 24 and 25, I plead not guilty. No, I did not pass over the latter clause of verse 25, because I could not make it fit into my scheme; but for the reason that the argument on the points raised in this clause had already been made. This is conceded by Bro. P. in the argument that he makes on said clause, i. e., by inference; for he makes substantially the same argument that Dr. Searcy does. Possibly that was the best he could do, for if he leaves the path he is in he would have to lay aside Scott and others and will have to "seem" to favor an Arminian interpretation. Verily that would be bad, but it is bad to follow a theory of interpretation, that is at war with the genius of the gospel, and forces its advocates to set aside some very plain Scriptures, or by the refinements of interpretation explain them away.

Now if that is good coin when paid to me by Bro. P., surely he is willing to receive it at par. According to Bro. P., "the Apostle settles down to the conviction, that creature imperfections cannot be so effectually cured, that by the deeds of the law *some* (italics his) flesh can be justified." I never knew before that any flesh could be justified by the deeds of the law, or that the Apostle had settled down to that conviction. He nowhere says so, but he does declare that, "by the deeds of the law there shall no flesh be justified in his sight." Hear Bro. P. further: "So then with my mind I serve the law of God, but with my flesh—i. e., the formal part of me—I serve the law of sin, there is no condemnation in the matter, seeing my mind, my will, my moral nature, 'I myself' walk 'after the Spirit serving the law of God.'" "Paul, how can this be, pray, that you serve the law of sin with your flesh and are not under condemnation therefor?" Then he puts this strange answer in Paul's mouth: "It is only my flesh and not my mind, that is in this (hypothetical) bondage, and the law of the Spirit of life in Christ Jesus has made me free from the law of sin and death."

All of which amounts to about this: The Christian may serve the law of sin—i. e., to put it in plain English—he may lie, get drunk, engage in revellings, strifes, envies and such like, and there is no condemnation, because forsooth all those things were done by the "formal part of me." "I myself walk after the Spirit following the law of God." "I myself" know that it is wrong to get drunk; therefore "I don't get drunk; it's the other fellow, this miserable sinner, my "flesh," that is doing all this meanness. "I" am all right; "I" feel no compunction of conscience, because "I" am not under condemnation. If "I myself" violate no law, do no wrong, I feel no guilt; no guilt, no condemnation, therefore no need to repent and ask forgiveness, seeing there is nothing to forgive; for we cannot get forgivness of what we are not guilty of. It is the "flesh" that is guilty, and under condemnation. Let the "flesh" plead its own cause, since "I myself" am not responsible; I will wash my hands of the dirty fellow.

Mr. Scott, in support of the view set forth by Bro. P. says: "A godly man has great hindrances in his holy progress from indwelling sin and outward temptation; yet this is not imputed to him for condemnation, seeing the prevailing state of his heart and tenor of his conduct are holy. Thus, Judas in betraying Christ acted in character, according to the habitual though concealed state of his heart. It was Judas that did it; but Peter through sudden temptation, acted out of character and contrary to the habitual state of his heart, in denying Christ; it was not he, but the sin that dwelt in him."

With due deference to the eminent scholar and divine from whom I quote, I am forced to the conclusion, that there is nothing in that view but pure assumption; for not a word of Scripture is offered in proof. Who may know the fearful conflict Judas had with his tempter before he yielded, and "by transgression fell," as the Scriptures state. If Peter did not deny Christ, why must Peter repent? If, when the Christian is overtaken by sudden temptation and sins, he may excuse himself by saying it was not "I," but "indwelling sin;" how about David in the case of Uriah and his wife? It would seem that he was deliberate enough. After the failure of one plan to cover up his sin, he tried another; he deliberately wrote a letter and sent it to Joab by his victim. See 2 Sam. chap. 11. There is no sudden temptation here. Did David do this great wrong or was it "indwelling sin," which? I leave this and kindred questions to Bro. P. I will only venture to say that David repented. That is the only Scriptural way out of it. "But when the righteous turneth away from his righteousness, and doeth according to all the abominations that the wicked man doeth, shall he live? All his righteousness that he hath done shall not be mentioned; in his trespass, that he hath trespassed and in his sin that he hath sinned, in them shall he die." Ezk. 18:24. It is plain that the righteous man is answerable for his sin just as the wicked man is.

Paul says the works of the flesh are manifest; see Gal. 5:19,20,21. Bro. P., tell me which of the dark catalogue may the believer commit, and charge it to the "flesh" or "the law of sin," while the "I," the "spiritual mind," pleads not guilty? David was guilty of the first in the list—unless it was the "indwelling sin," who knows? If it had been Saul, there could have been no doubt about it. It would have been said at once Saul is guilty.

Bro. P. talks about a hypothetical bondage. The Apostle discusses a real bondage, and a real deliverance, "For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope; because the creature shall be delivered from the bondage of corruption into the glorious liberty of the children of God." It is a glorious liberty; but if we abuse this liberty and continue not therein, but do wickedly, we cannot escape by saying it was not "I;" it was not my "spiritual mind," but the law of sin in me. "For it is impossible for them which were once enlightened and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word o God, and the powers of the world to come, if they shall fall away to renew them again unto repentance; seeing they crucify the Son of God afresh, and put him to an open shame," Heb. 6:4,5,6. The force of this passage can only be evaded by saying believers are not meant by the Apostle.

Mr. Scott says: "These verses are supposed to contain a cogent objection to the doctrine of the believer's final perseverance." Supposed to? Mr. Scott leaves out a very important word—"unconditional." It is not believer's final perseverance we object to; I exhort to it, believe in it, and am trying to practice it. But I believe they do contain a very cogent reason against the doctrine of unconditional final perseverance. I believe man is a moral agent, in a state of probation, that his free agency is not destroyed at conversion. His will is still free to choose. Being still in a state of probation, on trial, for probation means trial, and trial possible failure; therefore he may fall. It is not probable that he will, because divine grace mightily helps. Trusting he cannot fall, failing to keep the faith, he falls into willful sin and dies; "there remaineth no more sacrifice for sins."

"Better be right than president," says Bro. P. Amen say I. Does he mean to say: "Better be right than president; I am not president; therefore, I am right?"

E. L. BEARD.

Camden, Ark..

PARSONAGES.

There are parsonages and parsonages; some of handsome architecture, and some cozy and attractive; but I'm not struck with the architecture of parsonages in Little Rock. In fact, I don't even see the parsonages. The Episcopalians have more than one pretty rectory, and the Presbyterians have a comfortable manse near their First Church. But where do the pastors of these large Methodist Churches live? It has been said that "actions speak louder than words," but I'm loth to believe that other Christians really care more for their ministers. Although I have not heard that the Methodists have a smaller membership or less money than other Denominations in the city. I sometimes think if there were no women in First Church the men *might* buy a parsonage—and if there were no men, the good women would surely build one. But can't all work together and get a parsonage in less time—in "double quick" time? It is needed now—and has been needed for years. If the brethren will provide the house, I verily believe the sisters will furnish and beautify it. (I haven't heard anybody say this, but I know our strong men always do the great works, and our faithful women gladly add the "finishing touches").

Some time ago I heard the wives of two Methodist ministers talking about their new homes. The Cincinnati lady said their parsonage was built of the same granite, and in the style of architecture to correspond with the magnificent new church, and was a very handsome residence. The one from New York city said her husband's church was small; but the delightful parsonage, with brown-stone front, had every convenience, and a nice plot of grass. I saw that parsonage afterwards, and it was a "thing of beauty" embowered in vines and adorned with bright blossoms. This charming parsonage belonged to a *small* Church, and the money paid for that plot of grass would almost buy a whole block of ground here. Now wouldn't it be something "new under the sun" to hear the wives of two of our preachers describing their fine homes? It would be positively refreshing! True, the M. E. Church has more money, and can afford to build finer parsonages. But we can certainly provide comfortable homes for the families of these godly men, who rejoice with us in days of happiness and weep with us in dark hours of affliction.

In the Carolinas and Virginia almost every circuit and station has a home for the preacher—and there are District parsonages for the Presiding Elders. In Va., a little girl said to me "if your Church has a parlor; dining-room and kitchen, it must be very fine—the finest Church I ever heard of." I didn't feel like bragging much. And before she could ask embarrassing questions I said it was finer than her Church, but she had a parsonage for her preacher—and ours wasn't built yet! The truth is, this is just where we are behind the times. I can't quite equal Bishop Galloway, but can talk right well about the prosperity of Arkansas, her vast resources and bright future, until some one asks about "your parsonages." Then I wonder what the eloquent Bishop would say—for the loquacious woman is silenced. As soon as those good people discover our short comings in that direction they think we lack education and need religion. Of course, we do try to rent comfortable houses for our preachers; but they are often too far from the church and unsuitable in other respects. The only way to be sure to have a suitable one is to own it, make it comfortable, and beautify it. And not until we do this will our duty to our pastors be fulfilled. One says, "I'm a parsonage man, and will give a hundred dollars for that purpose." That is good news, but we want to hear something even better from him and from a number of others who feel interested in this important work. Are there not several men in First Church who could give $500? I wonder how many would do so? I'm thankful to say, every brother I've heard speak is a "parsonage man." That's the reason I can't understand why they do not hurry up, and secure the parsonage they expect to have some fine day. They must be trying to find a nice house, with a pretty yard and fine trees near the church—a place something like the old home of our lamented Judge English—let them think seriously, and act quickly! Our pastors serve us faithfully. In the name of the Lord, they teach us the way to life everlasting. Shall we not honor them, and provide a sweet resting place for their wives and little ones?

A METHODIST.

Rev. Wm. Hollinshed.

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ARKANSAS METHODIST.

THURSDAY, APRIL 28, 1892.

DEATH NOTICES

Ex-Senator Anderson Gone.

Bro. John S. Anderson was born in Tenn. Sept. 25, 1818; moved to Green Co., Ark. in 1839; was married to Miss Sina A. M. Powell Nov. 19, 1840, who a few years ago preceded him to the better world; professed faith in Christ in early manhood and joined the Methodist Church, living a consistent member for more than half a century; married the second time, Nov. 17, 1889, to Mrs. Mary A. Woolard, who now mourns her sad loss; died at his home in Jonesboro, Ark., April 17, 1892, age 73 years, 6 months and 23 days.

Bro. Anderson was the father of 12 children; 5 went before him and 7 remain here, but can follow on saying "I am traveling home to God in the way my father trod." All are religious and in the Church, one a preacher in the traveling connection (Rev. J. H. Anderson)—except one; he lives in the State of Washington and is an exceptionally moral man for one who is not a member of the Church. When Bro. Anderson came to Arkansas he settled at Herndon, where he engaged in farming and then in merchandizing, having a nice and comfortable country home, where the weary itinerant always found a good home. The testimony of his sons is that as far back as they can remember their father's house was the preacher's home. Men of precious memory like Benoni Harris and John M. Steel and their cotemporaries as they went up and down Crowley's Ridge have called in at this Christian home, and been cordially entertained.

Bro. Anderson moved to Jonesboro in 1886, where he lived until the Lord called him to his reward. Green county elected him twice to represent them in the legislature, Craighead county once. He was a member of the Constitutional Convention in 1874 and in 1884 he was elected to the State Senate from the 1st Senatorial District. This shows the high estimation in which his countrymen held him.

He has held official positions in the Church for many years and was president of our Board of Trustees when he died. Bro. Anderson loved THE METHODIST and its Editor, he and four of his sons being regular subscribers and close readers of the paper. He loved the Church, her songs and service; he was able in prayer and his voice was often heard in praise. I visited him often during his last illness and found him trusting, hoping, waiting; he had been poorly for several months. On Sunday he was as well as he had been for several days. His oldest son drove him out in his buggy in the afternoon; about 8 o'clock that night he said to his wife he "believed he would lay down and rest awhile," took his seat on the side of the bed and fell over dead; but his sleep is one from which none ever wake to weep. He has gone home to heaven. I expect to meet "Uncle Seaton" (as we called him) in heaven. He was a true friend and like a father to me. M. M. SMITH.

Jonesboro, April 20.

Rev. E. T. Walker

The announcement that Rev. E. T. Walker, "a father in Israel," has fallen, will be sad news to many who had learned to love him in the sweet associations of this life. He sweetly fell asleep in Jesus at his home in Mansfield, Ark., about 10 o'clock p. m. Thursday April 7, 1892. His funeral was preached in our church by the writer Saturday morning 11 o'clock, and his remains interred in Coop Prairie Cemetery in the afternoon of the same day by the Masonic fraternity of which he was an honored and faithful member and who had been a leader among them over forty years.

The long procession of Masons from several lodges and the very large crowd of people who attended the funeral services and burial of the good man indicated the high esteem in which Bro. Walker was held by the people of this and adjoining communities. A more extended memoir will be furnished by the writer or some more competent friend. Will Dr. F. M. Paine or any other old friend of the deceased send us any items of interest to make up this memorial?

W. H. METHENY.

Mansfield, April 11.

David R. Holcomb.

