

THE ARKANSAS METHODIST

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

A. R. WINFIELD & CO.,
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NO. 39.

GENERAL NEWS.

FOREIGN.

RUSSIA.—The condition of affairs in Europe has changed but very little since the beginning of the New Year. It was hoped that the Czar's speech on the Russian, New Year's day, would clear up the existing uncertainty in regard to the attitude of Russia towards the other great powers. The latest dispatches are to the effect that Russian troops are moving towards the Austrian and Roumanian frontiers. Troops are also lying massed on the line from Tiflis to the Armenian frontier. A large force of Cossacks have appeared at Sentari, six hours by rail from Jassy. The Grand Duke Alexis has been promoted to the rank of Admiral. The Minister of Finance reports that the Army budget has been reduced in conformity with Russian pacific policy.

ENGLAND.—Queen Victoria will go to San Remo by way of Switzerland. The jubilee address of congratulation sent the Queen, was signed by more than a million women.

GERMANY.—The reports are that the Crown Prince is slowly improving, and his general health is very good.

ITALY.—The dispatches from Italy are largely taken up with ceremonies attending the Pope's jubilee.

OUR OWN COUNTRY.

But very little has been accomplished as yet by our Congress, though they are busily engaged in preparing business in committee work, and the probabilities are that there will be much important legislation.

PERSONALS.

We regret to hear of the death of Rev. Thomas Vincent, of the White River Conference.

We see that our old friend and brother, Rev. H. Armstrong has been appointed to Delhi and Floyd; Louisiana Conference. He is well pleased with his appointment. We commend him to the Louisiana brethren.

Rev. Joseph Anderson, D. D. has been recently elected editor of the Florida Christian Advocate. The many friends of Dr. Anderson in Arkansas, will be glad to hear of this. The Florida Christian Advocate is published at Sanford, Florida. We wish our old friend abundant success in his new field of labor. Dr. Anderson is a forcible writer and will make an excellent paper.

CHURCH PAPERS.

Let a preacher adopt these two rules for his ministerial life: "(1) I shall endeavor to place the Conference paper in every household in my charge if possible, and (2) I shall watch every opportunity by suggestions to parents and otherwise to help the boys and girls of my charge secure a Christian education at our church schools."—and he may be nothing but a humble preacher of ordinary gifts and abilities, and he may serve humbler charges all of his life, but he will do a work for his church and for the cause of Christ that will be incomparably greater and prove more lasting than that of the most gifted and brilliant preacher of his day, who should under similar circumstances totally neglect this mode of doing good. Such an one may not see the good he does, but "his works will follow him."

How then is this mighty instrument for good to be utilized to the full extent of its power? By applying the drummer system and going to every door and making urgent personal appeal to every member to subscribe for his church paper; and this not for the purpose of "getting subscribers," but of doing the man, and the church, and the cause of Christ good.

And preachers are the ones to do this work for the church and for the up building of Christian character. Editors and publishers cannot attend to their proper work and do this also. The editor cannot be a personal canvasser for his paper all over his conference and at the same time be doing his editorial word as it ought to be done. Shall we compel our editors to be drummers, and then blame them for not making their papers what they should be? This is unreasonable. Editors and publishers, perhaps, do too much of this work themselves. But they have "the wisdom of this world," and know that there is no other way for a paper to live and succeed, and they most surely need no exhortation to do what they are already too great an extent compelled to do. Every preacher, however, can carry on his work and at the same time be endeavoring to place a religious paper in every house. Indeed this is his work; at least a part of it. It is one of his most infallible means of doing good.

No one else comes in contact with families as he does. It may be a disagreeable part of his work; but he has no greater channel of usefulness. I am looking at it from a standpoint of ministerial usefulness as a means of doing good, not as a matter of "getting subscribers" as a favor to the editor, or to make his paper a financial success. These are secondary and low motives compared with that of circulating a religious paper to make men better, and more appreciative of the church and its institutions. It would be well if preachers thought less of getting subscribers to please or help a brother editor, and more of doing the minds and souls of church members good. Can the permanent good done to a charge by a preacher who during his pastorate has placed a religious paper in every household possible, be compared with that of the pastor who has done no work of this kind?—Exchange.

THE POPE'S JUBILEE.

As the secular papers contain a great deal about the Pope's Jubilee, we give for the benefit of our readers an extract from the circular letter on the occasion of the Jubilee:

Touched by these sincere displays of devotion and solid piety, and yielding to the requests made us, that our children might derive from their Father's feast that which might better assure their eternal welfare, we have decided to open the treasures of the Church of which God has given us the dispensation. Wherefore, relying on the mercy of God Almighty and on the authority of the holy apostles, Peter and Paul, we grant in the Lord a Plenary Indulgence and remission of all sins to all and each of the faithful of either sex who shall come on the pilgrimage to Rome, on the occasion of Our Sacerdotal Jubilee, in order to bear public and manifest witness to the piety and devotion of their own people, and to render honor and proper obedience to that supreme authority with which God has clothed us.

In like manner to all Christians of either sex who follow and accompany in mind and heart such pilgrimages to Rome, and also to those who in any way whatever promote the success of such pious journeys, if they make a novena, reciting daily the third part of the Holy Rosary, before the day of Our Sacerdotal Jubilee, that is, before the first day of next January, that if they repeat the same novena during the time fixed for the audiences of these pious pilgrimages, and, truly contrite, and having confessed and received Holy Communion, they visit their parish church, or some other church of public oratory, and there offer their pious prayers to God for the concord of Christian princes, for the extirpation of heresies, for the conversion of sinners, and the exaltation of their Holy Mother Church, We grant in the Lord a Plenary Indulgence and remission of all sins on the day of Our Sacerdotal Jubilee as well as on the feast day that shall

follow immediately the novena repeated at the choice of each one at the time above fixed. Moreover, to all and each of those who with contrite heart make such novenas, We remit for each day of the novenas, in the usual form prescribed by the Church, three hundred days of penance that they may in any way have incurred, or may be due from them. All and each of these Indulgences, remission of sins, and dispensations from penances, We grant so that they may be applicable to the souls in Purgatory, and We desire that they be granted only for this year. Lastly, we desire, all things to the contrary notwithstanding, that transcriptions or copies even printed, of these present Letters, signed by a Notary Public and sealed by some constitutional ecclesiastical dignity, shall be accepted, as if these Letters themselves were shown or exhibited.

Given at Rome, near St. Peter's, under the Seal of the fisherman, this first day of October, 1887, in the tenth year of Our Pontificate.

LEO XIII.

Upon reading this we turned to St. Paul's letter to Thessalonians and read, "Let no man deceive you by any means; for that day shall not come except there come a falling away first, and that man of sin be revealed the son of perdition Who pposeth and exalteth himself above all that is called God or that is worshiped, so that he as God sitteth in the temple of God, showing himself that he is God." Listen to this language of the letter: "We grant in the Lord a plenary indulgence and remission of all sins on the day of our sacramental jubilee." A mortal man claim the right to grant remission of sins!

W. C. T. U.

Bury a woman's heart in it. An old legend says a tower of splendor and great beauty, constructed at great expense, had fallen into ruin and had become dangerous. Many efforts to render it stable had only seemed to render it more insecure. At length an old sage was consulted—one to whom the sunset of life had given mystical lore, who said: "It will never stand secure till you bury beneath it the heart of a woman." But who should make the sacrifice? At length one noble woman, a mother whose only child, a son, had been crushed by the falling ruin, coming forward, consented to make the offering, that it should fall no more, and she was buried in the ruin. As soon as her heart had ceased to throb, those walls, secure and firm now, stood like mountain walls. Then the tower could be adorned and beautified by every device of art.

Bury the woman's heart in it. There is in the true woman the enthusiasm needed to secure success in the advocacy of a noble cause. The cause of temperance though so vital in the interests involved has long been of doubtful issue just for the want of the enthusiasm and unyielding perseverance which the enlightened Christian woman brings to that cause. They do indeed bury their hearts in this, the cause of God, of humanity and native land. We say all honor and full success to the W. C. T. U.

May we offer just one word to our noble sisters of that organization? We offer it respectfully, lovingly, humbly if you demand it. In your noble effort for the liberation of this land, cursed and enthralled by whiskey with all its attendant evils, your efforts for the purity and safety of your homes and your children, have one and only one simple issue before you. Do not trammel your efforts for the suppression of the whiskey traffic with "woman suffrage" or any other interest, however vital or important. Let this one paramount cause stand out in the clear light of its own individual claim. That is enough for one campaign for one

generation, at least for one supreme effort. We beseech you to deliver all your undivided energy upon this one issue.

Many of our foes—we say our foes, for your foes are ours—make much ado about that second issue asserting it to be the prime factor in it all. Many of our friends in full sympathy with us in the supreme cause of temperance, differ widely on the other and are rendered indifferent if not hostile to the temperance work by dread of, and opposition to woman suffrage. Let us join the battle on this primary and paramount issue and step aside for nothing else till this triumphs all along the line. Success here will give protection to your homes, your loved ones, to our country and all its sacred institutions, and its liberties for which martyrs have bled and patriots have died.

DR. WINFIELD'S PAPER.

Wishing to promote the interests of the ARKANSAS METHODIST, I wrote and forwarded a communication with the above heading to the Nashville Advocate a short while before the sorrowful tidings of Dr. Winfield's death were received. I spoke of it as his paper because I supposed that he was the man, more than any other, who had solved the paper problem in Arkansas. I said: "For a long time the Arkansas Methodists had felt the need of a home paper, and many had been the efforts to establish one; but not until Dr. Winfield took the work in hand could the problem be solved. His paper is now the pride of Arkansas, and has hundreds of subscribers in other Conferences. You may object to him in some things, but that he is a grand and successful soldier of the Cross, no one will deny. An Arkansas preacher recently said to me that in the moral elevation of Arkansas no man, living or dead, had done as much as Dr. Winfield." Of the paper I said: "It runs on its own merits, is not in competition with any other church paper, and is as good as the best. Besides being a magnificent church paper, it tells all about the great and growing State of Arkansas, coming now to be one of the most interesting States in the Southern Confederacy."

But Dr. Winfield is now dead! Yes, the model man of God and chivalrous champion of truth is no longer in the flesh, to keep his paper ever moving onward, as was his wont; and yet the ARKANSAS METHODIST need not go backward. While we weep at his grave with grief unusual, we will resolve to do what he would bid us do, if he could but now speak to us—keep the subscription list to the paper growing. Surely every friend of his will remain a friend to the paper and make special efforts now in this crisis, which is upon it, to ever increasing prosperity this very important enterprise. Could anything gladden the spirit of our departed brother more than this, if it lingers with us? And who will say that it does not?

A. T. GOODLOE.

THE TEMPERANCE ALLIANCE.

The annual meeting of the State Temperance Alliance met at the court house in Morrilton, Ark., Jan. 10th, and was called to order by Vice-President E. B. Henry. President Cybert being absent, Mr. Bills, of Ozark, was elected secretary. Hon. E. B. Henry delivered an appropriate address of welcome, to which Col. Grace, of Pine Bluff, and Capt. Taber, of Little Rock, responded in their usual forcible and happy style. There were about one hundred delegates present from different parts of the State.

The usual committees were ap-

pointed by the chair. The first day was largely devoted to the organization of the body and the transaction of routine business. The second day was largely devoted to the call for reports from counties. On the second day of the convention, Judge Cybert, the president of the Alliance arrived and took his seat.

It was found by comparing the vote for the State in 1884 with the vote for 1886, that there had been a very large increase in the vote in favor of local option. In nearly every county in the State there had been very large gains. Within the two years there had been a gain of 27,894 votes against license. It will be remembered that, according to the laws of Arkansas, there are three methods of abolishing the sale of intoxicating drinks. Direct votes of the county against license or by petition in accordance with the three mile law or by the action of the county Judge in refusing to grant license within the county. A large number of counties voted against license. It has been banished from a large number by petition, and in some instances the county Judge refused to grant license. In some instances where the county voted for license, there were townships in the county that voted against license. It is estimated that about three-fourths of the State has gone dry under the operation of the local laws of the State. The friends of temperance are greatly encouraged, and confident of final success.

On Wednesday night Prof. Hopkins delivered a very able address to a very large audience. Even those who were not able to endorse the Professor's views greatly admired the man and his powers as a speaker.

The following gentlemen were appointed as a committee to prepare an address to the people of Arkansas: Col. W. P. Grace, Judge H. C. Caldwell and J. L. Palmer.

A resolution was adopted to request the legislature of Arkansas to make the following changes in the law:

To restore the three mile law to its original form, and to make it unlawful to sell within three miles of any church or school house, except in cities of the first and second class. Also that when a majority of the people of the State vote for prohibition, it shall be unlawful to grant license within the State. Also to make it a penal offense to present a fraudulent petition, either for or against license. The following officers were elected for the ensuing year: J. W. Weaver, of Crawford county, president; C. C. Colburn, of Franklin, vice-president; C. T. Bell, of Franklin, secretary; J. L. Palmer, of Pulaski, corresponding secretary; Gilbert Knapp, of Pulaski, treasurer, and W. P. Grace, of Jefferson, grand lecturer for the State at large.

