

THE ARKANSAS METHODIST

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

A. R. WINFIELD & CO.,
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IN MEMORIAM.

Rev. Augustus R. Winfield, D. D., was born October 27, 1822, in Sussex county, Virginia, and died at his residence in Little Rock, Arkansas, Dec. 26th, 1887, aged 65 years, 1 month and 29 days. The family moved from Virginia to LaGrange, Tenn., in 1835. He was converted in 1839 and joined the M. E. Church, South. He studied law and was admitted to practice; but feeling called of God to the work of the ministry, he abandoned the bright prospects that were before him for the toils that awaited him in the itinerant ministry. He was licensed to preach and admitted into the traveling connection in the Memphis Conference November, 1846. Ordained deacon by Bishop Paine in 1848 and ordained elder by Bishop Capers in 1851.

He was transferred to the Arkansas conference in 1850 and stationed at Batesville. The following year he was appointed to the Princeton circuit. During this year he was united in marriage to Miss Sue Norment. In a recent article he said: "I owe much to the Methodist Church, a great deal to Christian parents, but much more to a self-denying Christian wife who has been a faithful helper and adviser for more than thirty-six years."

In the course of his ministry Dr. Winfield filled nearly every important station and district in his conference with uniform success. He was for two years an Army Chaplain, when hundreds of soldiers from Arkansas, Missouri and Texas were converted through his ministry. A friend who had known him for twenty-five years said: "As a pastor he was the most zealous we ever knew—going from the hovel to the palace, giving that consolation to the suffering and dying which only a good man could give. Many times have we seen him at the bedside of the sick and heard his last words and prayers for the dying."

Similar testimony to his fidelity comes from every pastoral charge he ever served. So great was his versatility of talent that whenever he was called to a new field of labor he appeared to be especially adapted to its demands. This versatility of talent was conspicuous in his ability to meet every emergency that might arise. Many of his most brilliant efforts in the pulpit, on the platform and in debate on the conference floor were called forth by the emergencies of the hour. Although far advanced in life when he began his labors as an editor of a church paper, his success was so marvellous that he was able to compete with veteran editors who had been trained for years in this special work.

The pulpit was his throne of power; his methods were his own. Wherever he went his impassioned eloquence drew crowds to his ministry. He was a good man in all the relations of life. Arkansas has lost one of the best friends the State ever had. By voice and pen he constantly labored for the public good. Whatever was for the material or moral interest of the State received his enthusiastic support.

He was an acknowledged leader in the great temperance movements of the day, and so powerful was his advocacy of the cause that his services were largely in-demand, not only in his own, but also in neighboring States. Such a busy, active life could but end in a peaceful death. His oft expressed wish "to cease at once to work and live," was fulfilled. His last sermon preached only one week before his death, before the Conference in Jackson, Mississippi, was pronounced by those who heard it, one of the best of his life. He came from that Conference feeling

very unwell and was confined to his bed on Wednesday night, Dec. 21. The physician pronounced the disease acute pneumonia. All that medical skill could accomplish was done to prolong life.

On Saturday night before his death, he said: "Christ in us the hope of glory." Isn't that a grand thought. On Monday morning, in reply to Dr. Hunter, who said: "Bro. Winfield, you are in the hands of the Lord now." He answered: "Yes, good hands; safe quarters." These were the last words he ever uttered. A few hours later the weary sufferer fell asleep in Jesus. The funeral service was held in the First Church, Little Rock, in the presence of an immense concourse of people. The funeral discourse was delivered by Dr. Andrew Hunter, his life long friend and associate in labor. His remains were laid to rest in Mt. Holly Cemetery. To await the resurrection of the just. The profoundest sympathy of hundreds of friends go out to the sorrow stricken wife, who for so many years was the companion of his toils, and to his only daughter, whose tender devotion was a source of so much comfort to him while living; and to his only son just entering upon the active duties of life and to the three sweet little grandchildren who loved grandpa so tenderly, and the only brother who lingers in feebleness a little longer before he shall go hence.

H. J.

MISS CALLIE HALLORAN.

The death is announced of Miss Callie Halloran, who for several years was principal of our mission-school in the city of Mexico. On account of failing health she left Mexico nearly a year ago, and came to Texas, to the family of her sister, Mrs. Charlotte Jones. There, in the midst of the dearest on earth to her, the candle which had shown so brightly slowly burned out. Bishop Keener had great admiration for her. On several occasions we have heard him speak with enthusiasm of her genius as a writer, and her high character as a Christian and a woman. In the New Orleans Advocate of December 8 he pays a beautiful tribute to the memory of this gifted and consecrated young woman.

Eagerly rejoicing at meeting our missionaries in the Old City of the Montezumas in the winter 1886, an hour after the arrival of Bishop Keener and the writer, we were hospitably seated at the table of the Superintendent. On the opposite side of the table sat three young ladies. Conversation flowed freely, and the Bishop was at its best. Soon from the opposite side of the table a reply came as rich in insight, philosophy, and deep humor as if it had been plucked from some page of Shakespeare. Startled into actual rudeness by the shock of the surprise, the writer looked up and exclaimed, "Do you know what a wonderful thing you have said? Can it possibly be your own?" The twinkling eye and calm masterful face that loomed into mine, forgiving and convincing me at once, has never been lost to memory. When the Bishop and I were alone, he told me some of the things he has published in the just and graceful portrait he drew of Miss Halloran in the New Orleans Advocate since her death.

I am not sure that I have seen another woman so gifted. Her whole soul was kindled into enthusiasm for Mexico. The long years of struggle for freedom won her highest admiration. She had made politics of Mexico a study, and some of the foremost of her statesmen delighted to discuss these issues with her. She never wearied of the praise she gave to the Liberals for their efforts and success in behalf of education. Their achieve-

ments in art and music were to her a never-failing source of delight. But from all these she turned to the poor of her own sex, and planned for them so wisely and with such sympathy that when she had, one evening, as we sat in the Plaza, pictured all her plans for them, I said, "Now give yourself to this work, and we will see to it that you have all the help you need." She did not tell me why she could not do this then; this she did later, and the reasons were such that they only heightened my estimate of her womanly depth of character. Her opinions on school questions in Mexico were better matured, better illustrated with facts, and more fully supported by a grasp of all the details of the situation than those of any other person I have known. She gave all the time she could spare by intense application and judicious economy of every moment to aid in our mission-work. She was teacher of the children of an English banker, correspondent of the Times-Democrat, much sought after by the best people of the city; but the circle was never brilliant enough to delay her when the hour for prayer-meeting in the little Mexican congregation arrived, for she presided at the organ, and would not disappoint them. She was to her Mexican girls companion, guide, and guardian angel.

She told me of a time when doubts had greatly troubled her, and I hear now the thrilling pathos of her voice as she said to me one evening returning from Church: "I shall never be able to thank God enough for throwing me into the family of dear, good Dr. Patterson. All doubts are gone; my faith and peace are perfect."

Bishop Keener has told of her work. It is hard to stop my pen, which would fain run on, I would not intrude, but less I could not say. D. C. K.

BROTHER TURRENTINE'S QUESTIONS.

1. Does the Holiness Association of Arkansas recognize the M. E. Church, South, as a holy church? If not, why not?

Ans.—Yes, if by church you mean the organic structure.

2. What relationship does the Association hold to the church?

Ans.—That of love and religious interest.

3. Does the mere fact of one's being a member of the church entitle him to membership in the Association? If not, what are the conditions of membership in the Association?

Ans.—"The mere fact of membership" is *prima facie* evidence that the member either enjoys or is seeking christian perfection; and where such is the fact, the person is entitled to membership.

Brother Turrentine would hardly expect an enemy to the doctrine to be invited to membership. If he will refer to the Methodist containing the call, he will see the conditions stated.

"But the question with me is, is this move in organizing a Holiness Association the best or only means of promoting holiness among our people?"

Ans.—Certainly it is not the "only means," nor does it claim to be the best. All it claims is that it is one of the means.

"It seems to me our church offers all the help necessary for a holy life."

Ans.—Surely it does; and one of the "helps" it offers is the large option it gives to members in choosing their methods of procedure. This Association, not being forbidden, comes within the option.

Whether it be wise or not "remains to be seen," as brother Turrentine partly remarks. Sorry my dear brother cannot wait to see.

The "president" is a presiding elder, and may be absent and not able to see and answer brother T. promptly, so I have said what I have said to gratify my brother. I am a member of the Association, and think I know what it means.

Its only business will be to encourage holiness, arrange for special meetings, sing, preach and pray in the interest of a holy heart. That surely cannot hurt anything. I hope my good brother has a better opinion of his brethren than to think they are working in the interest of "Free Methodists," "Independents" or "Come Outers." We would advise our people to look to the all-cleansing blood of Jesus and expect to be made pure of heart, free, from indwelling sin, by faith in this life; and by furnishing our people with pure gospel bread, they will not be called away from our communion by the parties I have mentioned.

With much love for brother Turrentine, I remain his brother in Christ,
H. R. WITHERS.

CLOSE COMMUNION.

The Arkansas Baptist of Dec. 22 contains the following:

Methodist Discipline requires the preachers to be restricted, at least towards Baptists. When they invite us to commune with them they are either ignorant of the teaching of the Discipline or are seeking recognition and popularity. No Baptist who has proper self respect can accept such invitation when he is informed respecting the teaching of the Discipline. Let us refer to this wonderful little book, Sec. 5, page 103, 4, Edition 1885. ¶ 2, "No person shall be admitted to the Lord's Supper among us who is guilty of any practice for which we would exclude a member of our church. Chapter 4 Sec. 1 page 11, question 5. What shall be done with those ministers or preachers who hold and disseminate publicly or privately doctrines which are contrary to our articles of religion? Answer. Let the same be observed as in case of gross immorality; * * * Baptists hold and teach doctrines contrary to some of these articles of religion and according to our understanding of the above they are in the eyes of the Discipline no better than gross immoralists. If one of their preachers were to teach as do Baptists, he would be excluded from their societies, therefore we are no better than such members among them and are not to be admitted to the Lord's Supper among them." Let our people look well to their conduct.

We have frequently heard the above charge preferred against the Methodist church and our preacher's charged with inconsistency when they invite Christians of other denominations to commune with them.

If the editor of the Baptist had been careful to inform himself he would have known that the section referring to private members has reference to immoral practices. He says that "Baptist's teach contrary to our articles of religion" and consequently are no better in the eyes of the Discipline than gross immoralists." "In the eyes of the Discipline" the crime of which ministers and preachers are guilty who teach and preach doctrines contrary to our articles of religion is the *violation of a vow*. They have promised to teach nothing contrary to this; it is for violating this promise that we deal with them as in case of immorality. A Baptist minister has not taken this vow and therefore is not guilty of an immorality. If a Baptist or a Presbyterian or any one else was convicted of breaking a vow we would refuse to admit him to the communion. To honestly hold and teach doctrines contrary to our articles is not a crime; but to break a vow is a gross sin. No, Bro., we are not close communists. Our practice and our doctrines agree. We are perfectly sincere in our invitation to all Christ's people to unite in memory of his death. It is the Lord's table and for all his people. There is a principle of interpretation recognized everywhere that an author or a body of law makers have a right to place their own interpretation upon their own language. The Church has always placed this interpretation on the rule respecting the Lord's Supper.

AMICUS.

EDITOR METHODIST.—I was once making my way out of a certain town, and I asked a Dr. for directions. He told me to follow a certain street till I came to the Christian church, and then turn to the left. "Please, Dr., explain yourself. There are several churches in this town, and they all profess to be Christians. To which one do you refer?" "I mean the Campbellite," said the Dr. "Well," said I, "now I understand you," and rode off. This Dr. was a Methodist. Such blunders are getting to be too common among even our own people. In one of our Annual Conferences the Bishop presiding introduced a man who he said was pastor of the Christian church in this town. Nearly all the preachers arose to their feet, thus recognizing them, (the Campbellites,) as the church of Christ. I, for one, kept my seat.

My heart leaped with joy when I read in the METHODIST of the revival in Qan Buren, Ark. Solid work! "No manipulating or doubtful methods used. It was apparent to all that the Holy Ghost was the chief agent employed." Yet "fifteen joined the Christian church." Did not Bro. W. mean the Campbellite church? Why didn't he say so?

That converted persons get into the Campbellite church, I do not deny. Many of them are persuaded to join them. But as to how they are develop the Christian graces, taking the water out, is a mystery to me. "Do men gather grapes of thorns or figs of thistles?"

If it should be asked, "Why are you so bitter against the Campbellites? Are they not of the church of Christ?" I should answer these questions by giving you the following story: It is said that an Irishman from the "old country" sought and obtained employment on a farm. He was sent by the landlord to grease the wagon. In an hour or so Pat returned, saying: "O'iv' grased ivery particle of the wagon except the sticks that the wheels hang on." Just so. Our Campbellite friends (?) have the form of godliness, but the power they deny with a vengeance. Let the ARKANSAS METHODIST continue to "punch" until our people conform to sound doctrine and consistency. Let it be the motto of Methodists to call things by their right names.

AMICUS.

[If a small company of soldiers should persist in calling itself the *United States Army*, we would have no objection, for that would deceive no one. Everybody knows that Mr. Alexander Campbell was the founder of the organization. They are Campbellites in the same sense that the Lutherans are Lutherans and the Wesleyans are Wesleyans, Lutherans are Christians, Wesleyans are Christians, Campbellites are Christians. That Mr. Campbell was the founder of the organization is a matter of very recent history. If they wish to repudiate him as a teacher we have no right to complain. The term Christian church has two distinct meanings. First, it means the church Christ organized. Secondly, it means the organization Mr. Campbell founded. In this second sense we may call them the Christian church. We have a parallel case. There is a very small body of Methodists that calls itself the *Methodist* church. That is perfectly harmless, and deceives no one. There is a little company of Baptists that calls itself the "Church of God." We know a man who calls himself Solomon, but no one supposes that he is the wise king of Israel. Mr. Campbell was a great and no doubt a good man, but we think he had some very erroneous views. If our friends prefer it, we will call them the Christian church, meaning the followers of Mr. Campbell.]—EDITOR.

CHURCH EXTENSION.

To the Ministers and the Membership of the Little Rock Conference:

Last Conference marked progress in our Church Extension Collections. But it also showed that some charges paid but little to this great church enterprise. May I not urge every Presiding Elder and Minister in charge of station or circuit, to give this collection their earliest attention. Make up your mind that every dollar of the assessment *must, can and shall be collected*. The ministers and laymen with me on the Board are broad-gauge men. Men who think and work like those who are determined to succeed in building up this great church interest. Will you not all help? We must have church houses. It is one of the great pressing demands upon us. The Board is determined to do the best that can be done with every dollar that comes into our hands. Move early, and as fast as you collect pay over to Dr. J. McLaughlin, Arkadelphia, Ark., and he will receipt you.

I give the assessments on districts. Little Rock District, \$375.00. Pine Bluff do 325.00. Arkadelphia do 375.00. Monticello do 330.80. Camden do 325.00. Washington do 325.00.

