

THE ARKANSAS METHODIST

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

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NO. 40.

TO OUR READERS.

We are receiving a large number of inquiries about the future management of the paper. Some of our friends seem a little impatient to know who the future editor of the paper will be. There is no lack of suggestions. Permit us to say the paper will positively be continued. We are sending out one hundred more papers this month than we did last. While it lays a heavy burden upon us to do the work and fill our appointments on the district, we are willing for the sake of the church to do the work until satisfactory arrangements can be completed. We promise you the paper shall not fall into any worse hands, but we have reason to believe there will soon be a great improvement upon the present. The proprietors have the means and they intend there shall be no failure.

NOTICE.

Will all the ministers and other persons who know themselves to have been indebted to my husband, personally, for books or otherwise, be so kind as to send me a statement of the same, and where it is possible send the money? This is an imperative call dear brethren, and you will not pass it by unheeded I am sure.

MRS. SEE WINFIELD.

Little Rock, Ark., Jan. 21, 1888.

FROM OUR ENGLISH CORRESPONDENT.

The new year opens hopefully in many respects, though ominous war-clouds hover over the continent of Europe, and the commercial depression is still serious. We are looking for a good year, Methodistically. Large numbers of our people began the year well, with four public services within the 24 hours; and with renewed vows of consecration upon them, are ready to enter fresh spheres of usefulness. Throughout the connexion there are indications of increased vitality and energy. The past year was marked by unusual evangelistic work, especially in London, Manchester, Liverpool and Birmingham, so much so, indeed, that a holy jealousy has been excited in the breast of some on behalf of the ordinary, regular, time-honored services of the sanctuary, which in some quarters seem in danger of being disparaged. May we have wisdom and grace to avoid the Scylla of wild-fire and rant and the Charybdis of coldness and formality.

Honest attempts have been made to terminate the misunderstanding between Mr. Spurgeon and the Baptist Union. A deputation was appointed to wait on Mr. Spurgeon, at Mentone; but the interview has since been postponed until his return to London, when four eminent ministers Drs. Booth, Clifford, Culross and McLaren, are to converse with him, "as to how the unity of our denomination in truth, love and good works may best be maintained." An important "Declaration" has been drawn up by Dr. Angus, specifying the leading evangelical doctrines, to which all belonging to the Baptist Union should be required to subscribe.

Our "Committee of Privileges" has recently met, and has still under consideration three important legislative questions, viz: the amendment of the marriage laws, the compulsory sale of land for places of worship, and the amendment of the Burials Act. On all these subjects, information and suggestions, for the guidance of the committee, are invited from the Methodist public.

On December 18th, the Rev. Thos. Natrass was called home under sadly sudden circumstances. He was conducting the Sunday evening service in the Vicarage Lane Chapel,

Bowdon, and had given out the verse beginning: "Jesus, thy blood and righteousness," when, as the congregation was singing the last line of the verse, he was seen to throw up his arms, and stagger as if about to fall. A few minutes later, ere medical aid could be procured, he expired; death resulting from heart disease. An impressive funeral service was held in the Altrincham Chapel, at which letters of sympathy were read from the President of the Conference, and Dr. McKennal, Chairman of the Congregational Union. Mr. Natrass was an earnest and successful minister, and had travelled in some of the leading circuits in the connexion.

The will of the late Sir Wm. McArthur, K. C. M. G., with two codicils, has been proved. Bequests to various relatives and dependents are made amounting to £150,000, besides the following charitable legacies: £15,000 toward the erection of a Home for the daughters of Wesleyan Ministers in Ireland; and £15,000 for the endowment of the same; £10,000 toward the erection of a Wesleyan Theological Institution in Ireland; £9,075 to the Metropolitan Wesleyan Chapel Building Fund; £5,000 to the Methodist College, Belfast; £1,000 each to the London City Mission, British and Foreign Bible Society, Orphan Working School, and the Birmingham Branch of the Children's Home. In addition to the above, at the death of Lady McArthur, £20,000 will come to the Irish Home Mission and Contingent Fund, £10,000 to the English Home Mission and Contingent Fund, £10,000 to the Fund for the Extension of Methodism in Great Britain, and £10,000 to the Wesleyan Missionary Society.

On Dec. 20th, a solemn and interesting service was held in the Children's Home, Victoria Park, in connection with the unveiling of a Memorial Tablet to the late Mr. James Barlow. Mr. Jas. E. Vanner unveiled the memorial, and Dr. T. B. Stephenson delivered a memorial address. The children of the Home took part in the anthems, "Blest are the departed" (Spohr), and "What are these arrayed in white robes?" (Stainer). The inscription on the tablet is as follows: "To the glory of God, and to the dear and honored memory of James Barlow, J. P., of Greenhorn, Bolton, born A. D. 1821; died A. D. 1887. One of the earliest and most liberal friends, and for many years one of the General Treasurers of the Children's Home. His gift of the Edgworth estate greatly strengthened and enlarged this Christian enterprise. His loving care for every part of it, and his fatherly affection for the children continued to the day of his death. Poor women and little children trusted him."

In connection with the work at the Children's Home it may be mentioned that from the Princess Alice Orphanage, Birmingham, a fortnight ago, two boys were sent as emigrants to the Antipodes. On the Sunday before they left "Home," after a service conducted by a student from Handsworth College, both boys gave their hearts to God.

The Rev. Alex. McAnlay, an Ex-President of the Conference, and Mr. Wm. Sampson, "Cornish Evangelist," a year ago conducted a successful Evangelistic Mission in the West Indies. They have recently returned to the same region, and have successfully inaugurated a second Mission. The opening services have been full of promise. Their subsequent career will be marked with interest, and many prayers will be offered for their continued success.

The first Conversazione of the London Branch of the Wesley Scientific Society was held on Dec. 14th at the Centenary Hall. Many in-

teresting specimens and scientific objects were exhibited, and addresses were delivered by the President, Dr. Dallinger, the Rev. W. T. Davison, M. A., Sir George Chubb and Dr. Bonsfield.

The usual Valedictory Address to the Students of Westminster and Southlands Training Colleges was delivered by the Rev. John Walton, M. A., President of the Conference, and was marked by fatherly tenderness and sagacity.

The Rev. Edward White, the great champion of the doctrine of "Conditional Immortality," has just retired from the pastorate of the Hanley Road Congregational Church, London, in which he has ministered ably and faithfully for 36 years. Rev. A. O. SMITH, Harborne, Birmingham, Jan. 2, 1888.

THE CHURCH.

EDITOR ARKANSAS METHODIST.—In the number of your paper of the 14th inst., appears an article headed and footed "Amicus." His subject is Christians (Campbellites.) I read it as I read everything, with avidity and with a view to profit by any information that might be gained that could be made useful and practical. The Christian (Campbellite) denomination, as an organized religious body, figures extensively in Protestant christendom, and is down in the current literature of the Christian world as Campbellites, destined to go by that name while the world's history is perpetuated. They are not called Campbellites reproachfully, as were the Methodists before they assumed regular organic proportions. The name is not systematic, but appropriate, and will stick to that body while the ages roll by. But I did not intend to elaborate that thought. I read the foot-note comment on Amicus' article by the editor, and found this, to me, a remarkable expression: "The term Christian church has two distinct meanings. First, it means the church Christ organized. Second, it means the organization Mr. Campbell founded." Now the proposition your unworthy friend excepts to most is "the church Christ organized." This so impressed me that I was forced to put on my cogitating cap and revert to scenes and incidents in the earthly life of our Lord. Having read every book that could be relied on as authentic and trustworthy that could be connected with the life history of Christ, including the New Testament scriptures, not one paragraph or sentence occurred to the mind—yea, not one word or syllable—even intimating that he (Christ) ever had anything to do with or say about church organization. Being aware of the fact that there are passages of scripture, few and rare, which are sometimes quoted by those who assume to be the identical body of Christians, lineally descending through the intervening ages—maintaining, intact, that form of church organization instituted in Christly or Apostolic times. Yet I do assume that such passages quoted are gross perversions of the truth and the facts of history. To assume that church organization was established as a distinct institution by Christ in person, or by his personal dictum in his earthly lifetime on the day of pentecost, or during the lifetime of any or all of the apostles, is a fiction and not a fact. Such an assumption leads inevitably to that spirit of church bigotry which is and has been so characteristic of Rome in her days of dominion and persecution. There are several logical sequences growing out of such an unwarranted postulate. If it be a fact that either Christ and the apostles organized a church with rules and regulations, officers, etc., then that divinely-organized thing must be made to com-

pass in its heavenly folds every man who is to be saved.

An assumption of Rome and high churchism generally, "the Church," meaning an organized institution after a form, with real and specific laws given, is that no individual or people have a right to the sacraments of "the church," but such as become members according to prescribed forms and modes laid down. This is a legitimate, logical sequence of the premises assumed. Admit that church organization was perfected by Christ, and that its rules are divine, and who, among all the hundreds of Christian associations can establish themselves as the identical body organic founded by him.

The error lies mainly in attaching divine virtue to the mere fact of church membership, which error grows out of the unestablished and inestablishable assumption of Christly prescription of modes and forms, while virtue inheres only in the fact of faith. If we fail to get into the church by the specific modes and forms prescribed, our faith, our piety, our good works, not all the power of regenerating grace and a sanctifying spirit can save us.

In concluding this hastily written article, permit me to submit a few questions that the editor or some friend may answer for the satisfaction of myself any others.

1. In what chapter and what verse in the New Testament may we find a statement which either explicitly or by clear implication states that Christ organized a church?

2. Where may it be found in his history, as given by any sacred historian, when and what church he ever joined formally, and what church did he belong to, other than that as a child of Abraham he was recognized in from his infancy?

3. When, where and under what circumstances did any one or all of the apostles become members of this newly organized church, which took organic form by the direction and authority of Christ?