A strong effort was made to commit the Alliance to the "third party movement," but it did not meet with much favor. The majority of the Alliance were determined to continue it upon the non-partisan basis that it has maintained from the first. There was a movement inaugurated outside the Alliance, but with which the Alliance, as such, had nothing to do.

The next meeting of the Alliance will be in Little Rock.

Rev. Alphens Mizell and wife of the Texas Conference are spending some weeks in the city with their daughters Mrs. Dr. Murrell and Mrs. Prof. Anderson. Bro. Mizell is in feeble health. We hope a few weeks' rest will restore our brother to his usual health. It will be remembered by the older preachers of the conference that Bro. Mizell was at one time a member of the Little Rock conference. We are always glad to welcome him to our city.

ANGELS DON'T CHEW TOBACCO

The following is said to be true: A preacher out west, Mr. H., was a good man, but very rough in his ways and very much given to chewing tobacco. One time he was riding on horseback through the country when there came up a shower. Reining up to a cabin he hastily hitched his horse and knocked at the door. A sharp looking old lady answered the summons. The preacher asked for shelter.

"I don't take in strangers—I don't know you," replied the old lady suspiciously.

"But you know what the Bible says," said the preacher. "Be not forgetful to entertain strangers, for thereby some have entertained angels unawares."

"You needn't quote Bible," said the old lady quickly, "no angel would come down from heaven with a quid of tobacco in his mouth as you have!" the door was shut and the preacher unhitched his horse and rode away in the rain.

THE SABBATH.—The time has come for earnest, concentrated effort on the part of all who believe that the citizen should enjoy, without restraint, his weekly rest day; and the worshiper, his privilege of a quiet Sabbath. The toiling thousands who are compelled to endure the excruciations of seven days' labor in our stores and on our railways, appeal to us for help. The laboring man should see that whatever tends to break down our Sunday laws diminishes his chance of finding relief. The employer should see that his personal interest is enhanced by yielding to every man in his employ his proper rights in this respect. Corporations should know that obedience to God, and a due regard to necessary rest of their employes, ensure in the end the best dividends.

IMPORTANT NOTICE.

All applications for aid to the General Board of Church Extension must be on file in our office April 1st 1888 to secure attention at our annual meeting April 12th. They cannot be tabulated so as to give a full and fair hearing to each in less than ten days and hence the rule of the Board, which is inexorable and will be strictly observed. Blanks for application or help by gift or loan for churches or parsonages can be had free by addressing

DAVID MORTON, Secy.
520 West Chestnut Street,
Louisville Ky.

A GOOD BOOK.

We see from the Nashville Advocate that the third edition of "Twenty Thousand Miles Over Land and Water," by Rev. R. A. Young, D. D., is now in the hands of the binder and will be on sale in a very few days. It has had an uncommonly rapid sale. This will not surprise any one who knows anything of Dr. Young's fascinating style. It is a beautiful volume of 315 pages and is sold at the low price of \$1.25. Address, Southern Methodist Publishing House, Nashville, Tenn.

MONEY ORDERS.

We would call the attention of our friends to the fact that the Pacific Express Company has established a money order system. Our patrons can send money by this company as easily as by the P. O. order.

When Stanley made his memorable journey of 990 days across the Continent of Africa, in the course of 7,000 miles he "never saw the face of a Christian, or of a man who had an opportunity to become one." This sad state of things is still true of much the larger part of the Dark Continent.—The Spirit of Missions.

ARKANSAS METHODIST.

SATURDAY, JANUARY 11, 1888.

PALMORE LETTERS.

Westward Around the World—Exodus
From Palestine, Dan, to Caesarea Philippi.

NO. XLVIII.

"From Dan to Beersheba" is now a proverb as wide as the world, to express the extremes of all countries. It is like our saying: From the northern lakes to the lagoons of Louisiana, or from New York to San Francisco. We reversed the order, and our Palestine trip terminates at Dan, the Laish of the Phoenicians, to which Abraham pursued the captors of Lot. Here it was that Jeroboam set up one of the golden calves, to allure the people from Jerusalem. This with the one at Bethel were substitutes for the religion of the fathers, forsaken when the Kingdom was divided.

After our lunch under the grand old terebinth tree, by the first or southward fountain of the Jordan, we make a short afternoon ride to the other fountain four miles out of Palestine. Into the very bosom of Hermon, whose snowy head is shut out from the view by the increasing nearness.

Our path winds through a park-like verdure, over an unshaded carpet of turf, then through trees of every variety of foliage to our camp beside Caesarea Philippi—a Syrian Tivoli in its wild exuberance of waters, its olive groves, splendid views over distant plains, its mystic grottoes and weird ruins. Where this wealthy city—named in honor of Tiberius Caesar and Phillip the son of Herod the great—once stood, is now only a village of sixty or eighty houses, in the walls of which may be found the capitals, columns and fragments of the marble magnificence of the olden days. On the flat roof of nearly every house is a booth made of green branches, and raised upon stout pedestals of wood. This is to raise the inhabitants in their summer sleeping above the swarming scorpions, lizards, and vermin.

Agrippa following Herod's course of flattery again changed the name to Neronias, but time has baffled all these fulsome flatteries and attempted changes. It is now called by its original name, Pannias, (from the Greek Pannias, Pan). The sanctuary and goat-to of this old God of Shepherds, guardian of bees, and patron of fishing and fowling, still stands over the great fountain of the Jordan and seems to say with the Brook:

"Men may come and men may go,
But I go on forever."

As the Ganges, the sacred river of the Brahmins, flows out from under a glacier of the Himalayas, so the Jordan flows out from under a cold, dark, mythic temple of Grecian idolatry. But like the religion of the Christian as it flows through the town, it fills the very air with its bubbling dashing tinkling murmuring music; flowing on through a paradise of pomegranates, figs, Lombardy poplars, olives and oleanders. Over a focal point "where the bright waters meet," whirl, speed, sparkle, laugh and leap, is a composite sort of a bridge, like the house in which the skeik of the village lives. In these two structures are fragments of different races and orders of architecture, Grecian, Roman and Saracenic thrown together with no correlation of parts.

I once walked alone after midnight over Goat Island, and descended to the Cave of the Winds, between the American and Horse Shoe Falls at Niagara. The roaring emphasis of omnipotence was appalling as when I walked alone just before the day dawn through the Yosemite gazing up to the crested battlement of awful grandeur. In earlier life I walked twenty-seven miles in the world's grandest museum, the Mammoth Cave, of Kentucky. Its picturesque avenues, efflorescent domes, starry grottoes and mysterious rivers are all as silent as the grave, and eloquent as the psalmist in proclaiming that "the Hand that made me is Divine!" These all speak to me only of the God of Nature. But as I sat here on this old bridge and under the stars, listening to the night-bird's song, the visible environment spoke to me of the God of history, of nations, of nature and of Grace.

Towering above all was the Mont Blanc, of Palestine, on the knee of which is the Syrian Alhambra—the castle of Subeibeh—more that two thousand feet above, looking down upon me as the Heidelberg Castle looks upon the Neckar as impregnable by

nature as the Acropolis of Edinburgh. In the waters beneath were the broken reflections of the moon, as the "symbol of love in heaven, and its wavering image here." This was the northern terminus of the earthly itinerary of the son of God. Possibly that rock yonder on which the temple of Augustus stood (from under which the Jordan flows) suggested the words here spoken, on which the church of Rome is built. Around the dome of St. Peter's—they now stand in bold relief: "Upon this rock will I build my church." Yonder on one of the shoulders of Hermon probably Moses and Elias stood—

"And spoke of the strife that won our life
With the incarnate Son of God."

The disputed claims of Tabor and Hermon will probably never be settled until we too are transfigured beyond the clouds of difference and doubt.

Here, too, the Nazarene preached the great object lesson sermon, when He "took a little child and set him in their midst." Would that we could all serve Him with a more child-like confidence, instead of devoting so much time and strength to doubtful disputations.

After a patient climb of thousands of feet through olive orchards and over smooth and rugged rocks we reached the ruins of the old castle, 300 yards long and 100 wide. We loitered and lingered long among the chambers, crypts and dungeons of the old fortress, and trod where the mailed heels of many a Knightly Crusader had sounded, and where Phœnician heroes had slumbered and dreamed ages before. Here are the finger prints of every age, from the beveled stones of the Phœnicians to the architecture of the seventeenth century. Westward in the distance is the Chateau Neuf, the castle of the Crusaders, standing on the crest of a mountain which, like Marathon, "looks on the sea." The view is one never to be forgotten, the hills of Bashan and of Galilee, with all the shining waters in the green carpet in the valley of Merom, with Tabor and Gilboa in the dim distance.

As we are taking our final leave of Palestine, if the reader will go with us in fancy to the top of Mount Hermon, we will take a sweeping review of the land through the poetic lenses of Jno. G. Whittier:

Blest land of Judea; thricehallowed of song,
Where the holiest of memories pilgrim-like throng;
In the shade of thy palms, by the shores of thy sea,
On the hills of thy beauty, my heart is with thee.

With the eye of a spirit I look on the shore,
Where pilgrim and prophet have lingered before:
With the glide of a spirit I traverse the sod
Made bright by the steps of the angels of God.

Blue sea of the hills!—in my spirit I hear
Thy waters, Genesaret, chime on my ear;
Where the Lowly and Just with the people sat down,
And thy spray on the dust of His sandals was thrown.

Beyond are Bethulla's mountains of green,
And the desolate hills of the wild Gad-arene;
And I pause on the goat-crags of Tabor to see
The gleam of thy waters, O dark Galilee!

Hark, a sound in the valley! where, swollen and strong,
Thy river, O Kishon! is sweeping along;
Where the Canaanite strove with Jehovah in vain,
And thy torrents grew dark with the blood of the slain.

There down from his mountains stern Zebulon came,
And Naphtali's stag, with his eye balls of flame,
And the chariots of Yabin rolled harmlessly on,
For the arm of the Lord was Abinoam's son!

There sleep the still rocks and the caverns which rang
To the song which the beautiful prophetess sang,
When the princes of Issachar stood by her side,
And the shout of a host in its triumph replied.

Lo, Bethlehem's site before me is seen,
With the mountains around, and the valleys between;

There rested the shepherds of Judah, and there
The song of the angels rose sweet on the air.

And Bethany's palm-trees in beauty still throw
Their shadows at noon on the ruins below;

But where are the sisters who hastened to greet
The lowly Redeemer, and sit at his feet?

I tread where the TWELVE in their wayfaring trod;
I stand where they stood with the CHOSEN OF GOD,—

Where His blessing was heard and His lessons were taught,
Where the blind were restored and the healing was wrought.

O, here with his flock the sad Wanderer came,—
These hills he toiled over in grief are the same,—

The founts where he drank by the wayside still flow,
And the same airs are blowing which breathed on his brow!

And throned on her hills sits Jerusalem yet,
But with dust on her forehead, and chains on her feet;

For the crown of her pride to the mocker hath gone,
And the holy Shechinah is dark where it shone.

But wherefore this dream of the earthly abode?
Of Humanity clothed in the brightness of God?

Were my spirit but turned from the outward and dim,
It could gaze even now, on the presence of Him!

Not in clouds and in terrors, but gentle as when,
In love and in meekness, He moved among men;

And the voice which breathed peace to the waves of the sea
In the hush of my spirit would whisper to me!

And what if my feet may not tread where He stood,
Nor my ears here the dashing of Galilee's flood,

Nor my eyes see the cross which He bowed him to bear,
Nor my knees press Gethsemane's garden of prayer.

Yet Loved of the Father, thy spirit is near,
To the meek and the lowly, and penitent here;

And the voice of thy love is the same even now
As the Bethany's tomb or on Olivet's brow.

O, the outward hath gone!—but in glory and power,
The SPIRIT surviveth the things of an hour;

Unchanged, undecaying, its Pentecost flame
On the heart's secret altar is turning the same.

W. B. PALMORE.

THE FRONTIER MISSIONARY.

The Picnic, Dick Winner, Education.
BY GULLIVER.—CHAPTER V.

Forth in the pleasing spring the beauty walks,
Thy innocence and love. [is balm.
Wide flush the fields; the softening air
Echo the hills among! the forest smiles,
And every sense and every heart is joy!
—[Thompson's Seasons.

Throughout the winter months we pursued the even tenor of our way, filling our regular appointments and extending the circle of our acquaintance. But the spring came; the

"Winter was over and gone!
The flowers appeared upon the earth.
The time of the singing of birds had come.
And the voice of the turtle was heard in our land."

The enthusiastic author of Lalla Rookh would fain persuade us that Eden was in India. Hear him:

"Who has not heard of the Vale of Cashmere,
With its roses the brightest that earth ever gave,
Its temples and grottoes, and fountains as clear
As the love-lighted eyes that hang over their wave!"

But Tom Moore had never been to Texas. His eyes had never looked upon the full-flushed beauty of a May-morning on the prairie! The pencil can not draw, the brush paint nor the mind conceive, the unique charms of a sunrise in the west. No sooner does the eye of Day peep over the eastern hills, than his arching rays are caught up and reflected by the myriad dewdrops on the waving grass, that covers the undulating plains as far as the eye

can reach, picturing to the fancy a sea of emerald and gold! The changing colors of ten thousand flowers, the balmy air, freighted with an unearthly fragrance, the lowing of the herds and the song of the herdsmen, all blend in sweet conspiracy to bind the senses in the bonds of pleasure and chain the heart to the Chariot of Beauty.