Now brethren, let us collect every dollar of this small assessment. I hope that the Presiding Elders will give it their special attention. This Church Extension Board may be made by close hard work, a tremendous agent for good.

At the last Conference, a rule for the government of the Board in the matter of distributing the money was passed, to-wit: that no application for aid, would be considered, unless the applicant showed that the title was clear, and that the trust clause was in the deed, as required by the Discipline. This rule was made to protect the Board in the administration of the trust committed to our hands.

C. C. GODDEN,
President Board.

FROM HUNTSVILLE.

EDITOR ARKANSAS METHODIST:—Your paper with its long, black lines, indicative of death and sorrow for the dead, just received. Before its arrival, however, the telegraph had announced the sad news of the death of the faithful servant of God, Rev. A. R. Winfield, D. D. It was my pleasure and privilege to know him and to have been with him frequently during his life-work, and hence, I only write to add my testimony to his great work to the church and to the world. What a vacancy will be realized since his ascent to that kingdom for which he so earnestly labored.

I mingle my tears of sorrow with your people and especially with the afflicted family of our beloved brother, and bid them hope for the crown of glory that fadeth not away. God's presence is a blessing in every hour of suffering as well as times of need; for every hour of suffering here becomes a pearl of untold treasure to the soul. Your friend and brother,
A. B. JONES.

ARKANSAS BAPTIST.

The Arkansas Baptist comes out this week in a new dress and in an enlarged form. It is now an eight page journal. We congratulate the Baptist upon this improvement. We hope the Baptists of Arkansas will rally to the support of their home paper. It ought to be in the home of every Baptist in the State. This week's number contains the salutory of J. H. Hall and J. H. Milburn who are associated with Rev. W. A. Forbes in the editorial management of the paper. We wish the Baptist large success and increasing usefulness.

ARKANSAS METHODIST.

SATURDAY, JANUARY 14, 1888.

TRIBUTE TO DR. WINFIELD.

B. R. WITHERS.

Each toll of death touches a new cord and wakens a new phase of sorrow. Nature, accustomed to routine life, sits in its grooves, passively waiting the recurrence of life's common events. New things excite it, and the excitement is intense just in proportion to the realization and magnitude of the event. If the event is unlooked-for, consciousness accepts it slowly, despite the severity of the shock.

Dr. Winfield dead! That seems impossible! The eye of consciousness opens slowly to the truth; perception lays hold of it with a languid, half-doubting credulity. One so alive as to thrill with life everything that came in contact with him, begat in the mind unconsciously the feeling that he would never die, at least till the last evolution of allotted life had borne him hence, white and withered with age. I cannot realize it. There is a depth in my central being somewhere, this news has not yet reached. To me he is not dead. Was ever mortal so full of life as he? The rapidity of his movements made him as near ubiquitous as mortal can be. He seems at once in several States. Scarcely does his eloquent voice fade from hearing on the Texas prairies till he is electrifying the audiences of Alabama, Georgia and Mississippi; and while they laugh and wipe tears away, the hills of Kentucky are resounding with his rousing appeals, and at the same time his routine office work at Little Rock is finished up in every detail.

As the notes of the lark in the quiet dawn of day fill the whole field of starlit space with melody, so Dr. Winfield's voice seems warbling with its melodious beauty, from the Rio Grande to the Potomac, to fall on all ears at once. And he is dead? What power, but that divine, could throw the brakes on speed like this, and cause the hush of death amidst the very footfalls of his busy life. Slowly the eyes of consciousness open as we realize the shock. He is dead! Less than one week did the work. Death had come for him, and would admit no parley. For days he fought it at his desk with work, then folded his hands in bed, and in three days the urn was broken, the silver chord was loosed; and now that he can say no more for himself and others, what shall others say of him?

Augustus R. Winfield was born in Sussex county, Virginia, and not Heywood county, Tenn., as the printed notices have said. On the 27th of October, 1822; was converted in 1839 and became a preacher in 1845. He died at his residence in Little Rock, Dec. 26th, 1887. Baptized in infancy, he was trained to Methodism. His youth was guided by skillful love. The highest principles of truth and morality were instilled into his mind, and he was taught to expect great results only in response to great effort.

He was a religious man. His religion was of the Methodist type—internal, spiritual, solid, as well as external. He was highly emotional. He believed in regeneration, as taught by orthodox Christians, and it was his constant rejoicing that it was a fact of his experience. From this source he drew that amazing boldness of profession and that irresistible enthusiasm of his life.

He was educated. Although perhaps not a graduate, he enjoyed an academic course, and was well equipped for any ordinary profession. He chose the law. Had he continued in that profession, the highest honors and emoluments must have been within his reach. But conversion and a call to the ministry changed his plans and put him in that field where he has won renown little less than national.

His mental endowment was phenomenal. It has been said he was not logical. This was truly only of his practice; it was not a constitutional defect. He had an intensely logical mind, but unlike most minds, he was the possessor also of rhetorical ability to such an unusual degree that he was apt to rely on this all-conquering implement to the exclusion of logic. Had he desired, he possessed the ability to lay the foundation of his discourses in logic, and then garnish and beautify the structure with rhetorical flourish and the fervor of impassioned eloquence as no living speaker of our age. As a platform speaker he was invincible and unsurpassed. That his style was variegated with slang anecdotes and the most brilliant flashes of eloquence is accounted for in the locality and character of work he

had in hand. He was a man of the people and for the people. His hand was ready for any and every task with all classes of society. He discovered at an early day that a Western ministry should be of varied talent to suit the classes. His audiences were constituted of scholars, middle class and ignorant hearers. His heart took them all in. He desired to benefit them all, so he had learning for the learned, rhetoric for the mass and wit and humor for all. None were disappointed when they heard this master of the platform. While here and there a critic chafed at something, he was soon disarmed by something else, and common with the excited audience, united in crowning the speaker with a royal chaplet. He sometimes failed; but where he failed, common men would never have made the effort. His failures occurred only after extreme exhaustion. I was with him once in a convention. He was to have addressed the audience that evening as the principal speaker. During the day's work he must have made fifteen to twenty little speeches—some of them absolute gems, all of them brilliant. I said to a friend, "Dr. Winfield will pump himself dry of magnetism by night." And so it was. His speech at night was void of animation. But his resources were so abundant that failures rarely occurred.

He was an impulsive man. Never was so much intellect and rashness combined in an acquaintance of mine. He had great confidence in his own judgment, and when a suggestion presented itself, he scanned it with the same hurried celerity that characterized his busy life. It was the work of a moment. If he approved, he uttered it without hesitation. Deliberation was not his fort. This was his weakness, and the source of a majority of his troubles. He used a free lance and struck hard blows, often with less maturity than ordinary wisdom would seem to warrant. But to the everlasting glory of his great name, he is remembered that he never made a wound that he was not ready to heal with confession and tears if made sensible of the error.

He was a born ruler. Not a drop of menial blood flowed in his veins. He acknowledged subordination only to God, and the church as of divine authority. He wore no man's collar. It required all the grace God could bestow, and the exercise of much patience to submit sometimes to the mandates of his church. But always at the critical turn he would kiss the ecclesiastical rod that smote a pet theory of his own. He was loyal on high principle, not by any natural disposition to take counsel of anything. His power over men was immense. He ruled by love and the rod—the rod being most in harmony with the natural man. But grace tempered his severity and toned down his natural ruggedness. A whole Annual Conference, backed by Bishops and presiding elders, with a battalion of laymen supporting, could not shake his opinions or drive him from a position. His was a stormy nature. He loved commotion, and he breathed easiest when the air was fullest of excitement. He would stagnate and die of calmness. He must have a storm—life was desolate without it like the ocean Petrel he slept best on the bosom of the rolling sea, and his best life and happiest career was when, like the Petrel he spread his wings on the burning lightning and dwelt amidst thunder and clouds. He was as brave as he was true. He knew no fear. Had he chosen the sword as his profession, no veteran would have worn more scars and no man would have stood on the enemies' walls sooner than he.

He was a worker. When he accepted orders from Methodism he buckled on his manly form her whole harness. He saw that the genius of this church was work. He saw that the church had made no provision for sport, idleness nor needless rest. Redemption in Jesus' blood was his inspiration. The vastness of this conception had formulated itself into the active industry of Methodism. He fell in with the spirit of his calling and went to work. From that date the Methodist church and A. R. Winfield became identified as a unit. And what a worker he was! Years ago he won the soubriquet of the "Arkansas Traveler." As pastor, presiding elder and delegate to the General Conference, or elsewhere, whether in America or Europe, wherever he was placed, there he worked and was always heard and felt.

As editor of the ARKANSAS METHODIST his success was phenomenal. He was generally a success, and no one doubted that he would put the METHODIST on a satisfactory and

permanent basis; but his most ardent admirers could not dream of the success that awaited his outlay of zeal in this his last great enterprise. In debt, with a feeble commercial standing, and a small patronage when he assumed the joint ownership and management with Dr. John H. Dyer, the paper instantly thrilled with new life, and by a single bound leaped to the front rank of Methodist journals. Winfield and Dyer! Two such men would give character and stability to anything they might lay hands to. His success lay not in generalship, but in a zeal that knew no bound, and in industry equal to that of John Wesley. With a dash of eloquence that brought all opposition to his feet, no man could listen to him and not be impressed to yield a willing servitude to the monarch of the Southern platform.

As editor he was in a new role. His life training had been adverse to a successful reign on the tripod. But what he lacked in logical acuteness and discrimination was supplied in the boldness and energy of his utterances. He was quick to perceive an opponent's weakness, and into that fissure of an adversary's walls he poured volumes of invectives and denunciations with a declamation that was absolutely devouring. Against the liquor traffic he wielded the arms of Ajax, and proved himself a terror to that enemy of civilization.

He was a positive man. If ambitious of success he was no "trimmer." He had no policy—no "go between" expedients. What he was he was, and everybody knew it. His views were clear, conscientious and deep. His opinions when formed became a part of himself for which he was ready to live or to die, as occasion might demand. On questions of doctrine he was intensely orthodox. Indeed, when he settled the question of orthodoxy in his youth it was settled forever. He never allowed the question to be reopened in his mind for discussion. In questions of ethics he thought with the church. He allowed himself no option. What the church held as immoral was to him an immorality. Light life and gaudy styles were an abomination to him. Church fairs, suppers, and all that class of doubtful expedients he sternly rebuked and his denunciations were so blunt and caustic as often to offend and make enemies. But his enemies were all of one class—the short-life race. The next time his enemies heard him—and hear him they must, whether liked or not—their opinions changed and the hearer was no longer an enemy.

The sternness of John the Baptist and the gentleness of John the beloved were strangely combined in his unique character. If assaulted his eyes shot forth fiery flashes of resentment and his lips glowed with withering repartee; and yet no scene in his life was more common than that of throwing his arms around the neck of friends and weeping in the gentleness of love.

As a preacher he was great. He dealt sparingly in philosophy. He did not believe the Kingdom of Heaven was to march on the line of science. The gospel of Christ with him was philosophy, and it was the end and consummation of science. He was a preacher of Christ. The gospel was his inspiration. His conceptions of divine truth were lofty and his soul glowed in his face as a visible flame when it was lit up with the holy animation of gospel fire. His congregations, always large, leaned forward in breathless interest to catch the beauty of his mental visions when fully aroused by his theme. Lost in thought and trembling with excitement, they frequently interrupted him with applause, even in the church. His introductions were sometimes interspersed with laughter-provoking wit for he was a humorist of high genius; but tears were sure to follow smiles, and if there was a shouting subject within reach of his voice, he was apt to stir it to the point of explosion. He loved to hear his audience shout. He shouted himself, and had little sympathy with that sort of religion that knows no shouting enthusiasm.

The last few weeks of his life were the most eventful of his history. He threw the whole force of his life into his newspaper. His money, reputation and success depended upon his effort. The fire conspired with enemies to ruin him, and burnt up his office. But he arose from the flames still living and cheerful. A libel suit was adjudged against him and heavy damages assessed. This was, I presume, an especial mortification, because, aside from the financial consideration, it was *prima facie* evidence that he had done a brother an injustice. But his own

oath, with repeated restatements printed in the METHODIST assure us that he did not know the contents of the libelous paper when it was printed. His word was true. It was then only a technical libel, while everything about it exonerates him from intentional wrong.

Our great debater, and platform orator, and eloquent preacher, and plucky editor, and enormous traveler, is gone. We shall never behold him like again. He had faults, but he was the most public of all public men, and that brought every phase of the man before the public eyes. All could see him as we could see no other man. Wonderful indeed would be the man who, while he showed all sides of his life to the world, would expose no defects! Yes, he had them; yet while he had as few defects as others, he excelled all others in many particulars. It is easy to criticize Dr. Winfield, but who can fill his place? Years to come the echoes of this question will still linger in the land.

Arkansas has enjoyed his earnest labors for forty years. Now let Arkansas be the chief mourner at his grave. He has collected more money for the cause of missions than any living man, I presume. His methods were his own. He loved to be called the great beggar. The obloquy of the epithet was lost in the glory of the cause. His collections were in the interest of public happiness. He worked for others—the needy, the heathen and the poor. Peace to his ashes. A multitude of admiring friends shall be his honored monument.

THE LATE DR. WINFIELD.

DEAR METHODIST:—The Houston, Texas, Post of Dec. 9th contained the sad intelligence of the death of Dr. Winfield. Only a few days before he was with us at the Texas Conference, interesting and endearing himself to all. I enclose a slip cut from the Houston Post of the 29 ult. which shows the effect produced upon the mind of "a worldling" by the sermon preached by the Dr. on Sunday night. It was my privilege to hear that sermon. I was truly thankful for the privilege at the time, and am more so now, since the voice of the eloquent speaker is silent in death. May the bread then cast upon the waters return after many days.

Fraternally yours,
JAS. M. WESSON.
Texas Conference.

EDITOR POST:—Please permit one, who is not a member of any church, to pay tribute to the grandeur of the character of the Rev. A. R. Winfield, whose death is announced in your editorial columns to-day. When a great ship goes down in mid-ocean, and the throb of her mighty engines are stilled and the fishes of the deep play about her decks, taking the place of the human beings who shortly before swarmed from her cabin, we are struck with the awful sublimity of her solitude—grand even in her loneliness and helplessness—so it is when a great life goes out. We can scarcely realize that he, who, but a few days ago was all strength, all power, driving like the prow of the mighty ship through the white crests of the turbulent waves of untruth, unbelief and infidelity now lies powerless. But not like the sunken ship his work ended. Oh, no; for he has indeed "Gone to his reward." Many thousands all through this sunny Southland will bear witness that he has indeed "Fought the good fight." The writer of this article had but one opportunity to hear this gifted man. It was on the Sunday evening before the close of the late conference when he preached at the First Baptist church of this city on the divinity of Christ, and never, within the walls of any church, did a more eloquent, earnest address come from the lips of man. He carried his audience with him as he pictured the infinite love of God, and no one who heard him that night will ever forget the beauty of the figure he used as he closed—that trust of a little child putting its hand in that of its father after the burial of its mother—nor can one forget his prophetic utterance when he said "This is probably the last time I shall ever address you here, and before I leave I want to take each of you by the hand." Tears coursed down the cheeks of many as that venerable man, in the fulness and earnestness of his joy, warmly clasped their hands. He is gone, but his works shall endure as long as tenderness, earnestness and love move the human heart—that long will he be remembered and his influence live. Others will, by their eloquence, place him in his true light, as he stands out in the bright sunbeams of truth, and it is only the object of this writer, a worldling, to add one little flower to the beautiful garlands that shall, on this earth, crown his memory.