David R. Holcomb was born in Tenn. Aug. 25, 1867; was converted and joined the M. E. Church, South, last fall under the ministry of Bro. Cryer. He held his membership at old Austin on Austin circuit. After an illness of near four weeks, his illness being slow fever complicated with pneumonia, he fell on sleep Saturday night, April 16, 1892. I visited him during his sickness and found him patient and trusting the good Lord. A few hours before his release he spoke freely of his departure, expressing his readiness to depart, assuring his friends that he was prepared for the great change. He rejoiced aloud, giving glory to God. "Our people (still) die well." The bereaved family have our sympathy. Dave has only gone before; you will overtake him soon.

J. S. CLOWER, Pastor.

The excessive use of grease and oil in dressing the hair is a common error, and one that is responsible for many cases of deficient hair and baldness. There is a natural oil secreted by the hair, which in a healthy state should supply the requisite amount of moisture. When this is defective the hair becomes dry and harsh, though the artificial application by clogging up the pores may prevent the supply of natural moisture from being communicated freely to the hair.

A preparation that is purely vegetable, and contains no oil nor any mineral substances is Louisiana Creole Hair Restorer, considered by the best judges the surest remedy for baldness, and the safest stimulant and nicest dressing for the hair yet prepared. Its ingredients are the same as are used by the beautiful Creole women of the South, and no doubt whatever exists, that any lady by its use can have a luxuriant growth of hair, and preserve its natural color long past middle life. It is used by some of the most eminent society ladies of the country. Mansfield Drug Co., Memphis, Tenn.

The freight on one of our METHODIST Sewing Machines to any point in Arkansas will be from 50 cents to $1. The average is 65 cents.

Sunday-school Work.

DEAR BRO. BENNETT:—Knowing that you and the readers of our paper are lovers of the Sunday-school work, I want to tell you what Hartford township is doing. About three years ago Bro. N. A. Dorsey and others organized a Sunday-school Township Convention with a membership of about 18. The Convention has been held twice a year ever since. On last Saturday, the 16th, we met at Bowen Chapel with delegates from five schools and a petition from one in the Choctaw Nation asking for admission, which was granted. There were about 300 persons present and many good speeches made. Bro. C. E. Goddard on the Early History of S. S. in Ark. was good, as he has been here long enough to raise two preacher boys and could tell us of Sunday-schools in 1842, that he attended himself. The Convention is doing a great work for the Master in this township and the Indian Territory near here. We had an old-fashioned Methodist class-meeting yesterday at Unity Church. Bro. Mathery is our preacher and is doing a great deal of good here.

Yours in Christ,

WM. HARP.

Hartford, April 15.

CONSUMPTION CURED.

An old physician, retired from practice, had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints. Having tested its wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will send free of charge to all who wish it, this receipt in German, French or English, with full directions for preparing and using. Sent by mail, by addressing, with stamp, naming this paper, W. A. NOYES, 820 Powers' Block, Rochester, N. Y. eow.

FIELD NOTES

MARTINVILLE C'T.—We are moving on very well on the Martinville C't. Spiritual interest advancing, money scarce but supplies plenty. We are in a very good parsonage situated on a beautiful lot of 5 acres of good land, on which there is a good barn, garden, well and corn spot. On said land a large new framed church. We have 6 organized Churches and one old church house and 4 new ones, some of them not completed. We have 4 Sunday-schools, 4 prayer meetings, and class meetings at 4 places, with some friction. We have all learned to love our P. E. Our 2nd Quarterly Conference was held at old Hickory, our P. E. in the chair presiding and preaching to the delight of all. THE ARKANSAS METHODIST is a welcome visitor to our homes. Our people have learned to love it too. Success to all of the brethren.

J. E. SUTTON.

Martinville, April 18.

KING'S RIVER MISS.—Just home from our second Quarterly meeting. It was a feast of good things from first to last, with A. H. Williams, P.E., in the chair and presiding with great care, and preaching with power and demonstration of the Spirit to the edifying of the people and glorification of God. Our delegation was rather small (busy time), collections reasonably good. Our people are becoming awakened somewhat to the financial interest of the Church; however we lack much yet being on a Bible basis. Our love-feast was one of profound interest. Christans shouted the praises of God and sinners wept on account of sin. We have three regular prayer meetings and old time class meetings where the people "speak often one to another," and tell of their prospects of the eternal city of God. So the tide of religion in these ends of the great heritage of God is rising above the riffles of satan. We expect and pray for great good to be accomplished in the name of Christ. "Praise God from whom all blessings flow"

W. H. HATFIELD.

Golden, Mo., April 18.

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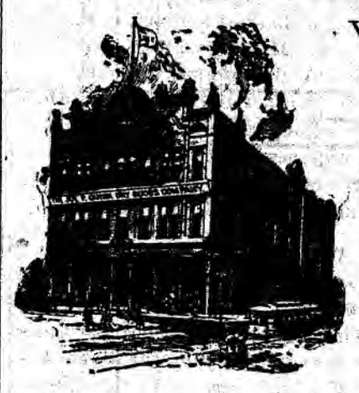

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ARKANSAS METHODIST.

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

GEORGE THORNBURGH, Business Manager.

THURSDAY, APRIL 28, 1892

OUR GREATEST OFFER.

FOR THE SONS AND DAUGHTERS OF PREACHERS.

The publisher of a Methodist paper, having some circulation in Arkansas, is offering for 100 new subscribers at $2.00 each, to pay one year's board of a preacher's son in either of several colleges in different States.

Now to our traveling preachers in this State we make a *much better* offer in behalf of their sons and daughters: For $50 or more from new subscribers at $1.50 each, sent by a preacher, his son or daughter, we will pay *one-half* of such amount on the board or *other* expenses of his son or daughter in either one of our Methodist Colleges or High Schools in Arkansas.

Under these easy conditions we are thus offering THE ARKANSAS METHODIST at half price, but we limit the benefits of our offer to preachers' sons or daughters, who may become students in the educational institutions of our Church in this State. With permission of pastors concerned a preacher, or his son or daughter may canvass other charges than his own for new subscribers.

All competing under our offer should send money and names as they are obtained, and one-half of their remittances will be promptly paid, when so ordered, to the credit of the beneficiaries entitled to the same.

BENNETT & THORNBURGH,
Publishers.

Little Rock, Ark.

Our preachers have rendered this paper so much generous and gratuitous service we hope many of them will be greatly helped by the foregoing offer, which, we think, they and their members will appreciate more than any offer we have ever made.

Under this offer it is possible for our pastors, who have sons and daughters to place in our Methodist schools in this State, to get 4,000 new subscribers for this paper. Then its publishers would pay $3,000 to help the sons and daughters of these preachers. Truly, it is a great offer.

More. This very liberal offer may open the way for some poor but aspiring sons and daughters to secure the advantages of our High Schools, or to complete the course in Arkadelphia, Galloway, Hendrix and Quitman Colleges. It should, therefore, help our Christian schools as well as worthy sons and daughters, who may become an honor to their parents and a blessing to our State.

Further. This offer may enable some preachers' sons and daughters, now in college, to earn enough during their vacation to continue another year. It occurs to us, that some sprightly sons and daughters of itinerant Methodist preachers can each make an average of five new subscribers a day for sixty days. That would mean securing $225 cash, nearly or quite enough to pay all expenses in college one year. To preachers' sons and daughters and to young preachers in college we hope our attractive offer may prove a timely benefaction.

A correspondent of the N. Y. Voice, writing from this city April 16, that the Prohibition State Convention will meet here May 4, and may nominate a full State ticket, says: "The new ballot law imposes a tax of 50 cents for each candidate in each of the 75 counties of the State. This will require for State and electoral tickets $600. This, with $10 tax in each of the 75 counties on Congressional candidates—a total of $750—will require a payment of $1,350 by the Prohibitionists to get their candidates in the field."

Judging by the very small vote cast in this State four years ago for Gen. Clinton B. Fisk, the Prohibition party's candidate for President, we think our brethren of the Prohibition party can do more for the cause of temperance in Arkansas with the sum of money named above than by running party candidates this year. We would be delighted to see all opposed to the liquor traffic join in raising a sufficient fund to make the most vigorous anti-license campaign ever known in the history of our State. With such a movement wisely inaugurated and earnestly pressed we believe the opponents of the open saloon could poll a larger vote next September than has ever been cast against license in Arkansas. In our candid opinion that is the surest way to the largest success in the suppression of the liquor traffic in the State.

THE ARKANSAS METHODIST.

The Publishing Committee of THE ARKANSAS METHODIST met in THE METHODIST office April 21. Present, V. V. Harlan, J. L. Massey, G. W. Hill of Arkansas Conference, A. Hunter, J. H. Riggin, J. R. Moore of Little Rock Conference, and S. L. Cochran of White River. Dr. Hunter was elected chairman, and J. R. Moore Secretary. After being led in prayer by G. W. Hill, the Publishers submitted their annual report, which was canvassed. Rev. Z. T. Bennett, D. D., was reelected Editor, and a committee consisting of Massey, Moore and Cochran was appointed who prepared the following

ADDRESS.

The Publishing Committee has carefully examined the work, accounts, methods and general conduct of THE ARKANSAS METHODIST. The Editor and Business Manager have given us free access to their books, and we believe the business is being carried on according to sound business principles, and in the fear of God.

It is an encouraging sign that notwithstanding the general cry of "hard times" the report of the Business Manager shows some increase over the business of 1890. It is a matter of gratification, that considering the constituency THE ARKANSAS METHODIST has a larger circulation than any of our Annual Conference Organs.

We are pleased, and can only speak in terms of praise at the liberal spirit and economic management, which is giving more solid reading matter for the money than any paper among us.

We endorse its business management and its editorial course, and cheerfully and earnestly urge all our people to subscribe for and read this indispensible helper to an intelligent, growing, Methodist Christian life. And since the work of the Editor and Manager is, to a good degree, a labor of love, we would remind all subscribers of the importance of keeping their subscriptions renewed, and of all who are in arrears of paying up promptly and in full. J. R. MOORE, Secretary.

We appreciate very highly and gratefully the confidence and endorsement indicated above in the joint action of the Publishing Committees representing our three Annual Conferences in this State. Briefly reviewing our work on THE ARKANSAS METHODIST for more than four years, we do not think we could have been more continuosly and faithfully devoted to the interests of the paper than we have been, but we greatly desire and really expect to render our readers and the Church better service than we have usually given heretofore. To this end we beg the continued and hearty cooperation of our preachers and readers generally, sincerely desiring to be remembered in their prayers, that we may have health, grace and discretion for the acceptable, wise and efficient performance of our responsible duties in the editorial conduct of this paper. Brethren, write, work and pray for THE ARKANSAS METHODIST, that it may have increasing influence in the service of the Lord, in whose name the Editor and Business Manager are laboring daily and devotedly.

In compliance with the urgent invitation of the Atlanta Preachers' meeting, Bishop O. P. Fitzgerald has decided, and we think wisely, to make his residence in Atlanta, Ga., and will soon remove to that city. In his letter accepting the very cordial invitation, Bishop Fitzgerald says:

At Atlanta I received my first appointment as a traveling Methodist preacher in 1854. During the intervening years I have described a wide circle, and now I will go back to the starting point of my itinerant ministry. This conclusion has been reached after careful and prayerful consideration. Many kindly voices have asked me to remain in Nashville. The people of this goodly city have shown me much kindness since I came among them in 1878. But however agreeable it might be for me to remain in Nashville, because of social and family considerations, to do so would violate a principle to which I have held for many years.

AT CONWAY.

As it is always pleasant to visit Conway, and as we desired to hear Rev. Dr. Alonzo Monk preach the opening sermon for the State Convention of the Y. M. C. A., we boarded the train at 3 p. m. last Thursday, with a goodly number of Methodist preachers and many delgates bound for the Grove City. In the cheerful company of Revs. J. S. Clower, V. V., Harlan, Geo. W. Hill, J. L. Massey, J. R. Moore, Drs. Alonzo Monk, J. H. Riggin and R. D. Smart, the short run was quickly made, when we saw the long railway platform literally covered with citizens of Conway and teachers and students of Hendrix College, to welcome the delegates and visitors to the hospitable homes of that enterprising little city. This part of the proceedings on such occasions is usually quite interesting to Methodist preachers, who seldom fail to show their appreciation of good things; and we were more than satisfied, when informed Rev. J. R. Moore and the writer were to be entertained in the beautiful home of Mrs. Dora Gist, whose gracious hospitality we had shared on former occasions. Of the excellent entertainment given us Bro. Moore would approve all we could say and more.

At an early hour visitors and citizens began to assemble in the bright and spacious hall of the Hendrix Y. M. C. A. in the third story of the main building. After a song service, address of welcome admirably delivered by Prof. Key of Hendrix College, response, etc., Dr. Monk announced his text and delivered a grand sermon on the subject of Christian Activity. From the first he had the close attention of his large and expectant congregation, and for one hour his charming eloquence and forceful presentation of truth more than sustained the high reputation which had preceded him. His sermon was full of sparkling gems and a masterpiece of graceful oratory. Rising by grace and culture from a humble beginning, Dr. Monk in the pulpit is an inspiration to consecration and persevering efforts in the ministry.

As we give a condensed report of the Convention and also Prof. Key's address of welcome, we have not space to write now of other things we heard and saw.