But I must continue my narrative; for my colleague has thrown down the paper ere this, with this favorite expression, Bug-dus, my brother, bug-dus!

May had come; and with it a determination upon the part of the people of Montague and vicinity to have a picnic. Everybody was enlisted; from our solitary banker to the town drunkard; from the Judge on the bench to old negro Jim, who was at this particular time out on bail, having been indicted by the grand jury for stealing a hog.

I pause here to remark upon the high antiquity of the picnic. The name is modern, but the nature of the revel is as old as the race. The Jews and Egyptians, the Hindus and the Persians, were having a "good time," as the modern liar puts it when Acropolis at Athens was a barren heath, and when the wolves lay down in safety of the sight of the circus at Rome! D'Israeli says that "Epicurus was a chief cook," I beg leave to strike out the word "cook" and insert *picnicist*. But some will say "Epicurus was a great liar." Let it be so; what picnicist is not? Who ever heard of any person who would confess that they were bored by a picnic? and where is the individual, under the starry heavens who ever enjoyed such a revel? Will Carlton hit off the closing scene in its true light:

"Not more did the fire-balloon collapse
Than the pride of them who had known mishaps.
Where were feathers ruffled and tempers soiled:
And several bran-new dresses spoiled;
Where were hearts that ached from envy's thorns,
And feet that twinged with trampled corns, &c."

The orator is a prominent factor in the scene of picnic machinery. No such revel is complete without him, he is the feather in the cap of this popular force. I have marked him as he opened his address to the "Ladies and gentlemen;" and have followed him on until, failing to couple on his adult auditors, he turned to the "dear little folks," and addressed himself to "The fathers and mothers of thirty years hence." I have seen him soar for a smile, bore for a tear and failing to succeed in both, fall back upon personal reminiscence and, making himself the butt of his own joke, throw all his forces upon a common center, scale the walls of public prejudice and take by storm the citadel of popular applause. Successes are to be written down. Such they are epochs in the life of man; they are pointers.

But I have seen the orator die—die in the last ditch! Such a death was glorious, it may be; but it gave little hope of a resurrection—at least before that people. Thus falls the dice of fortune. Sometimes varied by the tamperings of genius or industry, but tricky always—uncertain ever.

There was a boy in Montague whose father was a "prominent citizen," and two of whose brothers were members of the legal fraternity. This lad had a smattering of a good many things; but as he was only about sixteen years old, and possessed no small amount of the speaking talent, he was frequently called on at the town meetings, after the main orators were through, just for the entertainment of the people. He believed that this prominence was due to his recognized ability, and he gave himself great airs accordingly.

The committee on arrangements had chosen me as the orator of the day, followed by two or three other gentlemen with a "few remarks" each. While doggedly at work on the "Origin and Development of the Sunday-School Movement," Dick Winner rapped at my door. He would not sit down; but wished me to write him out a "Speech on Education." I told him that I was too busy writing my own speech; and that education had been discussed so much on both sides of the Atlantic to such an extent that I could add nothing to what had already been said. He replied: "I have an introduction from Webster and I have a fine thing from Buscon to tail out with. I want you to give me the body of the speech—the middle part." I agreed to do the best I could, and handed him the manuscript the next morning.

The long looked for 8th of May dawned upon us. The people came from every direction to Montague. They came in every conceivable way—in buggies, wagons, carts, on horse-

back, afoot—any way to get there. All kinds of people came. The cow-boy, with his sombrero on his head and big bell spurs dangling at his heels, his revolvers on and his belt full of cartridges. The farmer, carrying his gun and shot-pouch, with his books full of pistols and a keen dirk secreted just inside his coat collar behind his neck. Buffalo-hunters, trappers, tourists, adventurers, strangers and any body else you would like to hear from. The reader is not to suppose that all these people are bad and tough. Far from it. Many of them are Methodists and pray in their "dug-outs," raw-hide tents and shanties. And the soft sex were there, and the killing glance from some sun-browned maiden's eye ever and anon, pierced a poor victim's heart.

But the momentous moment arrived and—

"The eager orator took his stand,
In the cause of our great and happy land."
The first, second and third speakers had concluded their remarks and the Marshall of the day was about to lead the people from the contemplation of the ideal to the enjoyment of the concrete, when cries of "Dick Winner! Dick Winner!" were heard in several quarters. Dick was ready; and so stepping on to the platform and waving his hand to the people, he began: "Ladies and gentlemen, I appear before you to-day as the champion of education. I am fur it—first in war, first in peace and first in the hearts of my countrymen. (Applause.) It has been told on me, in this community, that I am a lazy and indolent plug; that my chief delight is acting as umpire in dog fights and playing constable to kangaroo courts. I wish to say now and here, that the party or parties who started that report are fit for 'treason's stratagems and spoils!' I believe in education—from the scarlet flood of old Red river to the rippling waters of the Rio Grande—Texas one and undivided forever! the land of the free and the home of the brave! I have seen some fellows with a sheep-skin in their pockets and a sheep's head on their shoulders! Such diplomats I want not! I thank thee, Jew, for teaching me that word. I am for free trade and sailors' rights; for free schools and low tariff. Education has long been enjoying that obscurity that the dark unfathomed caves of ocean are said to bear, but she is now coming out of the wilderness like the old gray horse down in Alabama!

I am a democrat in principle, a Methodist in theory, in favor of railroads and down on woman's rights! We must educate, as the great Ivauboe says, or we must perish! and I propose to stand by the constitution—under our banner, as long as there is a blessing star in that waving galaxy! "But you will ask, 'Do you propose to school the nigger?' You are mighty hank; give him an education or give him a job!—if that be treason make the most of it! But education means more than hard work—it means heart work; a work that will make us adorn our homes and fix up our graveyards. Look at our cemetery! The palings have been broken down; the bushes have grown proudly up, and the ignorant and unfeeling cattle walk over the graves of our loved and lost! Our jail is in an awful condition! Grand gloomy and peculiar the stern judge sits upon the throne of his despotism, while the wretched prisoner looks out from his couch of straw upon the ebony curtains of ancient night! Bored to death by a cock-eyed jailor he fondly longs for "Home, sweet home!" and thinks, no doubt, with the *Bard of Ayr* that "Man was made to mourn!" (Great applause.) I am not here to draw invidious comparisons. I know they are said to be odious, and no doubt they are; but, ladies and gentlemen, I must say that the college-bred fool is the biggest fool in the wide, wide world!" (Deafening applause.)

He then branched out on what I had written for him, and after firing it with an enthusiasm worthy of a better thing, passed on to the closing sentences of Buscon's inaugural address and soared away beyond the clouds. He was lustily cheered throughout, and when he closed the people sent up a yell that could be heard a long way.

IRENE TEXAS

The sad news of Dr. Winfield's death reached us a few days since. The death of no preacher since the death of my own dear father has cast such a shadow of gloom over my poor heart. I loved him with a pure heart fervently, and have every reason to believe it was fully reciprocated by him. The intimate relations existing between him and my honored father

and his family, and later on with myself as a seeker of religion, and then a young preacher, having him as my presiding elder the first two years of my youthful ministry, caused me to have for him a peculiarly tender feeling. As I pen these words to-night I feel deep down in my poor sad heart that I am deprived of one of my best earthly friends.

His peculiarities I know, perhaps, as well as any man living. He was impulsive, earnest and seemingly uncompromising under some circumstances; but withal he was a kind, tender-hearted, loving man. In him I always found a friend in whom I could confide under all circumstances. The first public altar at which I ever knelt as penitent seeker of religion he led the prayer, and oh! how he poured out his eloquent, earnest soul for the son of the "sainted Winburne," as he expressed it, all comes up fresh to-night.

Amid all life's changes the friendship existing between him and myself was uninterrupted. I feel so thankful to know that for one moment of life I never went back on my old presiding elder. How glorious the meeting of him and the sainted Ratcliffe and Colburn and my own dear father in the eternal city. Grand and glorious old men! they have entered into rest. May the God of Peace bring all their loved ones to the haven of repose at last. Sincerely, F. M. WINBURN.

Irene, Tex., Jan. 5, 1888.

MARRIED.

At the Episcopal church, Lake Village, Ark., Nov. 17th 1887, 8 o'clock p. m., Rev. Amos P. Few to Miss Mary Kruse, Rev. H. D. McKinnon, P. E. officiating.

The above announcement will be cause for much congratulation to our young brother whose friends will be gratified to know that he has won a beautiful bride whose physical charms do not equal the beauties of her mental and spiritual character. Beloved by all who knew her, she was the especial object of much love by her Sunday-school class, with which she did much excellent work. She possesses all the elements of the model pastor's wife.

The attendants were Misses Kate Reynolds and Kate Connelly; J. O. Blakeney and R. M. Gaines and four beautiful little girls dressed in white were stationed amid the decorative bowers of the chancel.

A number of handsome presents but feebly expressed the good will of the bride's friends.

The only cause for regret is that Bro. Few has transferred and leaves immediately for Visalia, California, to which pastorate he has received appointment. During his two years service on the Lake Village and Lakeport work he had by his genial and earnest manner bound many hearts to him in the bonds of lasting love. While we regret his departure we pray for his continued success in the Master's vineyard, and commend him and his loving bride to the Christian fellowship of those among whom he goes. B.

Sunny Side, Nov. 18th, 1887.

DOCTORS WILL DIFFER.

EDITOR ARKANSAS METHODIST.—Some weeks ago the New York Advocate had a two-column editorial on the increase of crime, that I see you have made the basis of an article in the paper of Jan. 7. Being somewhat acquainted with the subject (for we are to "remember them who are in bonds") I saw that this time the great official was wide of the mark. It puts down the number of criminals, or more correctly speaking, of prisoners in the United States in 1880 at 95,258, when the number should be 59,255. And he gives the criminals for 1850 at 6,937, when it should be just double that number. And then claims that according to the ratio of proportion there is now four times the crime there was in 1850. My wife has a cook book which advises her when she leaves out salt or puts too much soda in the bread to avoid the mistake for the future, but for that time say nothing about it, and the chances are that it will not be observed. And this is not a bad rule for preachers and editors who also occasionally make a blunder. I thought in the next issue of the paper Dr. Buckley would correct the "ninety-five thousand error" which evidently occurred in the composing room. He has not, however, and seems to be acting on the cook-book rule about all the others, although they are large and appear in every line except what refers to 1870. As you and perhaps others are being misled by them and caused to take a pessimistic view of

per cent. of crime quadruples in thirty years, as he says it does, and the country is at this rate "going to the dogs" it is a very serious reflection on all the preachers, teachers, judges, lawyers, sheriffs, prosecuting attorneys, police officers and editors too. In 1850 crime was for the first time included in the census reports and the officials say it was but imperfectly done. With some allowance for its imperfections, and some for the status of the colored population at the risk of being rated an optimist, I hazard the opinion that on a fair estimate it will not appear that there is any more crime than there was then. And I offer this explanation, that we now have more post offices, more newspapers, more reporters, and many more miles railroad, telegraph and telephone lines than there was then, and ten times the facilities for knowing when crime is committed than there was thirty years ago, and this is why it is thought to be four times greater, and not because it is proved by the statistics. But on account of what is here said let no one who is laboring for the overthrow of crime slack his hand until he sees a new heaven and a new earth where righteousness reigns supreme. And to all Dr. Buckley says about the evils of a loose and venal administration of law and of the corrupting influence of wickedness in high places, and of the dangers to society and the Republic from a debased and perverted public sentiment I say amen.

THOS. M. C. BIRMINGHAM.
Altus, Jan. 9, 1888

WASHINGTON LETTER.

[From Our Regular Correspondent.]

Since I last wrote you our lawmakers have returned from their holiday vacation, to their seats in the Capitol, and the brilliant festivities of the New Year's Day have inaugurated the season's social life in the official world. No doubt is expressed that the season in the fashionable world will be as gay and giddy and brilliant as the lightest winged butterflies of Washington society could wish. But Congress is more of an unknown quantity. It is hoped and there is some reason for believing, that it will settle down earnestly to the great task before it, and that the session will be one marked for hard work and good work, but it is not safe to predict or to hope too much from Congress. It has disappointed us so often.

As usual, on New Year's Day, the scene at the White House was interesting. According to a custom instituted by and honored since the time of Washington, the President was "at home" to receive the greetings and calls of ceremony, duty, courtesy, curiosity, or good will and friendship, from all classes of people. This annual reception embodies all the ceremony and all the glitter which our republican simplicity allows. The Supreme Court, the Diplomatic Corps, with its foreign Court, costumes, silver and gold lace and royal decorations, then Congress, officers of the Army and Navy, in full uniform, the Civil Service, the District officials, various organizations, and lastly the people, prominent and obscure, rich and poor, passed through the suit of parlors and grasped the Presidential hand and that of the first lady of the land.

The old mansion was in gala dress for the event. Flowers were in profusion everywhere, and the ceremony, happy in its traditions, went on with a programme similar to that followed in the early days, and without any disturbing accident or incident worthy of mention. So smoothly did all the arrangements made for last Monday's occasion run, that it has been called the most perfectly managed reception ever held at the White House.