4. Where in the records of profane or church history can these facts be found?

5. What were the rules and regulations, the form of government, the date of its establishment, etc.?

6. What were the modes of administering its rites or ordinances, and who were made its chief administrators?

Mr. Editor, if you or some of your very able correspondents will give us these points and tell us where we may find its lineaments, we will consider the matter of becoming a member of it.

7. What constitutes the Campbellite in your secondary definition—a church of Christ organically?

C. H. GREGORY.

Jonesboro, Ark., Jan. 16, 1888.

We think our good brother entirely misapprehends our article. He excepts to the expression, "the church Christ organized." If Christ did not organize the church, we are at a loss to know who did. Christ said, in speaking of Himself, "On this rock I build my church." He says He built it. Here is where our brother's trouble lies. He read out of his own mind, and not out of our article. We did not say Christ organized a church during His life on earth. Our brother will remember that the Jehovah of the Old Testament was the Christ of the New. Our brother will readily recall those passages in Acts and Heb. where Christ was said to be in the church in the wilderness. He will also remember that Moses esteemed the reproach of Christ greater riches than all the treasures of Egypt. There is certainly a church in the world, and it was organized by some one; if not by Christ, by whom? Our article had nothing to say about when it

was organized. Our brother asks us a number of questions, every one of which is based upon a misconception of our article. We will answer these questions, however, for our brother. Instead of repeating the questions, we will number them, and the reader can refer to brother Gregory's article.

1. Matt. XVI:18. Heb. III:1-6.
2. We never said he joined any church.
3. We said nothing about a newly-organized church.

4. Nowhere that we know of.

5. This question proceeds upon a misapprehension of the article.

6. Baptism and the Lord's Supper are ordinances in the church and Christian ministers are the administrators. I was laboring under the impression that Bro. Gregory was already a member of the church.

7. True faith in the Lord Jesus Christ and uniting together as a body of Christians constitutes a church of Christ. Church means a congregation—a congregation of Christians is a church.

The brother speaks of his article as "hastily written." If he had not been in such a hurry, he would not have so greatly misconceived our article. We were writing upon a totally different question from the one the brother raises. Our subject had nothing to do with forms of government, or offices, or dates of organization. If the brother would like to know what we think of the church, we will say that it has existed from the time "that men began to call upon the name of the Lord" or "by the name of the Lord;" that while there must be assemblies of the Lord, and these assemblies ought to have rules of government; that no specific form of government is taught in the Bible. The church is left free to adopt any form, so that nothing be done contrary to God's word.

RESOLUTIONS.

We, the committee appointed by the Superintendent of the Amity Sunday-school to express the high esteem in which our late co-worker and lamented brother in Christ was held as a loved member of this body. To give utterance to the great sorrow that has fallen upon every heart and to offer the profound sympathy of this Sunday-school to the bereaved and stricken who mourn in the deceased an impairable loss, do most respectfully submit the following:

Whereas, In the mysterious and overruling providence of Almighty God, our Heavenly Father, who giveth and taketh away in the same spirit of infinite love. The hand of death at sunrise, on Monday, 5th of Dec., 1887, touched our beloved Bro. Jno. R. Thompson and took him from our midst to return no more for ever,

Resolved, That in the death of Bro. Thompson the Methodist Church and Amity Sunday-school have lost a worthy and useful member, the community an exemplary and upright citizen, and his relatives and acquaintances a social companion and friend whose manly instincts and noble traits of character render his memory ever sacred and his departure peculiarly painful.

Resolved, That while we feel such heavy sorrow we bow to the will of God believing that the same providence which smote so terribly to us is to our brother sweet beatitudes of blissful glorification and that while he no more will come to us we may go to him where the redeemed abide forever.

Resolved, That we extend to the relatives and friends our heartfelt sympathy and especially do we tender our deep condolence to the widow so young and so soon and sadly bereft of a kind and devoted hus-

band, worthy of her heart's tenderest affections and bright anticipation. May she bow with Christian philosophy to the inevitable and find a solace in the religion of our Saviour who said, "Blessed are they that mourn for they shall be comforted."

Resolved, That these resolutions be spread upon the S. S. Record and that a copy be sent to the Standard and the METHODIST for publication and also that one be sent to the bereaved widow of our deceased brother.

J. H. KING,
F. P. ALLGOOD,
P. BAKER,
A. B. MARBURY. } Com.

PASTORS' PROTEST.

We publish below a protest from the pastors of Memphis with reference to the celebration of Mardi Gras. There can be but one opinion about the morality of this celebration. The folly of such an exhibition ought to condemn it in the estimation of all sober thinking people. But this to us is not the worst feature of the affair. The collection of a vast crowd of masked men and women of all ages and colors and characters in one lawless mass is fearfully demoralizing to any people.

Memphis, Jan. 2nd 1888.

Whereas an effort is being made to revive the MARDI GRAS exhibitions in this city, and committees have been appointed to raise funds and arrange programmes for its celebration, etc.,

We the undersigned, pastors of this city, enter our protest against its celebration on the streets of Memphis, and we urge our congregations to discontinue this species of amusement, as it tends only to evil.

We also appeal to the ministry of our respective Conferences, Presbyteries, Associations, and Conventions throughout Tennessee, Mississippi, Arkansas, and adjacent States to assist us in opposing this pernicious exhibition, by calling the attention of their several charges to this protest.

E. M. Richardson, pastor 3rd Presbyterian Church.

Eugene Daniel, pastor 1st Presbyterian Church.

S. C. Caldwell, pastor 4th Presbyterian Church.

H. A. Jones, pastor 1st Cumberland Pres. Church.

D. T. Waynick, pastor 2nd Cumberland Pres. Church.

R. W. Erwin, pastor Central M. E. Church.

Warner Moore, pastor 1st M. E. Church.

J. M. Spence, pastor Hernando St. M. E. Church.

W. H. Evans, pastor South Memphis M. E. Church.

R. A. Venable, pastor 1st Baptist Church.

J. H. Snow, pastor 3rd Baptist Church.

J. B. Briney, pastor 1st Christian Church.

NOTICE.

Wanted.—\$1000 by Feb. 20th. We will need \$1000 by Feb. 20th. The money is due on the building and we must pay. Let every subscriber send all of his subscription now due. If he can't send all, then send a part. The money is urgently needed. Let there be no delay. There are several thousand dollars now due us. Let no one fail because he only owes a small amount. Many small payments will enable us to make a large payment.

Please brethren and friends remember we want the money by Feb. 20th. Yours fraternally,

V. V. HARLAN,

Agent Central Collegiate Institute. Altus, Ark., Jan. 20., 1888.

SATURDAY, JANUARY 28, 1888.

THE SALOON IN POLITICS.

From the Hon. William Windom, ex-Secretary of United States Treasury.

In my judgment there is no other evil in our politics comparable with the liquor power. It is to-day a menace to the republic, little less grave than was slavery thirty years ago. It is the deadly foe to all that is sacred in free institutions. It destroys the home and desecrates the ballot. It is the chief cause and instrument of political corruption. Its shameless boast of controlling elections and Legislatures, by the use of money, is without parallel in criminal effrontery. It breeds ignorance and crime for pay. It saps the foundations of public confidence, and destroys respect for law, by polluting the sources of political power. It is the arch enemy of intelligence, purity, morality and social order. It is the chief cause and promoter of poverty, want and misery, with the discontent, disorder and crime which result. It costs the country in taxation, waste of money, property and productive power as much to support our two hundred thousand saloons as it did to support the Union Army. Their fatal weapons are as destructive of American life as were the shot and shell of both armies during the Rebellion. They are the nursery, the council chambers and the inspiration of disorder, lawlessness and anarchy.

To maintain the right to get money, by the wholesale destruction of life and property, they corrupt the ballot, bribe Legislatures and tamper with justice. This is a faint portrait of the power which has entered our politics, raised the black flag, and proclaimed that all who will not swear political allegiance to it shall politically perish.

From A. H. Colquitt, United States Senator from Georgia.

In the very first place, is it presumable that such a grossly sensual agency will find any affinities in things noble and of good report? As we find the examples before our eyes everywhere and at all times, the appeals of the whisky influences are directed to the worst parts of our constituency.

The bitterly malign power of the saloon has made this class what it is, and it is the pleasure and interest of the "saloon" to keep it at its degraded estate. Bribery is at all times a vile and destructive agency, and utterly intolerable. But in some of its aspects it may be only comparatively detestable. You may bribe a man with gold, or honors, or office, and we pass this form of crime with more or less reprobation. But to influence the voter by holding to his lips the cup of drunkenness is beyond comparison the lowest of all forms of bribery.

Now take into account the power of this seduction when the appetite for strong drink has been established, and we will find that practically it amounts to an absolute ownership of the voter's suffrage. We have no doubt overlooked the wicked power of alcohol as a factor in almost every popular election held in the country. No doubt thousands and tens of thousands of votes are moved and placed here and there just as the whisky seller wills at every important election in the land. What chance is there in such cases for the moral or political reformer to be heard? What attention will the poor degraded inebriate give to your arguments in favor of great principles underlying our peace and prosperity as a people, when the demon of strong drink intervenes?

The saloon subsidizing any party that will accept its alliance, brings in to the fray a fearful power. This has been seen in many of our communities, and in some of our States an oath is exacted of every representative elect to the Legislature, that his election has not been secured by either bribery or treating. The discrimination need not have been made, as the two things are about the same.

How can this age, with all its lights and amazing responsibilities, longer debate and wrangle over so obvious a fact that the saloon is one of the most hurtful and abominable of all the degrading influences ravaging society, and that this influence must be extinguished. It is bad enough in all conscience to stand by and witness the wrecks of honor, talent and domestic happiness that it is strewing all over our land; but when we witness the fact that this base power is invading the precincts of the elective franchise, that it is aspiring to make and unmake

now set up and pull down men who are to enforce the laws, it behoves every one of us pretending to a love of his race or his country to see to it that the menace of this shocking evil shall be tolerated no longer.