AT HOT SPRINGS.

In the phenomenal city of Hot Springs we spent last Sabbath, preaching in the morning for Bro. W. R. Harrison to a small but responsive congregation in our South Hot Springs Church, and in the evening for Bro. C. C. Godden to a fair audience of attentive hearers in Central Church, which is truly a very creditable building for Southern Methodism in the most famous sanitarium of this nation. From Bros. Godden and Hrrrison we gathered cheering information as to the state and outlook of our Denomination in that very difficult field of effort, where others have labored with less favorable results and some apparently in vain. Besides the Churches served by Bros. Godden and Harrison we have two others: Malvern Hill in East Hot Springs served by Rev. James Thomas, a preacher of much promise admitted at the last session of the Little Rock Conference; and Glen Street in North Hot Springs supplied by Rev. H. M. Harris, a local preacher. At these four strategic points our Church offers the gospel to all desirous of attending upon her ministry. Bros. Godden and Harrison are comfortably domiciled in good parsonages, to which we made brief and pleasant visits, sharing one meal with each.

Monday forenoon in the interest of this paper we spent several hours very profitably, under the wise and energetic leadership of Dr. Godden, who moved here and there, up and down stairways so rapidly, that our surprise at his activity (for an old gentleman!) was almost as great as our fatigue in trying to keep along with him. Aware of his pressing duties, in which he has deservedly won great popularity as an efficient pastor, we appreciated his kind service the more highly—so much so that we desire to make soon another and longer visit for recreation, at which time we propose to give our readers some information about the wonderful city of thermal waters, celebrated physicians, notorious charlatans, magnificent hotels, multitudinous boarding-houses and heterogeneous humanity—long words but it is a very long city.

ARKANSAS COLLEGE

The committee of fifteen, appointed at the late special meeting of the Presbyterian Synod, met in this city last Thursday evening to consider the question of the permanent location of Arkansas College. Besides the committee and visiting Presbyterians, there were present representatives from Batesville, Arkadelphia and Malvern with liberal offers for the college. The committee met again Friday morning and decided by almost unanimous vote to recommend, that the Arkansas College shall remain at Batesville, whose citizens presented a guaranteed subscription of $10,000 for the erection and improvement of buildings. It is understood the Presbyterians of this State will proceed early to raise an endowment of $50,000, and we hope they may succeed in their noble purpose.

IMMEDIATE AND WORLD-WIDE EVANGELIZATION.

Obedience to our Lord's will should be *immediate*. It has been long enough delayed and the time is short. We firmly believe, and the conviction enters into the very marrow of our being, that the disciples of Christ should at once organize efforts and occupy the whole world; that the whole field should be mapped out, and the whole force be massed together; that we should then proceed carefully to divide the field, so that no part should be overlooked, and then to distribute the force so that no part should be unprovided for. This lesson is taught in the miracle of the loaves. The first command of Christ was, "Make the multitude to sit down in companies of fifty and a hundred." That showed the disciples just how many people there were to be fed, and helped them to make sure that each company and each person should have attention and provision for their needs. In apostolic days this miracle of the loaves was grandly translated into action. There were. perhaps, a thousand disciples in all among the world's vast population, and yet those few disciples undertook to "preach the Gospel to every creature." Peter and James went to the "circumcision," James becoming Bishop of the Church in Jerusalem and looking after Judean Jews; Peter going to the far east, among the Jews of the "elect dispersion," and the peoples among whom they dwelt. John went to Ephesus, the center of the Diana worship and the gathering place of vast multitudes. Paul travelled westward over most, if not all, the countries of Europe between the Golden Horn and the Straits of Gibraltar. Philip went down to Samaria, and tradition says that the eunuch whom he led to Jesus went farther down into Ethiopia, and founded the Alexandrian Church. On this simple principle of division of the field and distribution of the forces, the Church, when fewest in numbers and feeblest in strength, when there were no steamships or steam-carriages, no printing-presses or even New Testaments, actually accomplished more nearly the evangelization of the world than the Church, in the pride of her prosperty and power, with every door open before her, and every facility that even modern progress has supplied, has ever done since, or is even doing today! The prompt and universal obedience in the apostolic age to Christ's last command made the very priests of pagan fanes tremble lest the altars of their false gods should be forsaken!

Our obedience should be *implicit* as well as immediate. We should mark even the minuter features of our Lord's command, and follow exactly as he leads. For example, he indicated an order "to the Jew first, and then to the Gentile." The phrase, "beginning at Jerusalem," is constantly perverted to mean that home work is to take precedence of work abroad; whereas its true meaning is that, first of all, God's chosen people were to be sought and taught. Those early disciples everywhere began with the Jews; whether at Jerusalem, Antioch, Rome, Alexandria, or Constantinople. Wherever Paul went, from Antioch in Syria, to Antioch in Pisidia, to Salamis, Iconium, Lystra, Derbe, Philippi, Thessalonica, Athens, Corinth, Ephesus, Troas, Miletus, Rome, he first went into the synagogue of the Jews, or, if there was no synagogue, sought out and spoke unto the Jews wherever they resorted, and he could get a hearing; and only after they had rejected his message did he turn to the Gentiles. Has it nothing to do with our comparative want of success in modern missions, that the despised Jew has been perhaps more shamefully neglected than any of the worst heathen, the lowest pagan, or the most bigoted Moslem peoples? Missions among the ancient Israel of God, as an organized movement, are but of recent date, and even now the eight millions of God's chosen nation are scarce approached by the Church of Christ. Here and there a few scattered laborers represent all that Christ's disciples have sent to open the blinded eyes of those who see the Messianic prophecies as yet through a veil. The grandest epoch of missions will not begin until God's Church undertakes to do as Christ bade her, "beginning at Jerusalem." In everything, the way of exact obedience is the way of constant blessing and of sure success.—Dr. A. T. Pierson, in the May Missionary Review.

THAT "GREAT SENSATION" AND ELSE.

MR. EDITOR:—I am truly glad Bro. Preston's conscience has at last been set at rest by being dipped beneath the yielding wave. May it nevermore be troubled. He is evidently known now "to the entire South." It is wonderful—the inexpressible joy that was manifested by Dr. Miller, Gov. Eagle and the Second Baptist Church of Little Rock over the conversion of Bro. Preston to the Baptist faith. I wonder if Dr. Miller and Gov. Eagle ever manifested such joy over the conversion of a sinner to the religion of our Lord Jesus Christ.?

I have received a great many Baptists into the Methodist Church, and have known of several Baptist preachers joining our Church, but never knew any to blow and puff the matter in either the secular or church papers. Methodism rejoices over the conversion of souls, and I do thank God, we are able to live, and increase our membership, extend our borders. and in addition to all that, furnish converts by the hundreds and thousands, as the fruit of our labors, to swell the numbers of the Baptist Church. But is it not strange that Dr. Clark will receive our converts into the Baptist Church, and pronounce the fruit good, and then publish to the world that the tree of Methodism is corrupt, and was born in the United States in a gambling hell, etc.? Where did Dr. Clark get his information about the Methodist preacher having the gambling tools wrenched from his hands by a woman and rushed into the pulpit to preach? I suspect he got it from Doyle's scurrilous and slanderous history of Methodism, stamped with misrepresentations from beginning to end. To show the falseness of Dr. Clark's charge, I will quote from McTyeire's History of Methodism, page 262: In 1765 a second party of Palatine families arrived in New York, from Ballingran and the old neighborhood. Their arrival doubtless awakened tender memories, and brought fresh reports of the class meetings and congregations where those immigrants, who were Methodists, formerly worshipped; for it seems the most of them were Wesleyans, or members of the Irish Protestant Church. The Palatines who came first had backslidden generally, and the new comers were no better. When they met, after the day's labor, card playing formed the staple amusement. *There is no evidence*, that *Embury ever played with them* (Italics mine). One evening, in the autumn of 1766, a large company were assembled, playing cards as usual, when Barbara Heck came, and hastily seized the cards, and throwing them into the fire, administered a rebuke to all concerned. She then went to Embury's house, who was her cousin, and told him what she saw, and what she had done, adding, with great earnestness, "Phillip, you must preach to us, or we shall all go to hell, and God will require our blood at your hands!" Phillip attempted a defense by saying, how can I preach as I have neither house nor congregation! "Preach," said this noble woman, "in your own house, and to your own company." Before she left she prevailed on him to make the attempt, and within a few days Embury preached the first Methodist sermon in New York, in his own hired house, to a congregation of five persons, one of whom was Bettie—the negro servant. Of course Paul and Barbara were there. The humble cottage, with a single window in front, became too small, and an upper room was hired, and in 1767 this yielded to the more accommodating Rigging loft, a room 60x18 feet. Here Embury preached Sunday morning at six o'clock and Sunday evenings and after a time, on Thursday evenings.

Here is what Embury says of his conversion on page 161 and 162: "On Christmas day, being Monday, the 25th of December, in the year 1752, the Lord shone into my soul by a glimpse of his redeeming love, being an earnest of my redemption in Christ Jesus, to whom be glory for ever and ever. Amen. Phil. Embury." (I wonder if Dr. Clark has a better Christian experience.) After he immigrated to America, he attempted some religious services, but being timid and receiving but little encouragement, he quit for a time, and joined the Lutheran Church. His son says that he never abandoned the practice of family prayer. But after Barbara Heck prevailed on him to commence preaching again, he never quit, and his preaching was in demonstration of the Spirit of God, and in power, until God called him home. And when God comes to make up his jewels, I have no doubt but that his crown of life will glitter and sparkle with stars, saved from sin through his instrumentality, that will make the traducers of his name blush with shame in the light of the Judgment day.

Now, Mr. Editor, I love the Baptist Church, and I honor them for the great work that they are doing for our Lord. And should I ever be guilty of selecting out the names of immoral, card playing members of that Church (and they have some few of them) for the purpose of traducing, or branding the Baptist Church, as being born in a gambling den, or a drinking saloon, I want my Church to prefer charges against me, and expel me at once from the ministry, and membership of the Church.

S. L. COCHRAN.

Walnut Ridge, April 23.

Y. M. C. A. CONVENTION.

The sixth Annual Convention of the Y. M. C. A. of Arkansas met in Conway, April 21–24. On the evening of the 21st, a large and enthusiastic audience composed of about eighty delegates, several distinguished visitors and nearly all the Christian people of Conway and the students of Hendrix College, assembled in the Hendrix College chapel. Prof. Key, in his usually felicitous manner, delivered the following address (see page 8):

Mr. Perkins, of Memphis, responded with a few appropriate remarks. Dr. Alonzo Monk, of Memphis, preached the opening sermon on "Christian Activity." For nearly one hour the audience enjoyed a feast, such as is quite unusual in Arkansas. Dr. Monk is logical, profound and eloquent. Many who heard him went away with more enthusiasm and a holier zeal for God's cause.

After devotional exercises Friday morning, Dr. Painter, of Chicago, conducted a "Bible reading;" subject, Separation. The thought so forcibly developed was that Christian people are to be a separate, peculiar people. It was a withering blow to the modern tendency of so compromising with the world, that we cannot tell to which class a man belongs save from the church register. Mr. Locher, of Pine Bluff, read a most excellent paper on "The Bible in Associational Work." The Y. M. C. A. men are noted for using the Bible much. Interesting addresses were made by Messrs. Workman and McLauchlan.

The reports of the different Associations which were read showed, that the Lord has been blessing the work throughout the State. Many souls have been converted and many hitherto inactive Christians have been enlisted in Jesus' army during this year. It is evident that the Associations in our cities are putting forth vigorous efforts to save young men from the evils of city life and make them efficient servants in the vineyard of the Lord. There were only a few college Associations represented and most of these organizations are just in their inception. The work done in the Hendrix Y. M. C. A. has been very gratifying. Hendrix has the oldest and by far the largest college Y. M. C. A. in the State.

In the afternoon Messrs. Wayte of Texas, Perkins of Memphis, and Sinex of Little Rock read interesting papers on different phases of the Y. M. C. A. work. Mr. Cline of Hendrix College showed the great need of extending the Y. M. C. A. work in all our colleges in the South. The second Bible reading by Dr. Painter on "Secret of Effectual Service and Testimony" was a rare treat to all Christians present. The fact that we are in truth the sons of God was so forcibly presented, that all went away feeling a closer relationship with God.

At six p. m. Friday the Ladies Auxiliary invited the convention into Tabor Hall where a most substantial and delicious supper was served. The evening was devoted to the consideration of the financial need of the Y. M. C. A. in Ark. and $1,500 was subscribed to perpetuate the work.

On Saturday morning after devotional exercises and several good papers, Dr. Painter conducted his third "Bible reading" on "The Power of Service." If all Christians were familiar with the great truths that he developed on this subject, many efforts which are now made ineffectual by a lack of the knowledge of them would be fruitful.

In the afternoon Saturday several simultaneous meetings were held, all of which were good.

From 3 p. m. to 5 was given to athletics. On Saturday night Mr. Brockman of New York set forth the functions of the college Y. M. C. A. in a clear, forcible manner and O. E. Goddard of Hendrix College discussed "The Missionary Spirit of our Colleges."