The first week in January having been made a week of prayer by all the Christian churches throughout the world, union meetings among

the different denominations are held, and those conducted by the women in this city are particularly interesting. The meetings are held early in the morning and at noon. The first sunrise meeting ever had in Washington was held on Monday morning at the Congressional church. In every Catholic church in this city the Pope's Jubilee was celebrated on New Year's day by solemn high mass. Special Te Deums were sung and sermons touching on the life, character and work of Leo XIII were preached, all of which were highly eulogistic of the sovereign pontiff.

President Cleveland's Jubilee gift to the Pope—a handsomely framed copy of the constitution of the United States—was presented, you remember, through Cardinal Gibbons instead of Mr. Stallo, the American minister at Rome. The circumstance provoked some comment, but it seems the President had a very good reason for this new departure. Mr. Stallo is not on good terms with the Catholics at Rome, and would not have been received had he presented himself. It is stated that at a banquet in the "Eternal" city to which the American was invited, one of the Cardinals of the Sacred College was among the guests, and that Minister Stallo, after creating a scene by announcing that he would not participate in any entertainment in Rome where Catholic clergymen were invited, withdrew from the house. I would not like to vouch for the truth of this whole story, but at any rate Mr. Cleveland thought it necessary to take another channel through which to make a present to the Pope.

The Fish Commission resumed its meeting to-day in the Diplomatic reception room of the State Department. This is the most sumptuous apartment which Uncle Sam has yet furnished. The distinguished conferees have had a long rest from their leisurely labors. The English representatives of the Commission have been visiting the capital and other Canadian cities for the past few weeks, where they were wine and dined and lionized as much, perhaps, as they were in this city. They claimed that Washington, when they left it, was the most hospitable city they had ever seen. They were not allowed to dine at their hotel once while here. The commission holds but two sessions a week. I suppose this slow pace is maintained in its work in order to be in keeping with its dignity as the special international parliament.

MEMPHIS LETTER.

One of the most noticeable things about Memphis as present is the great activity in building. On every hand there is seen building after building rearing its gables and roof toward the firmament above. Cottages and residences are springing, as it were, into existence with an unceasing continuity, while store houses and small manufacturing establishments are being erected without abatement. The progress being made in the direction of house building in Memphis, is by no means the least thing in its influence upon the growth of the city, and in giving importance to her in the eyes and estimation of people who are supposed to know what gives life to a city, and character and standing to her population, as an active and wide-awake people before a general public.

But the phase of this activity to which attention is desired to be directed here, and the particular objects which merit special notice, are the buildings which are extensive in proportion and capacity. Among these, the first that will be mentioned here, is the immense wholesale establishment of B. Lowenstein & Bros. This building was in course of construction for two years past, and has now just been completed and opened for use. The building covers a half block, and fronts on Main and Jefferson streets. The Main street front is stone and iron, with spacious French plate windows, extending from column to column; and its architectural style and finish are of a character and grandeur worthy of our city, and of the standing of the firm by which it has been erected. Its capacity is immense, having seven floors, embracing thousands of feet of storage room. Its appointments and conveniences are of the latest and most approved design, which render it in ev-

ery way as perfect an establishment of the kind, perhaps as can be found anywhere. It is an ornament to and one of the marked features of our city.

Next in this line is the mammoth establishment of Oliver, Fennie & Co., which the firm is erecting on Shelby street. This is another seven-story building of great capacity, and will have a magnificent river front. Its appearance will be in every way in harmony with the substantial up-building of Memphis. It indicates that enterprise, industry and business capacity find here an opening door, and that men who possess these necessary qualifications to success need not fear to launch their barques upon the business waters, and spread their canvas before the business breezes of Memphis. Energy and perseverance are not found at the door of beggary.

There is in the spacious Neely structure, on Main and McCall streets, with its seven floors. It has an iron front. It is worthy of notice as a striking feature of Memphis' forward striding. The Mansfield Drug Company is going to occupy part of this building. This company has just entered the business arena, and will try its fortunes beside the old and new of Memphis. The Neely building need not be ashamed to lift its head so high up on Main st.

On the corner of Main and Monroe streets has just been completed an elegant hotel building, five stories high, which contributes its share to the appearance of the central business portion of Memphis. All of these objects Memphis looks upon with pride as her achievements as a city. Hereafter, those who build in the same district will have to approximate these in magnificence and vastness, or be content to be looked upon and considered as occupying a second rate position.

Just here it may be noted that the week preceding Christmas day was one of the most remarkable in the business records of Memphis. It was in all particulars doubtless a satisfactory week of business, a kind of harvest time for the closing year.

FROM TRINIDAD, COL.

MR. EDITOR:—We get a glance at the ARKANSAS METHODIST when we reach the home office. We appreciate it.

Well, we are moving along in the Denver Conference, pretty finely. We have a visiting Bishop, and he has been up and down through the country, and studies us at home and abroad. He has been back to see us again since Conference, and held our three District Conferences. Three—Six years ago it was one, and the seven pastors have multiplied to thirty, and the 572 members, to 1,400, and the seven churches to twenty-two, and we have gone from no parsonages to thirteen, and had a net gain of more than \$90,000 in church property, with a seminary doing well, and a collegiate institute to open next year. Not so bad after all, in this wild west and our changeable population.

Your, our, Blackwood was Secretary of the Trinidad District Conference. But he had a fearful cold and came home and had a spell of sickness, but he is all right now. All three of the Districts seem to be moving off well. We paid our nice stone church out of debt in Durango, and the Bishop dedicated it. Bishop Hendrix seems to be cut out for our work. We would gladly welcome him back.

GEORGE NEEDHAM.

Trinidad, Colo.,

FIELD NOTES.

MR. EDITOR:—Having served the good people of Centre Point circuit for three years, I find myself now among the clever people of Lockesburg. How this happened I don't know. The Bible tells us "those things which are revealed belong to us and our children." This secret has never been revealed, therefore it does not belong to us and our children. Preachers sometimes have ideas just before and during conference, but when the appointments are read out they become knowledge and facts, and it is a fact that I am at Lockesburg; and while I did not have any idea of being sent to Lockesburg, nevertheless I was sent, and I wish to say that I am pleased—yea, delighted—with my appointment. By the grace of God I am going to try to build up this circuit in every department. I wish to say that while I am pleased with my new work I shall not forget my friends on the Centre Point circuit, for there are a great many good men and women on that work.

J. M. G. DOUGLASS.

EDITOR METHODIST.—We went directly home from Conference and began preparations to move. On the 19th of December we bade farewell to many friends on the Austin circuit and were off for our new field of labor. We made connection at Little Rock with the Valley Road. When we reached Pine Bluff about seventy-five negroes came on board the train. The most of them had jugs and some two jugs, and many of them were very drunk. We stopped at Tripps for the night, and had a good rest. Next morning we were off for Warren, where the good people met us at the depot, and the stewards handed me eighty-one dollars in cash. We found some one had been to the parsonage and prepared for us. The parsonage had been repaired and provision made for our wants. Rollie, the horse, was not neglected. We have met a kind people, and we are pleased and grateful.

J. A. BIGGS.

Resolutions of the District Stewards of Helena District, White River Conference in session at Brinkley, Ark., Jan. 4th, 1888.

Whereas, It has pleased Almighty God in His wise providence to visit our church, and call from labor to reward our faithful and much beloved brother, Rev. A. R. Winfield, D. D., Resolved, That in the death of Dr. Dr. Winfield, the church has lost one of her most able and faithful ministers; a devoted wife, son and daughter a faithful husband and an affectionate father; the poor a constant friend. His great object in life was to uphold the right and condemn the wrong, which he was faithful in doing even to the end. We can well say of him, He has fought a good fight, has kept the faith.

Resolved, That while we mourn the loss of our brother so faithful to the souls of humanity and to God, we bow in humble submission, feeling that, though he has said farewell to earth, his influence will remain while time shall last and eternity shall endure.

Resolved, That we tender to his bereaved wife and children our heartfelt sympathy in this hour of deepest sorrow; That a copy of these Resolutions be furnished to the bereaved family and to the paper which he owned and loved so dearly, the ARKANSAS METHODIST.

FRANK RITTER, P. E., Chairman.
C. A. WALTERHOUSE, Secy.

THE INCREASE OF CRIME.

EDITOR METHODIST.—I read with interest your article on this subject in your issue of Jan. 7th, and most cordially endorse as far as you go; but one important factor to my mind you left out—at least as far as the South is concerned: I refer to the negro element.

Those who paid any attention to this subject in the States who freed their slaves, known as "free States," before the war, saw the rapid increase of crime on the part of the emancipated negroes; and they were prepared to anticipate a similar result after the wholesale emancipation of the slaves in the South.

Immediately after the late war, the emancipated race, brought under the same regime with the white man, found themselves involved in serious trouble, and the penitentiary was substituted for the lash.

Now, it is notorious that those reared since the war are less industrious, less thrifty, and more disposed to robbery and theft than their parents who were raised in slavery. Whatever humanitarians may say to the contrary, we who live here among them know that there has been a constant and not a very gradual increase of crime among the colored race.

I have not the statistics before me, yet I feel safe in asserting that the per cent. of crime is two to one what it is among the foreigners, and three to one what it is among the native born whites.

I throw out this suggestion that it may elicit an investigation on the subject

W. H. BROWNING.

Words of Sympathy.

The mighty has fallen. Thousands upon thousands weep. One man said to me, "I wish I had kept every paper; I'd re-read them all." We shall hear his voice no more; yes, we will hear it better—beyond. Glory to God, he rests in peace, and will come forth at the appointed time.

JAS. F. JERNIGAN.

QUARTERLY MEETINGS.

ARKADELPHIA DISTRICT—FIRST ROUND.

C. C. Godden, P. E.

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

WASHINGTON DIST.—FIRST ROUND.

J. H. Riggins, P. E.

Prescott Jan. 21-22.
Emmett at Moscow Jan. 21.
Hope Jan. 28-29.
Lockesburg at Lockesburg, Feb. 2.
Cove 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.

CLARKSVILLE DIST.—FIRST ROUND.

1887-88.

I. L. BURROW, P. E.

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.
Ozone circuit, at ———, March 3, 4.

HARRISON DIST.—FIRST ROUND.

P. B. SUMMERS, P. E.

Belle fonte 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, F. A. Robertson, R. W. Bussey, J. P. Sims, J. A. Wiles, J. C. Marshall, A. J. Vance, J. H. Ruble, Chas. Pryson, W. McBrady, 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.

PORT SMITH DIST.—FIRST ROUND.

SIDNEY H. BARCOCK, P. E.

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.
Mansfield mission, Feb. 25, 26.
Hackett City and Huntington Mar. 3, 5.
Hackett City circuit, March 10, 11.
Webb City, March 17, 18.

SEARCY DIST.—FIRST ROUND.

J. M. TALKING, P. E.

El Paso circuit, at El Paso, Jan. 21, 22.
Red River circuit, at Oak Grove Jan. 28, 29.
Auerque station, Feb. 4, 5.
Walden circuit, at Tupelo, 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.

PINE BLUFF DISTRICT—FIRST ROUND.

Thos. H. Ware, P. E.

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

BATESVILLE DISTRICT—FIRST ROUND.

Henry T. Gregory, P. E.

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. 18, 19.
Salem circuit, Feb. 25, 26.
Mammoth Springs mission, Feb. 25, 26.
State Line mission, March 3, 4.

JONESBORO DISTRICT—FIRST ROUND.

M. M. Smith, P. E.

Boydsville circuit, Jan. 21-22.
St. Francis mission, Jan. 28-29.
Buffalo Island circuit, Feb. 1-2.
Tyrone mission, Feb. 4-5.
Jonesboro circuit, Feb. 11-12.
Harrisburg circuit, Feb. 18-19.
Vandale station, Feb. 25-26.
Wynne circuit, Feb. 18-19.

LITTLE ROCK DIST.—FIRST ROUND.

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.
Mauville circuit, Mar. 10-11.
Benton circuit, Mar. 17-18.
Liberty and P. G. circuit, Mar. 24-25.

FAYETTEVILLE DIST.—FIRST ROUND.

Illinois circuit, Jan. 14-15.

Bentonville circuit, Jan. 21-22.
Centre Point circuit, Jan. 28-29.
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.
Bloomfield circuit, Feb. 25-26.

NEWPORT DIST.—FIRST ROUND.

Geo. M. Hill, P. E.

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.
Canaline circuit, Feb. 25, 26.
Lorado circuit, March 4, 5.
Shiloh circuit, March 7, 8.

CAMDEN DIST.—FIRST ROUND.

Fordyce station Jan. 21 and 22.

Stephens Killgore's Lodge 28 and 29.
Atlanta at Christie's Chapel 29 and 30.
Carolina at Senter Feb. 4 and 5.
Ouchita at New Hope Feb. 6 and 7.
Buckner at Buckner Feb. 11 and 12.
Bearden at Bearden Feb. 16 and 17.
Hampton at Hampton Feb. 18 and 19.
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.

MORRILTON DIST.—THIRD ROUND.

G. W. Hill, P. E.

Cadron circuit, January 21, and 22.
Perryville circuit, January 28, and 29.
Mount Vernon circuit, February 4, and 5.
Quitman station, February 11, and 12.
Quitman circuit February 18, and 19.
Bee Branch circuit, February 25, and 26.