From H. W. Blair, United States Senator from New Hampshire.

The saloon is a place where the people administer alcoholic poison to themselves, and in most of the States of the Union it is done by authority of law; but whether done by its sanction or in defiance of law, the work is the same. The liquor seller and his victim meet harmoniously upon the floor of the saloon and at its bar consummate a business transaction which is suicide on the part of one and murder by the other. But for the saloon, the greatest evils of the liquor traffic would disappear from the land; and if this omnipresent plague spot were wiped out by concurring State and national law, it would destroy the capital and profits of the most lucrative as well as the most infamous pursuit known among men.

The great minds which manage the trade comprehend this fact and, hence, everywhere they convert the saloon, which is frequently owned by heavy, but concealed dealers, into a political institution, and to-day the vast network of dens, where appetite and avarice administer to these mutual bad tendencies, is wrapped around the political parties of the United States like a shirt of Nessus woven out of red-hot wire. Until the power of the saloon is broken the law will uphold the traffic in strong drink, and until the law is changed, and the saloon, instead of being licensed or tolerated by the non-enforcement of law, is thereby prohibited, those clearing houses of sin and despair will continue to be the masters of our political fate so far as the interest of the trade can be affected by legislation or the action, in any form, of the political power. It is only by the creation of a strong and indignant public opinion against this domination of the liquor trade over the interests of the American people, that the destruction of the saloon can be accomplished. Public opinion, when intelligent will be right; and when right, will cure these cancers in the body politic, no matter if it does hurt.

Some of them will be healed by the poultices of moral suasion; some of them will be cut out by the sharp knife of the law. But there will be no such public opinion until the American people are better informed in regard to the nature and extent of the evils of alcoholism and of the remedies which can remove them. The work is as yet hardly begun. The crisis has come, however, and the issue can no longer be evaded. Shall the saloon—I use the term as synonymous with the trade in alcoholic beverages—shall the saloon be licensed and fostered or shall it be prohibited and destroyed? It is a leading political question. In the nature of things it must remain so until it is settled. Every person is on the one or the other side. There is no longer any fence to sit on. The fence has been broken down by the great numbers who climbed upon it, and it is now a fight eye to eye, foot to foot, hand to hand—and to the death.

Read the following facts. Mr. Robert Graham, of New York, ascertained them with great care:

Preceding the presidential election of 1884, there were held in New York City one thousand and nine political conventions—congressional, assembly, aldermanic, and primary, etc. In these political meetings the country is governed. Two hundred and eighty-three of them were held apart from saloons, ninety-three next door to saloons, and six hundred thirty-three in saloons.—The Chautauquan.

THE THEATER.

Sir Matthew Hale, Chief Justice of England, one of the purest and most eminent of all England's distinguished jurists, came very nearly, in his youth, being ruined by attendances on the theatre.

Lord Campbell says of him that he was simply in his attire and rather ascetic in his habits, devoting himself to the writings of Aristotle and Calvin, regular in his attendance, not only at chapel, but at prayer-meetings in private houses—till a strolling company of actors came to Oxford and he was so much corrupted by seeing many plays that he almost wholly forsook his studies. All of a sudden there seemed to be a complete transformation of his character. He loved fine clothes, delighted much in company, his tastes, habits and desires were changed. He was well nigh ruined by his associates and dissipation.

In his desire to reform, the theater was his great temptation, and he dreaded it. He began his reformation by making a vow, which he strictly kept, never to see a stage play again.

Writing to his grand-children forty-seven years after his vow, he warns them against the frequenting of stage plays. "They are a great consumer of time, and do so take up the mind and phantasy that they render the ordinary and necessary business of life unacceptable and nauseous."

How many have had his history of departure from virtue by the seductive influence of the stage! but how few have had his strength and courage to recover themselves from its debasing thralldom.—Exchange.

FROM PRINCETON, ARK.

Dr. Withers was very prompt in answering my questions, but seems to have overlooked the fact that full and plain answers were called for. Some of his are vague and others are meaningless. In his first he says, if I mean by church the organic structure he accepts it as a holy church. Well, I don't know what else he could have understood me to mean. This term signifies, if I rightly understand the doctrine and polity of our church, which remain the same to-day they were a hundred years ago. Our doctrine includes man from his total depravity to his perfection in love. Our polity signifies the means of applying these doctrines, that perfection may be attained by all. Now the Doctor says he accepts the church as a holy church. Then we are agreed upon this point. And now the church being holy has no lack but is complete. This being the case, there is no necessity for the associations in connection with it, but they are rather a fungus growth. And the Doctor seems to be rather at a loss when he undertakes to define its relation ship to the church by saying it is that of love and religious interest. Now if this means anything it means everything. Suppose you meet with me on board a train, in company with a lady to whom I pay considerable attention, and you ask me what relation I hold to her, and I answer you by saying that of love and religious interest. Could you tell by that whether she was my mother, wife, sister, or merely a friend. I don't think you could tell anything about it, for the simple reason it is expected of me as a christian man to bear this relation to all of the human family. So this association, if it has any of the principles of christianity in its make up, holds this relation to all denominations. Now, if the Doctors' answer is the correct one, they are not of us any more than of others though they went out from us.

Dr. Withers in the next place, undertakes to tell us what the conditions of membership are in the association. After giving us to understand that membership in the church is not a sufficient guarantee of moral quality for membership; tells us to hunt up a paper that was published several months since, and in that paper we will find the conditions stated.

Now it seems to me this is rather a loose way of doing business. There is probably not one in a hundred who are subscribers to the ARKANSAS METHODIST, that could find that paper. Then adds Bro. T. would hardly expect an enemy to the doctrine to be invited to membership. What doctrine? I suppose the Doctor has reference to the doctrine of Christian Perfection, but he speaks of it as a doctrine of the association, and not a doctrine of the church. I don't think the Doctor would have the hardihood to say that Christian Perfection is not a doctrine of the church. For in his next answer he says the church offers all the help necessary to a holy life.

Now it seems to me this answer of the Doctor's is a death blow at the association; but he tries to evade this by making the association one of the helps. I cannot see how the church can offer as a help that over which she has no control; and if we should accept this as one of the helps, according to the Doctor's statements it can only be offered to a favored few. Because, as the Doctor says in so many words, "the mere fact of one's being a member of the church" does not entitle him to this help. The Doctor's position all summed up reminds me of what I read once, concerning a dog's tale which grew to such proportion that instead of his wagging it, it wagged him. While he put the association as one of the helps offered by the church, the church as a whole to enjoy this help must become subordinate to it.

He further states that the only business of the association will be to en-

courage holiness, as though this were not the legitimate business of every minister of our church; and further he disclaims any intention of working in the interest of "Free Methodist," "Independents" or "Come Outers." The Doctor ought to know that the Free Methodist Church originated in a movement somewhat similar to this, and now they say we are not a church of God but of the world and of the devil—at least some of them do.

And what does the association say by the mere fact of its existence? Does it not say the church is defective somewhere or in something? Surely it does; and it cannot be successfully refuted.

And as a last conclusion of the Doctor's in support of the benefit to be derived from the association, that our members may not be drawn away from our communion by the parties above named. Well, if we have any in our church who are not satisfied with what our church has to offer as a means of grace, I for one am in favor of their availing themselves of that large option of which the Doctor speaks, and let them go wherever they may choose to go. But one thing I would have them understand, and that is, they are not expected to hold control over us as a church.

A. TURRENTINE.
Princeton, Ark.

GILDEROY.

BRO. JEWELL:—And so by the Providence of God you are again, temporarily, on the tripod of the ARKANSAS METHODIST. What changes fall out to us in this life. Dr. Winfield was at the North Mississippi conference at Winona, apparently in robust health, and as glowing and genial as a May morning. He spoke freely and frequently, and always moved the hearers. He was a pungent and unctious man. We will see him no more. How we drift around over this world. My eye has been on you for many years. In 1859, my first year in the ministry, you assisted me in a meeting in Okolona, Chickasaw county, Mississippi. Okolona has changed wonderfully since then. The business part of the town has moved east, towards the railroad. Most of the old members of the church are sleeping in the grave yard. The old church is gone and a new one built further east, near the business portion of the town. The town is two or three times larger than it was. Your old home, Pontotoc, has changed too. As you know, it is one of the oldest towns in the State. It had begun to dry up—looked to be a finished town, but a narrow gauge railroad is nearly there, and new life has been put into the old place. This road, when completed, is to run from Middleton, Tenn. on the Memphis and Charleston R. R. centrally through Miss., to Ship Island on the Gulf. We now have three lines of railroad through the State from north to south, and three across the State from east to west, and others in course of construction. You would hardly know yourself in Miss. now. There are some good people here yet who remember Horace Jewell. You left foot-prints that still remain. You sowed some good seed that will be reaped by you in the glory land. The church has grown mightily since you were here. The circuits have been divided and subdivided and divided again, until there are from four to six large pastoral charges where there used to be only one. The divided charges are stronger, numerically and financially, than the old time circuits used to be. There is strength in division, or, at least, we have found it so in church affairs in Miss. There are some who still insist that the former days and former ways were better than these—some who still think the glory of the church, in her houses of worship, in her preachers, praying and paying has departed forever. They want to go back to the days before railroads, to log churches, twenty appointment circuits, one hundred dollar salaries and straw—good wheat straw in the altar. They believe that straw—good wheat straw—is an important factor in the conversion of souls. However, we continue to build good churches, divide our charges and improve our finances. We may be advancing backwards but I do not believe it. The trend is upward, slowly, it may be, but certainly and surely. A simple turning back to old things, old forms, old ways, would not, of itself, bring back the former glory of our Methodism—old Methodism. The old glory was in the hearts of the people and not in the forms of worship, the material in the house of worship nor in the kind of straw used in the altar. It was the fire of God in the hearts of the preachers and people. God is just as willing to give the Holy Ghost to them

that ask it now as he was then. The Spirit has as much power now as then. It is not the old places, forms and ways, but the old fire we need. Some, I fear, cry out for the old forms because they have lost the glow of the old fire in their own souls. They blame the church for a fault in themselves. But enough.