A WORLDLING.
Houston, Tex., Dec. 28, 1887.

FROM RUSSELLVILLE.

EDITOR METHODIST.—Allow me to give my approval of some noble utter-

ances in your issue of Dec. 24th. They came from sister Anna Clower, wife of Bro. J. S. Clower, on Dover Circuit. They were like nails driven in a sure place; yes, like apples of gold amid pictures of silver. She says, "I shall do all I can to help my husband to make good proof of his ministry in helping the church on to heaven and in bringing sinners to Christ. This we will do by the help of our God." When I saw those words I read and reread them and read and reread them again. I was glad and made to thank God that some of our preachers have such noble and brave wives, not only willing to endure gladly the hardships, but willing to help. God bless such women. There could certainly be no word or speech that could make Bro. Clower more happy. Oh! that all our preachers had such wives. But alas! too many of them have no such help or encouragement. There are many preachers who leave their homes with despondent hearts on account of having no encouragement from those that ought to feel the most interest in their success. If all preachers' help-meets would think of this and act accordingly, there would be many more hearts that would be made light with joy. Those words from that sister ring in my ears. They sound like the words of the Savior about the widow that cast in her mite. "She hath done all she can." This one says, "I will do all I can to help my husband to make full proof of his ministry." May God be with her continually.

C. M. LOVE.
Russellville, Ark., Dec. 26, 1887.

THE CHURCH EXTENSION SECRETARY'S WATCH NIGHT.

This is the last night of the year and I have been casting up some accounts, and looking over our books and find that during the year of grace 1887, we have:

1. Added about 33 per cent. to our Loan Funds, by donations, subscriptions, secured by our friends, besides the gain from constantly accruing interest.
2. Received from the Conferences held since July last, an increase over the preceding year of about 20 per cent. on the regular assessment collections.
3. Obtained some special donations which have enabled us to do some very desirable work in the mountains of Eastern Kentucky and in the Mexico—New and Old.
4. Arranged for some posthumous gifts, which when realized will embellish the names of the givers in the affections of the church and help to swell the aggregate of those permanent funds which will bless generations yet to come.
5. Helped more churches by gift and loan than ever before.
6. Collected the principal and interest of outstanding loans more promptly and closely and with less friction than at any previous time.

Official reports from all the Conferences of the last round are not yet in and hence we cannot give the exact figures—these will be found in our next Annual Report, but enough is known to warrant the above statement. I have not attended as many as usual of the Annual Conference Sessions, but this has only served to elicit from the "home folks" and visitors, some of the best speeches ever made on Conference floors, and at Anniversaries in advocacy of our cause.

Good health has been granted and I have escaped all harm amid the perils of extended travel, and come in these closing hours of the old year to "renew the covenant" by agreeing to follow with a glad mind and will any suggestions of conscience or Providence that require effort, and promise good, and as was my want in days of yore, with friends who now are gone, I have "Given up myself through Jesus' power His name to glorify, And promise in this sacred hour For God to live and die."

DAVID MORTON, Secretary.
Louisville, Dec. 31, 1887.

MEMPHIS LETTER.

Another year has been ushered in upon us. What it will bring in advance or retrogression to our community the sequel of the new year must reveal. As we enter into the year let us offer our lay, and trust in the All-wise Director of all the affairs of earth.

NEW YEAR LAY.
The old year we fold up as a garment worn; Its service for us and the world is done, No more can it be spared like a page. It has fallen by the way, decrepit with age. Its lines were written in letters that'll live, Their symmetry to improve no touch can give. They've been fast, fast writ to stay [give, To be read at the great, great day.

Now a new year is ours, [hours.
With its gloomy days and bright, flitting
How will we write the lines in this?
Just at its end we will wish!

So may it be with each one of us
That we'll live and labor so the Lord will
That when at last we reach its close [bless,
We'll find in its memories sweet repose.
And now farewell old year, farewell to you.
We'll bid you a long, an eternal adieu.
And to you, bright new year, we turn our
eyes;
Your sorrows we'll bear, your joys we'll
prize.

The people of Memphis are noted for their devotion to social enjoyment, and always after the holidays there is an extended season of pleasure seeking in almost every imaginable direction, a great deal that is calculated to refine and benefit society, but more largely perhaps that which tends to depreciate the beneficent and praiseworthy. We could wish that there might be many individual cases of improvement in this matter whether there is any ground on which to rest a hope of general reformation. Perhaps there is no such without it. Like the ocean Petrel, he slept best on the bosom of the rolling ground. Society does not improve in general. There can be no real reformation only as it may take place in individuals. Popular sentiment may for a time seem to change the current of life for better results, but such sentiment is a dangerous guide, and may suddenly lead into the mazes of an infinitely depreciated moral condition.

A movement is progressing to revive Mardi Gras in Memphis. The return of Mr. Leubrie, who was always the head and front of it, and the chief manager, to the city will, in all probability result in its revival. There is an unknown minority of our people who truly deplore mardis gras, and cannot in any just sense, be accounted responsible for its effects upon public or individual morals, or its effects upon the material interests of Memphis. It doubtless will not be denied that the celebration of mardis gras accomplishes largely what is designed,—the extension of the radius of our city's commercial influence; but that has no weight in the balance if its effects upon the people is essentially evil or demoralizing. The true facts about it are about these, it is not so much the cause of evil as it is the means of revealing the latent immorality which lies dormant among the people. We could very well afford to dispense with it, even if it is not very evil and even if its benefits to our commerce are very great.

The Illinois Central railroad seems to contemplate building a branch road from this city to Cairo. This, if done, would form an important feature of our commercial relations.

The prospect for the city having better and purer water in abundance are daily increasing. The Artesian Well Company has struck a strong volume of water at the corner of Fourth and Jefferson streets. Several wells are being placed there. The old water company is also boring wells. The water supply of Memphis has never been adequate or satisfactory, while the public interest demands that if anything should be well regulated it ought to be the supply of water.

Here is something which appeared in a city paper a few days ago which is surely very remarkable: "There were nineteen deaths in Memphis last week (ending December 24th,) three white and sixteen colored." The population of Memphis is about seventy thousand, two-thirds perhaps being white. Such a death rate among so large a population as that of the white portion of our city is rarely recorded—only three.

TIM HARDIN.
January 4, 1888.

DR. ALLEN'S VISIT AND WORK AMONG US.

At a called meeting of the Board of Missions, held on Monday, January 2, 1888, the following members were present: President E. W. Cole, in the chair; Dr. I. G. John, secretary; Dr. D. C. Kelly, Treasurer; Bishops H. N. McTyeire and R. K. Hargrove, Rev. Drs. W. G. E. Cunyngnam, R. K. Brown, and O. P. Fitzgerald, Dr. Wm. Morrow, and T. D. Fite, Esq. The following paper was adopted unanimously:

Whereas, we recognize a providential opportunity in the presence of Rev. Dr. Young, J. Allen among us at this time when the rapid march of events and the urgent needs of our mission fields demand extraordinary activity and liberality on the part of the Church;

And whereas, Dr. Allen's long residence in the East, his deep study of its condition, and [his thorough practical acquaintance with its needs as a field

for Christian evangelization eminently qualify him to furnish our people with the information that will give them a proper understanding of the facts and an intelligent sympathy with the plans and purposes of the Board of Missions in its endeavor to enter the doors so wonderfully opened to the Church, and stimulate them to prompt hearty co-operation.

And whereas, having heard Dr. Allen's presentation of this cause before the Board of Missions and in the pulpit, and being convinced that wherever our people shall have the opportunity to enjoy a similar privilege their hearts will be enlarged, and they will be aroused to greater zeal for the cause of missions; therefore,

Resolved, 1. That regarding Dr. Allen's visit to America as providential, and, if wisely utilized, calculated to be of great benefit to the cause of missions, we give him a cordial greeting in the name of the Church.

2. That it is the wish of the Board that Dr. Allen travel as extensively as possible through the Church during his stay among us; and that as his visit is necessarily brief, we think it advisable for him to present the cause in as many of our chief cities as possible, where the largest number of persons may be reached in the shortest time, and from which, as centers, we trust the fresh interest he will evoke may radiate in all directions.

3. That a committee of five members of this Board be appointed, consisting of Bishops McTear and Wilson and the Secretary and Treasurer, and Dr. O. P. Fitzgerald, who shall co-operate with Dr. Allen in determining his schedule of visits and method of operations.

4. That we earnestly commend Dr. Allen to the sympathy, prayers, and hearty practical co-operation of all our people, and especially to the pastors of our churches, upon whose special interest and energetic co-operation so much depends in this matter.

5. That we respectfully request the editors of our Church papers to give publicity to this action of the Board, and to give their efficient co-operation in available ways to this movement.

In accordance with the foregoing action of the Board of Missions the following list of appointments has been made for Dr. Allen, extending to March 11th:

Louisiana Conference, at Shreveport, Jan. 8; Dallas, Texas, Jan. 15; New Orleans, Jan. 22; Montgomery, Ala., Jan. 29; Charleston, S. C., Feb. 5; Charlotte, N. C., Feb. 12; Lynchburg, Va., Feb. 19; Richmond, Va., Feb. 26; Washington, D. C., March 4; Baltimore, March 11.

Dr. Allen proposes to visit as far as possible points intermediate between those named in the foregoing list. Pastors desiring his services can communicate with him at the points above named, writing in the care of pastors in charge.

TO JULIA, MY WIFE.

BY GEORGE P. SMOOT.

Three times the earth around the sun
Its annual course has quickly run,
Since we our vows of love did plight
Upon a calm December night.
Shadows and lights along our way
Have shed their gloom and flashed their ray;

But joy hath greatly filled our life,
And chiefly sunny hours, my wife,
All glad with beauty, peace and light,
Like morning breaking over night,
Have chased earth's shadows far away,
And turned our darkness into day.

The highest rapture hearts can know,
The purest beam, the brightest glow,
"That ever shone on land or sea,"
Is shining still for you and me.

It brings a bliss that will not fade
When other hopes have all decayed.
We find that bliss in mutual love,
Out-sparkling all the stars above,
And sweeter far than any flower
That ever bloomed in earthly bower.

Though clouds of care, in gloomy tide,
Its glorious disk may sometimes hide,
Still, like the sun in summer's sky,
It shines again when cares pass by.

Oh! let us ever watch and pray
That mutual love with us may stay—
That care may never dim its face
Nor aught of darkness fill its place.
December 2, 1887.

FROM COLUMBIA, TENN.

I send you a clipping from the *Mary Democrat* which explains itself:

"The freedom of the press, which is a boast of our modern Western civilization, is entirely two various in its interpretation and application. It means, so some think, that the editor

may publish whatever he pleases, and every body may claim an insertion of whatever matter they may cogitate. Besides, any one who feels aggrieved because of a communication that directly or laterally reflects upon them, may go in and kick the editor about, if he is poverty stricken, or sue the paper if there is anything tangible in sight. We have a case to point: The *ARKANSAS METHODIST* has been sued for libel, and damages assessed against it by the court amounting to the sum of fifteen hundred dollars. The case, as we have it, is this. A letter by a correspondent was published in the *METHODIST*, which contained some errors, jeopardizing the character of a certain gentleman, who comes back on the paper for damages and gets it. All that we have to say is: 'Mr. Editors! keep your good eyes on your correspondents!'

Does not a nice sense of honor and propriety suggest that money obtained in this way should be turned over to a public charity—say some orphan asylum or an institution of learning? It seems to me that the receiver of such money would have a delicacy in buying meat and bread with that for which he gives no equivalent. The money is not the equivalent of honor, for a good name is far above the price of rubies. If damage has been done to character in the estimation of the public no amount of money can balance the damage. The suit for damage is not really to recover damage, for that is impossible, but to punish the wood-be spoiler of a fair name. How then can it be possible for me to put on my back in clothing or put in my ladder that which comes of my brother's punishment?

I write in a general way, as I do not know and cannot now recall the name of the party who brought suit against the *METHODIST*. I have to do with a nice feeling and principle only. I am really of the opinion that this damage money should go, after expenses are paid, to some charity of Little Rock. I mean this not in an offensive sense to any one. Yours indeed,

WM. M. GREEN.

Nov. 25, 1887.

FROM WALNUT HILLS.

DEAR METHODIST:—Another pastoral year has passed away and as we bade farewell to our beloved brother, O. H. Keadle, we wonder if we will ever have another preacher that will serve us as punctually and faithfully as he did. He has left a warm spot in the hearts of many of his congregation, and my heart will follow him to the meeting of conference, where I have so many beloved friends I would like so much to see; and while my heart beats in unison with the many great plans they will make for the salvation of souls, there is still another conference in which I feel a great interest as a stepping stone and aid to the spreading of the gospel, and that is the National Prohibition Conference, which meets in Chicago, Ill., Nov. 30th, 1887. Our banner is unfurled and victory is our motto. We will never give up, for God is on the side of the right, and it is only a matter of time if we persevere. We count not defeat; if we fall we rise again stronger than before. Even though we are mortified exceedingly to know that our great chieftain, Hon. Jeff. Davis is against us. He may be wise in some battles, but oh! so blind and weak in this one. Could he but lay aside and look at poor suffering humanity on account of the whiskey traffic, he would be stronger for us than he has been against us. I believe that when the prohibition cause succeeds it will be one of the strongest powers outside of the Gospel of hastening the Millennium. You have my sympathies for your losses. May the *METHODIST* rise from her ashes stronger, grander, more beautiful than ever, and always be fearless to speak for the right and leave the consequence with God. Your brother,

JNO. H. HAMITER.

Buckner circuit.

WASHINGTON LETTER.

[From Our Regular Correspondent.]

Christmas day in Washington was not the ideal one. The ground was not covered with snow and the Potomac was not a sheet of glistening ice. But probably never has there been a Christmas day so generally observed in the Washington churches. All denominations had special services, with large congregations and good singing. Pulpits were decked with greens and flowers, and wreaths and festoons of pine and holly hung gracefully from the walls.

The President's Christmas was spent in a very quiet manner. In the morning he attended church with Mrs. Cleveland, and in the afternoon sat down to dinner without any company. The death of Ex-Secretary Manning

cast a shadow over Cabinet circles as well as the White House and a number of receptions were omitted through respect to his memory.