HELENA DISTRICT—FIRST ROUND.

Frank Ritter, P. E.

Helena station Jan. 21-22.
Taylor's Creek circuit do 28-29.
Forrest City circuit Feb. 4-5.
Spring Creek circuit do 11-12.
La Grange circuit do 18-19.
Brinkley and Clarendon 25-27.
Cypress Ridge cir. March 3-4.
Holly Grove Circuit do 10-11.
Brinkley mission do 17-18.

DARDANELLE DISTRICT—FIRST ROUND.

G. W. Boyle, P. E.

Marvinville 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.

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For people to expect a cure for Indigestion, unless they refrain from eating what is unwholesome; but if anything will sharpen the appetite and give tone to the digestive organs, it is Ayer's Sarsaparilla. Thousands all over the land testify to the merits of this medicine.

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A Confirmed Dyspeptic.

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SATURDAY, JANUARY 21, 1888.

MEN are won not so much by being blamed as by being encompassed with love.—Channing.

As long as the Church is living so much like the world, we cannot expect the children to be brought into the fold.—Moody.

CHRIST says to every lost sinner: "Come," to every redeemed sinner, "Go." Come and be saved, go and save some one else.—W. S. Aspy.

It does not require great learning to be a Christian, and to be convinced of the truth of the Bible. It requires an honest heart and a willingness to obey God.—A. Barnes.

My heart has always assured and re-assured me that the gospel of Jesus Christ must be divine reality. The sermon on the Mount cannot be merely a human production.—Daniel Webster.

MORE than fifty years ago, at the first National Convention of Sunday School workers of the United States, it was said by an intelligent speaker, that the Lord's business of Bible teaching to the young was then commonly made the one exception "in which men do not come prepared to do their duty." It is a fair question whether that reprehensible habit has entirely died out from among Christian workers since that day.

Dr. William M. Taylor tells that in his early boyhood, after having heard a sermon in which the preacher dwelt much on the "appropriating act of faith," he asked his father what was meant by that expression. The old man said, "Take your Bible and underscore all the 'my's,' and 'mine's,' and the 'me's' you come upon, and you will soon discover what appropriation is."

Whoso lives unmarried, lives without joy, without comfort, without blessing. It is woman alone through whom God's blessings are vouchsafed to a house. She teaches the children, speeds the husband to the place of worship, welcomes him when he returns, keeps the house godly and pure, and God's blessings rest upon all these things. Men should be careful lest they cause women to weep for God counts their tears.—Jewish Talmud.

PIETY is of much value in the effort to raise a godly family, but without fidelity in the of family government, it may exist without any satisfactory results in the way of bringing the family to God. Eli was a pious priest, but as a patriarch or the father of a family he was a failure. Samuel, Israel's greatest judge, saw the nation alienated from the old form of government by the holy and unjust lives of his sons. Paul says *rule the family*.

MEN will constantly accuse Religion of opposing Science. Religion does no such thing. Theories in Science and dogma in Religion have been in conflict often and will be again. But Science and Religion are and will ever be in the strongest alliance and will hold the sweetest concord. They are sisters and will live in peace. But the mistake lies here: These men will accept the most flimsy hypothesis or an unestablished theory as science, and demand the same unquestioning acceptance of and adherence to it that is due to accepted science. A theory is one thing, classified knowledge, which alone is science, is quite another thing, but these men seem never to adequately to realize the difference.

You are not in love and fellowship with your neighbors, though you claim to be leading a new life in all goodness and sincerity. You say that your neighbor has trespassed upon your rights, or insulted your honor, or in some way done you a personal injury, and, therefore, your forgiveness and fellowship are de-

pendent upon his acknowledgment and restitution. Poor worm of the dust, frailty is thy name, and yet you nurse your insulted dignity as you would a cherub that had been smitten and wounded by some rude hand. The royal road to forgiveness is the forgiveness of others.—Alabama Advocate.

CHURCH UNITY.

While so much is being said and written about the unity of the church it will be well for us to understand what we mean by that expression. The great difficulty has been a misapprehension of the terms unity and church. The failure to discriminate between the terms unity and uniformity has produced the confusion that exists in so many minds. There may exist the most perfect unity without uniformity. When our Lord prayed that his disciples might be one He did not mean that there should exist one great ecclesiastical organization under one form of government. This is the mistake of the Romanist. Neither did he pray that they should have the same forms and ceremonies. This is the mistake of the Baptist brethren. St. Paul describes the true unity when he says, "The unity of the spirit is the bond of peace."

A similar mistake exists in reference to the term church or congregation. To say that the church of Christ is to be confined to one particular organization and that all others are mere sects is to assume one of the following positions:

Either the members of all other denominations are not Christians; or that Christ saves more people through alien organizations than through the influence of His own church; or that the church of Christ is not confined to any one denomination of Christians. The first of these positions would not be maintained by any one; for the most extreme sectarian will acknowledge the Christian character of the membership of other communions. To maintain the second proposition would be to assume that rival organizations to the church received the divine sanction in a larger degree than the church itself. No Christian could consistently maintain such a position as this.

We must then conclude that the church of God embraces all the followers of Christ, and those are to be found in all Christian communions. This view is in harmony with the fact that we find pure and holy men in all denominations. It accords with the purest feelings of the Christian heart and is in harmony with the teachings of the word of God. Any theory of the church that excludes anybody of Christian men who are actually leading men to Christ is by that fact a false theory. The church is one and that unity is the "unity of the spirit in the bond of peace."

He that turns away from hearing God, will find that God will turn away from hearing him. The man who disregards God's law, need not expect God to regard his prayer. Hence the wise man said, "He that turneth away his ear from hearing the law, even his prayer shall be abomination." And Jesus taught the other side of the same truth, when He said, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." If we regard Christ's words, he will regard our desires.

THE man who, in looking back over the past year, thinks he did as well as he could do, or as well as he wanted to do, during that twelve months, is not likely to do as well this year as he did last. But he who sees so much better he might have done, or how much better he ought to have done last year, is so far on a good plane for better during the year.—Exchange.

VOLKMAR, one of the most sceptical Germans says: Whatever else may be doubted, of one thing there is no doubt, the apostles believed they saw their Master after death.

JUSTIFICATION BY FAITH.

The cardinal doctrine of "Justification by faith only" is one of the most vital doctrines of the evangelical system, and should be often and strongly presented to our people. In its historical association it is not only reasonable, but most easily sustained by the word of God, and harmonizes with all rational analogies of moral and social life. "I wonder that every one does not see, and know that it rests upon the soundest philosophy, as well as the widest social and domestic analogies.

The ministry should see it in its historical association especially; for once comprehended there, it is most easily sustained before any intelligent audience. The only argument I ever heard urged against the doctrine, that seemed calculated to weigh anything with an audience a moment, was based on a misapprehension or misrepresentation of the phrase, by faith *only*, *only* being used in the sense of the other adverb, *alone*.

This misapprehension asks, do you require no repentance. Yes, repentance must precede justification. Do you require no consecration? Yes, consecration of ourselves to God must precede justification. How, then, is faith said to be *alone*? All this is easily understood when you see that article of faith in its historical association. That history tells us in what sense faith alone is, or can be the condition of justification. History sets all right and makes all clear.

Martin Luther as a Romish monk had been taught that, in addition to the merits of Christ's atonement, there was merit in human conduct, as in penance, self-mortification, fasting, etc., and that meritorious conduct was accounted to its author for righteous, and might even overbalance much misconduct and many sins. Also, that a man by gifts of a substantial character to the church of Rome through her agents, such as the notorious Tetzel might purchase indulgence for sins committed, or sins that were in contemplation. The great soul of Luther revolted at this as he saw its naturally baneful results in impurity of life and degradation, wrought in the very name of that religion which said, "Blessed are the pure in heart, for they shall see God." Looking into the word of God, he saw that tremendous truth, "The just shall live by faith," and on that Scripture announces the great fundamental doctrine of the Reformation of Protestantism, the doctrine of justification by faith alone—that is, by faith without human merit or priestly absolution or Romish indulgence. Now this is the historical relation of this, the fundamental doctrine of Protestantism. Is it true or false?

We cite authority from the historian. Luther says: "I confess the article that faith alone, without works, justifies us before God. D. Aubigne's History of the Reformation, Vol. 1, Page 199. Again man can do nothing, no meritorious work; the free grace of God, which he receives by faith in Christ alone saves him. Vol. 3, page 76.

Melancthon says justification before God proceeds from faith alone. Vol. 3, page 82. We might multiply references, but forbear. In the effort at reconciliation between the representatives of the church on the one side and Luther and his brother reformers, there were four doctrines as the ground of dispute. The first was that of penance. Second, the invocation of saints. The third was pertaining to the eucharist, but the fourth and principal one was that of justification by faith alone. On the first three the representatives of Rome were willing to make large concessions, but on the last, both parties were entirely unyielding, and so no accommodation could be effected. Hear the historian: "The real cause of the papist's hatred was not so much the doctrine of the eucharist as that of justification by faith alone." Vol. 4, pages 251 and 2. This was also laid down as a cardinal element of the Augsburg Confession of Faith.

Now, with the light of history on it, is this doctrine true? Rather, is

it not the corner-stone of our Protestant faith?

The captious objector says, how can a man be justified without repentance? We reply, we do not know how, and we do not know any intelligent Christian who believes a man can, nor do we know any one who teaches any such doctrine.

We say *alone* in the sense that it dispenses with all works of merit, priestly absolution or indulgences granted, and depends solely on the merit of Christ's atoning death, which merit is received by faith on our part.

Let us study that faith which we teach as the condition of justification. Of course we cannot predicate justification of a mere belief of the truth, for thousands all about us do believe the Bible true, and yet live victims of deepest guilt. Paul speaks of some who held the truth in unrighteousness—orthodox sinners. The trouble men have in accepting the doctrine of justification by faith *alone* rises largely from the unscripural view they hold of faith as an element of Christian character. It is a minified, beggarly conception of faith. To many, faith is belief of the truth and nothing more. If that were all there is in faith, we should reject the doctrine in question at once. But their inadequate view of faith we cannot accept, for such is not faith at all in any special sense. Let us then see what that faith is of which we predicate conditionality of justification, of which Paul speaks when he says, "Therefore we conclude that a man is justified by faith without the deeds of the law. Rom. 3:28.

Paul says he preached to the Corinthians, Christ alone, that their faith should not stand in the wisdom of men, but in the power of God. The same apostle says, "With the heart man believeth unto righteousness." Here we have the key to that faith—the character of that faith "with the heart." This phrase "with the heart" is equivalent to saying with the whole moral or spiritual nature man believeth.

A clear psychological view of that faith reaches the same conclusion. We may sum up faculties of mind as the intellect sensibilities or affections and will. It requires all these to cover the powers of mind involved in an evangelical faith. As involving the intellect, it implies a clear perception or apprehension, an understanding of our relation to God and the duties growing out of that relation. Now it rises to the affections, and in rising he responds to the claims of God. Then it rises to the will and involves volition to do or meet those claims, so man apprehends and loves, and by loving choice obeys God. Thus every power of man responds in intelligent, loving, obedient loyalty to God. The whole man in loving, loyal allegiance to God, is saved. He is thus in conscious voluntary adjustment to God. Now who will say such faith does not now, this moment, save the man? Such faith would save the universe. Such a man would stand face to face with God, unfearing and unrebuked. The very angels would lift their crowns to such a man. It takes no second blessing to save such a man, God's stamp is on him.

Faith is the condition of justification in a very peculiar sense. Not in the sense that the payment of a price secures title to a tract of land or other piece of property. You pay the price and are done with it, and now hold the title. Not in that sense is faith a condition. But faith as an act now passes into a state, a condition of moral relation, or bearing toward God in that State of loyalty is our whole being. To God we are in a justified state—the believing state and the justified state co-exist, and they must be co-existent in such a moral being. Such a faith lays the foundation of communion between God and the moral subject, just as it forms the basis of social and domestic relations here in a city, in a community of moral beings. It is in analogy with moral society everywhere, and God requires of us just what we require of our children, of our wives, of our husbands and

neighbors—loyalty to obligation, loyalty in understanding affection, will of life. Thus is the doctrine in analogy with all moral beings everywhere.

The Bible places covetousness among the grosser forms of sin, as idolatry, fornication and the like, and denounces against the covetous man the wrath of God. He with whom the love of money is a supreme passion, is not, and without the expulsion of this passion from his heart, cannot be a Christian.—Ex.

A FRENCH writer, by no means stalwart in faith said: There are many sad things in the world, but the saddest is unbelief. Scepticism is helplessness in the face of its own torment. It only asks for a little place to lie down and be forgotten. How sad is death without the hope which religion alone can give.

FROM CLEMENTS, KANSAS.

DEAR METHODIST:—It is with regret we learn of the death of Dr. Winfield. His editorials had the true ring. We must continue the good temperance work that was so well and faithfully done by him. I would mention another great evil that greatly demoralizes the people. I allude to the running of railroad trains on Sunday. We must labor to secure an observance of the holy Sabbath by all our people and every corporation. H. C. VARNUM.

CHURCH STATISTICS.