Senatobia, Miss., Jan. 14, 1888.

FROM VANDERBILT UNIVERSITY.

The Faculty of Vanderbilt University in regular weekly session, held Jan. 10th, adopted the following resolutions:

Whereas, The Faculty of Vanderbilt University has received the sad intelligence of the death of the Rev. Dr. A. R. Winfield, a Trustee of Vanderbilt University, at his home in Arkansas, Dec. 26th, 1887, therefore

Resolved, That we recognize in Dr. Winfield an eminent servant of God and humanity who throughout his long and active career was a leader in every moral reform and religious interest among the people whom he served; that we sincerely lament his death; that we extend to the bereaved widow and children our Christian sympathies in this time of their sore trial; and that we instruct our Secretary to spread these resolutions on the journal of the Faculty and to forward copies to Mrs. Winfield, and to the ARKANSAS METHODIST, and the Nashville Advocate.

WILS. WILLIAMS,
Secretary of the Faculty.

REVISION OF FEDERAL LAWS.

We, your committee on the revision of federal laws, recommend the adoption and forwarding to congress of the following memorial:

To the House of Representatives and Senate of the United States in Congress assembled: Your memorialists, the Prohibition Alliance of the State of Arkansas would call the attention of your honorable body to the fact that license is issued to sell intoxicating liquors in many places where to do so is contrary to the laws of this State. We believe the traffic to be an unmitigated evil and we furthermore believe where State laws prohibit its sale that the issuance of license is derogatory to the sovereignty of the State. We therefore request your honorable body to so change the federal laws that revenue collectors shall not have power to issue license until the person applying for them shall establish the fact that according to State regulations it is there lawful to sell intoxicating liquors. And if by popular vote or in any other lawful way it shall at any future time be declared illegal in any place to sell intoxicating liquors, we request your honorable body to provide that such declaration shall cancel and annul any unexpired U. S. license and allow a pro-rata of the money paid for such license to be refunded.

We furthermore state that we think it to be in accordance with the principles of our republican government to respect the wishes of each community and when a State has adopted a constitutional prohibitory enactment like Kansas and Iowa have done, and we hope Arkansas will do in the near future, we request your honorable body having full power to regulate commerce between the States, to make it unlawful to carry or transport intoxicating liquors into any state where its sale is there by law forbidden.

And we also memorialize your honorable body to prohibit the exportation of intoxicating liquors from the United States into any foreign country. This traffic is corrupting the people where it is exported and a great hindrance to the efforts for good that missionaries sent out by the American Churches are trying to accomplish in these lands; and we cannot but think it to be displeasing to the Most High, and may if persisted in bring down upon us the wrath of heaven. We therefore memorialize your honorable body having full and absolute control of all foreign commerce that the nation be not guilty before God to outlaw and forbid this iniquitous traffic.

Com. { THOS. M. C. BIRMINGHAM.
W. P. GRACE.

MISSION WORK.

To the ministers and laity of the M. E. Church, South, Little Rock Conference: DEAR BRETHREN.—No doubt to many of you, and especially so to myself, it seems presumptuous that I should come to you with earnest words on behalf of mission work, a subject matter that has ever excited your best thought and liveliest interest. My excuse for doing so now is the fact that many of our people are negligent and

others are wholly indifferent to this great interest of the church. It is through you that I hope to reach this class, and, if possible, to force upon their attention the full import of Christ's mission to our race as set forth in this wonderful movement of his church; perchance, to awaken them to a proper appreciation of the tremendous responsibilities involved in their discipleship.

I am persuaded that could our membership be made to feel and recognize the fact that the religion of the Saviour to be personally efficacious must be personally proclaimed; must find personal expression, not only in words, but in actions, that the lethargy on the part of so many would yield to a lively, vigorous interest. For Christ has said, whosoever therefore shall confess me before men, him will I also confess before my father who is in heaven. But whosoever shall deny me before men, him will I also deny before my father which is in heaven. Again, if any man will come after me, let him deny himself and take up his cross and follow me. These declarations of our Lord simply mean that he will have honor among men, and further, that those to whom the gloriousness of his character has been revealed, by pardoning grace and mercy, and notwithstanding this great benefit, refuse to communicate or carry this wonderful knowledge to others, have practically denied him before men and to men, and thus secured to themselves his just displeasure, and unless repented, of his final rejection in the great judgment day. "Go preach and teach all nations." Professors of religion who habitually neglect or disobey this positive requirement are living daily in open defiance of the Saviour's command, and while their attitude may not be positively hostile, yet the position they occupy is dangerous in the extreme.

It is a truth that should be constantly emphasized in the hearing of the people, that Christ cannot and will not bring the world back to God and happiness except by the means he has ordained—the preached gospel. In this work of soul-saving he has invited the race to become co-workers with himself, and without this co-operation no soul can be saved, and further, the hope of evangelizing the world as vain and baseless as the fabric of a dream. Therefore, the missionary work of the church is the one great work for which God established it on the earth. A church without the missionary spirit is an organization from which the spirit of Christ has departed, if it can truthfully be said it ever had an abiding place there. What is true of churches is true of individuals. I affirm that a man who has been soundly converted and has studied the character of Christ and his works as revealed in the scriptures, cannot be otherwise than missionary in spirit. Therefore, dear brethren, let us labor to turn on the light that all of our people may understand what their religion and membership in the church of Christ mean. Let them understand that God demands at their hands other souls as his usury, and if they refuse or neglect to work, to them he has said "Take heed, therefore, that the light which is in thee be not darkness." And again, "Whosoever hath not from him shall be taken away even that he hath," clearly indicating that Christ will leave them unless they repent and do their first works over, to their own eternal undoing.

I wish to call attention especially of the laity to the minutes of the last conference, and a few practical deductions therefrom.

There was assessed against the Little Rock Conference for foreign missions the sum of \$6,600; for domestic missions, \$4,000, making for both of these claims, \$10,600. We have a total membership from which to raise this amount, 24,377. Now is it asking or expecting too much for these members to pay to the cause of missions one cent per week, which will make a total contribution for the year of fifty-two cents per member? This does not seem to be beyond the ability of any. If this amount can be raised, the church will realize the sum of \$12,676, with which to push the banners of the cross to the "regions beyond."

I desire to say to the superintendents and teachers of our Sunday schools that you have a part in this work. No graver responsibilities or greater trusts were ever placed in the hands of any set of men than are placed upon you by the church. You have in your hands the material out of which the future church is to grow. You have it in your power to shape the type of religion that is to characterize the next generation. It therefore be-

2017. This year, the, considered to

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Our stock is both large and complete; having a resident buyer in NEW YORK, we are enabled to compete with any market.

ARKANSAS METHODIST.

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

Office, Cor. Markham and Scott Sts.

SATURDAY, JANUARY 28, 1888.

METHODISM IN ARKANSAS.

One of the distinguishing features of Methodism is its connectionalism. This is one of the secrets of its great power as a spiritual force in the world. The general conference binds the whole church together in one body, and conserves all the great interests of the connection. The annual conferences bind all the pastoral charges of these respective conferences into one body, and conserve the interest of every charge. The charges of these conferences possess many interests in common that they do not share with the pastoral charges of other conferences. The geographical position, or the commercial and political relations of communities bind them together in such a way as to have many things in common. The people of a State have many things in common that they do not share with the people of other States.

It is not a spirit of pride or selfishness that prompts a people to wish to build up their own institutions within their own States. It is a lawful ambition, prompted by the purest patriotism. A citizen of Arkansas is none the less loyal to the general government because he seeks to build up the interests of his own State. Loyalty to the State demands that the citizens foster every material interest of the State. The fact is fully recognized that the prosperity of the State largely depends upon the protection of its home interests.

In order to enjoy a large degree of prosperity, we should foster manufactures and schools, and develop all

Little Rock. We are the strongest religious body in the State, and upon us are laid the most binding obligations, not only to be true to ourselves, but to the whole State. We are in harmony, and must continue to cherish these pleasant relations. We cannot afford to permit any private feelings to arise that would mar the work before us. With these views, and cherishing these feelings, we propose to labor for the advancement of our common christianity, and our common Methodism, by fostering every material, intellectual and spiritual interests of our State and church, and as far as in us lies, extend our influence for good to the regions beyond.

FANATICISM.

Webster defines fanaticism, "Excessive enthusiasm; wild and extravagant notions about religion." It has come to be a very common word in the mouths of those who having no arguments, substitute harsh language. The sceptic speaks of the christian as a fanatic. The devotee of the world calls the devotion of the earnest christian a fanaticism. The saloonists and brewers and their friends, deride the advocates of temperance, as temperance fanatics. It is so much easier to call a man a fanatic than it is to answer him. A prominent speaker in defining fanaticism, said that it was an exaggeration of the truth. There is usually a basal truth in every species of fanaticism. This makes it more difficult to deal with and the more dangerous to society. The fanatic's conscience is involved in the subject that enlists his enthusiasm, and there is usually enough of truth in his theories to blind him to its dangerous tendencies.

The fanatic is not a bad man, though he may be a dangerous one. Bad men may play the fanatic for

honest fanaticism of some good people.