We have had no Congress this week. Some of the Senators and Representatives went home to eat their turkeys, but I notice that there are more here now than ever before at this season. This is because of the interstate commerce law, which prevents the issue of passes to Congressmen. Statesmen now travel like ordinary men. They pay for their sleepers and not a few of them travel in common coaches.

The subject recalls Representative Holman of Indiana, whose excessive economy in legislation has caused him to be called the "watch dog" of the Treasury and also the "great objector," because, on the floor of the House he rises to "object" to almost every proposition that involves an inroad upon the national money vaults. It would seem however, that Mr. Holman is pretty consistent, for when he is visiting the Indian reservation on official business a year or so ago, he wanted his committee to take the common cars in order to save sleeping car expenses.

Speaking of Christmastide, probably no man in the city has enjoyed the season more than Washington's Philanthropist, Mr. W. W. Corcoran, a man full of years and deeds. He has just entered upon his ninetieth year. Last Tuesday was his birthday, and his house was fragrant with the flowers that had been sent to him. He received a large number of callers, letters, telegrams, and cable messages all quarters came in all day, making his parlors with the flowers, cards and dainty souvenirs of the event) an interesting scene. Mrs. Cleveland's gift was rather a pretty notion. It consisted of a loose cluster of Marshal Niel and Papa Gontier roses, arranged in a vase; there being a rose for every year of Mr. Corcoran's life.

Mr. Corcoran in looking back through the long vista of his eighty nine years remarked one day that he had shaken the hand of every American President except Washington, who died, said he, "before I began to run about the White House." But he had evidently forgotten the exception in the case of President Lincoln. Mr. Corcoran was not on sufficiently good terms with him or with his Administration to have shaken hands with the War President. Mr. Corcoran was at that time so warm a sympathizer with the South that he found it necessary to leave Washington for a time. Unlike most aged people, who live largely in the past, Mr. Corcoran enjoys seeing friends of all ages, and likes to discuss men and events of the present time. As he himself said, pointing to his head, "I am all right here, but my legs are weak." He cannot walk without assistance, and is attended to and from his carriage and everywhere he goes by his valet. He attended church on Christmas day, and after being assisted to the chancel rail for communion, he was unable to place the wine to his lips. This weakness was only temporary, however, having been induced by the fatigue of sitting through a long service. He expresses the hope that he will yet live to celebrate his centennial.

Mr. Corcoran's liberal acts of recent years, at least, are well known. He has given about \$8,000,000 in charity and he has probably \$8,000,000 left. He lives in the house which was occupied by Daniel Webster, when the latter was Secretary of State. The venerable historian, George Bancroft, is one of his nearest neighbors and most intimate friends. They address each other as "old boys."

Washington, Dec. 29th 1887.

QUARTERLY MEETINGS.

BATESVILLE DISTRICT—FIRST ROUND.
Henry T. Gregory, P. E.

Sulphur Rock circuit, Jan. 14, 15.
Mountain View circuit, Jan. 21, 22.
Melbourne circuit, Jan. 28, 29.
Ask Flat circuit, Feb. 4, 5.
Newburg circuit, Feb. 11, 12.
Viola mission, Feb. 15, 16.
Salem circuit, Feb. 18, 19.
Hammoth Springs mission, Feb. 25, 26.
State Line mission, Feb. 3, 4.

District Stewards will please meet me at Barren Fork, (Dry Town) on Wednesday, January 18th, 1888, at 2 o'clock p. m.
Henry T. Gregory.

JONESBORO DISTRICT—FIRST ROUND.

M. M. Smith, P. E.
Paragould station, Jan. 14-15.
Gainesville circuit, Jan. 17-18.
Boysville circuit, Jan. 21-22.
St. Francis mission, Jan. 28-29.
Buffalo Island circuit, Feb. 1-2.
Tyronza mission, Feb. 4-5.
Jonesboro circuit, Feb. 8-9.
Harrisburg circuit, Feb. 12-13.
Vandalia station, Feb. 15-16.
Wynne circuit, Feb. 18-19.

District Stewards Meeting at Jonesboro, Dec. 27th, 1887, at 2 o'clock p. m. Pastors please see to it that the District Stewards of your charge attend this meeting.
M. M. Smith.

ARKADELPHIA DISTRICT—FIRST ROUND.

C. C. Godden, P. E.

Murfreesboro station Jan. 14-15.
Amity circuit Jan. 21-22.
Mt. Ida Jan. 28-29.
Crystal Springs circuit Feb. 4-5.
Clark circuit Feb. 11-12.
Gurdon Feb. 18-19.
Okolona Feb. 25-26.
Tulip March 3-4.
Princeton March 10-11.
Malvern March 17-18.
Social Hill March 24-25.
Malvern March 31 and April 1.

The District Stewards will meet me at Arkadelphia Jan. 4, A. D. 1888, to make the assessments on the District.
C. C. Godden.

DARDANELLE DISTRICT—FIRST ROUND.

G. W. Boyls, P. E.

Prairie view circuit, Jan. 14, 15.
Marionville circuit, Jan. 21, 22.
Walnut Tree, Jan. 28, 29.
Danville circuit, February 4, 5.
Gravelly circuit, Feb. 11, 12.
Rover circuit, Feb. 18, 19.
Dardanelle circuit, Feb. 25, 26.
The District Stewards will please meet me at Dardanelle, Jan. 4, at 2 o'clock, in church, in the office. Brethren please attend as the business to be attended is very important. So let every man come.
G. W. BOYLS.

CLARKSBURG DISTRICT—FIRST ROUND.

I. B. BURROW, P. E.

VanBuren circuit, Mount Vernon, Jan. 14, 15.
Ozark circuit, at Gar Creek, Jan. 21, 22.
Chester circuit, at Chester, Jan. 28, 29.
Dyer circuit, at Dyer, Feb. 4, 5.
Lamar circuit, at Mt. Olive, Feb. 11, 12.
Altus circuit, at Nichols Chapel, Feb. 18, 19.
Parthenon mission, at Gaither Mountain, Feb. 25, 26.
Ozon circuit, at ———, March 3, 4.
The District Stewards will please meet at Altus, Dec. 22, 1887, at 12:30 o'clock p. m.
I. B. BURROWS.

HARRISON DIST.—FIRST ROUND.

P. B. SUMMERS, P. E.

Lead Hill circuit, Jan. 14, 15.
Bellefonte circuit Jan. 21, 22.
Elizir mission, Jan. 28, 29.
Carrollton circuit, Feb. 4, 5.
Berryville circuit, Feb. 11, 12.
Kings River circuit, Feb. 18, 19.
Eureka Springs station, Feb. 25, 26.
The following named District Stewards will please meet me at the Methodist Church in Harrison, Jan. 20, at 1 o'clock, p. m.: T. J. Bentley, James Bratton, P. A. Robertson, R. W. Bussey, J. P. Sims, J. A. Wiles, J. C. Marshall, A. J. Vance, J. H. Ruble, Chas. Fryson, W. McFadden, and T. B. Kirkpatrick. Brethren, please do not fail to attend in person or by letter. This is a very important meeting.
Nov. 26, 1887. P. B. SUMMERS.

FORT SMITH DIST.—FIRST ROUND.

SIDNEY H. BABCOCK, P. E.

Paris and Roseville circuit, Jan. 14, 15.
Boonville circuit, Jan. 21, 22.
Magazine circuit, Jan. 27, 28.
Cauthron circuit, Feb. 4, 5.
Waldron circuit, Feb. 11, 12.
Black Fork mission, Feb. 18, 19.
Manfield mission, Feb. 25, 26.
Dear Brethren:—As Christmas occurs this year on Sunday, I suggest that on that day you ask your people to make a Christmas offering to the cause of missions. My earnest prayer and hope that this year every dollar of every assessment on Fort Smith District will be paid. You will find Christmas day a good time to begin. Which charge will make that memorandum the gift of its full missionary assessment.

District Stewards will meet at Fort Smith, Dec. 20, at 9 a. m.

To the Preachers of the Fort Smith District of Arkansas Conference.

Dear Brethren:—As Christmas occurs this year on Sunday, I suggest that on that day you ask your people to make a Christmas offering to the cause of missions. My earnest prayer and hope that this year every dollar of every assessment on Fort Smith District will be paid. You will find Christmas day a good time to begin. Which charge will make that memorandum the gift of its full missionary assessment.

SIDNEY H. BABCOCK.

SEARCY DIST.—FIRST ROUND.

J. M. TALKINGTON, P. E.

Mineral circuit, at Frenchman's Mountain Jan. 14, 15.
El Paso circuit, at El Paso, Jan. 21, 22.
Red River circuit, at Oak Grove Jan. 28, 29.
Avergne station, Feb. 4, 5.
Welden circuit, at Turpele, Feb. 11, 12.
Augusta station, Feb. 18, 19.
Union and Revels station, at Union, Feb. 25, 26.
Ky. Valley circuit, at Ky. Valley, March 3, 4.
Jacksonville circuit, at Cabot, March 10, 11.
Searcy circuit, at Pleasant Grove, March 17, 18.

The District Stewards will please meet me at the Methodist Church in Beebe on Thursday Dec. 22d at 2 o'clock p. m.

Let me affectionately and most earnestly urge upon the Stewards of every pastoral charge the pressing importance of going to work at once, to raise collections and make liberal provisions for your pastors. Don't wait until the next Quarterly Meeting. Let there be no delay. Now is the time, while there is yet money in the country. The support of your pastor and his family is in your hands; don't starve him or starve him.

Let every steward and pastor say by the help of God, I can, I must, I will, raise every dollar committed to my charge this year and Searcy District will come up to the next Conference with full reports.

May the Lord grant it.
J. M. TALKINGTON.

CAMDEN DIST.—FIRST ROUND.

Eldorado at Eldorado Jan. 14 and 15.
Fordyce station Jan. 21 and 22.
Stephens Kilgore's Lodge 28 and 29.
Atlanta at Christie's Chapel 29 and 30.
Carolina at Senter Feb. 4 and 5.
Onachita at New Hope Feb. 11 and 12.
Bearden at Fancitina Feb. 18 and 19.
Hampton at Hampton Feb. 25 and 26.
Bright Star at Concord Feb. 25 and 26.
Texarkana at Mt. Pleasant Mar. 3 and 4.
Camden station Mar. 10 and 11.
Camden circuit at Len Springs Mar. 17-18.
The District Stewards will meet at the Methodist Church in Camden on Wednesday Jan. 4th at 7 p. m.

J. J. JENKINS, P. E.

PINE BLUFF DISTRICT—FIRST ROUND.

Thos. H. Ware, P. E.

Sheridan Jan. 14-15.
Pastoria, Jan. 21-22.
Old River, Jan. 28-29.
Lehi, Feb. 4-5.
Red Field, Feb. 11-12.
Auburn, Feb. 18-19.
New Edinburg, Feb. 25-26.
White River circuit, March 3-4.
De Witt circuit, March 10-11.
Stuttgart, March 17-18.

The District Stewards will please meet me in Pine Bluff, on Wednesday, January 11th, at 10 o'clock a. m. Also the Committee on Dist. Parsonage will please meet at the same time and place. Let all the parties who subscribed to the Dist. Parsonage send up the installments now due, to me at Pine Bluff. Please be prompt.
Thos. H. Ware.

NEWPORT DIST.—FIRST ROUND.

Geo. M. Hill, P. E.

Walnut Hill circuit, Jan. 14, 15.
Warm Springs mission, Jan. 21, 22.
Siloam circuit, Jan. 28, 29.
Pocahontas circuit, Feb. 4, 5.
Oil Trough circuit, Feb. 11, 12.
Tuckerman circuit, Feb. 18, 19.
Calamine circuit, Feb. 25, 26.
Lorato circuit, March 3, 4.
Siblo circuit, March 7, 8.
District Stewards will please meet at Walnut Ridge Dec. 23d, at 2 o'clock p. m.
Geo. M. HILL.

HELENA DIST.—FIRST ROUND.

Frank Ritter, P. E.

Forrest City station do 14-15.
Helena station do 21-22.
Taylor Creek circuit do 28-29.
Forrest City circuit Feb. 4-5.
Spring Creek circuit do 11-12.
Brinkley and Claradon do 17-19.
Cypress Ridge circuit March 3-4.
Holly Grove circuit do 10-11.
Brinkley mission do 17-18.

The District Stewards will meet at Brinkley, Ark., on Wednesday, Jan. 4, 1888, at 11 o'clock a. m. and we hope to have a full attendance.
Frank Ritter.

WASHINGTON DIST.—FIRST ROUND.

J. H. Riggins, P. E.

Nashville, Jan. 14, 15.
Prescott, Jan. 21-22.
Emmett at Moscow Jan. 21.
Hope Jan. 28-29.
Lockesburg at Lockesburg, Feb. 2.
Ozark at Wesley Chapel Feb. 4-5.
Dallas New Hope Feb. 7.
Saline at Henry's Chapel Feb. 11-12.
Washington at Washington Feb. 18-19.
Missouri mission Feb. 25-26.
Chapel Hill at Mason Hall Mar. 3-4.

MORRILTON DIST.—THIRD ROUND.

G. W. Hill, P. E.

Oppelo circuit, Jan. 14, and 15.
Cadron circuit, January 21, and 22.
Perryville circuit, January 28, and 29.
Mount Vernon circuit, February 4, and 5.
Gutman circuit, February 11, and 12.
Gutman circuit, February 18, and 19.
Bee Branch circuit, February 25, and 26.
The District Stewards will please meet me at Conway, Dec. 17th, at 2 p. m.
GEORGE W. HILL.

To Save Life

Frequently requires prompt action. An hour's delay waiting for the doctor may be attended with serious consequences, especially in cases of Croup, Pneumonia, and other throat and lung troubles. Hence, no family should be without a bottle of *Ayer's Cherry Pectoral*, which has proved itself, in thousands of cases, the best Emergency Medicine ever discovered. It gives prompt relief and prepares the way for a thorough cure, which is certain to be effected by its continued use.

S. H. Latimer, M. D., Mt. Vernon, Ga., says: "I have found Ayer's Cherry Pectoral a perfect cure for Croup in all cases. I have known the worst cases relieved in a very short time by its use; and I advise all families to use it in sudden emergencies, for coughs, croup, &c."

A. J. Eldson, M. D., Middletown, Tenn., says: "I have used Ayer's Cherry Pectoral with the best effect in my practice. This wonderful preparation once saved my life. I had a constant cough, night sweats, was greatly reduced in flesh, and given up by my physician. One bottle and a half of the Pectoral cured me."

"I cannot say enough in praise of Ayer's Cherry Pectoral," writes E. Bragdon, of Palestine, Texas, "believing as I do that, but for its use, I should long since have died."