Last week we gave some church statistics which were the latest we had seen. The St. Louis Advocate of this week gives us some later statistics from the advanced sheets of Dr. Dorchester's book, "History of Christianity in the United States. From this we take the following:

| | |
|--------------------|------------|
| Total Methodist | 4,601,416. |
| Total Baptist | 3,729,745. |
| Total Presbyterian | 1,431,246. |
| Lutheran | 930,830. |
| Congregational | 436,379. |
| Episcopal | 415,605. |

HOLINESS ASSOCIATIONS.

The Rev. Thomas J. Wheat, a Presiding Elder in the M. E. Church, writes to the New York Advocate:

I wish to say that I am a firm believer in the doctrine of entire sanctification as set forth in the article of Dr. Daniel Steele in the Christian Advocate of Dec. 22, 1887. Seeing the announcement that the doctor was to write, I looked forward to the article with pleasurable delight. But some of his conclusions are not in harmony with facts, at least in the West. He says: "Its advocates have generally received the baptism of good sense. Though the Church in some localities has been annoyed by a few extremists and come-out-ers," etc. This is a very incorrect picture of the real state of things in the States of Illinois, Iowa, Missouri, Nebraska, Kansas and California. The leaders in the holiness movement are all, or nearly so, zealous advocates of come-outism. For the last ten years in some of these States the Holiness Associations have been a standing menace to the spirit of the Gospel of Jesus Christ. As association they have been, and are today, religious anarchists. By conversation and address they denounce the Church, and publicly and privately slander our preachers.

This does not apply to our brethren of the Arkansas Conferences who have formed a "holiness association." We can testify that they are as true and loyal to Methodism as any others. Does it not show us however that there is danger against which we must guard. Are not those who fear the ultimate results of these movements justified in their fears by the results in other places. As Methodists, we all believe in the doctrine of holiness, and all our efforts are directed to lead men to greater purity of life.

China's Gates no Longer Ajar.

BY MARCUS L. TAFT.

The battering ram of western powers have repeatedly been swung against the heavy tightly-closed gates of the "Middle Kingdom." Each blow has made the massive gates shake and quiver, opening a little on their rusty hinges.

From the mere crevice in the gateway at the beginning of the foreign

intercourse the opening has been gradually widening. Still, up to the present summer these gates have only been ajar. Strange to say, foreign force was not needed to throw them wide open. No ponderous blows from without were employed. The Chinese from within the walls, of their own accord, took a firm, powerful hold, and with two good jerks threw them wide open.

To-day through these grand portals the Chinese government is sending abroad promising literary graduates on tours of inspection to the various foreign countries of the world.

Through these same gateways western learning with majestic mien is just now entering. The imperial edict has gone forth, that hereafter Chinese candidates for certain official posts of honor will be examined, not only in the confucian classics but also in "philosophy, mathematics, mechanics, engineering, naval and military tactics, marine artillery, torpedoes, international law and history."

When, in addition to these radical changes from within and without, it is borne in mind that for some time past foreign steamboats have been playing along the coasts of the empire and upon navigable rivers, it will be apparent that the China of to-day is not the China of half a century ago. Like the eagle, she is renewing her youth.

The Bible direction to "pray without ceasing," and to continue "instant and prayer" means that prayer should be one of the fixed and permanent habits of one's life. We cannot at all times be formally engaged in prayer; and yet we can make prayer a habit, actually pray at short intervals, and always have the spirit of prayer. He who does this will keep up an acquaintance between his soul and God, and will find the acquaintance one of increasing spiritual profit and comfort to himself. He who omits it will be greatly the loser, and if he continues the omission, will be sure in the end to lose his soul.—Exchange.

The following letter which we clip from the Foreign Missionary Journal tells the secret of much of the indifference on the part of some people, on the great question of Christian Missions. A thorough Missionary pastor will finally have a Missionary Church, because he will preach and talk missions to his people, until they will feel that this is a part of their work; but if he is indifferent on this subject, the congregation suffer the effects, as will be seen below. Persons sometimes refuse to give to missions, and especially to Foreign Missions, but it is generally for the want of information.

The failure to collect the amounts called for is too often the fault of the preachers as well as that of the people.

To make a full collection it is often necessary to turn much Scriptural and historical light on the question as a preparatory work. Make preparations and then let down the net for a draft. But read the letter, and if it describes you brother, form a resolution:

DEAR BRO.—Are there any more such pastors?

I regret very much to do it, but I write to ask you to discontinue my club for Foreign Missionary Journal. Our present "pastor" is evidently a man of marked ability. He pleases the people. This is his year with us, and during the entire period he has not said a word, voluntarily, in advocacy of missions—State, Home, or Foreign.

Some of our members have said that if the work of missions was as important as I think it to be, our "pastor" would certainly say something about it. I have told him this, and have on some few occasions urged him to speak in favor of the general or some special work, but it has always been done in such a half-hearted way as to be of little or no effect.

The members of the club heretofore sent are able to pay for the Journal, and do more besides; but under the influence referred to, they have lost interest in the work, and decline to renew.

I dislike very much to find fault or complain, but I have learned from experience and personal observation that much, very much, of the cause of meagreness of the gift of many of our churches to the cause of missions, lies at the doors of our pastors.

I am glad to state, however, that I know some who are pastors indeed, and are doing their whole duty in this direction.

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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The next meeting of W. M. Society will be held in connection with the Annual Conf.

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To the Auxiliary Woman's Missionary Society, of Little Rock Conf.

DEAR SISTERS: It may not be known to some of you, that the Annual Meeting of your Conference, Missionary Society, has been changed in time and place from the regular Annual Meeting of the Little Rock Conference. Your representatives, lately in session, after prayerful deliberation, agreed that the time had come when a separation in annual assemblage, was to the best interest of our work. It was decided to meet in the early Summer, (the exact time not yet known,) in Arkadelphia, having been invited there by delegates from that little city of great hospitality. It is gratifying to know that our Brethren, as far as heard from, approve our selection, and give assurance of aid in any way we may desire. Our reports at this last meeting were most encouraging. Collections largely in advance of any previous year, while a growth in spiritual life, under the sanctifying influence of work for our dear Lord, was the experience of many of our Sisters. Our anniversary meeting before the Conference, was an interesting occasion, and many of you will cherish the pleasing thought, that about the last public address of our lamented Brother Winfield, was in behalf of our Woman's Missionary Society, to make Sister Andrew Hunter an Honorary Life Member. May that hundred dollars go on quickened wing to carry the tidings of salvation, and may our Lord insure a double blessing on its every cent as it hastens to the accomplishment of the kingdom of Christ.

Just now on the threshold of the new year, and under the new order of annual meeting, you will readily see my dear Sisters, the importance of beginning our work in earnest. Having only half the usual time to include in our reports, we must stress our work during the six months just opening. We hope the District Secretaries will go promptly to organize and re-enforcing, while we every one as Christian women, endeavor daily to realize the individual responsibility of our work. After we repeat "The Kingdom Come," let us carry close the truth in our hearts, that means missionary work. I must either be sincere in prayer or must enter in and work.

"The seed shall not be lost,
But bring its own reward;
They who to others give the most
Shall have the most from God."

This will be a kind of test year with us. Let us advance in all things, that we may assemble this summer with rejoicing and not with regrets over wasted opportunities. God's tenderest love abide with you all.

LOU. A. HOTCHKISS.

There are two items in my report as treasurer which are imperfect. This report simply embraces those appointments which paid their assessments and more, with one exception. The type said the Fordyce Circuit was assessed at \$1.10, paid \$1.00, when it should have been \$110.00 assessed and \$160.00 Paid.

A. D. J.

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FOOD FRAUDS.

The Shameful use of Lime and Alum in Cheap Baking Powders.

Many food frauds, such as chicory coffee or watered milk, although they are a swindle in a commercial sense, are often tolerated because they do not particularly affect the health of the consumer; but when an article like baking powder, that enters largely into the food of every family, and is relied upon for the preparation of almost every meal, is so made as to carry highly injurious, if not rankly poisonous, elements into the bread, the entire community is endangered, and it is the duty of the press to denounce the practice in the most emphatic terms.

Among the important discoveries by the food analysis is that by Prof. Mott, the U. S. Government Chemist, of large amounts of lime and alum in cheap baking powders. These are, one of the most dangerous, and the other the most useless adulterant yet found in the low-grade, inferior baking powders. It is a startling fact that of the many brands of baking powders analyzed, none of them, with a single exception of the Royal Baking Powder, was found free from lime and alum. The chief service of lime is to add weight. It is true that lime, when subjected to heat, gives off a certain amount of carbonic acid gas, but a quicklime is left—a caustic so powerful that it is used by tanners to eat the hair from hides of animals, and in dissecting rooms to more quickly rot the flesh from the bones of dead subjects. A small quantity of dry lime upon the tongue, or in the eye, produces painful effects; how much more serious must these effects be on the delicate membranes of the stomach, intestines and kidneys, more particularly of infants and children, and especially when the lime is taken into the system day after day, and with almost every meal. This is said by physicians to be one of the causes of indigestion, dyspepsia, and those painful diseases of the kidneys now so prevalent. Instances of the most serious affections of the latter organs from drinking lime water found in some sections are noted in every medical journal.

Adulteration with lime is quite as much to be dreaded as with alum, which has heretofore received the most emphatic condemnation from every food analyst, physician and chemist, for the reason that, while alum is probably partially dissolved and passed off in gas by the heat of baking, it is impossible to destroy or change the nature of the lime in any degree, so that the entire amount in the baking powder passes, with all its injurious properties, into the stomach. When we state that the chemists have found twelve per cent., or one-eighth of the entire weight of some samples of baking powders analyzed, to be lime, the wickedness of the adulteration will be apparent.

Pure baking powders are one of the chief aids to the cook in preparing perfect and wholesome food. While those are to be obtained of well established reputation, like the royal, of whose purity there has never been a question, it is proper to avoid all others.

COMPARATIVE WORTH OF BAKING POWDERS.

| | |
|-----------------------------|----------------------|
| ROYAL (Absolutely Pure). | ████████████████████ |
| GRANT'S (Alum Powder) * | ████████████████████ |
| RUMFORD'S, when fresh. | ████████████████████ |
| HANFORD'S, when fresh. | ████████████████████ |
| REDHEAD'S. | ████████████████████ |
| CHARM (Alum Powder) * | ████████████████████ |
| AMAZON (Alum Powder) * | ████████████████████ |
| CLEVELAND'S (Baking Soda) * | ████████████████████ |
| PROTECTOR (San Francisco). | ████████████████████ |
| CZAR. | ████████████████████ |
| DR. PRICES. | ████████████████████ |
| SNOW FLAKE (Graham). | ████████████████████ |
| LEWIS. | ████████████████████ |
| PEARL (Andrews & Co.). | ████████████████████ |
| RECKNER'S. | ████████████████████ |
| GILLETTS. | ████████████████████ |
| ALBANY (Alum Powder) * | ████████████████████ |
| BULL (Powder sold loose). | ████████████████████ |
| RUMFORD'S, when not fresh. | ████████████████████ |

REPORTS OF GOVERNMENT CHEMISTS

As to Purity and Wholesomeness of the Royal Baking Powder.

"I have tested a package of Royal Baking Powder, which I purchased in the open market, and find it composed of pure and wholesome ingredients. It is a cream of tartar powder of a high degree of merit, and does not contain either alum or phosphates, or other injurious substances."

"It is a scientific fact that the Royal Baking Powder is absolutely pure."

"I have examined a package of Royal Baking Powder, purchased by myself in the market. I find it entirely free from alum, terra alba, or any other injurious substance."

"I have analyzed a package of Royal Baking Powder. The materials of which it is composed are pure and wholesome."

The Royal Baking Powder received the highest award over all competitors at the Vienna World's Exposition, 1873; at the Centennial, Philadelphia, 1876; at the American Institute, New York, and at State Fairs throughout the country. No other article of human food has ever received such high, emphatic, and universal endorsement from eminent chemists, physicians, scientists, and Boards of Health all over the world.

NOTE.—The above DIAGRAM illustrates the comparative worth of various Baking Powders, as shown by Chemical Analysis and experiments made by Prof. Schedler. A pound can of each powder was taken, the total leavening power or volume in each can calculated, the result being as indicated. This practical test for worth by Prof. Schedler only proves what every observant consumer of the Royal Baking Powder knows by practical experience, that, while it costs a few cents per pound more than ordinary kinds, it is far more economical, and, besides, affords the advantage of better work. A single trial of the Royal Baking Powder will convince any fair-minded person of these facts.

* While the diagram shows some of the alum powders to be of a higher degree of strength than other powders ranked below them, it is not to be taken as indicating that they have any value. All alum powders, no matter how high their strength, are to be avoided as dangerous.

OUR BABY.

"In March last, our baby when six months old, was taken down with what the physicians called 'bronchitis' (an ordinary cold) and was very sick for two weeks; she seemed to be filled deep in the chest with phlegm which we were unable to loosen; she could not lie down at all, but had to be held upright else it caused her to cough severely; the physician did not give her any relief, although the prescriptions were changed every day and sometimes twice a day: this treatment was continued about ten days and we finally determined to try a bottle of Chamberlain's Cough Remedy. We obtained a bottle and after giving a few doses she was relieved, breathing easier and throwing off the phlegm and getting to sleep, getting well in a few days, and we believed we owe her life to the use of Chamberlain's Cough Remedy. Our oldest girl is subject to croup and has had several severe attacks but the Cough Remedy has brought her out all right with but two good doses and we would not go over night without a bottle in the house. We have great faith in it." Signed, Wilbur E. Wells, Lullie L. Wells, 1041 C street, Lincoln, Nebraska. Sold by all druggists.