Another great danger is that some will be driven off by the fanaticism of some of its advocates. We should remember that every good cause has to carry some extremists, and no one should hold the cause responsible for the extravagances of the few. The rebound that sometimes occurs from fanaticism, to cold indifference is more fatal to genuine piety than the wildest enthusiasm. While the christian should guard against fanaticism upon the one hand, he should avoid at the peril of spiritual interests, cold indifference upon the other. Because there are fanatics in one direction it does not follow that we must become sceptics in the other.

The earnest, zealous christian in his constant efforts to do the will of Christ, will frequently find himself between two fires. The heated fanatic on the one side and the cold sceptic on the other. The one will chide him for what he calls lukewarmness, while the other will call him an enthusiast. The path of safety lies between the extremes. True courage consists in resisting both the one and the other.

HONESTY VS. TRUTH.

Men are often excused for holding to error on the plea of honesty, just as if honesty redeemed and sanctified error. The truth is honesty, intense honesty, too often become the one factor of character that renders error, and the errorist, most dangerous. Any man in error is dangerous just in proportion as he is honest and intense. A cold latitudinarian with little force of conviction may hold error to no great detriment to the world, for he feels little and cares little about it and never becomes aggressive. Now just put intensity of conviction into that same man and fire it with fanaticism and

question Dr. Kelly would exhibit a much higher order of courage by paying no attention to the probable opinion of others. The peace of the church is of much more importance than any opinion men may form of Dr. Kelly's courage.

HOLINESS.

The South-Western contains a reply from Dr. Withers to Bro. J. W. Boswell in which occurs this sentence: "I know I am regenerated. I know equally well that there is sin in my heart." This is a singular mixture of things. Christ and sin dwelling in the same heart! Sin is moral pollution. The heart is the seat of sin—the fountain from which the stream flows. In describing the new birth the prophet says: "A new heart also will I give you, and a new spirit will I put within you." Does Christ give the regenerate man a new heart with sin in it?

It will be heard with much pleasure by the thousands of friends of our ascended brother, Dr. A. E. Winfield, that his only son, Edward W. Winfield, is about entering the ministry, he having received license from the Quarterly Conference at First Church the 16th inst. May the descending mantle of the glorified father fall upon the son.

TO OUR CORRESPONDENTS.

We have received a great many communications from the preachers and other friends of Dr. Winfield which it will be impossible to publish for want of space without crowding out other matter. Many of these are excellent productions. Each correspondent thinks that it would not require much space for his article, but remember that there are a great many such articles. Think of these articles pouring in from all

was no special beauty in the face, no eye of deepest azure, a living star of liquid light, no witching smile, for her distress, was beyond smiling. Only a good, plain face that one trusts everywhere. We have often seen such faces, and have trusted them.

But again, we have seen faces just the opposite, such as spoke of low villainies—a sort of concrete selfishness, malignity, falsehood and treachery. We only doubted and shunned them. We never felt like asking, "Where did you get your eyes so blue?" nor did we expect the reply, "Out of the sky as I came through," for we did not believe they came that way.

There is a sort of correspondence between the facial expression and essential character. Is the facial expression the cause of character, the physical moulding the mental and moral, or do the mental and moral characteristics type themselves on the features and expression of the face? Without a doubt we answer, the latter; the mental and moral traits do type themselves on the face.

These facts of physiognomy are not confined to the human face by any means: the same facial expressions of character are seen in animals. Who has not seen the surly, official expression in the face of dogs? And one has only to trespass a little on their official dignity and prerogatives and we will see the same manifestations of disposition as in corresponding human dignitaries. We know dogs who will certainly run for the office of magistrate or justice of the peace, if ever dogs enter into a social compact. We often see an old gray dog about the streets of Little Rock, with a most benignant, honest, intelligent face. Oh, that dog! What an honest official he would make! How candidly he would transact business—with what

soul, they sinking lower and more debased in form and face till they become as ugly as the devil himself. O what may a blasted, brutalized immortality upon the fallen wretch who, cursed with endless being, howling out his rage and endless despair through an eternal future, thus cured with himself, with his own crimes, crystalized into perpetuity, freezing into face and feature, the counterpart of himself. Is not that a hell? But men are building its adamantine walls themselves.

We have received the first number of the Arkadelphia District Methodist, Eva L. Thomason Publisher; Revs. C. C. Godden, J. B. McLaughlan and M. B. Hill editors. Published at Okalona, Ark. It is to be a semi-monthly.

FIELD NOTES.

FROM CENTRE POINT.

Four weeks to-day we took leave of our Washington charge, and are now settled in the parsonage on Center Point circuit. This circuit is new in more ways than one. Bingen, Sweet Home and Plumb Springs, which formed a part of the old Centre Point circuit, have been attached to Nashville circuit, and most of the Mineral Springs circuit has been put on to this work. We have a large circuit of ten appointments, and we are "going around" as fast as possible and getting acquainted. We feel we are going to have a glorious year, and that we have fallen into good hands. We have good reasons for this faith, for good congregations have greeted us at this place and Mineral Springs, though the weather has been very inclement. Since our arrival we have had a continued donation, and during Christmas week a general one, when many of the good people in town were represented, consisting of many things nice and useful from a barrel

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.

President—Mrs. Lou. Hochkiss, Hot Springs.
Vice-President—Mrs. A. R. Winfield, Little Rock.
Treasurer—Mrs. M. J. McAlmont, Little Rock.
Auditor—Mrs. W. H. Fields, Little Rock.
Corresponding Secretary—Mrs. J. R. Harvey, Nashville.
Recording Secretary—Mrs. C. C. Henderson, Arkadelphia.
District Secretaries—Mrs. E. N. Watson, Benton; Mrs. V. R. Rogers, Red Fork; Mrs. A. J. Marshall, Benton; Mrs. Shippey, Hot Springs; Mrs. T. W. Hays, Prescott; Mrs. E. L. Beard, Selma.

Officers of Woman's Missionary Society of the Arkansas Conference.

President—Mrs. O. H. Tucker, Yellville.
Vice-President—Mrs. Geo. W. Hill, Morrilton.
Recording Secretary—Mrs. H. V. Crozier, Morrilton.
Treasurer—Mrs. T. K. May, Clarksville.
District Secretaries—Mrs. T. M. C. Birmingham, Paris; Mrs. J. Anderson, Altus; Mrs. G. W. Boyles, Dardanelle; Mrs. J. A. Peebles, Fayetteville; Mrs. P. B. Summers, Valley Springs.
The next meeting of W. M. Society will be held in connection with the Annual Conf.

Officers of Woman's Missionary Society of the White River Conference.

President—Mrs. Mary Neil, Batesville.
Vice-President—Mrs. B. J. Carlie, Searcy.
Recording Secretary—Mrs. Anna Flier, Batesville.
Corresponding Secretary—Mrs. Annie McRae Neely, Searcy.
Treasurer—Mrs. H. Rommel, Newport.
District Secretaries—Batesville District, Mrs. H. T. Gregory, Newport District, Mrs. G. M. Hill, Jonesboro District, Mrs. A. L. Malone, Helena District, Mrs. J. M. Hanks.

Proceedings of the Ninth Annual Session of the Woman's Missionary Society of the Little Rock Conference, held at Little Rock, December 7th, 1887.

FIRST DAY.

The Society held their session at the residence of Mrs. McAlmont, convening Wednesday, December 7th. Meeting opened by the President, Mrs. Lou Hochkiss, with Scripture reading and prayer. Secretary pro tem appointed. Roll call. Officers (with exception of Recording Secretary) answering to their names. Nine delegates in attendance. After a greeting from President, meeting was changed to a Missionary Experience meeting. Testimonies of all were full of joy, and encouragement, and blessings received in the "Master's" service. Committee on Publication, Finance, Programme for Public Meetings and Extension of Work were appointed. After which meeting adjourned until following day.

SECOND DAY.

Second Session held December 8, 3 P. M., at appointed place. President in chair. Religious services conducted by Sister Hunter. Delegate from Pine Bluff and Bethlehem arrived. Agent appointed for Woman's Missionary Advocate during the session of Conference. Reports from District Secretary received. All societies reported in good working order. Increase of twenty-five new societies.

Sister Beard of Monticello District reported thirty subscribers to the Woman's Missionary Advocate.

Reports from delegates were next called for. All were encouraging; Societies doing well.

The Juveniles of Little Rock—First Church (the banner society this year) having raised \$65.00.

Resolutions of sympathy for our President in her recent bereavement was presented and adopted by society.

After a few beautiful and appropriate remarks from the President, meeting adjourned.

THIRD DAY.

Meeting convened Friday 9th, 2 P. M. President in chair. Devotional exercises conducted by Sisters Godden and Hayes. Three new delegates enrolled.

Reports from Auxiliaries resumed. Reports from committees called for. Committee on Publication report an increase in interest taken in our Woman's Missionary Advocate, and great benefit resulting from our monthly Programme—especially in juvenile work. Recommend that the printing of blank reports for Corresponding Secretary be continued; also that a member of this society be appointed to attend same, being authorized to collect amount necessary for the printing, from Treasurer; that a brief synopsis of the proceedings of this Society be furnished the ARKANSAS METHODIST for publication. Adopted.

Committee on Extension of Work.—Be it resolved by this Society that no names of members of Auxiliaries be dropped without earnest solicitation.

for attendance—considering them members so long as they pay their dues.

Resolved, that no Auxiliary be reported dead until visited by the District Secretary or some officer of the Conference Society and reported by them.

Resolved, that all Auxiliaries collect a contingent fund amounting to twenty per cent per member.

Resolved, that organizations of young people societies and occasional public meetings, be encouraged.

Resolved, that every member of Auxiliaries be urged to subscribe for the Woman's Missionary Advocate.