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For emigrants from the South to Oregon, Washington and the Far West, this route is especially desirable, as holders of emigrant tickets are by this route carried in first-class cars on first-class trains. Close connections are made at Union Depot, Kansas City, with overland routes, carrying free emigrant sleeping cars through to Portland, Oregon. Thus, passengers by this route have but one change of cars from Memphis to Portland, Oregon. When you go West you will save time and money by purchasing your ticket via Memphis and the Gulf Route. Send for a copy of the "Missouri and Kansas Farmer," an eight-page illustrated paper, giving full and reliable information in relation to those two great States, mailed free. Address J. E. LOCKWOOD,

G. P. & T. A., Kansas City.
Or H. D. ELLIS, Ticket Agent,
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IF YOU ARE GOING

ARKANSAS METHODIST.

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

SATURDAY, JANUARY 14, 1888.

We sympathize with our old friend Bro. James Hawley, in the loss of their little daughter.

THE Nashville Advocate of Dec. 24th contained an excellent Christmas sermon from Dr. Hoss.

FORSAKE all, possess all; give up all, enjoy all. This is the doctrine of Jesus and the experience of faith.—Selected.

A SKEPTIC said to the great Pascal, "I would be a better man if I had your belief." Pascal said, "Be a better man and you will have my belief." The largest part of infidelity is the product of a bad life.

GENTLEMEN, I cannot permit a question of mere revenue to be considered, alongside of a question of morals; but give me a sober population, not wasting their earnings in strong drink, and I will know where to get my revenue.—Gladstone to Brewers of London.

AN Indian Brahmin said: "We are finding you out. You Christians are not as good as your book." What a fact and what a pity it is so true! When we get to be as good as our book, we can take India for Christianity in five years. Oh! for Bible Christianity.

THE time has arrived, when the manufacturers of alcoholic beverages should understand that the votaries of the Christian religion are not and cannot be made to even appear to be in favor of their soul-destroying business . . . by voting for any man or any party who will knowingly and willfully aid this traffic.—Exchange.

ONCE upon a time a hog drank from a trough into which a barrel of beer had been emptied. He became very much intoxicated. When he came to himself he was very much ashamed of his conduct. He was truly penitent, and said to his friends, "I have always been a beast until this unlucky slip, and I promise you I'll never make a man of myself again."—Exchange.

NOT BY CHANCE.—Kepler was called by his good wife, Kate, from his study of the mathematical forces, to dinner, and a salad was placed before him. The great astronomer said to his wife, "Do you think that if leaves of lettuce, and drops of oil, and vinegar, and fragments of hard-boiled eggs, had been in circulation through space from eternity, chance would have collected them to-day to form a salad for our dinner?" "Not as good a one as this, nor as well seasoned," said his practical Kate.

At a recent conference of the Colored Methodist Episcopal Church in America, held in Macon, Ga., Bishop Miles presided. Rev. E. S. Hicks, a deacon, had been recommended for elder's orders, but it had reached the Bishop's ears that the candidate for orders had gone into a bar-room in Augusta and taken a drink. The Bishop called him up and said, as reported by the Macon Telegraph: "I will never ordain any man if I know he is a whiskey drinker, so help me God. I cannot ordain you till that matter is settled up."

DEUTY. Yes, that is a good, strong word. But do you know no higher word in relation to your Redeemer and Lord? Do you measure all your offices of service by duty alone? Do you do nothing for your wife or your husband only as duty demands? Where there is the service of love, does it prompt to nothing beyond the cold law of duty? Provide for your wife or your children as a duty! No, it is the generous office of love. It is a privilege, and this is the measure of our service. It is a privilege to do this. Let us not speak of duty as measuring our service to our redeemer. Shall we make much of sacrifices for Him who gave His life for us?

CHURCH UNITY.

It is generally known to our readers that during the last month there was held a Church Congress, in Washington City, which was largely attended by distinguished ministers and representative laymen, from all the Evangelical denominations in the United States. The discussions took a wide range, covering a large field of action. The principal design of the Congress appears to have been to promote a closer union of Christians, and greater harmony in church work. It was clearly seen that in many places, there are needless divisions which tend to weaken the aggressive force of Christianity and promote unseemly rivalries between small churches, scarcely able to maintain an existence. It is very difficult for us to explain why two small church organizations should exist in the same village almost identical in polity and doctrine, neither one of them able to sustain itself when, by a combination, they could form a congregation, not only self-supporting but able to do aggressive work for Christ. While the churches in the United States have made real progress during the past year, there is no disguising the fact that there are grave perils confronting them. To avert these will require united action upon the part of the churches. How far these separate organizations can unite in the work of evangelizing the world, is the question that confronts us. Before there can be harmonious concert of action, it is evident that there will have to be a modification of the views of some organizations on questions of church polity. Those communions whose polity forbids them to recognize other communions, will have to modify their views before there can be real unity. The Methodist Church will have no difficulty in recognizing the true unity of the church. With them the true unity does not consist in forms of church government, or dogma, or certain rites. It is the "unity of the spirit in the bond of peace." With Mr. Wesley, Methodism says: "I desire to have a league offensive and defensive, with every soldier of Christ. We have not only one faith, one Lord, one hope, but we are earnestly in one warfare." "Come then, ye that love God to the help of the Lord against the mighty." For more than a century Methodism has stood right where the earnest men of the Church Congress are trying to get. Methodism has always said: "Whosoever will do the will of my Father which is in heaven, the same is my brother and sister and mother." Upon the part of Methodism this has not been a mere empty sentiment. It is well known that members in good standing in other communions, are received upon certificate without re-baptism. Ministers from other churches are received without re-ordination. We fully recognize the official acts of other denominations. With us the unity of the church is a glorious reality. There is no necessity for one great ecclesiastical organization, all that is needed is a recognition of the Christian character of each other—the only test being loyalty to the Lord Christ.

CHURCH STATISTICS.

A correspondent writing from Mountain Home, says: "The Baptist brethren, Forbes and Early have been with us, and preached and lectured at the Baptist Church on the 24th of November. After a good sermon by Elder Forbes, Elder Early made a talk representing the Baptist Church as the most numerous in membership; in the number of schools; and in wealth. I give you these items that you may meet his statements and refute them by publishing the latest statistics on the subject."

We have no idea where Bro. Early obtained his statistics. For the information of our correspondent and others, we give the following statistics taken from the most reliable sources:

Baptists of all kinds, 3,727,207.
Methodists of all kinds, 4,532,658.
These statistics are taken from the New York Independent, and agree

with other sources of information.

The statistics for 1880, give the following value of church property: Total Methodist \$73,975,581.
Total Baptist \$41,608,198.

The educational statistics for 1880 show:

Methodist 57 colleges, 4,496 students and \$11,050,600.

Baptist 46 colleges, 4,011 students and \$10,368,016.

We regard these figures as being perfectly reliable, as they are taken from the most authentic sources. We are well aware that mere numbers prove nothing. But when we refer to numbers we ought to give them as correctly as possible and take them from the best sources.

INTUITIVE PERCEPTIONS OF WOMEN.

"In a conversation I once held with an eminent minister of our church," says Dr. Boardman, "he made this fine observation. 'We will say nothing of the manner in which that sex usually conduct an argument; but the intuitive judgments of women are often more to be relied upon than the conclusions which we reach by an elaborate process of reasoning.' No man that has an intelligent wife, or is accustomed to the society of educated women will dispute this. Times without number you must have known them decide questions on the instant and with unerring accuracy which you had been poring over for hours, perhaps, with no other result than to find yourself getting deeper and deeper into the tangled maze of doubts and difficulties. It were hardly generous to allege that they achieve these facts less by reasoning than by a sort of sagacity which approximates to the sure instinct of the animal races; and yet there seems to be some ground for the remark of a witty French writer, that, when a man has toiled, step by step, up a flight of stairs, he will be sure to find a woman at the top; but she will not be able to tell how she got there. How she got there, however, is of little moment. If the conclusions a woman has reached are sound, that is all that concerns us. And that they are sound on the practical matters of domestic and secular life, nothing but prejudice or self-conceit can prevent us from acknowledging. The inference, therefore, is unavoidable, that the man who thinks it is below his dignity to take counsel with an intelligent wife, stands in his own light and betrays that lack of judgment which he tacitly attributes to her."—Exchange.

IRREVERENCE IN THE PULPIT.

The following, from Dr. Hoss in the Nashville Advocate deserves attention:

"Worse than even the foregoing is the incessant effort which some preachers make to be funny. I would not say a single word against genuine humor. It is one of God's best gifts to men. Nor do I think a moderate employment of it at all out of place in the pulpit. I have known a single flash, like a burst of sunshine, to irradiate a whole sermon, to arouse and quicken the attention of an entire audience. But that is one thing, and the manifest striving after funny effects is another thing. Say what you will, the gospel is a most solemn message of God to men; and to treat it lightly, to handle it as if it were a mere instrument for producing unseemly laughter, is a profanation and a shame. My heart rises up in indignant protest when I think of all the stale jokes, the worn out anecdotes, the musty and moth-eaten tales to which I have been forced to listen in the house of God, and this, too, from men who were without natural wit, and whose efforts to say bright things were as awkward as the efforts of an elephant to dance a jig."

We know of congregations where tastes have been so perverted that they can scarcely endure a plain gospel sermon, however truthful and well delivered it may be.

WISE travellers provide things needful for their journey, and guard against such as lie in wait by the way to rob them. Our gracious God calls not his dear children to forsake their native country to travel to the heavenly city without furnishing them with a rich supply of all things necessary for their comfort, and also strength to protect them from the power of the enemy.—Selected.

"REDEEMING the time" is an injunction that applies with peculiar force to the Methodist itinerant. His appointment to a pastoral charge is for one year at a time. Even if he should return to the same charge, his work is supposed to be closed for the year, and he begins anew. Under the most favorable circumstances it will require every moment of his time to do the work assigned him. In addition to preaching and pastoral visitation, there are other important interests committed to his care. A few weeks' delay in the supposition that there is time enough has too frequently damaged the work beyond recovery. The pastor who goes to his work at once and remains with it all the time will usually succeed. In addition to the work the pastor is able to do by his own personal effort, there is an inspiration to the people in seeing a man always at work. They catch the spirit of the earnest worker, and one busy man sets a score of other men to work. Brother, your success will depend upon your "redeeming the time."

The hard worker commands the respect of every man whose respect is worth retaining. If the hard-worked pastor needs recreation it is best not to take it where it will be too public. He might create the impression that he was an idler, and so far as his influence goes, he might as well be triflingly employed. By the time the pastor visits the sick and others who need his attention, and prepares for the pulpit so as to edify and instruct the people, he will find no time for idleness. Bro., redeem the time.

WHY I DO NOT IMMERSE.

The above is the title of a small pamphlet by Rev. E. L. Pickett, with an introduction by Rev. H. R. Withers, D. D., Rev. Mr. Pickett, formerly of the North Texas Conference, M. E. Church South, located because he could not conscientiously baptize by immersion.

The first part of his book is devoted to a justification of his course in refusing to baptize by immersion. The remainder of the book is taken up with a defense of sprinkling and pouring as Scriptural baptism. Those who desire it will find a very strong presentation of the arguments in favor of affusion. We very heartily commend this portion of the book to those who desire a clear presentation of the argument in a small compass. The author, however, is not so fortunate in his reasons for refusing to immerse. We think he falls into a similar error to the Baptists. Both assume that there can be but one scriptural form of baptism and any other is invalid. Bro. Pickett says that form is affusion while the Baptists say it is immersion. We think both lay too much stress upon the mode of doing a thing. We think both Dr. Withers and Bro. Pickett fail to make out a case of inconsistency in the law of the church on the subject; and the teaching and practice of our ministers. Whether we agree with the author or not, he presents a strong case and the book is well worth reading. It is written in a Christian spirit and cannot fail to please although we may not be able to fully endorse the teaching.

TEMPERANCE.

The prohibitionists have been greatly encouraged by the recent decision of the Supreme Court of the United States. The case in brief was this: The distillers and liquor men of Kansas claimed that the State was liable to them for any damage to the value of their property growing out of the prohibitory laws of Kansas. They claimed that they had thousands of dollars worth of property that would be rendered worthless by these laws. Their case was carried to the United States Circuit Court, Judge Brewer presiding, and they obtained a verdict in their favor. The State authorities appealed the case to the Supreme Court of the United States and obtained a reversal of the decision in the lower court. Prohibition has

been declared constitutional by the highest authority in the nation. The brewers, distillers and saloon men are greatly enraged and depressed by this decision. Mr. G. Thomann, chief of the literary bureau of the United States Brewer's Association, is reported to have said: "The effect will be to drive the brewing business out of the States having prohibition laws."

From our temperance exchanges we gather the following items:

Twelve Missouri cities have gone dry within the last three months.

Eighty per cent. of Dakota declared for local option in the recent election, only six counties voting for license.

Over 100 towns in Ohio have gone dry under the local option clause of the Dow law.

Thirty-four counties in Missouri have gone dry in recent local option elections.

At the recent election held in Tallahassee, Florida, under the local option law, the city was carried for prohibition by a good majority.

Never shall my hand or voice be lifted against the so-called temperance fanatics. If ever a cause justified fanaticism the temperance cause does. To me there is nothing more disgusting, or more disheartening to the cause of humanity, than the selfish, easeloving, luxurious man indulging in dissipation and denouncing temperance fanaticism.—Phillips Brooks.

BIRTH OF CHRIST IN THE SOUL.—The birth of Christ in any soul, like His birth into the world, is an occasion of great joy on earth and in heaven. We delight in reading how Mary, and Elizabeth, and Zacharias, and the shepherds and the angels, and the magi rejoiced over the child Jesus. So there is peace and joy in the heart of every one in whom Christ is born again. He sings again the old nativity songs. The "Magnificat," the "Benedictus," and the "Nunc Dimittis" are his sweetest lyrics. And, though the angels do not visibly appear, nor audibly sing, yet there is joy in heaven among them over every such new birth, for they perceive therein an accomplishment of that for which the Saviour condescended to be born into humanity.—Christian Union.

"WHAT WILL THOU HAVE ME DO?"—The first step toward holy living is in the solemn setting apart of one's self to do the will of God. The discernment of the soul's relation to Him should at once lead to the inquiry of the newly awakened Saul of Tarsus, when with the suddenness of lightnings flash he discovered that Jesus of Nazareth was truly the Christ. "What wilt thou have me to do?" Christ from that moment becomes the Lawgiver of the soul and life. It is in this surrender, this handing over to Him as our King henceforth ourselves, to be held and used by Him as He may will, that true consecration consists. Its language is, as Charles Wesley sung:

"Take my soul and body's powers;
Take my memory, mind and will;
All my goods and all my hours;

All I know and all I feel;
All I think, or speak, or do;
Take my heart, but make it new."

—Northern Advocate.

This is the way we view the alternatives of the temperance cause and of temperance workers. We always do the best we can for temperance, and the worst we can for whiskey. If it is free whiskey or license, we take license. If it is low license or high license, we take high license, and the higher the better. If it is high license or prohibition, we take prohibition. If it is prohibition, or license, or anything else, we take prohibition, take it always; for that is our only supreme remedy for the monster evil intemperance. If we can only get local prohibition, (that is local option,) we take local prohibition, but we prefer general prohibition, and will have that if we can secure it. If we can secure constitutional prohibition, as against stat-

utory prohibition, we take constitutional prohibition; but if statutory prohibition is the best we can get, we take it until we can get better.