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 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 1148 of Mansfield's Digest.

In testimony whereof 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 80 of "Record C" of said Court, I, John F. Shoemaker, Clerk of the Circuit 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 Circuit 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.

DR. T. E. MURRELL.

PRACTICE LIMITED TO THE

EYE, EAR, THROAT AND NOSE.

Offices, 111 East Fifth St.,

LITTLE ROCK, ARK.

ARE YOU GOING

To Kansas, Missouri, Colorado, Nebraska, Oregon, California,

Or any point in the West or Northwest? If so, you will of course wish to be informed as to the cheapest, shortest and most pleasant route. You will wish to purchase your ticket via the route that will subject you to no delays, and by which through trains are run. Before you start you should provide yourself with a map of the Gulf Route (Kansas City, Springfield & Memphis R. R.), the only route from the South to the West. This line runs its entire trains with Pullman Palace Sleeping Cars, free Reclining Chair Cars and Elegant Day Coaches from Memphis to Kansas City, saving many hours time over any other route.

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, 31 Madison St., Memphis, Tenn.

WARNING ORDER.

Ishobad 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, and answer the complaint of the Plaintiffs, Ishobad T. Williams, Thomas Williams and H. K. S. Williams, as by the within and filed Petition, C. S. COLLINS, Solicitor for Plaintiffs.

Warranted Seed.

I have founded my business on the belief that the public are anxious to get their seed directly from the grower, raising a large proportion of my seed enables me to warrant its freshness and purity, as my vegetables and flower seed catalogue for 1888, FREE for every son and daughter of Adam. It is liberally illustrated with engravings made directly from photographs of vegetables grown on my seed farms. Besides an immense variety of standard seed, you will find in it some valuable new vegetables not found in any other catalogue. As the original introducer of the Elliptic Beet, Burdock and Early Ohio Potatoes, Hubbard Squash, Deep-ribbed Cabbage, Cory Corn, and a score of other valuable vegetables, I invite the patronage of the public.

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Stoves, Tinware, Cutlery.
Steel Nails, Barbed Wire.
Guns, Mechanics' Tools.
Wire, Cotton, Manila and Sisal Rope.
Iron Pipe, Pumps and Driven Wells.
Brass and Steam Fittings a Specialty.
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At prices that will not fail to sell them. Don't buy before you call on us. No trouble to show goods. Our Mr. Lee is now prepared to meet his many friends with a cordial welcome. Don't forget the place.

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Main and Markham Streets, Little Rock, Ark.

BASS' CHICKEN CHOLERA CURE.

Is warranted to stop the Cholera among Poultry, and increase the Egg Production 25 per cent. It is endorsed by some of the largest and most intelligent poultry breeders of the Southwest.

Price 50 Cents Per Package.

For Sale by all Druggists.

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Trusses, Fine Toilet Soaps,

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A. G. MOORE, Little Rock, Ark.

ARKANSAS METHODIST.

SUNDAY SCHOOL LESSON.

BY J. B. SUTTLER,

For January 29th, 1888.

PETER CONFESSING CHRIST. Matt. xvi, 13-28

HOME READINGS.

M. Peter Confessing Christ; Matt. xiv, 13-28
 Tu. Testimony of John; John i, 19-36
 W. Nathaniel's Confession; John i, 43-51
 Th. The Woman's Confession; John iv, 19-42
 F. Blind Man's Confession; John ix, 17-38
 Sa. The Disciple's Confession; Acts iv, 1-31
 Su. Paul's Confession; Acts xxiv, 10-27

TIME.—A. D. 32, the third year of our Lord's ministry.

PLACE.—In the neighborhood of Caesarea Philippi.

TOPICAL OUTLINE.—Confessing Christ; Bearing the Cross.

GOLDEN TEXT.—"Whoever therefore shall confess me before men, him will I confess also before my Father which is in heaven."—Matt. x, 32.

INTRODUCTION.

After Jesus had granted to the Syrian woman to full an answer to her persistent prayer, he left that locality and came to the Sea of Galilee, and here, as before, the multitudes gathered around him, bringing their afflicted ones, and he healed them all.

The multitude remained with Jesus for three days, until the supply of food was exhausted, and then, being moved with compassion, he determined to feed them as he had done the five thousand in the desert place. In this case, the supply the disciples had was seven loaves and a few fishes; but it was miraculously increased until it fed more than four thousand people, and seven baskets of broken food were left. Then Jesus sent them away and crossed the sea to Magdala. Here his enemies, the Pharisees and Sadducees, again assailed him, and tempting, desired that he should show them a sign from heaven, a miracle that could not be gained, a greater proof than any yet given of his Messiahship. He had given proof of this in the fulfillment of Isaiah's prophecy, and recites it as proof in his message to John; but he will not work a miracle at their demand, nor solely for his own glorification, so he answers them by asking them how it was that they could read the face of the sky and tell the coming weather, and yet could not see the signs of his being the Christ, when if they had chosen to see it, the one was as plain as the other. He refuses them a sign save the sign of the prophet Jonah, hereafter to be given in his own resurrection, after being in the grave three days, even as Jonah was three days in the whale.

Seeing that peace was denied on the western side of the lake, he crosses to the eastern side, and on landing, the disciples find they were without bread; and when Jesus warns them to beware of the leaven of the Pharisees and of the Sadducees, they think he refers to their having come without bread. But he meant by the leaven of the Pharisees, their doctrine; and in another place he calls it hypocrisy.

ON THE LESSON.

Where was Caesarea Philippi? The most northern town of Palestine, at the head waters of the river Jordan.

What question did our Lord ask his disciples? "Whom do men say that I, the Son of man, am?"

What did they say some people believed concerning him? That some thought he was John the Baptist, some Jeremiah, or some other prophet.

What direct question did he then ask the disciples? "Whom say ye that I am?"

How did Peter answer him? "Thou art the Christ, the son of the living God."

What did our Lord then say to Peter? "Blessed art thou, Simon Bar-jona," etc.

How did Peter come to know that Jesus was the Christ? God had revealed it to him.

What does the name Peter mean? A stone.

How do you understand verse 18? The meaning of Peter's name brought forth that beautiful illustration that Paul so often after used to show the wonderful workmanship and beauty of the united body (or church) of believers. It represents a building resting upon a foundation of the apostles and prophets, of which Christ was the chief corner-stone, elect, precious, and upon this foundation is erected the spiritual house, consisting of them who are of the household of God, or as St. Peter calls them, "lively stones," for he also uses this simile.

The whole building rests upon Christ,

but as St. Paul said, James, Peter and John seemed to be pillars. This building death or hell cannot destroy.

What are meant by the keys of the kingdom? Keys are the symbol of authority. Those who hold the keys have the power to open or close the doors. St. Peter used this authority when he excluded the first offenders, Ananias and Sapphira and Simon Magus, and when he admitted the first converts to baptism. Also, he first communicated the Holy Ghost to Samaritans, and received Cornelius, the representative of the Gentiles.

Why did Jesus direct his disciples to tell no one? He was not yet ready that it should be formally announced. The overwhelming proof of his resurrection was yet to be given.

II.

What new announcement did Jesus make at this time? He told them of his coming sufferings.

Where was he to suffer? At Jerusalem and on Calvary.

For what purpose? That the world of sinners might be reconciled to God by the death of his son.

What prophet had foretold his death? (Isaiah liii.)

Why was it necessary that Christ should suffer? The broken law required that the penalty should be paid by some one, and this should be done once for all. "So Christ was once offered to bear the sins of many" and "without shedding of blood is no remission" of sins. "Though he were a Son, yet learned he obedience by the things which he suffered." For as by one man's (Adam's) disobedience, many were made sinners; so by the obedience of one shall many be made righteous. See also Heb. 9:10-14:15.

What did Peter here say of his resurrection? That he should be raised from the dead the third day.

What did Peter do when Jesus spoke of his death? See verse 22.

What did Jesus say to Peter? See verse 23.

Why was he an offense to Jesus? Because he was really tempting Jesus at Satan did, and so was repugnant to Christ, as sin ever is.

What did Jesus say all must do who would follow him? "Deny himself and take up his cross."

What is self-denial? The refusing to indulge our love of ease, pride, conceit, passion or any of the unholy desires of the flesh.

What is cross-bearing? Self-denial, the crucifying of the flesh.

What does Jesus say about saving and losing life? Verse 25.

What does he say about gaining the world? What does he say about losing the soul? See verse 26. Commit it to memory.

Who is the son of man? Christ.

What does verse 28 mean? This refers to Christ coming in his mediatorial kingdom, which was just after his resurrection.

REFLECTIONS.

Peter confesses Christ to be the son of the living God, the long hoped-for Messiah, and this confession shows him to have received wisdom from on high, for Jesus says "flesh and blood"—that is, no man nor human sense—had convinced him of this truth, but "my father which is in heaven has revealed it." Thus the believer now knows Christ to be his Saviour by divine revelation.

Only a few minutes after "Blessed art thou, Simon," come the fearful words addressed to the same man, "Get thee behind me, Satan, thou art an offense unto me."

What comfort may some find in Peter's life, who rise and fall in spiritual things, but let them take heed before they excuse themselves of their errors, that they rise as high as Peter did, and that they compare not only with Peter in his faults.

Christ is pleased with the disciple's confession, and before his conversation with them ends, he tells them of that other confession that only makes a disciple worthy of the name, the confession of the daily life, the self-denial, the cross-bearing, and he condescends to tell them of the benefits that may be gained by such a life. "For the Son man shall come in the glory of his father, with his angels, and then he shall, having all the powers and riches of heaven and the new earth at his command 'reward every man according to his works.'"

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.

CHILDREN'S DEPARTMENT.

BY UNCLE ED.

LITTLE ROCK, - ARK.

DEAR UNCLE.—I am a little girl 12 years old. My papa takes the ARKANSAS METHODIST. I like to read the letters to the little children. I have a little sister. Her name is Charley Chester. She says she will give you her nickel. We have no Sunday-school here. I hope this won't find the waste-basket. I will write again.

Your Little Helpers in Christ,

LIZZIE KORER.

CHARLEY KORER.

Clarkston, Ark.

Lizzie sends a dime for herself and a nickel from Charley.

How to be Happy.

If you would be happy—Beware of the man of two faces. Persevere against discouragement. Take a cheerful view of everything. In all promised pleasures, put self last.

Trust in God and mind your own business.

Pray for a short memory as to all unkindnesses.

Cultivate forbearance till your heart yields a fine crop of it.

Do not talk of your private, personal or family matters.

Put not your trust in money, but put your money in trust.

Give your tongue more holiday than your hands or your eyes.

Examine into your own shortcomings rather than those of others.

Act as if you expected to live a hundred years, but might die to-morrow.

Compare your manifold blessings with the trifling annoyances of each day.

Do the duty that lies nearest thee; thy second duty will have become clear.

Be content to do the things you can, and fret not because you cannot do everything.

Never reply to a sharp or angry word; it is the second word that makes the quarrel.

Make the best of what you have, and not make yourself miserable by wishing for what you have not.—Good House-keeper.

Twelve Golden Rules.

- I. When called to rise without delay;
- II. To think before and while I pray;
- III. My tongue and temper well to sway;
- IV. No low or ribald word to say;
- V. To tell the truth, let come what may;
- VI. To catch odd moments ere they stray;
- VII. Without answer, to obey;
- VIII. To sulk no more when friends say nay;
- IX. About no task to lounge or stay;
- X. To know my lessons ere I play;
- XI. To take my share of giving way;
- XII. And read my Bible every day.

—Selected.

The Reward of Perseverance.

At one of the mills in the city of Boston a boy was wanted, and a piece of paper was tacked on one of the posts, so that all the boys could see it as they passed by. The paper read:

BOY WANTED!
 CALL AT THE OFFICE TO-MORROW MORNING.

At the time named there was a host of boys at the gate. All were admitted; but the overseer was a little perplexed as to the best way of choosing one from so many, and said he:

"Now, boys, when I only want one of you, how can I choose from so many?"

After thinking a moment, he invited them all into the yard, and driving a nail into one of the large trees, and taking a short stick, told them that the boy who could hit the nail with the stick a little distance from the tree should have the place.

The boys all tried hard; and, after three trials, each failed to hit the nail. The boys were told to come again next morning; and this time, when the gate was opened, there was but one boy, who, after being admitted, picked up the stick, and throwing it at the nail, hit every time.

"How is this?" said the overseer.

"What have you been doing?"

And the boy, looking up with tears in his eyes, said:

"You see, sir, I have a mother, and we are very poor. I have no father, sir, and I thought I would like to get

the place, and help all I can; and, after going home yesterday, I drove a nail into the barn, and have been trying ever since, and have come down this morning to try again."

The boy was admitted to the place.

Many years have passed since then, and this boy is now a prosperous and wealthy man; and at the time of an accident at the mills, he was the first to step forward with a gift of \$500 to relieve the sufferers. His success came by perseverance.—Selected.