On Sunday morning at 8:30 a consecration service was held. The presence of the Holy Spirit was felt. The pulpits of the city were filled at 11 a. m. by the Y. M. C. A. workers. In the afternoon three simultaneous meetings were held, one for men only, one for boys, and one for women only. All these were profitable.

The Sunday night service was very solemn and impressive. The consecrated Christian workers after having spent several days so pleasantly and profitably were loth to part. On the whole this was decidedly the most satisfactory Y. M. C. A. Convention that has ever been held in

the State. The work is widening and deepening in our State. With the co-operation and prayers of other Christian people many souls may be saved during the coming year.

A MEMBER.

PERSONAL AND OTHER NOTES

About 2 p. m. last Monday Bro. and Sister I. J. Hicks, living at 23rd and Ringo streets, this city, were overwhelmed with grief by the sudden death of their youngest child and only daughter, Lulu Lela, aged ten months. Falling by its chair and on the back of its head, convulsions followed and soon the pure spirit of the dear little one returned to God, who gave it. In their inexpressible sorrow the bereaved parents have the tender sympathy of their numerous friends in this city and elsewhere. The funeral took place from the residence at 4 p. m. Tuesday, Rev. Dr. R. D. Smart conducting the service.

It is our very sad duty to record the death of Bro. W. H. Wheeler, a much beloved and leading member of our Church in Warren, and a prominent citizen of Bradley Co. He died last Saturday at Cooper's Wells, Miss., where he had been a few weeks, after an illness extending through several months. In the death of this noble Christian gentleman our Church and the community generally have suffered great loss. To the bereaved ones we offer brotherly condolence in their deep sorrow. We are expecting a tribute to the memory of our departed brother.

Esq. A. Hartje, an old and respected citizen of Conway, died on Wednesday of last week and was buried Thursday p. m. A few weeks ago Dr. T. J. Young, a successful physician deservedly held in much esteem, was called to his reward after a long and useful life. In the death of these aged men Conway lost two of her best citizens. To the bereaved ones we tender Christian condolence.

Bro. R. T. Wayland of Powhatan made us a pleasant call Friday. He was here all last week as a juror in the United States Court.

Bro. J. M. Stinnett, to whom we sent a style 4 Methodist Sewing Machine, writes: "Machine gives satisfaction fully."

Bros. M. B. Leffler and F. M. Hawkins of Scotland called Friday. They were down having some monuments made under a patent obtained by Bro. Hawkins.

Last Saturday morning we received a cheerful call from Dr. J. R. Harvey, who had spent several days in this city. He is in good health now and his charge, Malvern station, is prospering.

While in this city last week Rev. Dr. Alonzo Monk of Memphis favored us with a cordial visit.

Last Friday p. m. we had a brotherly call from Rev. Dr. J. M. Brown of Fordyce. He is a popular Presbyterian minister, whose cordial friendship we appreciate.

On page 2 Rev. E. L. Beard has an article, which for point and clearness shows him to be a forceful polemic.

The article on Parsonages, page 2, will be of special interest to our readers in this city, and is worthy of thoughtful consideration in every pastoral charge not supplied with a parsonage.

The Conway correspondent of the Arkansas Gazette says, April 21: "Old slippers, shoes and rice never were thrown after a happier couple than Mr. and Mrs. John I. Hoss as they boarded the evening train yesterday for a wedding tour to Mr. Hoss' old home, Jonesboro, Tenn. Mr. Hoss is indeed a lucky man, for last evening at 7 o'clock he led to the altar one of Conway's fairest and sweetest maidens, Miss Nettie Clifton." We tender our friendly congratulations to this happy couple.

Sending $2.50 on renewals, Rev. J. L. Johnston, P. C. of Magnolia C't, says: "I hear many compliments passed on THE METHODIST. The brethren say you are shooting solid shot in the right direction. Continue to fire them. We will pray God to direct them and make them destructive to evil doing."

Sending us a new subscriber from Dayton, Wash., Rev. G. H. Gibbs, P. C. says: "We are gaining ground rapidly in the Northwest. I have received about 60 members into the Church on my circuit this year."

Last Sabbath morning our Sunday-school in Dardanelle adopted unanimously the following expression of appreciation:

Resolved that the members of this Sunday-school remember with pleasure the services and work of Sister Mattie Simpson (nee Freeman) rendered while a member hereof, and assure her that our best wishes follow her to her new place of residence, and pray that she may be abundantly blessed in that far off home, where reward is extended to the faithful.

Rev John P. Lowry is preaching this week in Arkadelphia, where his labors in a meeting last year were greatly blessed.

Rev. J. S. Clower, P. C. of Austin C't, has been suffering much from a carbuncle on his neck.

On our last press day we had a very cordial visit from Bro. R. B. F. Key of Gurdon—one of the pillars of our Church there.

In a personal letter Rev. R. S. Deener, P. C. of Batesville station, says: "We are doing well this year; congregations large and all social meetings well attended. Bro. Brown is getting on nicely with his church in the West side." While we sincerely hope Bro. Deener will ever esteem success in the ministry his greatest joy, we may here mention, that he was recently elected Grand Prelate of the Grand Commandery, probably the youngest man that ever received that distinguished honor from the Masonic fraternity in this or any other State.

The Editor of this paper will preach next Sunday in Morrilton for our pastor, Rev. J. L. Massey, who is visiting the members of his former charge, Central Church, in Fort Smith.

Rev. Pierce Merrell, P. C. of Springtown C't, writes the sad information, that his wife has been confined with consumption since early last November, but that she is happy in the Lord, just waiting and watching for His summons to the home in glory. Bro. Merrell and his afflicted wife deserve to be remembered in the prayers of their friends and ministerial brethren.

Rev. E. C. Castlebery, P. C. of Wynne and McCrory, writes: "Our ladies are doing good work here (Wynne); they raised $55 at one entertainment this week, and have raised in all $121.90 this year. The young men gave me a real nice suit this morning."

Bro. E. B. Toler of Lono called Monday and renewed his subscription. He said he hardly felt able to pay for his paper, but he felt less able to do without it.

Col. A. R. Witt of Conway and Mr. R. V. Gray of Judsonia favored us with friendly calls Tuesday.

Tuesday morning we had fraternal calls from two honored leaders in the Colored M. E. Church, Bishop Isaac Lane of Jackson, Tenn., and Rev. Henry Bullock, P. E. of the Little Rock District. They reported favorably on the outlook for their Church.

Col. R. A. Dowdle of Morrilton honored us with a call Monday, accompanying his daughter, Miss Florry, on her return to Galloway College.

Bro. R. T. Compton of Yell Co. dropped in to see us Tuesday. He brought in some fine beef cattle for sale. Of course he renewed his subscription to THE METHODIST.

For our brief visit in Hot Springs we were given a home at the St. Cloud, kept by Mrs. M. A. Henry, who has won notable success and much popularity during her eleven years in the hotel business there. She is a superb manager, gives most excellent fare, and furnishes good rooms at $7 to $10 per week. She is a worthy member of our Church, and we heartily commend her popular house to our readers, who may sojourn awhile in Hot Springs.

Rev. E. G. Kilgore returned Monday to his home in Mo. and Rev. S. L. Cochran of Walnut Ridge came to assist a few days in the meeting in Argenta. To date our pastor there, Rev. R. C. Moorehead, has received about 30 members.

WANTED: Agents. Either sex, throughout the State. Quick sales. Big pay. 305 West 13th St., Little Rock, Ark. tf

Our Style 4 Sewing Machine seems to be the popular style. It is the best Machine for the price on the market. It is no cheap concern, but a splendid Machine, warranted to give entire satisfaction. A regular agent would ask $40 for it. We sell it for only $22.50.

Camden Dist Conference

The Camden District Conference will meet at El Dorado Wednesday, July 6, at 9 a. m. Opening sermon Wednesday, 11 a. m. by Rev. E. L. Beard.

J. R. CASON. P. E.

In His Name

DEAR BRO. BENNETT:—When I wrote you of our reception in Pine Bluff, I said "our people do not do things by halves," but the half has not been told. On Good Friday they made us a donation of good things for pantry, wardrobe, bedroom and pocket book. Possibly they grew tired looking at the lean specimen who adorns(?) the pulpit, and meant to fatten him, or that the mistress of the manse is not as liberal to him as she ought to be and they would give her a hint. But I prefer to believe they did it for the Lord's sake, and in His name we lift our hearts in blessing.

J. H. MOORE.

Pine Bluff, April 22.

STUTTGART

Easter Sunday was spent with friends in this beautiful prairie village. I found Bro. Locke, our pastor, in high favor with the people and doing a noble work in that peculiar field. He was successful in the Memphis Conference and is a valuable addition to our itinerant ranks in Arkansas. The Lowry meetings have produced fine results and put our Church in an advanced position. The outlook for our Methodism there is bright. This is one of the few places in Arkansas where the friction of "altar against altar" is acute. But as our altar is several years older than any other, the first Methodist Church of Stuttgart expects to continue to do business "at the old stand."

GRANVILLE GOODLOE.

Fordyce, April 25.

That Tired Feeling

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

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

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

Hood's Sarsaparilla

Sold by all druggists. $1; six for $5. Prepared only by C. I. HOOD & CO., Apothecaries, Lowell, Mass.

100 Doses One Dollar

ANNOUNCEMENTS.

CIRCUIT CLERK.

The Arkansas Methodist is authorized to announce George F. Rozell a candidate for Circuit Clerk of Pulaski County, subject to the action of the Democratic party.

FOR CONGRESS.

The Methodist is authorized to announce J. J. Sumpter, of Garland County, a candidate for Congress from the Second District, subject to the action of the Democratic Congressional Convention.

We are authorized to announce C. R. Breckinridge, of Jefferson county, a candidate from the Second District, subject to the action of the Democratic Congressional Convention.

FOR SECRETARY OF STATE.

We are authorized to announce R. B. Hogins of Pope County a candidate for Secretary of State, subject to the action of the Democratic party.

The Arkansas Methodist is authorized to announce H. B. Armistead, of Franklin County, a candidate for Secretary of State, subject to the action of the Democratic party.

The Methodist is authorized to announce J. M. McCaskill as a candidate for the office of Secretary of State, subject to the action of the Democratic State Convention.

The Methodist is authorized to announce I. J. Hicks as a candidate for re-election to the office of Clerk of the Pulaski Chancery Court, subject to the action of the Democratic party.

The Methodist is authorized to announce J. W. Colquitt of Fourche township, as a candidate for re-election for Assessor of Pulaski county, subject to the action of the Democratic party.

The N. C. Y. L.

Last week the editor of the Alabama Advocate in nearly a column article paid a high but deserved tribute to the Nashville College for Young Ladies. One paragraph and two brief letters of commendation are as follows:

The success of this institution under the management of its able and gifted President, Dr. Price, is, indeed, phenomenal. Nashville College for Young Ladies is doing a work for the Methodism of the South, the utility of which lies beyond the reach of human prophecy. In proportion to the culture of our women will be the character and worth of the future men of the country. Genius may slumber in the lap of ignorance, and wake to startle the world by the brilliancy of his achievements, but the yeomen of a country, to reach an honored prestige and to mark a page as heroic, must be rocked by the hand of culture.

Hon. J. M. Carlisle, Supt. Pub. Instruction, Texas: DEAR SIR—If not *the* first, Nashville College for Young Ladies is, in my judgment, second to no institution of the kind in the South. For breadth and thoroughness its course of study entitles it to this preeminence. I speak from familiar acquaintance with the school and its distinguished President, Dr. G. W. F. Price, whose reputation is national.

Very truly, O. P. FITZGERALD.

Mr. J. M. Carlisle, Supt. of Pub. Instruction, Texas: MY DEAR SIR—Your letter of Jan. 14th addressed to Dr. G. W. F. Price is before me. The Female College under the Presidency of Dr. Price has full title to the possession of the features you lay down as necessary to satisfy your mind in regard to its being "first class of its kind." If the "Nashville College for Young Ladies" is not de jure and de facto first class, then we have none such in the Southern States. With the highest consideration, I am most respectfully yours,

L. C. GARLAND,
Chancelor of Vanderbilt University.

Quarterly Meetings.

Batesville Dist. 2nd round. Henry T. Gregory, P.E. Batesville sta, March 27, 28; West Batesville miss, 26, 27; Oil Trough ct, Apl. 2, 3; Sulphur Rock ct, 9, 10; Calamine ct, 16, 17; Ash Flat ct, 23, 24; Melbourne ct, 30, May 1; Evening Shade ct, 7, 8; Viola ct, 14, 15; Salem ct, 18; Newburg ct, 21, 22; Bethesda ct, 28, 29; Mountain View, June 4, 5; Cedar Grove ct, 8; Jamestown ct, 11, 12.

Monticello District. 2nd round. A. O. Evans, P. E. Warren, March 12, 13; Arkansas City and Dermott, at Dermott, 19; Bartholomew at Parkdale, 19, 20; Tillar ct at Selma, 26, 27.