Adopted.
Committee on Finance Recommend a specified amount for expense of President for visiting and organizing societies; to the Corresponding Secretary for stationery, etc.; for printing report cards, leaflets, etc.

The above resolution adopted.
Report of Corresponding Secretary read and approved.

A motion was made to separate from the Church Conference our Annual meeting, which was unanimously voted for and adopted. Also the following resolution:

Resolved, that we hold our annual meeting as soon as possible after the meeting of the Woman's Board of Missions.

After the election of officers Arkadelphia was voted for as the next place for meeting.

The business being concluded, the meeting adjourned with the doxology.

Officers of the Woman's Missionary Society of Little Rock Conference, 1888: President, Mrs. Lou. Hochkiss, Hot Springs; Vice President, Mrs. A. R. Winfield, Little Rock; Treasurer, Mrs. M. J. McAlmont, Little Rock; Auditor, Mrs. W. H. Field, Little Rock; Corresponding Secretary, Mrs. J. R. Harvey, Nashville; Recording Secretary, Mrs. C. C. Henderson, Arkadelphia.

District Secretaries and Assistants: Mrs. E. A. Beard, Miss F. McKennon, Monticello District; Mrs. E. N. Watson, Miss Hackett, Little Rock District; Mrs. Shippey, Arkadelphia District; Mrs. T. W. Hays, Miss Dollarhide, Washington District; Mrs. Marshall, Miss Logan, Camden; Mrs. Mills, Miss Tahaferro, Pine Bluff District.

REVIVAL IN JAPAN.

A gracious revival of religion is now in progress in the M. E. Church in Yokohama, Japan, and also in the Aoyama College in Tokio. In the former place more than one hundred had accepted Christ up to November 13, and in Aoyama more than sixty converts were reported to that date. But five students remained unsaved on Nov. 14. Such a spirit has never before been witnessed as was seen on the 12th when the entire assembly in the college chapel was in tears, and often four or five persons were on their feet at one time to testify of the love of God. So writes Rev. W. C. Davidson, under date of Nov. 19, 1887, in the Western Christian Advocate.

Read the above paragraph again. What does it sound like. Does it not sound like some of the field notes which the brethren sometimes report to the METHODIST? But that report came from Japan, a heathen country, where missionaries have gone to tell the glad news of the gospel. In this distant land God has been graciously reviving his work, and through his faithful ones there has been manifesting his power to save. Who can have the boldness to say in the face of such divine power that he is opposed to foreign missions? When Peter went over to the Gentiles at the call of Cornelius he said: "Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him and worketh righteousness is accepted with him." While Peter was preaching the Holy Ghost fell on them which heard the word, and they of the circumcision were astonished. Then Peter said, can any man forbid water that these should not be baptized who have received the Holy Ghost as well as we. So may we say who can forbid sending the Gospel to the heathen who have received the Holy Spirit as well as we. Let the churches at home keep the standard of the cross waving over heathen lands until the nations of the earth shall learn the Saviour's name, and bow in submission to his will.

That minister best preaches the Gospel who preaches it as a sinner needs to hear it when under deep conviction of sin, and a Christian wants to hear it when on his dying bed and about to make an exchange of worlds. Such a Gospel is good news to the soul. The more of it from the preacher's lip the better.—Ex.

MARRIED.

Dec. 20, 1887, at the Presbyterian Church, in Forrest City, by the Rev. J. Marshall Dempsy, Mr. G. N. Laughinghouse, of Forrest City, Ark., to Miss Willie Raiford, of Byhalia, Miss.

Dec. 27, 1887, at the residence of the bride's father, by the Rev. J. Marshall Dempsy, Mr. M. S. Hill, to Miss Mettie Roy, all of St. Francis county, Ark.

Dec. 28, 1887, at the Presbyterian Church, in Forrest City, Ark., by the Rev. J. Marshall Dempsy, Mr. D. M. Wilson, to Miss Mamie Sherrod, all of Forrest City, Ark.

Jan. 5, 1888, by Rev. J. S. Hackler, Mr. Newton Christian to Margaret McFarlin, all of Yardelle, Newton county, Ark.

In the Methodist church, in Jonesboro, Ark., January 5, 1888, by the Rev. S. L. Cochran, Mr. Jesse L. Pace, to Miss Kathleen Culberhouse. The wedding was one of the most brilliant affairs that ever occurred in Jonesboro, The Church was crowded to witness the ceremony, and join in congratulating the young and happy couple. May the blessings of heaven attend the happy pair through life.

Jan. 11, 1888, at the parsonage, in Irene, Texas, by Rev. J. T. Armstrong, Mr. H. L. Graham to Miss Julia Winburne, daughter of Rev. F. M. Winburne of the N. W. Texas Conference.

At the residence of the bride's father Mr. John Dunlap, Dec. 10, 1887, Mr. H. D. Martin of Bradley county, Ark., to Miss Lula M. Dunlap of Ouchita county, Ark. J. B. Thomas officiating.

On the 8th of January, 1888, at the parsonage at Mountain Home, Ark. by the Rev. J. E. Dunaway, Mr. Archie Dearmore to Miss Bettie Lonon, all of Baxter county, Ark.

At the residence of the bride's parent, January 5, 1888, by the Rev. J. S. Brooke, Mr. John T. Sears, of Union, Fulton county county, Ark., to Miss Tempa Nimmo, of Oxford, Izard county, Ark.

December 29th, 1887, at the residence of the bride's mother, by Rev. Irvin F. Harris, Mr. D. W. Robertson to Miss Lulu Peninger, both of Sebastian county, Ark.

November 29, 1887, at the Methodist Church in Yellville, Ark., by Rev. O. H. Tucker, Mr. DeRoss Bailey, of Marshall, Ark., to Miss Lillian B. McDowell, daughter of Geo. W. McDowell, of Yellville, Ark. They will take the Methodist.

At the residence of Dr. Narcott, in Cleveland county, Ark., Jan. 8, 1888, by Rev. Z. T. McCann, Mr. J. W. Carithers to Miss B. Narcott, all of Cleveland county. They commence life by subscribing for the ARKANSAS METHODIST.

"I Don't Want Relief, But Cure," is the exclamation of thousands suffering from catarrh. To all such we say: Catarrh can be cured by Dr. Sage's Catarrh Remedy. It has been done in thousands of cases; why not in yours? Your danger is in delay. Enclose a stamp to World's Dispensary Medical Association, Buffalo, N. Y., for pamphlet on this disease.

The Catholic Standard, in an editorial on "The Religious Outlook in the United States," says Evangelical Protestantism "is rapidly becoming extinct." There is just as much truth in this assertion, and no more, than there would be in the statement that the United States is rapidly becoming a desert.

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.

The seven Bibles of the world are the Koran of the Mohammedans, the Eddas of the Scandinavians, the Try Pitkes of the Buddhists, the Five Kings of the Chinese, the three Vedas of the Hindus, the Zendavesta, and the Scriptures of the Christians. The Koran is the most recent of these Bibles, and not older than the seventh century of our era.—Ex.

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This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight alum or phosphate powders. SOLD ONLY IN CANS. ROYAL BAKING POWDER CO. 106 Wall St., New York.

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COMMERCIAL GAZETTE

FOR THE YEAR 1888.

This will cover a period of great importance in business and politics. The election of the nominee of the Chicago convention, June 19, 1888, means: The Protection of American Industry; The Protection of our coasts against Foreign Enemies; The maintenance of American Ideas in all things; Honesty and Economy in All Departments of Government—National, State and Municipal; In Elections a fair vote and an honest count.

Protection against the pauper wages of Europe is the true policy for American Labor. Fair Pay for Fair Work insures a Home Market for Home Products of all kinds. These headlines indicate Republican Principles and the policy of the COMMERCIAL GAZETTE. It will also contain all the news, domestic and foreign. The world is its field. Subscribe for and read a paper that will have ALL THE NEWS and give no uncertain political sound. The Best Paper is always the cheapest.

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SEEDS! SEEDS! SEEDS! Grown from the fertile soil of our own Sunny South, and better adapted to our country than any seeds on earth. "Buncome" cabbage and everything else, at 5 cts. per packet. Try a few, if no more. Catalogue on application to J. W. Vandiver, Weaverville, N. C.

To judge religion we must have it—not stare at it from the bottom of a seemingly interminable ladder.—Ex.

Catarrh Cured.

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

Remember it is not by our much outward work that the value of our service will be judged in the day of the Lord. We know of many of the best helpers are intercessors confined to their beds.—Ex.

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, 1631 C street, Lincoln, Nebraska. Sold by all druggists.

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SEDGWICK BROS., Richmond, Ind.

OBITUARIES.

SHINN—Henri Eileen Shinn was born in Yell county, Ark., Oct. 11, 1879, and died January 1st, 1888. The angelic escort, that bore the spirit of this sweet little girl up to heaven, had scarcely swept through the pearly gates when the spirit of her devoted father followed in the wake, and joined her in the joys of the home of the soul forever. Her mother says of her: "Little Eileen was a God loving and God fearing child. She never forgot to offer up her little petition, and believed God heard every word she said. She delighted in the songs of the Redeemer, and a short while before she died, she sang a favorite one." "Nothing but the blood of Jesus." Little Eileen is not dead, but sleepeth. God help us, that we all through the precious blood of Jesus, may be made and found pure and innocent as she when we come to die.