RELIABLE MEDICINES!

FAIR PRICES!

Why throw away money? SATISFACTION IS GUARANTEED in the use of the CHARM FAMILY REMEDIES prepared at Bond's Pharmacy, if the directions be observed.

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The Charm (Never Failing) Chill Cure. In both Liquid and Pill form. Price, 50c.

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The Charm (Blackberry) Diarrhea Cordial. Price, 50c and 25c.

The Charm Liver Pills (one is a dose). Price, 25c.

The Charm Arnica Liniment: best out. Price, 50c and 25c.

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Books that sell everywhere and all the time.

College Songs 50 cts., War Songs 50 cts., Jubilee and Plantation Songs 30 cts., Minstrel Songs, new and old \$2, God Old Songs we used to Sing \$1.

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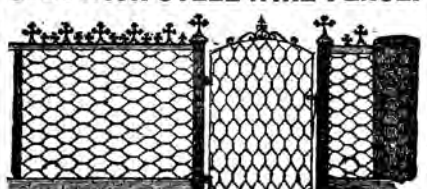
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Insane Persons Restored, Dr. KLINE'S GREAT NERVE RESTORER for all BRAINS & NERVE DISEASES. Only one cure for Nervous Affections, Piles, Gout, etc. INFALLIBLE if taken as directed. No fits after first dose! One Treatise and \$2 trial bottle free to fit patients, they paying express charges on box when received. Send names, P. O. and express address at once to DR. KLINE, 361 Arch St., Philadelphia, Pa. See DRUGGIST. BEWARE OF IMITATING FRAUDS.

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April 24, '87.

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The Right Use of Baptism,

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We respectfully invite the attention of our readers who have any business in their line, to consult the above firm if they wish to insure their property. These gentlemen, by their well-known integrity and business capacity have established themselves in the confidence of our citizens and have secured a large patronage. It is useless at this late day to argue the importance of insurance. That is granted and accepted by the best business men. Indeed it is a necessity except for those who are able to carry their own loss in the event of a fire, and it is regarded as safer and far better by them, generally, to let others carry it for them, so they insure. We take great pleasure in commending these gentlemen to our many readers. They are

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ARKANSAS METHODIST.

SATURDAY, JANUARY 11, 1888.

"A FRIEND OF MINE."

The Law Which Encircles the Entire Globe.

Travelers who have gone "far countries for to see" say that they find human nature pretty much the same all the world over.

They find wide variance in color of skin, in physical contour, in mental characteristics, but in the essential elements that control social conduct, the human family is a brotherhood.

The law, unwritten, found in no statute book, enforced by no decrees, but having an influence circumscribed only by the limits of earthly space, is the law of kindness.

Among peoples where cruelty to human kind is almost a fixed habit, who are relentless foes, and as friends scarcely less to be dreaded, whose savage natures revel in fiendish atrocities, there yet lingers the spark of divinity which lifts man above the beasts.

Sorrow melts the human heart wherever found, and sympathy mingles its tears with grief all the world over. Where pity does not dwell, there lives no thing of human kind. It is "the touch of nature that makes the whole world kin."

What a terrible world this would be to live in were it not for the sympathy and loving kindness shown us when sorrow comes, for it is decreed that in all lives "some days must be dark and dreary."

The 10,000 and more voluntary testimonials the proprietors of Warner's safe cure have "received in regard to efficacy of that remedy, reveal "this touch of nature" in a peculiar manner. The great majority of them acknowledge that it was through some kind friend who, in pity for their suffering, had made known to them the wonderful merits of this great remedy.

The testimonial of Capt. Geo. B. Willbank of Philadelphia, is a fair sample. He was put ashore from his ship to die of a fever resulting from kidney and liver trouble, and as physicians could not help him, there seemed no hope for him. But he says "A friend of mine, who happened into port, came to see me, and urged me to begin the use of Warner's safe cure." He began to use it as his friend advised, and was cured in a very short time.

How many men there are to-day in the world, rounding out lives of usefulness, making the world happier and better, who would have long since passed to the other shore, had it not been for the loving kindness of friends, shown in this practical way, as these testimonials from all quarters of the globe afford ample evidence.

Rev. James S. Johnston was consecrated Bishop of the Episcopal Church of western Texas, to succeed the late Bishop Elliot. He has been rector of Trinity church, Mobile, for the past seven years, where the ceremony took place, January 5.

One of the most picturesque railway rides in America, as well as instructive in the opportunities afforded of seeing how rapidly the iron and coal sections of the South are developing, is a trip to Cincinnati and the East via Chattanooga and the Cincinnati Southern Railway. (Queen and Crescent Route). The fastest trains in the South are run over this scenic route, and through cars Memphis to Cincinnati are carried daily on the famous Limited Express of the Queen and Crescent. Rates are the same as by any other line, and Mr. E. E. Everett, Traveling Passenger Agent, Chattanooga, Tenn., will cheerfully send maps, descriptive literature and any other information needed, upon application.

David Dudley Field, at the age of 82 years, walks eight miles every day and then rides his horse about an hour for exercise.

* * * A disease of so delicate a nature as stricture of the urethra should only be entrusted to those of large experience and skill. By our improved methods we have been enabled to speedily and permanently cure hundreds of the worst cases. Pamphlet, references and terms, 10 cents in stamps. World's Dispensary Medical Association, 663 Main street, Buffalo, N. Y.

There were one hundred and fifty-three miles of new railroad built in Arkansas last year. There will be twice that much built this year.

Notice to Subscribers. All remittances should be made payable to A. R. Winfield & Co.

Persons having religious literature which they do not want please send the same to the ARKANSAS METHODIST Office, where I may get it to distribute to the prisoners. It may cost you a small sum to do this, but do that much toward the help of those who need this assistance. A. D. JENKINS.

A CARD.

The Minutes have been unavoidably delayed by the serious illness of one of my children, and the fact that I made three contracts for publishing them. The copy was mailed to the printers Jan. 11th. I hope there will be no further delays, and that the brethren will be patient. J. R. MOORE.

Notice to the Preachers.

All preachers who have not notified us of their change of address will please do so as soon as possible, so we may send the paper to the proper address.

Notice to Subscribers. All remittances should be made payable to A. R. Winfield & Co.

Mr. Moody began his work in Louisville, Ky., on the eighth instant. Four meetings were held; the aggregate attendance was 12,000.

Contagious Blood Poisoning.

Col. B. H. Kieser, editor and proprietor of the Opelika, Ala., Times, writes: "While a young man I contracted a disease which stuck to me for years. For five years past I walked with difficulty. Finally I tried S. S. S. After using half a dozen bottles, I could walk seven miles in a day, and I have not had a return of the old pains since. I am sixty-eight years old, and, thanks to S. S. S., I feel now like a young man."

Mr. C. W. Langhill, of Savannah, Ga., who had a well developed case of contagious blood poisoning, which a physician tried in vain to cure, began taking S. S. S. He writes: "After using the medicine a short time, I was entirely cured, and I am, to-day, a perfectly well man."

Mr. F. Woelfel, No. 211 North Avenue, Chicago, writes: "I deem it my duty to thank you for the cure I received from your excellent medicine. I contracted a severe case of blood poisoning about two years ago. Hearing of your medicine I went to a drugstore, the proprietor of which persuaded me to buy a preparation of his own, which he said was a sure cure. I used six bottles of his stuff, and grew worse all the time. At last I got disgusted, and despaired of a cure. I met a friend who told me that your medicine had cured him. I went to the same druggist again, and demanded your medicine. He reluctantly sold me twelve bottles, and I am now perfectly cured. I write this for the benefit of sufferers, to prevent their being deceived by false representations. Thanking you again for the benefit received from your medicine, I remain respectfully yours."

Mr. Geo. O. Wellman, Jr. of Salem, Mass., writes: "I was suffering with blood poison, and was treated several months with mercury and potash, only to make me worse. The potash took away my appetite and gave me dyspepsia, and both gave me rheumatism. I then took sarsaparilla, etc. All these sarsaparilla mixtures have potash in them. This made me still worse, as it drove the poison farther into my system. A friend insisted I should take Swift's Specific, and it cured me of the blood poison, drove the mercury and potash out of my system, and to-day I am as well as I ever was."

Treatise on blood and Skin Diseases mailed free.

THE SWIFT SPECIFIC CO., Drawer 3, Atlanta, Ga.

There are about 900 square miles of prairie lands in Arkansas.

Ayer's Hair Vigor prevents the hair from falling, and restores gray hair to its original color. Ayer's Almanac, at your druggist's.

Mr. Spurgeon has returned to London from Meanton. His health is greatly improved.

SARDIS, MISS., Oct. 8th, 1886.

DR. A. T. SHALLENBERGER, Rochester, Pa. Dear Sir: I am under many obligations to you for the bottle of Antidote sent me by mail. It "busted" my chills after the first dose, and I have not felt so well for a long time. Will do all I can to make the medicine known here.

J. M. OGLESBY.

On our 5th page to-day will be found a striking and instructive illustration of the comparative worth of the various kinds of baking powders now in the market.



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 Cream Baking Powder does not contain Ammonia, Lime or Alum. Sold only in cans.

PRICE BAKING POWDER CO.

NEW YORK. CHICAGO. ST. LOUIS.

Two Chinamen were baptized and admitted on probation into the Hanson Place Methodist Episcopal Church, Brooklyn, on last Sunday.

Power of the Gospel.

The success of the gospel in most of the South Sea Islands, when once introduced by the missionaries or native preachers, was very remarkable; but there were individual instances of determined opposition and obstinacy which sorely tried the faith of those who labored among the people. And yet in many striking instances the power of divine truth mightily prevailed. On one occasion, at the close of a faithful sermon preached by the missionary in Raiatea, an old man stood up and exclaimed:

"My forefathers worshiped Ora, the god of war, and so do I, nor shall anything that you can say persuade me to forsake this way."

"And," continued he, addressing the missionary, "what do you want more than you have already? Have you not won over most of the chiefs, and even Pomare himself? What more do you want?"

"All—all the people of Raiatea and you yourself I want," replied the missionary.

"No, no," cried the old man; "me you shall never have! I will do as my fathers have done: I will worship Ora. You shall never have me. I assure you."

Little, however, did this man understand the power and love of God. Such was the effect of the gospel upon his heart shortly afterward that within six months from that time this inveterate adherent of Ora, the Moloch of the Pacific, abandoned his idol and became a consistent worshiper of the true and living God.—Missionary Anecdotes.

"DON'T YOU FORGET IT."—It is not well to keep before the people the arguments used by a liquor dealer and by John P. St. John when in discussion? The liquor dealer closed his speech by saying: "We have the drinking men on our side; we have the foreign element on our side; and we have the money on our side; the money is a power, and don't you forget it!" St. John's closing words were: "We have the sober men on our side; we have the women on our side; and we have God on our side, and God is a power, and 'don't you forget it.'"—L. T. M., in Voice.

What Columbus and Americus Vesputius did for America in the sixteenth century, Livingstone and Stanley have done for Africa in the nineteenth. For though its coastline has been long known, its vast interior has now for the first time been explored. A new world is opened to us, with area equal to North America and Europe combined. And this world has for eighteen hundred years been allowed to sit in darkness and the shadow of death! Think of two hundred millions of human beings even now compact together, and never having heard of the love of God! Think of hundreds of languages not having been reduced to writing, and in which the name of Jesus does not occur! Has not Africa at this time the strongest possible claim on the energies of the Christian church?—Mrs. Guinness in Pittsburg Advocate.

THOMAS W. BAIRD,

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Eagle Cotton Gins, Brennan & Co.'s Saw Mills, The Only Genuine Bradford Corn and Wheat Mills, Cotton Presses, Shingle Machines, Steam Pumps, Jet Pumps, Stalk Cutters, Mowers and Reapers

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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. D.

181 Pearl St., New York.

"Consumption can be Cured."

Dr. J. S. Coates, 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 coughs, pain in the chest, frequent breathing, frequent pulse, fever and emaciation. All these cases have increased in weight from 15 to 25 lbs., and are now needing any medicine."

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 affections, prepared by the

SATANTA DRUG CO.,

Little Rock, 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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Little Rock, Ark.

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.

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REV. G. W. F. PRICE,

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STATISTICAL REPORT OF NORTH MISSISSIPPI CONFERENCE.

| | |
|-------------------------------------|------------------|
| Local preachers, | 156 |
| Church members, 36284—777 increase. | |
| Adults baptized, | 2344 |
| Infants baptized, | 775 |
| No. churches, | 468-1-2 |
| Value, | \$408,963 |
| No. parsonages, | 71 |
| Value, | \$76,083 |
| Other property, | \$40,855 |
| Sunday schools, | 383—46 |
| Officers and teachers, | 2209—390 |
| Scholars, | 17044—2121 |
| Money Ex., | \$2746,98—247—23 |

I Have Taken Several

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 Bradfield Regulator Co., Atlanta, Ga.

VICTOR CHILL CURE,

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NEVER FAILS. Price, 50 cents. Five bottles, \$2.00. For sale only by

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STREET CARS RUN BY THE HOTEL.

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Board per week, \$6.00
Board and dining, per week, 7.00.

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