Camden District, 2nd round. J. R. Cason, P.E. Magnolia sta, March 26, 27; Camden ct, April 2, 3; Stephens and Waldo, 9, 10; El Dorado ct, 16, 17; Bearden ct, 23, 24; Atlanta ct, April 30, May 1; Lapile ct, May 7, 8; Ouachita ct, 14, 15; Fordyce sta, 21, 22; Magnolia ct, 28, 29; Buckner ct, June 4, 5; Carolina ct, 11, 12; Lewisville ct, 18, 19, Hampton ct, 25, 26; Camden sta, July 2, 3;

Jonesboro District, 2nd round. J. C. Ritter P. E. Vandale and Harrisburg, March 26; Harrisburg ct, April 2; Jonesboro ct, 9; Jonesboro sta, 12; Paragould ct, 16; Paragould sta, 20; Gainesville ct, 23; Boydsville ct, 30; Marmaduke miss, May 7; St. Francis ct, 14; Marion ct, 21; Osceola ct, 28; Chickasawba ct, 31; Pecan Point ct, June 4; Lake City miss, 11; Lorado miss, 18; Shiloh ct, 25.

Newport District, 2nd round. F. E. Taylor, P. E. Reyno ct April 2, 3; corning and Reyno sta 9, 10; Siloam ct 16, 17; Warm Springs 23, 24; Pocahontas ct 30, May 1; Walnut Ridge and Black Rock May 7, 8; cache miss, 14, 15; Walnut Hill ct 21, 22; Newport sta 28, 29; Mammoth Spring June 4, 5; Swifton ct 11, 12; clover Bend ct 18, 19; Imboden ct 25, 26; Portia ct July 2, 3; Jacksonport and Tuckerman 9, 10.

Little Rock Dist. 2nd round. H. H. Watson, P. E. Asbury, March 26, 27; Mabelvale and Pleasant Grove, April 2, 3; Lonoke, 9, 10; Austin at Concord, 16, 17; Maumelle at Bethlehem, 23, 24; Hazen and Carlisle, 30, May 1; Des Arc and De Valls Bluff, 1, 2; Winfield Memorial, 7, 8; Liberty, 7, 8; England at Tanners Chapel, 14, 15; Hickory Plain at Hebron, 21, 22; Wattensas at Smyrna, 28, 29; Little Rock First Church, June 4, 5.

Dardanelle Dist., 2nd round. S. S. Key, P. E. Dover ct at Dover, March 5, 6; Appleton ct at Rolling Spring, 12, 13; Prairie View at Prairie View, 19, 20; Danville ct at Spring Creek, 26, 27; Dardanelle ct, at Fields chapel, April 2, 3; Chickalah at Cedar Creek, 9, 10; Rover ct at Salem, 16, 17; Gravelly Hill ct, 23, 24; Walnut Tree ct at Geigersville, 30, May 1; Dardanelle sta, 7, 8; Russellville sta, 14, 15.

Eureka Springs Dist., 2nd round. A. H. Williams, P. E. Eureka Springs sta, March 13, 14; Hindsville ct, 19, 20; Berryville ct, 27, 28; Jasper miss, April 2, 3; Kingston ct, 9, 10; King's River miss, 16, 17; St. Paul miss, 23, 24; Carrollton ct, Apl. 30, May 1; Cassville miss, 7, 8. Goshen ct, 14, 15; Wesley miss, 21, 22; Huntsville ct, 28, 29.

Hot Springs Dist., 2nd round. A. D. Jenkins, P. E. South Hot Springs, March 12, 13, Malvern Hill, 19; 20; New Liberty ct, 26, 27; Central Avenue, April 2, 3; Saline ct, 9, 10; Silver Hill miss 16, 17; Mt. Valley miss, 23, 24; Mt. Ida ct, 30, May 1; Crystal Springs ct, 7, 8; Amity ct, 14, 15; Mt Fork ct, 21, 22; Dallas ct, 28, 29.

Searcy Dist., 2nd round. F. A. Jeffett, P. E. Searcy First Church, March 12, 13; West Searcy, 18, 19; Beebe sta, 20, 21; Beebe ct, 26, 27; Center Hill ct, April 2, 3; West Point ct, 5, 10; Augusta sta, 16, 17: Union and Revels, 23, 24; Argenta sta, 30; Mineral ct, May 7, 8: Auvergne sta, 14, 15; Weldon ct, 21, 22; El Passo ct, 25, 26; Jacksonville ct, 28, 29; Bradford ct, June 4, 5;

Morrilton Dist., 2nd round. D. J. Weems, P. E. Quitman sta, Feb. 13, 14; Plummerville at Sardis, 20, 21; Springfield at Shady Grove, 27, 28; Conway sta, March 5, 6; Ada at Oppelo, 12, 13; Morrilton sta, 13, 14; Perryville miss. at Dixie, 19, 20; Mt. Vernon at Mt. Vernon, 26, 27; Martinville at Old Hickory, April 2, 3; Perryville ct, at Prairie Grove, 9, 10; Quitman ct. at Bethesda, 16, 17; Canway miss. at Mayflower, 23, 24; Cleveland at Hattieville, 30, May 1; Quitman miss. at Wesley's Chapel, 7, 8; Clinton at Scotland, 14, 15.

Fayetteville Dist., 2nd round. F. S. H. Johnston, P. E. Springdale sta Feb. 20, 21; Bentonville sta, 27, 28; Sulphur Springs miss. at Dickson, March 5, 6; Centre Point ct. at Hebron, 12, 13; Springtown ct. at Bloomfield, 19, 20; White River miss. at at Sulphur City, 26, 27; Bentonville ct. at Hileman Chap., 21, 22; Fayetteville sta., 9, 10; Wedington ct., at Evening Shade. 16, 17; Robinson ct., at Ebenezer, 23, 24, Prairie Grove, at Viney Grove, Apr. 30, May 1; Rogers sta., May 7, 8; Elm Springs ct., at Grandview 14, 15; Boonsboro ct., Bethlehem, 21, 22.

Ft. Smith Dist.; 2nd round. James A. Anderson, P. E.—Central, March 12, 13; Huntington sta, 19, 20; Ft. Smith ct, 26, 27; Greenwood ct, April 2, 3; Hackett city, 9, 10, Sugar Grove, 16, 17; Roseville 23, 24; First Church 30, May 1; Mansfield, 14, 15; Cauthron, 14, 15; Charleston, 14, 15; Waldron, 21, 22; Booneville, 28, 29; Paris, June 4, 5.

District Conference May 26-29 at Booneville. Opening sermon by W. P. Hamilton. Editor, come.

Monticello District, Little Rock Conference, A O. Evans P. E. 2nd round. Tillar c't. at Selma, March 26, 27; Lacy c't, at Fountain Hill, April 2, 3; Macon Hills c't, at Watson, April 9, 10; Lake Village and Cariola c't. at Lake Village, April 16, 17; Hamburg Sta. April 23, 24; Hamburg c't, April 30, May 1; Mt. Pleasant c't, at Green Hill, May 7, 8; Monticello Sta. May 14, 15; Star City c't. at Auburn, May 21, 22; Palestine ct at Spring Hill, May 28, 29 Berea ct at Bear-house June 4, 5.

Arkadelphia Dist. 2nd round, H. D. McKinnon, P. E. Clark ct at Pisgah, April 9, 10; Dalark ct at Dalark, April 16, 17: Murfreesboro ct at Murfreesboro, April 23, 24; Smithton ct at Kansas, April 30, and May 1; Lono ct at Clear Creek, May 7, 8; Benton Sta. at Benton, May 14, 15; Malvern Sta. at Malvern, May 21, 22; Okolono ct at Center Ridge, May 28, 29; Gurdon ct at Bierne, May 29, 30; Social Hill ct at Friendship, June 3, 4; Arkadelphia Sta. at Arkadelphia, June 5, 6; Princeton ct at Macedonia, June 11, 12; Holly Springs at Mt. Carmel, June 12, 13; Bryant ct 18, 19; collegeville ct 25, 26.

Washington Dist., 2nd round. Geo. M. Hill, P. E. Washington, April 2, 3; Hope, 3, 4; Lockesburg, 9, 10; Centre Point, 16, 17; Nashville, 18, 19; Emmett, 23, 24; Prescott, 24, 25; De Ann, 30, May 1; Mineral Springs, 7, 8; Fulton and C. H., 14, 15; Genoa, 21, 22; Little River, 28, 29; Chapel Hill, June 4, 5; Peytonville, 18, 19; Richmond and R. C., 10 a. m. 24.

Washington Dist. Conf. will convene at Richmond June 24. Opening sermon by Rev. John McLauchlan, D. D., at 3 o'clock p. m., followed by the administration of the Lord's Supper and the organization of the Conference.

Helena District, 2nd round. M. B. Umsted, P. E. Marianna sta, April 11, 12; Cotton Plant and Howell, 17, 18; Holly Grove, 23, 24; Clarendon, 24, 25; Wynne and McCrory, 30, May 1; Wheatley, 7, 8; Taylor's Creek, 14, 15; Forrest City, 15, 16; Helena sta, 17, 18; Cypress Ridge, 21, 22; Spring Creek, 28, 29; Brinkley, June 4, 5; La Grange, 11, 12; Poplar Grove, 18, 19; Haynes, 25, 26; De View, 25, 26.

Pine Bluff Dist., 2nd round. J. H. Riggin, P. E. Redfield, March 26, 27; Pine Bluff—Lakeside, April 2, 3; New Edinburg, Wheeler's Springs, 9, 10; Kingsland, Cross Roads, 16, 17; Sheridan, Good Hope, 21; Pastoria, Sherrill, 23, 24; Goldman, April 30, May 1; Arkansas Post, Hostetters, 7, 8; Stuttgart, 14, 15; De Witt, Prairieville, 21, 22; White River, St. Charles 8, 29; Toledo, Wafford's, June 4, 5; Pine Bluff, First Church, 11, 12; Lehi, Union, 18, 19; Old River, July 2, 3. District Conference at Lakeside, June 22—26.

Clarkesville Dist., 2nd round. Geo. W. Hill, P. E. Ozark sta, March 19, 20; Dyer ct at Shiloh, 26, 27; Clarkesville sta, April 2, 3; Ozark at Oak Grove, 9, 10; Van Buren ct at Neal's Prairie, 16, 17; Coal Hill ct at Hartman, 16, 17; Lamar ct at Mt. Olive, 23, 24; Clarkesville ct at Hays Chapel, 30, May 1; Mulberry miss at New Hope, 7, 8; Altus and Webb City, 14, 15; Ozone miss at Low Gap, 14, 15; Chester miss at Eads, 21, 22; Van Buren sta, 28, 29; Alma and Mulberry, June 4, 5; Altus ct at Fairview, 11, 12

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Could Not Get Along Without It.

PLATTEVILLE, WIS., May, 1888.

The bottle of Koenig's Nerve Tonic has been received and almost used up, and that with a decided good result. My wife could not get along without the medicine. The impression is especially in cheering her, removing gloominess of mind and giving her a better appetite and color in the face. LUCAS ABELS,
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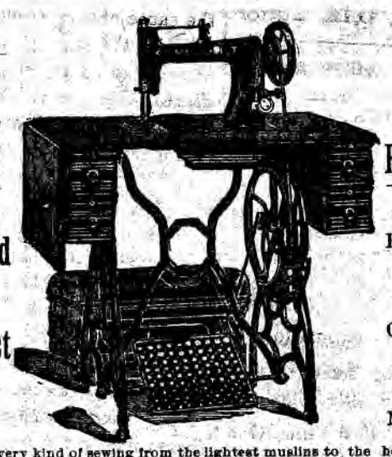

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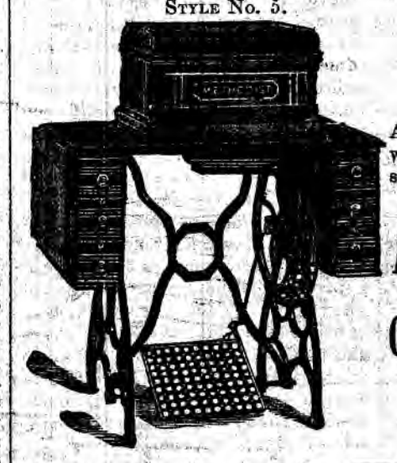

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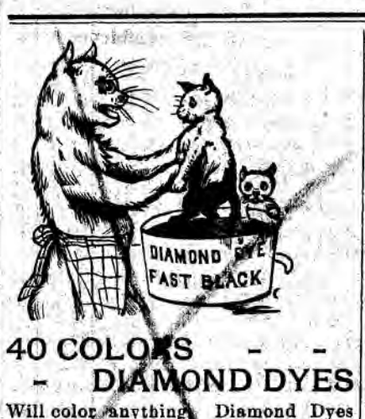

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ARKANSAS METHODIST.

THURSDAY, APRIL 28, 1892

THE FAMILY.

"HOW BLEST THE RIGHTEOUS!"

The righteous is blest not only when he dies and sinks to rest, but while he lives and labors, and after he dies and while he lives forevermore. The blessednesses of the righteous are continuous and uninterruptible, sweeping through every stage of his immortal life. We all know and acknowledge the truth, but there are times when we feel the force of it with an unusual might of conviction and consolation.