W. H. W. BURNS.

SHINN—Dr. William Ervin Shinn was born in Pope county, Ark., Dec. 19, 1839, and died at his home in Yell county, Ark., Jan. 2, 1888. Our acquaintance with the deceased was limited. Being associated with him as a guest in his family during the Annual Conference held in Dardanelle, in the Fall of 1881, leads us to admire him as a gentleman. As our host he was attentive and hospitable. He spared no pains to make our sojourn in his family one of comfort and pleasantness. In the family circle is where the true traits of character are made most prominent. At that time he was not a member in full fellowship in the church, but was a candidate for membership as a seeker of religion. He maintained this relation in the church for eight years, by constantly evidencing his desire to flee the wrath to come, and to be saved from sin. In the year 1884, God, through Christ, spoke peace to his troubled spirit, and he was made to rejoice in a realization of the love of God, shed abroad in his heart by the Holy Ghost in the forgiveness of sin. He at once assumed the church vows in the M. E. Church, South; having been dedicated to God by baptism in infancy, by his devotedly christian parents. As a christian he was not particularly emotional, but with a meek and quiet spirit, he continued to exemplify the true christian character from the day of his conversion until death called him to his reward. As a citizen he was loyal and manly. As a neighbor he was accommodating and obliging. The sick and suffering had no truer friend. As a husband and father, he was provident, true and loving and indulgent. In his sickness he seemed to be conscious that he would never recover; and was prayerful, patient and resigned. Peace to his ashes. May God's blessing rest richly upon the bereaved family and friends, and may the blessed hope of an eternally uninterrupted re-union soon again in the mansions above lift the clouds and dispel the gloom and shadow of death, which has gathered about their hearts and homes.

W. H. W. BURNS.

SCOTT—George Enzo Scott, son of George W. and Minnie Scott, of Kerr Station, Ark., was born Jan. 13, 1879, and died Nov. 3, 1887, aged 11 years, nine months and twenty days. He was a very promising boy with a brilliant mind. He was devotedly pious. His death was triumphant. For one long week he suffered excruciating pain without a murmur. He was perfectly rational to the very end. He was anxious to go and be forever with the blessed Jesus, whom he so dearly loved. When dying, he called up his dear mother and father, and brothers, and Dr. Robinson, who had treated his case so attentively and kindly, and all good friends present, and gave them his hand, and kissed them, and exhorted them all to meet him in heaven. They then laid him in the ground near his little baby sister, there to sleep till that bright resurrection morning. "Weeping may endure for a night, but joy cometh in the morning."

Dear bereaved, weeping friends, dry up your tears. Your precious little Enzo is only sleeping. Now in this, your dark hour, you say to him "good night!" But in that glorious resurrection morn, your sweet boy will awake, and greet you with, "good morning!" This writer to-day preached our dear little friend's funeral, at Kerr's Station. Preacher and congregation all got happy, and gave each other our hand, and with tears of joy in our eyes, and the love of God in our hearts, we all promised to meet our lovely Enzo in

heaven. Amen. JAMES M. CLINE.
Kerr Station, Ark.

FARRIST—James H. Farrist was born May 17th, 1845, and died at his home near Morrilton, Conway county, Ark., Oct. 7th, 1887. He professed religion and joined the M. E. Church, South, in 1860. Brother Farrist was twice married; first to Miss Louisa Harralson, who only lived about three years, and died, leaving him with an infant son. His second marriage was to Mrs. Sarah A. Fore, (Jan. 7, 1877,) whom he leaves with two little daughters to mourn their loss. A dark and mysterious providence, that a father and husband so kind and affectionate, just at the very period when his family most needed his protecting arm and counsels, and prayer, fall in death. But God seeth not as man seeth; what to us is now dark, will be revealed in that world of light, when we shall see as we are seen, and know as we are known. Were we not thus instructed from the word of God, that perfect wisdom and unbounded goodness directs all the plans of God, and that in a coming day they shall all be revealed to us, we would often find ourselves questioning the expediency of many of the painful events, which mark our history in this world. Even possessed of this blessed truth, how often, when those of usefulness and worth are taken away, we are apt to ask, why was it thus? Brother Farrist was a good man, and desired to do good, he was not demonstrative in spirit or labor, but loved God and his church. He was strong in faith, uncompromisingly honest and his whole demeanor was marked with dignity and propriety. A woman's heart beat not in man. His piety was genuine and sincere, deep and heartfelt, and fully exhibited in all the duties of life, which gave him great influence as a christian and a citizen. Sardis Church and community at large will realize great loss in his death.

WEBB—Sister Sarah Webb died at her home, near Warren, in Bradley county, Ark., Jan. 8th, 1888. She was born in Warren county, Kentucky, March 27th, 1814. She was converted and joined the M. E. Church, South, early in life, in this church. She lived a very consistent christian till her death. She was devoted to her church. She delighted to prepare for her preacher and meetings when she was able, but she had been a great sufferer for a long time before her death, for she was greatly afflicted, yet she bore her afflictions with christian patience. She did not murmur or complain, but seemed to be reconciled to the will of the Lord. I had the privilege of seeing her before her death. I found her happy in the Savior's love. She said she was ready and had been for years. So the well-matured and ripened fruit has been gathered into the garner of the Lord, where she will meet the good that have gone before and watch and wait the coming of the good still behind. She leaves a husband that is very old and feeble, and a large number of relatives and friends to mourn her loss. Weep not dear friends, but prepare to meet her where parting will never come.

J. A. BIGGS.

JONES—Annie Bell Jones, died in Warren, Ark., Jan. 15th, 1888. She was born May 24th, 1875, and was converted and joined the M. E. Church, South, in October, 1886. She was a very consistent christian, and was very devoted to her Sunday School and Church; always ready to go to the Sunday School. She delighted in having good lessons and received a prize from her teacher for good lessons at the close of last year. She was sick twelve days and suffered greatly, yet she seemed to be happy. She said just before she died, she was so happy. She told her father the angels had come for her and she would have to go with them. She has gone with the angels. May God bless the father and mother, brother and sisters, and help them to live so as to meet Annie in Heaven.

J. A. BIGGS.

OWEN—Died at her home near Austin, Ark., on the 10th of June, A. D. 1887, Mrs. J. H. Owen, wife of Edward F. Owen, aged 32 years, five months and twenty-three days.

Sister J. H. Owen, whose maiden name was Hinant, was born near Sardis, Mississippi, on the 28th of January, A. D. 1856. She was converted in 1872, and joined the Methodist Episcopal Church, South, and cherished an undivided loyalty to the Church of her choice, until she was summoned hence. As we write this imperfect tribute to the memory of this noble christian woman, we sit amid the scenes

of her childhood and ours. In the days long gone this was her father's home and in that home she, then a beautiful and amiable child was a sunshine and joy.

Sprightly and intelligent, her face ever wreathed with smiles or flashing with the joy of laughter, she magnetized all who met her, was a distinguished favorite and readily won upon every heart. If life was only childhood, how joyous would be life. Years glided away, and her promising and radiant childhood ripened into beautiful and noble womanhood. The bright prophecies of her early youth met their fulfillment in the splendid developments of her maturer years. With her, heart culture and moral growth kept pace with intellectual training and expansion until they found their culmination in a perfectly poised and beautiful character. This noble life matured to maturity amid the favoring conditions of a pure and sanctified home life, with its multifarious potentialities she entirely consecrated upon her conversion to her Master, and with unfaltering trust followed him to the end.

She married Edward F. Owen, at a date now forgotten, and as wife and mother, continued her life of sterling devotion to her blessed Savior, meeting with calm determination her new responsibilities, relations and duties, and exemplifying in her life of humility and love the purity of her christian profession.

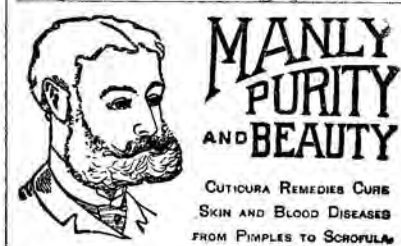
Why a life thus useful, and replete with splendid possibilities, should thus be cut off in its youth and vigor will ever remain, to us, one of those profound mysteries of providence, never to be solved, until, in a higher life, supplemental revelation shall pour its light upon the complex affairs, and inexplicable experiences of human life. But, blessed be God the humble trusting christian cares not to look into these things, realizing in the fullness of an unshaken faith that his loving Heavenly Father "doeth all things well," and that "all things work together for good to those who love God."

Our dear sister died a triumphant death, retaining full possession of her unclouded mental powers to the end. Her last words were: "Oh, my blessed Redeemer," as though looking into his glorious and loving face. The Lord grant unto us in his infinite mercy, that the end of our earthly pilgrimage may be like hers.

She leaves to lament her death, her husband, three children, and an only sister, the last of her father's family. To them this is a dark desperation. Words of condolence oft times add to bereavement and sorrow, and leave fresh lacerations upon the hearts we would heal and soothe. With a heart full of sympathy, and warm with brotherly love, for then we will say to the sorrowing ones. Look to Christ. He who mingled his tears with those of Martha and Mary is no less present now than when at Bethany centuries ago, on his tender mission of sympathy and love. "Lo, I am with you alway." How precious this assurance. In him there is consolation and peace, let us trust him.

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SATURDAY, JANUARY 28, 1888.

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In the days of long ago people seemed to think it was, if the length of time they devoted to becoming acquainted with its lights and shadows is any criterion.

It would seem as though life must have afforded much of enjoyment in the good old days. Sophocles hung on until he was 130 years old, then perished by an accident. Attila was 124 when he died of the consequence of a revel on the night of his second marriage. This is a warning to young men. Epenides was 157 at his regretted decease.

Crowns did not sit so heavily on the brows of monarchs as they seem latterly to do. Fohi, the founder of the Chinese Empire, reigned 115 years, and so did Apaphus of Theses Egyptian. Tacitus gives 175 years to Tuisco, a German prince. Daddon, an Illyrian noble, lived for 500 years according to Alexander Cornelius.

The art of living seems to be one of the many "lost arts," which the dark ages covered over, and modern civilization has not yet been able to uncover. It is certain long life was not secured by using mineral poisons as remedies for disease. That is essentially modern practice. The ancients doubtless drew on the laboratory of nature for their medicines, hence the span of their lives was naturally extended.