Now this is a plain, simple plan of operating this whole system as it seems to us. It is straightforward, practical, common sense. We do not prefer license to free whiskey, because we want the money coming out of the iniquitous traffic; for it is the price of blood and widows' and orphans' tears, and human souls, and we hate such blood money; but it does put whisky at that much disadvantage, and therefore we exact the money and would exact it, if we should bury it in the sea.

If we were trying to kill a snake, a bad snake, and could only cut off its tail, we would cut it off, he should be at least a bob-tailed snake. If we could cut him in two at the middle, we would do that. If we could cut his head off, off his head should go, in the name of our dear God and humanity: Amen.

THE DUMPING-GROUND FOR LUNATICS AND PAUPERS.—By the federal census of 1880, the population of the United States was as follows: Native born, 44,475,840; foreign born, 6,679,943; total, 50,155,783. The number of insane of native birth was 65,654, or one to every 662 of the native population; while the number of insane of foreign birth was 26,346, or one to every 254 of the foreign population. According to the same census, the native population of New York was 3,871,492, and the foreign population 1,211,379; total, 5,082,871. The number of insane of native birth was 7,790, or one to every 497 of the population; while the number of insane of foreign birth was 6,321, or one to every 192 of the foreign population. According to the reports of the superintendents of the poor and other proper officers to the New York State Board of Charities, there were 56,057 paupers in the poor-houses and almshouses of that State during the year 1880, of whom 21,745 were native, and 34,312 foreign born, the proportion being one native pauper to every 176 of the native population, and one foreign pauper to every 35 of the foreign population.—St. Louis Advocate.

AMERICA FOR AMERICANS.—In the West, however, notably in St. Louis, German has been taught in the primary schools at an annual expense of \$60,000. This was made an issue in the last city election, and the new board was elected on the platform that "no language but the English should be taught at public expense in primary schools." This is the only answer that will be given to the question in any part of the country where the issue is freely made. People of other countries are heartily welcome to our factories, mines, ranches, schools, and suffrage, but they must be Americans after they come among us. We offer them the best political freedom of the world, but they must give loyalty in return; we offer them financial opportunities unprecedented, but they must give respect for American institutions in return. America is for the world, but the world must be American when it accepts American.—Journal of Education.

PERSONALS.

The Rev. W. C. Dunlap has again been appointed Commissioner of Education for Paine Institute.

The last number of the Arkansas Baptist contains an excellent notice of the death of Dr. Winfield and pays a glowing tribute to his memory.

Rev. R. H. Poynter writes us a pleasant letter from Red Fork. Our good Bro. has begun his work in good earnest. We are glad to hear that our friends in that part of the State are making such a valiant fight for prohibition.

Dr. J. D. De Pass has resigned the editorship of the Florida Methodist and returns to the pastorate, and Dr. Josephus Anderson succeeds him. We wish our old friend great success in his new field. Dr. Anderson is held in kind remembrance by his many friends in Arkansas.

ARKANSAS METHODIST.

MISSIONARY DEPARTMENT.

A. D. JENKINS, Editor.

All Communications on the subject of Missions should be sent to Rev. A. D. Jenkins, Benton, Ark.

Officers of Woman's Missionary Society of Little Rock Conference

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Vice-President—Mrs. A. R. Winfield, Little Rock.
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The next meeting of W. M. Society will be held in connection with the Annual Conf.

Treasurer's Report Board of Missions.

Below will be found my report for the Board of Missions of the Little Rock Conf., Mr. E. Church South for the year ending Dec. 12, 1887. This shows a healthy increase in the collections over last year; it is not however what the Conference ought to have paid, had every preacher done his whole duty. When all of the brethren make this part of their work a specialty, and lay it on the hearts and consciences of the church, then will we come to God's altar and deposit in his treasury that which justly belongs there, for the salvation of the heathen. Will not every preacher try to bring his full assessment to Conference next winter. I would love to report every charge in the Conference next year, as paying up in full.

Report of the Treasurer of the Board of Missions of the Little Rock Conference, M. E. Church, South, for the year ending Dec. 12, 1887.

Amounts paid by circuits and stations, domestic missions \$2,188.70. Foreign missions \$5,228.00.

By Liberty and Pleasant Grove, last year, but not reported to Annual Conference, foreign missions \$20.00.

Collected on Anniversary of 1886, domestic missions \$30.00, foreign missions \$30.00.

From children at Toledo 60 cents.

Total domestic missions \$2,218.70. Total foreign missions, \$5,693.45. Total \$7,912.15.

Paid in 1886 for domestic missions, \$1,483.70, foreign missions, \$4,221.71. Increase over 1886, domestic missions \$735.00, foreign missions, \$1,471.74.

The following are the charges with pastors in charge, that reported:

First Church, Little Rock, W. G. Miller, assessment \$351.00, paid \$376.00.

Fifteenth and Center, Little Rock, A. D. Jenkins, assessment \$123.00, paid \$141.50.

Liberty and Pleasant Grove, A. Hunter, assessment \$106.00, paid \$134.20.

Lonoke Station, A. O. Evans, assessment \$129.00, paid \$140.00.

Arkadelphia Station, J. McLaughlin, assessment \$175.00, paid \$235.00.

Okolona circuit, M. B. Hill, assessment \$125.00, paid \$132.50.

Clark circuit, J. A. Baker, assessment \$125.00, paid \$125.00.

Hot Springs station, H. R. Withers, assessment \$186.00, paid \$193.00.

Hot Springs mission, W. A. Steele, assessment \$30.00, paid \$36.00.

Malvern station, S. C. Stone, assessment \$130.00, paid \$130.00.

Tulip circuit, W. R. Harrison, assessment \$160.00, paid \$220.00.

Murfreesboro circuit, E. Garrett, assessment \$82.00, paid \$82.00.

Princeton circuit, A. Turrentine, \$175, paid \$176.00.

Lehi circuit, C. M. Keith, assessment \$83.25, paid \$83.25.

Toledo circuit, lacked \$1.00, J. E. E., assessment \$82.25, paid \$82.25.

ite River circuit, C. B. Brink-

ley, assessment \$76.25, paid \$103.15.

Prescott station, R. M. Traylor, assessment \$135.00, paid \$152.50.

Richmond and Rocky Comfort, W. C. Adams, assessment \$105.00, paid \$110.00.

Locksburg circuit, J. T. Rascoe, assessment \$127.50, paid \$127.50.

Camden station, J. R. Moore, assessment \$165.00, paid \$287.90.

Onachita circuit, C. L. Adams, assessment \$75.00, paid \$110.00.

Stephens circuit, G. W. Logan, assessment \$110.00, paid \$140.

Atlanta circuit, T. D. Scott, assessment \$80.00, paid \$97.85.

El Dorado circuit, J. H. Gold, assessment \$160.00, paid \$200.00.

Texarkana circuit, W. W. Mills, assessment \$75.00, paid \$75.00.

Lapile circuit, W. A. Freeman, assessment \$75.00, paid \$98.00.

Bearden mission, J. B. Thomas, assessment \$75.00, paid \$80.00.

Chapel Hill circuit, T. G. Galloway, assessment \$60.00, paid \$66.60.

Fordyce circuit, H. H. Watson, assessment \$1.10, paid \$1.60.

A. D. JENKINS, Treasurer.

To the Women of the Church in Searcy District.

DEAR SISTERS:—Having recently been elected Vice-President of this district in the Woman's Missionary Society of White River Conference, I earnestly desire that we should go to work immediately and organize at every place where enough women will meet for that purpose. By applying to our Conf. Secy, Mrs. Annie Neely, Searcy, you can obtain the Annual Report, in which you will find: "How to Organize," also "Constitution and By Law." She will send you blanks for reporting which report should be returned to her as soon as the Society is organized, so that she supply you with programmes for the monthly meetings and Leaflets. "The Duties of Officers and Members, will be especially useful to new Societies. To the Societies now organized I wish to say do not forget the resolution passed by the Woman's Board of Missions: "Resolved. That this Board recommended to the Woman's Missionary Society, to observe the week preceding Christmas as a week of prayer and self-denial." Surely we who are surrounded with home comforts and loved ones will do this, for those who have left all these to carry the Gospel to the heathen; remembering that we are co-workers with God in winning the promised inheritance for his Son and Saviour.

Will the preachers please read: Phil 4. P.

Mrs. BENJAH J. CARLISLE.

\$500 Reward.

The former proprietor of Dr. Sage's Catarrh Remedy, for years made a standing public offer in all American newspapers of \$500 for a case of catarrh that he could not cure. The present proprietors have renewed this offer. All the druggists sell this Remedy, together with the "Douches," and all other appliances advised to be used in connection with it. No catarrh patient is longer able to say "I cannot be cured." You get \$500 in case of failure.

MARRIED.

At the residence of the bride's parents, Jan. 1st, 1888, by Rev. J. J. Tarlton: Mr. Walter Smith and Miss Arvie Nations. All of Johnson County.

At the parsonage in the town of Lamar, Jan. 1st, 1888, by Rev. J. J. Tarlton: Mr. James Hilton to Miss Annie Carpenter.

At the bride's residence in Vandalia, Ark., Jan. 1st, 1888: Mr. Sydney J. Wilson of Memphis, Tenn., to Miss Mary A. Deaderick. Rev. R. S. Deener officiating. May their lives be as bright as their nuptial day.

Dec. 25th, 1887, by the Rev. J. F. Pike at the residence of the bride's father: Mr. Thos. C. Gibson to Miss Cemeranus Taylor.

Jan. 1st, 1888 by the Rev. J. F. Pike at the residence of the bride's father: Mr. B. F. Beville to Miss Ellen Sawyer.

Jan. 4th, 1888, by the Rev. J. F. Pike, at the residence of the bride's mother: Mr. J. A. Johnson to Miss Callie Miller.

Mr. Wm. H. Burnet of Burnet's Landing, Ark., to Miss Sallie McDaniels of Moulton, Ala., at the residence of Mr. R. P. McDaniels Memphis, Tenn. The ARKANSAS METHODIST wishes the happy couple much joy.

On the 29th, of December, 1887, in the Methodist Church at DeWitt, Ark., by Rev. E. A. Myrick: Mr. J. W. Greabriel of Ill., and Miss Berthe Holston of Ark. Co., Ark.

Dec. 22d, at the Parsonage in Prairie View, Ark., by the Rev. J. E. Martin: Mr. A. H. Brewster of Venetia, Ind. Ter., to Miss J. P. Cummins of Prairie View, Logan Co., Ark.

Dec. 25th, at the church in Prairie View, Ark., by the Rev. J. E. Martin: Mr. N. S. Cummins to Miss Mollie J. Scott. Both of Prairie View, Logan Co., Ark.

Jan. 4th, 1888, at the residence of the bride's father, near Center Point, Ark., by Rev. J. R. Sanders: Mr. R. B. Harrison and Miss Willie Gallaher. All of Howard Co., Ark.

Dec. 25th, 1887, at the Residence of the bride's father, Mr. T. G. Adam, by Bascom Monk: Mr. J. D. C. Cland and Miss Morzella Adams. All of Yell County, Ark.

Dec. 28th, 1887, at the parsonage in Belleville, by Bascom Monk: Mr. James Anderson of Johnson County and Miss Charlie Morrow of Yell Co., Ark.

At Rosston, Ark., Dec. 1st, 1887, by H. Armstrong: Mr. J. W. Robinson and Miss Maud Vance.

At Rosston, Ark., Dec. 25th, 1887, by H. Armstrong: Mr. J. Hurst and Miss Ada Latterwhite.

At Caney, Ark., Dec. 22d, 1887, by H. Armstrong: Mr. John Smith and Miss Laura Mendenhall.

At Caney, Ark., Dec. 22d, 1887, by H. Armstrong: Mr. W. H. Lee and Miss Emma Bird.

Near Falcon, Ark., Jan. 1st, 1888, by H. Armstrong: Mr. Columbus Bragg and Miss Mary W. Nance.

Oct. 19th, 1887, at the residence of Mr. F. A. Alley near Dardanelle, Ark., by Rev. Wm. D. Matthews: Mr. Saml. S. Batson to Miss Bettie Alley.

Near Farmer, Scott County, Ark., on Nov. 17th, 1887, at the Residence of the bride's father, by the Rev. J. N. Pennington. Mr. Sellie Harmell to Miss Cora Sorrell. The bride looked bewitchingly handsome in her bridal robes and our young Mr. Harwell seemed equal to the occasion. A bright and youthful couple just starting on the voyage of life full of hope and pleasant anticipations. May no cloud darken their sky and their voyage through life prosperous and happy, their joys deep as the ocean, their sorrows light as its foam; may their barque glide gently over the waters of time, and reach in safety the shores of eternal bliss; may the rainbow of promised joys extend from horizon to horizon gladden their pathway with its rosiest tints of hope, beautiful emblems of the happiness in store for them. W. T. M.

Minnie Hawk, the Celebrated Prima Donna, orders a Knabe Piano.

Messrs. Wm. Knabe & Co.—GENTLEMEN. The Grand Piano you furnished me for my concert tour just ended has still further convinced me of the superiority of your pianos. They are indeed unequalled, and I have determined, therefore, to purchase the above Grand for my London residence, and have directed my agent to make the necessary pecuniary arrangements with you. Please make shipment by early steamer to my address, London, England, care of Messrs. Metzler & Co., and believe me.

Your sincere friend, MINNIE HAWK.

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As there may be many of our readers, including those interested in Sunday School and Mission Work who would be glad to know that they can buy a good organ direct from the manufacturer for only thirty-five dollars, we give the address of this firm, which is Marchal & Smith, manufacturers of University Organs, 235 E. 24th St., New York City.

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Bottles of your Female Regulator for falling of the womb and other diseases combined, of 16 years standing, and I really believe I am cured entirely, for which please accept my heartfelt thanks. I know your medicine saved my life, so you see I cannot speak too highly in its favor.

Mrs. W. E. STEBBINS, Ridge, Ga. Treatise on "Woman" mailed free. Bradford Regulator Co., Atlanta, Ga.

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NOTICE.

Saline County Warrants Called In.

In the Matter of Calling in the Outstanding Scrip or Warrants of Saline County.

Now, on this day it appearing to the satisfaction of the court that it will be expedient and to the best interest of Saline County to call in the outstanding warrants or scrip, in order to re-issue and classify the same, it is therefore considered and ordered by the Court that all persons holding any warrant or warrants of Saline County, Arkansas, issued prior to the first day of January, 1887, are hereby required to present the same to this Court, on or before the sixth (6th) day of April, 1888, for re-issuance and classification, and that if the holders of any of said warrants refuse or neglect to present the same as required as aforesaid, they shall be thereafter forever barred from deriving any benefit from their claims.