We sit beside a sick-bed. One is drawing near to death. Earthly scenes will soon be left behind, earthly relationships severed, and earthly cares and pleasures all relinquished. But this brings no terror to the child of God. That life has already been hid with Christ in God. The hand of Christ holds with a keeping grasp that trusting soul. The heart is at perfect peace, because it trusts in him and knows no fear. Trusting in Jesus Christ, its faith is well founded. It is ready to follow on through the valley and fear no danger. The house has been builded already on the rock, and the home which Jesus has gone to prepare will soon be, and forever, the habitation of the soul. How infinitely better and happier is it for such an one than with one who comes to such a time bewildered, unprepared, without a saving experience of the grace of God in Jesus Christ!

We stand beside the coffin of one who has departed. Forevermore tenantless is the flesh left by the soul that has passed upward to the mansions prepared from before the foundations of the world. We gaze upon the pallid whiteness resting on the brow, noting the stillness of the hushed heart and the closed eyes, whose light is forever quenched. But it is not in uncertainty, in apprehension, or in the simple vagueness of hope, that we contemplate the condition of the departed. That one went out trusting in Christ, and the promise of the Saviour shall fail not till heaven and earth shall pass away. Death has no sting. The grave has no victory. The record of the past life is one that closes with "Praise the Lord," and it bounds forward to the future experiences with exultant "Hallelujahs." The past is triumph and success and honor. The future is peace and glory and rejoicing. How infinitely better and happier is it here for the child of God than for the one who takes a great leap into the dark, with no promise, no covenant, no hope!

We go into the home of sickness and suffering, of poverty and privation. There is pain and affliction, but there is the comforting presence of the covenant-keeping Christ. The body may be racked and tortured, but a peace which passeth understanding rests in gracious benediction within the sanctuary of the inner soul. Hectic flush and pallor may chase each other over the thin face, but the light of God's presence and the inexplicable cheeriness of godly patience send out a light such as can stream only through the windows behind which is a light that never fails. How infinitely better is it here for the one who is a child of the King than for the one who has only his own earthly strength and fortitude as a staff on which to lean.

We go into the home where health abounds and children prattle, and comforts are multiplied, and material prosperity tarries like never-failing sunshine. But here is the power of true religion. Thank God it is not a Christless home. Dissipation and revelry are not sought for as pleasures. God's sweet service is not considered a bodage or a chain. God has a place in all the life and duties and recreations of their united life. At the family altar his blessing is besought, and his grace implored and accepted. The years go by. There comes the changes in God's providence that come to all, even the happiest homes. The children go out to homes of their own, or, at the Master's beckoning, to heaven. Gray hairs come to those who wait. But there is peace. They do not go out to disgrace. Parents and children, seeing and loving Christ, tarry or go, but their times are in God's hands. There are no graves of dishonor; there are no deeds of shame; there are no shadows of disrepute and vice and crime. Blessed be the Christian families and homes from which flow the streams of peace and purity that shall make earth and heaven glad. How infinitely better and happier such homes of the righteous than those from which human beings go forth unmindful of their obligations to God and unprepared by his grace for the strains and duties and temptations of life!

Living or dying, in joy or sorrow, in sickness or health, in wealth or poverty, in distinction or in lowliness, there is no condition in which one is not infinitely blessed if he be a child of God; and there is none in which he is not immeasurably poor and forlorn if he have no knowledge of the grace and no share in the consolation of Jesus Christ.—Herald and Presbyter.

THE HOME FACTORS.

"Words will never make a boy religious. Speech will never pursuade to faith. It is *character* that day by day unfolds before him, plays upon him with its nameless forces, works around him with its plastic hands. It is that character, and that alone, which will shape the boy and determine his life. I have in my time learned of many masters. I have loved to go into the old, ancient classic time, and seek from men who there lived the secret of the search for truth, or the discovery of the fittest speech in which to present the living thought. I have learned of masters in my own land, living and dead; through voice which uttered and through words which were printed on the living page; learned, too, in other lands and with other speech, of men who represented great scholars and continued the traditions and the methods of great thinkers of a past generation; but the longer I live one thing becomes ever the more obvious to me—the greatest influence which entered into my life entered into it amid the obscurity and the silence and the sweetness and severity of home; and were I out of all to select two persons who ever have lived round and about me, the two would be a man who died before I was born—a humble man who owned but a small farm, but strove to do his duty to his God, to his neighbor, to his family. But that man's daughter was my mother, and she loved her father, and thought of him as the kind of a man she would like to make her son to be; and she managed to bring out of the past the image of the man whose name I bear, till it lived in me, till it became a kind of regulative principle, shaping thought and oft guiding speech; and at this hour I know only these as the two pre-eminent persons who have formed my character and life—the grandfather I never saw and the mother who was his daughter."—Principal Fairbairn.

CANON FARRAR ON WOMEN.

If it be true that the "cornerstone of the Commonwealth is the hearthstone," how important is the work of every woman, even in that sphere of family life which many are tempted to despise as too narrow for their energies. Every woman should, indeed, aim at doing good in wider regions of life, and should endeavor by the irresistible force of sweet and silent influence, if in no other way, to raise the whole tone of national thought and conduct. But even if a woman, whether married or unmarried, be "never heard of half a mile from home," the purity and loftiness of her ideal, the devoted unselfishness of her life, may tell with immense and continuous power upon every member of her family. The bright invisible air produces effects more stupendous when no whisper of a breeze is heard than all the fury of the passing hurricane; and the influence, conscious and unconscious, of thousands of women, entirely unknown to fame, may go to the ennoblement of the moral beings of generations yet unborn. Men are, and ever will be, what their wives and sisters, and above all their mothers, tend to make them, by influence which begins with the cradle and ends only with the grave.—Ladies' Home Journal.

EVERY DAY A LITTLE.

Every day a little knowledge. One fact in a day. How small is one fact. Only one. Ten years pass by. Three thousand six hundred and fifty facts are not a small thing.

Every day a little self-denial. The thing that is difficult today will be an easy thing to do three hundred and sixty days hence, if each day it shall have been repeated. What power of self-mastery shall he enjoy who, looking to God for grace, seeks every day to practice the grace he prays for.

Every day a little helpfulness. We live for the good of others, if our living be in any sense true living. It is not in the great deeds of philanthropy that the only blessing is found. In "little deeds of kindness," repeated every day, we find true happiness. At home, at school, in the street, in the neighbor's house, in the playground, we shall find opportunity every day for usefulness.

Every day a little look into the Bible.

One chapter a day. What a treasure of Bible knowledge one may acquire in ten years! Every day a verse committed to memory. What a volume in twenty-five years!—The Mid-Continent.

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Children's Corner.

Conducted by Mrs. Carrie Thornburgh. Letters from the children for their CORNER should be addressed thus: "AUNT CARRIE, care of THE ARKANSAS METHODIST, Little Rock, Ark.

Benton, Tex., April 15.

DEAR AUNT CARRIE:—I want to be your little nephew. I am a little boy 10 years old and I go to Sunday-school most every Sunday. Papa takes THE METHODIST and I like to read the children's letters. I know some of them. We came to Texas Aug. 8. I want to go back to Arkansas; we are to go back next fall. I want to see grandma; grandpa died since we left Arkansas. Papa got his obituary in THE METHODIST. Your loving nephew,

BERTON BLESSING.

Yes, Berton, a great many people who move to Texas want to come back and many do. We have a good country here, but sometimes we need to change that we may appreciate it. This disposition runs through our whole nature, spiritual and mental. We conclude sometimes in prosperity that we have a hard task master; that we have too much to do for the Lord, and we even grumble and grow weary of well doing. It often takes the hand of affliction to cause us to see our own condition and make us sympathize with those who do not enjoy the privileges and blessings we do. Come back and we will give you a hearty welcome. AUNT CARRIE.

West Point, April 14.

DEAR AUNT CARRIE:—I am a little girl 12 years old. My papa is the P. C. at West Point this year. We haven't any Sunday-school now but will have one seon. I am not going to school now. Papa takes THE METHODIST and I delight in reading the children's corner. For fear I will write a long letter, I will close. Your little niece,

HATTIE ANDERSON.

I hope you will soon have a Sunday-school, Hattie.

AUNT CARRIE.

Cushman, Ark., Feb. 7.

DEAR AUNT CARRIE:—As I see the children have a corner in THE METHODIST I thought I would write to you. I think I will like my new aunt very much. My papa is dead; he has been dead 12 years. I have two brothers and one sister. My mama takes your paper. Bro. S. W. Register is our pastor. I received a prize for good lessons; the name of it is Pilgrim's Progress. I belong to the M. E. Church, South, and have for four years. Excuse bad writing and spelling. Your loving niece, FANNIE GRIFFIN.

Springdale, March 24.

DEAR AUNT CARRIE:—I am a little girl 12 years old. I go to Sunday-school and preaching every Sunday. I like to go very much. We have a good preacher, and I like him very well. His name is Bro. Marston. I have two sisters, four brothers and a father and mother. My sister takes THE ARKANSAS METHODIST. I like to read the paper, especially the children's corner. I belong to the Methodist Church and am trying to live a Christian. I will close for fear my letter will be too long. Your niece, ADDIE HULSAY.

I am glad to hear so many say they belong to the Church, and I love to hear you say "I am trying to live a Christian."

AUNT CARRIE.

Ruth, Feb. 26.

DEAR AUNT CARRIE:—I write you a few lines telling you I am glad we children are allowed room in your paper. I am a little boy 11 years old. I like to go to Sunday-school, but we have not got any now. We are having beautiful weather now and papa has been putting in good time. If this misses the waste basket I will write again. Your little nephew, W. P. JONES.

DEAR CHILDREN:—I have been out of the city for two weeks visiting my parents and relatives in Lawrence county. I must tell you some of the pleasant things I saw. Everything was beautiful to me. The birds, trees, green fields and fresh plowed ground; buds and tiny plants all seemed glad and joyous as they were greeting the sunshine of spring after a winter's sleep. I saw the hand that is watching you and me and I wondered if we would look and be as happy when we wake up on the resurrection morn. I breathed a prayer to God that he would guide and direct each child of this corner in his or her life, that they might come forth beautiful and bright. Dear nieces and nephews, what do you think of my proposed work of two weeks ago? I want you all to speak out. Can't we furnish this room? If you think it is asking too much and you can't spare 25 or 50 cents, more or less, of the abundance of God's blessing to you, then I shall have to say *failure*. I hope you are forming plans now to accomplish this work; we cannot grasp that word failure. I shall expect to hear good things from my band of workers.

AUNT CARRIE.

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EXAMPLE NO. 1.

Maturity value of 40 shares Prepaid Stock, estimated at 63 mon.,		$1000 00
6 per cent cash dividend payable to holders January and July of each year,		$ 157 50
		$1157 50
Cost of 40 shares Prepaid Stock, spot cash,		$ 500 00
Net profit in 63 months.		$ 657 50

EXAMPLE NO. 2.

Cash maturity value, estimated at 6 1-2 years,		$1000 00
Membership fee paid on oining,	$ 10 00	
$2 semi-annual Exp. Assesm't for 6 1-2 years,	26 00	
$6 monthly dues for 78 months,	468 00	504 00
Net Cash Profit,		$ 496 00

EXAMPLE NO. 3.

Membership fee paid on joining,	$ 10 00
$2 Semi-annual Exp. Assessm't fee for 6 1-2 years,	26 00
Monthly dues and interest 6 1-2 years,	843 00
Total payments,	$879 00
Cash borrowed,	750 00
Amount paid by borrower in excess of amount borrowed.	$129 00

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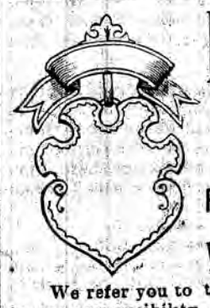
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ISN'T IT A BEAUTY?
ORDER IT AT ONCE
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HAMILTON-BROWN SHOE CO., ST. LOUIS, MO.

ARKANSAS METHODIST.

THURSDAY, APRIL 28, 189

OBITUARIES.

LILE.—Linnie L. Lile was born in White Co., Ark., Feb. 21, 1870. She professed religion and joined the M. E. Church, South, in August 1886. Her Christian life was short, but constant and faithful to her vows, and a loving, gentle wife. She endured her affliction patiently without a murmur. Submissive to her heavenly Father's will. She peacefully fell asleep in Jesus March 15, 1892, leaving a husband and two children and many friends to mourn their loss, but not without hope. W. L. KING.

Searcy, Ark.

MINTON.—Little Myrtle, daughter of W. T. and Malinda Minton of Harrisburg, Ark., was born Jan. 3, 1887, and quietly fell asleep in Jesus Feb. 26, 1892, amid a host of weeping friends and relatives. Seldom do we see such manifestations of interest and grief, on the death of a child, but she was truly a lovely child, naturally inclinen to good, and though so young she loved the Sunday-school, and was one of the brightest and sweetest of our school at Harrisburg, which paid a beautiful tribute to her memory. And Oh! with what grief did the fond parents release their hold on their precious babe. But she has gone to live with the angels, and we wait with patience for the dawn of the morning when we will again greet the lovely smiling face and sparkling eyes, and hear the sweet voice as it used to greet us. May we all so live as to come at last to the realization of our cherished hopes, and dwell with God forever. J. H. ANDERSON.