We know that our immediate ancestors found their medicines in the fields and forests, adjoining their log cabin homes. These natural remedies were efficacious and harmless—left no poison in the system. Physicians were rarely called in, and the people lived to rugged and hearty old age. Is it not worth while to return to their wholesome methods of cure for common ailments?

H. H. Warner & Co., Proprietors of Warner's Safe Cure, have introduced to the public a line of Log Cabin remedies, and their name indicated their character. They include a "Sarsaparilla," "Hops and Buchu Remedy," "Extract for External and Internal use," "Rose Cream," for Catarrh, "Scalpine" for the hair, "Liver Pills" and "Porous Plaster." They are carefully compounded from actual recipes, the most efficacious in use by our grandparents, and those who would like to try the virtues of old-time remedies, have an opportunity to secure the best in "Warner's Log Cabin Remedies."

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.

Information Wanted.

W. J. Bradley desires to hear from his sisters who married the one James W. Daniel, the other John Bennett. They moved from West Tennessee in 1851 to Arkansas. They were all Methodists. The preachers in Arkansas are requested to inquire for them. Address W. J. Bradley, Pittsburg, Texas.

Preachers' Aid Association.

BRETHREN:—Rev. Thos. Vincent was a member of our Association, and at his death I paid his widow \$137.00, being the 3d Assessment. The 4th Assessment is now due. I do not know the post office address of some of you. Please send your assessments to me at once, as another death might occur any day. Preachers must send \$3.00; laymen, \$2.00. Your brother, GEO. THORNBURG, Secy.

Singers and public speakers find Ayer's Cherry Pectoral invaluable. It never fails to cleanse the throat and strengthen the voice.

To Preachers of White River Conference.

BRETHREN:—The Minutes will soon be ready for distribution. I want names and post office address, so I can send the Minutes to you by mail. Those who have not paid the \$1 will not receive any unless they send pay for them at the rate of ten cents per copy. We have not yet received enough to pay for printing. Yours, .

GEO. THORNBURG.

Walnut Ridge, Ark.

Are you not ashamed of the littleness and narrowness of soul that you often exhibit as a member of the church? Suppose that all the members of your church were as trifling as you are; that they were as inconsistent, prayed as little, paid as little money to carry on the work of the church as you do; would you not be ashamed of the whole concern? Are you willing for the church to be modeled after your pattern? Do you think that God keeps no record of your doings, and that he will not judge you at the last day according to your works? A few hours of prayerful self-examination along this line would make you a better man. Can you afford to deceive yourself in a matter that involves heaven and all the joys of eternity? If not, then hunt up your Bible, go to your closet, confess all your sins to God, and promise him to be a more faithful and liberal christian this year than you were last.—Alabama Advocate.

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 SATANTA DRUG CO., Little Rock, Ark.

A joke may never gain over an enemy, but it may lose a friend.

A Great Newspaper.

There appears in another column of this paper an advertisement of the Cincinnati Commercial Gazette, the leading Republican newspaper of the central States. It is a paper fully abreast with the times, and is complete in all the various departments that go to make up a family newspaper. The advertisement gives no uncertain sound, and has a clear ring. It is worth your while to read it.

We can not always oblige, but we can always speak obligingly.—Voltaire.

An Important Arrest.

The arrest of a suspicious character upon his general appearance, movements or companionship, without waiting until he has robbed a traveler, fired a house, or murdered a fellowman, is an important function of a shrewd detective. Even more important is the arrest of a disease which, if not checked, will blight and destroy a human life. The frequent cough, loss of appetite, general languor or debility, pallid skin, and bodily aches and pains, announce the approach of pulmonary consumption, which is promptly arrested and permanently cured by Dr. Pierce's "Golden Medical Discovery." Sold by druggists.

Be pleasant and kind to those around you. The man who stirs his cup with an icicle spoils the tea and chills his own fingers.—Ex.

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

To seek a redress of grievances by recourse to the law is aptly compared to sheep running for shelter to a bramble bush.—Ex.

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.

A man who is going to do good with his money when he shall get a great deal of it, makes a bargain with the devil; and the devil outwits him. When men are going to use their money so that it will do good when they get through with it, the Lord is apt to get through with them before they think of being through with their money. If you want to be benevolent by and by, be benevolent now.—Ex.

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



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.

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

Rev. Dr. Winfield's Photograph.

Prof. Slater informs us he has a few more of the Doctor's Cabinet Photos that he will send to any desiring for 50 cts, or in clubs of a dozen for \$3.00. Act at once. Address Prof. Henry Slater, 120 Main st., Little Rock.

It is well for most men to sail by the land-marks, but the discoverer of new continents must leave the landmarks and sail out on the great sea, guided by the lights of heaven.—Ex.

Weak lungs, spitting of blood, consumption and kindred affections, cured without physician. Address for treatise, with 10 cents in stamps, World's Dispensary Medical Association, 663 Main Street, Buffalo, N. Y.

Mistakes are often bought at a big price and sold at a small one.—Ex.

Ladies, Your Attention!

Is called to the letters following. No doubt many a suffering woman, after reading these letters, will avail themselves of the experience related by her sister in distant Missouri, and in the Empire State of the South, and thank them in their hearts for the information by which blessed relief from disease and suffering can assuredly be had. It was a most commendable thought in these ladies to make known their cases in an unselfish and humane spirit, that their suffering sisters elsewhere might be informed of an infallible remedy for the ailments from which they had suffered for years.

Miss Lydia Jones, No. 412 East Fourth St., Kansas City, Mo., writes under date of July 11th, 1887: Swift Specific Co., Atlanta, Ga.:

Gentlemen—I have taken 1 dozen bottles of your S. S. S., and I am happy to say I am entirely well. I have tried all patent medicines, but never found one like the S. S. S. I was troubled with weakness incident to women, pain in the back and in my chest. I thought I was beyond relief. When I commenced to take your medicine I weighed eighty-four pounds, to-day I weigh one hundred and fifty-five, and feel well and hearty. If you feel like publishing this, do so, for I feel that it will be helping other sufferers.

Mrs. Mary F. Bryan, No. 41 Factory Street, Atlanta, Ga., writes, August 16th, 1887:

"When twenty-five years of age, I had a severe case of mild-leg. I tried many physicians in my native State, but all of the remedies prescribed failed to do me any good. Almost in despair, I went to Alabama to consult a noted physician, who told me that my entire system was poisoned by my disease. Every body thought I would never get well. I am now fifty-five years of age, and was a constant sufferer from my twenty-fifth year till last year. In May, 1886, Dr. J. Carter, a worthy physician of this city, told me to try your valuable remedy, S. S. S. I did so, and the result has been wonderful. Before, I could scarcely walk about the house; now I can walk two miles, and my health is better than it has been for ten years. I cannot say too much for your valuable remedy. You can refer any one to me, for I can truthfully say I believe it saved my life last summer."

Treatise on blood and Skin Diseases mailed free.

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

THOMAS W. BAIRD,

Successor to BAIRD & BRIGHT, Agent for

Ames Engines and Boilers,

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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KNABE VICTOR CHILL CURE,

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Tone, Touch, Workmanship and Durability

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NASHVILLE

College for Young Ladies,

NASHVILLE, TENN.

Second scholastic term begins January 13, 1888. Unexampled success. Enrolled to date, 277 pupils, from 18 states, of whom 135 are boarded. Three grand buildings under one roof. Magnificent chapel. Twenty teachers and officers. Extensive course in Literature, Languages, Science, Mathematics, Art, Music. Now is the time to enter. Favorable rates upon immediate application to REV. G. W. F. PRICE, President.

Seeds! Seeds!

The attention of our readers is called to the advertisement of J. W. Vandiver, in this issue. Those who desire home grown seeds would do well to purchase from him.

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. Rverett, Traveling Passenger Agent, Chattanooga, Tenn., will cheerfully send maps, descriptive literature and any other information needed, upon application.

There is nothing more intolerable than headache; no derangement of the system which so unites one for social enjoyment or the most simple duties of life. If it comes every day at nearly the same time, you may safely charge it to Malaria, and Shallenberger's Antidote will immediately relieve you. Don't allow prejudice to prolong your suffering. Get the medicine, and be cured.

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.

Little Rock, Ark.

The worst orphans are those who have parents alive.—Ex.

A Dollar Bill

can be made for every hour's work. We will show you how to do it, reader. All is new, sure, light and pleasant. Both sexes, all ages. Business admits of your living at home. We start you free. Any one can do the work. Many make much more than \$1 per hour. No special ability or training required. Reward sure. All workers meet with grand, rushing business. Address at once, Stinton & Co., Portland, Maine.

Consumption Surely Cured.

To the Editor:—

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

Respectfully,

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

"Consumption can be Cured."

Dr. J. A. Cowan, 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 16 to 25 lbs., and are not now needing any medicine."

VICTOR CHILL CURE,

—SPEEDY AND PERMANENT CURE FOR—

CHILLS & FEVER.

MALARIAL AND SWAMP FEVERS

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

JOHN A. JUNGKIND PHARMACIST,

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Hardware, Machinery, and AGRICULTURAL IMPLEMENTS.

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Is conducted upon the Assessment or Co-operate Plan and issues Single Policies to male or female applicants, and Companion Policies to husband and wife, or any two persons having a legal interest in each other. At the death of the holder of a Companion Policy, the whole amount due on both policies is paid to the survivor. Active agents wanted. Address

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GROCERS, COTTON FACTORS.

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Provisions and all kinds of Country Produce on Commission. Agents for Miami Powder Co.

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Corner of Fourth and Louisiana Streets, Little Rock, Ark.

STREET CARS RUN BY THE HOTEL.

Board per day.	\$1.25--15.00
Board per week.	\$8.00
Board and dining per week.	7.00

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