Provided, that this order shall not apply to such of said warrants as may come into the hands of the collector of said county, on account of taxes collected by him prior to said sixth (6th) day of April, 1888. And it is further ordered by the Court that the Clerk furnish the Sheriff with a true copy of this order within ten days after the adjournment of this Court, and that said Sheriff give the notice to the holders of said warrants, as required by section 1145 of Mansfield's Digest.

In testimony that the foregoing is a true copy of the order of said County Court, in matter and premises as therein set forth, and as appears at page 55 of "Record C" of said Court, I, John F. Shoemaker, Clerk of the County Court, and ex-officio Clerk of the County Court for said Saline County, Arkansas, have hereto set my hand and affixed the seal of said County Court, this 7th day of January, 1888.

JOHN F. SHOEMAKER, Clerk.
NOW, THEREFORE, pursuant to the foregoing order, all persons holding any warrant or warrants, or scrip of said Saline County, Arkansas, are hereby notified to present the same to the County Court of said County for re-issuance and classification, on or before the sixth (6th) day of April, 1888, or they will be forever barred from deriving any benefit from the same. Given under my hand this 7th day of January, 1888. JOHN F. SHOEMAKER, Sheriff, Saline County, Arkansas.

WARNING ORDER.

Ischod T. Williams and others Plaintiffs, vs. H. G. Hollenberg and others Defendants.

In the Pulaski Chancery Court.
The Defendant, H. G. Hollenberg, is warned to appear in this Court within thirty days and answer the complaint of the Plaintiffs, Ischod T. Williams, Thomas Williams and H. K. S. Williams.
S. R. BROWN, Clerk.
C. S. COLLINS, Solicitor for Plaintiffs.

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215 Main St., Little Rock, Ark.

SUNDAY SCHOOL LESSON.

BY J. B. SUTTLER.

For January 22d, 1888.

Jesus and the afflicted—Matt. xv. 21-31

HOME READINGS.

Jesus and the Afflicted. Matt. xv. 21-31
 The Importunate Widow. Luke xviii. 1-8
 The Woman of Samaria. John iv. 1-15
 Sufferers and Christ. Mark vii. 24-37
 The Afflicted Child. Mark ix. 14-29
 Power over Disease. Mark v. 21-34
 Power over Death. John xi. 1-45

TIME.—A short time after the last lesson, April 9, d. 32.

PLACES.—The coasts of Tyre and Sidon; and the country northeast of the Sea of Galilee.

TOPICAL OUTLINE.—A Praying Mother. Healing the Sick.

GOLDEN TEXT.—"Is any among you afflicted? Let him pray." James v. 13.

INTRODUCTORY.

"Our last lesson closed, as does this one, with a multitude of afflicted people being healed of their various diseases, simply in some cases, by touching his garment, some times by his gracious command. But though we often see him thus, healing and teaching, he had other work to do at times, when the Pharisees and Sadducees and Scribes, together and in turn, assailed him.

During the time between our last lesson and the present one the Pharisees and Scribes from Jerusalem came to see if Jesus and his disciples kept Jewish traditions, and when they beheld the disciples eating with unwashed hands, they found fault and complained to Jesus. Now this washing of hands does not mean the ordinary washing to make clean, but was a ceremony similar to the habit of Roman Catholics, in dipping their hands in their so-called holy water. It, like this, had a deeper meaning, but that deeper meaning was, by many, lost sight of. This was a tradition of the elders, i. e., a mere commandment of men.

So, our Lord tells them, and that they in their zeal to keep these traditions lay aside the commandments of God; and mentions one particular instance in which they notoriously transgress. Moses, than whom they knew none greater, had said by God's command, "Honor thy father and thy mother," but they taught that a parents requested of their children even the necessities of life they (the children) could refuse by saying "It is corban" meaning, "the sum or thing requested has been given to the service of the Temple." Thus teaching that to minister to the pride and power of the priesthood, was of more importance than the support of aged or poor relations.

In this he told them that they destroyed the effect of the commands of God, and calling the people to him, he boldly asserts that a ceremonious washing will not cleanse, and that nothing defiles a man but what comes out of the heart of man, "for from within, out of the heart of men proceed evil thoughts," etc.

ON THE LESSON.

From what place did Jesus go when he went into the coasts of Tyre and Sidon? From the land of Genesareth, south of Capernaum, on the Sea of Galilee.

Where were the cities of Tyre and Sidon? On the Mediterranean Sea, to the northwest of Galilee.

What is meant by "into the coast of Tyre and Sidon?" Probably the border of Phenicia, of which country Tyre and Sidon were the principle cities.

Who met our Lord and called him "Son of David?" A woman of Canaan; she was a Gentile and dwelt in Tyre-phenicia. Mark says she was a Greek, i. e., she spoke the Greek language.

What did she mean by addressing him in that way? She had heard of Jesus as the Jew's Messiah, the Son of David, and in her "unlighted way" she believed in his divinity, as shown by his power to heal the afflicted.

What did she want our Lord to do for her? Cure her daughter.

What was the matter with her daughter? She was vexed grievously with a devil, an unclean spirit.

How did Jesus regard the woman at first? "He answered her not a word."

What did the disciples wish Jesus to do with her? Send her away, because her cries annoyed them.

What answer did he give them? See verse 24.

What did he mean by the "lost sheep of the house of Israel?" The Jews: who had wandered away from

the true meaning of the law and the prophets, and were lost in a maze of forms and ceremonies.

Was he sent only to the Jews? No, but he came first to the Jews according to the promise: if he had come to Jews and Gentiles without priority, he would of necessity have been rejected by the Jews.

Why did the woman worship Jesus? At the prospect of help so near and yet withheld, her whole soul went out in a cry of faith and urgent solicitation; and she recognized him as the Saviour.

What did Jesus say to the woman? Verse 26.

What did he mean by it? The Jews called the Gentiles "dogs" and it was as if Jesus had said "my blessing may not be taken from the Jews to be given to the Gentiles."

How did the woman answer him? Verse 27.

What did Jesus then say to the woman? Verse 28.

Was the prayer answered? Yes.

What is said of her afflicted daughter? She was made whole from that very hour.

II.

Where did Jesus go from the coasts of Tyre and Sidon? To the territory of Decapolis near the Sea of Galilee.

Into whose jurisdiction did he go? That of Herod Philip.

On which side of the Sea of Galilee? The northeast side.

Had he ever been in that part of the country before? This was perhaps the first time.

Why did multitudes of people come to him? They heard of his fame and came to see and hear and be healed.

What was the result? "The multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see."

Did our Lord ever refuse to heal any afflicted person? Never.

Is he not the same compassionate and mighty one to-day? He is.

How should we go unto him? As the multitude that were healed, with a fixed purpose and a simple faith.

How did the people glorify God? They praised him saying "He hath done all things well; he maketh both the deaf to hear and the dumb to speak." Mark vii. 37.

REFLECTIONS.

When will we ever learn that much wisdom is not necessary to the soul's approach to God?

Here is this heathen woman grasping but the simple fact, that the man into whose presence she had thrust herself (for he had gone into a house and desired to remain unknown, for the time) was the promised Saviour of the Jews, and a man full of pity, love and divine power.

This much she knows of Jesus, and of herself she knows her need, her strong desire and that here is the one who can help her.

Christ sees the great possibilities of the woman's faith and to give them existence, or to make them manifest, he treats her as he never treated any other applicant for mercy, in so far as we know from the record of his life.

What humility she shows combined with her great faith, she does not claim a blessing as of right but only through the mercy of the Son of David. She wants but a small part of his mercy if he has but so little to spare from the children of the kingdom. But what does she get? All! "Be it unto thee even as thou wilt." Again, she is not turned aside from her purpose, because she is slighted, the seeming neglect only makes her prayer more importunate, and brings into play all the intellectual powers of the woman, and she, as Luther says, "snare Christ in his own words" and presents that unanswerable argument that brought from Christ the words, "For this saying go thy way: the devil is gone out of thy daughter."

Her prayer was intercessory, and she exercised for her afflicted daughter (who could not exercise faith in her sad condition) the necessary faith to gain the desired blessing.

So, we can pray for those who are led captive of the devil and who are dead in trespasses and sins. We can pray that they may be brought to a state where they can exercise faith for themselves.

Jesus denied his loving heart the exercises of his miraculous powers while he was at the board of heathendom, not but what he would have all to be saved, but his mission was to the Jews first, and when they should reject him then should the Gentiles be called, and he would not impair the fullness of the promise. (Jer. xxiii. 5-6, and xxxiii. 14.) See also here the fulfilment of the prophecy Isa.

xi. 10. "To it (the Root of Jesus) shall the Gentiles seek."

The golden text calls our attention to the words of St. James. "Is any among you afflicted? Let him pray." "Sorrow abbreviates our prayers, sorrow teaches us true eloquence. When the heart is in the grip of deadly agony, it knows how to pray." There are times in which no man can teach another how to pray. Bursting out of his throbbing heart will fly the great desire in appropriate speech and tone. Unless we have had experience of that kind we are not in a proper mood to discuss the possible prevalence of prayer, questions to which this inquiry respecting prayer belongs are not to be discussed with cold intellectualism. When your child has been grievously vexed with a devil, when the last hope of your life has been blown out by a sudden and most cruel wind, then you are climbing up steep places, and the loose stones are giving way in your hands, you will know whether prayer is a necessity of life, or a recreation of the religious fancy."—Dr. Joseph Parker.

CHILDREN'S DEPARTMENT.
 BY UNCLE ED.
 LITTLE ROCK, - ARK.
 A Bedtime Story.
 "A story! I will soon be in bed," said Birdie Brown as her mother promised to tell her a story. So her mother began:
 "There was a king who had a little daughter whom he loved very much. He wanted to make her a beautiful and wise princess; so he sent her to a country where she was to pass through many schools and learn lessons that would fit her for her father's home. The kind father did not send his little daughter alone. He gave her ten servants to wait upon and care for her.
 "Two of these servants were to show her all the beautiful and useful things that she would meet with in her absence, and when she got home-sick they were to bid her look up and tell it all to father, and he would comfort her. Two more were to help the little girl to hear sweet music and sounds that would give her joy and pleasure, and that would tell her about what she saw and bid her always remember her Father's love. Two more carried her wherever she went; and poor indeed she would have been without these little servants. Another told her all she wanted to say to those around her, and sung hymns of praise to her father the king. Two more helped to do everything that would give happiness to herself and others about her; but the last servant was only seen by her father and herself. When this one did his bidding, then all the other servants were faithful and true, and the little girl was beautiful and happy. This last servant always told his little mistress to love her father dearly and not want to guide the other servants to do what would displease him. Sometimes the princess would say to herself, 'Father is not here, and I will do what I please;' then, in spite of this servant's pleading, she bade him lead the others into forbidden paths, and thus brought upon herself trouble and pain.
 "You see that even a little princess with ten servants to wait upon her, may at times do naughty things.
 "At last the loving father gave a command to each of his daughter's servants, calling them by name as he spoke. The names and commands were these:
 'Little Eyes, look up to God;
 'Little Ears, hear His word;
 'Little Feet, walk His ways;
 'Little Mouth, sing His praise;
 'Little Hands, do His will;
 'Little Heart, love Him still.'
 "When the little princess heard these commands, she made them into one great message for herself; and when she was tempted to bid her servants do wrong she would say, 'No, no. I will not, for there are
 'Two little eyes to look to God;
 'Two little ears to hear His word;
 'Two little feet to walk His ways;
 'One little mouth to sing His praise;
 'Two little hands to do His will;
 'And one little heart to love Him still.'
 Then her whole soul would be filled with love to her kind father, and all wicked thoughts would fly away."

"Oh, mamma, I understand your story. I am the little princess, and God is my Heavenly Father. He has given me ten little servants to help me do his will. Mamma, I think my little heart does 'love Him still.' Isn't it delightful that I am a little princess? I am going to try to remember the King's commands. Will you please teach me them to-morrow?"
 Yes, darling. Now shut your eyes and now go to sleep, for the King likes His little princess to be up in time in the morning."

"Good night, mamma. I guess I will not grumble any more about servants when I have ten of my own. We are going to be little workers to-morrow for the King."—Morning Star.

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ARKANSAS METHODIST.

OBITUARIES.

CONE—Mary Henderson, daughter of Thomas and Ba Atkinson, and wife of R. R. Cone, was born Aug. 26, 1837, and died at her home, in Calhoun Co., Nov. 15, 1887.

My acquaintance with the subject of this brief memoir, dates back to my first year in the ministry—1853. Her parents were Baptists, and while adhering to life's close to that communion, they were at an infinite remove from sectarian bigotry, and the attachment of their children to the Methodist Church, occasioned not the slightest friction in the religious feature of that household. Sister Cone was a good woman, evidencing her desire to flee the wrath to come, and to be saved from her sins by an earnest consecration of her all to the service of God and his cause, the grace of God was magnified in her life, and all about her felt the potency of a hallowed Christian influence. She was indeed a helpmate to her husband, and her whole soul yearned in never ceasing prayer and effort for the salvation of her children, her pastor testifies to her zeal and prompt attention, as far as in her was, to every interest of the church, and my long and intimate acquaintance with her, and her once large but now almost dismembered family justifies the utmost confidence in her piety, and endears her memory. Mournful indeed was the pleasure of our recent and last visit to this dear Christian friend of my youth, and how much it did remind me of that hour I stood at her sainted mother's bedside and witnessed her final triumph! So may it be with you Brother Deck and your motherless children. God bless her only two surviving brothers—Ed. and Dick, and from battlefields and the old family graveyard, in the resurrection of the just, gather all together in the home of the blessed.

J. E. CALDWELL.

LILES—Rev. L. L. Liles was born Dec. 25, 1841, in the State of South Carolina. He united in marriage with Cela Gist, Oct. 9, 1864; professed faith in Christ and joined the M. E. Church, South in the year 1866. Emigrated the same year to Arkansas and settled in Faulkner county, near Enolia, where he resided until his death, which occurred August 15, 1887. His death was not only peaceful but victorious. Brother Liles was a sufferer for many years from wounds received in the Southern army, which was probably the cause of his death. He was licensed to preach Sept. 13, 1884, by the now sainted T. J. Smith, P. E. Brother Liles had preached at our protracted meeting three Mondays in succession, and spoke of it the last Monday he preached, and the following Monday he died. Brother Liles is greatly missed in the church and the community in which he lived, but most by his bereaved companion. Dear Brother, we will soon overtake you in the Christian's home, where we will live together forever.

T. A. GRAHAM.

CAMPBELL—Grover G. Campbell, son of R. G. and Lavinia T. Campbell, was born Sept. 23, 1885, and departed this life Sept. 13, 1887, aged one year nine months and twenty days. Dear parents, weep not for little Grover "as those that have no hope" for Jesus says "of such is the kingdom of heaven." Press on and you will soon overtake him in the home of the blessed, in heaven where you will live with him forever.