Vanndale, Ark.

SMITH.—Died near Prairie View, Ark., March 3, 1892, Sister Martha E. Smith (*nee* Hobbs), wife of Bro. B. J. Smith. She was born in Orange Co., N. C., April 15, 1844. Her father moved to Walker Co., Ga., 1847. She professed religion and joined the M. E. Church, South, at Cedar Grove in 1866, and was married to B. J. Smith Dec. 17, 1868. In 1879 they moved to Ark. and settled near Prairie View, where she lived and labored until God called her home. Sister Smith was a great sufferer; for eight months before her death she was confined to the house and most of the time to her bed and for three months was unable to turn herself in bed. But in all her suffering she never murmured nor complained, but showed great Christian patience to the last, and was not only willing to die but was anxious to go if it was God's will. Her last words here were heavenly words—"Glory to God in the highest! I will soon be in glory." She leaves a husband and five children behind, who are sad and lonely, and yet joyful. Sad thought the heart of the family gone, yet with delight they think again, she is gone to heaven. As a general thing our people die well, for God is with them. Boys, remember your mother's advice and obey the same, and it will lead you to your mother. God help you to meet her in heaven. J. C. WEAVER, P. C.

Prairie View, Ark.

Christian Advocate please copy.

PATCHELL.—Sister Martha L. Patchell, whose maiden name was Sibley, was born in Calhoun Co., Miss. Jan. 28, 1856; moved with her parents to Independence Co., Ark. in 1870; was married to Isaac A. Patchell Dec. 24, 1871; professed religion at the age of 12 years and joined the M. E. Church, South, in which she lived a devoted Christian life until death claimed her for his own, March 15, 1892, at her home in Cleburne Co., Ark. She was the mother of ten children, three of whom died in infancy. The four oldest of the remaining ones are members of the Church, and, strange as it may seem, were converted at home. Her husband's testimony is, that during their twenty years of married life she has been a Christian wife and mother, and that she has been ripening gradually for heaven. Truly it can be said, this was a Christian family. For the last six months they have been holding prayer-meetings, in which parents and children took part alike, the children singing, talking and praying, all enjoying religion together. Their doors were always open to the way-worn minister of Christ, and they were ready with their means, their work and words of encouragement to assist them and the Church in their work for Christ. The last words she said to her pastor were, "God bless you in your work." Truly the Church has lost a faithful member, the husband a loving and true wife, the children a Christian mother, the community an example of holy living, and the pastor a true friend; yet we sorrow not as those who have no hope. She has only gone to her rich reward over yonder. To the sorrowing husband we would say, God's grace is sufficient to bear you up and carry you through this severe affliction. To the children, seek and serve your mother's God. To the community and friends, imitate the example of Sister Patchell and there will be a happy meeting after awhile, in the sweet by and by. J. W. HARRISON, P. C.

GRAMLING.—Richard Franklin Gramling, son of B. M. and Mary Gramling, was born in Georgia Jan. 17, 1853. He moved to Green Co., Ark., with his parents when he was a little boy, in Dec. 1859. He was married in Green Co., Ark., to Miss M. J. Brock, by Rev. D. B. Warren, Oct. 30, 1870; converted in Aug. 1871, and received into the M. E. Church, South, by Rev. D. B. Warren, at Owens' Chapel. He moved to Boone Co., Ark, about four years ago. He died in the faith at his home, six miles south of Harrison, March 16, 1892. Bro. Gramling has five children, who preceded him to the home of the blessed—three boys and two girls, three of them died in Green Co. before he and his wife moved to Boone Co., and two after they came to Boone Co. They had a precious little babe to die Feb. 9, 1892. Bro. Gramling was taken very bad with pneumonia fever on Friday night before he died on Wednesday at 1 p. m. He was received into the M. E. Church, South, at Cross Roads, Bellefonte circuit, by letter in 1889, by Rev. John N. Villines. He lived an acceptable member until God in his providence saw proper to take him home to join the Church above. Bro. Gramling was one of Boone county's best citizens. He was one of the best neighbors I ever lived by. He was a true friend; he was a very kind and affectionate husband and father. He loved his Church. He was not very demonstrative in his religion, but he was a true disciple of Christ. He was a warm friend to his pastor. He always paid the assessment made on him by the stewards. In his death Boone county has lost one of her best citizens, Cedar Grove community one of its best neighbors, Sister Gramling a loving husband, Willie and Tommie, his boys, their best friend, and the M. E. Church, South, one of her best members; but the Church above has one more added to her number. Weep not, Sister Grambling and dear children, as those who have no hope, for Bro. Gramling has entered into the rest that remains to the people of God. His pastor, JAS. H. CUMMINS.

Harrison, Ark.

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CURES WHERE ALL ELSE FAILS.
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BLANKERSHIP.—Mrs B. F. Blankership (*nee* Martin) was born in N. C. Dec. 14, 1836. In 1859 she was united in marriage to Samuel P. Blankership, a man in whose veins flowed the soul of honor, in whose life was exemplified the characteristics of a true Christian. Sister B. was converted and received into the Church in 1863; from that day her life was given to God and not in a mere formal way, but to the extent of her ability and circle of acquaintances. We are free to say none excelled her. True to the Church and as a help in aggressive church work before disease checked her progress, her equal was but seldom seen. Many in the glory world now and many others on the way will greet her as the one who spoke a word of encouragement and extended the hand of help and sympathy when struggling to give life and soul to God.

In her home every interest was looked after and now that the Lord has taken her to that better land her children can rise up as did King Lemuel and utter the prophecy his mother taught him and rise up and call her blessed. The faith of our lamented but glorified sister was often put to severest test. As her pastor on Jan. 28, 1880, as I walked with her to the grave of her noble husband, followed by her nine weeping children through her tears she said, the Lord gave and the Lord hath taken away, but my faith in Him is such that I can say blessed be his name. Through years of widowhood and bodily suffering her faith never wavered and in the early hours of March 25, 1892 at her home near Warren she went home. Her pastor, Bro. Burns, in writing me says her death was a triumph. She talked up to the last hour.

She thought of her Missionary subscription and gave directions for its payment.

The world is better for her having lived in it. Having known her from her bridal days, often an inmate of her home, been with her in sorrow and in joy, I can say I never knew a better woman, a truer Christian.

JOHN F. CARR.

Beware of Ointments for Catarrh that Contain Mercury.

as mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they will do is ten fold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, O., contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure be sure you get the genuine. It is taken internally, and made in Toledo, Ohio, by F. J. Cheney & Co. Testimonials free.

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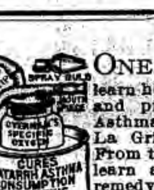

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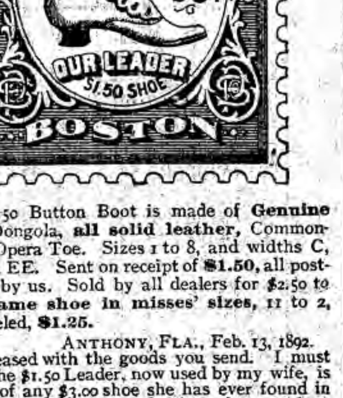

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ARKANSAS METHODIST.

THURSDAY, APRIL 28, 1892.

Entered at the Post-Office at Little Rock, Arkansas, as second-class mail matter.

ADDRESS OF WELCOME

By Prof. Key of Hendrix College.

MR. PRESIDENT AND GENTLEMEN OF THE CONVENTION:—Addresses of welcome are of such frequent occurrence, that they have come to be looked upon as merely formal and perfunctory, and as signifying absolutely nothing. But the few words which I have to say to you tonight shall be delivered in no such formal and perfunctory manner. For I assure you that the welcome I bring you is of the warmest, heartiest kind. It comes from a people capable of giving a most cordial, generous welcome to anything or to any body of men that has for its object the glory of God or good to humanity. I know it is common to boast of the liberality, generosity and hospitality of towns under such circumstances; but that Conway has a special claim to be considered liberal, generous and hospitable, and to know how to extend an appropriate welcome to any good thing, is proved by her history in the past, and especially by her brilliant record of the last few years. I point to the facts.

Conway welcomed Hendrix College with a gift of $72,000 and a devotion to the college that I feel safe in saying was never equaled by any other college town. While struggling under the burden of this great financial undertaking, Conway welcomed the Baptist Female College with another gift of nearly $30,000. Before any college was located here, Conway had already welcomed the organization of a Y. M. C. A. in her midst, was supporting it at a cost of several hundred dollars a year, and had furnished it with a library of 1,500 volumes. When it was learned that your convention would meet here, the ladies of Conway organized themselves into an auxiliary association, gave the young men most valuable assistance in furnishing their Y. M. C. A. hall, and have provided most liberally and royally for your reception and entertainment. Indeed, I may truly say that anything has only to prove itself worthy, and the people of Conway are ready with hand and purse and brain and heart to give it cordial welcome and liberal support. It is from such a people as this that I bring you a message of welcome tonight, and I would deliver it with an earnestness worthy of their zeal and sincerity.

But ours is an intelligent welcome. We know whom we entertain. We know that yours is one of the most potent organizations of this great age of organized effort—an organization that has established itself in all parts of Great Britain, the United States and Canada; has pushed itself into Mexico and the countries of South America; has extended itself over the countries of continental Europe and crossed over to Asia, Africa, Australia and the far off isles of the sea. We know that all over this vast empire that it has marked out for itself, in the cities, in the towns, and even in the villages, your Association is going out into the by-ways and lifting up thousands of young men from the wretchedness and ruin and filth of sin and folly, and is leading them up to a higher, nobler, purer life in the service of the Lord Jesus Christ. We know that in our great cities you are receiving hundreds of young men and boys who go up there from their country homes to make their fortunes, with pure hearts it may be, but with minds utterly ignorant and unacquainted with the ways of the world; and by furnishing them pleasant entertainment and proper associates, you are saving them from contamination with the pollution and filth of those great centers of iniquity. We know that you are going out along the great railway systems and are gathering in thousands of their most hardened employees, and by supplying them with pleasant rooms in which to spend their evenings, with entertaining reading and with delightful associations, you are winning them away from a life of recklessness and debauchery to a life of business and moral rectitude and Christian purity; and you are doing this so successfully that you have won the confidence and support of the great, shrewd railroad corporations, and they are giving thousands of dollars to help to carry on this part of the work. We know that you have entered hundreds of our leading institutions of learning and organized the students into college associations, in which the religious life and zeal of the students is kept ablaze and in which great numbers of young men are being trained for active Christian work; and in these college Y. M. C. A.s, above all other places in the world, are being forged and developed those great moral forces that, in the near future, are to convert this whole world into the kingdom of the living Christ. We know, indeed, that wherever your Association has gained a footing, there you are doing a valiant service in lifting up the young manhood of the world from the wreck and ruin, from the darkness and bondage, from the bitterness and despair of sin and iniquity into the light and liberty, the hope and gladness, the sweetness and beauty of Christian life and activity. We have some knowledge of these great labors in which you are engaged. We therefore recognize you as most worthy servants of the same great Master whom we obey. And in His name, and for your work's sake, we bid you welcome to Conway. We throw wide the doors of our homes—to us the most sacred places on earth—and invite you to enjoy freely their comfort, good cheer, hospitality and social intercourse. We pledge ourselves to do all in our power to make your stay comfortable and pleasant. And we indulge the hope that the thought of Conway may linger in your memories forever as the fragrance of sweet roses. But this is merely material welcome. We propose to go further. We intend that ours shall be a welcome of sympathy and co-operation. As Y. M. C. A. workers we desire to perform our part of the great work in which you are engaged. We would do everything in our power to increase the interest and value of this gathering; and we here consecrate our hands, our brains and our hearts to be used in whatever way will add most to the success of the convention and the glory of our supreme Lord.

And now, gentlemen of the convention, with these few words to explain what I mean by it, I repeat, in the name of the noble people of Conway, and in behalf of the college Association, I extend to you a most hearty welcome and bid the work of the convention godspeed.

A Grand Celebration

On the preparations made for celebrating the opening of the great bridge across the Mississippi River at Memphis, the advertising committee says:

Memphis has put her best foot forward for a great house warming on the 12th of May, to which she invites everybody far and near. The occasion will be the formal opening of the new $2,500,000 Railroad and Passenger Bridge to public traffic. The bridge is not only a triumph of engineering skill, but will prove a wonderfully economical, quick and safe method of transportation from the Western and Southwestern markets, across the Mississippi River to the Eastern markets and seaboards, and, vice versa, from Eastern seaboard and market, to the consumers West and Southwest.

A remarkable fact is that this bridge is pitched at the exact point where in May 1541 Hernando De Soto, with his band of fearless followers pushing westward first sighted the Father of Waters and set up a sort of military post. The excavations for the immense abutments on the Eastern banks, at Chisca Mound, have disclosed a number of rude warlike implements used by these Spaniards. Memphis has been trying for thirty years to secure the building of this bridge, but what with the opposition of River Transportation Companies and persons more or less selfishly interested in the enterprise as a speculation, it was delayed for a quarter of a century; but now the magnificent steel and stone structure is practically completed and will be ready for traffic before the day set for the celebration.

Memphis proposes to do the honors of that occasion in a style of which every Southern citizen and American will be proud. A program which will involve the expenditure of $25,000, subscribed by the people of Memphis, has been arranged for the entertainment of visitors. The railroads will offer a very low rate for the round trip and the doors of the city will swing wide for a royal welcome to all who visit the celebration.

WHAT DOES THIS MEAN?

Within the last month the immense business of King's Royal Germetuer Co. has been more than doubled and large orders are pouring in from all directions. On Feb. 20th I. L. Lyon & Co., of New Orleans gave them a cash order for seven thousand and two hundred bottles to be delivered at once.

It means:

1. That when such men as General Longstreet, General Turner, Governor Hubbard, Colonel Avery, Rev. W. G. E. Cunningham, Rev. J. B. Hawthorne and Rev. Sam Jones try a medicine and give it their unqualified indorsement, the people believe them.

2. That Germetuer has done all that its most ardent friends have declared it would do.

3. That it has mastered La Grippe, Rheumatism, Dyspepsia, Nervous debility, Insomnia, Kidney troubles, Asthma, Summer complaints and Catarrh, wherever it has been tried.

4. That the discovery of Germetuer is the most valuable contribution that this century has made to medical science.

As a spring medicine it has no equal; it invigorates the stomach, aids digestion, tones up the system and thus brings health and happiness. In this respect no other remedy can compare with it.

Germetuer is not a nauseous compound, but as pleasant to take as a glass of lemonade; the patient loves it and looks forward with pleasure to the time of taking it.

For sale at $1 per bottle by all druggists.

—MANUFACTURED BY—

King's Royal Germetuer Co.,

ATLANTA, GA.

WARNING ORDER.

In Pulaski Chancery Court.

Elizabeth Burnett, Plaintiff, vs. S. N. Burnett, Defendant.

The defendant, S. N. Burnett, is warned to appear in this court within thirty days, and answer the complaint of the plaintiff, Elizabeth Burnett.

April 2, 1892. I. J. Hicks, Clerk.

Sanders & Watkins, Sols. for Plff.

DR. PRICE'S Cream Baking Powder.

Used in Millions of Homes—40 Years the Standard.

Established Facts:

That the ROYAL BAKING POWDER is the oldest and purest baking powder, and the greatest in leavening strength.

That it is free from every injurious substance.

That it makes lighter, sweeter, more nutritious and healthful food than any other.

The Royal Baking Powder Company refines its own cream of tartar in its own mammoth refinery, and thus insures its unvarying quality.

There is used in the manufacture of the Royal Baking Powder more than half of all the cream of tartar consumed in the United States for all purposes. This is required and must be chemically pure, and chemically pure cream of tartar could not be obtained in the markets of this country or Europe, which necessitated the building of special works, and the employment of special processes.

All other baking powders, when analyzed, show traces of lime and sulphuric acid, which arise from the impurities of the materials bought in the market, which their manufacturers use.

This is why the Royal Baking Powder is the only absolutely pure baking powder made.

WANTED

A position as Principal of a high school for the fall of 1892, by a first class man of twelve years' experience in teaching, with the very best testimonials of ability and character.

Address S. B. S., Box 113.

BELL BUCKLE, Tenn.

SPURGEON.

Agents wanted for "Conwell's Life of Spurgeon," 616 pages, beautifully illustrated, $1.50. Agent's outfit 30 cents. Liberal inducements offered. Book mailed to any address on receipt of price. FRANKLIN PUB. CO., Savannah, Ga.

April 28–3t.

The Grip Surrenders.

Sonora, Ky., March 22, 1892.

REV. H. T. GAINES, M. D.

Dear Sir.—If you remember my father, Rev. W. W. Lambuth, M. D., of Caseyville, ordered your medicine for me, and I am happy to say it cured me. I have told others of it, and they are inclined to try it. Enclosed you will find check for two dollars, for which please send your medicines with complete instructions, to "Mr. Joe Allen, Sonora, Hardin county, Ky." Please send as soon as posible. He is quite poorly and has been under the weather a good while. I shall recommend your cure to all who may need it.

Your friend,

(Mrs.) J. B. DYER.

The following is a list of those completely cured in Owensboro, some of two years standing:

R. C. Fuequa, wife and daughter.
J. R. Piles, and wife.
B. F. Hill, and wife.
J. T. Atchison, wife and daughter.
Rev. H. T. Gaines, and mother.

My mother lives in Mississippi. I was called home, she having been given out to die. At once began this treatment, and in one week she was up. REV. H. T. GAINES, M. D., Owensboro, Ky.

I have a remedy that will cure the grippe entirely, leaving the system clear of the disease. It matters not of how long standing, whether two years or one day. I speak from experience, and can furnish the most reliable testimony in Jeffersonville, Ind., where I was stationed last year; also in Owensboro, Ky., where I now live. It will only cost you *Two Dollars*, the medicine furnished. If it does not cure I will refund your money.

Address, REV. H. T. GAINES, M. D. Owensboro, Ky.

TEACHERS WANTED.

Methodist. Address Southern Teachers' Bureau, Winchester, Tenn. Send stamp.

FITS.—All Fits stopped free by DR. KLINE'S GREAT NERVE RESTORER. No Fits after first day's use. Marvelous cures. Treatise and $2 trial bottle free to Fit cases. Send to Dr. Kline, 931 Arch St., Phila., Pa.

FIELD NOTES

MT. VIEW C'T.—The motive by which I am prompted to write is the same that moved the little girl that said she wanted to talk, because she had something to say. What I want to say is this in reference especially to the behavior of the young men of this community at church, the report when I entered the work was that their conduct was far from good. But this writer desires to say that he has never had more attentive hearers anywhere than on the Mountain View circuit and none of them in this respect excelled the congregation at St. James. Last Sabbath we commemorated the resurrection of our blessed Lord; the congregation was good and the order and attention excellent. The Master of assemblies was there.

F. M. SMITH.

St. James, April 21.

EL DORADO C'T.—El Dorado circuit is not dead nor are we asleep, but up and doing the best we can amid the hard times. The people are caring for the preacher and the preacher is giving all his time to the work, which is progressing nicely. 2nd Quarterly meeting just over; had a good time. Bro. Cason, our young P. E., preached on Missions 11 a. m. Sunday; the collection was good and so was the sermon. We hope to see you at the District Conference.

Your brother,

GEO. W. LOGAN.

April 19.

We will sell any book or periodical as cheap as it can be bought of our Publishing House. We sell at same price and give same discounts to the preachers as the Publishing House.

We used to hear that consumption was curable if one took it in hand in time; but people in general had to regard it as fatal.

Since we know more about it, we know how to fight it. Now we do begin in time. We begin before you suspect any danger.

Our means are CAREFUL LIVING and Scott's Emulsion of cod-liver oil. Shall we send you a book on both?

Free.

SCOTT & BOWNE, Chemists, 132 South 5th Avenue, New York.

Your druggist keeps Scott's Emulsion of cod-liver oil—all druggists everywhere do. $1. 4o

Commissioner's Sale

Notice is hereby given, that in pursuance of the authority and directions contained in the decretal order of the Pulaski Chancery Court rendered in the cause (No. 34633) pending in said court, on the 12th day of April 1892, wherein J. W. Shellhorne, M. H. Halliday and George R. Brown as commissioners of Improvement District No. 34 of the city of Little Rock, Ark., are plaintiffs and seventy-one (71) feet south of the North sixty-three (63) feet of block three hundred and fifty (350) is defendant, the undersigned as commissioner in chancery will offer for sale at public outcry to the highest bidder, at the east front door of the Pulaski county court-house, in which said court is held, in the city of Little Rock, Ark., within the hours prescribed by law for judicial sales, on

WEDNESDAY THE 18TH DAY OF MAY, 1892,

the following described real estate, to-wit: 71 feet south of the North 63 feet of block 350 in the city of Little Rock, Pulaski county, Arkansas, or so much thereof as may be necessary to satisfy the claim of plaintiffs and costs and expenses.

Terms of sale: On a credit of three months, the purchaser being required to execute note with approved security and a lien to be retained on the premises sold to secure the payment of the purchase money.

Given under my hand this 22nd day of April, 1892. I. J. HICKS, Commissioner in Chancery.

W. J. Terry, Sol. for Plff.

TWO CHOICE BOOKS.

A CHRISTIAN'S SECRET OF A HAPPY LIFE. By Hannah Whitall Smith. A new and enlarged edition, revised by the author. 250 pages. 75cts.

"We are delighted with this book. It reaches to the very core of Christian experience, and is eminently experimental in its teachings."—*Baptist Weekly.*

"The book is so truly and reverentially devout in its spirit that it disarms criticism."—*Interior.*

"We have not for years read a book with more delight and profit. It is not a theological book. No effort is made to change the theological views of anyone. The author has a rich experience, and tells it in a plain and delightful manner."—*Christian Advocate.*

FIFTY YEARS AND BEYOND, or Old Age and How to Enjoy It. Fiftieth thousand.

A book of incalculable value as well as interest to all who have passed the meridian of life. "The selections are very precious. Springing from such numerous and pure fountains, they can afford but a healthful draught for every aged traveler to the great beyond."—*Witness.*

Price, bound in rich cloth, 400 pages, $1.00. Presentation Edition, gilt edges, $1.50.

DR. J. M. HILL,

RECTAL SPECIALIST.

Cures all diseases of the rectum, piles, rectal ulcers, fistula in ano, fissures, polypi, strictures and catarrh, without pain or hindrance from business. Office, S. E. corner Second and Main streets, Little Rock, Arkansas.

R. N. ROSS, M. D.,

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In Hay Fever, Nasal Catarrh, Encysted Tumors, Ovarian and Otherwise; Eczema, and Cancer without the knife.

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MANUFACTURER AND DEALER IN

Carriages, Buggies, Road Carts, Spring Wagons.

OUR OWN MAKE

Farm and Log Wagons

A SPECIALTY.

Fourth and Louisiana Sts., : Little Rock, Ark.

LADIES' COMFORT Hand-sewed shoe, flexible, easy to the feet. Glove and Dongola Kid Congress. Sizes 3 to 8. $1.65. Fine Cloth Congress, sizes 3 to 8, $1.35. C, D E, EE widths.

Cocoabola and Glove Bals. Lace, $1.50; Gent's Calf Congress and Lace, Retail price. $2.75; *Our* price, $2.00. Also, Children's School and Vacation Shoe, "Jolly Tumbler," Children's Grain Tipped, solid leather, 8 to 10 1-2, heeled or spring heeled, $1.00. Also, Extra Fine Dongola for dress wear, $1.25. Children's Grain, sizes 4 to 7 1-2, 75 cts. Children's Dongola for dress wear, 4 to 7 1-2, $1.00. Infant's hand-sewed Button Boot, 1 to 6, 40 cents. Warrnted. Sent post-paid on recipt of price. Ladies' Slippers and Oxford Ties, Common Sense and Opera Toe. Send for full price list. Money refunded if goods not satisfactory. Address

S. L. FOSTER & CO., No. 105 Sumner St. BOSTON, MASS.

Please mention this paper.

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COTTON FACTORS & WHOLESALE GROCERS

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Central to business. Opposite State Capitol. Cars from Union Depot every five minutes. Electric Lights. Electric Bells. Bath Rooms and all Modern Improvements.

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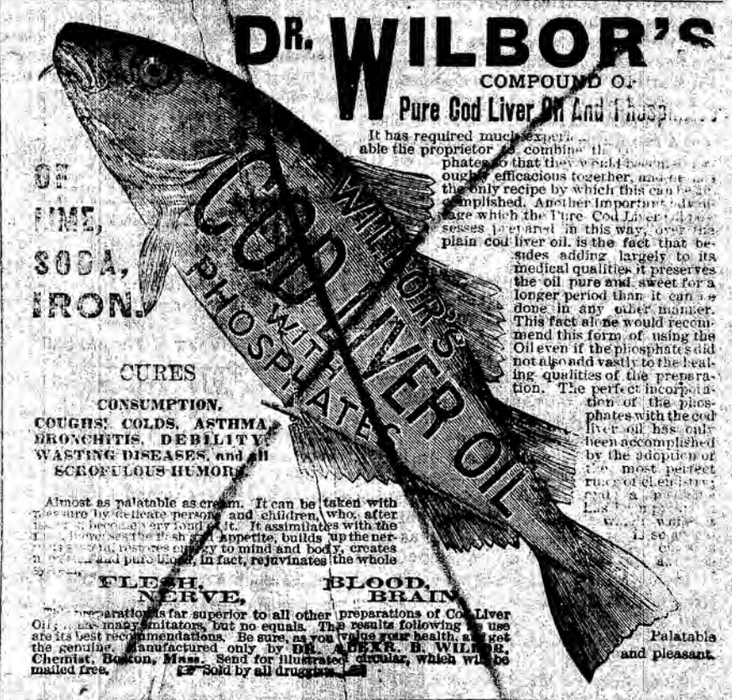

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