T. A. GRAHAM.

CRANFORD—Mrs. Mollie Cranford, (nee Dunlop) wife of H. Cranford, was born and raised in Kemper county, Miss., and moved to Attala, Miss., in 1880, and to Arkansas in 1886, where she lived until her death, which occurred in Logan county, Ark., Nov. 6, 1887, caused by consumption. She professed religion and joined the M. E. Church, South, when she was a girl. She leaves a husband and two little children and one brother to mourn her departure. Yes, Mollie is gone where toil and care will be no more. Don't weep for Mollie, for she has gone to meet little Lee, whom God called to await her coming.

SALLIE DUNLOP.

BARGER—Jessie L., son of H. L. T. and Nannie Barger, was born Nov. 13, W. B. 886, and died Nov. 28, 1887. Oh, \$81.25 was sad to fond hearts to hear "the ad words, the child is dead." It falls like a pall of night. The grief stricken

parents think of the bright and happy face that once cheered their hearts, and then think of a little grave. That infant prattle that once comforted the mother's heart is hushed. They watch around the little crib, the film of death is on those once bright and sparkling eyes. A plaintive moan that can never be forgotten; a convulsion and all is over, and the shadow falls; he is dead. God pity the parents, for none but those that have passed under the rod can tell the depth of their grief. Let them fold its tiny hands upon its breast and kiss the marble brow, this is all affection can do. But oh, what light and joy shine even amid those shadows that have gathered around them. He gave and he has taken away. He directs the fall of the sparrows, and surely his hand tenderly lays our children down. "It is well with the child," he is not dead but sleepeth; angels have borne him up to Him who blessed little children, and said of such is the kingdom of heaven. Jesus says: "I am the resurrection and the life." May the Lord bless these bereaved parents, and enable them not to think of little Jessie as dead, but as living with Jesus. Affectionately your pastor.

J. J. TAYLOR.

ROTAN—Jesse Albert, son of Fred. M. and Emma Rotan, was born in Chicot county, Ark., August 16th, 1887, and died at one o'clock, a. m. Nov. 18, 1887. He had scarcely passed a well day during his short life, and it was hardly expected that he would ever be well, but he was "baby" and the joy and light of that home. A few days before he died his health seemed to improve, so that we thought possibly he would recover and live, but our expectations were disappointed. He died very suddenly. It was noticed that he was dying when we thought he was in better health than ever before.

He was an only child and it was hard to give him up. We commend the young parents to him who says: "Call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me." "It is well with the child."

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ARKANSAS METHODIST.

SATURDAY, JANUARY 14, 1888.

DARED TO BE TRUE.

A Great Physician Disregards the Mandates of Royalty.

Dr. Radcliff was the most celebrated physician of England in Queen Anne's time.

He amassed a very large fortune, and was for many years the physician to the Queen as well as to the most of the English nobility. For some reason the Queen took a dislike to him at one time, and dismissed him as Court physician. In her last illness, however, she sent for him.

He refused to obey the summons, declaring "since her Majesty's case is so desperate and her distemper incurable, I hardly think it proper to give her any disturbance in her last moments, so near at hand, but rather let her die as easy as possible."

Dr. Radcliff observed, a short time before his death, "when I was young and yet unskilled in medicine, I possessed at least twenty remedies for every disease; but, now, since I have grown old in the art of healing, I know more than twenty diseases for which I have not even a single remedy."

The late Dr. Holland, who was an educated physician, some years before he died, said in Scribner's Monthly: "It is a fact that many of the best proprietary medicines of the day are more successful than many physicians, and most of them were first discovered or used in actual medical practice. When, however, any shrewd person, knowing their virtue and foreseeing their popularity, secures and advertises them, in the opinion of the bigoted, all virtue went out from them."

The late Dr. Dio Lewis, who seldom prescribed any medicine, wrote to the proprietor of Warner's safe cure "If I found myself the victim of a serious kidney trouble, I should use your preparation. The testimony of hundreds of intelligent and very reputable gentlemen hardly leaves room to doubt that you have fallen upon one of those happy discoveries which occasionally bring aid to suffering humanity."

Dr. R. A. Gunn, Dean of the U. S. Medical College of New York, sometime since wrote and published: "The ingredients of Warner's safe cure are among the most valuable medicines of our materia medica, and the combination is such as to insure the best possible action on the kidneys and urinary organs."

Dr. W. E. Robson of London, late surgeon in the Royal Navy, wrote to the Family Doctor: "Having had more than seventeen years' experience in my profession, I conscientiously and emphatically state that I have been able to give more relief and effect more cures by the use of Warner's safe cure than by all other medicines ascertainable to the profession."

Dr. Andrew Wilson, F. R. S. E. editor of Health, London, Eng., advises a correspondent of his paper: "Warner's safe cure is perfectly safe and perfectly reliable."

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NOTICE.

Subscribers to the Church Extension fund will please send their amount of subscription to me at Arkadelphia, or if more convenient deposit in the German National Bank at Little Rock to credit of J. McLaughlan, Treasurer of Board of Church Extension. A prompt payment is desired in order to meet appropriations of the Board made at our last session.

J. McLAUGHLAN,
Treas. Board of Ch. Extension, L. R. Conf. M. E. Church South.

Brown's Little Joke

"Why, Brown, how short your coat is," said Jones one day to his friend Brown, who wittily replied: "Yes; but it will be long enough before I get another." Some men spend so much for medicines that neither heal nor help them, that new clothes is with them like angels' visits—few and far between. Internal fevers, weakness of the lungs, shortness of breath and lingering coughs, soon yield to the magic influence of that royal remedy, Dr. R. V. Pierce's "Golden Medical Discovery."

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WEEK OF SELF-DENIAL AND PRAYER.

The following action relative to the week of self-denial and prayer was taken by the Mission Board at its meeting, November 25:

"In view of the good results, that followed the observance of the week of self-denial and prayer, as recommended by the Board Aug. 8-14, 1887:

"Resolved, That we recommend to our pastors and people throughout the Church to observe a week of self-denial and prayer for the blessing of God upon our mission fields, and for the replenishment of the missionary treasury during the year 1888—the first week of April being suggested as the time for the Annual Conferences whose sessions have already been held; the time to be fixed by themselves for such as are yet to be held." I. G. JOHN, Sec.

HEREDITARY SCROFULA.

History of a Very Remarkable Case.

The following voluntary statement, attested by well-known citizens of Arkansas, was recently received by the S. S. S. Company, the writer requesting its publication. It is certainly one of the most remarkable instances of the cure of hereditary scrofula on record. The convalescent is a member of a prominent family in Arkansas. This peculiar case again emphasizes the almost miraculous power of the Swift Specific in the relief and cure of the most dangerous forms of blood disease. It will be observed that several well-known physicians attest the truth of Mr. Crouches writes that he is continuing the use of S. S. S. in order to eradicate the last lingering vestiges of the dreadful malady from which he suffered for so many years, and is doing so "by direction of one of the most prominent physicians in the State."

ARKADELPHIA, ARK., Nov. 1, 1887.
The Swift Specific Co., Atlanta, Ga.: Gentlemen.—Few have experienced so great an affliction as myself. For the benefit of the afflicted, I make, for publication, a statement of the wonderful benefit which I experienced from the use of your providential remedy. I have suffered for sixteen years from this affliction, of which also my father and elder brother died. Hereditary scrofula attacked me first at the age of twelve years, rapidly increasing till it reached its severest form. During all this time I tried the various remedies which I could hear of, and consulted various physicians, with no effect. I was pronounced incurable.

After the use of the first bottle of S. S. S., I experienced decided benefit. As times I had as many as half a dozen of those terrible cancerous ulcers on different parts of my body, and the palate of my mouth was almost eaten away. I have used the S. S. S. with continuing benefit. I was in an almost hopeless condition, and could not rise from my bed without help. I now have only one of the sores and stiffness in my left foot and leg, and can get about very handy with the help of a crutch. I have full faith that it will, in a reasonable time, restore me to perfect health. I used your remedy by direction of one of the most prominent physicians of the State.

Yours respectfully, T. R. CROUCH.

We, the undersigned, take pleasure in stating that we are personally acquainted with the above Thos. R. Crouch, and certify that his statements are true: Dr. H. H. Arnold, Maj. J. A. Ross, M. L. Langley, M. D. Arkadelphia, Ark.; R. H. Eldridge, Druggist, J. D. Cargile, Okolona, Ark.; N. L. Moore, M. D., Hollywood, Ark.; Rev. G. M. Shaw, Prof. R. P. Peebles, S. P. Kirkham, W. P. Barton, Clear Springs, Arkansas.

ARKADELPHIA, ARK., Nov. 26, 1887.
The statement made by Mr. Crouch is reliable and entirely correct. All the persons mentioned are prominent citizens, and any statements they make are trustworthy.

Yours truly,
STEWART & BRO., Druggists.
Treatise on blood and Skin Diseases mailed free.
THE SWIFT SPECIFIC CO., Drawer 3, Atlanta, Ga.

Quinine is not an Antidote for Malaria. It creates a diversion by producing a new impression on the nervous system. Shallenberger's Pill are an Antidote; they destroy the poison, and health returns immediately. No unpleasant effects; no sickness; no purging. Perfectly safe in any dose. Sold by Druggists.



Its superior excellence proven in millions of homes for more than a quarter of a century. It is used by the United States Government. Endorsed by the heads of the Great Universities as the Strongest, Purest and most Healthful. Dr. Price's the only Baking Powder that does not contain Ammonia, Lime or Alum. Sold only in cans. PRICE BAKING POWDER CO. NEW YORK, CHICAGO, ST. LOUIS.

Catarrh Cured.

A clergyman, after years of suffering from that loathsome disease, Catarrh, and vainly trying every known remedy, at last found a prescription which completely cured and saved him from death. Any sufferer from this dreadful disease sending a self-addressed stamped envelope to proof. J. A. Lawrence, 212 East 9th, St., New York, will receive the recipe free of charge.

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NOTICE.

To Subscribers to Central Collegiate Institute. Dear brethren and friends: I would remind many of you that your subscriptions are now due. I have made good collections at the Conf., but many subscribers were not there. I appeal to you through the METHODIST. The money is urgently needed. Please send it to me at Altus, Ark. without delay. Send P. O. money orders, on Ozark or New York or St. Louis exchange.

The recent large and liberal subscriptions at the three Conf. aggregating \$8265.85 make glad all our hearts. Let us now work with renewed zeal. Yours fraternally,
V. V. HARRIS, Agent.

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Functional derangement of the female system is quickly cured by the use of Dr. R. V. Pierce's "Favorite Prescription." It removes pain and restores health and strength. By all druggists.

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I am now prepared to supply any preacher in the M. E. Church South with blank church certificates, with stubs on which to record the name of the person to whom the certificate is given. They are put up in books of one hundred certificates each. Send me 35cts and get one. This covers cost of sending. A. D. JENKINS, Benton, Ark.

This is the season when every farmer should consider the value and interest of his stock. We advise the use of the Original Kentucky Blue Grass Condition Powders, prepared by the

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"Consumption can be Cured." Dr. J. S. Combs, Owensville, Ohio, says: "I have given Scott's Emulsion of Cod Liver Oil with Hypophosphites to four patients with better results than seemed possible with any remedy. All were hereditary cases of Lung disease, and advanced to that stage when cough, pain in the chest, frequent breathing, frequent pulse, fever and emaciation. All these cases have increased in weight from 16 to 28 lbs., and are not now needing any medicine."

For Coughs, Colds and kindred complaints, Honey of Tar and Lemon has been so thoroughly tried that every bottle is now guaranteed to give satisfaction by the SATANTA DRUG CO.

A Good Cause.

A sick woman whose labor is the only support of herself and aged mother, and who is now helpless, has reared this year a half dozen canaries and as many mocking birds. These are fine healthy young birds and promising singers, and by purchasing one you will get the worth of your money, and do a good deed at the same time. One of these birds would make a nice Christmas present for a lady. Apply to or address J. B. SUTTLER, at German National Bank.

Ayer's Cathartic Pills stimulate the appetite and regulate the bowels. Try them. Have you seen Ayer's Almanac?

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Dr. Winfield's Portrait.

We are informed by Prof. Slatter that he has a number of cabinet photographs from which the last life size crayon portrait was taken, that gave the Doctor so much satisfaction. He will furnish copies to any of his friends who will remit fifty cents in either stamps or postal note. To a number of friends clubbing together the Professor will furnish them at \$4 per dozen. We will vouch for the Professor performing his contract. Address him this office or 120, Main St., Little Rock.

Consumption Surely Cured.

To the Editor:—Please inform your readers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy free to any of your readers who have consumption if they will send me their Express and P. O. address.

Respectfully,
T. A. SLOCUM, M. C.
181 Pearl St., New York.

LOOK OUT FOR IT!—Hoarseness is the first symptom of croup, by giving Chamberlain's Cough Remedy freely as soon as a child becomes hoarse, it will prevent the croup, which can always be done if the remedy is kept at hand. There is not the least danger in giving it.

School children will learn much faster if they are made comfortable and kept in perfect health. Very few escape severe coughs and colds during the winter months. It is an easy matter to avoid the discomforts and distress of coughs and colds by using Chamberlain's Cough Remedy. It is by far the best treatment ever brought into general use for coughs, colds and hoarseness. When the first symptoms of a cold appear, use Chamberlain's Cough Remedy, and the cold can be broken up at once.

Bass' Chicken Cholera Cure is the leading remedy of the kind on the market. We call attention to the advertisement.

Every bottle of Honey of Tar and Lemon is guaranteed to cure your Cold or other Lung and Throat afflictions, prepared by the

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QUARTERLY MEETINGS.

LITTLE ROCK DIST.—FIRST ROUND.

Fifteenth and Center	Jan. 7-8
First Church	Jan. 14-15
Hazen and DeVal	Jan. 21-22
Carlisle circuit	Jan. 28-29
Collegeville circuit	Feb. 4-5
Des Arc circuit	Feb. 11-12
Austin circuit	Feb. 18-19
Wattensaw circuit	Feb. 25-26
Galloway circuit	Mar. 3-4
Maumelle circuit	Mar. 10-11
Benton circuit	Mar. 17-18
Liberty and P. G. circuit	Mar. 24-25

District Stewards will meet in the Chapel of First Church Little Rock Friday Jan. 19 2 p. m.

HORACE JEWELL, P. E.

FAYETTEVILLE DIST.—FIRST ROUND.

Prairie Grove circuit	Dec. 31-Jan. 1
Elm Springs	Jan. 7-8
Fayetteville station	Jan. 14-15
Illinois circuit	Jan. 21-22
Bentonville circuit	Jan. 28-29
Center Point circuit	Jan. 34-35
Boonsboro circuit	Jan. 28-29
Cincinnati circuit	Feb. 4-5
Huntsville circuit	Feb. 11-12
Kingston mission	Feb. 18-19
Goshen circuit	Feb. 25-26

The District Stewards will meet at Springdale, Wednesday, Jan. 11th, at 1 p. m. at the Methodist Church.

JAS. A. FEEBLES, P. E.

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UNEQUALLED IN
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